

ORDO FRATERNITAS SATURNI

volume 5



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1962 (Overview)

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BAPHOMET

A study of the Sator and Satan-Adama squares and the Templar secret symbol

Baphomet

by Mstr. .: Giovanni .:

Foreword:

The following essay study deals with two letter squares, namely:

- a) the Sator Square,
- b) the S a t a n - A d a m a square.

The Sator Square, with speculation about its solution and application, will be familiar to more or less everyone; at least, they will have come across it at some point during their studies of the occult sciences and wondered about its banal explanation and solution.

The Satan-Adama square, on the other hand, will be little known or not known at all!

By chance, I came across a little book that deals with the two letter squares and deviates significantly from the usual methods of explanation and solution. The solution to the two letter squares tends towards and in line with Christian teaching; however, the result cannot be dismissed, especially that of the Satan-Adama square.

A trained esotericist should not be and remain one-sided. He will always find out what is right, even if it is embellished with Christianity.

In order not to destroy the essence of the solutions to the two letter squares, nothing has been changed in the result. Therefore, the result of the efforts to solve the Sator and Satan Adama squares has been taken over verbatim. Unfortunately, the booklet is no longer available in bookshops, even anti-quarish ones, and a new edition would only place an unnecessary burden on individuals.

, and a new edition would only place an unnecessary burden on individuals.

However, the content is considered valuable so that the results are not forgotten.

To save the reader the trouble of looking it up, the Sator Square is reproduced below:

| | | | | |
|---|---|---|---|---|
| S | A | T | O | R |
| A | R | E | P | O |
| T | E | N | E | T |
| O | P | E | R | A |
| R | O | T | A | S |

This square does not originate from the Middle Ages. It is very old! It can be traced back to Coptic manuscripts from the 9th century. Since that time, it has been a popular inscription in churches, such as in the church at Ca-pestrano in Abruzzo, in Magliano Veneto, in the church of the Augustinians in Verona, and in medieval churches in Estonia, England and France. It is even known in Egypt and Abyssinia. It can be found on the seal stamps of the Spanish Inquisition, in Bibles from the Carolingian period, on coins from 1572 in the Austrian treasury, on a silver cup found on the island of Gotland, on amulets, medals and fire plates as far away as Australia and the Rocky Mountains. In short, it is found all over the world.

Why the Sator Square is so popular around the world is impossible to answer, although reckless claims have been and continue to be made in this regard.

A number of renowned minds have grappled with the solution to the Sator Square. They have also written about it, namely Dr H. Ahrens-Rostock, Rabe, Zatzmann, Pastor D. Waitz, Dr Sauerhering,

H. William, Seeligmann and Treichel. And what are these gentlemen's solutions?

Among others, the following explanations have been put forward:

| | | | | | |
|-------|---|---------------------|-----------|---|----------------|
| Sator | = | from the New Celtic | Soathar | = | Pain |
| Arepo | = | from New Celtic | araba | = | because |
| Tenet | = | from the New Celtic | ten-neath | = | burn |
| oper | = | from New Celtic | o bear | = | spear wound |
| A | = | from New Celtic | | = | from |
| Rotas | = | from the New Celtic | rod deas | = | skilful throw. |

According to these interpretations, it is supposed to be an amulet against burns and spear wounds.

Other interpretations are:

"The sower Arepo struggles to hold the wheels";

"The sower holds the wheels, he who creates things also holds the reins. He who places the law and the gospel in people's hearts also holds the reins";

"Satan's deceit – pride – he has broken; he is stretched out on the ground";

"A jackal hides its neck";

"Christ, our Saviour, who was in the beginning and will be forever, King and Priest in one person, protects the work of our hands and our possessions";

"I beg you, Father, I beg you, Father, make me well";

"Pray fervently and work hard, let that be your rule in life";

"The Paternoster written in the shape of a cross (†)".

These solutions, some of which are far-fetched, are of little use.

All those who have attempted to solve the Sator Square have ignored a hint from Trithem, who says: "When the sages of antiquity, whom the Greeks called philosophers, discovered the secrets of nature or art, they, according to the opinion of the Eruditi

— the knowledgeable — in various ways and in various figures, so that they would not come to the attention of lesser men."

None other than Kuno Graf von Hardenberg succeeded in finding a truly conclusive and useful solution to the Sator Square. It reads:

| | | | | |
|---|---|---|---|---|
| P | E | T | R | O |
| E | T | R | E | O |
| P | A | T | E | T |
| R | O | S | A | S |
| R | R | N | N | A |

= Petro et reo patet rosa Sarona,
= Even Peter, though he was guilty, has the
rose of Sharon open to him.

For a better understanding of this saying, it is necessary to read verse 35 of chapter IX of the Acts of the Apostles, which literally states:

"And all who lived in Lydda and Sharon saw him and confessed to the Lord."

Translated from these relationships, the solution would be:

"Even Peter, who was guilty of denying the Lord, has access to merciful love,"

Or, if Peter is presented as the prototype of the denier of God par excellence and greater freedom is applied in the translation of the solution text:

"And even though you denied the Lord, the Saviour's love is always open to you."

It is also unknown where the Sator Square is located in the churches listed. However, it is claimed that the square is always located in the entrance hall of the church, embedded in the floor. This would prove the correctness of the solution found by Kuno Graf von Hardenberg, as it would then have served as a reminder to the excommunicated, who were only allowed to enter the entrance hall and not the church itself.

In the words of Kuno Graf von Hardenberg, I reproduce the results of his investigations below:

"The Sator Square shows a palindromic arrangement of letters that symbolises the law of life of the eternal rotation of the cosmos and at the same time explains that the creator, generator and sower of all beings also holds their order and destiny in his hands."

What is certain, however, is that the Sator Square was already known in European theosophical and occult circles long before the 17th century. It probably originated in Gnosticism, whose influence on the Crusaders, especially the Knights Templar, was considerable, and seems to have been brought to Europe by them. Whether it became the meditation symbol of a particular secret society in Germany or whether it merely characterised a high degree of certain insights in the existing philosophical and alchemical societies remains to be seen and is a matter for further research and consideration.

In spirit, it is an Alexandrian creation and probably originates from the school of Marcion, the author of the Pistis Sophia.

The counterpart to the Sator Square is the Satan-Adama Square:

| | | | | |
|---|---|---|---|---|
| S | S | T | A | N |
| A | D | A | M | A |
| T | A | B | A | T |
| A | M | A | D | A |
| N | A | T | A | S |

which is likely to be known to very few people and is worth discussing.

As little as this Satan-Adama square is known, so little has been done to interpret it. No attempt has been made to explain it from either Aramaic or Celtic. No anagrams have been formed either. The only attempt made has been to translate it, with considerable effort, by adding words reminiscent of Latin, without, however, being able to make any sense of it.

For the Sator Square, there are at least biblical passages that allow for a certain interpretation in the Christian sense; for the Satan-Adama Square, however, there are no such aids.

Scientists of our time and of the present have so far spurned investigating or even taking a closer look at these monstrosities of medieval spells.

And yet the Satan-Adama Square is of great significance, especially for our circle, for its solution provides us with clarification of an event concerning history in general and monastic life in particular, which is shrouded in an ancient and tragic mystery. This tragic event involves the destruction of the Knights Templar through greed, vengeance, hatred and envy, and its secret, the secret of the so-called Baphomet. This secret, the Baphomet, was put forward at the time by the accusers as the reason for the destruction, without ever clarifying or being able to clarify what this Baphomet actually is.

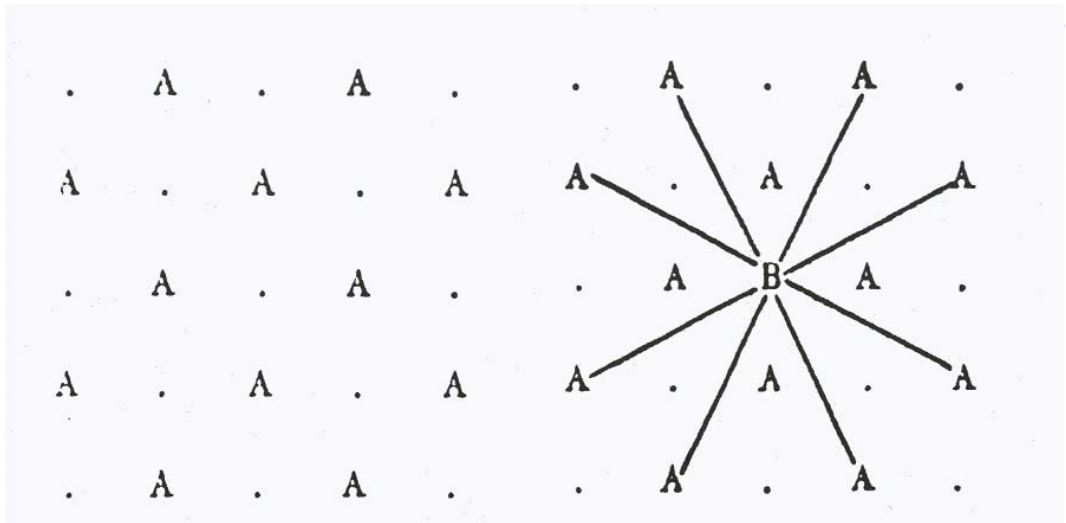
We cultivate and preserve the tradition of the Knights Templar. Therefore, it should be of particular interest to us to learn about the Satan-Adama Square, for this is the secret of the Knights Templar, it is the Baphomet for which the Knights Templar were destroyed.

In order not to distort the solution to the Satan-Adama Square, I will now let Kuno Graf von Hardenberg speak for himself:

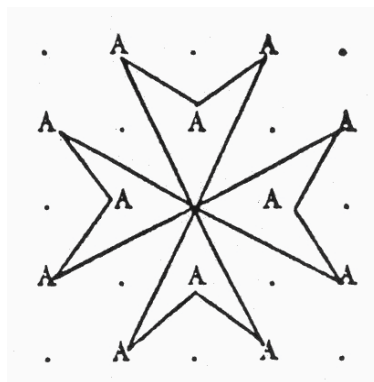
If one initially views the square as a palindrome, the play on the word "Satan" and its reversal "Natas" is unquestionably striking. It is a piece of genuine Kabbalistic lore: Satan, the devourer, marches in the form of his own letters towards his inexhaustible adversaries: the "born bearers". - S a t a n - N a t a s - the eternally unalterable course of earthly events expressed with astonishing clarity through the five letters."

The second approach allows us to view the letters as individual entities, without considering their purpose in forming words, and to examine the symmetry of their position. We find that the centre of the square forms a B. In Kabbalistic understanding, B is the sign of the Logos, the revealed word, while A, the first letter, symbolises the origin of all things, the deity. At first glance, it is tempting to consider the cross position of the letters TABAT. But we will refrain from considering them as a cross, since they in no way symbolise the meaning of the cross, as TENET does in the Sator Square.

So we need to look for a different letter symmetry. This can be found by looking at the twelve A's appearing in the square. They are grouped in a wonderful arrangement around the central Logos B, somewhat like "the stars surrounding the sun".

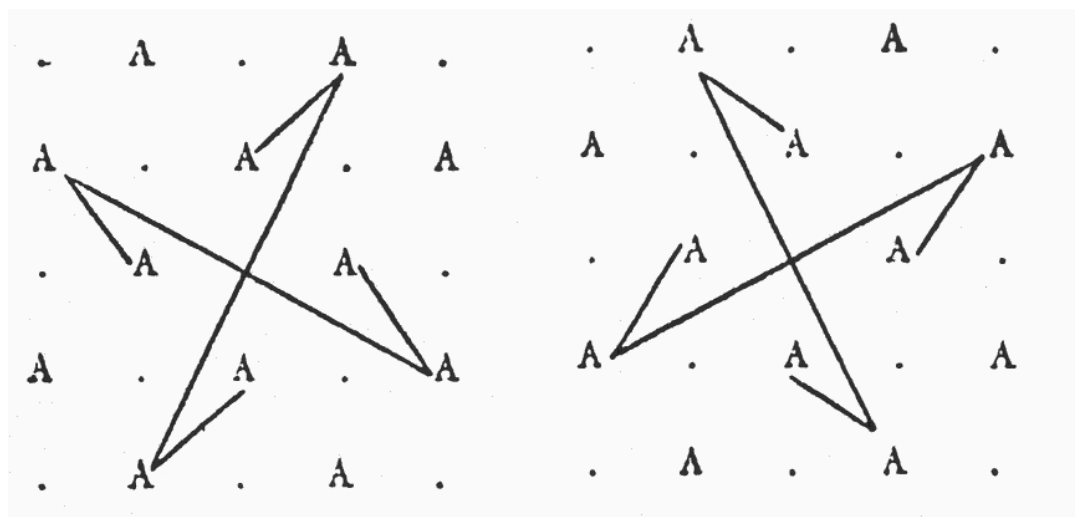


If we connect the outer A's with diagonals that intersect the B, we obtain the eight spokes of an eight-spoked wheel or a double St. Andrew's cross. Now we are left with the four inner A's, the A's immediately adjacent to the B. In order to arrive at a meaningful figure that includes all the A's in the square, we must connect them in some way to the outer A's without them intersecting any other letters. This can only be done by relating the lines to the outer A's. The result is a proud order cross."



"Order crosses belong in the field of heraldry! Let us see what a heraldist like Guido List, who was also interested in ancient Germanic secret teachings, has to say: The main glyph, the most sacred sigil of the Armanentum, is the 'speaking head', which modern heraldry refers to as the Maltese cross or the Order of St John's cross. The speaking head is created when the descending and ascending fyrfos are combined in a single figure, forming the distinctive Templar cross.

ascending Fyrfos are combined in one figure, thereby forming the peculiar Templar cross.



The speaking head is based on the 'four', the Urfyr, the fire of God. It belongs to the fire glyphs and is capable of dissolving all magical powers lying on the planes of fire."

Like all the others, this glyph also had to be obscured until Un-verstand suspected that behind the "talking head" was a human head cast from seven metals using magic, which was said to have been gifted with human speech. The talking head of Brother Baco from the legend and many others confirm this delusion. In the infamous Templar trial, too, such heads are said to have been found – thanks to the arts of torture – but I believe that it was only the above glyph, which may well have been affixed to an artistically crafted human head."

"These remarks are valuable for various reasons. Firstly, because they explain the nature of the Order's cross, but also because they find surprising confirmation in B's explanation of the logos in the naming of the star as the 'talking head'."

We eagerly observe which letters are grouped in the square around the free-floating star cross. They are S T N D M T, appearing twice. What could they mean? Since the result so far shows a St John's Cross or Maltese Cross, we will have to consider them as an abbreviation of an inscription related to one of the two orders. A hint...

The Order of St John can be ruled out, as no I is available. The Order of Malta is also out of the question, as it was only formed from the Order of St John around 1530. This leaves only the attempt to link the letters to the Knights Templar. The Knights Templar called themselves: Salomonis Templi novi Domini militiae or Domini templarii militiae templi novi Salomonis. The initial letters are none other than the remaining letters of the square, the meaning of which was sought. The square is no longer a square, but is the head of speech, fed by the fire of God. It is the sign of the Logos, surrounded by an eight-pointed star cross, which is formed from twelve A's, the image of the twelve astral forces, and whose inscription apparently indicates it as a symbol of the Knights Templar."

v. Hardenberg has drawn on a third possible interpretation. He has rearranged and regrouped the letters into two new sets – anagrams – namely:

1. Ama data: Natas Sata. Damna taba! and
2. Mandabas data amata: Nata Sata.

He says:

Anagram 1:

"Love the sacrifices: first fruits and seeds!

Damn the decay, the rot!"

Anagram 2:

"You sent all the gifts we love:

First fruits and fruits!"

"We are now faced with the question of whether the information found through the teachings of the secret sciences is also confirmed in the history of the Knights Templar, whether the probability suggested by List exists that the Knights Templar possessed a secret order symbol in the form of a speech head and used it for some secret purpose. Let us therefore recall the famous and harrowing history of the Knights Templar, insofar as it is relevant to the question raised."

Among the charges brought against the Templars, one finds, among others, those of idolatry in the records of the Templar trials: They were accused of

that they worshipped one or more idols in their chapters and secret meetings "like God and the Saviour". These idols were heads - Capita - some of which had three faces, others only one. They are said to have claimed that such a head – caput – had the power to redeem them, make them rich, provide their order with all riches, make the trees blossom and the earth sprout! During the trial, some knights described the Caput as a hideous head made of gilded and silver-plated wood, with a large beard and four feet. It is also said to have had the form of a "Baphomet" (Bafometus, Baphomet), and it is further claimed that it was the head of the first Grand Master of the Order, Hugo von Payns or Payens.

This peculiar head was not displayed in the court hearings. A search was conducted, but it was not found; it was likely difficult to distinguish the "heretical head of Baphomet" from the golden reliquaries that were accepted at the time, which often depicted the heads of saints and stood on four feet.

"Was there ever an idol, a caput, in the form of Baphomet in the Order of the Templars? Considering the cruel tortures under which the Templars were forced to make their statements, and considering further that most of the Templars later recanted, one could easily assume that the reports of an idol in the form of a head were the free inventionsinventions of the enemies and accusers of the Templars and move on to the agenda, as with so many other things that were brought against the Templars."

Of course, it would be absurd to imagine that a Christian order, led by noble and serious men, would worship a devilish idol as the centrepiece of its cult. It would be even more absurd to imagine an idol to which the order owed its riches and supernatural powers. But another possibility is conceivable: the Caput, in figuram Bafometi, was not an idol in the form of a human head, nor was it an object to which people prayed and from which they expected magical effects. In truth, it was a spiritual

"Caput", a secret symbol of the Order's principles and worldview, misunderstood by the world, which the brothers used as a mirror of their

spiritual levels and for the purpose of meditating on the nature of God and the world!"

It goes on to say of the Templars and their behaviour during the trial: They lied or perhaps discovered (revealed) a hieroglyph whose meaning they themselves did not know, or which they were wisely not asked to explain. A vague and cautious sentence. At any rate, it allows for the possibility that the Caput could have been a written "hieroglyphic" letter formation, the meaning of which the majority of the knights were certainly unaware of, and that furthermore, the judges, in their determination to destroy the Order and seize its possessions, "deliberately" refrained from seeking an interpretation or explanation of the hieroglyphic formation. Why they "deliberately" did not ask for an explanation remains unknown. In any case, they were anxious to avoid touching on the many ambiguities with which they talked past each other. Caput was left to be Caput, and no one asked whether Caput meant anything other than a human head. No one investigated how the riches that could be obtained through the idol were to be understood – after all, the trial was about very real riches – nor was there any further discussion of the three faces.

It has already been suggested that the caput need not have been a metal artwork in the shape of a head. If we follow the assumption of a possible interpretation as a hieroglyphic letter formation, we can easily envisage this. "Caput" does not only mean head; it can also be translated as main principle, main part or supreme teaching. No one can doubt that a spiritual main part in the form of a hieroglyphic letter structure can just as easily have two or three faces, i.e. different aspects, as a sculptural, metal-driven caput reliquary with a Janus head! When the head is further referred to as the caput of the Grand Master Hugo de Payns, this can mean that the caput bore the features of the Grand Master, that it was his portrait, or that the caput was a supreme statute, a secret symbol of Hugo de Payns, a work of his invention, or that it was used specifically by him. Also, whatever else is known about the

The fact that Caput is mentioned in this context does not contradict the assumption that it was a hieroglyphic letter or symbol. Above all, it is said to have had amulet properties, specifically those that one would attribute to a paper talisman worn on the body rather than to a cult idol in the form of a human head! According to the knights, the caput provided personal safety and could make them rich; indeed, all the riches of the order came from it, and it also made trees blossom and the earth adorn itself with young shoots. Such talents are far less easily and frequently displayed by a Caput reliquary, which is difficult to transport and has its place in a specific consecrated location, than by an amulet that can be worn hidden on a string around the hips or neck. Incidentally, such talismanic properties are to be understood very *cum grano salis*. The Templars were also reputed to practise alchemy. This justifies a parabolic understanding and interpretation of all information. Being rich or having treasures does not mean possessing gold, but being rich in virtue, faith and knowledge. The riches of the Order are not benefices or provinces, but the wisdom and spiritual treasures of the masters, which the hieroglyphic symbols can give to the meditator if he approaches them devoutly with an open soul. There are dry trees that are brought to bloom by the Caput, not real trees, but pagans who convert to Christianity, and the desert earth that suddenly produces seeds is a poor soul that, contrary to expectations, produces wonderful spiritual fruits."

We are not interested here in the Christian interpretations of Count von Hardenberg, for it is questionable whether this view was also held by the Knights Templar, otherwise there would have been no need to cloak the Caput in a Kabbalistic and hieroglyphic letter structure. If we translate Count von Hardenberg's interpretation into alchemical and esoteric terms, the Caput is the alchemists' key to metal mutation, the transformation of lead into gold, the development of the astral and metal bodies, and the spiritual abilities to consciously connect with these planes.

It is clear that with knowledge of symbolic expressions, many things can be gleaned.

Let us now continue with the text of Count von Hardenberg:

"More difficult to answer is the question: What did the hieroglyphic sign, the talisman of the Templars, look like, if a golden idol in the shape of a head is out of the question? The reports say that the caput was made in the image of Baphomet. What does that mean if it was a metal head; what does it mean if the caput was a hieroglyphic symbol? Any answer is difficult because no one has ever known what the word Baphomet means or where it comes from. Most of the knights themselves did not know it at all. Some thought it was a Saracen word and came from Magomet or Mohamed; they did not know what it could mean.

A later attempt at interpretation speaks of a baptism of the spirit and understands Baphomet to mean "illuminato mentis". But what good does that do?

The encyclopaedias talk about the conventional, the etymology fails completely. And yet everything depends on a correct explanation of the word Baphomet. Only by determining what Baffom, Baffomet or Bafomet means, what "Caput in figuram Bafometi" means, can we find out whether the Kabbalistic explanations are based on truth and are not empty fantasies. Only the explanation of the word Baphomet can conclusively prove what the Caput of the Templars was all about, whether it was a metal head or a hieroglyphic headpiece and what it actually looked like. If we do not learn what a Baphomet is, everything that has been said so far remains, at best, conjecture – if we do learn it, then we may have found the solution to a mystery that humanity has been searching for in vain for 600 years."

After various attempts, there was no other option but to divide the word Bafomet – Baphomet – Baffomet – Baffom – into B a and F o m e t.

As mentioned earlier, the Kabbalistic interpretation of B is Logos and of A is first cause. But what could Fomet or Fom mean? Here, every Kabbalistic interpretation of letters fails. For "Fomet", therefore, an an-

Another interpretation had to be sought. Only Latin provided a clue. Although it does not have the word fomet, it does have the words fomes and formitis, which mean tinder; in a broader sense, they refer to the sparks that fly when red-hot iron is hammered. This was what led von Hardenberg to the solution. These sparks, which fly when striking red-hot iron with a hammer, are, in a sense, fire generated from iron and steel, figuratively speaking, a lighter made of tinder, steel and stone, i.e. a lighter or Fyrfos. With this, von Hardenberg had solved the mystery of Baphomet and found the key to the Satan-Adama Square.

The Satan-Adama square is the caput of the Templars, which had been sought in vain until then, and the word Bafom or Bafomet is the key.

Let us hear Count von Hardenberg's words once again:

Let us recall the words of Guido List, who explains the Templar cross as the descending and ascending Fyrfos, the symbol of fire generation through rotation among primitive peoples.

What is this Order cross lighter other than a Fomes, if one wants to translate its lighter property into Latin? And further: Through which letter symmetry was the Templar cross formed in the Satan-Adama square in the Kabbalistic beginning of the treatise? Only through that of the Logos B with the twelve astral A's. From the letters B and A, an Order Cross lighter could be constructed – ex literis Ba fomitem habebamus, in short, the BAFomes – not Bafomet – is discovered. All that remains now are the two anagrams mentioned earlier:

1. Ama data: Natas Sata,
2. Mandabas data amata: Nata Sata,

to see whether they too can be linked to the beliefs of the Knights Templar.

In the Templar church in Schöngraben there is a relief depicting the solution to the riddle of the anagrams.

The relief depicts the following:

In the centre, God sits on his throne. His left hand is raised in a gesture of admonishment, while his right hand holds the lily staff of eternal primordial light. To God's left kneels a worshipper with a bundle of sheaves (sata), which he offers to the Lord. To his right, we see another figure: she brings the first

ling of the flock – natum or natam. Next to this figure, recognisable as a Templar by the cord around his waist, is a third human figure covering his ears to the one offering the firstborn. At God's feet we see Satan, the ancient serpent, floating on his back, about to devour a child, but beneath his back there is a second birth of Adam, in a parallel position! Superficially, the relief depicts a scene described by Moses (I. 4, 3-4): Cain and Abel offering sacrifices to the Lord. To the initiated, the relief appears as a vivid illustration of the Satan-Adama square. The wordplay Sata-Natas is clearly expressed in the child-eating figure of Satan, to whose back a child is attached, seemingly in a meaningless way, in order to clearly indicate the letter similarity between Satan and Natas."

So in the relief we also see a speaker's head with the words of the

1. Anagrams: Ama Natas Ata, damna taba = Love what we give – firstborn and fruit of the field – but curse decay! These words come from Abel's lips. But we can also hear the words of the second anagram: Mandabas data amata: Nata Sata. They come from the mouth of the Templar, who covers Abel's ears so that he cannot hear anything that is not good for him to know. What is not good for him to know is that Mandabas – even without the addition of new letters – can mean Damnabas data amata: Nata Sata! This is secret knowledge and means: God, you sent everything we love, but in the same breath you gave every creature your curse to take with it on its way!

"God and Satan form a great unity in creation for the initiated, but Abel and the people do not need to know this, so they must cover their ears so that they remain simple-minded."

"Did the Templars hold such a view? This question can probably be answered in the affirmative, albeit with the caveat that only the highest degrees were likely to have known about it.

It is easy to say where the high degrees got these views from. They adopted them from Gnosticism. It is more difficult to say who sought to introduce them into the Order.

From this point of view, a statement made during the trial appears noteworthy, according to which the famous "Caput" was the head of the Order Master Hugo de Payns...

Correctly understood, based on what has been explained above, it could be concluded that it was Hugo de Payns who, if not invented, then at least introduced the Satan-Adama square as a symbol of meditation for the Order, and that probably only he and a few high-ranking members initiated by him knew the true content of the "Caput".

From the above descriptions – without taking into account the Christian tendencies woven in by Count von Hardenberg – we must come to the following conclusion: the Satan-Adama square is the famous

"Caput", the idol of the Templars – the Baphomet – with its three faces in the sense of a magical centrepiece of the Templar Order's teachings with its three aspects – body, soul and spirit / physical, astral and mental – and the transmutation of lead into gold.

I do not wish to elaborate further on this matter. Esotericists are familiar with these concepts and will have no difficulty in applying Count von Hardenberg's interpretation. It was important to me to ensure that Count von Hardenberg's solution was not forgotten again.

SPECULATIONS ABOUT THE SATURN GLYPH

by Mstr. ∴ Amenophis ∴.

Understanding the meaning and effect of a symbol or glyph can be regarded as a special science that is not familiar to all esotericists.

It is well known that there are several possibilities for the observation and interpretation of symbols, which are called "keys", and one speaks of a total of seven keys in analogy to the seven spheres, so that a different observation or interpretation would be possible for each sphere.

Be that as it may, it is well known that every member of the Fr. S. is expected to have two keys for the Saturn glyph: the earthly one, which shows the well-known symbol of Saturn, and the astral one, which shows its inversion. (See Fig. 1).

This treatise, which is described as speculation but is not really speculation in the usual sense, attempts to shed light on the complex associated with the symbol of Saturn.

According to astrological rules, Saturn is only to be regarded as the "great evildoer", but according to esoteric views, it is also said to have a good side, for it bestows knowledge and wisdom.

First, we will examine whether it is really the case that an external power sends "evil" to humans and, on the other hand, knowledge and wisdom, or whether everything takes place within humans themselves, or is their own doing.

The symbol for our Mother Earth, whose children we call ourselves, is represented as a circle with a cross above it (Fig. 2).

The circle is known to us as a symbol of the sun and forms the basis on which the **cardinal cross** is built.

This cardinal cross is the symbol of the four elements, fire, air, water and earth, which together symbolise matter. For the Irish element alone does not form the earth, but only all four elements together.

Since the sun represents the spiritual principle and forms the foundation or basis, the material principle is built upon it and has become, so to speak, the dominant principle.

This should have the effect of the heaviness of matter weighing on the spiritual. If we draw the earth symbol again, but only in dotted form, and then draw the cardinal cross strongly and also a semicircle to the right, we obtain the familiar symbol of Saturn. (See Fig. 3).

From this we can deduce that the "cross of matter" connects with the symbol of the moon and that Saturn expresses itself and exerts its influence in the unity of the two.

And what is the significance of this logical symbol construction?

1. The spiritual principle is only half present, only faintly recognisable, as if transparent (dotted), while the cross and crescent moon claim the lion's share for themselves, i.e. they dominate, and while the cross of matter rises above the spiritual base, the moon symbol completely overshadows the spiritual half.
2. From this, the composition of the human being can initially be recognised: material body = cardinal cross; astral soul part = moon symbol; divine spirit = transparent, half-shaded sun symbol. At present, human beings only have knowledge of the body and the soul.
3. The Saturn glyph contains both the earthly and astral planes, represented by the cross and crescent moon, which is why the Demiurge = (Creator) Saturn is rightly regarded as the creator of all that is physical.
4. And here, first of all, the limit is reached, and it becomes clear, as is emphasised in all hermetic writings, that the spirit, as the highest

divine principle has not yet connected with the physical, but only shines through matter.

5. The overshadowing of the spiritual by the soul (crescent moon) and the firm and rapid connection with the earthly (cardinal cross) indicate that the spiritual could one day connect with the soul, just as the earthly has already connected with the soul. From this, one must inevitably conclude that the body is the carrier of the soul, but the soul is the carrier or at least the mediator for the spiritual.

It should therefore be understandable that the gagging of the spirit (Manas = spirit = human being) by matter through the mediation of the soul is regarded by the latter as a "great misfortune", for the freely roaming spirit is weighed down by matter like a prisoner in chains.

And from this primordial feeling of the spirit, the view may well be derived that Saturn represents the "great misfortune". For this view lies solely in human beings, which was to be proven, and only in the course of time was this primordial feeling reversed in the material world through horoscopy.

It must also be said that, since the symbol of Saturn as a whole occupies half of the solar circle, the spiritual principle has its share in it, even if only quasi-transparent, even though it overshadows the spiritual. From this, it was concluded that Saturn also bestows spiritual values such as knowledge and wisdom.

However, these considerations are only valid from a purely earthly point of view, that is, from the perspective of human beings who are still wandering on earth in their physical bodies.

But how would one view this complex from the perspective of the beyond, the astral plane?

In addition to its solid body, the Earth has two physical shells, the etheric and the astral.

The etheric plane is not relevant to our consideration, as it is the exact counterpart of the earthly plane.

The astral plane, however, is different. It is known to be a reflection of the earthly plane, or vice versa, which in itself makes no difference. In a mirror, everything is reversed, as we know from experience; the right half of the body appears to the viewer as the left, and the left as the right.

It is the same on the astral plane, for what is on the right here is on the left there, what is upright here is upside down there, what is positive here is negative there.

Medical science assumes, for example, that very young human children perceive everything upside down for a long time after birth and that the images in the eye are only slowly reversed through adaptation to earthly conditions.

What conclusions can now be drawn from the above with regard to the Saturn glyph?

The reflection of the glyph is reversed, as can be seen in Fig. 1. From this, it is not yet apparent that the reversal of Saturn is Jupiter, i.e.

h. must be the reflection of Jupiter. This would only be true if it were arbitrarily rotated by 90 degrees. But that would be an artificial way of proving it! However, this reflection corresponds to the current state of humanity; one can certainly effect this 90-degree rotation through one's own will by striving to attain knowledge and wisdom. But that is not the cosmically prescribed path for humanity as a whole; the individual can certainly do this and anticipate the very slow progressiveness of development.

When education through Saturn, through suffering and tribulation, which man himself is responsible for, has led to knowledge, and his wisdom begins to permeate and spiritualise the earthly and material, so that, as one might rightly say, the cross of matter no longer oppresses the spiritual, the effect should be as shown in Fig. 4.

In this figure, the pressure of matter on spirit has ceased, for matter (the cross) has slipped to one side, becoming incidental, and three-quarters of spirit have come to dominate. This marks the beginning

of the "happy age," which will be complete when the last quarter of the spiritual has also been gained through Saturnian knowledge.

Then the second phase of Figure 4 would appear in the reflection on the astral plane as shown in Figure 5.

But this is Jupiter upside down and reversed, which image would appear in the reflection on Earth as the correct symbol of Jupiter.

For if one reverses the sides and turns the image upside down, the clear seal of Jupiter appears, and thus Saturn has indeed been transformed into Jupiter.

In this phase of human development, Saturn has become Jupiter on the earthly plane, but Jupiter on the astral plane has become Saturn.

What could be more obvious than to conclude:

What still appears to us today as misfortune and weighs us down is in reality good fortune, because basically Saturn is equal to Jupiter and Jupiter is equal to Saturn.

If human development continues in the distant future, then the last quarter of the solar circle will also be achieved through Saturnian knowledge and wisdom.

But that would look like an upside-down Saturn glyph, which in reality is not the case, since the entire circle is then closed, which would then result in the symbol of Venus. (See Fig. 6).

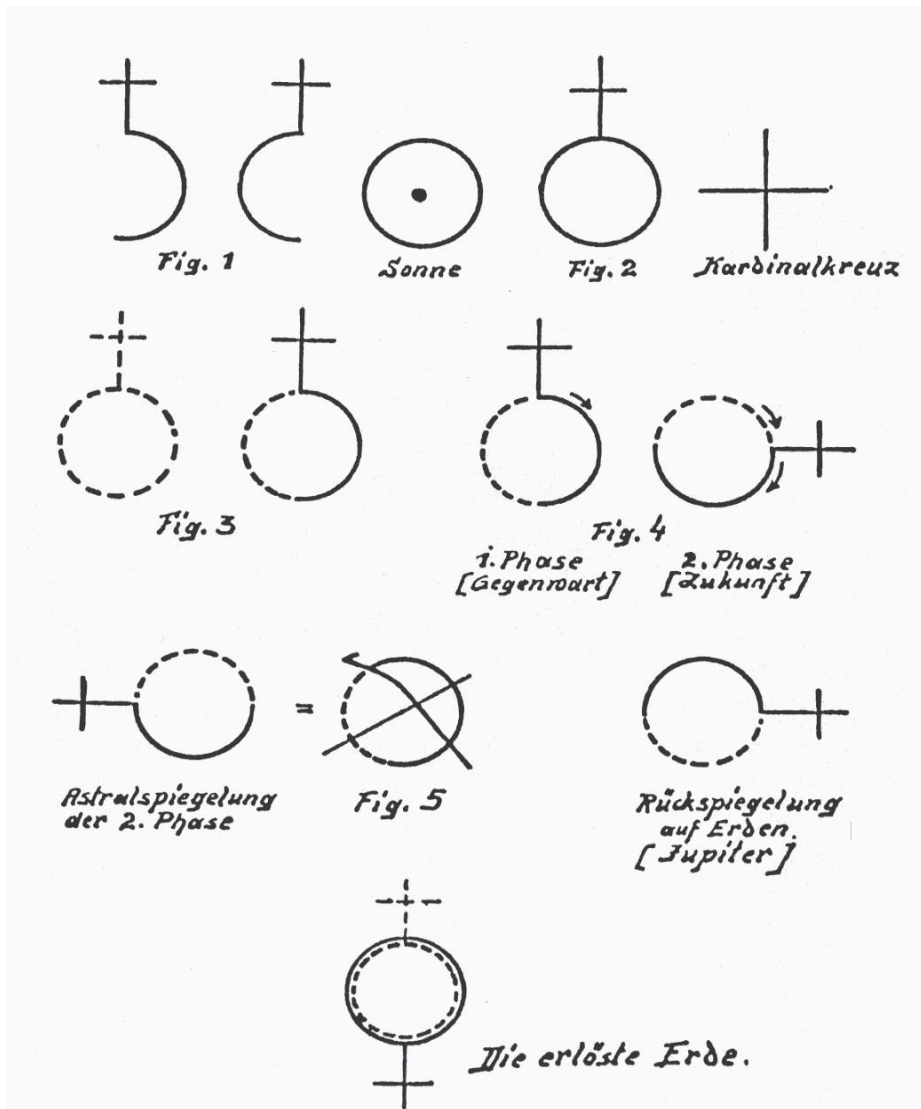
The matter that initially weighed on the solar circle of the spiritual principle has now been conquered; matter now forms the basis on which the spirit can unfold.

It is not for nothing that Venus is said to be a redeemed planet! -

Our Earth must also reach this goal through humanity, and however distant the day may be when all material things are overcome through catharsis, the transformation of all experiences, and the spiritual becomes the dominant force in life.

This is the return to the "Father's house," the goal of the demiurge Saturn as teacher and educator of humanity.

See also the November/December 1960 study booklet "Form and Symbol Magic."



March/April 1962

PAPERS FOR

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THE ART OF LIVING

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ALEISTER CROWLEY ALIAS MASTER THERION

BIOGRAPHY AND HOROSCOPE INTERPRETATION

by ∴ Gregor A. Gregorius ∴.

Sir Aleister Crowley was certainly one of the most problematic, significant and interesting personalities of our time.

He was rightly called the world champion of the entire occult and esoteric movement. He was a true initiate and adept, a magus of the highest order, a master of the upper and lower light.

He truly stood beyond good and evil, for his philosophical thinking had reached heights of human understanding far beyond the average person.

As a human being, he was greatly attacked and opposed, but personalities such as Crowley cannot be measured by the usual moral and ethical standards. Cr. was a revolutionary and pioneer in highly spiritual fields, a mostly misunderstood and lonely person, an outsider whose spirit and work cannot be categorised.

Crowley was a man of action and energy of the first order, and it was he who coined the law of the coming age of Aquarius, which is still valid today, as the guiding spiritual impulse for future generations and centuries.

The wording of this law is: "Do what thou wilt! That is the whole law! Love is the law, love under will, compassionless love!" *) 1

There are many commentaries on this law, but it contains within itself the greatest freedom of will, thought and belief. Most people understand it

1. At a secret council in Thuringia, chaired by Mstr. Recnartus and attended by Mstr. Therion and others, at the request of Berlin Mstr. Pacitus of the "PANSOPHIA" lodge, the law was given a slightly expanded form for Germany.



Sir Aleister Crowley alias .: Master Therion .:

Born 12 October 1978 in , 11 hours 50 minutes to Leamington, County of Warwickshire

wrong, and his opponents denigrate his spiritual content out of misunderstanding, malice and stupidity.

The German Grand Lodge "FRATERNITAS SATURNI" has voluntarily submitted to this law and works according to it, as does the "Abbey of Thelema" in Switzerland. Through strict adherence to this law, leaders in the spiritual realm are drawn who are immune to the usual suggestions of all kinds that flood the world. With their egocentric mindset, these unwaveringly solitary mountaineers, as pure men of will, are true pioneers of the new Aeon.

Some esotericists regard Crowley as the precursor and herald of the Aquarius Mahahatma, who is expected to appear as the coming world teacher in 1996-99.

Therion coined the phrase: "Every human being is a star!" No human being has the right to consciously interfere with the path of another star! If he does so because it is his own free will, he must answer for it before himself, regardless of his motives. Such are the comments written about it. Such a person stands above the usual laws of morality, ethics, religion, and, as an individual anarchist, even above the laws of the state, insofar as they are not feasible for them. He never allows himself to be pigeonholed into a bourgeois scheme, nor does he submit to any coercion that he does not voluntarily and rationally accept. He has mastered the art of synthesis and expediency to a high degree. Thus, the "Thelemite" – as Therion's followers call themselves – builds his own world, his own worldview based on himself.

Aleister Crowley was born on 12 October 1875, at 11:50 a.m. in Leamington, in the English county of Warwickshire. The ascendant sign of Leo gave him his outward appearance, for he was tall, had an upright, almost proud posture, a penetrating gaze, a melodious, loud voice, a positive gait, and harmonious movements and gestures.

Crowley had a difficult childhood – his father died early and he was raised by relatives with whom he, just like at school, found himself in opposition from an early age. He could not tolerate coercion. His artistic inclination appeared early on = Sun and Venus in the sign of Libra.

awakened creative impulses in him, which he developed in a very abstract and problematic direction, however, and which later became increasingly stronger as a consequence of the conjunction of Jupiter/Mercury in the sign of Scorpio, which in itself showed early signs of religious excesses. This underlying extreme and spiritual tendency is fundamentally rooted in the solar disposition through the planet Uranus in the sign of Leo, which is also violated by the highly magical planet Pluto in quadrature. Cr.'s ego = sun position was able to rise to mental heights through strong intuitive abilities = Uranus, but was also driven by Plutonian, demonic influences.

Uranus supports the ego through a sextile and Saturn is in trine to the natal Sun! This clearly indicates his calling and his high spiritual ascent.

Saturn is in the sign of Aquarius in the occult eighth house, right next to the Part of Fortune.

However, Saturn is karmically afflicted by retrograde motion. Nevertheless, a strong inclination towards the occult and success and talent in the study of the secret sciences are clearly evident here.

The ninth house, which governs mysticism, philosophy, worldview and foreign relations, is also favourably and successfully positioned by the zenith and the ascending lunar node, and the Moon in this house was a sign of extensive foreign travel.

The square of elevated Mars to the Sun and Venus in the 7th house, the house of public life, indicates resistance and hostility that lasted throughout his life and led to the early destruction of his parental home. (4th solar house). Cr.'s entire life was always filled with strong tensions caused by the opposition of Uranus to Saturn, which often led him into life-threatening situations, but which always ended well thanks to the lucky point, even though the planet of death ruled in the house of death.

The mystical, magical and highly inspirational planet Neptune stands at the top of the horoscope and overshadows the entire personality. This explains why

Cr. became addicted to drugs at an early age, just like Pluto and Saturn, and was heavily burdened by karma. The retrograde motion of a planet always indicates unfulfilled potential, a karmic violation of the planet in question, the cause of which lies in a past life.

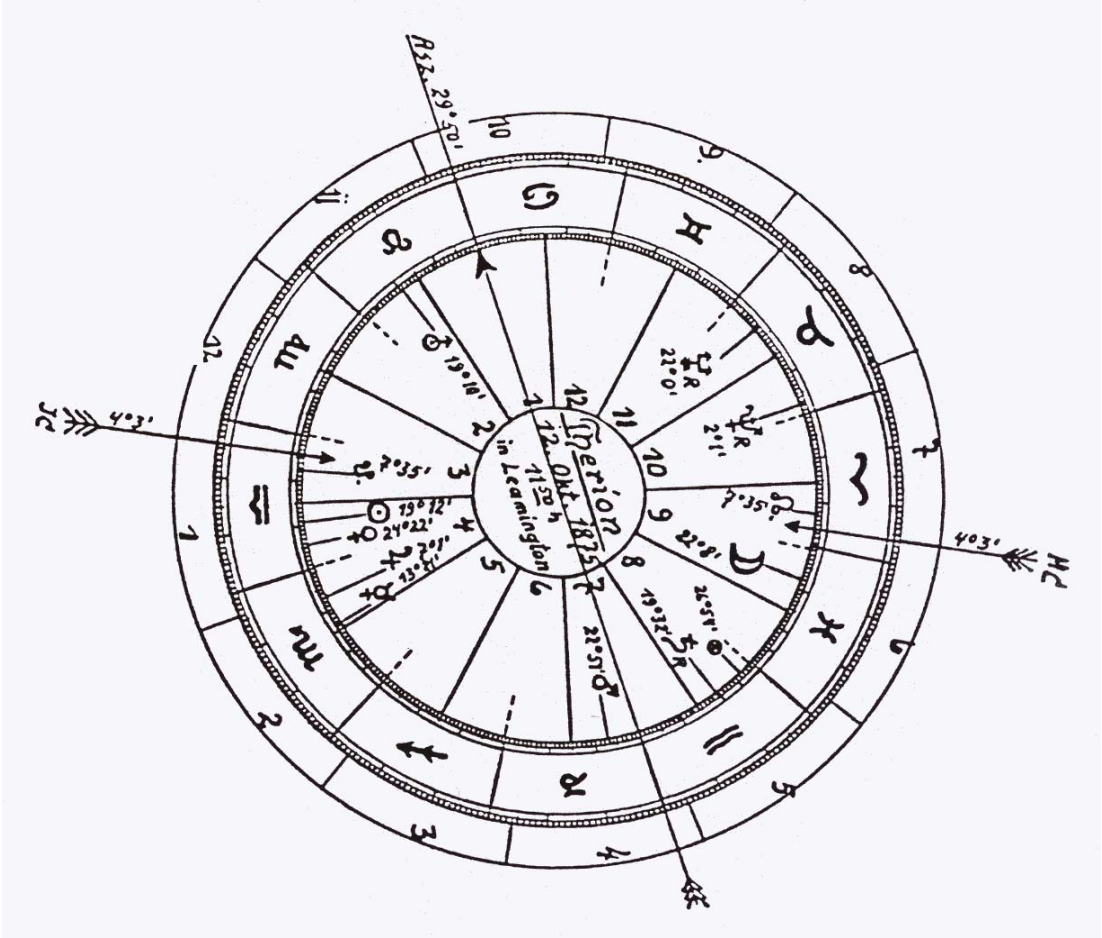
The wounded, malevolent Mars in the 7th house, which, through its square with Neptune, indicates secret, veiled political activity on Cr.'s part, also prevails in this regard at times, for Cr. was a close confidant of Sir Roger Casement, the Irish freedom fighter, and through him also had secret ties to National Socialism. For many years, he was banned from entering England. Later, after lengthy deliberation, the French government also expelled him, as did the Belgian government. He is also said to have played a certain role in the Boxer Rebellion in China and the Rif Kabyle uprising.

Pluto is ruler of the 8th solar house, and astrologer Johannes Vehlows

* 2) writes about this in the 4th volume of his great work: "Pluto brings new insights from the subconscious to light. If they cannot break through due to bad aspects, psychological tensions arise which spread to other people and can create an epidemic form of mass psychosis. Pluto creates states of division, excretions of the astral body and empathy with other beings, with people, animals, plants, minerals and stones ..." * 3). All of this applies to the magical personality of Cr. Only a few people were able to escape his influence, and he was even able to make contact with the astral world in a magical

2. Crowley's horoscope is most fruitful to interpret and recognise according to the equal house method of the great astrologer Vehlows, whose 8-volume astrological textbook is still considered the only authoritative standard work today.

3. Therion called himself the "Great Beast", to which the number 666 is assigned. (However, this has a deep esoteric meaning, of which his opponents have no idea.)



Wise to produce, by conjuring demons and the spirits of deceased people. He had connections with the so-called realm of intermediate beings, with nature spirits, gnomes, dwarves, undines, etc., who obeyed him, which is usually only the case with strong personalities who are highly initiated.

Furthermore, the astrologer Vehlow writes significantly about the position of Uranus in the sign of Leo in the 1st house of personality (statements that apply almost literally to Cr.): The planet Uranus characterises revolutionary natures who are eccentric in their plans and ideas, very problematically original, inventive, reformist and adventurous. They are very enthusiastic about a nomadic life, they cannot adhere to any ties, they break all the barriers of convention. Their environment will rarely understand them. Among them, one finds a great deal of understanding for ancient art, classical antiquities and ancient wisdom, for philosophy, for mysticism and for metaphysics. They have intuition and prophecy as innate extrasensory abilities."

So it is not surprising that Cr. undertook extensive world travels. He travelled to North America, Africa, Mexico, Japan, China, Morocco, Tibet and Manchuria. It is also significant that his Uranus in Leo is next to the sensitive point for travel = 28 degrees Leo. Long sea voyages were not unusual for him. (The Moon in Pisces and Neptune is the dispositor for this sign.) - For the Far East, for China and Japan, the Sun and Venus in Libra are decisive.

Cr. was also a great sportsman of the first order, a well-known mountaineer who made first ascents in Mexico, the Himalayas, Tibet and India. These sporting achievements made him world famous. (The second German Himalayan expedition sought his advice and guidance when he was staying in Berlin).

Here, too, the horoscope provides precise and accurate clues. Uranus in the sport sign Leo, in opposition to Saturn, the ruler of the solitude of high mountains. (Dispositor for the 5th solar house = mountain sports).

Mars as the transformer of the Capricorn sign = high mountains provides the incentive and the achievements.

Again and again, we find cosmically determined predispositions in Cr.'s birth horoscope that were fulfilled in his life. The Moon in the sign of Pisces in the

9th house = study, mysticism, also governs the solitude of the monasteries abroad where Cr. received his initiations as an adept and master, in India, Tibet, Manchuria and China.

He held a high rank in the sect of red-capped monks, was received personally by the Dalai Lama in Lhasa, and mastered the mantra mysticism and rites of the tantric sects and sorcerer priests in Mongolia, as well as the practices of Indian yoga teachings.

It is interesting to note that Neptune, the planet of mediumship and inspiration, is in opposition to religious Jupiter in Cr.'s horoscope. It is also in opposition to Mercury in the sign of Scorpio. This hints at the fact that Cr. was mostly in open opposition to the prevailing religion in his extreme studies of the occult sciences, that he did not recognise purely theological dogmas and, in order to achieve his goals, made very conscious use of the magical influx of the sign of Scorpio, which does not recognise any ethical or moral laws in its problematic nature. This is where the roots of so-called black magic lie, a conscious demonology, an applied magic of incantation, which, however, did not constrain Cr., for in his high knowledge he stood far above the concept of black and white. His law, "Do what thou wilt!", was applied by him in these areas just as it was in his entire life.

Vehlow writes about Neptune in the 10th house of a natal chart: "This position produces very peculiar people who are different from their contemporaries and who also go their own way in their careers.

Their behaviour can be explained by a strong psychological predisposition. Professions related to mediumship and art are possible. (Cr. was also a very important, albeit reclusive, painter. His creations were mediumistic, abstract, purely demonic and astral. An exhibition of his paintings at the "Porza" in Berlin caused a sensation in all circles)."

Vehlow continues: "The knowledge of these Neptune-influenced people in supernatural fields is significant, as is their knowledge of the dogmas and teachings of various religions. Their judgement testifies to their wisdom. Clairvoyants and priests are often strongly influenced by Neptune. His supernatural abilities

bring people high honours, even fame and respect. He is capable of rising to religious leadership."

All of this applies to Crowley. He was a high-ranking master in Scottish Freemasonry, a member of many other lodges, and is still considered the world champion of all occult and magical movements. He led the world lodge: A.A., an important secret brotherhood that spanned the entire globe. Unfortunately, such a strongly positioned Neptune often develops unpleasant characteristics, especially when it is karmically injured. Neptune is the planet of drugs and addictions in general. Cr. was, as is well known, heavily addicted in the Orient, he was a heavy drinker and in his love life he was immoderate and cruel, egocentric and mixed demonism with perversity. He ruthlessly exploited the numerous women in his life, also materially.

If he was accused of drug trafficking – and there are many indications that this was the case – this would also fall under the veiled and secret influence of Neptune.

It is rare to find a birth chart in which the highly magical planets Pluto, Neptune, Saturn and, in a certain sense, Uranus could have such an ominous effect as in Crowley's horoscope.

He was indeed an outstanding, albeit sinister personality in a leading intellectual position. His works are unrivalled in occult and esoteric terms and will continue to inspire relevant circles for a long time to come. Crowley was also the Grand Master of the Oriental Templar Order (O.T.O.), whose rites are based on Gnostic sexual cults.

Cr. received further initiation from Grand Master S. L. Mathers, who accepted him into his order, the Hermetic Order of the Golden Dawn. Here he studied alchemy, astral visions, Kabbalah and special conjuration rites for demonic entities. By following the teachings of the magus Abramelin, he advanced even further in the field of higher magic, which no longer recognises the difference between good and evil, between black and white. This is also the source of Cr.'s reputation as a black magus, which was attributed to him by ignorant people. Those who, like Cr., are able to elevate themselves spiritually through self-intuition to such an extent that they can recognise that the microcosm and macrocosm are

a multitude of planes of existence only reflect each other, thus causing the manifestation of countless beings whose category and cosmic anchoring in the world of spheres is extremely variable, no longer needs a yardstick for his actions.

Crowley received his highest and deepest initiation in 1904 during a stay in Egypt, when, in the burial chamber of the Pyramid of Cheops, he connected with a high mental entity who dictated to him the wording of the law he later published, in several consecutive sessions.

Crowley regarded this experience as the pinnacle of his entire life, for it opened up mental worlds to him.

The rituals of his World Lodge and also those of the secret lodge

"FRATERNITAS SATURNI", the Egyptian esoteric traditions of the 26th dynasty are anchored. Thus, this ancient priestly wisdom has been preserved. It still has its purely magical effect today.

It goes without saying that Cr.'s birth horoscope also provides direct clues when viewed and interpreted from a purely esoteric perspective. The November 1954 issue of "Blätter für angewandte okkulte Lebenskunst" (Journal for Applied Occult Life Arts) contains an essay on esoteric astrology which states: "In the third decan of the sign of Pisces, under the decan ruler Jupiter, when this decan is occupied by a planet, highly enlightened and highly initiated people are born, priest kings, popes, leaders of humanity." Here, Cr. has the Moon, which transforms Jupiter's powers in the sign of Pisces.

Mars in the third decanate at Cr. in Capricorn also receives an accurate esoteric astrological interpretation. It says: "When this decanate is occupied, the person born will be particularly cosmically bound and will receive the third test in their life, in which their Venus impulse fills them with ambitious striving for power and a desire to rule." This certainly applies to Cr. He was always in charge and did not tolerate any contradiction. Pluto in the 3rd decan of the sign of Taurus is not only injured and retrograde, but is also characterised in esoteric astrology by a malevolent Venusian influence. This results in the first binding of the ego to the dark path and the trial by the demonic influence of money, power and possessions.

The ascendant is in the 3rd decan of the sign Cancer. Jupiter reigns here, and it is said: "The native receives the first initiation and the first enlightenment for a consecrated priesthood!"

It goes on to say: "The 2nd and 3rd decanates of the sign of Scorpio bring the ego its second initiation and enlightenment and crystallise in life into the priesthood and monasticism when occupied by corresponding planets." In Cr., the religious mystical planet Jupiter is in the sign of Pisces in the 3rd decan. Thus, Crowley's ego was already directionally influenced and burdened from birth.

The world champion and Mahahatma Therion died on 1 December 1947. His work and memory will live on for generations to come. It can even be assumed that his outstanding personality will be appreciated all the more and recognised in its significance as the Age of Aquarius dawns. Once the power of the churches has been broken and passed away in the course of the coming centuries, the law of Aleister Crowley will dominate and be understood.

THE EQUIPMENT OF A SATURN LODGE

by Mstr. ∴ Giovanni ∴

A lodge has no secret; rather, it is the secret. This secret can never be revealed, for it can be proclaimed openly and loudly anywhere and at any time. Those who hear it do not hear it, and those who see it do not see it, unless they have experienced it within themselves! And for those who have experienced it, it remains the most precious secret of their lives.

What a lodge wants is no secret!

Only the symbolic modes of recognition and the rituals of all degrees must be kept secret. In almost all religious and secret societies in human history, the teachings are not secret, as they contain only that which can be expressed in non-symbolic language and has no symbolic value.

It follows from the nature of the symbol that it cannot be betrayed! For its essence lies in experience, in its effect!

A lodge has no traitors to fear, for there is nothing to betray!

When brothers and sisters are admonished to keep rituals and identifying symbols secret, it is because it is considered tactless and unworthy of the esoteric attitude to discuss matters sacred to the brothers of the lodge with those who are completely unfamiliar with these sacred matters. In other words, one should be discreet about sacred matters and not drag them into the conversations of profane life.

All orders, brotherhoods and lodges deal more or less, often only in the higher degrees, with the highest mysteries of the world and human existence, and are as old as human culture, as humanity itself. They all have the same aspiration:

to explore the origin of all things,
to fathom the purpose of human existence,

According to the knowledge of the Creator of all
worlds, according to self-knowledge,
after self-perfection.

The actual origin of this wisdom lies in the darkness of pre-ancient, lost human cultures, over which the veil of the past still lies impenetrable today. Its roots probably lie in the cultural epoch of the World Month, which was under the mercurial influence of the zodiac sign Gemini, i.e. in pre-Moorish times.

In this context, I refer to the bibliography listed at the end of these remarks.

However, even in the darkest times, there were a few enlightened individuals who knew the true light from the East and the secret wisdom of numbers. It appears in Egyptian, Babylonian and Greek cultures.

Hermes Trismegistos, Jamblichus, Amenophis and many other wisdom teachers clearly revealed their initiation, their knowledge of the secret laws of numbers, in their teachings. Hiram, the builder of Solomon's Temple, was also a knowledgeable man. The laws are contained in the Kabbalah and also in the Tabernacle, more or less veiled. Even in Gothic cathedral architecture, knowledgeable builders used these laws, which were later anchored in the medieval builders' huts. Although the centuries brought with them a gradual dulling of secret knowledge, which fell into oblivion, today's Masonic lodges, but mainly the actual secret lodges, have nevertheless preserved some true rudiments of these secret laws of numbers and use them in the installation of lodges, in rituals and in practical secret magical customs. The tradition is based on spiritual knowledge that has survived for millennia and is still effective today in its magical emanations.

There is a fairly extensive body of literature on this subject. Unfortunately, most authors only touch on the surface of absolute knowledge in their writings and do not address the actual core, either because they do not know or because they do not wish to share it.

However, in the course of their studies, serious esotericists who are searching and researching will gain true insights into the numerology of ancient peoples, especially their priesthood.

A true, just and perfect, secret and magical lodge works according to established, ancient, traditional laws, which are anchored in the rituals, but which also form the basis for the entire internal and external structure of a lodge.

Before going any further, here are some explanations of a few terms: a **true**

(**genuine**) lodge is made up of 3 masters;

a **gerechte** lodge is formed from 3 masters, 1 journeymen and 1 apprentice;

A **just and perfect** lodge must consist of at least three masters, two journeymen and two apprentices;

It is a **secret** lodge because its members gather behind closed doors to carry out their work and maintain strict secrecy about all their activities.

A **magical** lodge, on the one hand, magical knowledge and magical practices are guarded and cultivated, and on the other hand, the ritual is based on practical magic and is therefore celebrated accordingly.

The FRATERNITAS SATURNI – a Saturn Lodge – is a true, just, perfect, secret and magical lodge. The Saturn Lodge has little to do with the applied symbolism of Masonic lodges in its establishment and development. Although they resemble each other in some outward appearances, the Masonic rituals are based on very little, mostly no practical magic. In these lodges, everything is based on pure symbolism, which is usually richly embellished with many words, but sometimes explained in a very shallow way. Only in the higher degrees is there a certain knowledge of esotericism and secret symbols. This knowledge is not accessible to the lower degrees of these lodges and is not taught.

In the Saturn Lodge, the two pillars Jachim and Boas are missing. The tapis has a completely different meaning; the trowel and compass are missing.

The ritual is underpinned by magic, in contrast to the rituals of the Freemason lodges, which are embellished with Christian elements.

The absence of any Christian religious trappings in the Saturn Lodge already sets it apart from Masonic and other lodges. The FRATERNITAS SATURNI, as a Saturn Lodge, is purely a lodge of knowledge and requires its members to undertake years of study, which is validated by degree examinations.

It is beyond the scope of this treatise to elaborate further on this or even to explain the purely magical Saturn rituals.

The purpose of this essay is to describe to the brothers the spatial layout of the Saturn Lodge and the behaviour of the brothers and sisters during lodge ceremonies.

The ideal Saturn Lodge has three rooms:

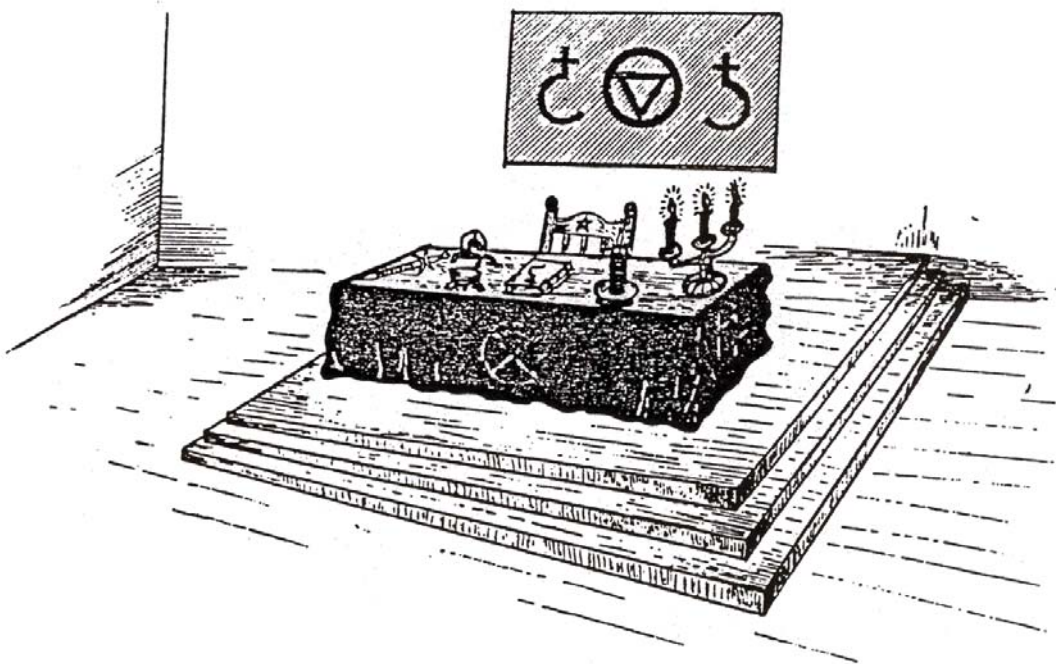
1. an official meeting room where the brothers and sisters can relax before the lodge ceremony,
2. a room in which the lodge clothing is put on in complete silence and a meditative attitude.
3. The actual lodge room – the inner temple of the lodge – should be as rectangular as possible.

The actual lodge room – the temple – is lined in black. The entrances – doors – and, if there are any, windows are covered with dark green velvet curtains.

In front of the north wall of the room is the altar on a three-step elevation; behind the altar is the seat of the Master of the Chair. - Fig. 1 -

The altar is draped with black silk. The silk bears the symbol M a l c h u t on the front, and each side panel bears the magical Saturn glyph from the magic square of the number 3. -Fig. 1 and 3 -

Instead of the symbol Malchut, the symbol shown in Fig. 4 can also be used.



On the north wall, above the master's seat, hangs a green velvet curtain with a circle embroidered in the centre containing a downward-pointing triangle – or the Malchut symbol – flanked by two astrological symbols of Saturn – Fig. 2.

All symbols must be embroidered in silver!

The following objects are placed **on the altar**: in the centre: the holy

book in green leather;

on the right half of the altar – i.e. to the right of the chair master –:

- a) the magical sacrificial bowl, for burning the names during admissions or expulsions of brothers and sisters,
- b) the silver bell or chime,
- c) the magical sword, the magical dagger or the magical staff, depending on the type of lodge,

on the left half of the altar:

- a) The candle of Hadit,
- b) a three-armed silver candlestick. - Fig. 1 -

The Candle of Hadit stands on a silver dish, which should be 21 cm in diameter and 3 cm thick.

The candle of Hadit and the middle candle of the candlestick on the altar **must** be black. All candles used in the Lodge **must** be made of genuine beeswax.

On either side of the altar, on special small tables, are the places of the Lodge Secretary and the Master of Ceremonies, namely:

to the right of the Master of the Chair: **the Lodge Secretary**, so that he can hand the Master of the Chair any documents he may require.

On his small table are:

the minute book,
the folder with the documents, the
lodge seal.

There is also a two-armed silver candlestick on the small table.

To the left of the Master of the Chair: **the Master of Ceremonies**.

On his little table are:

the incense burner and the utensils necessary for burning incense, as well as a two-armed silver candlestick.

On the side of the room opposite the altar are the seats of the first and second supervisors;

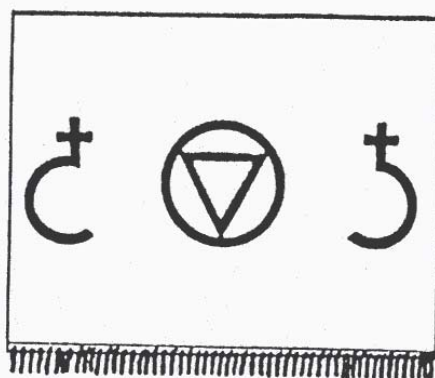
on their small tables there is a three-armed silver candlestick.

The first supervisor is considered the deputy of the chair master.

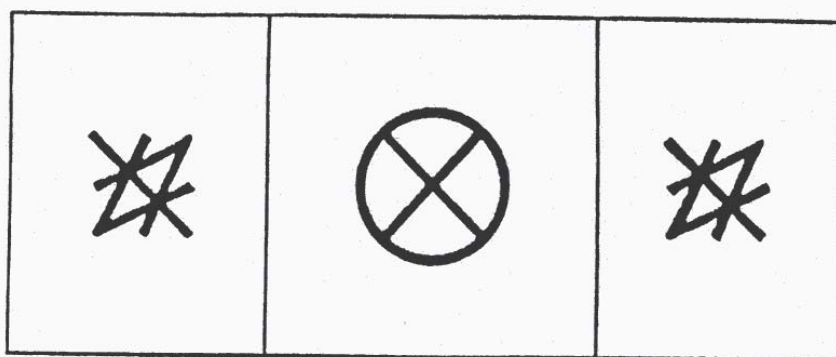
He is responsible for all spiritual matters and for ensuring that the ritual is performed correctly.

The second supervisor ensures general order.

He rings the gong and determines the seating arrangement.



- Abb. 2 -



- Abb. 3 -



- Abb. 4 -

Directly next to the entrance is the place of the **doorkeeper**, whose function may be to

2. Supervisors can take over.

In large lodges, i.e. if there are enough brothers and sisters, additional seats can be set up for the

Brother Speaker – to the left of the altar, next to or in front of the Master of Ceremonies' seat.

He then takes over the reading of regulations, ordinances, lectures, etc.;

Brother Archivist – to the right of the altar, next to or in front of the seat of the Lodge Secretary. – Fig. 5 –

The lodge work itself consists of three parts:

1. Pre-ritual,
2. Lecture, etc.,
3. Final ritual including the magic chain.

No **experiments** may be carried out during a lodge ceremony. Special study groups must be set up for this purpose.

Discussions during the lodge proceedings are only permitted at the special request of the Master of the Chair.

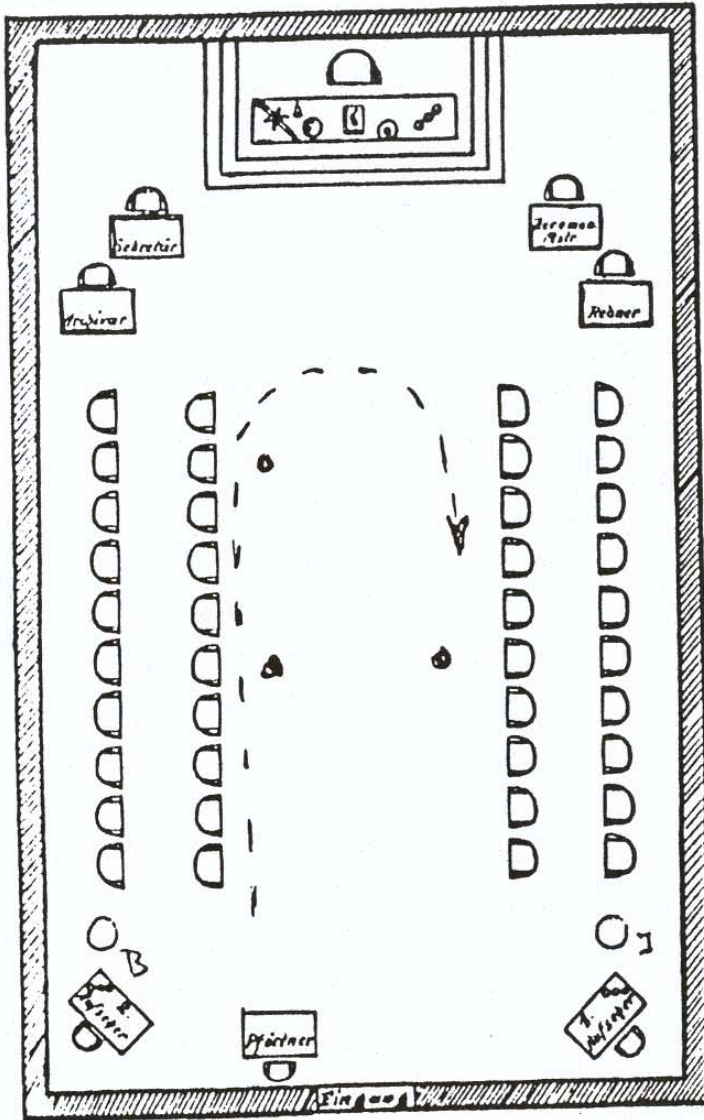
To **speak**, raise your right hand. When a brother or sister steps before the altar, he **or** she must cross their arms over their chest and bow, also when leaving, walking backwards, as neither the altar nor the chair master may be turned their back on!

Any conversation among members during the lodge ceremony is strictly forbidden.

When the Master of the Chair enters, all brothers and sisters rise from their seats, cross their arms over their chests and bow. The same applies when the Master of the Chair leaves the lodge room – the temple.

During lodge evenings, brothers and sisters must address each other by their lodge names and the titles to which they are entitled, i.e. brother, sister, frater, sorella, master, grand master.

Norden



S

- Abb. 5 -

Literature:

Human Epochs and Astrology, Study Booklet, March 1956;

The Astrological Foundations of Time in Egypt and Babylon, Study Booklet, February 1952;

The cultural epochs from an astrological perspective, study booklet for May 1956;

The astrological doctrine of periods, study booklet for June 1957.

FURTHER AL NOTES

The well-known Berlin astrologer Willy Bischoff also published a very detailed astrologically based biography of Aleister Crowley in Johannes Vehlow's astrological calendar for 1952, which is very comprehensive and highly recommended.

A whole series of personalities have devoted themselves to researching the phenomenon of Crowley. Friedrich Lekve, Dr Herbert Fritsche, Dr Henry Birven, Dr Wilhelm Liedtke, Dr Christian Wöllner and many other German authors. However, none of these accounts are exhaustive.

John Symonds published a well-illustrated biography of Crowley in English, entitled *The Great Beast: The Life of Aleister Crowley*.

A first-class treatise on Crowley and his given law was written by Gregor A. Gregorius and published in the May-September 1955 issues of "Blätter für angewandte okkulte Lebenskunst" (Journal for Applied Occult Life Arts).

Further essays by Therion, previously unknown to the public, have been printed in the above-mentioned journal:

| | |
|--|--------------------|
| The Mass of the Phoenix. Liber 41 | August issue |
| 1954 Man — by Therion | June issue |
| 1954 | |
| Mastery — by Therion | October issue 1954 |
| The Book of the Zero Hour — by Therion | August 1954 |
| issue Liber 15. "O.T.O. "Ecclesiae Gnosticus | |
| Canon Missae — by Therion | July issue 1954 |

In recent years, the Psychosophical Society in Switzerland has published a large part of the works of Mstr. Therion, especially numerous excerpts from his great work "AEQUINOX", which comprised 11 volumes.

Unfortunately, under the National Socialist regime, Therion's works, which were published in German at the time, were burned or destroyed along with numerous other occult literature. They very rarely appear in antique bookshops.

Gregor A. Gregorius' highly magical novel "EXORIAL" also contains a treatise on Mstr. Therion.

Mstr. Gregor A. Gregorius is one of the few people in Germany who came into close contact with Mstr. Therion through personal acquaintance. He owes him many inspirations and teachings, some of which were given to him in direct lessons as written instructions.

It is understandable that these can only be passed on secretly by word of mouth within the brotherhood.

We highly recommend subscribing to the monthly magazine "Oriflame", which contains numerous reproductions of essays penned by Mstr. Therion (12 issues at 60 pfennigs each have been published so far!).

May/June 1962

BLATTER FOR

ANGEWANDTE OCCULT

THE ART OF LIVING

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THE MYSTIC JACOB BÖHME A BRIEF OUTLINE OF HIS TEACHINGS

by ∴Gregor A. Gregorius.∴

MAY/JUNE 1962

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

Private – Print

IN MEMORIAM JAKOBUS BURGUNDUS MOLENSIS

by Mstr. J. Reinhold J.

Memory, honour and justice be given to the last Grand Master of the Order of the Knights Templar, Jakobus Burgundus Molensis!

On 11 March 1314, the Grand Master was publicly burned at the stake on an island in the Seine in Paris, together with Gaufried von Charney, the Grand Preceptor of the Order. The two leading men of the Order were not executed with the sword or the axe, nor were they hanged, but burned alive and their ashes scattered on the banks of the Seine. This type of death was chosen in order to destroy the etheric body at the same time as the physical body and to immediately and permanently separate the finer bodies from their existence in this phenomenal world of Earth and completely eradicate their persona. The idea of a physical resurrection at the Last Judgement was also to be made impossible. During their burning, the first representative, the Grand Master of the Order, and the Grand Preceptor, the first teacher and administrator of the Order's beliefs, were tied together with a rope to a stake.

Who was so feared that they had to be wiped out in this way? No one really had anything to fear. The Grand Master, the superiors of the Order, the knights and servants did no harm to anyone in the country. They regularly gave alms to the poor and loans to the rich and powerful. They respected the state and recognised the Church, with the Pope as its head, as their spiritual authority, to which they also paid tribute. They had earned fame as the sword arm of the Church and prestige as the realisers of Christian ideals. But the Templars had a special position in the Church and the state, because Pope Innocent III had released the Templars from their oath of allegiance and obedience to the bishops soon after the order was founded. The bishops therefore no longer had jurisdiction over the order's property and persons. This special position

Like a church within a church or a state within a state, this was to prove their undoing. Their fame was begrudged them, their possessions envied, and their ideals questioned on the basis of the dogma of others, out of stupidity and malice.

Molensis had joined the order as a knight when he was a young man. He was of noble descent, but as the second or third son, he had no prospect of inheriting his father's estate. So if he did not want to enter a monastery, become a mercenary for a prince or marry into a wealthy family, his only option was to serve in a military order. This was the greatest attraction of his time. He was eager to use his sword in battle, to experience adventure, to sail across the sea, to see foreign countries and peoples, and to get to know them as a conqueror and lord; all this for a good cause, the best of his time; for the glory of his church, his faith in Christ and the Virgin Mary, and ultimately for a lifetime of provision.

The vows of obedience, chastity and poverty were accepted. The new knights were mostly poor anyway. Obedience was necessary for discipline, without which no association can survive, and chastity would be overcome. What young, action-hungry man could foresee and assess the sacrifices and constraints he was taking on? The main vow was to protect pilgrims in the Holy Land, which meant adventure and combat. The *pauperes commilitones Christi templique Salomoni-ci*, the Order of the Poor Knights of Christ and of the Temple of Solomon, was at that time a large, well-organised, powerful and wealthy association. The order's own castles and lands, ships and banks, monopolies and privileges formed the economic basis for the support of the order's members, who had no personal possessions. Their influence and possessions stretched from the West to the East.

From the West, with its closed, Christian cultural sphere, to the East, where the pagans, i.e. people outside the papal dogma, lived. The pagans who were subjugated by the sword or made subservient through alliances and treaties. The same pagans who had such different customs and traditions, different cults and different views of the nature and work of God.

During their approximately 150 years in the Middle East, the Templars also experienced long periods of peace and, for many, decades of coexistence with allied but pagan tribes. During these times, many Templars became more familiar with the knowledge and sciences of the foreign world. Some also allowed themselves to be initiated into the mysteries of the East. Added to this were the still very active and respected schools of learning in Greece and Egypt, which exerted a strong influence in the Orient with their philosophy and sectarianism. The foreign cults and mysteries gained friends among open-minded Templars. The foreign thinking and behaviour of the pagans, which was misunderstood and despised from the outset, became the knowledge of the Templars and was cultivated in secret circles within the Order. It probably even influenced the internal constitution of the Order. Thus, a hidden bridge of knowledge was created between the Orient and the Occident.

It was into this situation that the young Molensis arrived. As a young, strong knight, he first served in the militant group of the Order and escorted pilgrims to the Holy Sepulchre. He belonged to the occupying force and took part in numerous campaigns and defensive battles. Eventually, he and his comrades-in-arms were forced to retreat from Palestine in the face of the superior forces of the united Saracens, Turks and Egyptians, and only escape across the sea saved his life. The Order had lost the Holy Land. But its possessions were still vast, and Molensis found a new role in the administrative service. Here, he helped to establish the economic and organisational conditions necessary for the reconquest of the Holy Land. Over many years, he rose through the ranks of the Order. As Seneschal of Cyprus, he was elected Grand Master in the electoral chapter. He was considered a man of strong character, courageous and capable, who had fought in Palestine and advocated the recovery of the old positions.

As far as his external path is concerned, there is no evidence of his inner path. As a civil servant and Grand Master, could he have been unaware of the secret circles within the Order? Would he not have gained knowledge and insight into non-Christian rituals and cults, at least during his stay in Syria and Palestine? Could he not have recognised their effects on the Order, or adopted and tolerated them as part of his own tradition? Ge-

The spiritual orientation of the Order was primarily the responsibility of the preceptors, the teachers within the Order, and the Grand Preceptor. It is also possible that Molen-sis, in the costly retreats and rearguard actions he fought through at the risk of his life, personally set aside the foreign and forbidden knowledge and beliefs and, in the vicinity of Rome, gave space only to Christian ideas when he was not thinking about the lost battles and lands. It was not to be the last thing he would lose. His thoughts are far too preoccupied with the losses in the Holy Land and the diminished prestige and possessions of the Order for him to recognise in time the new danger threatening him and the Order from their adversaries at home. One night, while he and his knights were asleep in the Order's own castle in Paris, they were overpowered by the king's henchmen, imprisoned and charged by King Philip and even by the Pope through the Inquisitor of Paris.

The indictment accuses him and the leaders of the Order of tolerating and practising unchristian teachings and actions and is directed against the spiritual attitude of the Order. It generalises individual incidents and draws conclusions that lead to the dissolution of the Order and the end of many Templars' lives.

The evidence for the charges, which was gathered quietly over a period of three years, is based on statements made by Templars who had committed crimes and renounced the order, as well as on statements made by spies who had been planted within the order. Painful interrogations, torture and imprisonment were intended to make the Templars talk. The confessions extracted by the Christian guardians of salvation and the security organs of the French king are false or worthless and reveal nothing new. But they were enough for those in power to dissolve the Order, confiscate its material goods and declare the Templars themselves outlaws, insofar as they were not killed by torture and fire.

The mostly falsified court records admit and allege a breach of the vow of chastity, fornication with men and, in some cases, sodomy. In particular, however, the Templars were accused of only holding Christian services in churches for the profane, while in fact cultivating a heresy hostile to Christianity. Further charges...

The points were that they did not pronounce the words of consecration correctly during Mass, which transformed wine into blood and bread into flesh, that they held black masses, threw the cross to the ground and spat on it, kissed otherwise covered parts of the body and demanded it, and worshipped a pagan symbol – Baphomet. The password Yallah is also mentioned. Doubts about the nature of Christ are common, but these may also have been put into the mouths of the Templars by the descendants of the Cathars and Albigensians, simply to revive their own ideas. Molensis wanted nothing to do with any of this during the interrogations and asserted his innocence and that of the Order.

If the accusations are justified, what might be true about them and what do they mean? First, we must consider that the Templars were apparently not accused at all of calling themselves not only warriors of Christ but also, in the same breath, warriors of Solomon's Temple, even though this was not only a distinctive feature of the order but perhaps also the root of its heresy. When the order was founded in 1118 during the Crusades in conquered Jerusalem by the knights Hugo de Payens and Godfrey of Saint Omer, comrades-in-arms of Godfrey of Bouillon, Solomon's Temple no longer existed. Only part of the palace of King Baldwin II of Jerusalem is said to have been built on the alleged former site of the Jewish Temple. This part of the palace was assigned to the Templars as their headquarters. The term "Temple of Solomon" must therefore have been brought over from Europe by the founders. But why should they also fight for a Jewish temple that no longer existed? Being warriors of Christ was proof enough. Yes, if they had called themselves protectors of the Holy Sepulchre, a Christian motive would have been recognisable. But to stand up for a temple of Jewish people who were partly responsible for Christ's death seems strange. What complex of beliefs surrounding Solomon's Temple may have motivated the founders of the Order? Is it connected with the master builder and craftsman of Solomon's Temple? According to tradition, he was the son of a widow and was called Hiram. This Hiram created the pillars Jachin and Boaz, various sacred vessels and works of art. In legend, Hiram is considered a descendant of the angel of light Iblis-Lucifer, who also brought into the world a race of humans that did not have Adam, created by God, as their father. What did the founders of the Order, Payens and

Omer, who came from a France where the Cathars and Albigensians were at home and still active during their lifetimes? There is also a word in the French language, *païen*, which means unbeliever, false believer or heathen in English. Could this be more than just a play on words?

Could it be that Molensis, who grew up as Jean Jaques Molay, knew nothing about the history of the Order's founding or the meanings of the goals mentioned in its name, even as Grand Master? Or did he deliberately remain silent during the interrogations? However, there is no known accusation to this effect.

If one further considers the tribes and cults with which the Templars came into constant contact in the Orient over a period of more than a hundred years, one should bear in mind above all the view of divine rule and creation, which fundamentally differed from the Christian conception. While Christians recognised only one supreme being, God, his only begotten Son and a mysterious but benevolent Holy Spirit, the pagan peoples of the Orient undoubtedly believed in two supreme beings, one good and one evil, who confronted mankind with equal power and force. From the consideration that light only becomes perceptible in the shadow and that light without darkness cannot be differentiated and thus cannot be comprehended, the significance of darkness, which is equal to that of light, grows. Darkness and gloom make light perceptible; they are the shell of light, its mother's womb. This leads to an almost complete reversal of concepts and, at least, of cultic practices. The good, bright god is good by nature and not to be feared. The evil, dark god is the power factor that one must try to appease through hymns of praise and sacrifices, through pacts, through magical incantations or by diverting attention to other objects. Thus, the Orient that confronts the Templars is full of so-called devil worshippers. There is the worship of Moloch, the cults of Baal and Astarte, and the offshoots of the Indian Shiva religion with its gruesome Kali rites. There are the Parsis with Ormuzd and Ahriman and their devil masses, which are dedicated to the evil god Ahriman. There is the Muslim sect of the Assassins, which even the Mohammedans describe as a devil sect with its cultic human sacrifices. Even the Jews bring in the Old Testament the

Description of how their supreme commander Jephthah sacrifices his child, his daughter, to the fearsome Yahweh. Do Christians know that in the Lord's Supper they consume sacrificial blood in the wine and sacrificial flesh in the bread? Is this a murderous association with a good God?

The Assassins, led by Sheikh el Dschebel – the Old Man of the Mountain – were also temporary allies of the Templars. Who gave this cult and tribal community its name? The French knights of the Crusades? Assassin means murderer in English. Perhaps the tribe's real name is Hashishin, from hashish, the intoxicant they used in their cult rituals. So much for foreign, pagan ways of thinking and orientations. Perhaps Molensis did not detach himself from the common Christian concept of the devil, but rather degraded the evil god of the pagans to the devil and rejected all further speculation as superfluous scholasticism.

But to remain in the Christian sphere, the Templars will also have encountered teachings and remnants of the Gnostic sects with their initial cult of the procreative power in male semen. Perhaps this is one of the reasons for the Templars' alleged lewd acts and breach of their vow of so-called chastity.

This brings us to the ritual part of the accusations made by the prosecution. What is the meaning of the seemingly unnatural kiss on the buttocks? Was it a ritual kiss on the root chakra, perhaps on both sides of the chakra? Perhaps also on the other chakras, which are usually covered by clothing? What magical-mystical practice might lie behind this for the neophytes of the secret circles within the order?

What is the significance of kicking and spitting on the cross? The statements of the tortured Templars suggest a re-enactment of Peter's denial. But should the role models of young people and the surrounding society be questioned in order to free the minds of the preceptors' offspring? Should wood remain wood and only be sacred through consecration according to the recipe: water alone is not enough?

To what extent is the accusation of black mass valid? The communal desecration of a host may have a similar cause to the spitting on the cross. But the op-

The blood on the body of a prostitute as an altar is a malicious distortion by the accusers in memory of Old Testament ritual murders. The fact that a black mass can and does turn into a general orgy has been proven up to modern times. As far as the Templars are concerned, it cannot be verified whether they really committed ritual murders or proxy killings for the sake of blood.

Finally, a word about the accusation of Baphomet worship. The idol consisted of a double-faced head, half old man, half skull, usually made of metal and chiselled with silver and gold. The receptor, the master of ceremonies in the order, speaks when the head is unveiled: "Believe in the head, trust it, and you will prosper." After the head had been kissed by the brothers, he said: "Now the Son of Man is praised and God is praised in him." That sounds Christian, but why the strange head and not Christ on the cross? What is the deeper meaning of the Baphomet head? Inscriptions in Templar churches referring to the depiction of the head suggest Gnostic-Ophitic ideas. But the double face, reminiscent of the sight of the moon at quarter time, is probably much older, perhaps even of Lemurian origin. There are no sources for interpretation of this. Eliphas Levi's drawing may not correspond to the external form, but it does correspond to the meaning of the symbol. The Templars could only have brought it to Europe from the Orient, but it has not been proven whether it had any significant meaning for the Templars. Most of those who were tortured did not even know about it.

It should also be noted that the most important festival for the Knights Templar was not a celebration of Christ's life and work, but rather St John's Day, which was of greater significance in the West in earlier times. The Christian Church simply reinterpreted an ancient festival.

In addition to the documented accusations of the Inquisition, there must have been other secret knowledge and rituals among the Templars, which were taken with them by fleeing brothers to Germany, Scotland and accessible Oriental countries when the Order was destroyed. Perhaps the *tabula chaeremonensis* is an example of this. The full and real extent of the

The non-Christian knowledge and customs cultivated by the Knights Templar remain a mystery today, despite many conclusions drawn from individual clues.

The real reason for the trial against the Templars was the envy of King Philip, who saw part of the national income flowing into the hands and coffers of the Templars. The king appropriated these sources of income, the rights, privileges, monopolies and possessions of the Templars, in an act of violence. Perhaps he also believed that he had to rid his country of a foreign body, just as he had previously made the Pope dependent on him. This Pope, who dissolved the Order after the Inquisition, was only a puppet in the pursuit of the king's goals. He was supposed to morally cover for the king before the people when he accused the Templars of heresy.

Many Templars succumbed to imprisonment or torture during years of interrogation and trials. Sixty-three Templars were burned at the stake, including their Grand Master, James Burgundus Molensis. Outwardly, his walk to death was that of a martyr. The way he awaited death resembled the exercise of a mystic. Molensis, already tied to the stake, had the image of a woman, a mother, the Mother of God, placed in front of him. He had his hands untied so that he could pray. Then he conversed with the image and concentrated on the feminine principle, on the mother aspect, on the manifestation of God as a woman. In his meditation, his consciousness was in the transcendent sphere. The environment is submerged, he feels no pain as the flames scorch his body. In his ecstasy, death seizes him.

The Grand Preceptor Gaufried von Charney, who was bound to him, cursed in his final minutes. A curse is a magical command. It was probably Charney's curse that caused Pope Clement V to die 40 days later in infirmity and torment of conscience, and seven times 40 days later caused the robber on the throne, King Philip IV of France, to be dragged to his death from his own horse.

White and black was the banner of the Templars, black and white alternated the squares of the floor of their temples. The warriors for Christ and for the Temple of Solomon lived in light and darkness.

May justice and honour be remembered in their last Grand Master, James Burgundus Molensis. ---

In the study booklets of the Fraternitas Saturni lodge, which has anchored elements of ancient Templar knowledge in its rituals, numerous essays often refer to this wisdom.

Sources: Ernst Sommer: The Templars

Gregor Schwarz-Bostunitsch: Freemasonry Hans

Wolff: Lucifer

Duon: The Unfortunate Kings – A Templar Novel Study

booklet Jan. – Feb. 62

Essay on "Baphomet"

ABOUT THE SECRET CULT OF THE DIVINE MOTHER

by Maestra ∴Flita ∴.

There are numerous female or maternal deities. In the folklore of individual peoples, they appear in a wide variety of forms. But they all have one thing in common: they can be traced back to one archetype, the primordial mother or divine primordial energy, which existed before the atoms and will still exist long after they are gone.

The manifestations of this primordial energy have been modified throughout the ages according to the character of the peoples and races. It has been given a wide variety of names, and numerous cults have been dedicated to it.

The purpose of a cult or religion is not to provide believers with advantages in this life or the next, but to transfer divine energy to them. We are created in such a way that we cannot live on our own. We need mineral, plant and animal food to nourish our physical bodies. But the human ego itself is spirit, and its spiritual body also needs appropriate nourishment. It obtains this from the deity.

The knowledge of how humans could attain the greatest possible amount of divine spiritual power was discovered very early on. Its discoverers were called priests and initiates. They guarded this knowledge for higher spiritual goals and passed on only a fraction of the power they had acquired to the faithful population. We only know in part how this power was absorbed from the deity. Our church priests today also have their methods, but these do not come close to those of their ancient predecessors. The writings of the past have been profaned, and their inner meaning has mostly been lost.

We students of today strive to breathe new life into what has been handed down to us. Until a few years ago, Germanic runic knowledge was virtually dead. It was only through the experiences of many researchers and occult communities that it could be made useful again for the absorption of power.

From what we have achieved again today, we can conclude what powers were available to the ancient adepts. Their quintessence was called Nuit by the Egyptians, Venus and Aphrodite by the Romans and Greeks, Durga or Shakti by the Indians, Mary by the Christians, and Nahema by the Jews.

But she is and remains one of the primordial mothers or the primordial mother herself. (See Gregor A. Gregorius: Exoriat)

When the doctrine of hidden things states, "You can call upon all, except Nahema...", I would like to emphasise here that this prohibition does not refer to "Nahema" but to calling upon her. There are other methods of attaining this primal power. One of them is the Shakti cult in India.

The front and rear of India are inhabited by peoples who have a living tradition. Worthy descendants of rishis and sages have preserved it through the millennia.

"What they inherited from their fathers" – they constantly reacquired it, and in truth they possess it!

We are familiar with the infinitely large pantheon of Indian gods. We know the Indian trinity: Brahma, Vishnu and Shiva. But they are not the highest! Gods and humans bow down before Shakti, the primal energy, the goddess of the gods. The followers of India's countless cultural forms take this fact into account. Outwardly, they worship different deities, but inwardly they are Shaktas, i.e. worshippers of Shakti. Among the masses, this worship is more theoretical in nature and corresponds in a primitive way to their immaturity. They consider the most diverse manifestations to be the goddess herself. One is called Lakshmi, she is worshipped as the goddess of spiritual love; the other is Kali, the goddess of lust and sensuality. Then there is Saraswati, the goddess of wisdom. They all receive their sacrifices, but those offered to Durga, the destroyer of demons, are particularly numerous. Durga and Kali are very similar. Both are said to love fresh blood, and so hundreds of goats and buffalo cows are sacrificed to them every day. Their shrines resemble slaughterhouses more than peaceful temples. However, it must be borne in mind that Indians who aspire to vegetarianism are only allowed to eat meat that comes from sacrifices. This is linked to the following line of thought: the animal is sacrificed to the goddess. She takes its soul.

when fresh blood is poured over her altar. (Exoriat, p. 289 ff.) In return, she pours her own existence into the flesh of the animal. The flesh thus becomes the goddess herself. We are dealing here with a process that can be compared to the Catholic Church's communion. In both cultures, the deity that has taken shape is consumed after its transformation into matter. Humans are closer to the deity than animals. That is why, in earlier times, people repeatedly sought to find humans as sacrifices. Due to their "godlikeness," they naturally made better "hosts" than plant or animal substances could provide. This is the deeper meaning of anthropophagy, which is still practised today by some primitive peoples.

There are exactly 52 places in India where this primitive blood magic is practised in Kali temples. It goes back to an ancient tradition, a legend that bears a strange parallel to the Horus or Adon-Hiram legend.

Kali-Shakti, Shiva's wife, had died. Shiva took her body, laid it over his shoulder and hurried across the land with his burden. He had lost his mind with grief. His heavy footsteps threatened to shake the universe. Then Vishnu intervened. He followed Shiva and cut off pieces of the corpse with his sword. Thus Shiva was freed and the universe was saved. The pieces of the corpse fell in 52 places. Here they were recreated in stone and a special cult was dedicated to them. Their priests and believers constantly strive to cover them with fresh blood. The essence of the blood creates a connection between the scattered parts and brings the goddess back to life. These 52 places are thus the life or chakra centres of India, for India and the goddess are one. As long as the cult of the goddess lives, neither the goddess nor India can die.

While the general masses of believers sacrifice animals in the temple and their priests indulge in ecstatic dances, the truly initiated have a completely different cult. It is based on the magical works of the Indians, the Tantras.

The Tantras divide people into three classes. They do not recognise the usual caste systems.

The lowest class is also the largest. It includes people who have barely risen above the level of animals. They are characterised by a common herd instinct and leave thinking to others.

The second class comprises those people who have risen above the general masses through their own thinking. This class makes up only about 5 per cent of humanity.

The true initiates come from the highest class, which now makes up only one per cent of the population. They are the true Shaktas, the worshippers of the primordial mother energy. The true cult is reserved for them. In contrast to the bloody folk cult of the "left hand", the cult of the "right hand" is based purely on sexual mysticism and magic. It knows no priest as a mediator between the deity and the believers, but everyone is both priest and believer at the same time. The cult leads to a state similar or identical to samadhi. However, the basis is formed by the rite called Panscha Tattwa or the "Rite of the Five Elements".

We are familiar with the doctrine of the tattwas. In the rite of the five tattwas, however, no tattwa is given preference over another; all are equal. The rite is only possible when all five tattwas work together. However, here too, the five tattwas have a different meaning than the one we are familiar with.

The initiates of the Shaktism cult understand the five tattwas or elements to be: meat, fish, grain, wine and sexual union. Only these five elements together are capable of attracting the power of the Divine Mother. There is even a warning against performing these exercises if one of these elements is missing.

The first four elements are used to prepare a kind of meal, which is enjoyed together with the fifth element. This last element requires that the consecration ceremony can only ever be performed by initiated couples; there is no changing of couples. Shaktism is thus the only cult that not only recognises the equality of men and women, but also takes it for granted. What we have here is a pure sex cult in which only a completely like-minded couple can form the fifth element.

The ritual secret cult of the 5T is celebrated in a kind of lodge. These consist of the same number of men and women. They met in small temples, large rooms or enclosed gardens. The celebration fin-

It takes place during the day or at night; the location, time and number of members are determined by astrological considerations. One, three, six, seven, ten or more couples may participate. There are two basic forms. In one, the woman herself becomes a goddess. The man worships her as one worships a goddess and afterwards, united with her, attains mystical union. In the other form, the goddess is represented by a second woman. During the sacred act, she sits enthroned in the lotus position on a kind of altar, but does not participate in the actual rite. She remains in complete contemplation and thereby unconsciously becomes a channel for divine energy. In this second form, each man appears with two women, the one on the right symbolising the goddess, while the one on the left is his actual partner. The second woman is not necessary; she serves only as an assistant.

The smallest possible chakra consists of only one couple who are united in true love. They may be a married couple or lovers; the only important thing is their inner harmony. The partner sits on a raised cushion in the lotus position. Here, as a goddess, she enjoys the worship of her husband. In front of her primordial mother symbol, he swings a smoking incense burner, sings liturgical mantras and then enjoys the sacred five elements with his companion, who has become a goddess.

Incidentally, this cult does not exclude human reproduction, although this is never the actual goal of the act. A circle of like-minded individuals meets at specific times in enclosed rooms; round temples are preferred. Round cushions are laid out in a circle according to the number of participating couples. In the centre of this circle is the figure of an Os rune, Indian Jantra. On the lines of this Jantra stand the vessels containing the four elements. In the middle of the Jantra burns the sacred flame, symbolising the unmanifested deity. The couples take their places on the cushions in the position described by Bardon in his book "The Way to the True Adept". s.d.S. 16: "...creation is symbolised by a sphere, which represents the symbol of the procreative plus and minus forces, the act of creation and procreation of the universe!" This image speaks the truth that Bardon otherwise tried so hard to conceal! Above it is A U M, the jewel in the lotus, the hermaphrodite.

Now communal liturgical chants are intoned, incense burns and, accompanied by the soft beating of a gong, everyone breathes rhythmically together. All sink into deep meditation. Then the master intones a Gajatri and draws mystical symbols of the year in the air. From the bowls and cups provided, the participants now enjoy the first four elements. Each bite of solid cake is followed by a sip of wine. However, no one ever becomes drunk. The members simply become freer and more relaxed than usual, ready to absorb the divine energy within themselves.

A strong influx of divine power arises from the shared rhythm. A state is reached that can only be compared to the samadhi of the yogis. With magically trained imagination, the divine power thus received is directed to the chakra centres of the body.

In this consecration ceremony, which closely resembles a lodge celebration, the divine power of the primordial mother is attracted, absorbed and later released into the environment. This transforms every practical lodge circle into a centre of radiance. From here, the accumulated energy flows into the world, to humans, animals and plants. Whether we call this power Durga, Kali or Nuit, its effect is the same. Unfortunately, this Indian form of worship cannot yet be transferred to European conditions. Europe is not yet ready for this; it would be nice if one day love were to be given the place it deserves in our society too.

For rarely is wholeness experienced as directly as in love, the divine experienced as immediately.

Rilke described the relegation of lovemaking to the periphery as the downfall of our modern lives. "Here alone, and not in social and economic matters, lies the root of all evil. Lovemaking should not only be at the centre of our own lives, but at the centre of the world. If that were the case, we would suddenly know once again what gods are." There are no cheap distinctions between the spiritual and the physical in love. Where the infinite enters, spiritual and physical delights merge. What remains is the feeling of having arrived, of BEING.

"SPIRIT OR SOUL"

by ∴ Gregor A. Gregorius ∴

According to Saturnian-esoteric wisdom teachings, it is misleading when books and writings refer to the existence of a soul body. It does not matter which religions or world views are used as a basis for this. The soul of a human being does not exist as a body! It is nothing more than a reflection of the spirit on the basis of sensation, on the emotional sphere of the actual ego.

This is where the effects are generated that are "generally" referred to as emotional stirrings.

This precipitation, which can be constant or temporary and changeable, or of very different duration, then forms a supplement to the spirit body of the ego. But it is not independent. Every animal, every plant, even every stone or crystal has this capacity for sensation, which is mistakenly referred to as a soul.

This precipitation, which can be constant or temporary and changeable, or of very different duration, then forms a supplement to the spirit-body of the ego. But it is not independent. Every animal, every plant, even every stone or crystal has this capacity for sensation, which is mistakenly called the soul.

A person may be particularly strongly inspired in their disposition by a cosmic disposition at birth, they may also develop this sensitivity in their sphere of perception, or it may be particularly pronounced due to external influences, fate and the environment, but it is a fact that people who are particularly strongly shaped mentally and intellectually have only a reduced emotional basis. Since, unfortunately, the emotional basis of most people is by no means harmonious, but often contains only sentimental and uncontrollable impulses, and is often in a chaotic, sometimes even pathological state, a Saturn-oriented esotericist must always strive to harmonise his emotional concerns

, to bring them into harmony with his mental body, to keep them under mental control. He is quite capable of doing this, because his inherited, natural instincts also lie in the region of soul perception.

In the coming generations of the Age of Aquarius, the spirit body of the individual ego will become stronger and more creative through highly developed intuition at the expense of its emotional basis, especially since all purely religious influences, which only veil or embellish its ignorance, will cease to exist.

A harmonious closeness to nature, based on the realisation that his knowledge of the secrets of nature and its becoming is only fragmentary, that his senses are only imperfectly receptive, will naturally always remain with man and be considered desirable.

But through his spiritual maturity, he will outgrow all generally held so-called spiritual components, sentimentalism and religious mysticism, which can only be described as spiritual degenerations.

His ongoing process of spiritual maturation throughout all incarnations is a crystallisation of his spiritual body. His own astral body is closely connected to the astral plane, the so-called astral sphere, through emotional impulses and sensations, but it must be overcome in order to increasingly enter mental vibrations and spheres. Logically, therefore, the influence of the soul will become weaker in his insights, and the reflections of the spirit on the so-called soul basis will diminish more and more, being discarded as ballast or overcome for the benefit of the spiritual development of the ego.

In the ego structure of the female being, the spiritual components are much more strongly anchored than in men. This is in the nature of women, because their spiritual realms are the source of their more or less pronounced maternal instincts, which are closely linked to the cosmic influence of the moon, quite apart from the purely biological laws governing the influence of the moon on female beings and the female sex.

However, it is a fact that spiritually minded women today are also reacting very strongly to the cosmic Uranian-Saturnian influence of the coming Age of Aquarius, in which the soul-related influences within them are becoming noticeably weaker and secondary, supplanted by the strong solar impulses on which their spiritual development is based.

In astrological terms, the new age is described as barren in the biological sense, and women's fertility is increasingly shifting to spiritual realms, where it can be creatively expressed.

Emotional sensitivity is becoming increasingly separated from sexual and sensual urges and is overlapping with spiritual erotic realms, becoming, as it were, more highly polarised in a transformation of womanhood as a whole. The spiritual woman no longer wants to conceive; she resists excessive emotional influences, especially in her sexual experience, and instead wants to develop into a self-creative female being, to be her man's friend and companion. This transformation has already begun noticeably and will become increasingly apparent in the development of humanity in the coming centuries.

In the lower classes of society, the mother animal will naturally continue to dominate the female being, but a spiritual and intellectual reversal will gradually take place in girls and women, which will transcend general femininity. The woman of the coming age will have interests quite different from bearing children and, as is often the case now, being merely a slave to her husband, running his household and replacing his mother. Almost all professions will be open to women, and she will usually respond to sentimental emotional impulses with a forgiving smile, unless she is able to elevate them to an artistic form and feeling and bring them to creative fruition.

Supplementary literature: Study booklet June/52

Women in the Coming Age by
Gregor A. Gregorius

THE MYSTIC JACOB BÖHME

A brief outline of his teachings

by ∴ Gregor A. Gregorius ∴

Jacob Böhme was born in 1575 in Alt-Seidenberg near Görlitz.

He died in 1624. He was a master shoemaker in Görlitz (1594).

Even in his youth, he had inner enlightenments and mysterious supernatural experiences. He remained a contemplative and profound mystic throughout his life.

Apart from the Bible, Böhme had read only a few mystical writings; he was familiar with Paracelsus and Valentin Weigel, insofar as he was able to obtain their books. Therefore, the lack of a thorough education was very noticeable in his own writings.

This explains the urgent struggle of thought with expression, which nevertheless often rises to dialectical sharpness and poetic beauty. In the depth of his intellectual creations, Böhme would be classified in a much later era, while his imperfect form of philosophising places him alongside the early mystics of the Middle Ages.

His first work was entitled "Aurora – the Dawn". Published in 1612, it presents his theosophy in a somewhat complicated form, as he often expressed his thoughts not in the usual explanatory form, but only in sensual images and obscure views of nature, often using the most arbitrary and strange aids from the realms of symbolism and alchemy to explain them.

The main idea of Böhme's philosophical mysticism is that self-distinction, inner division, is an essential determination and foundation of the spirit and therefore of God, insofar as God is to be described as spirit. Therefore, without distinction, without opposition, without division, no higher knowledge and no consciousness is possible.

Only through opposites that are identical to its essence does everything become clear and conscious to the thinking human being.

Schelling (1775-1854) took up these basic ideas of Böhme again in his later works.

In the writings of Jacob Böhme, we find his main theses repeatedly applied in manifold ways. The emergence of the finite from the eternal One and the inner necessity of this emergence prove that the being of this One without self-division would rather be nothingness.

In an age that has produced a sceptical philosophy, one searches in vain for a complementary explanation of mysticism. The stones that doubt offers instead of bread cannot satisfy the thirst for knowledge. When the mind grows weary and desperate, the heart sets out to seek the truth. Thus speaks the mystic Jacob Böhme in beautiful words. It can therefore be said that German mysticism reached one of its zeniths in the writings of Jacob Böhme.

At the heart of his teachings lies the question of the origin of evil. He locates it in God himself! Böhme thus connects with Eckhart's fundamental idea – around 1300 – that God undergoes a process within himself, moving from a state of non-revelation to one of revelation. Böhme explains this theogonic process in even greater detail, since God's self-knowledge and his revelation to the outside world as eternal nature manifests itself in seven moments. As a result, nature is divided into seven equal qualities of the so-called source spirits and forces of nature at the moment of creation.

1. Into desire, from which hardness and heat originate.
2. Into mobility, which manifests itself in water.
3. The first and second qualities combine to form the third, sensitivity.
4. The fourth is the turning point at which light bursts forth from darkness.
5. The fifth quality is light or the warm fire of love.
6. The sixth quality is sound.

7. The seventh quality is physicality, which unites all the preceding qualities within itself.

Jacob Böhme's teachings found particular resonance in England and France and were reaffirmed in the writings of Baader (1765-1841) and in Schelling's works.

Our present age, in the spirit of Aquarius, naturally looks beyond Jacob Böhme with a knowing smile. Modern philosophy has long since built on the somewhat primitive teachings of this mystic and raised them to a much higher level.

Nevertheless, Jacob Böhme deserves to be honoured and remembered.

*Dr. Falckenberg: History of Modern Philosophy, 1927. Albert
Schwegler: An Outline of the History of Philosophy, 1950.*

July/August 1962

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 —

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THE HIGHER OCTAVE OF THE PLANET SATURN

An esoteric consideration

by ∴Gregor A. Gregorius ∴

Where the refined mental vibrations of the Arupa plane have, through their subtle effects, elevated the human ego to the limits of intellectual cognition through purely spiritual perception, intuition or inspiration, there, at the boundary of the causal plane, begins the realm of the great demiurge Saturn.

There, as guardian of the threshold, he vibrates in the dark green light in his higher octave.

When the ego has reached the dark gate of Saturn in its spiritual development, it is deemed mature enough to cross the threshold to higher knowledge lying in the spheres beyond. Then Saturn, the guardian of the threshold, the lord of karma, lowers the torch of death.

In this wonderful symbolism, the serious countenance of the great demiurge is embellished by a kind, understanding and liberated smile, and everything lies in a dark green twilight that envelops him. Thus, the ego undergoes the final great initiation into the adept of the green hour, and the rituals of the green twilight are revealed to it, the secrets of the adepts of the green Saturn moon, whose symbols are no longer the roses on the cross, but the sublime beauty of the white lilies. Freed from burdensome karma, redeemed from the heaviness of the earthly spheres, the ego begins its further journey, which leads it to distant spheres that vibrate in the light blue Uranian light.

This great demiurge Saturnus has little to do with the astrological planet Saturn. This planet is a material manifestation in the planetary chain and, with its dense atomistic structure, forms the basis and the Er-

It represents the manifestation of the so-called lower octave of the planetary being Saturn. Here, the generally applicable disharmonious aspects are noticeable in their inhibiting and destructive effect, depending on the position and aspect of Saturn in the birth chart. This knowledge and understanding must be present in an esotericist! To regard Saturn as a purely evil principle, as a manifestation of the devil, is nonsensical and foolish, and testifies to a low level of human insight. Once the ego has crossed the threshold of the guardian and entered the sphere of the causal plane, it now lives in the world of causes, of causal events, the primordial sphere of all things, and is itself active as a creator, as an impulse-giving spiritual being capable of sending its radiations into the mental spheres in a fertilising manner. It is permitted to recognise and control mental powers, and such an ego is also able to continue to use itself constructively in its now predominant creative urge and will, but also for itself, for its even higher further development towards the Absolute. Further high planes or spheres still await it for completion, following its prescribed cosmic spiral.

At this high level of development, there are no longer any rules for magic, no matter how powerful, because humans cannot reach the high universal forces; they only receive a noticeable reflection of those forces, and even that only after many transformations and polarity reversals. No more paths are shown to them, no more teachings are given! There are no means of protection. They are completely on their own, creative human beings at the highest level, open only to supernatural cosmic influences in close contact with the vibrations of the Absolute through its formative forces. Even if knowledgeable people were to unite in a chain of brotherhood, they would not achieve this maturity, for everyone must walk this high path of knowledge alone.

There are no methods for researching this; every question disappears into the darkness of incomprehension. Only high rituals of worship can help, but only part of the way. These rituals of the dark green light in the twilight of Saturn are so secret that they have never been and will never be published. They were already considered in the Lemurian era...

epoch as a high or deep secret of an initiated priesthood, as the foundation of a high moon cult. Even the Atlantean priests, who probably knew these rituals in the first or second Atlantean epoch but did not practise them, because the Atlantean religion was based on a high sun cult, have left no record of them. Only in the early days of the Egyptian epoch and, strangely enough, in Madagascar and Polynesia does the inquiring esotericist find some rudiments of this ancient wisdom in the moon cults handed down there. Those who still believe in the God of Christianity and his Son are not ready for these higher insights and have not crossed the threshold of Saturn.

A member of the Saturn Brotherhood who has attained master initiation knows and is convinced through practical application that the creative Saturnian magical impulses can be used in a constructive way, but also in a destructive and devastating way. There is no middle ground here. It is the same applied force. Only the magus's own will is decisive here! This is where the initial paths of black and white magic lie. These cosmic Saturnian forces can be perverted and used for destruction, or they can be used for beneficial construction. However, for a person who is in the service of Saturn and has grasped it in its higher octave, there exists a high, purely Saturnian ethic based on understanding and comprehension, which does not forgive or forget, but recognises and evaluates all errors as necessary paths to inner or higher maturity.

A master in the light of Saturn can rightly be regarded as a ruler of the lower or higher light, for he is able to project and shape his creative impulses both into the mental spheres and into the purely astral worlds. He stands beyond good and evil, for these concepts no longer exist for him in his high state of spiritual maturity. The law of the new age, "Do what thou wilt," also applies to him, and he must of course bear responsibility for his actions before the higher powers. Lucifer-Saturn is a high cosmic being, and his servants or brothers must be very aware of their responsibility so as not to slip into the vibrations of his lower octave and then become only tools of the demonic forces, but not creative designers.

Through conscious mastery of the negative and positive poles of magic, human beings reach the pinnacle of human knowledge and are thus led to lonely heights of crystal-clear insight beyond good and evil. However, they also know within themselves the laws of harmony of cosmic development, which must be followed in order for them to reach maturity. It is always important for them to build bridges to overcome and resolve the inner tensions that usually prevail.

Mysticism, which can only serve as a guide, rightly says: God has had a light and a dark face since the beginning of time. This word God, which generally only conceals ignorance as an excuse, is merely the designation for the great unity that lies behind or exists beyond everything, the Absolute, the zero-point energy, the unfathomable, where absolute limits are set on human thinking, the intellect, the comprehending and inquiring mind.

However, the knowledgeable person who stands in the pure Saturnian light is immune to the religious and usual ethical and moral suggestions that flood the world and only prevent people from ascending to higher knowledge. They know that even the deepest suffering matures them through experience and that the path they have taken leads to loneliness, away from people, but nevertheless to a wonderful inner bliss.

THE MAGICAL AND MYSTICAL MEANING OF THE MASK

by ∴ Maestra Flita ∴

The mask is as old as humanity itself and has developed alongside it. In the beginning, man is still without any mask. He is naked: in knowledge and insight. His upward development from the animal kingdom begins where the bringer of light taught him the distinction between good and evil. Only then did man recognise his naked ignorance of the world, nature, the things and beings around him.

There must be something behind it all that moves them all according to certain laws. This something is powerful, more powerful than any human imagination can comprehend. But this something is veiled.

The awakening human being now displays two tendencies. One seeks to tear the veil from the face of that something. The other attempts to assimilate itself by veiling the world soul. No binding conclusion has yet been reached as to which is better; probably here too the solution lies not in analysis but in the synthesis of both tendencies.

"Clothes make the man" is a well-known saying. Thus, the naked Adam in paradise is different from the one whom God has already clothed. In this sense, man is a being who wears clothes and constantly changes his individuality with them, and thus also his character and destiny. Clothes as a complete mask for humans have another meaning, which relates to gender and eros. Among animals, only the male wears a wedding garment. Humans are the only living beings for whom the opposite is true. It is primarily women who adorn themselves for marriage. This exception is understandable, for humans do not have mating seasons like animals. However, this does not seem to have always been the case. It is said that Hera had to put on Venus' belt in order to seduce Zeus. The-

His belt must also have been a kind of mask, so that Hera appeared just as seductive to Zeus as Venus herself. Today, it goes without saying that we adorn ourselves for love in order to appear particularly beautiful to our partner. This deliberate beauty gives us the illusion of everything we dream of. But illusion is not the right word, because our dreams take shape and become living reality. The covering of human beings in jewellery and clothing is not just a mask per se, not just a shield from the outside world, but a means of human development and realisation.

Just as many judge each other by their faces, others do so by the image of their handwriting. Every human character corresponds to its handwriting. But when a person consciously changes their handwriting, their character also changes. At first, the newly adopted handwriting is a kind of unnatural mask. But soon it becomes their true nature.

When we speak of a mask, we always mean the covering of the human face. This is where the human spirit still finds its strongest expression.

But it is not only human beings who have faces; the forces of nature do too. They revealed themselves to the seeing races of humanity at an early stage, naturally in forms that could be understood by humans. They recognised that the forces of nature usually had human-like faces. These forms of appearance were then reproduced using certain materials.

It is a well-known fact that one can control the being whose sigil, name or image one possesses. One can influence it, for it is always spiritually connected to its source. One can pray to it and receive a return on this energy in the form of happiness and prosperity.

But what happens when you put this replica of an angel or demon's face over your own face? Let's try it with any carnival mask in front of a mirror, which we stare at intensely. A completely foreign being appears before us in the mirror. Concentration attracts this spiritual entity more strongly than a regular invocation would. With the god mask, we ourselves became the god; with the demon mask, we became

even the demon. As an equal partner among equals, one can now negotiate with the forces of nature on their own level, appease them, make them serve, even destroy them. These considerations are not theory; they have been put into practice often enough. Even if one knows nothing of this in Europe, this primitive magic has been preserved to this day among the so-called primitive peoples. Time and again, our materialistic researchers have ventured into the most remote reserves and written about their experiences in their books. When reading these books, students of esotericism are amazed at how the deeper meaning of certain cult and ritual forms has been completely lost on these researchers. It is therefore up to us to translate theoretical book knowledge into practical life skills.

In his account of Portuguese Africa, French researcher Rouselle describes the coming-of-age ceremonies of one of the predominant peoples there. For one year, 16-year-old young men are sent into the forest under the guidance of the tribal sorcerer. During this time, they are effectively banished from their homes because they are considered to be possessed by demons. Here in the wilderness, the circumcision ceremony takes place, here the boys receive their marriage lessons, here they are magically trained to fight the demons. Their apprenticeship concludes with a masked festival, which they organise in front of their village. They wear self-woven raffia costumes and bark masks. They have thus become the forest demons of their forests. They dance continuously throughout the day to the dull sounds of drums echoing from the village. They cannot speak, for they are evil demons, only shrill, ecstatic cries escape them from time to time. Only the onset of darkness releases the dancers from their spell. They throw away their costumes and masks and storm into the village. Now follows a celebration for the entire population, during which no girl may refuse the young men who have now become men. With the mask of the demon, the young man himself was a demon. When he threw off the mask, he became human again. This is a ceremony of spiritual rebirth that has been handed down among all peoples. The boy died fighting the forest demons. He was reborn as a man who had defeated the demons. And as the victor, he is honoured by

recognised by every woman. Whether he is aware of the spiritual significance of this, we do not know. If he received an oral initiation, it is likely that he will later forget it in the cares of everyday life. But in the mask of a demon, the priest can bring him into contact with the otherworldly again and again.

The actual, conscious path remains, of course, reserved for priests and initiates. Even if the common people learn to deal with the forest spirits, true magic remains foreign to them. In order to commune with the highest beings, humans need higher powers. These can only be acquired through decades of hard training and a life of deprivation. Only a select few succeeded in passing the harsh tests. These were, of course, not physical, but astral and mental in nature. Only then were they ready to face the demons and angels face to face. This explains the godlike reverence that all peoples have shown towards the adepts.

Over the millennia, those in the know have refined this knowledge to become increasingly precise. The fact that it did not exist in its later perfection from the outset is evident in the change in meaning of the word mask. Its origins date back to the times when pyramids and sphinxes were built. Among the Etruscans, who had already disappeared when the Romans set out to conquer Italy, the word *maska* meant something like demon or evil spirit and referred to a revenant who, like a vampire, fed on the blood of living humans.

In ancient Rome, *maska* meant a net in which the dead were wrapped to prevent their return. Later still, ma

First, people tolerated the demon, then they protected themselves from it, and later still, they symbolised it. Now it has become a tangible figure. People can make sacrifices to it, offering humans or fruit, in order to appease it according to its nature or to win it as an ally.

The mask is therefore a physical instrument for achieving spiritual effects, for transforming divine and human powers. It fulfils this purpose.

including the gigantic face masks found in New Guinea. They are several metres high and wide, so that no single person could ever carry them. They are hung in the community hall or village temple. They are the symbol of the tribe and are similar to our flags and banners. It would be more accurate to describe them as the conscience of the tribe. Nothing remains hidden from them, whatever may happen. This mask embodies the inner voice of the community, which seeks to guide its entire people onto the right path. However, we must imagine a powerful Imagospurius beneath this giant mask. - (Totem poles)

When we hear the word "mask", we always think of carnival. Christians want to let their hair down one last time before Lent. Everyone puts on the mask they like best, and the colourful festivities begin. But do people really just put on any old mask? Is this mask perhaps only the inner symbol of its human wearer, which belongs to him whether he likes it or not? Everything happens according to laws; there is no such thing as blind fate! To our knowledge, there is no such thing as coincidence; therefore, the costume and mask must be related to their wearer on an inner level. Most of the masks worn during Swabian carnival are not demon masks, but animal masks. Do we feel connected to animals during carnival season, or do they remind us of a way of life we once lived? Or are these animal faces merely figures of the all-encompassing Mother Nature? In any case, they are a spiritual bridge to divine powers. These masks seem to originate from our subconscious. From there, they emerge into manifestation, into self-expression. They emphasise the phallic and procreative. The playfulness and irresponsibility of the animal comes to the fore. All kinds of animals appear in the carnival parade: roosters, goats, boars, bears and others.

But above them all sits the fool. There is something special about him, because one must remember that in the past, one could only become a fool if one had previously been a wise man. For it was his duty at all times to hold up a mirror of unvarnished truth to the ruling powers of this world.

When you see the fool walking along, at the head of his retinue of animals and flowers, you know that his original form can only have been the great Pan. From the narrow-minded humanity of a stagnant civilisation, he leads us home to the great Mother Nature. Winter is over, Pan lets us enjoy the fresh juices of spring once again. Pan is the ancient Bacchus, the god of wine, who is also known by another name: Cupid! And the aforementioned roosters and goats are only his servants, symbols of strength and fertility.

The Swabian-Alemannic carnival, for example, is not merely a masquerade, but a kind of initiation rite. Its deeply hidden meaning has been lost to modern humanity. And that is just as well, because too much knowledge would bring even more opposing forces into play. The ecstatic dances of their fool's masks speak a clear language. In his book, Schertel describes such dances, which are supposed to make the ecstatic dancers into mediums of spiritual forces. Every dance will produce this result, as long as it is ecstatic enough. But we should beware of uncontrolled ecstasy!

In their dances, the masks become real demons. There are plenty of them. And behind the visible things, a fierce battle rages. Who should know this better than us, seekers of esoteric knowledge? However, we are ready to join this battle. We do not leave it to "higher masters", as the author of "The Rosicrucians of W.C." would have us believe. We need tough fighters, not weaklings. That is the meaning of occult training. We cannot do anything with the cultivation of the general aspect of love. Only demons can defeat demons. That is why we so often find masks of terror in carnival parades. A book on secret traditions states: "Only terror drives the crowd back from the threshold!" We must first learn to overcome this. Real dangers cannot be brought by terrifying figures from the astral sphere. Those who reveal themselves through a terrifying appearance are easier to fight than those who come to us in the mask of an angel. (See Meyrink: The Angel of the West Window)

But the use of masks in our homeland also has other aspects. The mask suppresses the individuality of the wearer. It leads him to a larger

Community, even if it is only that of fools. In unison, the Swabian fools hop around the streets. As much as we must reject this loss of individuality on the one hand, on the other hand it is good for the general masses to escape their everyday worries and become part of the all-encompassing nature of the Great Pan as uniformed fools. A bridge is built to the primordial beginning. I am thinking of the red and white-clad "Plätzler" dancing in Rottweil. In their dance and through their dance, they unknowingly ask for the assistance of the gods to complete the Opus Magnum, the union between heaven and earth, between cosmic male and female forces. Together, the whole herd of fools erects a huge fir tree as a fool's tree with primitive poles: it stands there as a giant phallus, as a symbol. The gods descend on it and the humans ascend. This is the world ash tree of the ancient Germanic peoples. This is the anima mundi, the soul and axis of the world.

It unites heaven and earth!

Thus, the carnival celebrations are by no means a living relic. The whole spectacle seems to be controlled by high initiates. The purpose can be guessed. We know from tradition that at the time of carnival, long before Christianity existed, all ancient peoples held masked festivals at this time of year. This is the time when spring begins. Winter is chased out of the village, and all evil demons are consigned to the fire in its guise.

As popular as this folk custom is, demons are difficult to drive away and burn. On the contrary, they make a special effort during this time to invade humanity. But if all people wear demon masks, thus appearing to have become demons themselves, then humans are safe from them, as they consider the masked people to be their own kind. Once again, we see how the mask transforms people. For one day, they are demons and, as such, enjoy all the privileges of real demons.

There are many masks in life, and we constantly put them on in order to be able to live at all. As long as there is life, there will also be masks. Masks in everyday life and at work!

Masks and clothes transform people. The uniform turns the soldier, who was previously a completely harmless person, into a brutal fighter and enables him to perform deeds, both good and evil, that he would otherwise never have been capable of. We students resemble that soldier. From everyday people, we have become lodge brothers and sisters. This is the effect of our lodge cloak and our occult name. They are our true mask. It has transformed us. Our old existence is dead. Our civil names and titles have been burned in the ritual. We are reborn. We bear lodge names. And we judge our deeds and achievements from the standpoint of esotericism.

Not only masks, but also colours and scents attract corresponding powers. We stand together in the dark light of Saturn. In our dark robes, we call upon the beings of Saturn. And they come. For they must come! This is an understandable occult law: every being is attracted to its own colours and signs, or repelled by their opposites. Sigils from magic squares, incense, perfumes and precious stones summon the related forces. Basically, every pentacle of invocation is a mask that we place before us, which the invoked being recognises as its own and therefore manifests itself in it. The power of symbols is most evident in the pentagram. When it stands on its point, it attracts astral forces, whether the person wants it or not, whether they know it or not. Runes on houses and churches, rune positions and mudras, robes and masks are always points of manifestation for related forces! Everyone should bear this in mind and act accordingly. The better the cosmic powers are reflected, the stronger their effect – for good or for evil! Where are the instructions for mask magic handed down? The above-mentioned carnival customs exist. They are only subconscious. The secret teachings are silent. If one searches through medieval writings, one finds only vague hints. The descriptions of the angels and devils of the Christian pantheon are dismissed as meaningless by many researchers. What

But what happens when we ourselves use the perfume and stone of a being we are conjuring up, choose its moment of glory and wear its "face" as a mask?

This is a useful tool that we can only use properly once we have learned to bring this mask to life mentally with the help of our imagination. Instructions for this can be found in various treatises on image magic, image traces, etc. in our general lodge literature.

We therefore mentally recreate the being we want to reach. We must have correctly identified our goal before we can embark on such a path. For whoever sees the deity as fire becomes fire themselves. Whoever sees the universal deity as nirvana will enter nirvana, which is the greatest and final union.

"Wearing a mask" does not mean "appearing to be more than one is" but "becoming more than one is".

"Wearing a mask" means "growing beyond oneself".

THE KARMA PLANET SATURN

by Johannes Vehlow

The memory of the world and its mysticism of numbers.

"God calculates," said the Pythagoreans. Everything in nature is structured according to measure and number. Numbers represent the forces, principles and attributes of our three-dimensional world of experience just as much as the planets, according to the doctrine of correspondences.

In astrology, there are three different planetary series with their own number assignments. These series are grouped as follows:

| Gruppe I Astrologisch- geometrische Planetenzenahlen | Gruppe II Aegyptisch- babylonische Planetenzenahlen | Gruppe III Pythagoräische Planetenzenahlen |
|---|--|--|
| ☉ = 1 u. 4 | ☉ = 1 | ♄ = 3 9 15 45 |
| ☽ = 2 u. 7 | ♀ = 2 | ♅ = 4 18 34 136 |
| ♀ = 5 | ♂ = 3 | ♂ = 5 25 65 325 |
| ♂ = 6 | ☽ = 4 | ☉ = 6 36 111 666 |
| ♂ = 9 | ♄ = 5 | ♀ = 7 49 175 1225 |
| ♅ = 3 | ♅ = 6 | ♂ = 8 64 260 2080 |
| ♄ = 8 | ♂ = 7 | ☽ = 9 81 369 3321 |

According to Group I, Saturn is assigned the number 8. According to Group II, it is assigned the number 5, and according to Group III, it is assigned the numbers 3, 9, 15 and 45. There must therefore be an internal connection between these numbers, which, as the following explanations will show, does indeed exist. If we take the three basic numbers 3, 5 and 8, we can already see a division according to the "golden ratio" ($1+2=3$, $2+3=5$, $3+5=8$). However, the remaining numbers in group III initially present us with a puzzle. The school of Pythagoras is said to have claimed that everything in nature can be derived from these numbers.

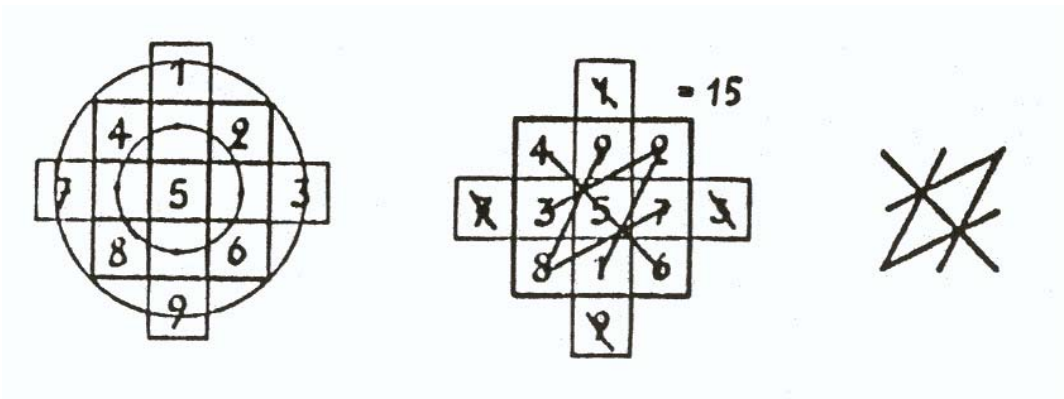
In order to understand the connection, it is necessary to know the arrangement of the "Tetagramma", the "Magical Square of ", which in ancient times was also known as the "Planetary Seal" or "Sigillum". The Saturn numbers 3, 9, 15 and 45 arise through transformation of the natural Quadrates from the root 3 in a magical

tes from the root 3 into a magic square. A tetragram consists of as many fields as corresponds to the square of the root number. Thus, the magic square of the number 3 has 9 fields, 4 has 16, 5 has 25, 6 has 36, 7 = 49, 8 = 64 and 9 = 81 fields.

Through permutation (transposition) of certain numbers in the natural square, which is carried out according to a cryptographic figure attributed to the planet in question, the "transmutation" (transformation) into a magic square takes place. These encryption figures usually form the "secret sign" for the planet in question.

The decryption figures, which in turn result from the magical tetragrams thus created, are structures of sometimes peculiar symmetry. The decryption figures are created from the individual lines drawn in the magic square, starting with the number 1 and continuing to the last digit – and there are always as many lines as there are roots in the number from which the square is formed. In the magic square, the two diagonals as well as all vertical and horizontal rows always add up to the same sum.

Here is the square of Saturn, which is constructed from the number 3 and has 9 fields. (See Figs. a, b, c).



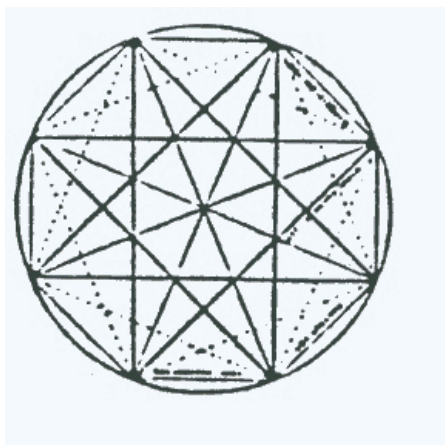
As with all squares of odd numbers (3, 5, 7, 9), the arrangement is done by writing the number series diagonally below each other and delimiting the square so that there are as many fields in the square horizontally and vertically as correspond to the root number 3. As a result, certain groups of numbers are shifted outside the squares for each of these squares, and likewise

Many squares within the squares remain empty. These outer numbers must be transferred to the inside by as many squares as corresponds to the root number. So, in the Saturn square, the 1 must be moved three squares down, the 3 must be moved the same number of squares to the left, the 9 must be moved 3 squares up and the 7 must be moved 3 squares to the right. We have now transferred the outer circle of numbers to the inside and carried out the transmutation. The "natural" square has become a "magical" square – and the result is 15, because all the horizontal, vertical and two diagonal lines add up to the series constant 15. Even today, it is customary to call out "Fifteen" when a job is finished or a break is to be taken. This ancient exclamation is used especially by workers and builders on such occasions, without knowing its origin. Saturn is known to be the planet of earthworks and construction.

If you now connect the numbers within the square in order, you get three lines, which in turn form a figure that was used as the "secret symbol" of Saturn in magical work. Many of the ancient "Saturn talismans" feature this symbol in addition to the square.

In the squares of "odd" numbers, the middle number (core) multiplied by the root number always equals the sum of the row constant.

The following numbers can thus be derived from the Saturn square: 3 as the root number, 9 as the field number, 15 as the series constant and 45 as



The sum of all the numbers in this square. Here, then, we have the Pythagorean number series of Saturn. But the core is the number 5. So far, the Saturn numbers 3 and 5 have their magical connection in the root and core of the Saturn tetragram. The cross-addition results in 8, which appears in group I as an astrological-geometric number.

Geometrically , arises from the number 8 the

"Octogram", the eight-pointed star, also called "octagon", which is composed of disharmonious angles. (See illustration).

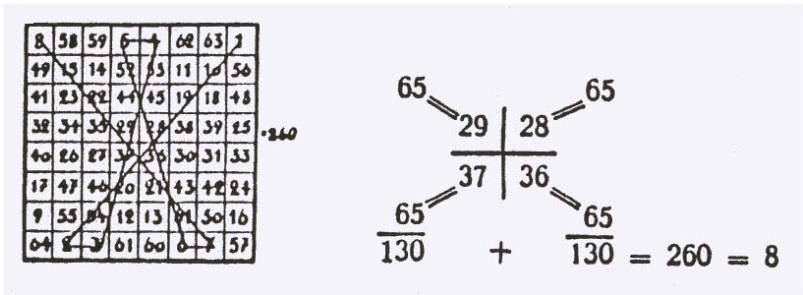
This figure forms the semi-square = 45° , the square = 90° , the sesquiquadrate = 135° and the opposition = 180° , all of which are considered unfavourable aspects in astrological practice. The association of the octogram with the malefic Saturn therefore makes sense.

However, the tetragram from the root number 8 is not subject to Saturn, but to Mercury. As can be seen from the three groups of numbers, Mercury, just like Saturn, has the numbers 3, 5 and 8 to itself. Thus, Saturn and Mercury are the representatives of the number 8. Both celestial bodies show a certain correspondence, which is expressed in thought (**f**) and action (**S**), i.e. in thought and its realisation, whereby the Saturnian principle symbolises the retaining, registering memory.

Saturn is the celestial body of earth's gravity, contraction, crystallisation and precipitation of all material structures, the planet of solid, cold, coarse matter, the "primordial ground", the "earth spirit". This is why ancient Egyptian mythology honours the "eight primordial gods". The Leiden Papyrus also mentions eight guardians of the world, who are spear-bearers of the supreme god. Eightfold octogrammatic divisions testify to the eightfold nature of the dimensions and the eightfold nature of the human constitution. (The ego and its seven bodies!) The connection between Saturn and Mercury is also clearly expressed in Thoth's "Caduceus". The god Mercury, Thoth, the all-knowing keeper of the secrets of primeval times, who was equated by the Greeks with their Hermes, is symbolised in the two winding snake bodies, which appear in the form of composite lemniscates, as is also expressed in the writing of the number 8. This number embodies profundity, wisdom, memorability and the preservation of the deepest secrets. The **Akasha Chronicle**, the book of life, the impressions since the creation of the world, the world's conscience, the world's memory, have their mathematical coordination in the number 8. Saturn and Mercury thus symbolise the path of the human spirit in this number.

through all stages of matter and the knowledge gained from them, the experiences of the Earth spirit gathered since the beginning of time.

In the tetragram of Mercury, all diagonal, horizontal and vertical rows always add up to the number 260. The same applies to the centre of this quadrangle when doubled:



In ancient times, the transmuted square of eight with its secret symbol was often worn as an amulet to help recall ancient experiences and make better use of them in one's present earthly existence. But it was also worn to strengthen the power of memory, to gain insight into ancient knowledge, and to promote study and training. (Inventions are often based on unconsciously emerging memories from previous incarnations. Ben-Aki-ba in Gutzkow's "Uriel Acosta": "Everything has already been there!") Above all, however, it was used to combat severe melancholy, dissatisfaction, nagging, pessimism, nervous weakness, lack of concentration and initiative, as well as all character weaknesses indicated by a disharmonious Saturn-Mercury constellation in one's own horoscope, not only to mitigate their effects, but also to consciously support the effort to "reverse the polarity" effectively. The character improvement sought in Saturn and Mercury matters not only means relief in the current earthly life, but above all prevents the creation of new, evil causes and thus karmic burdens for a later life.

As we have recognised, character flaws and the actions resulting from them are the causes of severe blows of fate, which in turn lead to rebirth under correspondingly adverse circumstances.

See also: Study Booklet February 1954

The Doctrine of Reincarnation; The Law of Karma, by Gregor A. Gregorius

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THE ART OF LIVING

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MAGIC AND ESOTERICS OF THE SUN LOGOS

by Gregor A. Gregorius

The Kabbalah says: "God has a bright and a dark face"! This saying contains profound wisdom. However, this mystery is revealed even more when one leaves aside religious embellishment and examines the hidden knowledge from a purely magical point of view.

It is always the case that Christian interpretation in particular conceals the secret wisdom even more, sometimes even deliberately, instead of enlightening.

One must first remove and set aside all religious, Rosicrucian or theosophical trappings if one wants to recognise the true core teachings of magic. This applies above all to the magical practices used for the Sun Logos.

All magical practices taught in books on solar magic are, in the true sense, purely black magic, for the solar demiurge cannot be reached at all by magical practices, incantations or invocation rites, nor can one consciously penetrate his spheres.

This is always human presumption, even if one follows and uses the old instructions for magical medieval practices. There will always be a setback that leads to insanity or deep depression.

Esotericism likes to refer to the Solar Logos as the visible manifestation of God! This, too, is a semi-religious deception and just another excuse for the non-existence of a personal God, an assumed concept of God. A highly spiritual person with a Saturnian orientation will not be fooled or misled by this. Since the existence and assumption of a personal God, in whatever form, is to be rejected, a person who is wavering in their previous church faith cannot be satisfied with these newly applied mystifications, and the stamp of credulity of their only slightly developed brain remains on their forehead.

Cosmology is certainly correct in describing the sun as the centre of our immediate cosmos, our world island, as a giant mother, as the creator of our planetary system, as our sustainer in the cosmobiological sense, as our very own central star. but to coin or use a concept of God for this, to describe the sun's influence as divine influence or will, is once again a deliberate mystification.

All the teachings of astrology about cosmogenesis, the doctrine of world formation, are still relative, despite the latest research, because the human mind, human comprehension, still has limits that it has not yet been able to transcend.

Certainly, a sun cult, if it does not depart from its natural basis, a sun worship connected with nature, is entirely acceptable if the previous religious ideas are left aside.

However, it should not be forgotten that the so-called sun cultures throughout most of the world have had a purely black magical character for thousands of years, despite their conscious worship of the sun, because they used blood, animal and human sacrifices in their magical practices. For this reason, according to esoteric teachings, all the ancient cultures of Central America, the Aztecs, the Mayans, the Toltecs, etc., had to perish. Nothing remains of these cultures and peoples except ruins. Even the ancient legendary Atlantis was doomed to destruction in its second epoch when the kings and priesthoods ruling at that time introduced blood sacrifices into the ancient sun rites. When one considers the many historical destinies of peoples from this perspective, one gains unexpected insights. There are almost no exceptions. The Aryan Germanic past, Jewish history and many other traditions point to blood sacrifices. The few peoples who kept their religions free or pure were always in the minority and were overwhelmed by the black magic practices used by the cults.

If one studies all religious historical traditions impartially and thoroughly in this regard, one becomes wiser and more discerning and

one realises with horror that blood cults continue to exist to this day, albeit in a different form, despite Christianity and the idea of salvation.

Mstr. Therion says so aptly: Three-quarters of humanity is nothing but manure for their spiritual upper class!

Under the sign of the cross, thousands of people have been killed since the beginning of Christianity up to the present day, and even the Eastern peoples are not free from blood guilt.

*

The April 1952 study booklet of the "Blätter für angewandte okkulte Lebenskunst" (Leaves for Applied Occult Art of Living) contains selections from the invocation practices for the sun, which date back to the Middle Ages.

These are supplemented in the following explanations for advanced members of the Lodge who have already delved deeper into the esoteric meaning of sun worship. We must repeatedly warn against invoking or directly conjuring the demons of the sun.

Nevertheless, magical knowledge should not be withheld from the brothers of the Lodge, for they are subject to the law of the Lodge: Do what thou wilt! – which imposes full responsibility on them for their actions and deeds.

The magical power of the Sun Logos begins shortly after sunset on Saturday evening. The hours until sunrise on Sunday morning are free for the demons of the Sun, and this is when they are at their strongest. Sunday itself ends at sunset in magical terms. Then the demonic lunar forces are already at work.

During the night from Saturday to Sunday, the so-called salamander invocations of the sun demons can also be performed. In initiated circles, these rituals are usually kept secret because of their dangerous nature. However, for a true brother of Saturn, there is no danger in these rites, for he is under the protection of

of the great Gegendemiurg, ruler of the third circle in the third inner sphere of the sun!

The hours around midnight are magically most favourable, especially when there is a new moon or, even more so, during solar eclipses. However, this only applies to invocations of the demons of the sun.

The magus's clothing consists of a dark yellow silk cloak. He also wears a tall pointed cap, on the front of which is embroidered the symbol of a salamander in black silk with yellow spots. The sun symbol and the figure of the salamander are embroidered on the cloak itself in dark red silk. In addition, there is the sigil of the sun demon Sorath and the number 666.

The names of the hour angels of the night half and the names of the air spirits of Sunday are to be inscribed in the magic circle. Six beeswax candles are to be lit in the circle.

Under no circumstances should the magical cloak be worn during daylight hours on Sundays, as the use of blood-red embroidery is considered black magic.

The invocation itself should be performed outdoors if possible, as the magic circle must be large enough for the magus to maintain a fire in the centre, for which he should use highly flammable substances such as sandalwood soaked in liquid, dried mustard seeds, bay leaves, juniper branches, sulphur and oak chips.

The invocations themselves begin with the invocation of the sun demon after the magical fire has been lit.

This is followed by the following invocation:

Call the name Salamander six times, but pronounced loudly in the magical tone sequence: Sal - lam - man- der - three times in succession. Six times quietly, six times louder, six times very loudly! With each invocation, prepared parchments on which the figure of the Salamander has been drawn with one's own blood are thrown into the flames. The syllable Sal is to be pronounced with a dark, covered vowel, vowel **O**, so that it sounds like Sol.

Furthermore:

Let the flames blaze! I summon the spirits of fire! Appear!
Appear! Appear – Ignite yourselves

, demons of fire—burn and destroy according to my magical will!

The magus swings his magical sword six times. Then he calls the names of the air spirits. I command you by my magical will, connect with the spirits of fire and obey my commands.

*

The acting magus is already trained in practical magic and can supplement his knowledge from the aforementioned study booklets April 52 and October and November 50. The purpose and intention of the invocation is left to him and his own will. After the invocation has been performed, the so-called abdication must be spoken, the fire extinguished, the circle that he has drawn in the earth with a pointed juniper wood or with the magical dagger carefully trampled out, and the ashes of the fire scattered in the wind outside the circle.

If the magus has live salamanders available, he may release three of them within the circle during the invocation or throw them into the blazing fire during the threefold invocation.

It should be emphasised once again that this magic has black magic tendencies; of course, it also depends on the goals and desires expressed, because with the help of the invoked fire demons, one can destroy all living or dead objects if the magical practice is performed properly and the magus's will is strong enough. He bears full responsibility for his actions and creates new karma for himself if he does not hold the priestly ordination as an officiating magus. In case of uncertainty, the members of the lodge will receive additional clarification.

*

The invocation of the Sun Logo can be done in a similar way, except that the names of the angels and the corresponding characters or symbols must be used. The morning or midday hour should be chosen. No special demands should be made, only requests for enlightenment

or help. This ceremony should be purely mystical in nature. However, one can also invoke naked in the appropriate rune position of the Manrune, facing the rising sun. Before this ceremony, one should take a ritual body wash or a complete cleansing bath. Anointing with sunflower oil is permitted.

This harmonious sun worship is a pure invocation of the sun logo, and one may choose the words according to one's own thinking. Before the invocation and after its completion, one should bow three times with arms and hands crossed over the chest in a harmonious, humble posture.

✱

PATHS TO THE HIGHER DEVELOPMENT OF MANKIND: THROUGH INITIATION

by ·Maestra Flita ·.

The history of initiation is closely linked to the history of humanity. It dates back thousands of years, so much so that one might think it has always existed. It exists among "primitive peoples" just as it does among the civilised peoples of the West. The forms are different, but the meaning is the same. One stage of life has come to an end; a new one begins: the boy becomes a man, the girl becomes a woman.

"Initiare" comes from Latin. Initiation contains the two word roots "ire" = to go and "in" = into. The word "initiare" means to begin, to consecrate, and the plural of "initium" = beginning is associated with the idea of the sacred, the solemn, the holy.

Initiation is found among all peoples and has greater significance than, for example, marriage. The preparation takes several months to years, during which time the person ascends the lower level. After the initiation, he has become a new person. The objects and activities of their former life no longer have any meaning for them. They leave everything behind, just as a person does when they cross the threshold from life to death. That is why initiation is expressed with death or the symbol of death. Death is only a transition to a new life, and so the death of initiation must necessarily be followed by spiritual rebirth.

We are dealing here with a close parallel to our lodge ritual. Upon entering the lodge, the old, civil name is burned in the incense fire. We find the same idea of leaving everything old behind in the Master of Nazareth, who said, "Sell everything you have and follow me!" Anyone who takes such a step, which will lead them beyond everyday existence and up to the divine, must not only give up their name, but also some cherished habits from the past. At the same time, they leave their civil family behind, becoming a stranger to them, to those who do not follow them.

can, or only in the rarest of cases. This does not happen overnight. Even though we do not have years of seclusion as in ancient civilisations and still today among "primitive peoples", the beginning of the maturing process can be clearly seen in how we slowly begin to alienate ourselves from our family members and fellow human beings. Serious searching leads everyone to solitude through certain criteria. And only there can they truly develop. Initiation or admission into the lodge can then only be seen as the conclusion of a long period of maturation. Initiation is thus a celebration where the new circle of life expresses its joy at the neophyte's searching and finding. The same applies to the next and all higher degrees. From stage to stage, the aspirant becomes more purified and richer in knowledge. ardent personal effort is a prerequisite. One provides proof that one is willing to prove oneself and strives to expand the physical and spiritual sphere of influence of the Lodge. The tests are varied. They depend on time and custom. The more primitive a people is, the more cruel, i.e. physically painful, these tests appear to us. The more culturally advanced people are, the more scientific and spiritual the tests are. The preliminary training of the initiates reveals the spiritual being behind the initiators. Just as this being does not tolerate anyone in its ranks who does not belong there, it also does not allow anyone to attain a degree they do not deserve. A human being can err, even the highest priest or initiate, but the "higher self" of a spiritual community or lodge never does.

Originally, as the secret teachings of all peoples tell us, there were no initiations. For in ancient times, knowledge was still the common property of all races and all people. But humanity moved forward and downward at the same time, in accordance with its cycle of development, away from the sphere of pure divinity and down into matter. The same magical knowledge that was quite harmless in the first human races ceased to be so when the physical body began to dominate the spiritual body, whether in the lives of human beings or in the form of their environment.

The "fall" of humankind, which foolish church Christians call the "fall into sin," was merely a developmental necessity, without which we humans would still be animals today. The leaders of the then "fallen" humankind recognised from the conditions in Atlantis that from now on, magical knowledge should belong only to the few and the chosen.

Atlantis, as is well known, destroyed itself. Two parties of powerful magicians had emerged and fought each other for supremacy. They were called black and white. But who can decide what is ultimately black and what is white! We can hardly imagine the power that was unleashed in that battle, but our modern atomic bombs must have seemed like children's toys to the Atlanteans of that time. For the continent of Atlantis sank into the depths of our oceans. With nuclear fission, we have not yet achieved anything similar.

The refugees of the great catastrophe saved the knowledge, guarding it for themselves and their successors whom they deemed worthy. These were neither their own blood relatives nor members of their host peoples. Rather, they were specially selected individuals who were considered worthy of inheriting the terrible magical knowledge and applying it correctly. And the latter was certainly the most difficult task. From this circle of "superhumans" came the priest-kings of ancient times: rulers over humans and spirits. They deliberately divided people into two groups: the profane and the initiated, the exoteric and the esoteric. They passed on their knowledge to worthy individuals, whom they not only selected themselves, but also trained themselves. In order not to separate these disciples and their initiation completely from the profane, and at the same time to attract new aspirants, the ancient hierophants created the mysteries. These were festivals and were celebrated throughout antiquity. The people took part, saw and heard, and translated what was presented into their own language, according to their earthly senses. This resulted in pious worship of the local deities and obedience to the authorities. The student, on the other hand, had acquired the keys to wisdom himself in the priestly school and translated the action of the mystery into scientific, magical and mystical facts and circumstances through higher knowledge. One must

in initiation, we should not see the great moment when the initiate is given a special word of initiation. Of course, this also exists – it is sometimes a mantra, but usually just a password or some other sign of recognition, a master's sign, so to speak. As I said, initiation is merely the conclusion of a certain development.

In no case is initiation a "grace", as some would have us believe. That would lead us to the Christian idea of salvation, that another, a so-called master or son of God, must die for us so that we can then be initiated. Such a belief is completely incompatible with the view of an Age of Aquarius.

Karma is the result of actions. Destiny is therefore not a matter of chance. And initiation is thus neither grace nor salvation. Theosophists believe that they only need to be in the vicinity of one of their masters of the so-called

To live in the "White Brotherhood" with Mr. Kut Humi or Morya, and they would become "sons of the Godhead" and attain knowledge of God or the Supreme Self within themselves. Initiation is not that simple, nor is it that difficult! Neither a White Brotherhood nor a Shamballah is necessary. It may have been so thousands of years ago or even centuries ago, but the New Age has brought other cosmic currents to us, and it will not be long before we have finally done away with ideas of salvation and grace.

Initiations are not bound to mystery societies. The higher, spiritual powers often take over the initiation as well.

We all know from our own experience that moment of realisation when the scales fall from our eyes.

We remember our journey as seekers of esoteric knowledge. Wasn't there one day a very ordinary book, a very silly film, and in it a word that was spoken just for us alone? We had matured enough to understand it, where millions let it pass them by without paying any attention. Perhaps it wasn't a simple word at all, but more like a rune of destiny? It was a signpost for us when we were searching for a path. And there are many signposts. The wise man from Nazareth said, and rightly so: "Seek, and ye shall find. Knock, and it shall be opened unto you.

so shall it be opened unto you!" Seeking and knocking are the preparations for initiation. Whether such wise men ever existed is highly questionable. But those who wrote the New Testament left behind many teachings of initiation that even two millennia of blindness and fanaticism have been unable to destroy.

Initium is entrance and beginning, introit in the canon of the Mass, and Initium is a gate that leads to the Holy of Holies, through between Jakim and Boas, the two temple pillars, to the chalice, to the Grail. The communion wine drunk from it, the hosts taken from it, are the rudimentary initium to the true self of man, which the churches anthropomorphically refer to as God. The believer takes parts of it into himself in his imagination, yet knows that his deity is indivisible. And imagination is, after all, the main armoury of all magic, imagination that creates and destroys ...

We know what initiation was and what it is today. However, we do not know exactly how it took place in ancient times, how it occurred within the mysteries. We are dependent on the conjectures of exoteric writers and philosophers, for either the initiates remained silent towards posterity, or they expressed themselves so symbolically that even those trained in esotericism find it difficult to understand today. Thus Lucius Apuleius (born 125 AD) says: "The doors of the underworld and salvation lie in the hands of the goddess Isis." The transformation of the mystic (initiate) begins with sacrificial death, from which he is brought back to new life by the goddess Isis (the negative power of Isis). Those who have experienced this act are considered

"Reborn," and the first day of his new life is his "natalis sacer," his sacred birthday.

Those words of Apuleius still cannot be said better or more clearly today. We call it something else, but it is still the same thing.

In Egypt, the most famous mysteries were those of the goddess Isis, and in Greek Eleusis, those of Demeter and Persephone. A grave vase found in Greece shows us in mythological images the exterior, the appearance of an initiation: an initiate steps before the priest and sacrifices a piglet and two small loaves of bread to him. The priest sprinkles the sacrifice with consecrated

Wine. On a plate, the priest carries three poppy capsules that were consecrated to Demeter and must be understood as symbols of inner, hidden fertility. The poppy capsules had another meaning: poppy juice contains opium, which, like henbane, thorn apple and Indian hemp, opens the gates to the afterlife, the underworld, the astral world or hell, into which every initiate had to descend in order to overcome it and then ascend before the face of the deity.

The next image shows the initiate sitting with a cloth over his head in a relaxed posture, while a priestess holds a grain tub over him, undoubtedly supplying him with sufficient quantities of the intoxicating herbal vapours.

The third image, however, shows the initiate standing before Demeter (Isis) and her daughter Persephone (Hathor-Venus), both carrying burning torches. A snake coils around Demeter and lays its head in the initiate's right hand.

The student brought three elements with him from profane life, but he receives the fourth from Demeter, who brings him her daughter Persephone.

The following legend has been handed down: Demeter came to the Eleusinian royal court in search of her daughter and found work there as a wet nurse. But instead of merely nursing the royal child (Demophon or Triptolemos), she gave him nectar and ambrosia, the food of the gods. She also purified him in fire so that he would become immortal. The burning of initiates in fire occurs even in the most primitive religions. Wherever fire is used in religious customs, it has the power to ritually purify and strengthen (name burning!). Later, in Eleusis, we find what appears to be a third initiation deity: Dionysus or Bacchus. According to legend, he is the son of Zeus (Sol) and Persephone (Semele or Luna), the result of the interaction of solar and lunar forces in humans. The sun god or Zeus symbolises the initiate; the moon goddess, however, symbolises his Shakti, as the Indians say, his companion, his wife or soul mate. Thus, the reborn Dionysus is Hermes-Aphrodite, the result of the highest and final initiation!

The spread of Christianity prevented the ancient mysteries from continuing. One day, the hierophants found that they no longer had any disciples to whom they could pass on their knowledge. So they died, taking their knowledge with them to the grave. Nevertheless, their knowledge survives today, for burial was not the final fate of that knowledge. The hierophants were reborn, and since it is well known that magical and mystical knowledge is not destroyed with the physical body at physical death, there were plenty of opportunities for them to remember in their new incarnations.

Many believed that their work would last for eternity, while others, who were more modest, assumed that their empire would last at least 1,000 years. Of course, empires often collapsed much faster than their founders could have imagined. The buildings of ancient times, however, still stand today. The Sphinx was excavated from the sands of time by the ancient Egyptian pharaohs, and so its mystery is older than any human history. The pyramids still stand today, and we even know their builders. Some pyramids were tombs for the great figures of their time, intended to protect them for eternity. Others were temples of initiation. Tombs and temples had their lifetime, and both were closed off from human history for thousands of years, until ... until humanity had once again developed people who were mature enough to make use of the ancient knowledge. This, too, is ultimately an initiation, even if the preparation period lasted for millennia. In the second half of the last century, when humanity began to awaken from the tranquil Middle Ages and the dark age of Christian dogmatism, world- and spirit-shaking discoveries were made. These discoveries extended to both the physical and spiritual realms.

Machines began to develop and triumph, steam engines and aeroplanes, as they had existed according to secret tradition for the last time before the demise of Atlantis, albeit in a different form with different types of power. At the same time, brilliant people such as H. P. Blavatsky and others came along and gathered the ancient knowledge scattered among gypsies, Jews and Indians. At the same time, however, our scientific Orientalists made the old

world-shaking excavations throughout the Near East, especially in Egypt. People were born who could read the hieroglyphics, the Egyptian characters, and thus make the knowledge preserved in the tombs, but now rediscovered, accessible to the world. The world? That is, of course, an exaggeration. For although the world at the end of the 19th century had overcome ecclesiastical dogmatism and superstition in the complacency of the dawning machine age, it was in the process of becoming ossified in the even worse dogmatism of materialism.

The proclamation of ancient knowledge was like the proclamation of ancient mysteries: the entire educated population heard the teachings but could not comprehend them, and ultimately dismissed them as fiction. "I hear the message well, but I lack faith," Goethe has his scientist Faust say. And we must be very grateful to fate that it happened this way and not otherwise, for the above discoveries were the preparation for the spiritual return of Atlantis.

At that time, everyone still had access to all this dangerous knowledge, and at the end of the 19th century, books and newspapers ensured that the entire population became familiar with magical and mystical knowledge. Back then in Atlantis, many had abused it, but today many no longer understood it. So much the better! The few, whether they were reincarnated sages of ancient times or disciples of the few remaining brotherhoods, were the only ones who recognised the truth and were also wise enough to keep this knowledge to themselves or to surround it with veils that concealed it better than those ancient tombs had done.

Today, there are no longer any mystery and initiation schools, with the exception of a few truly occult, i.e. initiated lodges. Most knowledge can now be purchased for little or much money in any bookshop. We can read these books: we can turn our homes into libraries of occult wisdom. But we cannot apply it. There is a mental block within us. There are works on runes, astrology, mysticism and magic. Each and every one of them could change our world. But we are not ready! We are like the students of the ancient mysteries, who performed the lowest services in their temple schools and never progressed, and who

They ended their lives there as serving brothers. They were and remained at the gateway to knowledge. They remained students without ever taking a final examination, at least not in their former existence. For even though they were unable to attain initiation, they had always strived for it. And incorruptible karma will have brought them their just reward, sometime, perhaps only today. No power is lost. That is why one cannot blame people who are only doing their duty, even if it is only that of the serving brothers. The training period is not measured in months and years, but often in several incarnations. It is a long road to maturity; the initiation of an individual is at the same time a step upwards for the whole of humanity. When someone becomes a true master, it is as if a saviour is born to humanity, and it is said that then all creatures rejoice, all things, animate and inanimate. Yes, we have access to all knowledge today. But whether we become saviours or world teachers depends on us and our inner striving for truth and knowledge. Whether one reads the books of the great occultists H. P. Blavatsky, Eliphas Levi or Gustav Meyrink, one finds that they have all veiled their knowledge. It is not made that easy for us! But through these exercises, through experiments and meditations, we succeed in recognising veil after veil, freeing fact after fact from these veils. How astonished we often are ourselves at how insights seem to present themselves to us where we never suspected them before! A book we read years ago seems so different when we pick it up again today. The words seem to decipher themselves, and the things behind the words urge themselves to be revealed. This is true initiation. It cannot be taught, either orally or in writing. "What you have inherited from your fathers, acquire it in order to possess it." Wolfgang Goethe, who should know, said this, for he was himself a great initiate. The inheritance is there, the inheritance of past millennia, which we have taken over or unearthed. We must eat bread if we want to live; it does not matter which end we start with. Every loaf of bread has, so to speak, two poles, one positive and one negative. We can start at either end or in the middle; we can stuff it in all at once, and we can cut it open.

into as many parts as desired. This is left to the individual taste of the student. I would recommend starting some esoteric books from the back, because if you start from the front, you can struggle with the covers for years. Before you even get to the bread of wisdom, you will have grown old and died! Most books elicit at most a smile from those in the know when they read what perfection and self-control are required of the reader and learner before they are allowed to begin studying the truth.

Of course, this does not mean that a certain degree of structure is necessary. What is crucial, however, is that the student begins at all! That is the demand made of us today. If we comply with it, we will also be initiated!

THE REFLECTIONS OF THE AFTERLIFE ON HUMANITY

by Johannes Vehlow

The question of the afterlife has stirred many minds and been discussed at length, without a satisfactory answer ever being found.

As far as we follow our five senses in our real, three-dimensional world, we only know this world, and science is concerned solely with this. Everything that can be perceived by the senses is considered "real", while everything else is relegated to the realm of speculation or even fantasy – and this includes the concept of the "afterlife".

However, there are so many things in our world that cannot be perceived with the senses but are nevertheless present, such as our entire mental life. Every unspoken thought is neither perceptible nor verifiable. However, our world of thoughts (mental world!) undeniably exists; everything begins here. First there is the idea, then the impulse follows, and only then the action in the controllable, material world (the so-called realisation!). This world of thoughts is an integral part of our existence and is so self-evident to us that it is almost frightening to be reminded that thoughts cannot be proven to be real. Who has ever held a thought in their hand, seen it, weighed it, measured it, cut it up, tasted it, smelled it, put it in a chemical retort, observed the physiological process of its creation and function, or otherwise perceived it in any meaningful way? ...

The same applies to our memory.

Since everything is supposed to be verifiable, people desperately try to provide so-called scientific proof using the activity of our brain cells. But this proof is very flawed, as we will see in a moment, and is far from convincing.

Our understanding of the body places the seat of memory images in the cerebrum. Here, the impressions (engrams) of the essence (mneme) are physically stored by the cells – and when these cells, loaded with memories, become active, the memories and images rise up in us again. Werner Zimmermann rightly objects to this in his book "Das Leben nach dem Tode" (Life after Death), pointing out that academic science itself teaches that every seven years all the cells in the body are rebuilt or renewed, with the old building materials being used up in metabolism and replaced by new ones. This also applies to brain cells. According to this, our memory capacity should only last from seven to seven years and then disappear each time, which is known not to be the case. Strange experiences were also made during the last world war with severe head injuries. Destroyed parts of the brain had to be surgically removed – and it was expected that some memories would be destroyed. But then something inconceivable happened: those injured who survived and recovered from the severe mutilation of their brains showed no signs of memory loss. They were only physically mutilated, but mentally and emotionally they were the same "complete personalities" as before.

It is also known that, on the other hand, many mentally ill people have a completely intact brain.

So this materialistic brain cell theory is worthless, and our thought life and our ability to remember are completely independent of purely physical functions. These abilities belong to a world that is only conditionally connected to the gross material world, but in any case is superior to the latter.

Our mental life is purely spiritual in nature and belongs to the so-called mental world, in which we live just as much as in the material world of coarse matter. These two worlds interpenetrate each other. Of these, the material, physical world is only the condensation of the spiritual, mental world, of which we are a spiritual spark of God. The material world is transient, but the spiritual world is not!

In this mental world, we live with our "mental body," which science has paid little attention to, indeed, whose existence it has

usually knows nothing about it or is unwilling to acknowledge it, even though we are incapable of living without this mental body.

Between these two bodies, the spiritual mental body and the physical flesh body, which is merely the condensed form of the spiritual, a force pulsates as a medium, transmitting every impulse of will from the spiritual body to the flesh body. As a result, every spiritual reaction is noticeable in the physical body. In the beginning, the idea, the will, arises, which gives the impulse to transmit the stream of force to the physical body and causes the action to be performed in the gross material world. Never the other way around! This stream of energy is embedded in a further shell, which, as the third body, is the exact duplicate of the spiritual and physical bodies, always remaining connected to the spiritual organism and never separating from it in our lower world of existence.

The ancient Egyptians were familiar with this body; they called it "Ka" and even had a greeting for it: "May your Ka rejoice!" They also knew it as the body of instinct and desire and saw it as the "soul" of the human being, the soul organism. This third body belongs to the "astral world," that intermediate realm which in ecclesiastical circles may be identical with the concept of "purgatory." It is the astral body that every human being possesses and which psychology has recently taken a great interest in. Our soul and all mental processes are the functions of our astral body, whose activity affects both sides, i.e. the mental and physical bodies. It is the medium between the two, and all mental impulses have their reactions on the spirit as well as on the physical body, as shock effects in particular clearly show. For a better understanding, here is an excerpt from the chapter "The Human Aura as a Mirror of the Soul," Volume VIII of my textbook "Astrology":

"... From the previous descriptions, it became clear that our thinking, i.e. the content of our mental life, our attitude, the world of ideas in which we live, which we occupy ourselves with mentally and which is entirely determined by our character traits, is guided by these traits, our inclinations and our religious and ideological convictions, i.e. our attitude towards God and the divine forces – or our separation from the Creator of all things, that all of this constitutes our "mental body", our spiritual "thought body

per". This builds up and develops according to our thought life. All our actions originate from here. They are born from it.

In order to put a thought into action, to realise it, an "act of will" and a force are required, a stream of energy with the help of which the will becomes action and the subtle thought condenses into gross matter, into action. This stream of energy is the "od," the life force, the general building and operating material of the world, which represents an intermediate aggregate between the spiritual thought and its material condensation. Our soul body, also called the odic, astral, instinctual and desire body, consists of this subtle agent. With this stream of energy, the spirit activates a physical body, its material shell, the material condensation of its spiritual organism. This condensation took place through the growth process, which is usually completed by the age of 21. This material body is now subject in its possible changes entirely to the influence of spirit and soul, which develop further through the accumulation of experience and find their visible expression in the physical constitution. Therefore, one can deduce the character and nature of a person from their figure, their outward appearance (formal diagnosis!), the shape of their head (phrenology), their hands (palmistry!), their facial features (physiognomy!), their eyes (iris diagnosis!), etc. This is proof that the physical body is entirely governed by the mental and spiritual content of its owner. All thoughts, ideas, plans and intentions that the human mind produces can only reach the physical body via the energy flow of the soul if they are to be put into action. Never the other way around! However, all impressions remain in the soul, whether they come from one's own mind or whether they reach consciousness from outside via the physical senses. Our odic or soul body has the property of absorbing everything within itself, holding on to it and registering it in an indelible manner, as in a book, whatever one's own mind thinks, does, experiences and receives, both in terms of images and in terms of feelings and sensations. All, absolutely all impressions, good and bad deeds, joyful and ugly experiences, all uplifting and degrading thoughts, one's attitude, one's good and bad character traits...

Expressions, courageous deeds and states of anxiety, hatred, envy, resentment and desire for revenge, helpfulness, self-sacrifice and active philanthropy, in short, everything that the spirit of a living being absorbs in the form of impressions created by itself or arising from external causes, is retained by its odic body. The soul is thus the book of life! The sum of all experiences that the spirit of a creature has absorbed with its odic body from the beginning, during the many lives in all stages of nature of its existence to date, represents its real value, its inalienable wealth, its heritage, which it brings with it and expands from incarnation to incarnation. This inheritance determines the level of its development, its spiritual maturity, and gives us an idea of its "karmic age". Desires, passions and instincts that still cling to the soul body from earlier stages of development and states of existence therefore come from this odic or soul body as long as they have not been overcome. They are not only the causes of unfolding destinies, but also of illnesses that manifest themselves as such in the physical body. Thus, our character is our destiny, or as the character is, so is the destiny. That is why the ancient sages' exhortation, "Know thyself!" is so extraordinarily important and should be heeded far more than is generally the case.

Now, it often seems as if it is precisely those with questionable character who are This is particularly true of selfish people, especially if they have a robust conscience. But this is only apparent! With their reprehensible actions, they initially create new "karmic burdens" out of ignorance, without knowing it. But according to the "law of causality", the causes they have created must and will also bring about their effects. However, this is by no means always the case in this earthly life, and much remains seemingly unpunished. But if it does come to a resolution in this earthly existence, the physical decline is all the more visible and the tragedy of a wasted life all the more apparent. It is better if what has been accumulated is paid off in this life, especially if this brings "enlightening insight" and "inner transformation". Otherwise, all unpaid causes will be carried over into the next earthly existence, where they will manifest as a correspondingly critical life programme and, at the same time, a corresponding

burtshoroscope appear. Thus, according to the law of compensatory justice (the law of karma!), no one is given anything for free ..."

Just as our entire mental life is not the activity of our physical body, but of our mental body, so too our emotional and sensory life, our instinctual and desire-driven life, is only indirectly connected to our physical body, for these are exclusively the functions of our "astral body". It is not our physical body that is the bearer of feelings; rather, all sensations and feelings belong to the astral body. When both the mental and astral bodies leave the physical organism, as is largely the case in our dream life, the functions of both bodies are expressed to their full extent even without the physical body, which is now at rest.

Our physical body is without any feeling when the astral and mental bodies, which, as mentioned above, never separate, are displaced from the physical body, as happens, for example, during anaesthesia. Our spirit-soul body then finds itself invisible to the physical eye in that part of our world of existence which is imperceptible to us, which we call the "beyond", namely the beyond of our gross sensory perceptions. Here, the spirit-soul unity of our "I" can recognise and experience everything just as clearly and concretely as in the waking state, completely independently of the physical body, if not even more clearly and impressively than in daytime consciousness.

Conversely, for example, someone who has had an arm or leg amputated still feels the amputated limb in their daytime consciousness, even though they no longer possess it. Their physical leg may have been removed, but not their etheric leg, which is the carrier of feelings and sensations. In waking consciousness, therefore, the spirit and soul bodies transfer their activities to the physical body; together they then form a spirit-soul-body unity, which in the material world constitutes the whole human being. If the spirit and soul bodies are displaced from earthly life, which happens partially or completely depending on the dose through narcotics, intoxicants or electricity, what remains is the shell, the material shell, the persona (= mask!), which is only revived when the spirit and soul have returned or re-entered.

So we live not only in the grossly material world of consciousness that we all know, but just as naturally, though unconsciously, in our world of thoughts and in the world of sensations, feelings, passions and instincts, but also of remorse and memories. These two worlds of existence, which most people experience unconsciously, are not of a gross material nature that can be proven rationally, but are of a much more subtle nature, to which our gross senses react only very imperfectly or not at all, and which therefore belong to the realm beyond our verifiable possibilities. However, since one cannot be conceived without the other, the beyond and the here and now are one and the same world. Three worlds that interpenetrate, depend on each other and interlock in all their functions because they together form our world of existence in which we live.

For readers with specialist knowledge, the following explanations regarding astrological connections may also be of interest:

In accordance with this ancient wisdom, the ancient Egyptians also divided the circle of the horoscope, which is a representation of the microcosm and the macrocosm, into these three worlds, which together make up the unity of the cosmos. Starting from the "Throne of Isis" (3° Taurus) and counting on by 144° (= 1 biquintile), the ancients arrived at 27° Virgo, the "fall" of Venus (= Nephthys). They assigned this part of the cosmos to the gross material, earthly world with "Saturn" as its ruler. From 27° Virgo to the throne of the decan goddess "Neith" = 9° Sagittarius, there are 72° (=1 quintile). They called this part the

The "intermediate realm", the "realm of the dead", identical to the "astral realm". The path leads via the "via combusta" and the sign of death, Scorpio, to the exit of the realm of the dead. In the middle of this section, at 3° Scorpio, sits the goddess of death

"Serkit" is enthroned at 3° Scorpio, exactly on the "fall" of the moon. The "Moon". From 9° Sagittarius back to the Isis throne = 3° Taurus, there are another 144° (= 1 biquintile). This section represents the mental realm, the realm of thoughts, ideas and causes. It is ruled by the "Sun". The ancients also called it the "realm of the four spiritual primal mothers".

Our world of existence consists of these three realms and their subdivisions, which cannot be discussed in detail here due to lack of space. The two

main lights, the sun as the daytime star, the moon as the nighttime star, and their great counterpart Saturn, the "dark sun," as this pale star was also called, which presides over the realm of darkness, form the so-called

"Triad of Gods". Rulers of those worlds that manifest themselves in every living being. The evolutionary path of the human spirit through these three realms is also very clearly expressed in ancient astrology in the designation of the 12 houses of the horoscope: thus, the throne of Isis at 3° Taurus is also the gateway to the earthly realm of Saturn. This second sign of the zodiac had the designation "Porta inferna" (the lower gate) as its second mundane field, i.e. the gate down into the infernal, and signifies our state of existence in the world of dense, coarse matter. At the end of this earthly realm at 25° Virgo is "Benetnasch", the fixed star of mourning and tears, which the Arabs called "the wailing women". At 27° Virgo, the throne of the goddess of truth "Neith", is the gate to the realm of the dead, the astral realm, which is subject to the moon. Here, at death, the "veil of Maya" is lifted from the erring human spirit and it recognises the truth, which may not be particularly pleasant for many earthly pilgrims. The sign of Virgo, or this 6th heavenly field, was called "Mala fortuna" (bad luck). Here in the 6th field, astrologically speaking, the "pursuit of earthly happiness" often manifests itself as vain miscalculation in the form of illness and infirmity as a result of wrong thinking, excessive enjoyment of life and corresponding activities. Here begins the passage through the intermediate realm in our astral body, now free from its earthly envelope and thus completely exposed to feelings, sensations, drives and desires, insofar as they still have power over us, and are felt here in the astral state far more strongly than was ever the case in the earthly world. Both good and bad impulses find their strongest emotional expression here in the realm of astral experience. Many an earthly transgressor may experience hellish torment in this state, while, conversely, the good-natured human spirit, free from base instincts and desires, now experiences true paradise joy through its highly developed emotional and sensory life.

At the exit of this intermediate realm, the gate to the realm of purely spiritual primal forces. The ancients called this field "Deus" (the

God). Before entering the realm of the Sun, the mental realm, the human spirit must pass through the "upper gate" (Porta superna), as this field is called in ancient astrology. According to Egyptian mythology, here it arrives before the throne of the god "Osiris" (= 19° Aries), before the judge's table, where the decision is made as to whether further incarnation on the earthly plane is necessary, or whether the evolving humanspirit has progressed so far in its mental maturity that it possesses the reliability and responsibility to actively participate in the divine work and may now remain permanently in the holy kingdom of God, freed from the wheel of reincarnation.

To what extent the ancient peoples really understood this and to what extent they based their knowledge on it, we cannot judge today. It is astonishing that the parapsychological research of our time, insofar as it is able to penetrate the astral realm, shows remarkable similarities with these ancient teachings, making it worthwhile to take a more serious interest in these matters.

November/December 1962

BLÄTTER FOR

APPLICABLE OCCULT

LIFE ART

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Fra. Ptahhotep

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SATURN = BEARER OF LIGHT . GUARDIAN OF THE THRESHOLD . KARMA PLANET

The Great Secret

by Fra .∴. Protagoras .∴.

There are two polarities in the cosmic zodiac: on the astral plane, these are the signs of Taurus and Scorpio, which are opposite each other. In mental vibration, these are Leo and Aquarius.

Venus and Mars and Sun and Saturn are the opposing planets. Cosmologically, Venus and Mars are the principles, the symbols of the sexes. Venus is the feminine principle, Mars the masculine principle. Both planetary principles are symbols of humanity divided into two in the sexual sphere.

The polarity between the Sun and Saturn is equally important. The Sun is the centre from which the entire mystery of life radiates. Saturn is the periphery, the boundary of time and space. However, it is not the demiurge of earth-oriented Saturn in Capricorn that dominates here, but rather the planet Saturn in the air element of Aquarius, the guardian of the threshold. The discovery of the planet Uranus in 1781 and its cosmological assignment to the sign of Aquarius corresponds to the current state of human development.

The Uranian planetary principle, which has become effective, is of far-reaching significance for the development of esoteric knowledge consciousness. The planetary spiritual impulse of Uranus will enable humanity to cross the threshold guarded by the karmic planet Saturn, for the forces of being of primordial Uranian origin contain the final and highest esoteric initiations that humanity can receive on Earth. The two planetary rulers of the sign of Aquarius work together, hand in hand, as it were, to raise the polarity of humanity. Saturn in its higher octave brings human beings the deepest inner maturity, high knowledge, spiritual centralisation, and tremendous knowledge — Uranus leads them up to the highest peaks of human knowledge through intuition, through

spiritual impulses. However, the path to these high peaks of human knowledge and polarisation is not easy and usually leads through many disappointments, suffering, loneliness and material limitations. Suffering matures and ennobles! In its higher octave, Saturn is identical with Lucifer, the great bringer of light for humanity, who arbitrarily broke the egocentric power of the sun demiurge. Therefore, he can also be considered a factor of redemption for spiritual people who understand him, even in the existing polarity to the Logos of the Sun, which, according to high esoteric knowledge, also has a purely Saturnian core within it. Only then can one recognise the Luciferic principle that reigns and is hidden within him as a spiritual creative power and classify it among the effects of the solar forces of the Sun. On the mental planes, the sun, with its creative power, creates completely different forms on the centralised Saturnian basis within it and is filled with purely Luciferic spiritual impulses, which are reflected in the thought processes of the human brain predestined for this and find their echo there. That is why esotericism teaches that the demiurge of Saturn stands at the beginning of the causal plane as the guardian of the threshold. It can only be crossed once it has been recognised in order to reach higher Luciferic worlds of light that lie in Uranian spheres. Only then do all previous karmic burdens fall away from the human being, and he is redeemed from the hell of earthly existence. Saturn lowers the torch of death, but at the same time he shines as the great bringer of light, the angel beyond the gate, who always stood at God's right hand, as pure esoteric mysticism teaches, despite the son who was supposed to bring salvation and whose mission failed. Only in this way can a knowledgeable person interpret the forgiving smile that plays around the mouth of the great angel. Then Lucifer shines as the morning star for a new dawn of human history, in which the dullness of the masses has given way to high knowledge that lies beyond the usual religious teachings.

The Bible says in Isaiah 14:12, "How you have fallen from heaven, O morning star, son of the dawn!" And Venus, shining in the early morning or evening sky, was mistakenly symbolised as the star of Lucifer (see the painting by Fidus). But even in Egyptian mythology, the

confusion is already established, where Sat = Saturn, the partner of the goddess Nephthys = Venus.

Revelation 9:1 reports: "And I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit." And further on in 9:11 it says: "And they had a king over them, even Satan, who is called in Hebrew Abaddon, and in Greek Apollyon."

In ancient times, Saturn was always given two aspects: the power of darkness and the power of light. The negative aspect for the domination of the indifferent masses and the positive aspect for the knowledgeable and initiated.

Among the Gnostics, the Ophites were the "Brotherhood of the Serpent," and for them, too, Lucifer was the bringer of light, the serpent his divine symbol as a manifestation of wisdom, which is still often used today. Many Gnostic sects reflect this pro et contra Lucifer.

In Kabbalah, in the Gnyanamarga of the Indians, one always finds teachings of the "advocatus diaboli" – about the opposition between God and Satan, which was only deepened and firmly established in Catholicism, concealing the original connections.

Dr. A. Kingsford writes in his work "The Perfect Way": "On the seventh day, a mighty angel full of wrath and destruction came forth from the Absolute God, and God gave him dominion over the outermost sphere."

Thus eternity gave birth to time. The boundless gave birth to the limited. Being descended to procreation. Unity became duality and trinity. Among the gods, none was equal to him. In his hands lie the kingdoms, the power and the glory, the thrones and dominions, the dynasties of kings, the fall of nations, the birth of churches and the triumphs of the world. He is the guardian of the temple of kings. He stands in the vestibule of Solomon's temple. He holds the keys to all the sanctuaries in his hands, which only the anointed ones who know the secret of Hermes can enter. He rebelled against God and contradicted the Lord. Da-

Here he is called the great adversary, the great rebel. He broke the unity and became the actual creator of the visible world. Respect him, do not sin against him, but speak his name with reverence. For he is the judge who made God's justice visible and comprehensible. Weight, measure and number are entrusted to him. He holds the scales and the sword. He is the angel of the revealed worlds, the lord of the seven dwellings of the outer realm. God has placed a belt around his loins, and the name of the belt is death. He is the angel who lowers and extinguishes the torch at the gate.

He bears the shame of spontaneous generation, and since he lost or gave up his virginity, he must destroy. Since he revealed heavenly secrets to mankind, he has become the lord of bondage and encloses and limits all things by veiling his face. His throne is the footstool of Adonai. He is the dark face of God, as the Kabbalah says.

The hosts of Michael in heaven are always fighting against the legions of Lucifer on earth. They are always opposed: the unrevealed and the revealed, the free and the bound, truth and deception. Release the tension and you will know! Therefore, blessed is the great angel of the outer realm, the Demiurge, who stands at the end of the world.

In the chain of seven planets, according to the ancient Chaldean world view, the outer sphere is the realm of Saturn, the mysterious eighth sphere, where the fixed starry sky begins. The end of the material plane of existence has been reached. Limited time now becomes eternity, for Capricornus now becomes Aquarius. The Nidanas of the Indians, that endless chain of cause and effect, call the sequence of the 12 zodiac fields opposite - tantrically reversed. According to this, eternity = Nidana Jati = Aquarius brings forth time = Nidana Bhavo = Capricornus. Therefore, Saturn is the limitless in Aquarius and the limited in Capricorn. Once Saturn, standing in its humiliation at 21 degrees Aquarius, has revealed the secrets, Saturn standing at 21 degrees Libra is the keeper of the new secrets.

That is why Saturn holds the scales of justice through its exaltation in Libra. And that is why it rules over number and weight in Capricorn.

According to esoteric teachings, Saturn is purely masculine. However, its rings are feminine, as they are remnants of another planetary entity drawn to it. Esoteric legend tells us: "Once in every 30 years of Saturn's orbit, the virgins who live on the rings fly to the male beings on the planet itself, celebrate their marriage there, and then return to the rings. The daughters who are then born remain on the rings until they have matured into virgins. The sons, however, are then taken by their mothers on the next flight to their fathers on Saturn." - Bulwer-Lytton, who was an initiate of the Rosicrucians of the green moon of Saturn, hints at this in his story "Vril". Thus, there is a deep esoteric meaning in the legend. In ancient times it was said: Saturn devours his children! - Thus the secret is always symbolically veiled, open only to those who truly know. The belt of Saturn is the ring! You can only cross it through the sphere of the moon, for Luna is the servant of the great demiurge. Not only in magic!

In the Apocalypse, Lucifer is depicted as the beast with the number 666, the number of the beast. This number is the sum of the magic square of the sun (number of sides 6, fields 36 - constant 111 and sum 666). This number is the number of a god, a man and a beast! Apoc. 13.18. The word Svrt. = Sorat is fate and power. But the intelligence So-lis is NKJAL.= Nakiel = 111 - The Apocalypse contrasts the beast with the number 666 with the lamb, the book with the seven seals. These seven seals point to the content, to the knowledge hidden in the book, to Saturn, the lord of the eighth sphere, who rules over the seventh sphere of Venus. The eighth sphere has the symbol of the lemniscate, the symbol of beginning and end.

Thus Saturn was symbolised and designated as a great serpent that had coiled itself around the tree of knowledge in paradise. In Indian chakra teachings, it is said: "The Kundalini serpent lies dormant within man and must be awakened. This symbolism also points to Lucifer. Through physical procreation, it brings death, but it can also ascend to heaven within man and bring eternal life, salvation from karma.

The serpent of Moses, that brazen image which he erected on behalf of Jehovah and which healed those bitten by the serpent, is the same symbol as the serpent around the rod of Hermes, the medical symbol of healing.

In magic, the snake is considered an important astral symbol and is mainly used in black magic or magical-sexual practices. Lucifer, the light bearer, is concealed, and Satan, mistakenly referred to as Saturn, comes to the fore. Baphomet, the goat of Mendes, takes on a black magical meaning as a Templar symbol.

Adonis becomes Pan. Thus, purely tantric reversals became commonplace, intended to conceal the truth. Saturn = Chinese chinDui = masculine and Jupiter = chin sun = feminine are reversed. Saturn becomes Venus = feminine.

Lucifer. Jupiter becomes hermaphroditic. Everything is just an illusion! Harmony arises from the analogy of opposites. Lucifer becomes Satan, Satanas becomes Lucifer. The devil becomes Beelzebub. The opposites blur.

Up becomes down, right and left join together like hands in prayer. Black becomes white.

That is why the Apocalypse says: I am the root of the house of David, I am the bright morning star. In the Shield of David, in the sexagram, the forces of above and below are harmoniously combined, but at the centre of this world symbol stands Saturn, as a point, as the absolute, around which the other six planetary principles are grouped. Solomon's double triangle symbolises the Logos of darkness and the Logos of light.

The forces of the earth = darkness rise upwards towards the light, separated by the horizontal line, which can be overcome so that the forces flow into each other. All light presupposes darkness, so light is born in darkness and is capable of transforming itself in the great alchemical process into light or darkness, black or white, depending on the spherical position of the object. That is why the ancient alchemists placed man at the centre of being as a microcosm in the macrocosm, but based on the principle of the primordial demonium, the primordial metal lead, the counterpart of Saturn. The transformation of lead = Saturn into gold = Sun is complete.

also extends into the cosmos and is reflected in the inner self of human beings. The Rosicrucians, who were often alchemists, knew about these secrets. In the first configuration, the sleeping lion awakens and stands in the scheme of the twelve zodiac signs in Capricorn, in the place of Saturn. Many seekers strive for knowledge, but the magical agent is rarely understood and granted. Among the gods, however, there is none like him, in whose hands lie the realms of alchemy, nature, the cosmos, that is, power and glory. But the great demiurge is silent. Luciferic knowledge cannot and will never become the intellectual property of the profane, which is why the strict commandment of silence is paramount in lodges, secret societies and brotherhoods. The magical light of the great angel Lucifer shines only for the chosen few as a guide to higher spheres of the deepest Saturnian knowledge, and the emerald in his crown symbolises the wisdom of the deepest or highest knowledge in the universe, the chemistry of the universe. Jupiter, the planet of wisdom, transforms into Saturn in its mirror image in esoteric symbolism. However, the severity of the great demiurge Saturn can transform into the goodness of Jupiter once great maturity has been achieved. This is what esotericism has taught from ancient times to the present day.

See the works of the authors:

Mstr. Therion; Dr. Rudolf Steiner; Dr. Mussalam Sättler; Elivas Levy, Papus, and a., as well as the booklets on Saturn Gnosis by Gregorius and Lucifer Gnosis by Rudolf Steiner.

This essay has been explained and supplemented in the publications on the mysticism and esotericism of Saturn by Mstr. Gregorius.

"THE PHILOSOPHER'S STONE"

by Fra .:. Ptahhotep .:.

The theosophist Dr. Franz Hartmann showed at the last meeting with G. W. Surya, it was a year before his death, this cross, whose metal was a mixture of silver and gold. Obtained through transmutation. The cross, which was hollow inside, contained a drop of the elixir of life.

Surya asked Dr Hartmann, who among many other works had also written the novel *Ein Abenteuer unter Rosenkreuzern* (An Adventure Among the Rosicrucians), whether what he had described in it was not just a story but had really happened, and whether he had met real Rosicrucians in his life. Hartmann replied, "Why shouldn't I have met Rosicrucians?" He then goes on to describe how the real Rosicrucians hold an annual meeting in a mountain in the Alps (in the novel, this place is described as the Bavarian high mountains). However, this meeting takes place on the astral plane. Bardon probably borrowed the story of the brotherhood and the old man from the mountain from his novel *Frabato*. Surya goes on to report that after many years in Switzerland, he told another mystic about it and also described to him how the elixir of life smelled, to which the other replied: Yes, that is how the philosopher's stone smells in a certain state of preparation, especially immediately after the mystery of the transformation of the raven's head into the white swan has been accomplished. This is when this peculiar scent first appears. The ancient mystics also mention this lovely scent as a sign of the correct preparation of the true matter.

I believe that we need not doubt the words of Dr Hartmann and Surya doubt the words of Dr Hartmann and Surya, as both are truly recognised secret scientists who would not deceive us.

From this previous conversation, we can see that even in the 20th century, there must have been true alchemists who knew exactly how to make the philosopher's stone, both theoretically and practically.

the production of the philosopher's stone, both theoretically and practically. What do we actually understand by the philosopher's stone?

The origins of alchemy can be traced back to ancient times. All advanced civilisations, such as the Egyptians, Greeks and Arabs, engaged in this art. However, the heyday of alchemy was the Middle Ages. And from this period, we have considerable evidence that the philosopher's stone is not just an old wives' tale, but actually existed and was used to perform transmutations, i.e. to convert base metals into gold or silver.

The most famous adepts of this period are Sendivogius, Seton, Leskaris and Sehfeld. Meyrink wrote about them in his stories about gold makers. The history of the philosopher's stone is not only a history of the pursuit of knowledge and wisdom, but also a history of human stupidity and crime.

Emperors and kings, wise men and fools have tried to obtain it, for whoever created this miracle stone after long and arduous work had many possibilities open to them: to prolong life for centuries, to retain unlimited strength and youthful vigour, to turn old men back into young men and regenerate their fertility, to transform base metals into precious ones. It also bestows a host of magical abilities upon its owner. No wonder that many a prince was willing to use any means necessary to extract the art from a supposed adept.

But how few of the many seekers succeeded. How many had to sacrifice their lives because they boasted of having found the elixir. One thing is certain. People with base motives never succeeded in producing the philosopher's stone, the lapis philosophorum.

It was always reserved for the mystical philosophers, the people who were concerned with discovering the truth without selfish ulterior motives, to find the lapis.

They were people like those we find in our noble brotherhood, in our lodge Fraternitas Saturni. People who do not ask for goods and money, but only for what lies behind the veil. And here we come to the great demiurge Saturn. It is he, no matter which path we take, who unveils the image of Sais, imparts knowledge to us, teaches us to find the philosopher's stone. We know that

there is only this one path to knowledge. In alchemy, Saturn is the principle of matter, to which the form-creating and form-destroying forces adhere. When we see further that lead is the metal of Saturn, it becomes clear to us that the alchemical path is primarily a philosophical and not just a chemical one. For what does it mean that lead stands at the beginning of every work?

Human beings, still bound to the earth by their ignorance (the heavy weight of lead and its dark colour), must overcome the low vibrational state of Saturn and attain the solar principle through the higher vibration of Saturn. This is why the rituals for higher degrees in the Lodge are also oriented towards the sun.

It is a long and difficult path through the night to the light.

Many works have been written about the philosopher's stone and alchemy. However, no true adept has dared to write down the entire secret of its production in such a way that anyone could follow it. On the contrary, the writings of the Hermeticists are so obscure and figurative that they are virtually incomprehensible. Rarely is the entire production process described in a single work. Individual sub-processes are deliberately jumbled together or presented only in fragments. The end may be in the middle, and the beginning at the end. There is no precise description of the prima materia, and if it is mentioned anywhere, the exact opposite is stated on the next page. There are well over 1,000 different names for it, the interpretation of which leaves more than one question unanswered. Even the practical instructions, individual steps, weights and measurements are so varied that they allow for multiple interpretations.

No one who is not initiated will be able to read these writings. Therefore, the path to true Hermetic art remains closed to anyone who is driven solely by greed for gold. All adepts agree on this point in their writings.

Only true adepts can read the writings of true adepts. First, one must have attained the heavenly stone, that is, undergone a spiritual rebirth process, then one can make the earthly stone.

. So, those who could not previously imagine the stone spiritually will never be able to produce it from substances.

So, something that every lodge member should take away from this is: work patiently on yourself, do not despair, and do not complain about the incomprehensible writings of the old masters. They could not and were not allowed to write any differently. For those who are spiritually reborn, the Hermetic writings are written clearly enough.

The lodge books provide sufficient guidance for working on oneself and thus pave the way for understanding the ancient adepts.

The goal of every disciple of alchemy was to prepare the magnum opus, the great work, the crowning glory of which is the lapis philosophorum, the philosopher's stone. Dissolved in a special solution, it produces the red tincture or the so-called elixir of life.

Dr Gérard Encausse, known under the pseudonym Papus, describes the lapis philosophorum as follows:

"The philosopher's stone is an energetic cleanser and tonic for the blood and, when taken internally, cures any kind of illness. Applied to plants, it causes them to grow, ripen and bear fruit in a matter of hours."

Molten mercury or lead, onto which an appropriate amount of the stone is projected, is transformed into gold.

The stone is therefore a condensation of life force in a small amount of matter. Various adepts report on its medicinal effects in their works. One thing they all have in common is that dosage is extremely important, because in larger quantities the stone and the elixir have a destructive and inevitably lethal effect. Anyone who tastes it without preparation is lost. Johannes Hollandus does not fail to warn the unprepared and unworthy in his works. Mundanus emphasises that its use elevates and sharpens the minds of philosophers to such an extent that they only investigate the mysteries of Mother Nature and show no interest in earthly things.

In his two writings, *De lapide Philosophorum* and *De tinctura Physicorum*, Paracelsus indicated that he had cured the most serious illnesses with herbal juices enriched with the red tincture.

In the fifth book of his *Archidoxes*, he writes: When fire burns the spotted skin of the salamander, it makes it completely clean. Such is also the effect of the philosopher's stone: it cleanses the entire body of impurities and gives it new strength.

Unfortunately, Paracelsus does not mention anywhere in his printed works how to produce it, either with chemical aids or the necessary magical rituals.

However, letters from him have been preserved in which he describes in detail everything that needs to be taken into account in the great work.

Extremely important are the astrological positions and the instruction to operate only on the day of the week on which the person concerned was born, further details about the setup of the workplace, necessary equipment, chemicals and their mixing ratios, and about a 9-day preparation period involving meditation and a moderate lifestyle. This information is supplemented by the precise names of the higher intelligences to be invoked, with details of the ritual and incense to be used. In another letter, Paracelsus teaches how to produce the tincture from the material, also with details of the ritual.

From what can be gleaned from the writings of the individual adepts, the composition of the *prima materia* is not always the same. It depends entirely on which of the three kingdoms, mineral, plant or animal, it belongs to. The transformation is probably the most important part of the process. One must therefore follow the composition when burning incense and performing the ritual, and summon the corresponding elemental beings.

Many doctors of the hermetic arts have told us exactly how *aurum potabile* (elixir of life = lapis dissolved in wine or oil) works. This powerful potion naturally has an enormous effect on the entire organism, both medically and spiritually. In a very short time (the longest being 9-12 days), it drives all disease-causing substances out of the

body in a very short time (the longest being 9-12 days). Even difficult chronic diseases and signs of ageing are eliminated in such a short time. The cleansing of the body takes place with profuse sweating and bowel movements.

Alchemical theory states that life is nothing more than a constant overcoming of destructive forces of all kinds.

Now, if this miracle elixir contains such an enormous source of power, we ordinary mortals tell ourselves that such a thing is hardly possible. It is understandable to us that, with the help of magical operations, enormous concentrations of power can be compressed into a small space. And this is also the explanation for why lead can be transformed into gold. We must imagine lapis as such a great source of energy that, similar to radioactive elements, it emits rays and thus accomplishes transmutation.

Well, when it comes to energy sources that are very small, we need only consider a seed: what tremendous potential energy is stored within it. All the creative and formative forces that guide the overall structure and growth of the plant are contained within this tiny seed. This brings us to an old definition of magic: magic means locking forces into spaces.

It is logical that this requires long training. One could also speak of this preparatory period as an alchemy of the soul, for no one reaches the lapis who has not transmuted his base dispositions into the gold of wisdom.

For this reason, all adepts wrote and spoke only in symbols, analogies and figures, so that only the prudent and enlightened could gain insight. And indeed, if one looks at Gessmann's book "Secret Symbols", one sees how many different signs are often used for one and the same thing. It can be said that it is completely impossible for untrained and uninitiated people to find their way around the writings of the adepts. In some cases, it has been possible to find the keys to their riddles. Thus, we know that praying the Lord's Prayer is nothing more than a determination of time. G e b e r, the Arab philosopher from Seville, speaks of the six lepers,

which he wants to heal, meaning the six base metals silver, mercury, lead, copper, iron and tin, which are to be transformed into gold. Unfortunately, things are not always so simple.

In order to better understand the ideas of the alchemists, we must first examine the intellectual life of the Middle Ages. It would be wrong to say that the alchemists were hostile to religion or the church. Certainly, ancient connections between alchemy and Gnosticism, Neoplatonism and other movements often formed teachings that could not be reconciled with Christian thought, but on the whole there are no statements that suggest a fundamental contradiction with Christianity.

Many even belonged to the clergy, and so it was inevitable that a large part of chemical operations would be described using symbols from the Bible, especially from the Passion. This was a very clever way of avoiding conflict with the Church and being branded a heretic. To fully understand the thinking of the people of that time, one must examine the teachings of late antiquity, where the whole world was regarded as a large, clearly structured organism and people believed in the parallelism between the cosmos and humankind.

So let us say once again to the seeker: From lead = Saturn, create gold = Sun. This is above all a spiritual process! Through internalisation to knowledge! Through centralisation to expansion. Then you will be a true master of the chemistry of the universe.

RECENT ALCHEMICAL LITERATURE:

Hartlaub, G. F., "The Philosopher's Stone", bound, DM 8.50

Schmieder, Prof. Dr. K. Ch., "Geschichte der Alchemie"
(History of Alchemy), bound, DM 48

Schneider, W., "Lexicon of Alchemical-Pharmaceutical Symbols", 44 DM

Gessmann, G. W., "The Secret Symbols", 27 DM

Doberer, K.K., "Gold Seekers and Gold Makers", bound, ill., 12.50 DM

Hermetic Hieroglyphs, issues 1-3, total 10.80 DM

Bernus, Alexander, "The Secret of the Adepts", bound, £5.80 Kybalion,

Hermetic "Philosophy in Egypt", £14

Franz Spunda "Baphomet", alchemical novel

THE LAW OF KARMA

and the Possibilities of its Exploration

by Fra .:Ptahhotep.:

For most of our fellow citizens, the word karma is still an unfamiliar concept. It is the name adopted by members of the Theosophical Society in the 19th century for the most important law of nature in the entire universe.

It governs individuals as well as families, nations, races, planets and their systems. The law of karma is inextricably linked to a second important law: the law of reincarnation.

Practically speaking, they must always be considered together. There is nothing, no state of existence or consciousness, no place or being that is outside the karmic realm. This law is so extensive in its effect that it is very difficult to find a suitable expression in English without resorting to lengthy circumlocutions. For this reason, the Sanskrit expression was also chosen for the English language. In the West, we are already familiar with something of the law of karma in physics and chemistry. Namely, the law of causality, which operates on a purely material level. It is the law of cause and effect. But we know that this law does not only apply to the physical world. It operates in exactly the same way in the psychological and mental worlds. Every sensation, every feeling, every thought, whether good or evil, has an effect on the environment. And since, as every chemist and mathematician knows, no force can be lost in the universe and must return to its point of origin, and since the spirit that animates all human beings is indivisible, all the forces that emanate from us also affect the spirit, and conversely, all the soul and consciousness forces of the world spirit must affect us.

Human beings as microcosms correspond exactly to the larger world, the macrocosm cosmos. Everything that is developed or latently present in the universe is also

present in human beings. With their sevenfold body, human beings are therefore constantly connected to the seven principles of the universe.

With their material body, human beings are connected to the physical world. Through their passions and desires, they are connected to the world of desires, the astral world; through their thoughts and ideas, they are connected to the world of ideas and thoughts, the mental or Akashic records; and through their spirit, they are connected to the spiritual world.

Through observation, we can determine how much our passions, impulses, thoughts and feelings are transferred to other people. On the other hand, the forces emanating from others affect us to the extent that they are attracted by similar forces within us. It is therefore important for every aspiring occultist to learn to control their thoughts through concentration exercises.

We create our karma much more through our thoughts and ideas than through external actions. Every fully developed thought becomes an independent being through its connection with elemental beings, and depending on the strength of the intellect that created it, this being remains alive for a long time as an active intelligence: if the thought was good, as a benevolent power; if it was evil, as a demon. Thus, we populate space with an infinite number of self-created beings, the children of our whims, passions and desires; and all these powers of energy affect everyone who comes into contact with them, i.e. beings with feelings and nerves. Buddhists call this stream of forces skandhas, Christians call it the flesh, and occultists call it karma.

The magician can consciously bring forth these forms and operate with them.

However, we are now constantly connected to all these desires, imaginations, wishes and ideas through a kind of magnetic bond. This is why every human being constantly lives in their own inner world, which never leaves them, no matter where they are. Even after the material body has been shed, this inner world remains our property and naturally continues to determine our actions in the next life, for our thoughts give rise to our actions as their consequences. We can therefore only progress by reforming our inner world. We must learn to control our thoughts, as well as our desires and feelings.

However, this control of thoughts can only be achieved if we develop counterforces within ourselves.

It would therefore be advisable, I would say, it should be the duty of every lodge member. In the evening, at a specific time, which still needs to be determined, to concentrate for one minute. Our lodge ring is a good aid for those who have not yet developed their power of concentration. Those concerned can fix their gaze on it. The others can imagine it in their minds. While doing so, they must think: harmony and peace to all beings in the universe.

I consider this exercise to be extremely important for the following reasons:

1. All brothers are spiritually united at this moment. The chain of brotherhood is strengthened.
2. This builds up an enormous force dynamic, which not only serves to strengthen and consolidate the Lodge, but can also be used by each Lodge member personally to strengthen their inner powers.
3. For the individual, this method of concentration can bring enormous benefits in terms of health and spiritual development.
4. At this moment, the knowledgeable person can use this dynamism to extinguish the beings he has created, i.e. his karma.

We often complain that people who deserve to be hanged are honoured, while others who have always been decent have to suffer. From what has been predicted, it should be clear that justice or the precise effect of the law of karma would be in a bad way if we viewed everything solely from the perspective of a short earthly life. We must not forget that we have to go through an infinite number of incarnations and reap what we have sown at some point in the past.

Buddha says: You brothers know that every human life is the consequence of its previous life; past wrongdoing brings us hardship and sorrow, past good deeds bring us joy and happiness! Thus karma practises justice.

Just as hypnosis can bring past events back to light, even though they have been completely erased from daily consciousness, they are still latently present, so too are the thought forms created during an earthly life still effective and shape a person's character. This is why it is possible to read a person's character from the shape of their body, skull and hand lines.

We distinguish between three types of karma in humans:

- a) that which affects the intellect;
- b) karma that affects the soul nature;
- c) that which influences the body and personal circumstances.

All these types of karma govern individuals, but also families, races, or nations as a whole, either individually or collectively. Every race has its karma. If it is good, things will improve; if it is evil, the race will inevitably face destruction, even if the egos in question continue to live on in other races and bodies and resume their karma.

No people can escape their national karma, and a people that has at some point violated the cosmic laws must sooner or later pay the price and suffer. This effect of karma always manifests itself among peoples in the form of famine, war and epidemics. In conjunction with the doctrine of reincarnation, the doctrine of karma thus explains all misfortune in the world, and there remains no cause for saying that nature is unjust.

The misfortune of a nation is thus the direct result of the thoughts and actions of the people who make up that nation or race.

How childish, then, is the belief held by many people that there is a capricious old man in heaven, called God, who rewards or punishes people as he sees fit.

No – we reward and punish ourselves. In our previous lives, we must seek the causes of all the good and evil in our current incarnation. Just as we are now laying the foundation for our next life. If our memory could reach back to all our previous incarnations and states of being

, we would be able to recognise how we ourselves have created our current circumstances.

Now, some people will confuse the law of retribution with fatalism. If I cannot change anything and everything follows its lawful course, then I might as well let things be and remain indifferent to everything. This view is completely wrong. Karma has brought us here precisely to give us the opportunity to exercise our rights and fulfil our duties. We should study the immutable great laws of the universe in order to interpret and apply them correctly and to work in harmony with them.

This is human freedom, not high-handedness, arbitrariness, or tyranny. Truth lies in knowing the laws that govern the universe, obeying them, and working in accordance with them. Humans can only do what they want if they want what they should.

At the beginning, we saw how exact science has recognised the material nature of the law of causality. As members of the Lodge, we must go further and, through knowledge of the laws of the spirit, make the spiritual forces serve us and thus attain ever deeper insights. This is the way, as I have already indicated, to cast off our self-forged chains, our karma. We must recognise that it is our own will, the thought connected with the desire to enjoy the fruits of our labours, that binds us again and again to the wheel of karma. The animal principle connected with our works, KAMA, binds us. The first step towards freedom, however, is selfless fulfilment of duty, both towards our confratres in the Lodge and towards all people, assisting them with our knowledge and guiding them through instruction to become members of the Fraternitas Saturni Lodge. Here, these beings have the opportunity to work towards the eradication of their karma through study.

The time is ripe for this, because rationalism is on the wane, so we must do everything we can to seek and deepen our fellow human beings' understanding of occult research and ideas.

We have seen that karma is the process of development of a transcendental individual through temporary incarnations. As long as the process of development is not complete, karma has not been fulfilled. Earthly materialistic life serves the development of the spiritual human being and culminates in union with the Absolute.

It is now very interesting for us to see what means and ways there are to obtain information about previous incarnations and thus also to learn more about our karma and to see the possibility of how it can be erased.

All possibilities of retrocognition are basically based on dissolving inhibitions in some way.

1. Personal recollection without the involvement of a medium through meditation;
2. with the help of a medium a. hypnosis, regression into the past b. spiritualist medium (see the writings of Professor Durville and Professor Albert de Rochas in Paris)

Triggering one's own memories is the result of intensive training, which anyone can undergo if they follow the lodge letters and strive for spiritual knowledge. At this point, I must add and repeatedly emphasise how essential it is to maintain regular correspondence with the Grand Master and to write at least the prescribed monthly questionnaire. Only through constant work on oneself can one gain knowledge. Ripe fruits hardly fall into our laps. According to Buddhist scriptures, Buddha was able to remember all his previous incarnations. However, the will to remember alone is not enough; rather, a complete reorganisation and reorientation of the inner person, the result of certain exercises, must help to achieve this goal.

In the second method, a person is put into a hypnotic sleep and taken back into the past. However, as with all hypnotic experiments, care must be taken not to ask leading questions. It is best to ask only very simple questions. For example: Who are you, when did you do something, in what time period do you live, where do you live, etc.

The third way to learn about memories of past lives is with the help of a spiritual medium. The medium falls into a trance and the spirit that enters is asked about the past life of a specific person. This can also be done by a clairvoyant who tunes into the subconscious of another being and, if a rapport is established, reproduces what remains below the threshold of daily consciousness in the other person. Leadbeater and Dr Rudolf Steiner have studied this type of karma research.

Cases in which people remember every detail of their past lives are very rare in the West, but not in Eastern countries. These are probably cases of incarnations that followed each other in quick succession. Such memories can often be triggered spontaneously by the sight of a particular landscape or something else.

Children often say strange things, and it is the task of parents and educators to pay close attention to these statements and not to try to talk the children out of them. This is because until the age of four, children are purely mediumistic. From then on, brain thinking develops and children adapt to their environment. I would say that in the first seven-year period, adults instil culture in them, so that memories and clairvoyance are suppressed. The blossoms that were already open close again. A skilled educator versed in occult matters can learn a great deal about the child's previous incarnations during this period of sympathetic thinking.

Much research remains to be done in the field of incarnation theory. Each of us can contribute to this. However, one thing must be borne in mind: we must be very sceptical, because mediums relay everything they see and hear without checking its veracity themselves. If we want to protect ourselves from deception as far as possible, we must proceed independently. Every step must be taken consciously, and we will only succeed in this through prior conscious training in the occult sciences.

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January 1963

B L A T T E R F O R

— A N G E W A N D T E O C C U L T —

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J A N U A R Y 1 9 6 3

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 the 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, ritually working and enlightened Lodge, is in a state of perpetual centralisation due to its esoteric, spiritual orientation.

Its foundation is becoming increasingly solid.

Members must undergo targeted, personal and spiritual consolidation in order to be used as properly hewn and properly angled stones 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 leadership of the Lodge has therefore decided to award internal degrees on a larger scale than before, taking into account the merits and spiritual maturity of the individual, and at the same time recognising the loyalty to the Brotherhood that has been demonstrated so far.

loyalty to the brotherhood. 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 achievement of the work done 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 the younger members of the Lodge, to provide some further explanations and instructions 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 the Masonic lodges becomes apparent, as these are only just, enlightened and ritual lodges.

What do these terms mean?

A lodge is **just** when the neophyte or apprentice is educated, according to instructions, to become a **right-angled** 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 names they have chosen for themselves in the lodge matter.

Ritual lodges celebrate a lodge service through a fixed ritual.

The rituals vary depending on the aims 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 itself 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.

The Masonic 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 plane.

Just as the sixth-former 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 that originates in the physical body, so too is and remains an exclusively 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 school wisdom, the scope of which is very broad, since everything that is commonly referred to as scientific also belongs here.

Esotericism encompasses all knowledge that cannot be explained in mechanical or physical terms. 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, is about recognising these supernatural phenomena and applying them 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 the 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 acknowledges 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 summarily Latinised 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 is in contrast to 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 the egos that were previously incarnated on earth, await their realisation in the realm of the unconscious by other egos that vibrate on a congruent basis and have entered 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 period of 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 Gradus Pentaplae – Knowledge of the O.T.O. is included in 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 worked on 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; it is not a Masonic lodge, but maintains friendly relations with Masonic lodges and the Grand Orient in France and important lodges in England, but has no organisational ties whatsoever.

At a secret meeting in Thuringia, chaired by World Master Therion = Aleister Crowley, the motion for such a connection to the A.A. – World Lodge was unanimously rejected, including by the then Grand Master of the German Rosicrucians, Master Recondus = 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 wondrous 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, but never the smaller the larger.

Applied to the problem of the magus, this means that only when he has become a master of the mental plane will he be able to fully fathom all the problems and secrets 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, it is first necessary 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.

It is important to recognise that the barrier between the "limited self" and the unlimited "Absolute" must be broken down.

Even the first attempts will show the magician that, with a few exceptions, his own power is not sufficient to break through the dividing wall between himself and the Absolute. But 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 manner.

The Magus is therefore compelled 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 bearing 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 raise oneself to such a level that one can make contact with these planes, the rituals performed in a lodge are intended to draw in the cosmic entities to which the respective ritual is directed, or to elevate the lodge members to such an extent that they themselves vibrate on the level of consciousness of the entity in question. A lodge ritual thus fulfils the condition of never breaking down the barrier between man and the Absolute. The possibilities are as manifold as the entities themselves.

for identification or invocation. 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 to summon 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 fact that blood, like semen, possesses the strongest life force, the 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 Eucharist 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 secret in every respect to the uninitiated.

The Communion of two elements consists of the wafer, which is made from grain and is therefore typical of earth, and the wine for 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 rajās, 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 five-element communion consists of meat, fish, grain, wine, and sexual union.

The six-element communion has the divine trinity above and 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

BLATTER FOR

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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 Lodge in Berlin

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Fidus

The Light Prayer

HIGHEST LEVEL AND CONTINUATION OF THE WORK: ACTIVATING THE CHAKRAS AS THE UPPER LEVEL OF AUTOGENOUS 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 wells up 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. when folding the hands, the greater the attractive force between them. Approaching chakras of the same name requires force, as they repel each other, but this results in a greater force acting between them, which is then radiated. 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 on top of each other. 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 now, 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.

Until now, I have assumed that the centres or midpoints of the chakras would touch each other directly, because I 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 here is 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 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 runic, 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. 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 with other symbols is irrelevant. We must simply 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 alone. 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 their problem is closely linked 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 pupils who have not only outgrown general church ideas, 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 deliberately:

"Pupils," since 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 foundation for yourselves. 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 carved them into 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 monuments are 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 attached to the temples. The ancient Shilpa-Shastras contain few clues, and those few seemed too insignificant. Scientists know why yoga positions exist, even if they are not relevant to their lives.

On the temple walls of India, one can find all the yoga poses that the individual systems have to offer, 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 5, 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 above are part of every celebration. This is where "experience of the highest truth", as the Sanskrit expression for that Samadhi-like state is called. 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 is 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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by ∴Mstr. Immanuel.∴

THE PENTAGRAM OF THE COSMIC PRIMORDIAL SOURCE

by Mstr ∴Gregorius.∴

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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, 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 this case be +51. 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 makes a total of 21. 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 not 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 have to take into account the addition and subtraction numbers of the body's own chakras. However, they only refer 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 up to us: "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: Exorials.)

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 in life when the enormous

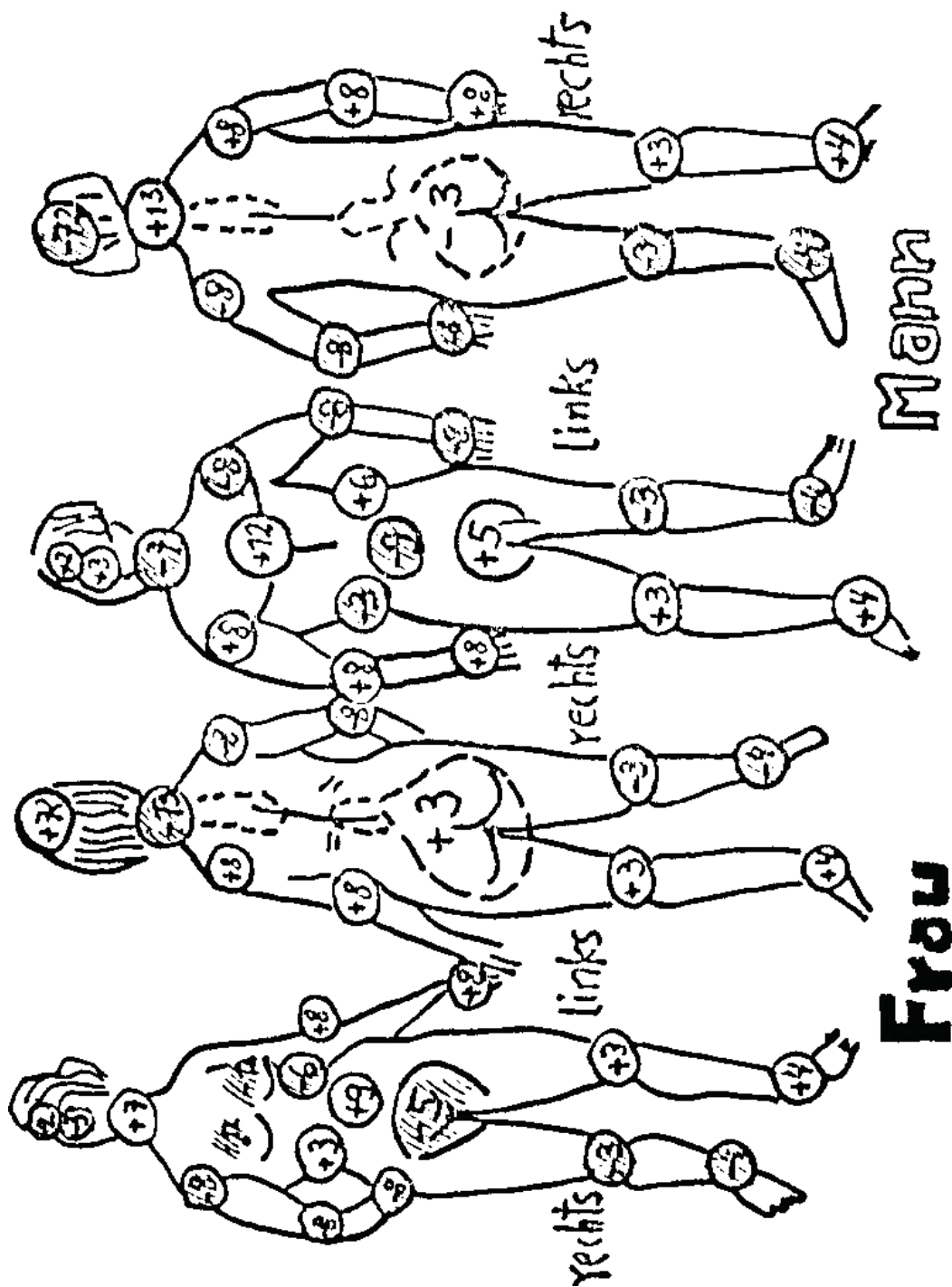
mem Lack of strength application, and then only for a few minutes. The same applies to the generation of positive radiation. Coupled with imagination and concentration, it has an extreme power of banishment and destruction in major emergencies of conjuration practice.

Such emergencies are rare. In general, this activation can only harm people and should only be used by those who are knowledgeable and have 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. Those who have the time should perform the asanas during their corresponding planetary hours.

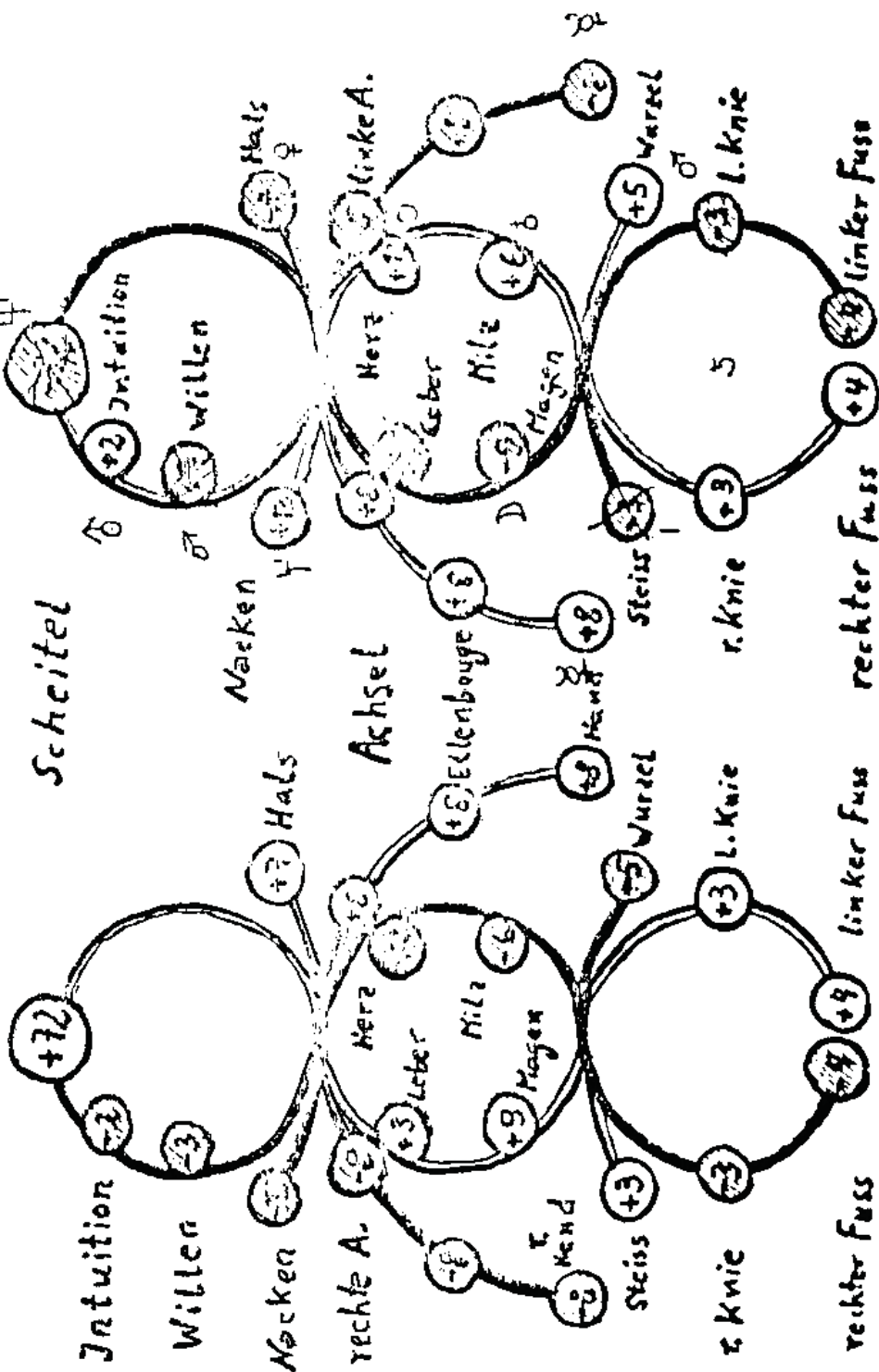
The practice room should be the temple room of our house, the place we have reserved for our spiritual pursuits. The room should be bright and friendly. Indian Shaktas like to practise in shady gardens, i.e. under the open sky. In our case, generally only one room will be suitable. Candles and incense should be burning here, 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 odmantle, 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 added 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 mental 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 $(-3 : +3 = 1 \text{ (k)})$

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

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

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 $(+9 \times -9 = 1 \text{ (k)})$

Woman's genitals = -5, man's genitals = +5 $(-5 : +5 = 1 \text{ (k)})$

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

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

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

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

$7k = 7 \text{ cycles}$

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

Table for the Chandra asanas:

| Day | Man | Woman | Day | Man | Woman | Day |
|-----|-------------------------|-------------------------|-----|------------------------|------------------------|-----|
| 30 | Intuition + Saturn | Intuition — Saturn | 1 | | | 30 |
| 29 | | | 2. | Vertex — Sun | Vertex + Sun | 29 |
| 28. | 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. | Coccyx — Saturn | Buttocks + 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

can be given further instructions verbally. For it is our most sacred duty not to let the traditional knowledge perish, but to keep it alive and develop it further; for

"L i e b e i s t 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 called 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 fully disclosed. The fact that most people who practise magic are unaware of the true practice of the pentagram is the reason why many conjuration and banishment experiments fail.

In previous publications by the ∴◻, much has already been said about the secret teachings

of the Penta-

gramme and some practical exercises have 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 primordial spiritual forces. The teaching of the Logos and its manifestations is a prerequisite for this. However, the cosmic connections of the Penta-

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 divine 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 present form in the realm of the primordial mother principle, in the sphere of the form-giving, cosmically birthing moon.

The spiritual principle, now having taken form, manifested itself in its final and fourth manifestation on the earthly sphere, thereby reaching the deepest descent into matter, the cosmic earthly fourfoldness. 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 in 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 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 planetary beings in the context 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 achieves 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.

These explanations will be supplemented either in secret ••□ publications 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

ANGEWANDTE OCCULT

THE ART OF LIVING

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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 band 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 grasped 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 reveal itself 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 power. 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 power 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 it. 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 causing similar diseases. He was so successful with his healing methods that his name became immortal. However, his teachings were forgotten after his death because, as so often in history, people were not yet ready for them. Ernst Samuel Hahnemann revived the

Paracelsus's teachings 200 years ago. 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 tested 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 damage 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 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 obscures 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 spirit lies behind all matter, and homeopathy is one of the arts that brings this spirit into effect, with positive or negative results depending on the spiritual disposition of the substance in question.

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 intervened in 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 potentiising 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. ailments 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-doctors, and for another, the karma created by human beings themselves must also take effect. To what extent can a doctor 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 loosens 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 one 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 delicate, light voice speaks:
"I am a messenger from the
beyond!" And I cannot answer,
only smile:
So that was life!
A delicate hand
gently rests on my head,
and the transfigured voice asks softly:
"Wasn't it enough?"
Then I jump up and
call out, almost
angrily:
"Life was beautiful, fabulously
beautiful;
and the pain you speak of,
insubstantial one,
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 lead souls
to purer sources of life down the
marble steps!" – And I follow
— where? where? —
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 said at the end of the essay in Part 1 of this treatise, in the previous March issue, further additions can be made about the mystery of the pentagram symbol. Below, I will first give some practical instructions for its magical use.

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

This already provides a certain indication of the 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 human beings. This is very important and facilitates his penetration into 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 magician consciously draws the pentagram, starting at the top and moving downwards to the right, he fills the symbol with his willpower, thereby making it highly effective in all magical invocations, whether astral or mental.

In correct magical application, the symbol of the sun belongs in the upper point when it is to be used for magical purposes. Which

symbols should be inserted into 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 placed in 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 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 to 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.

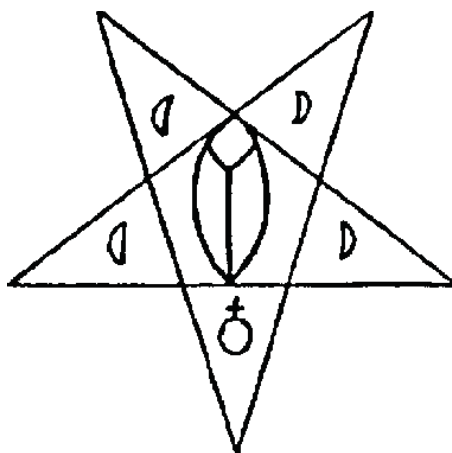
The magus is instructed to carve this symbol into the bark of a solitary, very old tree at eye level in a secluded area using a magical dagger or knife, assuming that this tree is home to an ancient tree spirit. One must imagine that this magically executed drawing of the pentagram symbol acts like a 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

executed; it should only be made with the strongest concentration of will and desire and imagination. The hour of twilight during a full moon or the first phase of the waxing moon is advantageous.

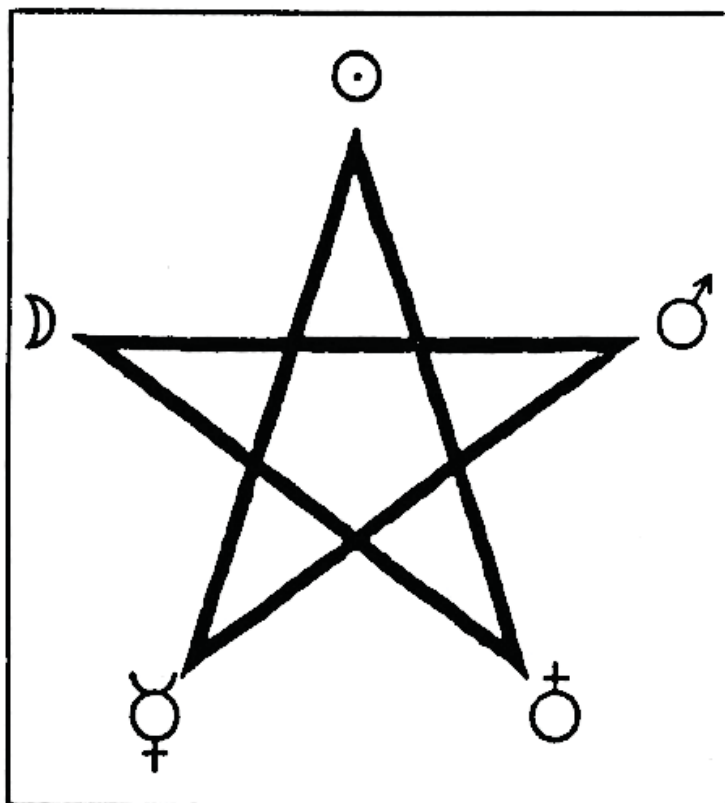
Before the departure of the Master Magus, he should carefully erase the summoning sign again, expressing gratitude to the intermediate beings and offering benevolent words of farewell.

(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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| | | | | | |
|------------------------------|--------|----------------|--------------|---------------|---------------|
| Planeten | ☉ | ☽ | ♄ | ♃ | ♅ |
| Zahlenwert | 1 | 8 | 2 | 9 | 10 |
| Zeichen | ⋈ | ♊ | ♋ | ♌ | ♍ |
| Sephiroth | Kether | Hod | Geberah | Jesod | Malchut |
| Cottosnamen | Eliab | Elohim Sabaoth | Elohim Gibor | Sadai (Elhoi) | 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,
I could cry out for light!
You hung over my shoulders like night, heavy,
dragging night;
you remained silent —
yet in your large eyes
silent compassion blazed like a bonfire.
And a question rowed through the
darkness, quietly towards me.
Tears wet my cheeks; I stood motionless;
that rowing 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 [Seekers of Eternity])

May 1963

PAGES FOR

ANGEWANDTE OCCULT

THE ART OF LIVING

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MAY 1963

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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 to 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 statement and read through the relevant references from 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 undiscovered realms 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 guidance of SATURN.

Self-determined personal 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 life of each and every one of us may confront us with situations in which a clash with other people's views and wills 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 "being different" here, we are not referring to that pathological difference, which very often has its origins in the unfathomable depths of conscious and unconscious experiences that are only accessible to psychoanalysis. Rather, I mean 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 is to cultivate our EGO CONSCIOUSNESS in such a way that we mature into individualists whose charisma paves the way for their EGO 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 remotely effective in human coexistence.

How else could spiritual and physical enslavement still persist?

What are "universal human rights" and what is their purpose?

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 spiritual 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 that is rooted in human nature and therefore immutable, based on the similarity of human nature at all times and in all places. A community of people and states that encompasses all human beings and is based on natural law 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 2500 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.

Those who, in a cosmic vision, see things in their spiritual context, the developmental tendencies under the influence of planetary beings, the laws and goals of evolution in the macrocosm, the powerful 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, and tendentious

and misleading dogmas. Esoterically speaking, 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 together, which is already taking on an almost entirely international dimension today.

These processes are clearly evident in recent contemporary history. But it is still interest groups acting in the interests of a minority that know how to protect THEIR interests, and this 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. — the scientists who already hold the key to unlocking an age 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 cosmopolitanism, which 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 approach 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 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 conclusion 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

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

If we substitute the word "develop" (E n t w i c k e l n) for the word "develop" () , 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, bonds 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 than 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 knowledge gained from experience.

This form of knowledge in the subtle realm is the concept for the physical human being, after 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 shaping of evolutionary stages of development is and can 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 in the stone, which is gradually uncovered by the hands of an artist by chiselling away the unnecessary until it corresponds to the spiritual archetype of his artistic intuition.

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 value standard we apply to people and things, which is ultimately the decisive factor in what we recognise and accept as "truth" and accept as valid.

There is no absolute truth. There are only truths corresponding to our respective knowledge and analogous to the level of consciousness at 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

absolute truth, until experience and experimentation yield a new view of things that is closer to the transcendent. And we will then assert this view just as courageously as before, using 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 ultimately related to the absolute, will we come closer to the hidden essence of truth, when 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 against 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 the educational influence of Saturn 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 established definition can only take place through suffering and pain. What can we show for ourselves other than the harvest of our life and experience so far?

That we rebel against the inhuman hardships of our personal fate,
that we still ask again and again, "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 interested in satisfying our desires instead of striving for freedom from need, and so instead of promoting the liberation of our spirit, we cause its deeper entanglement,

these are the results that our experience has produced.

What of all this can contribute to the development of a self-determined personality?

What of all this is 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 unanswered, to which we still have to provide 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 profound 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 we are asked 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 able 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 within 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 1426 million km (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 more cause to designate it 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 more extremes than any of the other planets.

The influence of Saturn is thus always at work where degradation, degeneration, falsification, humiliation, sycophancy, and shame are evident, 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 such a moderate life 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

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 material things 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."

From these explanations, a clearer picture can already be gained, above all 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 definitive answers to.

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

But before the ANSWER comes the duty of tireless searching; Saturn does not reveal his secrets 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

ANGEWANDTE OCCULT

THE ART OF LIVING

CONTENTS:

WHY SATURN?

by Mstr. ∴Heliobas.∴

OCCULT PRACTICES OF THE GYPSIES

by Fra Ptahhotep

JUNE 1963

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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 has created a situation, particularly in the Age of Pisces, under the influence of Christianity, which has risen to become the dominant spiritual power with its ecclesiastical organisational character, that condemns the negative principle wholesale and considers only light, good and positive to be divine aspects.

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

Nevertheless, we enter into a personal relationship 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 argued 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 states of being, 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, i.e. 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 get 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 and 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 attest to the same fact, namely that the development process of the divine spark of spirit, 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 rest 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 a person except the spirit of that person, which is in him? So also no one knows what is in God except the Spirit of God."

What is presented here in Christian dialectic to justify a thesis of faith can very well also be considered proof of the correctness of esoteric insights.

Where else but from divine revelations can 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 INVOLUTIONARY cycles 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 Woywoden's tribe, he drinks wine with him and eats salted bread. 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, people eat 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 saying:

You Keschalyi spin, spin, / Until water still flows 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 a hen's egg. Whoever kills this hen destroys the life of the corresponding Phuvusch.

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-humoured Nivaschi. But, as an old gypsy said, unfortunately there are 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, be thou the coal. Where I am the rain, be thou the water.

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

You can also pour an egg into a container 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 dry up too.

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

The afterbirth must be burned, because the Urmen (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 | And disappear at once! |
| soft Into the earth you shall | Never shall I see you again. Give it |
| go, | back to the earth. |
| Knife, knife, pull it out, | |
| 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 spell is said:

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 good against worms.

A remedy for epilepsy:

Boil a mole together with cat's claws until the mixture becomes a paste, 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. The lungs and liver of the animals are dried, ground into powder and given 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. Anyone who then steps in the saliva will catch the fever.

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

The following is an effective blessing against thieves:

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, scatter it outside the circle and say:

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 revisited in more recent times.

The reservoir of sympathy magic is infinitely large, and only a few examples 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

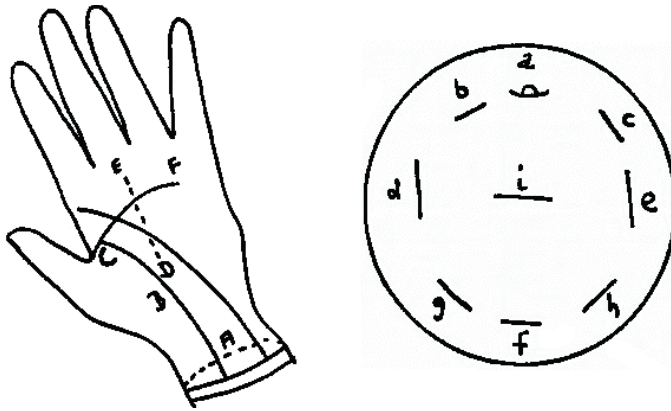
Most gypsies practise the art of palmistry. First of all, there are a number of rules for the individual fingers, which, according to ancient belief, are each sacred to a deity. An ancient Indian law states:

"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. Anyone with white spots on their fingernail will have good luck. People who have lost their index finger will never be able to prepare a healing remedy.

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 item you wish to purchase with your little finger first, you will acquire it at a low price. Dropping a little blood from your little finger onto an item will ensure that you sell it at a favourable price.

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

Many wrinkles in the wrist A (now known as rascettes in palmistry) mean that you will be 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, and 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 filled with 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 absent and there are deep creases on the middle finger, then the person in question will have a long, happy life with prosperity. If this crease on 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 much 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, the person will die an unnatural death: by water if the area 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 wrinkles 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 connected to D, and furthermore, if E is missing and F extends to D, and if the surface C is smooth and curved, will have a truly happy life.

These are, in brief, the basic elements of the gypsy art of palmistry. Taken as a whole, it is nevertheless significantly different from our scientific chiromancy. We see that gypsies are interested in the following: money, happiness, 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

Oblation paid. Well, the gypsy also bases his statements on this. He will rarely predict strongly negative things and will make them more positive if he suspects that his client has a fat wallet. People prefer to hear good news rather than 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 grains are within the lines b c g h, then a planned undertaking will succeed, especially if three grains are within the lines a d e f. If two fall in the space between a and i, then a woman will help with the undertaking; but if two fall between i and f, then 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. It is a device with mirrors and blurred photographs. It is used to show young people their future spouse.

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

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

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July 1963

PAGES FOR

ANGEWANDTE OCCULT

THE ART OF LIVING

CONTENTS:

THE GREAT SECRET OF SATURN AND ITS CONJUNCTIONS

by Frater Protagoras

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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 venerates 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 human beings are the only living beings on this planet who can free themselves from the chain of reincarnations in order to become guardians 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 swung themselves up..."

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 the earthly human being. These are the three quarters that remain cosmic, while the one quarter that grew up according to earthly laws is the earthly human being, 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

, followed by the post-Atlantean world age, 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 and was therefore 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 wore the loose web of a physical shell, weaving and floating, 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 way off from 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 on the 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 stars, Saturn, Sun and 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 Nachatlantis 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 waters 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 powers as well as the seductive and binding powers in the workings of fate.

Since this was not limited to the planet Earth, but was an event of the entire solar system, the cosmic powers have also been in that polarity of good and evil ever since. From the heavenly script, the cosmic environmental relationships, man 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 assumption is all the more certain 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 of Aries, Leo and Sagittarius, and the earth element in the constellations of 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.

The names of the circle points deserve special attention 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 spectacle on an Atlantic scale. Here, only meditative empathy applies. As long as Atlantic 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 *tetagram 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 three is the root number.

Post-Atlantean humanity was entrusted with receiving the universal light of the world logo in its 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 old and new times. Primordial crystal light is the *"philosopher's stone"* as the alchemists call it (however, only those with a materialistic bias think of an elixir of life from a chemical laboratory).

The primordial crystal is the *universal light, the movement of the universe, bound to the creative power*. The "philosopher's stone", the art of making gold, was 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 and present lives can be recognised from three crosses, the cardinal, fixed and communal crosses of the zodiac. Since humans unite the sum of all previous lives within themselves, the future life can also be recognised by reversing the crosses in the zodiac.

This means that there are two sets of three crosses, or six crosses with four constellations each, since reversing the crosses creates a completely new combination. To fully understand and evaluate a life, thirty-two signs are taken into account instead of twelve. We usually only know twelve signs of the zodiac, but the combination mentioned above multiplies them.

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 desired spirit, entity and power should manifest itself in the triangle. 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 we know*, which includes the mental, astral and gross material worlds. Any desired force 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 indicates that from above, from a single point, two forces diverge sideways and end in a defined line. These two lines diverging 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 both the quality and scope of action as well as the characteristics of the being.

Using graphic representations and taking into account the laws of analogy, one can create such seals oneself and charge them with the relevant properties of the spirit by means of imagination. Seals or talismans created without imagination are completely worthless. Likewise, correctly created (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), then of course the magic triangle must also be constructed accordingly. For magical invocations, the triangle must be large enough to accommodate the invoked or projected force 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 now 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 is also expressed in the 72

names of God in Kabbalah, as well as in certain points in the heavens, the duality, then the 4, 5, 6, 7 and so on.

This system (also consisting 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 means only 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 tetragram symbols and seals.

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

The hexagon with the Hagal rune – and 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 completes the symbol: the passive spirit has a personal effect.

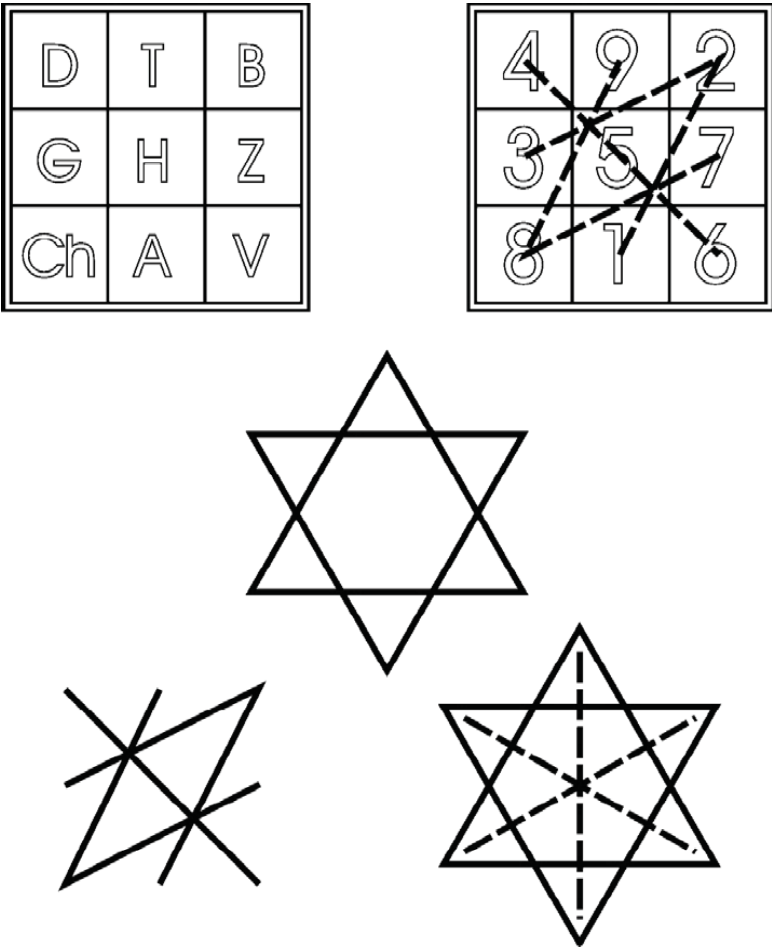
The stronger effect can be easily tested by relating the six-pointed star without and with the Hagal rune (whose meaning is: I cherish the universe) as a source of power to a person! If you place your hand underneath it

or a photograph or document, one 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.



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 unique in that they are not even visible in all places.

A triple apparent movement or conjunction occurs when the Earth, orbiting the Sun at a faster speed, passes between Jupiter and Saturn. From our vantage point, Jupiter and Saturn then appear to move backwards in the cosmos for a while, only resuming their original direction of movement after some time, when the Earth has travelled a considerable distance on 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 would 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 a magical 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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THE ART OF LIVING

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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 Ztr., lasting 2407 years, the following from 1010 BC to 1395 AD, lasting 2405 years, and the current one lasting from 1395 AD to 3798 BC, lasting only 2403 years of our calendar.

Herein lies the secret of the origin of the Jewish Jubilee year (of 49 years each): 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 reverse, 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 mention magic squares. However, I will only briefly describe 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 traverses from the outside inwards during the stages of their 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, for 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.

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

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

The seven planets are the manifestations of the seven primordial 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 mystery 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."

The events in 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. This corresponds to the insight 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.

In early times, human perception received impressions that were stored, as it were, in the subconscious according to a key from the universe. This key lay in the influence of that intelligible light of the planets or the stars themselves. All early mystery initiations in light cults and

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

The so-called star cults, which began after the respective entry of the vernal equinox into a constellation, 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 of Lucifer's influence 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 constantly brings new reforms and, above all, new technology and inventions. Saturn leads to concentration, internalisation, consolidation, cooling and purification. They are the intellectual basis for the inventions of electricity, radio and television, as well as magnetism, through which the theory of 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. Human beings 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.**

Perpetuum mobile exists everywhere, for 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 increase and temperature decrease. 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 to 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 heralds 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 were probably sent to Jerusalem from the cosmic observatory in Sippar

to see the star of the incarnation of the Logos, veiled in a human being.

According to the Gospel of Luke, this concealment of the birth should have taken place in spring, i.e. at the first conjunction of the two planets Jupiter and Saturn, which was already clearly visible at sunrise on 12 April 7 BC. The Gospel speaks of shepherds in the fields who were also told about the birth of the Logos, but shepherds cannot graze their flocks in the high, rugged mountains 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. Therefore, 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 is certainly not achieved by believing in an imaginary god who does not exist — these ecclesiastical concerns are irrelevant for a

Esoterically trained magicians are out of the question anyway, 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 that he obtains from these forms, he 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 upon 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. Anyone who sacrifices blood to his invocations, who kills a living being, is a black magus; flowers or fruits offered during the invocation of mental powers cannot be described as black.

, who kills a living being for this purpose, is a black magus; flowers or fruits offered during the invocation of mental powers cannot be described as black.

Anyone who attempts to invoke a higher being, e.g. a mental angel, must have pure inner motives, for which he 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. They can now use it to penetrate deeper into the occult realms that would otherwise be closed to them.

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

Everything that has taken shape, 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 exorcism 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 the inner and spiritual education of the person, which has nothing to do with intellect, social position and dignity, nor with the usual beliefs of any religion, because even God or 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 a harmonious development of their inner life, 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.

His instinct must help him find the literature that is right for him. If his quest for knowledge is genuine, these books and these people will be mysteriously brought to him. 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 strive for, 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 occult disciplines have fallen prey to mysticism! This includes, for example, religious spiritualists and members of most sects. These people should not only be avoided, but pitied as poor, misguided, ignorant individuals.

The active black magician also belongs to this category when he abandons 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 demand 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 demonstrated here and there by fakirs, mostly in front of tourists.

Much has already been written about this 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 thereof, one could see only the circle of tourists and the mysteriously smiling fakir sitting in the middle.

So the "miracle" could be dismissed.

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 what does not stand up to careful consideration.

Reality in the conventional sense is completely irrelevant, because the evidence provided by the photograph 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 people

who fundamentally disagree with hypnosis or are not at all receptive to it, but who 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 come about 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 example. 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 surrounded by 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 spill the wine across the tabletop, run down the table leg and finally form a red pool on the floor, like blood. After a while, the puddle shrank and the wine crept back up the table leg, collected on the tabletop and then flowed back into the wine glass. The glass straightened up again by 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.

And this knowledge was possessed by the Rosicrucians, and the candidate for mastery had to be in such control of the forces 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

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THE ART OF LIVING

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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 previous 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 willers. 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 on a process of creation, so to speak, 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 causal elements in order to appear at all.

If we now apply this to what was said earlier about decision-making, we find proof in the law of the triangle that such a decision is not arbitrary, nor an act of will on our part, but rather the result of the interaction of invisible, cosmically determined 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, 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 meaning, 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 the neophyte himself and should reflect the basic tendency according to which he wishes to develop in the future; it is a model, an image of his goals within the brotherhood of which he wishes to become a member.

It should be noted that Neophytentum is noch nicht Mitglied - s c h a f t . 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 human evolution, observes and tests its future lodge brothers for a certain period of time before they are granted access to the inner circle of the elect.

This period of testing is his neophytehood, during which his reliability, perseverance, will and actions, and his thoughts are measured against standards unknown to him.

And it is, in particular, a time of separation in which, as a logical continuation of the cosmically conditioned impulse of will, his thinking, will and actions are to be aligned with the law 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 not do. In order to avoid any confusion, it is necessary to point out an apparent contradiction between 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, that is the whole 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 a guideline for 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 gain realistic standards, we must leave behind conventional views and assessments and align our thinking with esoteric insights.

All contradictions are only apparent, not real, because they exist only where there is a materialistic view of the world and life.

They apply only 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 once all possibilities of separate existence have been experienced and learned with consciousness. This explains, to some extent, the esoteric background of all opposites and contradictions.

If we now consider the thesis of the Logos statement, "Do what thou wilt," 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 what results from the complete harmony of the human spirit with the divine spirit.

Human will and divine will have become one again through agreement.

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 superficially, "Do what you want," this usually expresses only self-will, obstinacy, and arbitrariness, not agreement 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 neophythood is the first step towards realising this. But above this time stand the words of an old stonemason's motto:

"Do you want us to build you
into the house?
be pleased, 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, out of innermost agreement. 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 harnesses the impulses of the new age, FRATERNITAS SATURNI advocates freedom of will and action, including in its internal affairs. A person's maturity of character is reflected in their sense of responsibility towards people and things.

In a figurative sense, this reveals his lodge aptitude. 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 gained 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.

This cannot mean mere intellectual digestion; we do not have 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 an expansion of consciousness is dead knowledge, like weeds that take away soil and nutrients 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 the 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 of a neophyte who joins the ranks of the Saturn Brothers, for he is one who has been called out from among 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 imposed silence and there is 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 abilities manifest themselves in action. In order to be able to help, one must know how and whom to help.

It is not our task to fragment ourselves into countless small acts of assistance; this will rarely be required of us.

In this context, helping means assisting in the fulfilment of cosmically determined tasks that serve our knowledge and abilities.

The task is to bring about the detachment of the ego from materialism through spiritualisation and thereby promote the evolution of humanity.

It is the responsibility 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.

Thus, we must recognise and strive to fulfil the cosmically determined demands of the age; 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, 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 ideological orientation.

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 evolution, because the divine-spiritual spark will shed all material shells on its way back to its origin, evolving 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 no longer has anything to do with those definitions of "spirit" and

"spiritual" has to do with concepts that originate from periods of time which, due to their specific structure, necessarily led to a misinterpretation of the true cosmic connections.

Like 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 understand today as

"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, along with a world view that fills all aspects of our life and experience with new spiritual values.

The home of the spirit is the cosmic source.

Therefore, our worldview 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 grounded.

In such a supernatural and superhuman context, earthly and human matters are then 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 worldview 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 duty and imperative.

The history of humanity thus has a very deep 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, it has risen up. This transformation is still taking place today, extending into the distant 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 confusing diversity of life's demands, society is given a reliable guideline 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 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.

It places them under the starry sky and allows them to 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!

Let us identify with her spiritual and magical powers, so that 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 have found 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 course of life.

Our views on humanity, on people and race, state, community, family and individual human beings are largely determined by our awareness 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" must be drastically revised in order to fit into a cosmic world view?

From this perspective, humanity is merely a variation on the manifestation of life by the cosmic primordial spirit; races and peoples are variations on humanity, state or ethnic social groups, family ties, loners, nothing but magnificent variations on 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 stance.

Within the framework defined by our birth into certain 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 position.

Our natural ties to family, wife and child, father, mother or friend, state, political or social interests must never extend into bonds that hinder the autonomous 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, oppositions are only there to help us overcome the inertia in 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 sexual question, the complex concept of sexual relationships, 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

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THE ART OF LIVING

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by Br. ∴Heliobas.∴

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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, work, 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 enormously.

The title of this essay suggests that it deals with 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 the future everyone will have to organise the great things of the world and the smaller things of their own lives with a magic wand, a magic dagger, pentacles and all the trappings of magical incantations, but rather that the cosmic-magical forces of life will be recognised once again as a given and used with 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 person of the future will once again be a priest-magician who, with priestly authority, unleashes and binds cosmic forces as desired by human will in accordance with the divine primordial will.

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 for this, 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, attained through much practice.

It is necessary for us to orient our entire spiritual and mental attitude towards priestly-magical effectiveness; only in this way and in this sense will the magical human being of the future have a 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 circle of brothers whose goals encompass the ultimate secrets of the connections still comprehensible to the human spirit, to become such priest-magicians who can do what their sacred 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 PERSPECTIVE

by Mstr. ∴Heliobas, Loge Australiana, 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 the figure of Christ, the man Jesus of Nazareth, is so central to church life. , 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 come 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; rather, we must use it as a basis from which to trace 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, and dogmatists and scribes were and still are very busy proving that we need a saviour, which is not difficult to prove from many passages in the Bible.

However, it is clear from these many written testimonies that the word redemption refers to at least two different situations: a distinction is made between redemption from all kinds of distress and danger, and redemption in the sense of ransom 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 emotional cry:

"I thank God through Jesus Christ his Son" (Romans 7: 24-25) are now cited in Christian doctrine as the most compelling 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 state that requires redemption and creates a situation that justifies recovery.

Only in this respect can the two variations of the idea of salvation 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 immense 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 unborn human being, 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.

All contradictions, however, exist only in the earthly realm; they must be balanced on a higher basis of perception.

Master Therion once said:

"It is the sad privilege of those who stand on a higher level of the spirit 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 the spirit, and therefore the method of balancing opposites is the best key to the higher levels of the spirit."

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 deepest materialisation, we have strayed furthest from it, but once, far back on the path of involution in our process of becoming human, 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 memory 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 redemption 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 unborn human being. 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 human being 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 the largest as well as in the smallest cycle, we find again and again 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, simultaneously casting our present tasks in a meaningful 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.

Beginning and end coincide in one point in the circle. 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 at the same time bound it to 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 creation of Adam, humanity fundamentally changed its previous cosmic state and developed a new way of life bound to time and space.

The history of the Earth shows us radical changes and the resulting transformations in the mineral, plant and animal kingdoms.

The experience of being is different 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 realms 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.

Awareness is unaroused; the embryo experiences existence, like itself, only unconsciously.

In the same way, the Logos of humanity may have begun its path of development from the foundations of existence and been guided 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 becoming is analogous to the cycle of human becoming 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 the course of vast periods of time, humanity underwent a biological adaptation to the earth.

With the beginning of the Lemurian cycle of development, which is equivalent 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 earth's space, but without any sense of time, as the concept was foreign to them.

We can no longer comprehend this state with our thinking today; it was a state of 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 the human race.

Waking wants to become conscious and existence is to sink into the subconscious.

Human beings, who had previously lived only in perceptions, now become beings who begin 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.

In addition to perception, there was also the presentation and, in terms of spatial experience, the perception of time.

From the state of " " (eternal duration) , man transitioned to that of " " (finality).

With that, the gates of the 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 human history 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 humanity's Sturm und Drang period.

Atlantis and humans in the throes of puberty are analogous. The Atlantean people also 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 humans did 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 alert 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 bewildering diversity of life's demands, there is now a sure guide for action, a simple yardstick for 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 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 educational element for the coming spiritual human being.

Now it has been said that all our faults and weaknesses and shortcomings 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 whom the trinity of body, soul and spirit is at work, but the spirit

corresponds to the "spiritual fullness" that must come into effect in human beings, then are not all relationships, especially the assumed soul-spiritual 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 as esoteric truth and a much more comprehensible interpretation.

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 blame 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 current standpoint.

In any case, we must acknowledge that cosmic wisdom is higher than our reason.

The idea of salvation may perhaps help us find a clue here. The teaching 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 no one wants to see him face to face. But those who are granted the grace of standing 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, he thereby 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

by Fra .:Johannes.:.

T H E O D R A Y P O W E R

P A R T I

by Fra .:Ptahhotep.:.

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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 is confronted with astonishing, ever-increasing technical inventions; on the other hand, he experiences research results of a parapsychological nature, connections and effects of invisible forces, which silence a sceptical smile and make him feel that the five-sense basis of research is more than inadequate.

Everyday life oscillates between the two, throwing the masses into chaos with 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 natural laws have yet been found.

Through the research results of invisible types of rays, the energy problem has entered a different aspect of consideration, and the law of the exchange of forces 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 to be laws for certain phenomena have proven to be insufficient, and recent research has shown that they too are only effects of so-called secondary and primary causes, whose laws are to be found 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 Jungfraujoeh 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 proven by many practical examples. 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 nervous 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 reveals their profound impact on human beings.

The essence 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 is located in a groove between the two front four-

lies and is connected to the posterior commissure of the third ventricle. Its function is largely unknown to science and is considered to be a vestige 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, in purely physical terms, the central point for the body's metabolic processes. But in the sense of the theory of spatial force fields, a deep esoteric mystery lies in the meaning and function of the ventricles, 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, particularly through rhythmic, spiritualised breathing and meditation exercises, thereby gaining influence over the reflexive processes in the body, such as the heart, respiratory and digestive functions, and over the many psychological processes of subconscious mental activity.

Finally, of the seven centres, I mention the sexual centre, which is also called the root centre. In particular, Indian secret philosophy has recognised that the sexual powers of human beings must be transmuted for esoteric higher development. For this purpose, it has special breathing exercises in its Hatha Yoga system, thereby preventing futile expenditure of energy.

flow with 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 odic 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 somewhat larger and livelier 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 excluded from our considerations here. However, two experimental arrangements should be noted, which I will explain in more detail.

Firstly: The reversal of the polarity of the odic centres in the body itself, for example: withdrawal of odic energy from the solar plexus and transfer 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 accordingly.

It should be noted here that, if possible, the same odic centres should be considered, even if they are in different bodies. Polarising 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 they are known.

The test subject is in a state of alert consciousness, but must remain psychically and physically passive and maintain rapport with the experimenter through conscious rhythmic breathing.

The reversal of polarity is achieved through magical-magnetic manipulations under the strongest concentration of will on the part 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 directed by conscious will towards the course of

following the nerves and chakra currents, it is transferred to the corresponding centre and polarised there.

The duration of the individual manipulations depends on the observations of the test subject's psychophysical expressions, 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 repolarisation of the prana energy may be necessary if unintended effects are to be achieved, which must be checked in terms of duration and intensity of effect. The sensations during the polarity reversal are subjective and vary from person to person. Consistent results are reported by the explanations that od withdrawal causes a feeling of cold, while polarisation causes warmth, pressure and even restlessness.

These experiments are particularly significant 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. It seems to have 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 for all life functions also has a promoting and regulating effect on negative radiation fluctuations of a psychological and physical nature, such as those associated with anaemia. These few indications show 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 Od centres in an antipolar sense means a change in human vibration, which not only has psychological and physical effects, 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. Thus, the significance and potential applications of these experiments 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 is emitted not only by inorganic matter, but also by living organisms, minerals, plants, animal bodies and the human body.

With every movement, with every breath, we transmit our Od to all things in our environment with which we come into contact.

So we are constantly giving off our own od, but in exactly the same way we are 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. This protects us against mental influences of all kinds.

The following exercises describe in detail how to consciously strengthen this od cloak.

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 vampirism, men or women who, consciously or unconsciously, suck the od out of other people in order to strengthen their own life force.

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 to himself and thereby not only weakens his own odic force, but also possibly destroys it to such an extent that serious illnesses result.

Women who constantly change partners also endanger their own vitality by continuously 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. 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 odic 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, a radiating blackening of the plate will be visible. Repeat several times if necessary.

2. With the help of a book and a board, we build an inclined plane on a table. Cover it with black silk. A red lamp is placed 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), we hold our right hand over the silk at a distance of 1 cm for a quarter of an hour and consciously allow the od stream to flow out. Inside us, red transforms into its complementary colour, green (hence the red lamp), which promotes the flow of the od stream.

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, which is 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 forwards, bend your hands slightly downwards at the wrists, and hold your fingers slightly spread over the object.

As you inhale, close your eyes and concentrate on relaxing your own odic force. As you exhale, open your eyes, look intently at the object to be attracted 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 drawing in, also charged with specific thoughts of power, 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 the relevant matter, e.g. from water. So you absorb 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, and 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 draw them from the inside to the outside with strong strokes. Shake your hands after each stroke. Concentrate on the thought: I am removing the harmful radiation.

6. Everyone can heal

This may sound astonishing, but let us 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 bad od forces.

The same conditions apply here as for od absorption: when performing 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 Od power, we swing an object, e.g. a bowl of water or a ring, etc. Then we remove the Od. Swing again. Now we add Od and swing 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 stand in an area that is not frequently visited by people. Most suitable: old beech or oak trees.

Place your hands on the trunk and absorb the tree's energy for about 10 minutes by breathing in spiritually through your A-breath.

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 concentrate intensely and breathe our od into the symbol as we exhale. If chalk is used for drawing, it must of course be de-odified and re-odified beforehand.

The same applies when working with a pendulum.

12. From what has been said so far, we have seen that our environment, with its many radiations, 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. Death of the aura

1. Phase

*Continuation of the text and explanatory images
in the next issue December 1963*

December 1963

PAGES FOR

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THE ART OF LIVING

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by Martin Steinke, Berlin

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THE OD RAY POWER (PART II)

(Continued from the November 1963 issue)

By Francis 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 the side of your body towards 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 down. Place the backs of your hands on your heels. Inhale and pull your hands up 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 necessary 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 bad substances. Therefore, always wash your hands thoroughly with warm water and soap after the cleansing exercise.



Figure 1

13. The Od Mantle

Through the death-cleansing exercise, we have first of all cleansed our aura and freed it from all foreign attachments. However, we have also partially shed 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 cloak by inviting the body in.

We draw an odic cloak around our body:

Look towards the south. Take deep breaths, concentrating on the purpose of the magical mantle of od. 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 exhale forcefully, always with the mental image of radiating.

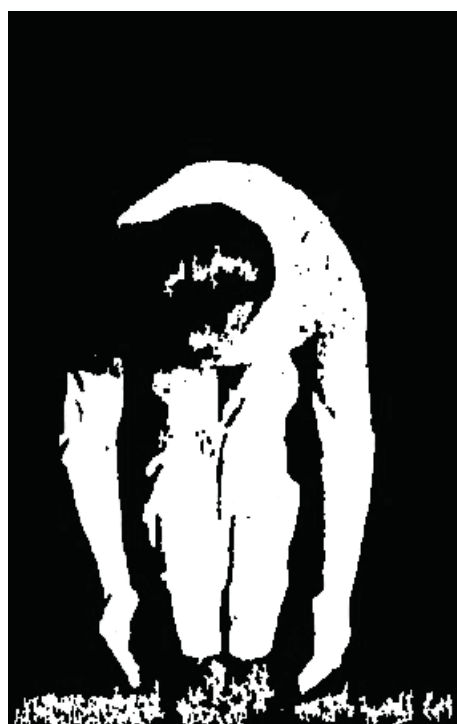
Entodung exercises, like Einodung exercises, should always be repeated seven times. At the end, always take seven full breaths.

If you feel any disturbances in the od mantle in any part of your body (often in the heart centre, solar plexus or sexual centre), you can renew and close the od gap by concentrating.

Always place the hand with the opposite polarity on the relevant part of the body (see No. 156: here you will find detailed information about the polarity of the male and female body).

With intense concentration, radiate the odic force to the relevant area. Exhale as you do so.

Figure 2



In any case, it is of course better to form a new odic mantle, because, as in life, something new is better than something repaired. For the more advanced chela, two other ways of forming an odic mantle are listed (see Figure No. 2).

14. Corpse position

(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 for 4 counts of " "

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, which has been increased by the power of our will, towards transmission and at the same time charge it with wishes or commands, we can achieve great effects in humans and animals (transmission of 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 dot on the bridge of the person's nose. Sit opposite them and stare at this dot without blinking for about 5 minutes.

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. However, its meaning is understood and interpreted differently depending on the religious worldview in question, its content and the prevailing zeitgeist.

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 tremendous magical power inherent in the symbol had to be protected from misuse.

In occult lodges that work purely with magic, the danger of this symbol has long been known when it is used in black magic.

This secret knowledge is therefore revealed in this essay, as it is unlikely to 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 defensive or protective 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 magically connected directly with the power of the pentagram symbol.

As is well known, the actual drawing of the pentagram always starts from the upper point, and one connects it with those planetary forces whose symbols have been drawn into the points.

Thus, the sun is the supreme 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 sun region, these inherently harmonious solar impulses must now be channelled down and, as it were, connected with the other planets, whereby the desired pentagram guidance is decisive and authoritative in setting the direction. The whole secret lies in harmonious, purposeful guidance and in consciously developing and centralising absolute harmony

centralise and thereby make magically effective, which of course includes and is supported by the accompanying, supportive connection of thoughts.

Since it is generally known that the pentagram symbol can also be placed upside down, with the point facing downwards, and still be effective, it is logical and understandable that a knowledgeable magician can also use the same method to unleash and activate negative forces. 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, it settles in the mercurial regions, unfolding in the harmonious, higher regions of the Venus demiurge, where beauty is perceived, before returning, purified, to influence the Mars and energy impulses of human beings, ennobling them, so to speak. Thus transformed, they return to the solar principle, and in this way the absolute, harmonious human being is created and given the foundation for the further development of his humanity.

Drawing 2 shows a further desired direction of development, which can be applied in particular 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 energetic 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 reactivation of the nervous process of Mercury.

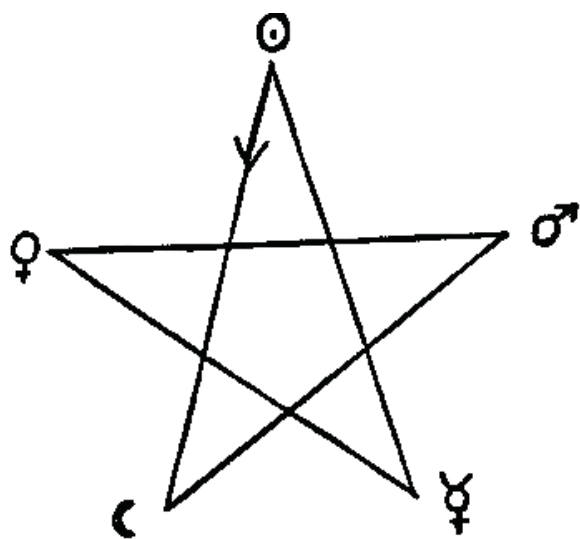


Abb. 2

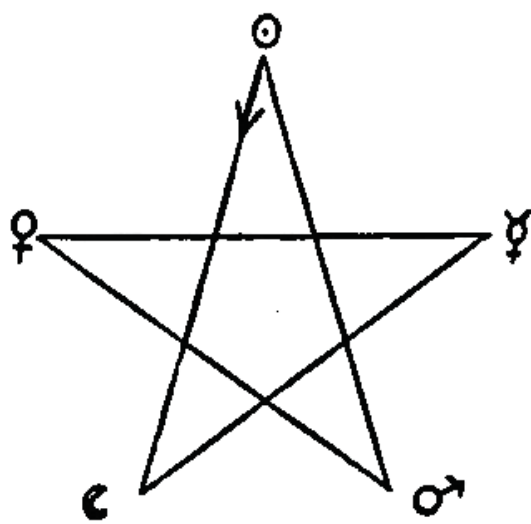


Abb. 1

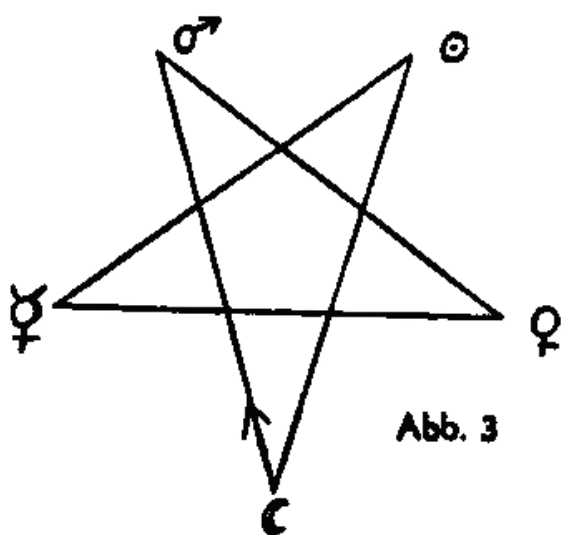


Abb. 3

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.

Drawing 3 shows a pentagram symbol with an intention to influence that is deliberately applied in terms of black magic, because it first directs the emotional vibrations stored in humans, which have been dormant since youth, 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 intervene in a helpful way. 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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Letter "Magia Kosmosophica", Volume 9.

A CROSS-SECTION OF LIFE ACCORDING TO THE TEACHINGS OF BUDDHA

by Martin Steinke, Berlin

Nothing is of greater interest to humans than the process of life. This is natural, because to know it is to know everything. Throughout history, humans have attempted 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 nourishment is not exhausted by the intake of gross food. The grasping and grasping of fuel as food for burning continues. In what is called touch, the next stage of the 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.

Through contact, the third, the constant process of thinking, begins as spiritual 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 ever collect and evaluate them as good, bad, or neither good nor bad.

These six aspects resonate in and with six fundamental prerequisites: the solid, the liquid, the gaseous, the hot, space and consciousness.

Solid because it can be experienced as solid, liquid because it can be experienced as liquid, gaseous because it can be experienced as gaseous, 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 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 proceeds from volition, 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 re-

Right action, right conduct, right effort, right understanding, 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

