

ORDO FRATERNITAS SATURNI

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PAPERS FOR ANGEWANDTE OCCULT THE ART OF LIVING

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AND ITS SYMBOLISM GENERAL LODGE
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by
GREGOR A. GREGORIUS

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THE PATH TO SILENCE

BY GREGOR A. GREGORIUS

The mystical path leads seekers to insights that have nothing to do with intellectual experiences. The process of spiritual internalisation takes place within them inexorably.

The more discerning a person becomes, the more they distance themselves from the hustle and bustle of everyday life. They seek silence! They increasingly see through the many trivialities of life and recognise their insignificance. They become calmer, more stable, more level-headed – and lonelier! Perhaps they feel sad for a while as they become increasingly aware of the worthlessness of most people around them. But then they learn to despise these indifferent people and consciously isolate themselves more and more from the crowd. And this desire to be alone and the need to be alone very often does not even stop at the people around them with whom they are more closely connected. Unfortunately, it is very rare to find a kindred spirit with whom one can walk side by side through life.

The friend, the girlfriend, the lover, the brother, the sister, even often the spouse, in whom one believes, with whom one is connected by love or blood ties, are often only companions for a short stretch of life.

This realisation is bitter! It does not even require personal estrangement, but one clearly feels how one is unintentionally and almost imperceptibly distancing oneself from the other. Even the bond of love is not strong enough here!

This alienation is based on the difficult and usually very different development of the individual ego. According to the doctrine of reincarnation, an ego can be a hundred thousand years old and have already undergone many incarnations. Another ego may be much younger on the path of reincarnation. These time-related differences in maturity certainly exist, although they cannot be used as a yardstick or basis for comparison, because one cannot apply the laws of nature to them.

and the periodic rhythms of reincarnation. We only know that the individual lives of human beings are very often intertwined, closely connected to one another according to a karmic law, which we often sense and feel, but cannot yet comprehend in its entirety.

It is certain that those people with whom one has a closer connection in life very often belong to the same stage of development as oneself. You are connected to them by some as yet unrecognised karmic debt that must be balanced as a life task. You may also be appointed by a higher authority to fulfil a common task for humanity in order to help one another. Perhaps you have something to make up for to this person, something you did to them in the past. The law of karma, of balancing justice, often takes strange paths.

Through mystical contemplation and meditation, the veils that conceal these karmic connections often lift. This realisation can be bitter, but it can also fill a person with a great sense of inner happiness. One then sees one's life task clearly before one and can consciously work towards fulfilling it.

Those who are unable to find this inner enlightenment, despite a recurring sense of foreboding, are advised to join a true brotherhood in order to work together on the evolution of humanity as a whole. This will help them overcome the depression that often afflicts lonely people. This is where one of the tasks of the Lodge comes in, which should also be a brotherhood in the true and human sense and not just a spiritual connection.

Brotherhood is friendship elevated to a higher level! It is even more than that! It is also love elevated to a higher level, which no longer has anything to do with desire or even eroticism. The senses are then elevated to a brotherly and charitable feeling and lead to a loving understanding of other people according to the principle of mutual assistance. They then culminate in love for humanity!

A spiritual lodge is not an association with any material interests. It is much more than that! Due to its cultic character, it is like a religious service in a broader sense. It forms a centralisation of brotherly helpfulness, which consciously takes effect through magical remote impulses! It is like a collecting lens; it resembles a building block in the spiritual body of humanity as a whole.

And these lodges are all connected to each other by a spiritual and magical bond, even if they are often not organisationally related.

But in this way they have a fertilising, sustaining and evolutionary effect and form a counterbalance to the demonic impulses that are now flooding humanity again in this material age. Thus, service to the Lodge is also service to humanity.

For those who have recognised this, this is also where the duties that have nothing to do with organisation begin. These are the duties towards oneself and the obligation to the great spiritual chain of brotherhood that encompasses all peoples.

The esoteric teaching that we all study points to many paths to this end. And this process of transformation often takes many years. Naturally, human beings only mature in old age, after they have gone through suffering and disappointment. But for some people, the moment of spiritual maturity comes much earlier in life. These are the quiet ones in the crowd, and they can be recognised by their solitary path.

Almost all the great leaders of humanity have taken this path into silence and seclusion: John the Baptist, Jesus, Buddha, Mohammed, Lao Tzu and many others. They can and want to show us the way. There comes a time for every person when the lights are rearranged within them, as the Kabbalist says, when they stand before the guardian of the threshold at the gate. Many seemingly useless incarnations may pass before this moment, but this realisation will surely come, for the path of the spiritual human being leads upwards!

But up there on the lonely peaks

Silence reigns over human understanding! A wonderful solitude and silence!

Let the words of the poet speak:

People feel much more deeply in old age.

The strings of the soul are much more finely tuned
and his heart has become much more receptive.

The senses are much more highly attuned and the
mind unfolds more delicately, pulsating with the
stirring of forgiving kindness.

Thus the lonely person goes through life in old age and slowly
Saturnian maturity takes hold within them.

They stand silently at the gates of death, transfigured with a knowing smile
the wise man.

THE MYSTERY OF DREAMS AND THEIR SYMBOLISM

BY KARL SPIESSBERGER = FRA ::ERATUS

Since Sigmund Freud, the founder of scientific dream research, depth psychology has been unravelling the mysteries of dreams. The purely sexual nature of dreams, emphasised by Freudians, is no longer accepted. Psychotherapy knows that the dreamer is capable of penetrating the collective unconscious, the archetypal primal images. The fact that the message of dreams can also originate from other, spiritually transparent realms is a view that psychotherapeutic schools of all persuasions still find difficult to accept.

In my paper "The Dream in Depth Psychology and Occult Interpretation," I attempted to prove, using a series of examples, that certain categories of dreams must be interpreted in an occult sense. Depth psychologists disagree. They believe that they can explain every dream phenomenon from the unconscious, regardless of whether it is nightmares, premonitions, apparitions of the deceased, states of dissociation, or memories of previous earthly lives. Psychotherapists, whether followers of Freud, Adler, Jung, or others, always see only the non-psychological situation of the dream actor.

If the soul researchers dared to take a decisive step further, they would undoubtedly be right. The occult dream is also a means of expression for spiritual states, but states of a higher order, in which the otherworldly human being within us already comes into action. But depth psychologists do not want to admit that it is not always only traumas, repressions and complexes that trigger dreams, but that dreams also symbolise subconscious situations that reveal our relationship to transcendence; that the dream experience can therefore be a measure of esoteric maturity. In the aforementioned brochure, I already pointed out the most mysterious type of dream, which is also the most important from the

mystical dream, which is a signpost on the path to rebirth.

The mystical language of dreams describes the process of individuation, the relationship between the transitory ego and the immortal self. The symbols that appear can, in a sense, be described as archetypes. They are infinitely varied. There are numerous symbols for the "outer" as well as the "inner" human being, many images that point to the "mystical disciple," the "spiritual guide," the state of "mystical work." The "mystical path" with its situations, the "awakening of the kundalini", the "activation of the chakras", and much more, reveals itself to the observer in very specific symbolism. This imagery depicts the most secret mystical states, the "baptisms", "death", "rebirth and marriage". The highest states of being: "Christ," the "philosopher's stone," the "Holy Spirit," and the "deity" reveal themselves to the mystic in symbolic guise in dreams and visions.

Those who embark on the mystical path learn to distinguish where dreams come from. Not every dream has mystical meaning. Revelations from the superconscious are far rarer than messages from the subconscious.

The "outer man" confronts the dreamer with varying degrees of hostility. It is cause for concern if he is threatened by ferocious animals, a dragon or a wild coloured bull; these are signs that the lower nature in man still has the upper hand. The same applies if the mystic is surrounded by conspirators in his sleep, if he is harassed by opponents or if he is taken prisoner. The struggle with the doppelganger indicates the struggle with the lower nature of the self.

To see a centaur or to be one yourself means that animal instincts still dominate. A pig conveys a similar message, especially when it is rolling around in the mud. From these dream images, a depth psychologist would also discern the predominance of sensual urges. If the mystical student sees a goblin, he should be warned. His earthbound ego is trying to play a trick on him. If he is harassed by a devil, danger threatens from the temptations of the intellectual mind. When a lion roars loudly, the outer man triumphs. However, if the lion roars fearfully and from far away, then the mortal ego feels its existence threatened by the mystical exercises. Hearing the sound of hoofbeats also indicates that the instinctual is still dominant.

fearfully and from far away, then the mortal ego feels its existence threatened by the mystical exercises. Hearing hoofbeats also indicates that the outer man is disturbed by the mystical work and fears for his dominion.

The transitory also presents itself to the dreamer as "Old Adam", host, court jester, madman, vagabond, masked man. A cage symbolises the human being living in the world, in which the soul is still imprisoned. A swaying reed is a warning to the fickle. Straw broom, husk, house are images of the human body.

A horseman on horseback signifies victory over the lower self. As is well known, in psychotherapy the horseman is also a symbol of the control of instincts.

Closely connected with transient human beings is the "outer world".

The symbols of the "outer world" are represented as a market, town square, theatre, tavern, shop, and in questionable cases as a dense forest, labyrinth, swamp, dunghill, pitfall, poison and the like. What is important is how the mystic acts in the dream, with what feelings he accepts what happens to him. If he is standing in mud or handling a dung heap, if he is smeared or blackened, he should look within himself and worry less about worldly things. Desires, passions, bad thoughts and deeds manifest themselves as poisonous insects, scorpions and disgusting vermin. Waves and surf symbolise the storms of the outside world. Idols reveal how much the mystical student still worships the temptations of the outside world. Likewise, adultery and fornication indicate a craving for base pleasures. Persecution, struggle, tournaments, duels and noise herald not only the struggle with the outer self, but also the confrontation with the realities of the outside world. Being in exile means being cast out of paradise, banished to the world of matter.

Symbols of evil, primarily Satan, are: the basilisk, the adder and other poisonous snakes. - The billy goat is a symbol of the magical powers that awaken in the practitioner. The behaviour of the animal shows the dreamer's attitude towards black magic. Black magic itself is characterised by everything on the left side.

dreamer towards black magic. Black magic itself is characterised by everything on the left side. - -

The lower self, the material world and evil are opposed by the "inner man" and the "spiritual guide" as representatives of the "inner worlds".

The "inner human being" reveals itself as the "new Adam", as a well-meaning neighbour, comrade, brother, handsome man or as a miller who supervises the grinding. A chick hatching from an egg is a symbol of the new human being striving to be born within us. The "inner self" can also be symbolised by a fruit kernel or a deep mine. A lamb represents the God-fearing human being. If the mystic encounters a reproachful stranger in a dream, his divine self, from which he has become estranged, admonishes him.

Symbols of "inner guidance" are all authoritative, well-meaning persons: kings, bishops, monks, generals, judges, wise men, scholars, teachers, fathers, older brothers, good friends, shepherds, companions, etc. Most of these figures carry various symbols. Crutches and lanterns in particular are signs of spiritual help and guidance.

Angels or saints are often manifestations of the inner god. The highest master aspects to be addressed are: the crucified, the risen, glorified Christ and God the Father as an awe-inspiring old man.

The "divinity" reveals itself to the beholder as a mighty rock, it also appears as a hundred-armed being, in flaming lights in the firmament, as a calm, majestic, white bull, or in the form of an upward-pointing triangle. The figure of a builder or architect symbolises the creator, the builder of all worlds.

The mystical student himself acts in dreams as a worker, mostly in the vineyard, as a farmer who cultivates his own field, as a chimney sweep who strives to clear away earthly dross, and also as a soldier, knight or Templar, characterising the warrior of God. Being a recruit means being accepted into the ranks of the spiritual army. The successful mystic appears as a hero, victor or prince.

Symbols of "mystical n concentration" tell the student how successfully he is working. Lighting a fire, heating an oven, seeing burning candles indicate the process of concentration. A smouldering or weak fire is a sign of poor concentration. A dying fire or extinguished candles indicate careless practice. A restless or even stormy body of water is an expression of thoughts that have not yet been tamed, whereas a calm pond or the experience of complete silence are the fruits of successful stilling of the mind. Swaying cornfields and rich grain harvests also indicate successful concentration. - Gutting animals, entering a mine, aiming at a target or grafting a tree are further symbols of mystical contemplation. The ancient Rosicrucians also used the image of one or more hares that the student struggles to catch. A curled-up hedgehog, a turtle or a snail with its shell represent the mystic retreating into his inner self. - Entering our deepest inner self is also represented as hiding oneself. - Looking into a focal point, seeing a heart or seeking a hiding place are indications that the practitioner should concentrate on the spiritual heart. - If he hears a hissing sound in a dream, he can be satisfied with his work so far.

The symbols of the "mystical path" and its stages are infinitely diverse. Entering the mystical path is heralded as an arduous hike on thorny, stony paths, as climbing steep mountain slopes or a pyramid, as the laborious conquest of a glacier, as a dangerous sea voyage and expedition to unknown lands or as a visit to a foreign city, and furthermore by carrying burdens and hewing rough, uncut stones. An open entrance, an open gate, hearing oneself being called is the promise of being allowed to enter the mystical path. Young sprouting greenery, a beautiful garden or a magnificent spring landscape herald the new spiritual life awakening in the mystical disciple. On the other hand, impending drought, dry heathland, crop failures and hailstorms are the consequences of a misstep or insufficient mystical work. They are a warning sign that the spiritual power of the practitioner is diminishing and that he is in danger of losing divine grace. - Signposts and milestones be-

Mark sections that have been covered or new paths to be taken on the mystical path. If the dreamer sees a closed book, he can be sure that his inner self is still closed to him! But if he reads old, unknown books, he can hope for spiritual instruction. To see hieroglyphics means that the mysteries will be revealed to him. A building site symbolises the construction of an inner temple. A staircase and the manner of climbing it express progress or setback. If the neophyte wanders in twilight, his soul is not yet enlightened. Significant whispering in a dream promises the "inner word". Being accused represents God's judgement, the first stage of initiation. Reaching this stage is sometimes indicated by the vision of a temple or the presentation of a key. Sitting in a school classroom refers to the "mystical school". Being in an select gathering indicates initiation into the "mystical lodge". Admission to the "invisible brotherhood of the inner worlds" is sealed in dreams and visions by a handshake or the signing of a contract. Those who see a rooster are approaching spiritual enlightenment; if they hear the rooster crow, the greatest part of the journey is behind them.

The "awakening of the kundalini" is noticeable through a sensation of heat, the chirping of crickets, seeing and hearing a swarm of bees, flashes of lightning or the appearance of the Uraeus serpent.

The symbols of the "seven chakras" are a seven-armed candlestick, a spruce tree or a branch knot. Flowers are signs of the blossoming of the ethereal lotus flowers.

The "mystical baptisms" are hidden in the symbols of water and fire, among other things: hearing raindrops, heavy rain; wading or swimming through pure water indicates baptism by water; being burned is related to baptism by fire.

"Mystical death" is symbolised by everything associated with dying, passing away, rotting and decaying, such as coffins, crypts, ruins, carrion, human bones, funeral processions, funeral bells, receiving a death certificate, being rotten, teeth falling out, being injured, encountering the executioner, etc. Furthermore: the fluttering of many birds, especially ravens and crows. Moving house, the home

Changing location signifies the transition from external to internal life. Charon, the ferryman, or Cerberus, as well as barking dogs, are harbingers of hell, which must be entered in order to reach higher regions. Trumpet and bugle blasts herald the "Last Judgement within us". -

Being thirsty, being beaten or flogged, suffering crucifixion are further symbols that point to certain states of "mystical death".

Symbols of "mystical rebirth" include seeing an embryo, a female womb, or feeling like a woman. The appearance of a large flaming star is a sign of approaching rebirth, as is a clearly audible cackling.

Other symbols of rebirth include an egg, a newly emerged butterfly, a scarab, and a tunnel through which one walks. Looking through a window indicates future rebirth.

Quenching thirst promises the arrival of divine wisdom. Being revived or awakening from death are images of "mystical resurrection". Rebirth is expressed by the number 13. The phoenix symbolises the "reborn".

The sexagram and a golden crown are considered symbols of the "mystical wedding". Wedding rings and the marriage bed are promises of the "mystical wedding". The impending union of the inner and outer self can also be heralded by two doves kissing. The experience of a solemn wedding is the promise of the soul becoming one with the Holy Spirit, the attainment of divine universal consciousness.

Many mystical symbols could still be discussed. The ones given here suffice as a brief introduction. They will help the mystic, especially the neophyte, to fathom many a dream mystery.

It is significant that mystical symbols are dreamt without being recognised as such, but afterwards their meaning often becomes clear through strange coincidences, sometimes through another dream, as I explained in my aforementioned writing using an example. Another example illustrates how so-called coincidences play a part in dream interpretation:

A man dreamed that he was dragging himself uphill along a narrow, stony path. The ascent became increasingly difficult. Finally, he could only move forward by crawling with his last ounce of strength until a huge rock mass blocked his way. The path had disappeared. A bottomless abyss yawned beneath him. His feet could barely hold on to the sharp rocky ridge. Desperately, he looked up. Then he noticed a rope. Slowly, it came towards him. In dire need, he reached for it. His left hand clawed into the rock face, his right hand wrapped the rope around his body. Invisible hands pulled him up. At any moment, the rope threatened to break. At a terrifying height, the rescue rope began to swing. Like a pendulum, it hurled the man suspended on the rock face back and forth. Far out on the right-hand side, he noticed a narrow crevice. Swinging past again, the man threw himself determinedly onto the rock slit. A narrow passage led to a window-like opening. Animals grazed on gently sloping meadows.

Happy people played and camped in groups. Peace, such as he had never known, permeated the distant idyll. Even as he awoke, the dreamer was filled with a longing for the paradisiacal landscape.

A few days later, a strange coincidence brought him some notes that made the dream understandable. The increasingly steep path is a clear reference to the mystical path. The giant rock symbolises the divine, from which alone help can come. The view of the green meadows promises the awakening to new life.

Further confirmation came to the person concerned when, months later, obeying an impulse, he had to reach for Christiani Rosencreutz's "Chymical Wedding". The first chapter tells of a tower in which many people languish. In dark words, an ice-grey man points the way to liberation. At the end, he says literally:

"The rope will now be lowered,
whoever hangs himself with it shall be
set free."

Later, there is also talk of the swaying of the rope and the "stony and rocky path". ---

The esotericist has the task of exploring the mystical content of dreams.

Above the psychotherapeutic clarification of subconscious soul processes, whose symbolism is not universally valid, stand the revelations of the superconscious, timeless SELF, whose imagery proclaims the same eternal truths to mystics of all times and all languages.

GENERAL LODGE SYMBOLISM

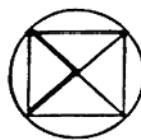
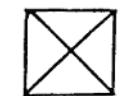
Based on F. C. Enders: "The Symbols of
Freemasonry" BY BR. · AMENOPHIS

Motto:

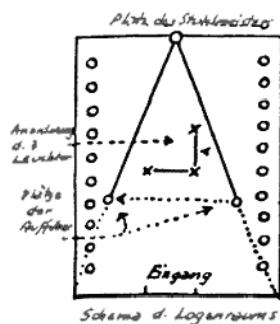
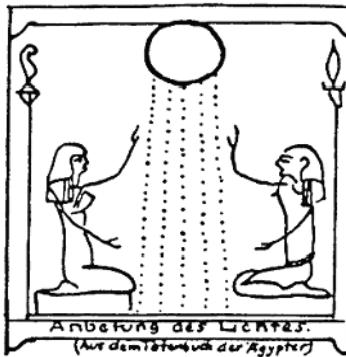
(Faust sees the sign of the macrocosm) "Ha! What bliss
flows through this gaze, Suddenly filling all my senses!
---I feel young, sacred happiness, Newly glowing,
running through my nerves and veins. Was it a god who
wrote this sign,
That calms my inner turmoil, Fills my
poor heart with joy And reveals the
mysterious forces
reveal the forces of nature around me? - Am I a god? -
Everything becomes so clear to me! -
I see in these pure features
and see the working of nature before my soul. --

In today's age of materialism and technology, symbols have fallen into great disrepute. The lack of understanding, or rather, the greatly dulled ability of civilised man to experience things has led him to see symbols as something naive, something primitive, something that no longer fits into today's modern world.

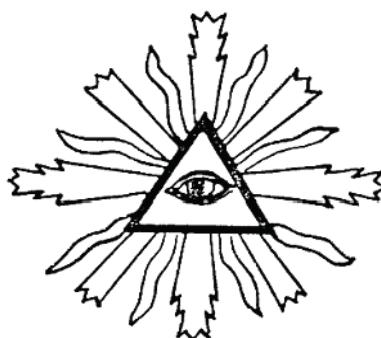
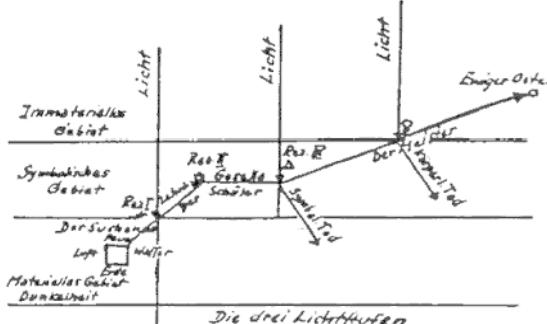
This kind of arrogance is unfortunately only a testament to the emptiness of spiritual and cultural assets, for modern man is not readily able to experience a symbol as it was done with ease in ancient times. However, this spiritual wealth, this magical power of antiquity, is still present in the unspoilt mind of a child, whose imagination reflects the piece of wood as a doll, as a living being. Here, the piece of wood becomes a symbol of the child's longing.



Der
Rechte
Winkel



Schema d. Logenraums



Der "Flammende Stern"



Pentagramm

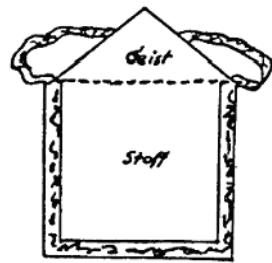


Sechstern



Diagramm
des Sonnen-
laufs im
Jahr

Labyrinth von
Kreta



Der Schurz

4	3	8
9	5	1
2	7	6

Magische Quadrate
[Reihen]



Leute Fahrt des Eingeweihten zum dritten Licht
— in den ewigen Osten —

ALLGEMEINE LOGENSYBOLIK

v. Br. AMENORHIS

The word symbol comes from ancient Greek. The verb "symballein" gave rise to the noun "symbolon" = that which is put together, the emblem, the means of recognition, the point of reference.

The concept of the symbol has undergone many changes over time and is often mistakenly used to refer to allegory.

A true symbol has two components: something symbolised and something symbolising; the former is transcendent, supernatural, intangible; the latter is tangible in the sensory realm, a form, a sign, an action.

A symbol must possess an inherent power; only then does a simple sign, action or form become a symbol.

Take the mathematical sign + =; it remains a sign and nothing more. But if we see it as a cross, it gives rise to a wealth of relationships and can impart a wealth of power. For those who are aware of its deeper meaning, the + sign has become a symbol, and from mysterious depths a connection with BEING arises.

All symbols were once perceived intuitively by gifted individuals and then made accessible to the chosen ones. It is therefore understandable that a community uses one or more symbols in its rituals, because the aim is to achieve similar effects for the individual members.

Symbols are therefore a mystery; not because nothing may or should be said or written about them, but because their effect lies in one's own experience and cannot be revealed.

Just as one does not broadcast the secret of one's intimate love to the world, one does not reveal the secret of one's experience to everyone. This chastity of inner experience is the

GREAT SECRET OF THE TEMPLE.

"Everything transitory is only a parable!" (Goethe)

Everything that is transient, i.e. everything that can be perceived by the senses, is only a parable of a HIGHER BEING, a symbol of the ALL-ONE. Those who seek to comprehend the symbol with reason, with the intellect, will find it to be an allegory, a symbol that lacks the power inherent in the symbol.

The symbol wants to be experienced! ---

Everything in the lodge has a symbolic character: the temple, the tools, the elements of the ritual, the actions and degrees, the clothing – in short, the entire lodge cult.

Everything symbolic goes back to man's inherent relationship with the Absolute. It is the search for and experience of these relationships that transforms an association, a union of people interested in esotericism, into a brotherhood, a lodge, and the supra-personal feeling of togetherness forms the chain that spans the entire globe.

LODGE, BROTHERHOOD, CHAIN are thus purely symbolic terms, because they do not derive their value and power from external bonds, but only from inner experience. Through this inner experience, the individual builds himself, his transitory being, just as a builder joins stone to stone.

Is it any wonder, then, that in naive imitation of this process, the DIVINE is regarded as the "ALMIGHTY ARCHITECT OF ALL WORLDS," the work of the "OPUS MAGNUM," the Great Work, in which every human being should do their modest part in the service of the DIVINE!

The lead balance, with which the uneven is corrected, is to be regarded as an additional symbol of the ABAW.

Ancient Egyptian esotericism teaches us that the deity, in its wisdom, designed the plan for the world and created the worlds through a powerful act of will.

This should not be taken literally, but only symbolically, for God is not wise, not powerful, does not design and has no will! These are all purely human characteristics, for GOD is everything that can never be conceptually grasped and represented by humans. Here, too, profane language is used to make the inexpressible understandable in symbolic terms.

Thus, the TAPIS of the lodges is to be regarded as a symbol of the plan of the world, so that human beings can learn to align themselves with the plan, the will of the deity.

God is the spiritual guiding and creative principle of all things. The enlightenment of his servants, masters, journeymen and apprentices is necessary if they are to fulfil their tasks properly. Therefore, the highest and most distinguished symbol, the most comprehensive of all lodges and systems, is

LIGHT! LIGHT!

Since the earliest beginnings of human knowledge, every non-initiate has been regarded as someone wandering in darkness. In the ancient mysteries, the SUN was the symbol of immaterial light.

Thus, the LIGHT RITUAL, as the most beautiful symbol, forms the core of all symbolism.

The neophyte is "given the light"!

—

Not that we humans are capable of allowing others to share in the immaterial light of divinity! But the symbolist knows that the right human brother can be led to the symbolic experience through proper preparation. By showing the way to a soul longing for enlightenment and accepting it into the circle consecrated to the light, the high symbolic experience is fulfilled equally in the neophyte and in all those involved.

In the

CONSECRATION OF LIGHT

, three stages of light are generally distinguished:

the first light,

which the wanderer in darkness receives when he is accepted into the Lodge;

the second light,

which is given to the journeyman when he attains the master's degree;

the third level of light

is only attained upon physical death, at the beginning of the journey to the ETERNAL EAST.

- The third level of light is the immaterial light of divinity.

This is why three candlesticks, each with three candles, are usually placed in the lodges. The sensory effect of artificial lighting is intended to support the spiritual

experience. Therefore, the LIGHT RITUAL be

regarded as the most dignified, and everyone should proceed to it in the most elevated mood, as if to a HIGH FEAST!

The three candlesticks in the centre of the lodge room and the lights of the lodge brothers are partial symbols of the great symbol of IMMATERIAL LIGHT.

"EX ORIENTE LUX!"

The light comes from the east to illuminate the work in the world, in the lodge.

Thus, in the ancient mystery sites and even in the churches of our day, the sanctuaries are always found on the eastern side.

The eastern part of the lodges is therefore also the raised area, the high seat of the Master of the Chair, and here one usually finds a COLUMN on the left-hand side bearing the letters J-A-CH-I-M, while the one on the right-hand side bears the letters B-O-A-S. These two columns are borrowed from Solomon's Temple, which was built by HIRAM of TYRUS. Symbolically, they represent the tree of knowledge or death and the tree of life or connection with the divine.

These pillars, Jachim and Boas, are also symbols of the "path" that has been given to neophytes since ancient times. Only when the letters JACHIM were consciously experienced by the neophyte could he be accepted as a journeyman, and the journeyman had to experience the letters BOAS within himself in order to ascend to the rank of master.

These pillars form the symbol of the gate to the east, the entrance to the immaterial light, whose reality can only be experienced after the final journey to the eternal east.

A reminder of this can still be found today in the Catholic Church, as the priest officiating at the altar reads the Mass once on the left and once on the right. This is commonly referred to as the Gospel and Epistle sides, or more drastically, the priest wanders from Pontius to Pilate. It should be noted that the name Pontius Pilate contains the symbol of the gate: Pilar-Pilatus means pillar.

Here on the east wall, between the columns JACHIM and BOAS, is also the most meaningful symbol of immaterial light,

the FLAMING STAR.

This symbol is chosen quite differently by the various lodges; one finds the five-pointed star, the six-pointed star, the seven-pointed star or the eight-pointed star as symbols of the Flaming Star. The Flaming Star depicted here is the eight-pointed star with eight flames, 4 x 7 points and 4 x 3 points, containing the equilateral triangle with the Eye of God as a symbol of God's omnipresence in infinity.

The symbolism of the THREE

is the oldest human heritage. The comprehensive meaning of the three in religion, mysticism, Kabbalah, magic and everyday life cannot be explored in detail here. Since the ONE is in itself something metaphysical, the TWO as the number of polarity is the great symbol of the seemingly absolute within relativity, and only in the THREE is a centre given to opposites, the first figure is therefore a TRIANGLE and has always been a symbol of the deity

and infinity. The triangular shape is the shape of the flame, the bearer of light, just as the pyramid is the symbol of the earth's longing for light.

In the arrangement of the brothers' seats in two columns, opposite each other on the long sides, the polarity of the TWO is expressed, and only the seat of the Master of Ceremonies transforms this imperfection into the perfection of the THREE.

The elevation in the lodge room

is often achieved by means of three steps, although occasionally one also finds the high seat in temples with one, two, three and seven steps.

The use of three dots in a triangular shape

before the brother's name goes back to the Pythagoreans. They are the symbol of knowledge and self-control.

The symbol of the square,

which plays an important role in the rituals and customs of lodges, does not originate from the tool of the same name, as is widely believed. The RIGHT ANGLE, for that is what we are talking about here, is taken from the number FOUR and the square constructed from it.

The number FOUR

is the symbol of the material plane, as already shown in the coordinate system (+). As soon as the cardinal cross (X) or the diagonals are drawn in the square, two large or four small triangles are formed.

If we look at the two large triangles on their own, they show not only their triangular shape but also the PLUMB LINE and the LEAD WEIGHT; the four small triangles, however, show the RIGHT ANGLE four times. This figure combines all the symbols that relate to the earthly realm; even the compass and the spirit level are included.

This is why the number FOUR is the basic number for the lodge room, which forms a rectangle: four sides and four right angles, because the lodge room is meant to symbolise the whole earth. This easily gives us the four cardinal directions as well as the vertical extension from the zenith to the centre of the earth.

The square gives rise, constructively and mathematically, to the CUBE, the cubic stone, which is considered a symbol of lodge work.

The "RAUGH STONE" symbolises the neophyte who, upon entering the lodge, must strive to live according to the moral law of a purified conscience in order to smooth out the rough edges until they become the six uniform faces of the cube. For only the hewn stone can be used to build a temple; no social community can arise from raw human beings who live only according to their own instincts. The hewing of the stone is like self-education according to moral standards.

The HAMMER

is the instrument that comes into question as a tool symbol for this purpose. It must not have the shape of the common tool, as its origin can be traced back to the ancient Atlantean cultures.

The light symbol of the Atlanteans was the double axe, the sacred "LABRYS" of the Cretans. This ancient symbol represents eternal return and immortality. Its origin as a light symbol can be explained as follows:

If you mark the points of sunrise in the east and sunset in the west on a circle (as the horizon), you get circular segments that represent all sunrise and sunset points within a year. The diagram obtained in this way forms the two parts of the double axe.

The CIRCLE

is set at an angle of 60° and symbolises the activity of the spirit. When crossed at the appropriate distance from a degree, it forms an equilateral triangle with all angles and sides equal. This represents perfect balance or correct proportion. In the FLAMING STAR, too, the equilateral triangle is related to the eye of God.

The practical use of the compass symbolises the moral obligation to restrain desires and keep passion within proper limits.

The MASON'S APRON

made of lambskin symbolises innocence and purity, which are necessary conditions for true initiation. The shape of the apron is a square crowned by a triangle. The trinity and the quaternity result in the sevenfold, the fundamental number in our cosmos. The triangle represents the spirit, the square the matter or the threefold attributes of the PRIMORDIAL and the four material elements.

THE BIBLE, THE GLOBE AND THE ZODIAC

belong to the general symbolism.

The Bible is used particularly in the rituals of the English Grand Lodges.

When taking the oath, the brother to be admitted places his hand on the Bible, which lies on the table of the chair master. A book with white pages instead of the Bible, as used by some lodges, makes a much greater impression, as it can be recognised by followers of all religions and also has a very personal significance for the neophyte, in that it symbolises a new beginning.

In some lodges, globes are used as symbols of the spirit-filled universe. They often crown the pillars or hang above the Master's table. The globe cannot be measured with cubic space dimensions. There is always a remainder that cannot be expressed by any number. Thus, the sphere becomes a symbol of infinity, which is already revealed in the finite, but cannot be measured by the finite.

The zodiac is often seen as decoration on the ceilings of temples. Of all the signs of the zodiac, the most esoteric is the sign of Leo. Here, the sun is in its own house, which means that this sign must be regarded directly as a bearer of light. Therefore, the sun should always be in this sign in the ceiling paintings, because the lodge temples are houses of light!

The CHAIN

The social symbol of the hewn stone finds its universal extension in the chain. All lodge brothers on earth symbolically unite to form a

A chain around the entire globe. The chain is also a symbol of universal brotherhood, which should be extended to all of humanity, to all people of good will.

For from the idea of brotherhood springs the work for world peace, for respect for human rights, for freedom of thought and conscience.

From this also arises the obligation of mutual assistance, a delicious fruit of the ever-aristocratic esotericism. From this, an obligation can be derived for all lodge members, as they are supposed to be the aristoi, the best in spirit and character.

TRAVEL.

The apprentice and the journeyman must make their journeys. In the ancient Egyptian mysteries, these were carried out in a very naturalistic way; today they are only symbolic in nature.

The apprentice and journeyman journey from the "FOUR", the material darkness, to the "THREE", the spiritual fertilisation, and via the "FIVE" to the "SEVEN". These journeys can be represented in a magic square in which the sum of all horizontal, vertical and diagonal rows equals 15. The path of the journey forms a RIGHT ANGLE.

The tests that must be passed culminate in the overcoming of the elements.

The volatile element AIR is the realm of unfounded speculation, castles in the air built on desires and dreams. WATER is indeed the element of purification, but also of impermanence and fluidity. In the symbolic element of FIRE, man is purified and regenerated. It is also the earthly bearer of light and thus the transitional element to the transcendent.

The apprentice who has risen to the rank of journeyman receives as an independent symbol the five- or six-pointed "flaming star" and the letter "G" = geometry. The symbolic experience here should in no way depend on

the number of rays, but rather the concept of the "star" should merely serve the concept of light.

The whole of human life is a journey from birth to death. Both are merely junctures of transition to the transitory and from the transitory to other forms.

In the ancient mystery sites, the neophytes were put into temple sleep by the master (hierophant), which led to the brink of physical death, only to be awakened again as "reborn" beings. Today, the neophyte is supposed to experience this death in the symbol of the coffin laying. Here, the coffin is a symbol of the womb from which something new emerges.

In all ancient mysteries, the mother is an earthly woman, the father the world-creating divine principle, who leaves the mother forever after the act of procreation. By earthly standards, the reborn would then be regarded as born of a virgin, the initiate into the mysteries thus a "son of the virgin" or a "widow". Since the members of the ancient mystery societies were brothers to one another, just like the brothers of a lodge, they gave themselves the name "sons of the virgin" or, more commonly, "sons of the widow".

The symbolic GRIP

can be traced back solely to the fact that the hand of the master lifts the symbolically dead person up to the light for new life in the spirit.

All lodges have their DEGREES:

the most basic ones, as used in St John's lodges, are: apprentice, journeyman and master. In addition, Scottish lodges and lodges based on this system have 33 high degrees, which merely represent stages of initiation or consecration.

Finally, the names of the degrees of the AASR (Ancient and Accepted Scottish Rite) high degree system may be listed:

1. Apprentice
e
2. Journeyman
an
3. Master craftsman
4. Secret master
5. Perfect Master
6. Secretary
7. Juror and Judge

8. Supervisor of buildings
9. Elected member of the Nine
10. Enlightened Chosen One of the Fifteen
11. Sublime Chosen One
12. Grand Master Architect
13. Royal Vault
14. Grand Knight of Scotland
15. Knight of the East
16. Grand Duke of Jerusalem
17. Knight of the East and West
18. Sovereign Prince of Jerusalem
19. Grand High Priest
20. Venerable Grand Master
21. Prussian Knight
22. Prince of Lebanon
23. Lord of the Tabernacle
24. Prince of the Tabernacle
25. Knight of the Brazen Serpent
26. Prince of Grace
27. Sovereign Grand Commander of the Temple
28. Knight of the Sun
29. St. Andrew's Knight
30. Kadosch Knight
31. Grand Inspector Inquisitor Commander
32. Sublime Prince of the Royal Secret
33. Sovereign General Grand Inspector.

THE ESSENCE OF PAINTING

An attempt to interpret its holistic character.

BY BR. ARMINIUS, ORIENT/BERLIN

Painting has its origins in cosmic light phenomena and, like music, expresses itself in vibrations. However, it is not the human ear that perceives these vibrations, but the eye. From the floods of light that rush through the cosmos, the artist's organising hand picks out the parts it needs for its work of art and combines them into a form.

The elements that make up painting are light, line and colour. They find their counterparts in humans in spirit, soul and body. Light, as the spiritual principle, vibrates in rhythmic impulses as the most ethereal component in the artwork and fills it with the splendour of cosmic primordial being. Line becomes soul expression, and the colour chord gives the whole its formal physicality, the structure in which light and line can resonate. These three elements must be in harmony if they are to form a work of art.

In simple drawings, such as those found in woodcuts, the black-and-white contrast takes on the function of colour harmony, thus emphasising the physicality even more strongly. When we look at the delicate, economical ink drawings of the Chinese or Japanese, we usually find in them a lyricism that is subtle in the extreme. The line asserts itself alongside the idea of light. In contrast, when we look at works of art from the West, they often appear much more material due to their overemphasised colourfulness.

In Gothic painting, colour takes on a strong symbolic value, with the idea of light spiritualising the world of forms, while in the Renaissance it has a stronger intrinsic value. Here, colour allows the physical world to shine in all its splendour, the lines are sharp, almost angular, and the emotional value of the soul recedes in front of the strongly emphasised physicality.

Instead of lines, El Greco uses almost exclusively blurred contours, and the physical world of colour also flows from the original light, as a prismatic light element, so to speak. The entire mysticism of the medieval world shines through in these colour harmonies.

Many abstract paintings of the modern era can also be understood from a prismatic perspective. Picasso breaks the entire spiritual stream of light into its colour elements and at the same time tears apart the closed line law of the old school. In doing so, he moves away from the security of the representational and into the realm of the soul. In general, strong magical impulses are noticeable in modern painting. In Cubism and Futurism, one can almost only speak of sound and tone values that have an effect in vibrations. The dynamic law, which we know in music as a spiritual primal element, becomes a demonic power, the line appears only as a demarcation of the colour tones, the colours vibrate with the sound chord that is subject to the dynamics.

In Matisse's work, the line once again acts as an enchanting garment, enabling it to carry the light and brightness of the spirit within itself; colour is also freed from its earthiness and vibrates in ethereal layers. A connection to East Asian culture emerges.

Like the present day, the painting of the youngest generation does not yet present a closed picture. The most contrasting variations emerge. In them, the visionary colour images that appear here and there offer a glimpse into a land that may be closest to the people of the future, the land of infinite cosmic vastness, where the sun, moon and planets unite in their spiritual colour vibrations to form a harmony of the spheres: the land of spiritual centre, in which the whole world, in its colourful diversity, can be led back to unity.

MAGIC - MYSTICISM - ESOTERICS

AN OVERVIEW OF THEIR MOST IMPORTANT DISCIPLINES

BY KARL SPIESBERGER = FRA. · ERATUS

Only a few have any idea how much knowledge and practical skill is necessary to rightly call oneself an esotericist, magician, or mystic.

It is difficult, indeed almost impossible, to achieve this universality by studying the available literature. Apart from the source works, most of which are only available second-hand, there is little that can claim to be a systematic guide. Most of them are recipe books, compiled with varying degrees of skill, which are limited to a few exercises and experiments. However, the big picture is missing. At best, these types of textbooks lead to one or another occult subfield, but they never enable the seeker to become a universally trained esoteric scientist.

The doctrine of reincarnation,

the reincarnation of the human ego through countless births for the purpose of its higher development, is considered the foundation of the esoteric world view. Closely linked to this is the

control of thoughts

is at the centre of his exercises. Concentration: attention to thoughts, thought discipline and pictorial imagination must be practised constantly.

To increase personal charisma

Various odmagnetic practices serve to protect against harmful subtle influences. Above all: automagnetism (also in connection with the sun and moon prana exercises and certain rune practices), absorption of the earth's magnetic currents, detoxification of the aura and the odic mantle.

Appropriate exercises strengthen the odic radiation of the eyes.

Thus trained, the aspiring magus can now devote himself to metaphysical research. The field is more comprehensive than some people think. Examples include:

Healing magnetism - suggestion, hypnosis, somnambulism - telepathy - pendulum practice - experimenting with thought forms -

Research into the beyond: mediumship – mirror magic – invocation and incantation rites – division magic.

Cult practices: sacramental acts, such as consecrations, etc.

The more difficult the practices become, the more the commercially available literature leaves the seeker behind. This is where secret knowledge comes in, as brought to us, for example, by the "MAGICAL LETTERS" – insofar as it is permissible to write about them.

THE MYSTICAL PATH

Strives for oneness with the divine within us. It has many stages, most of which are kept strictly secret. At the beginning is

the knowledge of the unconscious,

as taught by modern depth psychology, especially the Jungian school. The first gateway to the depths of our soul is the dream.

Dream research

is essential. Dream observation. Dream symbolism. Dream interpretation should be cultivated.

Meditation and contemplation

help to further illuminate the darkness of the unconscious.

Psychodynamics,

as cultivated in particular by new thinkers and new spiritualists, seeks to master the subconscious with the help of the power of thought and to connect with the superconscious, the "higher self". Self-command and meditation awaken the "power within us", the "inner helper" who from now on helps to shape our character and destiny. The numerous New Thought writings provide many practical tips.

The "path to the inner self,"

as described by Paul Brunton, and

"mystical concentration,"

referred to by the mystic Weinfurter, prepare the neophyte for "rebirth in the spirit". Added to this is now the most important thing: the secret Rosicrucian path, as still embodied today in the symbolism of Freemasonry, the ancient practice of

letter thinking.

Kerning, Kolb, Sebottendorf, Weinfurter and Strauss are the few to whom the neophyte of the mystical path can entrust himself with a clear conscience. The study of their works is indispensable. Here speak true mystics!

The ultimate goal of the path

is the mystical marriage, the *unio mystica*, the state of *samadhi*, the merging into universal consciousness, the "becoming one with the Overself". ---

Sublime goals beckon the magician, and even more so the mystic. They have much, infinitely much to study in addition to what has been mentioned. The secrets of the Kabbalah, the Tarot, Gnostic wisdom, and knowledge of the tattwas must be revealed to them. They must be masters in interpreting symbols. The magus must also be skilled in glyph construction, in the manufacture of pentacles, amulets and talismans. Myths, cults and cosmogonies of all cultures must not be foreign to either of them. They never finish learning; even the master remains a student of a higher being.

All the disciplines mentioned, which represent a high level of our esoteric knowledge and humanity, become a danger to the ignorant, the untrained, who have not undergone the corresponding inner development. They can lead to tension and complexes if only the pure egoistic urge for rapid upward development and lust for power are decisive. It is therefore advisable to undertake such practices only under the supervision of truly predestined teachers of these disciplines.

Through its training and numerous study booklets, the "FRATERNITAS SATURNI" lodge offers all seekers the opportunity to follow the path of serious study, the mystical and magical path.

personality training to develop otherwise latent powers in people.

NOTE:

This study booklet comes with issue no. 21 of the publication "EINWEIHUNG" (Initiation) by Fra Eratus = Karl Spiesberger as a supplement. The preferential price of DM 1.50 must be included with the fee payment.

The Lodge Secretariat repeatedly emphasises the importance of purchasing a

LODGE RING

about which details have already been announced. The steady growth in the number of lodge members throughout Germany makes wearing the ring a requirement as a sign of recognition to other brothers, quite apart from the noticeable magical protection that the lodge ring offers. In addition, it conveys the magical repercussion to a high degree during lodge evenings when the brother meditatively attunes himself to the lodge.

The tables of contents of the last two volumes have been included with the December study booklet. It is strongly recommended that the study booklets be bound by volume for better preservation.

As this publication is being produced as a private print run in very small numbers, it is likely that it will soon become one of the bibliophile treasures of occult literature, as rare as the magazine *Saturn - Gnosis*, the *Magical Letters* and the *Lodge School Lectures*, all of which are almost impossible to obtain.

URGENT REQUEST!

Every member of the Lodge is advised that the new magazine "Mensch und Kosmos" (Man and Cosmos) will be of great spiritual benefit and advantage to them, for it contains not only essays penned by the Master, but also contributions from numerous brothers of the Lodge. The circle of scientific contributors is growing steadily and, even though only a few issues have been published so far, this new publication is already considered the leading occult and esoteric journal in Germany.

Although Mensch und Kosmos is by no means to be regarded as a lodge magazine and has nothing to do with our lodge per se, it is nevertheless advisable to subscribe to it. The issues can be obtained from the secretariat without any subscription obligation.

The "BLÄTTER FÜR ANGEWANDTE OKKULTE LEBENSKUNST" (Pages for Applied Occult Life Skills) are published

Given by GREGOR A. GREGORIUS, Master of the Lodge "FRATERNITAS-SATURNI".

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THE DOCTRINE OF REINCARNATION

BY GREGOR A. GREGORIUS

One of the most important laws on which the secret teachings are based is the law of reincarnation or rebirth. The time will come when this law will be found in every textbook of psycho-biology; a time when it will also have been affirmed and researched by exact science.

Today, however, we are unfamiliar with its basic principles. We do not know its regularity, nor its inner structure. We only know that it is a law of nature that overlaps biology and belongs to the laws of periods.

Nature often works according to the law of periodicity, a counterbalance in the equalisation of tension. Inhaling and exhaling – spring and summer – morning and evening – birth and death – blossoming and withering – are examples of such opposing balances for the purpose of maturity, a third state.

This eternal "die and become" – this basic rhythm – is of course not limited to our recognisable existence, but logical conclusion indicates that this rhythmic law must extend far beyond today's human thinking and today's conceptual world.

We can therefore assume that our life, our self-awareness, our spirit or ego is centuries, even millennia old and is also subject to the great law of periodic development, as we can often observe in nature. It is therefore entirely conceivable that our current epoch of life represents only a tiny particle in the enormous process of evolution, only a link in a chain, a dynamic node in the latticework of an overall structure, in the course of which the core, the actual ego, is constantly seeking new forms in order to mature and attain perfect harmony.

Reincarnation means rebirth in ever new human forms for the purpose of the highest perfection of the human spirit. It is the eternal

path to God, the return to the Father, the path to salvation from the bondage of matter.

Thus, in an ethical sense, the goal is wonderful and promises perfect bliss, already in the setting of the goal, already in understanding. Thus, man resembles a world wanderer who is always seeking new forms in order to mature himself through new blossoming; but whose individual destiny is to be harnessed to the development of the earth, the evolution of the earth spirit.

This is the highest goal: service to humanity, service to the spirit of the earth, service to God.

We know that we are filled with the magical influx of the Earth, our great Mother, just as every other thing, every creature on this planet, whether stone, plant or animal. But the inner awareness of this fulfilment, the certain knowledge of our close connection with the forces of the Earth, gives our soul this wonderful, harmonious vibration, which makes our short earthly life so easy and also gives us the strength to bear the unspeakable suffering that everyday life brings.

Esoteric training teaches that the entire development of our existence moves in spiral lines, striving towards the centre of being. This centre is GOD, the Absolute, the absolute totality, Brahman, the inexpressible.

Let us imagine this process of maturation depicted visually:

In the conic section, the individual lives lie superimposed on one another like the sections of the cone, connected to one another in a spiral influx, through which the ego circles ever higher and further towards the apex of the cone.

Once this is reached after many turns, the cone is turned upside down. One period is ended and a new cone rhythm begins on its new plane of existence, on another planet, on another star or here on Earth in a new earthly life.

This image is very apt. Countless lines run through the cone from bottom to top, connecting the individual points on different intersecting surfaces. These nodes are the triggers of the great events in life

events in life that we describe as fateful, but which are often causally related to events in the previous existence.

When the neophyte creates such a diagram in his mind and contemplates it in relation to the law of incarnation, he suddenly becomes aware of the connection between causal things in his existence, even if he cannot yet unravel them. But a premonition arises within them that gives them an inner certainty of the great connection between their self and the cosmos; for it is clear that the aforementioned nodes are, astrologically speaking, certain constellations of the large planets. This hints at a knowledge that only a few people have any inkling of. It points to new avenues of research.

Of course, the rhythm of reincarnation is not limited to our Earth, but permeates the entire cosmos. The image of the cone can also be applied to the great periods that underlie the passing and becoming of planets and worlds.

One thing should be said here: the actual rhythm of movement underlying the law of reincarnation is determined by another law, which we call a brother law. It is the karmic law of cause and effect.

The karmic connections, the course of karma, determine the sequence of individual incarnations and the duration of inner connections. This law will be discussed later.

But the law of karma is also based on the idea of redemption, and again, a feeling of bliss is awakened in human beings when they recognise not only the inner connections, but also a very specific goal: liberation from accumulated karma.
Guilt and atonement balance each other out!

The power to do this is given to us by another spiritual vibration, which we call love.

How wonderful it is when the vernacular says:

Love transcends death!

The Apostle Paul says in his Epistle to the Philippians:

If I spoke with the tongues of men and of angels, but did not have love,
I would be like a resounding gong or a clanging cymbal.

Herein lies the wonderful, reconciling and glorious aspect of the idea of rebirth:

The fateful bond between individuals beyond death, lasting for centuries until the task set for themselves or their partner is fulfilled. Certainly, these are minor tasks in the grand scheme of things, but the meaning of many events is clarified in this way.

Of course, it is not only bonds of love that entwine new individual lives and connect people with one another, but often also bonds of guilt and hatred.

But it is precisely here or then that the task of personal transformation, of personal evolution, begins for human beings. Transforming hatred into love, atoning for guilt, fulfilling a great spiritual task can extend over several lives. The effect of a cause can very well reach into the third and fourth links.

We can therefore assume that we are connected by karma, more than we realise, to every person with whom we come into close contact in life, who enters more deeply into our existence. That is why we should cherish the soul of a person with whom we feel karmically connected. How often do we feel inexplicable hatred or aversion towards someone we meet? Feelings of antipathy and sympathy, of love at first sight, often have their visible roots here.

Every human being is a star that, despite its own vibration, is connected to other stars (people) through the laws of harmony of the universe.

According to the laws of reincarnation, the ego will settle where it can most appropriately approach its further perfection without

to skip even one stage of its development, because nature does not allow leaps.

For the same reasons, however, the chosen form can soon be abandoned again. Only in this sense does man have it in his power, so to speak, to influence his destiny by harmoniously accelerating his process of maturation through work on himself. The state of maturity achieved in terms of spiritual harmony is decisive.

The more highly developed the individual ego is, the further apart its incarnations are in time. An ego filled with lower vibrations is drawn back to earth more strongly and must bind itself to matter more quickly and more frequently.

If the demonic reagent of the incarnating ego is very strong, it can happen that the chosen form cannot tolerate the enormous demonic force and is disrupted during its formation. Therefore, physical deformities from birth are often to be regarded as karmic effects.

In the time between individual incarnations, we must imagine the ego in a vibration that we describe as transcendental. This is a state that belongs to another dimension, which we cannot comprehend or perceive with our unawakened senses.

This vibrational state has a completely different structure, corresponding to the sevenfold body of the Earth. The egos are therefore located in different dimensions in the Earth's aura around us, beside us and not above us.

The ego vibrates either in the mental or astral state.

Christianity speaks of heaven and hell, meaning the same thing.

This intermediate state serves the ego in a natural crystallisation towards centralisation, in which it attempts to orient itself and mature within itself on the basis of the experiences it has had in life so far. It stabilises itself, as it were, and concentrates its qualities, its aptitudes, its character traits, its inclinations, in order to be ready again after a certain time for a new birth in a reincarnation.

These states of vibration after physical death permeate each other due to their complex different atomistic or ethereal structures. We must think of them as being in perpetual motion, in the eternal rhythm of creation.

It is possible to remember this intermediate state and previous earthly lives. There is thousands of evidence for this.

Thus, through the knowledge of reincarnation, the spiritual human being stands as a being in the midst of the powerful rhythm of life that floods the world.

The word of eternal being is not only a comfort, but a source of strength for new spiritual creation. Every hour of a day that is filled with creative joy in the spiritual sense, every conscious development of the self, every suffering, every profound joy, is a stone in the foundation of the next life. So one does not live in vain, but for oneself.

If, through magical disciplines or meditative contemplation, one succeeds in regaining contact with the primordial grounds of being, and the soul remembers past lives, then one will be astonished to realise that one's existence was and is an eternal whole.

The person who comes to this realisation rises above the inhibiting tendency of intellectual reason to a higher, spiritual humanity, which we call esoteric.

Let the student reflect on Calderon's beautiful words: "Life is a dream".

And is not the existence of the caterpillar a good and apt comparison? Following its instincts, it spins itself into a cocoon without knowing that after its caterpillar existence it will be transformed into a butterfly, which will be reborn in a completely different set of living conditions in a certainly higher sphere. With this process, nature provides not only a parable, but a living example.

Thus, the knowledge of rebirth takes away the terror of physical death for human beings. It is only a transition to a new and ethereal form

of existence. There is no eternal damnation, no standstill, but only further development, maturity. The hour of redemption comes for every human being, no matter how deeply they have fallen.

The doctrine of reincarnation is deeply rooted in the oldest religions and in the primordial beliefs of humanity. Below, I list a garland of names of enlightened and spiritually leading people from various professions. In their works and biographies, they repeatedly and clearly represent the idea of rebirth in poetic or narrative form. Could all these recognised and revered men have been mistaken or confused? The reader may decide and examine for themselves.

First, I list the mystics and philosophers:

Paracelsus, the initiated adept and Rosicrucian, Giordano Bruno, Jacob Böhme, Swedenborg, Fechner, Schopenhauer, Lessing, Herder, Hegel, Leibniz, Fichte, Schelling, Richard Wagner, Nietzsche, Frederick the Great, the king and philosopher.

More recent poets and writers: Emerson, Whitman, Trine, Marden, Mulford, Longfellow, Shakespeare, Tennyson, Scott, Young, Hamilton, Payne, Russell, Victor Hugo, Balzac, Gautier, Flaubert, Voltaire, Rilke, Stefan George, Arno Holz, and others.

Nietzsche said: "The doctrine of rebirth is a turning point in the history of mankind!"

Voltaire said: "It is no more surprising to be born twice than to be born once."

Flaubert said: "I have memories that go back to the pharaohs."

Others worth mentioning include: Ibsen, Strindberg, Gjellerup, Anker Larsson, Tolstoy, Dostoyevsky, Schiller, Grillparzer, Elisabeth Heyking, Rückert, Zschokke, Christian Morgenstern, the painter Fidus, Jean Paul, Novalis, Platen, and above all the old master Goethe. These are all names that mean something to educated people, names that are valued and known.

Goethe said:

To Frau von Stein:

"Tell me, what does fate have in store for us?

Ah, in times long past, you were once my sister or my wife!"

In a letter to Wieland: "I can explain the power that this woman exerts over me

me, other than through the transmigration of souls!"

To his friend Falk:

"I am certain, as you see me here, that I have been here before here before, and I hope to return a thousand times more!"

Grillparzer said:

"I come from other times to go on to other times!"

Richard Wagner said:

"Only the assumption of a transmigration of souls could tell me the comforting point at which everything converges at the same height of redemption."

Rückert said in his poem about the eternal wanderer: "And again, after five hundred years, I will travel the same path!"

These examples may suffice; the reader can find many others in the works of these poets and thinkers. The literature that deals directly with the idea of rebirth is too extensive to be cited here.

The legend of the eternal Jew also corresponds to the doctrine of rebirth. However, at the Council of Constantinople in 555 AD, our Christian Church deliberately eradicated the idea of rebirth from the Christian faith by majority vote. Later, Luther, who did not understand these teachings, added to the confusion with his mistranslations. Nevertheless, a number of Church Fathers also advocated reincarnation: Jerome, Tertullian, Ruffinus, Gregory of Nyssa, Philo, Justin, Clement of Alexandria, Nemesius, Synesius, Hilarius, and others.

We do not need to search long for the doctrine of rebirth in the religions of the peoples, for it is clearly evident. We find the doctrine of reincarnation not only pronounced in Buddhism, Hinduism and Brahmanism, but also in Zoroastrianism, among the Chaldeans, in Greece and Egypt, among the Pythagoreans, in the writings of Islam, in Sophism, in Kabbalah and also in the ancient wisdom of the Germanic peoples and the Druids, a priestly caste of the Celts.

This doctrine was taught in all the mystery schools of antiquity. It can be found in many cults and traditions of all peoples of the earth.

In America, Africa, Asia and Australia, the primitive peoples who still exist there believe in rebirth even today. Only among civilised peoples has this idea, this teaching, been suppressed, falsified and eliminated in the interests of the ruling church's position of power.

That is why the modern teachings of theosophy, anthroposophy and esotericism are frowned upon and rejected by the churches, because it is not considered good for the people to become too knowledgeable and to go their own way in their understanding.

Richard Wagner says in "Götterdämmerung" with the words of Brünhilde:

"I am leaving Wunschheim, fleeing Wahnheim forever. I am closing the open gates of eternal becoming behind me. - To the holy land of choice, free from desire and change, the goal of world migration, redeemed from rebirth, the knowledgeable now move in!"

These wonderful words contain profound knowledge and truth for the esoterically seeking person to ponder.

And now, from the poetry collection "Ewigkeitssucher" (Seeker of Eternity) by the Lower Saxon poet Johannes Schräpel, a few verses from the poem "Festsommer" (Festive Summer):

I love you as I always loved you,
even before the first of my human births.

You are the sweet sound that God placed
closest to the sound of my soul

You harbour the soul being to whom, high above,
deep in the folds of the starry mantle,
lent by the God of ethereal eternity, my soul
inclines itself in longing!

Through colourful valleys of many human
summers I have wandered alone,
always restlessly searching for the sweet sound that I
lost through earthly birth.

You too walked your own paths,
What tormented me, you also suffered, How we
reached out our hands again from above, when we
longed for each other down below –

Now at last we may dwell together, even here on
earth for a brief summer.
Fate wills it so and takes
the burden of karma from our shoulders. etc.

Thus, the law of reincarnation embodies a high ethic, so many values of beauty, love and harmony, that one is repeatedly filled with inner joy through belief in this teaching.

People who are brought up according to these principles or who live according to them are immune to the great demonic impulses that repeatedly flood humanity. In them, the great goal of human evolution, a brotherhood of true humanity in the sense of global citizenship, shines forth again and again.

The esotericist will always strive to bring people together who respect each other and do not fight each other, who work together in spiritual harmony to create values that benefit not only one people but all of humanity. If such ethics are taken as the basis

for international understanding, then it is worthwhile to be human.

That is why it is important to work on oneself! Work in a spirit of brotherhood!

And this spiritual commonality must never be forgotten, never neglected; for it forms the basis for human evolution in the sense of the great divine architect of all worlds!

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THE LAW OF KARMA

BY GREGOR A. GREGORIUS

This law of "cause and effect" forms, together with the law of reincarnation, the basis of Indian philosophy for the belief in the survival of the human being after death. It is anchored in all Eastern religions, especially in Brahmanism and Hinduism.

Through theosophy and later through anthroposophy, this world view came to Europe and was propagated. Theosophy was founded by H.P. Blavatsky and anthroposophy by Rudolf Steiner.

There are over 600 million followers of these Eastern religions. These two laws cannot yet be proven scientifically, as we currently lack the absolute knowledge and exact basis required for this. However, there must also be fundamental laws here that are closely related to the laws of biology and the periodic law, i.e. they are based on a lawful, regular repetition.

If the law of reincarnation deals with the connected successive lives of human beings, which stretch like a chain through centuries or millennia, then the law of karma, the law of CAUSE AND EFFECT, provides, so to speak, the spiritual impetus for this lawfulness, the motives for the return of human beings.

We must imagine that the human spirit, or the human soul – the ego of the human being – develops towards ever greater perfection in its process of maturation in the course of its reincarnations through the various planes of existence.

The researcher Carl du Prel says the following: "The human organism is only the manifestation of the spirit as a transcendent subject; everything physical and material is only a temporary manifestation of the human spirit."

According to Indian teachings, the human ego is composed not only of the physical body, but of a sevenfold body corresponding to the seven planes of existence. It is therefore logical that the ongoing higher development of the human being, especially in terms of spirituality, takes place under the influence of the respective planes of existence.

Let us therefore consider that a human ego is formed on one of the first planes mentioned – Time and space play no role in these considerations at the beginning; they are relative – generated by a divine spark, which must now manifest itself again in a descending line, as it were, in its course through the planes of existence, in order to rush through and live through all these planes according to the periodic law of return, in order to attain a certain state of maturity.

The lowest point, that is, in a sense, the deepest and most material manifestation, lies in the appearance of human beings on this planet Earth, that is, on the "Shula-sharira plane," as the Indians say. That is why the Earth is also called the "star of suffering."

Now development is moving upwards again towards the highest perfection and refinement of the ego. One could even speak of a state of centralisation of the ego, which over the course of millennia is transforming into decentralisation. The Indians refer to this process as the course of the divine monad, which must pass through all forms of life down to the deepest matter in order to return to its place of origin – that is, to God.

This monad, or what others refer to as the divine spiritual essence, is hidden in everything, including stones, plants and animals. The mystic therefore says: "God is in all things."

When I speak of God here, I emphasise once again that I mean only the CONCEPT OF GOD and not the personal God according to church doctrine. The Indian therefore always speaks of ATMAN = deity, or of BRAHMAN = deity.

If a person, in this spiritual evolutionary process, which strives towards the ultimate goal of spiritual maturity and is subject in all its effects to the law of harmony

, adapts in a disharmonious way, consciously or unconsciously behaves contrary to or inhibits this lawful process in his development, he burdens himself with guilt.

According to the law of polarity and polaric compensation, guilt requires atonement, and this lies in the fact that the human ego must first eliminate and remove the accumulated karma in order to steer its further development back into regular and orderly channels.

Let us clarify this with an example: if a person leads a life in this existence with a strongly emphasised sensual desire, contrary to the laws of harmony, if they commit excesses or debauchery of any kind, they not only damage their organic body and their nervous system, but they also strengthen their astral body, the astral vibration within themselves.

Let us assume that a person hates his fellow man and kills him, thereby incurring a new debt that requires atonement, for it is clear that this religious teaching, based on a high moral ethic, demands respect for all human life.

The karma that a person can accumulate in a single lifetime through a wrong attitude to life can often be so great that they need several successive lifetimes to work it off and free themselves from this burden.

On the other hand, we can well imagine that if a person tries to live and develop on an ethical and moral basis in this life – and here I do not mean the usual ethical and moral concepts of human beings, which are diverse and contradictory, but rather adaptation to the laws of harmony of the cosmos, which confront us in nature, in the microcosm as well as in the macrocosm, they will greatly strengthen the mental vibration of their body and logically create a foundation, a harmonious basis for their next life. In this way, they can only accelerate their general development.

Here, one also has a specific reference to the applied way of life taught in various Eastern religious teachings

and which, in its extreme forms, even leads to fakirism.

Fakirs are people who believe that by forcibly suppressing the lower vibrations of the body, they can attain higher states of consciousness of their mind and soul in this one life.

All mystics in the Middle Ages, who consciously isolated themselves from humanity as hermits or monks, pursued a similar goal.

Human beings will therefore often consciously intensify their karma, which weighs all the more heavily when they have reached a certain level of spiritual maturity and should therefore know what they are doing.

For example, I have often been asked whether a soldier who kills in war on the orders of his superiors burdens himself with karma. According to Indian philosophy, the answer is YES, because by bowing to military coercion and allowing himself to be led to kill, he demonstrates his lack of spiritual maturity, and he must atone for this shortcoming.

It is clear, of course, that this guilt cannot weigh as heavily as that of, say, a concentration camp guard who deliberately kills countless people out of a desire for cruelty. Very often, it is the motive, i.e. the reason behind the act, that is decisive. I am reminded here of the wonderful novel by the poet Dostoyevsky: "Raskolnikov" or "Crime and Punishment".

It is clear, of course, that people are also burdened by hereditary predispositions. I was asked: "Are those people guilty in the sense of karmic burden who, due to the laws of hereditary biology, have a predisposition to astral behaviour? -- Answer: YES, because their hereditary burden proves that they already behaved disharmoniously in their previous life and that their current life is already a process of atonement. They therefore have every reason to strive for ethical liberation from their burden.

All common human character traits such as avarice, greed, lust for power, envy, etc. therefore represent karmic burdens to some extent and

can lead to new karmic burdens if they are not recognised and eliminated.

This is where the high ethical and educational value of Eastern religions lies. They give the discerning person an awareness of true and noble humanity and the high moral task of consciously working on their own perfection.

It would go too far to discuss all the variations to which the idea of karma can lead us. There is even talk of a national karma to which entire peoples are subject. A people can create karma for itself, which directly burdens it and causes it to disappear from the ranks of highly civilised nations for centuries or even millennia.

I recall the blood guilt of the Incas and Aztecs, who sank from a high level of civilisation into nothingness. Furthermore, I recall the blood guilt of the Spanish people in the Middle Ages, from which they still suffer today.

Our German people, too, are already enormously burdened in this sense by their religious wars, just as the German people in general, as I have often emphasised, must be regarded as heavily burdened in an esoteric sense.

The absolutely indifferent person, apart from his own law of evolution, is in a certain sense naturally also subject to the karma of his people, i.e. once he has recognised this, he must try to consciously cooperate in the evolution of his people.

Thus we again have a high ethical goal that can even be evaluated practically in a socialist sense.

This law also opens up interesting perspectives on the karmic connection between people over thousands of years. Indian philosophy teaches that a person who has wronged their fellow human beings will very often have to atone for this guilt in the next life with the same person.

One speaks, therefore, of a karmic bond between people, whose fates may be linked for a long time to come.

. This sense of belonging explains the feelings of sympathy and antipathy that people have for one another. Love, too, which is often a spontaneous affection, can be explained in this way.

People who strive for an ethic that embodies values such as beauty, love, harmony and justice are on the path to spiritual evolution. Above all, we must educate our young people in these principles so that later, when they are adults, they will not allow themselves to be abused by the great demonic powers and trained to become murderers of their fellow human beings.

Above all, however, I would like to emphasise today that the high goal of human brotherhood, of human evolution, shines through again and again.

We want to strive once again to educate true humanity. We want people who respect each other and do not fight each other, who help each other and do not harm each other through intrigue. Who work together and create values, but not values of destruction, rather values that benefit all of humanity, regardless of race or nationality.

If we take such ethics as the basis for the fraternisation of peoples, it is once again worth living and professing true humanity and rightly calling ourselves citizens of the world, esotericists.

From these explanations, readers should now seek their own ways to explore this wonderful teaching more deeply through reflection or meditation. This will open new doors to their understanding.

We will leave it to ongoing scientific research to discover and confirm the higher laws of nature that underlie this teaching.

For the mystical person, inner faith is sufficient for the time being; that is what matters. All other thinking is futile and only then does rational scientific thinking differ from mystical knowledge.

Esoteric astrology has attempted to fathom some of the laws of karma in the human horoscope. This has been partially successful. The following explanations give readers familiar with astrology the opportunity to explore their own karma in their birth horoscope.

Astrology and karma.

The basis for the study of the occult sciences is esoteric astrology. Again, this profound knowledge of the laws of nature cannot be fathomed without basing it on the teachings of reincarnation and the law of karma.

Starting from exact science, we must leave the laws of biology behind in order to find and recognise the law of spiritual becoming as a parallel phenomenon.

Just as the scientific theorem states: "Everything living arises from the living" and thus became the basic law of biological research and the theory of heredity, so the parallel law of spiritual science is: "Everything spiritual arises from the spiritual".

Natural laws that apply to external natural phenomena and are a basic condition for the structure of form must logically also apply to spiritual structure, so that we can say: Spiritual laws are only an intensification of the known physical processes of nature. Natural science is thus only elementary spiritual science.

We must be clear that the biological development of life forms does not provide us with an explanation of the origin of the spiritual principle in human beings.

But it is equally clear that the law of reincarnation must also be a legal necessity from a scientific point of view in order to explain the purpose of existence in a spiritual sense and to establish such a purpose as a basis.

Anthropology, the study of human origins, is superseded by anthroposophy, the study of spiritual origins. When we combine the two into harmonious working disciplines and research hypotheses, we penetrate deeper into the darkness of human history. Only with the help of both is it possible to recognise and comprehend, on an intuitive basis, the great periods of the birth and development of humanity.

Just as in inorganic nature the physical elements and forces do not disappear, but only change their combination and form, the same principle also applies to organic and energetic forces, as well as to organic-spiritual forces.

In any case, there is a permanent spiritual connection with the development of organic matter, which expresses its spiritual reflections and existential reflexes in various variations.

Human beings can therefore be regarded as formal entities that are just as subject to the process of becoming as every physical thing around them, only on the basis of a much more complicated rhythm, which in turn is anchored in the cosmos with its fundamental laws.

The spiritual origin of every human being is a reflection of cosmic rhythms, anchored in universal space force fields between the corresponding nodes of a specific space-time grid, and can only be recognised by researchers who have intuitively recognised and mastered the fundamental mathematical laws of the universe.

The causal effects of events must be researched, recognised, statistically evaluated, mathematically calculated and computed on the basis of celestial constellations, which are cause and effect under certain conditions of the vibrations of the individuality in question in this given field of tension and force.

This structure of facts is connected over thousands of years and thus in a chain-like sequence of a series of incarnations, which in turn obey rhythmic cosmic laws.

The higher the individual is organised in a spiritual sense, rising above the average level of the group soul, the more strongly the pulsation of the cosmic rhythm is reflected in him.

Thus, the law of karma, the law of cause and effect, is in itself only a logical consequence of the laws of reincarnation and thus actually the basic law for thinking human beings who become aware of their sense of responsibility towards themselves and towards humanity, and to whom their life then appears worth living in a spiritual sense.

Just as actions in outer life are determined by causes, so too in spiritual life are effects merely a consequence of causes. No cause without effect!

Accordingly, our existence is merely a consequence of the cause of our previous life, even if there is a time span between them. This also provides the absolute justification that human beings are indeed the spiritual masters of their own destiny, for from the day of spiritual enlightenment onwards, they are able to assess and recognise their lives in the rhythm of appearances. It is therefore entirely within their power to control and change the consequences of their lives almost daily through observation and recognition of the causes, i.e. if they can muster the necessary insight and willpower in spiritual and physical terms.

Human beings can learn from their mistakes and heal their weaknesses. In this way, thinking and consciously living human beings create their own destiny every day.

Not out of nothing, but by building on the results of yesterday.

Thus, he is the architect of his own spiritual world, his own maturity, not only hourly, daily, annually, but logically also in his entire existence. He is the creator of his intertwined incarnations, whose duration, sequence and nature he influences from within himself and thus primarily determines.

Thus, his actual being is only a resulting sum of the series of numbers of his spiritual structure.

Just as sleep eliminates conscious action, yet after awakening the human being can pick up where he left off the previous day, so after his physical death he must use the basis of cessation for his reincarnation.

Through their actions, human beings create their own environment and living conditions by influencing, transforming or reshaping them.

They live in their own world of rays, nourished by the vortex forces of their limited space-force field, which they themselves generate in the alternating balance of polar tensions.

In this way, they weave their own soul and form their very own self beyond the physical laws known to us.

Just as normal memory connects today's logical actions with yesterday's, the unconscious intuition weaves a connection to previous emotional experiences, without any limitations of space or time. Subconscious thinking and feeling is the intuitive faculty that lies dormant in every human being, but is nevertheless present and can be liberated and developed according to certain occult teachings and instructions.

In essence, this even explains the character formation of human beings as individuals. Through their actions, human beings create their own form, their disposition, their charisma, in other words, their own distinct self – their character.

If the primary causes of their overall constitution are based on the senses, on their desires, passions and instincts, then naturally this will not only shape their outer form, but also the sound of the rhythms that dwell within them. Human beings create their own cosmic sound figure.

A life that is, as it were, vegetative, with a negative or indifferent, purely materialistic outlook on life, creates a link in the chain of overall existence that is difficult to compensate for in its long-lasting consequences.

Thus, the disembodied human being takes the sum of his experiences with him into the intermediate realm as spiritual building material for his new life, as the starting point for his new development, as the centre of unfolding for his contracted spiritual life functions in a new spiral development.

The results that have become characteristics of his being are the fruits from which he feeds in a new existence. Thus, primitive man has basically developed into spiritual man, and this development is constantly taking place in all peoples and races of the earth.

Maturity is everything and the ultimate goal!

The path to the top may be winding, but it does lead upwards! Thus, human actions are free, but the results of those actions are evaluated according to law in their structure, conform to the law of karma and thus form the nodes of karmic dynamics, both in the life of the individual and of an entire people.

The effect of this rhythm lies in the lawfulness of the combination of forces, for systematic, consequential events presuppose the organisation of forces.

The human spirit, the human soul, is therefore an organised form of energy, a centralisation of tension energies, obeying polar laws, bound to the matter of form, depending on the respective material state, be it grossly physical or subtly ethereal.

Thus, the centre of gravity of individual life lies in the power centre of the human being as a mirror reflection of a cosmic PRIMORDIAL IDEA, which must be universally anchored.

It is therefore entirely logical to think that the human spirit or soul, this conglomerate of tension and etheric forces, must have accompanied the biological

biological ascent of matter, the formation of forms, as a parallel phenomenon, that the bond between matter and force must always have existed.

It is clear that this bond is naturally subject to and dependent on the laws of periodicity, polar tensions, the laws of similarity, and the biological laws of heredity, to a certain extent.

Karmic connection is, of course, a consequence of these laws and is subject to the same fundamental principles. One could speak of a purposeful law that binds every individual and causes them, consciously or unconsciously, to cooperate organically and spiritually in the evolution of the Earth.

The saying of CHRIST: "Be perfect, as your Father in heaven is perfect" can be understood esoterically from these considerations.

The basis of faith that a follower of the theory of incarnation creates for himself out of his own conviction contains such a wealth of bliss that only then does life seem worth living to him.

Knowledge of the actual age of a person's soul or spirit, and the resulting ability to assess and judge the events of life and fellow human beings, also gives, on the one hand, a high degree of self-confidence and, on the other hand, an inner spiritual vibration of tolerance. At the same time, it is the basis for an inner law of harmony that then forms naturally within a person, fills them and, as it were, leaves a special mark on their personality. One could speak of a gradual self-graduation of the spirit, of a self-ennoblement of the soul.

The idea of rebirth is as old as humanity itself. It is found in almost all religions of the peoples, even in past eras. It can be found in Chinese wisdom teachings, in Egyptian or

Tibetan Book of the Dead, in Greek philosophy, in Gnosticism, appearing more or less obviously throughout the millennia.

Only in our time has he become particularly deeply immersed in the subject matter. The sources of the ancestral belief in the birth of the human god are particularly deeply buried, and yet, especially in recent decades, there have been a number of spiritual researchers who have repeatedly held up the light of this knowledge.

Swedenborg, Lessing, Kant, Goethe, Grillparzer, Rückert, Schopenhauer, Wagner, Nietzsche, du Prel, Rudolf Steiner and many others, not to mention the outstanding followers in earlier centuries

centuries, such as Pythagoras, Plato, Giordano Bruno, etc., not to mention.

Based on the occult doctrine that "man is a reflection of the cosmos," a large number of connections can be found between astrological science and the law of karma, which can be used as working hypotheses.

The saying of Trismegistos: "What is above is the same as what is below" contains the deepest truth. For the microcosm in its overall structure is in fact only a reflection of the macrocosm and is subject to the same atomistic laws of structure.

According to esoteric teaching, the human being, in the totality of his seven bodies, is conceived as an IDEA in the cosmos before his birth and then thrown as a spiritual reflection onto this planet, where the ideal thought form of this conception slowly materialises in a sevenfold bond to matter, corresponding to the seven different body forms.

At the moment of birth, he appears with his most densely materialised body. The physical body has been cosmically impressed and imprinted, as it were. The nature of this imprint is determined by the degree of the ascending zodiac sign at the moment of birth through the ascendant.

It cannot be emphasised enough that in esoteric teaching, the ascendant is the starting point for all investigative and astrological-scientific observation.

It is the foundation on which further construction can be built. In this view, the planets are only builders, the formers, the Sculptors who further develop the form of human beings shaped by the ascendant according to the laws of harmony of a cosmic world dynamic, allowing human beings as individual spirits – as already mentioned – a wide field of activity.

The often-used astrological maxim, "The stars incline, but they do not compel," is absolutely correct. To a certain extent, human beings are masters of their own destiny, based on their cosmic empathy, their strength of will, their spiritual maturity.

If the ascendant is the crystallisation point of the embodiment of the ego, the anchoring of character and various predispositions, then the position of the Sun in the birth chart forms the actual core of man's cosmic connection with higher worlds, according to the two fundamental laws: "karma and incarnation".

The degree of the position of the radix Sun is the dynamic anchorage of the ego! Example: Sun in Pisces – Ascendant in Scorpio. The ego has long been in the force field of Pisces in its spiritual evolutionary process, and the corresponding vibrations flow to it from there. These are subtle Neptunian vibrations, transformed by the higher octave of Jupiter, the planet ruling the sign.

It is important to recognise and evaluate these influences! The Martian forces of the sign Scorpio must and should be used in personality development for character training as driving forces for everyday life. Of course, only in the higher octave.

Practising esoteric astrology means first and foremost becoming self-aware of the soul and spirit through precise self-analysis of the psychological and spiritual

tensions. For only people who are familiar with the practical effects of "Magia cosmocephica" are able to overcome the astral influences that burden them karmically, once they have recognised them. Only through the training of the higher self can this lofty goal be achieved, which at the same time is a consolation that largely relieves humans of the horror of karmic burdens.

It would be wrong to say that humans can overcome the forces of the planets. They can only neutralise the effects of disharmonious planetary positions or aspects on themselves, reverse them and thus render them harmless. On the other hand, it is entirely possible to consciously utilise harmonious planetary constellations for spiritual development.

However, this advice should never be applied exoterically!

A spiritually minded person instinctively refuses to evaluate his higher knowledge on an exoteric basis. He knows full well that spiritual laws do not exist to fulfil earthly, material desires. It goes without saying that a spiritual person who works on their harmonisation will also find that this harmonious development automatically makes their earthly life or existence more bearable.

The extent to which a person succeeds in freeing themselves from karmic burdens is entirely individual, and certainly in the rarest of cases can be achieved in just one lifetime.

There are many ways and means available to us for recognising karmic connections in an individual horoscope according to the law of incarnation. First of all, we can look at the individual houses, because it is clear that karmic anchoring in the horoscope can be recognised and understood in very different ways.

The 1st house:

The house of personality is a possible starting point; see the teaching on the ascendant, which is the centre of the 1st house.

The 2nd house:

indicates bonds through money and possessions.

The 3rd house:

Family ties.

The 4th house:

indicates hereditary traits caused by the parents, which must of course be taken into account in the overall assessment.

The 5th house:

Stresses caused by romantic relationships.

The 6th house:

is considered the actual house of karma. The main burden can be identified from it.

The 7th house:

Burden caused by marriage.

The 8th house:

Indicates the potential for development on a magical, spiritual basis.

The 9th house:

indicates opportunities for development on an intellectual basis.

The 10th house:

shows the potential for development through one's profession.

The 11th house:

the opportunities for development through one's circle of friends.

The 12th house:

reveals the goal in life, what is achievable, i.e. the limitations.

Careful intuitive consideration of the occupation of the houses according to these aspects by signs or planets allows for extensive combinations and at the same time indicates the possibility of assistance from those cosmic forces

that must be strived for and attained in order to free oneself from karmic burdens.

Of course, the position of the individuality in question in the astrologically helpful trines is also important.

The earthly trine:

indicates a special karmic connection as a junction point.

The fiery trine:

shows the capacity for expansion in the course of life.

The airy trine:

indicates the possibility of spiritual development in life.

The watery trine:

is considered a phase of gathering energy – a respite, so to speak – and provides the opportunity for spiritual deepening.

Of course, the aspects of the individual planets in relation to each other are also of great importance.

The opposition shows:

the cosmic tension of the individual, clearly revealing the two poles of their placement in the cosmic dynamic.

The square shows:

clearly the karmic burden or injury to the ego.

The trine:

is considered an indicator of the helping forces of the cosmos.

The quincunx aspect:

is also considered a karmic burden junction.

The conjunction:

can be interpreted as a burden or a source of help, depending on the type of planets involved.

The lunar nodes

are also important, because their position often indicates the crystallisation of karmic burdens.

The descending lunar node reveals the point where the karmic guilt of the last incarnation is to be found. The ascending lunar node reveals the opposite pole, the most important point at which the spiritual lever is to be applied.

The position of the fixed stars

can be evaluated in exactly the same way as the position of the Moon's nodes. In an esoteric sense, they can be regarded as avengers or helpers. They are either the demons or the angels who stand by human beings.

In this view, the planets themselves are of course only to be considered in the higher octave.

The Sun:

the source of life for both sexes, the origin of the higher self, is particularly significant in its position, because its reflection on the human ego is to be regarded as the most powerful source of spiritual development. It signifies the innermost centralisation of the ego!

The moon:

as the basis of spiritual development, is just as important for the female gender as the position of the Sun, and should be viewed in the same way.

Mars:

is regarded as a driving force, as creative will, as the planet of secondary self-knowledge, as an impulse of enthusiasm, especially in men.

Jupiter:

In its higher octave, it is considered the primary source of self-knowledge, the planet of altruism, kindness, justice and wisdom. It is the basis of knowledge acquired in previous lives.

Mercury:

is the focal point of spiritual self-awareness; it is the planet of intellectual thinking, the powers of the mind and logical thinking.

Venus:

In its higher octave, it acts as a charitable feeling, as a possibility of polarisation into the entire rhythm of beauty in all areas of the senses and the reversal of the same.

Saturn:

The planet of highest maturity, of recognition in highest potency as the crystallisation of goodness generated through suffering, represents the spiritual goal for every life and, as guardian of the threshold, signifies the lowest boundary of DIVINITY! It is always the actual planet of destiny, the great hour indicator in the life of the ego.

Uranus:

is the planet of higher intellectual thinking based on intuition, the ability to think abstractly and with concentration, logic, and ingenious, brilliant impulses; it is influential as the ruler of the coming Age of Aquarius.

Neptune:

the planet of universal love and cosmic empathy, gives us the possibility of ascending into the higher magical sphere through meditative thinking and feeling; in an esoteric sense, it is considered the harbinger of a new P r a l a y a .

Pluto:

can be seen as anchoring burdensome magical forces from previous incarnations.

However, it also offers the possibility of regeneration of the ego.

The characteristics of the planets mentioned above largely correspond to their astrological equivalents, but, as already stated, they also offer essential points in the higher octave that can be considered as opportunities for liberation and as helping forces within human beings.

Similarly, retrograde planets indicate the absolute non-fulfilment of their influence, and thus also a karmic burden. They too must be experienced again and, in the esoteric sense, transformed from the lower octave to the higher octave. For this reason, retrograde planets, being spiritually undeveloped, usually manifest themselves in the lower octave in the occult sense.

The zodiac sign of the 6th house reveals the strongest karmic burden, whereas the sign of the 5th house shows the external possibility of development on the sensory basis, while the 4th house shows the inner path to finding the soul basis.

Once the spiritual person has found a single point within their innermost being from which they can proceed, which sustains them, that is, the strongest concentration of his spiritual powers, then, with sufficient self-training and spiritual discipline, it will be possible for him, through absolute self-knowledge, not only to eliminate his weaknesses, but also to find the possibility of overcoming for himself the great cosmic pressure that lies upon humanity, the karma. Such a person is no longer subject to so-called group soul karma or national karma. But precisely as an individual being, he must constantly strive to reach the highest heights of human development in a purely selfish sense for himself.

When he then learns to understand SATURN, the guardian of the Threshold, he will transform the suffering that this brings him into mature knowledge. Soon he will recognise that Saturn is showing himself to him in a new light, that his symbol has changed, and that this otherwise dark planet shines for him in the mild, new light of Jupiter/Saturn. Once his development has progressed this far, he will have overcome the Guardian of the Threshold, and before him lie the bright heights of god-manhood, which he can consciously traverse in the new eon as a helping guide to humanity.

PUBLISHER'S NOTE:

In the new year 1954, the lodge minutes will no longer be published separately in booklet form, but will be included in each monthly booklet.

If there is interest, minutes of earlier lodge meetings can also be given to the brothers, provided they do not already have them. In this case, please request these minute books.

The "BLÄTTER FÜR ANGEWANDTE OKKULTE LEBENSKUNST" (Leaves for Applied Occult Life Arts) are published

by GREGOR A. GREGORIUS, Master of the Lodge "FRATERNITAS-SATURNI".

Secretariat: Berlin — Grunewald, Wincklerstraße No. 9

36. ORGANISATIONAL REPORT

OF THE
"JUST, ENLIGHTENED, PERFECT, SECRET, MAGICAL AND RITUAL LODGE
FRATERNITAS-SATURNI ORIENT BERLIN"

Meeting of the Forecourt on the day of the solstice: 25 degrees Capricorn 54.

W H A T !

THAT IS THE WHOLE LAW. THERE
IS NO LAW ABOVE: DO WHAT YOU
WILL!

THE WORD OF THE LAW IS T H E L
E M A

In a ritual ceremony, good harmonious thought forces were sent to the following brothers and sisters of the lodge in the magical force field:

Brother Hermanius	Brother Mercurius	Brother Michael
Brother Perkeo	Sis. Mondana	Brother Masterius
Brother Inquestus	Sister Ikka	Brother Kaplarius
Brother Giovanni	Brother Hertero	Brother Lazaranus
Brother Balthasar	Brother Erik	Brother Hiob
Brother Eichhart	Brother Martino	Brother Marpa
Brother Gradarius	Brother Magnus	Brother Robertus
Brother Reno	Brother Aurelius	Sister Sabina
Brother Medardus	Brother Han Rulsow Yin	Brother Ambrosius
Brother Martini	Brother Friedrich	Brother Erus
Brother Wil	Brother Sigmund	Brother Heliodus
Brother Meinardus	Brother Rupert	Brother Anicetus
Brother Kosmophil	Brother Fabricius	Brother Hubertus
Brother Marius	Brother Julius	Brother Ophaniel
Brother Protagoras	Brother Theobald	Brother Karolus
Brother Rudolfo	Brother Erasmus	Brother Amigo
Brother Panaton	Brother Liberius	Brother Wilhelm
Brother Merlin	Brother Heinrich	Brother Valescens
Brother Albertus	Brother Amenophis	Brother

Brother Waltharius	Brother Prozogood	Apollonius
Brother Ebro	Brother Johannes	Brother Profundos
Brother Joachim	Brother Saturnius	Invoco
	Brother Sigur	Brother Metanus
		Brother Maximilian

The brothers Francis and Nadirius were remembered in the mental sphere.

The following was expelled from the Lodge due to unreliability and his name was burned in order to dissolve the magical influxus: Br. Randolph.

The following brother was newly admitted: Samana.

After the Lodge, experimental attempts were made to remove the shear force through ode irradiation.

LOVE IS THE LAW!

LOVE UNDER WILL!

MERCILESS LOVE!

March 1954

PAPERS FOR APPLICABLE OCCULT LIFE ART

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ABOUT THE GUARDIAN OF THE THRESHOLD

by Gregor A. Gregorius
Master of the Lodge "Fraternitas Saturni"

M A R C H 1 9 5 4

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THE CHRESTOS PRINCIPLE AS AN ESOTERIC BASIS.

The neophyte already knows that in our immediate cosmos, the Sun is to be regarded as the mother star. Its powerful influx pulsates through the chain of planets. It is a high-energy star, filled with spiritual harmony.

It is not only the creator of life, but also the sustainer of life. It is father and mother in one.

Esotericists refer to the high-energy spiritual force emanating from the sun as the Christ principle.

This principle is considered the basis of a white magical, cosmic structure, which is based above all on the tremendous power of a divine impulse of love.

Therefore, this principle always has an affirmative, supportive and uplifting effect. It is positive at its very core. Its work is carried out according to the sacred law of the Trinity and manifests itself accordingly on all planes of existence.

This Chrestos principle, the functioning spirit of the Sun Logos, is true, universal and eternal. This influx can be grasped by every human being, but never monopolised in an autocratic manner. No church, no religious society can monopolise this principle.

The spiritual content of this principle cannot be limited to any faith, any dogmatic religion or any sectarian doctrine, for it is the spiritual soul of the manifesting Logos.

It is the radiance of the eternal, absolute divinity, the visible manifestation of God, which appears visibly in our solar Logos, the sun.

The spiritual goal of this principle is, first and foremost, to evolve the essence Earth and to free it from the negative vibrations of Saturnian/Luciferian forces.

Ever new spiritual waves emanate from the Solar Logos, flooding the Earth's being and thus humanity, and have been fighting against the negative principle incessantly for millions of years. Humanity is simply unaware of this.

Dogmatic church teachings have suppressed this primordial knowledge or distorted it beyond recognition.

There were times when the leading circles of humanity were more knowledgeable. The pre-Christian Gnostics had anchored this universal knowledge and wisdom in their teachings.

An initiated Gnostic was someone who was able to absorb the principle of the divine sun logos within themselves, their own personality... to fulfil this obligation and to act harmoniously in the spirit of this Chrestos principle, without binding or shackling oneself dogmatically in any way.

If he succeeded in this, if he could identify completely with the sacred law of the Trinity in all his thoughts and actions, then the Gnostic became a Chrestos.

The word Chrestos existed long before anyone had heard of Christianity.

Aeschylus speaks of oracles proclaimed by a phytic god and called the one who could explain this oracle in a spiritual sense a Chresten.

A Chresterius was one who served an oracle as a master of proclaiming this oracle.

It is quite likely that the word "Chrestos" was taken from the temple terminology of Gnostic teachings.

It is noteworthy that even in the early days of Christianity, Tertullian, Lactantius, Clement of Alexandria and many others always referred to the followers of the Christian community as Chrestians.

In the esoteric wisdom teachings of the Greek temple mysteries of that time, Chrestos was also a word derived from the verb Chramai, meaning to ask a god for advice.

Christian theologians, on the other hand, want to derive the name Christ from Chrie, which means anointed with ointment or oil!

Without question, the ancient pagan epithet Chrestos, which means priest, prophet or oracle interpreter, is much more fitting as an adjective for Jesus-Mary-Christ than the word Chrie = anointed.

Furthermore, according to the Bible, Jesus was never anointed, neither as a priest, nor as a king, nor as a teacher.

It is possible, however, that he, who is known to have been trained in the Egyptian and Greek mystery schools between the ages of 13 and 29, also matured in the magical and occult disciplines there after completing the various degrees of initiation and was anointed in the rite.

In almost all religions, in India, Egypt, Chaldea, Greece, etc., the same legends can be found in pre-Christian times with the same content and the same principle of crucifixion and redemption.

Those who have delved deeper into esotericism know that ancient wisdom can be unravelled through knowledge of the deeper symbolism of the signs of the zodiac.

The astrological symbols in their mystical character functions, which originate from the Indian Puranas and, in part, from the esotericism of the Bible, have their roots primarily in Babylonian astral myths.

But the same wisdom can also be found in the spiritual counterparts of another symbolism, in the thoroughly mystical phallic symbols of early Gnosticism.

This wisdom exists as pure abstraction on the highest level, but also as revealed ideas on the astral plane.

From there, the cosmic ideas become male, female and androgynous forces on the physical plane, yet carefully veiled in secret symbolism.

The key to this is hidden in esoteric astrology.

"Scorpio" – as Chrestos-Meschiac and "Leo" as Chrestos-Messiah – existed long before the Christian era in the trials of the mysteries – initiations.

"Scorpio" was the symbol of the tested and tormented initiate, of the suffering he had to endure.

"Leo", however, was the symbol of truth for the initiate who had successfully passed this test.

Chrestos-Meschiac thus symbolised the suffering human being in the astral state.

Chrestos-Meschiac was the human being in the mental vibrations of initiation through the Chrestos principle.

Even today, in esoteric astrology, the person whose ascendant lies in the last decanate of Scorpio is referred to as a teaching priest, a master of magic, who nevertheless still walks in suffering, even though he already possesses the knowledge of the upper and lower light of the . (See the horoscope of Master Gregorius. His ascendant is 26 degrees Scorpio).

In the first decan of Leo, the true priest-kings are born, the wise ones who have already undergone the process of purification and are filled with the purest knowledge, whose actions correspond to the Chrestos principle, the magical impulse of the sun.

Thus, the name Chrestos was often used as an epithet in ancient times.

Socrates, Theodorus and many others rightly bore it, for it was understood to mean the initiated one, the teacher of wisdom.

For example, the Gospel of John is purely Gnostic wisdom, and the Revelation of John is a mystery language derived from Egyptian and Chaldean mystery cults.

The decline in knowledge that occurred so early on can be explained by the fact that the Church destroyed the early Gnostic sects, burned their manuscripts and writings, and eradicated them without mercy, and that later Christian Gnostics became increasingly ignorant and distanced themselves from the purely cosmic origins of wisdom.

The burning of the library in Alexandria destroyed infinite treasures, e.g. the 24 volumes of explanations of the Gospels by the Greek philosopher Basilides were burned.

Nevertheless, even today the sacred light of knowledge has not been completely extinguished. It still glows in small spiritual temples, even among European humanity. It lies beyond rigid dogmatism and the yoke of church doctrine. It shines in the hearts of those who are of good will. It ignites in the minds of those who are spiritually predestined for the Chrestos principle as an impulse that should and must be carried forward in the service of the great Solar Logos.

This service to humanity is pure white magic and is carried by the divine impulse of love.

This principle of love extends to humans and animals alike; it is the vehicle of humanity's true evolution.

Thus, the Earth as an entity, and with it humanity, lies within the tension between the Sun Logos and its great adversary, Lucifer-Saturn.

Humanity itself, especially the European peoples, is still largely not filled with the harmonious Chrestos principle, despite Christianity and church doctrines.

The impulse of love of the Mahatma "Jesus Christ".

Love one another and love your neighbour as yourself – is still being drowned in blood and murder today.

The demons of blood, gold and hatred still rage across most of the earth today.

Therefore, every seeking person must work on themselves systematically in order to form a tiny germ cell through their own personality, which represents an ever-strengthening edifice that can provide the basis for gathering the forces of the Solar Logos.

This includes, first of all, obeying the highest esoteric law: "Thou shalt not kill any living and animated being!" - The fulfilment of this law is the starting point for a series of harmonious legal possibilities, all of which serve the spiritual and soul development of the individual.

Furthermore, every seeking human being must strive to strengthen and expand the charitable impulses that also lie within them. These aspirations must grow beyond people and race, beyond nation and homeland.

He must consciously place himself in the service of humanitarian ideals. He must be a perpetual opponent of all belligerent attitudes and violence, and a perpetual advocate of human brotherhood. He must always strive to strengthen and consolidate the forces of the Christ principle, which are currently still in the minority on Earth.

He can do this in a small or a large work. He draws from the sources that lie in the past of human history.

The teachings of Buddha, Confucius, Lao Tzu, Zoroaster and the Bible are his guiding lights. The great mystics of past centuries will stand by his side as milestones of his spiritual progress.

In his personal life, too, man can develop harmony in and around himself through the principle of love, in a state of full consciousness. This principle, which is expressed above all in love, kindness and selflessness, can also become the bearer of true happiness for him.

The spiritual person can also practise sun worship in a purely physical sense. The associated return to nature will also create a receptive, organic basis for health within him.

Then the great suggestions of the demons, which are flooding humanity again today, will bounce off him, as they find no echo or resonance in him.

Create this readiness in your quiet hours, and they will contain within them an attentiveness that is called the world conscience. Then you will know exactly what the Chrestos principle can mean for you, because basically it is a fulfilled and conscious connection with God.

To feel God is to recognise God.

Then you truly walk in spiritual sunlight. Then you are one of the few people for whom the mission of the great leader of humanity

Jesus Christus is fulfilled in a harmonious sense.

The spiritual fluid that we call the Chrestos principle is a high divine aspect.

The flow and presence of this divine aspect is worthless to human beings if they only seek to understand it through research, in a sense through epistemology.

Human beings whose inner nature is predestined to find the salvation intended for them in the Chrestos principle must and will knock on the door in vain as long as they are not ready in their innermost being to want the religion

wit

h the Chrestos principle.

This connection with the Chrestos principle is by no means possible through purely abstract thinking and cognition, nor can it be achieved through experimental magic.

A seeker, a neophyte whose inner being longs for the revelation of the Chrestos principle within himself, must follow the mystical path!

But the mystical path is a commitment of his entire being to the divine fluid essence.

This divine fluid essence can never enter him unless his entire inner being is ready to receive the Chrestos revelation.

In this way, purely theoretical knowledge is of no use to him, nor is knowledge of the deity, nor is magical will.

Through humble willingness and through his entire way of life, he must try anew every day to attune himself as far as possible to this vibration, which is highly subtle for us earthlings, in his innermost being.

Then, and only then, will every high divine aspect enter into him, enlighten him and carry him up in slow, spiral turns in his continuous interrelationship between himself and the Chrestos principle to the possible complete religion with the chosen subtle vibration of this divine aspect.

A slow and more path! –

But nevertheless, for many who are of good will, it can mean absolute deliverance from all worries, torments, problems, confusion and confusion.

Once the neophyte has recognised this inner path as his inner truth, he should have the courage, faith and confidence to follow it uncompromisingly, for at that moment he is bound to this path by spiritual law.

It is not necessarily important to engage in long periods of meditation, although these can be valuable in difficult situations. What matters above all is to recognise one's inner truth in all situations of life.

That is the fundamental moment!

Right at the beginning of the path, after recognising that the Christ principle means the world of his spiritual-divine fulfilment, he must be able to distinguish infallibly between what is true for him and what is untrue and false.

In cases of doubt, he should distance himself inwardly from things and events and concentrate on his inner divine light.

Such meditation can be initiated at any time, for it requires no lengthy preparation or preconditions, only one thing: the prior sublimation of one's entire being, which then ensures contact with this divine aspect when one has prepared oneself inwardly and humbly for its inflow. It goes without saying that all small, personal wants and desires must be kept absolutely silent, even if this means gaining insights that contradict one's human ego

and from which he would like to turn away. But in such moments lie the touchstones for him, the overcoming of which alone secures for him the fact of a further calling.

Even the great Mahatma of the Chrestos principle – Jesus – Maria Christ still had to fight a final battle against his human ego before he was absolutely ready to submit to the will of the Chrestos principle in impersonal humility and readiness:

His struggle in Gethsemane! –

Even he, whose entire being was a perfect expression of Religio with this lofty aspect, still had to go through the dark hour in Gethsemane, where his human will rebelled in a final death throes and uttered the words: Lord, if it is possible, let this cup pass from me!

This fact can be a comfort and support to all those who are on the path to Religio, to this divine truth. Every neophyte who is so inclined must fight his way through his Gethsemane, perhaps not only once, but several times in his life, and even he will feel completely alone and abandoned in the darkest hours, for those who otherwise watched with him will be asleep.

But precisely when he is led inwardly into such a life of struggle, it may be a sign of divine grace for him, which considers him worthy of the test.

He will be able to win this battle if, throughout his life, he has relentlessly followed the path of truth, which is always the path of good will, through seemingly small and insignificant actions.

THE DIVINE NEGATIVE PRINCIPLE.

The following explanations already represent a very deep insight into the secret teachings of esotericism.

They no longer have anything to do with book knowledge.

They are not intended to be common knowledge. They shed light on fundamental principles that are exclusively accessible to the cosmospherical teachings.

The neophyte knows that our immediate cosmos, encompassing our solar system, is one of the many universal world islands stored in the macrocosm.

Thus, our cosmos forms a harmonious whole, a firmly interlocked structure of its own kind within a cosmic structural factor, of which the sun is to be regarded as the creator. It has not been established that this creator is the sole central point of the entire universe, but rather that it has been assigned the position of a higher creative principle for our immediate cosmos.

Astronomical science claims that, according to astronomical measurements, our sun is only a fixed star of moderate size compared to other giant stars in the universe.

In this sense, we must therefore regard the sun as our father and fertiliser of our immediate cosmos, even though it is only a small cosmic entity, i.e. only a minor god in the realm of the heavenly gods in terms of size.

Despite everything, this divinity remains, of course, the powerful life-sustaining principle for our Earth, whose energetic radiation represents the energy source of our earthly life.

According to the cosmic-esoteric law of development, which underlies the creation of our immediate world, the Sun is, in a magical sense, both father and mother, since our entire planetary system is dependent on it.

was expelled by a violent eruption, by a cosmic birth.

Logically, this cosmic birth must have been preceded by a conception. A constellation must have formed in outer space, beyond our solar system, which made the conception and birth possible, providing the impetus for it, so to speak, as the primary cause.

One might think that the cause of the birth lay in the solar system itself, that the sun gave birth from within itself, but then this birth was a release from a primary unity, a self-willed division into a multiplicity, the manifestation of an absolute, a unity towards a purposeful expansion. If we accept this, then it proves a sin of the eternal, a sin of God against himself, for leaving unity, the central harmony, and passing into duality is always disharmony, is sin.

According to esoteric tradition, which coincides with the findings of glacial cosmology, the Sun Logos expelled forces that had formed within it, the mature products of its process of becoming, which strove outwardwards and had a positive, expansive character. It was then this cosmic birth, the division from a unity into a multiplicity, perhaps a necessity for our Solar Logos in order to preserve itself.

It was perhaps a cleansing process, a necessary expulsion of forces that had become overpowering within him.

If this assumption is correct, that cosmic birth is not the secondary consequence of cosmic procreation, i.e. it does not have procreation as its cause, then in this sense it is not a matter of the birth of consciously begotten beings destined for evolution, but rather, in a sense, a cosmic onanism of the Solar Logos, a deliberate expulsion of seed in order to release the tension within it, with the end result and preconceived endeavour, after the necessary recovery,

Once the pause is over, the collection of the expelled seed can be resumed.

This view would be correct if we regarded the Solar Logos as a unilaterally masculine principle.

Viewed as a unilaterally feminine principle, this expulsion could indeed correspond to a purification of a menstrual nature. But where is the explanation for the resumption of the expelled forces?

In its Eastern philosophy, Indian wisdom speaks of an inhalation and exhalation Brahman in a certain cosmic rhythm.

By this it means the universal event that encompasses immense spans of time.

It is indeed a fact that the sun's process of suction – its inhalation began millions of years ago. A transformation is constantly taking place in our planetary system, a return of the ejected planetary bodies to the sun, due to the law of spiral approximation.

The return of the prodigal son, as a mythological parable, has its cosmic origin here, if we accept Saturn as the leading principle of the ejected forces.

In the latter case, however, we are forced to assume a previous cosmic fatherhood – a paternal principle that proceeded to an act of procreation with the sun.

In this case, if the sun is to be regarded as the mother star [*word made illegible – handwritten "and" written over it*], this cosmic father partner was a universal demonium, probably a dark central star, because after the union it begot what proved to be primarily evil, namely the expelled planetary bodies, most of which still stand in disharmonious opposition to the mother in terms of their spiritual influx.

If we assume that the Sun Logos is based on a positive, harmonious principle, then almost all planets are filled with a disharmonious, negative principle, which is constantly strengthened by the power source of Saturnian negative centralisation.

All planets must be transformed again through a process of maturation lasting millions of years by the educational influence of the mother star and return to it.

So is our cosmic mother, the Sun Logos, as the origin of her opposite principle – evil, or was a father star as progenitor a demonic primordial principle that manifested itself through the planetary children, the primary cause of evil? Was the mother only temporarily subject to the power of the universal demonium of the father partner, without completely abandoning her harmonious being? For now, we can only say that it is a fact that she gave birth to evil, i.e. disharmonious planetary beings.

If we first take as our basis the former version, that the Sun Logos is both father and mother, then the fact that the unified energetic principle of the Logos divided itself leads us to the same result of the creation of evil, the negative pole. For a birth from oneself always remains a sin against the absolute unity.

Esotericism therefore teaches that in a cosmic birth, the Sun hurled the planets out into space, and after reaching the centrifugal force limit, they began to orbit the Mother-Father Star according to their different weights.

The planet Saturn formed a unity within itself, the strongest centralisation of expelled negative forces. Its sphere was the boundary of the centrifugal force of cosmic birth, but this does not mean that it was the boundary of the entire electromagnetic sphere of the sun. Even today, Saturn still forms the cosmic entity of the negative counterpart of the Sun, the strongest force of negative centralisation.

Esotericism speaks of the fallen planetary angels who once stood around God's throne, and Saturn/Lucifer is their leader, the great fallen angel and emperor. Between these two principles, the Christos principle of the Sun Logos and the Lucifer principle of Saturn, lies the great tension in our immediate cosmos, which has led to a violent struggle between these two forces that has been going on for millions of years.

Lucifer knows that his return is universally conditioned, but he resists the spiral attraction and his cosmic position is still strong enough to offer resistance, for in the present state of the evolutionary process his sphere still extends to the earth beinghood -- including it within itself.

The system of planetary chains, which is discussed in detail in "magia cosmosophica" (Magical Letter No. 9), shows us that the entity Earth currently lies at the centre of the struggle between the two opposing poles, according to the numerical law of the golden ratio. It is also a fact that this struggle for the entity Earth has been going on for millions of years and is being fought out in its sphere. Again and again, the Sun Logos sends new positive and harmonious impulses into the sphere of the Earth and causes the manifestation of human leaders in order to firmly root the Chrestos principle in humanity and allow it to dominate. Unfortunately, this intention has been in vain so far, for just as incessantly the Lucifer principle casts its dark Mahatmas onto the Earth in order to distract humanity from the Sun Logos! –

In our present age, Lucifer is more powerful than ever, as evidenced by the horrific wars and crises that convulsively shake and thrill humanity. However, in considering these matters, one must always look back over centuries in order to arrive at a reasonably clear picture. The larger periods can be recognised by the periodicity of the zodiac sign rhythm.

Esotericism speaks of a number of planets that have already been redeemed, around which the battle in favour of the Sun has already been decided.

The secret symbolism in esoteric interpretation also proves that, apart from the inner Mercurial planets — Vulcan and Hermes — Mercury and Venus have also escaped the Lucifer principle.

Herein lies the lofty idealistic task for spiritual humanity: to consciously cooperate in the evolution of the Earth in order to redeem it.

The law of planetary chains further teaches us that the principle of centralisation, which is effective within the planetary chain itself, causes every planetary being to perfect and strengthen itself by absorbing and incorporating neighbouring weaker planetary entities.

Thus, in earlier epochs, the entity Earth has already incorporated two moons, thereby significantly strengthening the negative principle underlying it, for these moons were also within the reach of Saturn's forces. These were the Horus Moon, or Atlantis Moon, and the Lemuria Moon. In addition to our current moon, Luna, there is now a smaller intermediate moon, Lilith, which represents a particularly malignant negative principle.

Since the influence of our current moon, Luna, is becoming ever stronger due to its relentless, astronomically verifiable approach to Earth, a cosmically induced intensification of the negative principle of the Earth's essence can be observed.

All these cosmic facts lead to the equation that has been known to humanity for millennia: Saturn negative principle as cause, Moon = negative principle as effect.

Esoterically, the moon is a favoured servant of Saturn.

In numerology, it is a power of Saturnian forces through its magic number - 9. (Saturn = 3).

Through the manifestation of the lunar sphere, both forces, Saturn and the Moon, now cause numerous negatively polarised manifestations on Earth in the natural realm of our planet, the most significant manifestation of which is in the human form – the female. .

Saturn is therefore currently exerting a particularly strong influence through the moons Luna and Lilith at its disposal. Both are excellent transformers of its negative forces and embody the negative principle. The Horus moon was the cause of the Egyptian cult of Isis, which even today has not completely disappeared from humanity. Isis cult, which has still not completely disappeared from humanity today.

It was also the cosmic and spiritual cause of the downfall of Atlantis.

There is also reason to believe that the Lemuria moon, which caused the downfall of the continent of Lemuria, also harboured the same negative tendencies and brought them to fruition, thus strengthening the female principle in its positive dominion, as Bachhofen's research in his "Mutterrecht" (Mother Right) particularly indicates.

Lemurian remnants of various cult forms and customs can still be found in many of the Earth's peoples, especially among the primitive tribes in Africa, thus confirming the assumed fact of the predominance of negative forces in those epochs.

It is certainly no coincidence that all esotericists of all peoples of the earth based their secret teachings on certain guidelines that were either directed directly against women or demanded sexual abstinence from men for spiritual reasons. Esotericists had already recognised earlier, on the basis of cosmic laws, that the female being represents the natural spiritual counterpart of a negative nature to the spiritually positive man.

Woman, as the representative of the negative lunar forces, is the representative of the Luciferic principle, an enemy of Christic development for millions of years.

This negative principle still prevails on Earth today. The female being dominates much more strongly in spiritual and cultural relations than one might think.

In the secret schools and mystery cults led by spiritual men, in the men's societies of primitive peoples, as well as in the lodges of today's epochs, there are many secret teachings that can be described as weapons against the lunar principle. These instructions

, which are usually kept very secret, are often based on sexual magic and are primarily aimed at breaking the power of women over men, which lies above all in the sexual sphere.

Of course, this teaching cannot cover the entire practice of these guidelines; that is reserved for later. However, secret training primarily requires a certain attitude towards procreation, whereby the celibacy of the Catholic Church represents a partially misunderstood remnant of this ancient wisdom teaching.

Furthermore, absolute preservation of the woman's virginity is demanded, because ancient white magic sexual magic indicates that men are under the influence of demonic Martian forces, that they are always to blame when they give women the opportunity to exert their power by clearing the way for perpetual bleeding through the violent act of defloration, through which women rule in the black magic sense.

According to the ancient white magic teachings, the first sexual act, defloration, is already a blood cult of Martian demonic forces, a hidden black magic sacrament of the Luciferian principle.

Without his knowledge, the male being keeps open the enormous cosmic-demonic wound through which the woman bleeds in order to rule.

The ancient Gnostics knew about these secrets.

The secret priest schools of earlier epochs went even further in their demands. They demanded the systematic eradication of female births or the surgical removal of female ovaries in youth in order to prevent natural menstruation from the outset.

Everything was aimed at strengthening the man in the battle of the sexes, above all at immunising him against the blood demon of the woman.

It is understandable that there are spiritually advanced and mystically inspired women whose longing transcends their gender, and this lies in the reincarnation reversal of gender.

Women of this kind often find their way to us in the service of the Christ principle and are not only faithful helpers in our work, but also approach us as ego to reincarnation as male beings.

However, there are also many female egos who harbour a high level of magical knowledge from earlier ancient epochs and possess the high wisdom of the Isis cult, meaning that they are demonic at heart.

The man's spiritual struggle is therefore directed primarily against the moon demon, and secondarily against the particularly strong Mars demon within him, in order to weaken the power of Lucifer.

Let us not forget that the Mars demon also serves Saturn and is constantly striving to shed blood. It works through the principle of violence and repeatedly whips up man's passions into acts of violence which, whether connected with sex or not, lead to bloodshed.

Herein lies the cosmic cause of wars that kill people.

It will therefore come as no surprise to us that ancient wisdom describes homosexuality as a transition, a higher stage of development, and homoeroticism as the goal for a spiritually minded man.

But since the female factor of the lunar principle cannot be completely eliminated as long as the cosmic basis of the lunar sphere exists, white magic secret training also requires conscious domination of women by men, which can be achieved through certain cults that cannot be discussed in detail here.

More is said about this in Magical Letter No. 8 - "Sexual Magic". Above all, it depends on fertilisation and procreation in the astral sphere, as well as on the binding of the female astral body to the mental sphere of the man.

These hints may suffice; they are supplemented in the "Gradus pentalphae" of the "Fraternitas Saturni".

Furthermore, it is logically correct that our Mother Earth is considered the actual primordial mother of humanity and is engaged in a perpetual sexual act with other planetary daemons, whereby the moon with its sphere represents the cosmic womb, i.e. the uterus .

This insight is a highly magical wisdom and explains many secret magical things.

In conclusion, every individual has been bound to their demonic progenitor for millennia. This is where an ancient esoteric and astrological wisdom comes into play, which states that during their earthly existence, humans are bound to a specific planetary being throughout all incarnations, which also dominates repeatedly, as can be seen in the birth chart, either as the ruling planet or as the dominant planet.

It is interesting to note that Jamblichus, whom we consider to be authoritative on Neoplatonic teachings, speaks with equal certainty of the respective daemon of each human being.

However, it would be very oppressive for the spiritually aware person if he were to focus his considerations solely on the Lucifer principle.

The Secret Doctrine repeatedly points to the importance and ever-increasing influence of the Christos principle, which is why esoteric astrology emphasises the importance of the position of the Sun in the horoscope, viewing the Sun as the core point, as the spiritual centralising principle.

The strong influence of the Sun and, logically, also the influence of the redeemed beings — Mercury and Venus — are extremely important in the respective incarnation of the human being and indicate the cosmic counteraction in the act of procreation of the Earth with the planetary demonium.

In relation to the human ego, they are the geniuses who stand by every human being from their first incarnation into the Earth sphere in the fight against the Luciferic principle, in order to help them redeem themselves.

These considerations open up an immense esoteric astrological field of vision for the neophyte, whose deeper connections with magic he will yet learn to understand.

Conscious service to the higher principle of Saturn, however, brings the deepest insight. "Lucifer" as the morning star – as the painter Fidus so wonderfully depicted him – is not only the fallen great angel Lucifer, but also the brother of Christ. Saturn in its highest octave is the embodiment of the deepest knowledge of maturity through suffering. Even behind its dark gates lies redemption.

Saturnus — the guardian of the threshold - then shines in the gentle light
- forgiving - Jupiter-like goodness for his symbol has then turned
in the mirror image. —

Until then, aeons will pass.

In the astrophysical union, Saturn will penetrate Jupiter in a tremendous cosmic-chemical marriage. It will form the core of the new planetary being thus created, in accordance with the different atomic structures of the two planets. Then goodness will soften harshness and a golden age will dawn in the tremendous rhythm of cosmic becoming.

In a new Manvantara, humanity will be freed from the suffering of the cross.

ABOUT THE GUARDIAN OF THE THRESHOLD.

As has already been taught, the Earth has a sevenfold body. Thus, within its sphere of influence, there are seven levels of different etheric and atomic structure, all of which are populated by a myriad of beings.

These spheres serve not only as a dwelling place for the beings belonging to our Earth in the narrower sense, i.e. the evolution of humanity, but also for the vibrations of beings that are particularly subordinate to the various planets. These are therefore forms of beings of extraterrestrial planetary origin.

They vibrate in the individual levels of the Earth/aura – mostly in the astral light, but also in higher planes, depending on their karma and spiritual development. Naturally, these intelligences are in constant repercussion with their mother star. From it, they continuously receive its streams of energy.

Cosmic ether waves vibrate incessantly through the universe, carrying the creative impulses of the Creator, the mother star of our cosmos, from planet to planet. It is therefore possible that beings from other stars may enter the central light of the Earth, who, by virtue of a karmic bond, must come to the planet Earth in order to incarnate here again – or for the first time.

Accordingly, these beings from other worlds vibrate in the kinetic zone of our planet Earth, intelligences whose stay in these spheres partly signifies progress in their evolution, and partly also karmic doom and bondage.

It is thus clear that extraterrestrial planetary powers are consciously working on the evolution of humanity and thus of the Earth. Every planetary being has its representative, its angels, its intelligences and its demons here on Earth.

It is not without reason that we read in ancient traditions and magical books of a supreme intelligence, a supreme demon, etc., who are subordinate to the planet in question.

It is important to know these things, because only then will it be possible to — the guardian — the threshold — more than a phantom. The student should not forget that the entity of Saturn, which we must imagine at the centre of the dense core of the star, rules our entire planetary chain, insofar as it has not yet been redeemed. -

This dominion explains why a vast number of Saturnian beings live in the various planes of the worlds subject to him, including the sevenfold body of our Earth. Saturn naturally predominates in the astral plane, where, as is well known, the darkest demonic principles are embodied, but the beings and intelligences of Saturn are also found in the mental and even higher planes.

In S a t — the guardian of the threshold — we are dealing with Saturn's supreme principle, by virtue of which he reigns here on Earth. Thus, the guardian of the threshold is by no means, as is often mistakenly assumed and as initiates like to claim, merely the symbol of evil and badness.

In his novel "Zanoni," Bulwer calls her the "Guardian of the Threshold. He depicts it as a greyish ghostly figure. It can be assumed that Bulwer knew more about these things than he revealed. Today, there is a tendency to attribute a purely symbolic character to his guardian of the threshold.

For the general public, this concept may well remain unchanged, but for those in the know, Sat is more. For them, the Guardian of the Threshold is a being vibrating on the causal plane of the Earth.

Clearly expressed, Sat — the Guardian of the Threshold — is the highest being of Saturn, who lives in the causal sphere of the Earth's aura and from here rules over our planet in the

the sense of the Saturnic principle and consciously works on its evolution.

Saturn – Saturn's most powerful angel, manifested on the causal plane of our star, seeks to liberate humanity from its lower bondage to matter through suffering and centralisation, and to inspire it to higher spirituality. He represents part of the theonic principle of Saturn's essence.

In contrast, one of Saturn's pure astral vibrations, connected with rudimentary Venus vibrations on the astral plane, appears as the guardian of the threshold, as the Venus/Saturn demon. –

But when Saturn returns to the Sun, when both circle alone in the sky as a giant double star that has absorbed all the other planets, Sat - reconnected with Christ, the end of our cosmos is near. Saturn is likely to be the stronger. This dark angel is, in its atomistic structure, far denser and more compact than the sun's body (lead and gold) in terms of its innermost core, so that at the end of planetary evolution Saturn will probably be swallowed up by the sun, but then, as a purified, liberated and redeemed principle, will rule and fill the sun.

The light shines in the darkness, but the darkness is in the light!

These later mergers of the double star, the final phase of Brahma's inhalation, also constitute a tremendous act of procreation in the cosmos. The sun is fertilised again, so that in an infinitely long cosmic epoch it can once more bring worlds to maturity within itself as a mother star, until it is able to give birth again. Then Brahman exhales again and a new Manvantara begins.

Two principles still prevail and will continue to reign on our planet Earth for a long time to come: "The satanic and the Luciferic principle". The demonic prince Satan and the Luciferian dark angel Lucifer – both are powerful vibrations and centralisations in Saturn's sphere of influence, but we see the purely astral principle embodied in Satan and the purely mental principle of Saturn embodied in Lucifer.

This fact also explains why certain beings respond more to the former and some to the latter.

When we refer to Lucifer as the mental principle, the term mental is naturally understood in the sense of the entity Saturn. We must never forget that belonging to the various planes of existence always refers only to the planet in question.

We can therefore safely assume that the astral principle of the Sun is far more subtle in its spiritual vibration than, for example, the mental sphere of Saturn.

The demonium of the Sun therefore no longer displays the negative tendencies that are still characteristic of the same vibrations of Saturn on the astral plane.

Nor should the theonum of the latter think that the Sun is the primordial mother, the positive-negative mother star.

Saturn, however, is the opposite pole of light, a purely negative principle. It would be wrong to describe the Sun as dual-gendered, because after birth, the eruption of the planets, it predominantly vibrates as an energetic and positive father principle, while in a further phase it opens itself again as a mother to the returning children, in order to then marry the son and be able to procreate anew. Here we touch on the deepest secrets. The sun alone could not sustain our Earth, for example, if the fertile and sap-regulating entity of the moon were not added to this Earth as a transformer of Saturnian forces.

That is why ancient mysticism is right when it refers to our Earth as our mother, for it is on her that the converging energies of the sun, together with the vibrations of Saturn and the moon, create life in harmonious balance.

This secret cosmic knowledge is the basis for some Gnostic sexual cults, which glorified the sexual union of mother and son in a cultic sense.

Saturn cannot therefore be regarded as redeemed by the sun, for it is the equal mystical brother of the sun, and even more than that, its son and future husband, and thus part of its innermost being.

The deepest secrets of esoterism are hidden here. God has a light and a dark face. The ultimate truth lies in this Kabbalistic wisdom.

The magus is able to experimentally contact the guardian through the path of sound magic and meditation, which belongs to purely magical knowledge.

With appropriate training, our brain, which already vibrates mentally, is quite capable of penetrating the causal plane through contemplation exercises. In other words, over time, the mental vibrations of the brain reach the intensity of causal vibrations. The mental waves that humans emit are gradually reversed into causal waves. If the intensity of our thoughts and emotions is so strong that our waves of invocation, by virtue of a highly potentised will to transmit, penetrate all the denser planes and reach up to the causal sphere, then it is entirely possible that the Guardian of the Threshold will manifest himself mentally to the magus. He usually does this in the symbols already mentioned: an eye – a triangle, – also both intertwined – (the latter also serves as a symbol of the deity in the Catholic Church), or two eyes, are manifestations of Sat –, which announce to us that we are standing before the threshold, or at least already within its sphere of influence.

Depending on how the symbols appear to us, depending on how the eye of the guardian looks, this shows us whether we are called to enter the light, the infinity of the highest sphere, and to cross the threshold. The more intense the green and blue colours are, the more radiant the light as a symbol, the more powerful and pure the impression.

When, during meditation or incantations, figures of serious or benevolent-looking older male beings appear, these manifestations are usually masters or brothers of highly initiated degrees who, in Saturn...

In this case, Sat manifests itself astral, but in a harmonious sense, while the astral manifestations of Satan show completely different modes of expression in similar appearances. Direct manifestations of Lucifer in astral personality formation are also unmistakable, partly because of the beauty of their forms, but also because of the demonic nature of their expression. The painting by the well-known artist Fidus, "Lucifer as the Morning Star," is a prime example of this. Similarly, the painting "Christ Tempted by Satan" proves that the painter Fidus was highly initiated in his creative power.

This learned wisdom now finds its spiritual expression and practical application in esoteric astrology.

In the birth chart, the position of Saturn, which symbolises the guardian of the threshold, is very important. It is the planet of karma. It is the place in the horoscope that indicates the crystallisation of the individual's karmic burden.

If it is now injured by a demonic aspect, the attacking planet is the sign of disharmony, the overcoming of which is a spiritual task in life. The demonism of this attacking planet is therefore part of the karmic burden that must first be recognised. It is the primary cause of an inner karmically conditioned state of weakness in the nature of the ego, the cosmic reason for one's own demonism. Therefore, the position of the attacking planet in the house and sign is important and provides further insights; equally important is the position of Saturn itself.

If Saturn now injures the Sun, Mercury, Venus, Moon or Jupiter through a bad aspect, it is the aggressor. It then vibrates as demonium and karmic burden and must itself be overcome. Such a burden is more difficult to assess than the first one mentioned.

If Saturn is poorly aspected in the 6th house, i.e. in the house of karma, its karmic centralisation is particularly strongly felt by the person concerned. The same applies to a position at the zenith or on the ascendant.

ascendant. Its position as ruler of the 6th house must also be taken into account in its dominion.

If Saturn is well aspected, this signifies a corresponding inner and spiritual fortification that stems from previous incarnations and can thus serve as a building block for this current life.

It should also be noted that existing squares in the horoscope, even if they signify cosmic disharmony, can be consciously exploited by humans by activating within themselves the demonic forces that are characterised by the squares.

In this way, they can even successfully prevent difficulties from arising in life. However, in order to do this without danger, one must already be a trained and strong personality.

For example, Mars trine Neptune means danger of deceiving or being deceived.

Saturn in the 1st house:

means in and of itself the karmic bond of the

Egos with their entire personality to this earthly existence. Disharmonious positions cause strain on personality and character. Favourable aspects provide a basis, a foundation for the spiritual development of this life. In any case, this position of Saturn signifies a very strong attachment of the personality to material things, as well as suffering in youth due to illness and limitations.

Saturn in the 2nd house:

Here, the aspect of Saturn is very important

, because esoterically, the 2nd house signifies opportunities for development. Financial assistance must be re-evaluated spiritually! That is what matters.

A well-placed Saturn provides the opportunity for this. An afflicted Saturn brings the danger of a false re-evaluation of material goods, and thus, of course, the loss of spiritual freedom in the esoteric sense. Any poverty that results from this must be overcome spiritually, then Saturn will be mastered

mastered. Material development must not come at the expense of spirituality and the inner truth or authenticity that comes with it.

Saturn in the 3rd house:

Esoterically, this house contains latent spiritual forces and, if poorly aspected, can cause very strong inhibitions that must be overcome. However, when well aspected, it can have a very strong expansive effect in intellectual terms and become a foundation for spiritual connections of thought that can bear rich fruit with the help of other planets. Saturn in this house can also represent one's own clan and community in the sense of spiritual development that can be used or inhibited.

Saturn in the 4th house:

The position of Saturn in this house is very favourable.

It depends on the aspect whether a person can use their genetic makeup for spiritual deepening and general development. Either Saturn can allow the particularly strong ethical forces inherited through genetic makeup to mature for further internalisation, or these same forces can represent inhibitions to free spiritual development that must be overcome. Possessions, home and family can also mean bondage or foundation.

Maturity in old age and deliberate solitude are also indicated by Saturn here.

Saturn in the 5th house:

Saturn here indicates strong karmic connections

in terms of love life.

Poorly aspected, karmic burdens come to the fore here, affecting people's sensory life and thus placing an enormous strain on and restricting their emotional sphere.

The effects of previous existences usually come to the fore here, as most people are heavily burdened by their love lives.

On the other hand, however, Saturn in this house often expresses a strong karmic connection to certain people with whom the

person is connected through their love life, whereby the good or bad aspects of Saturn naturally play a major role.

Saturn can also deny all the happiness-giving matters of the 5th house as a karmic burden. It also often brings an inexplicable tendency in love life towards older people with whom the person concerned is connected from previous incarnations.

Saturn in the 6th house:

This house is the actual karmic house and is significance for everyday life, i.e. illness, infirmity, servitude, subordinate and hard work, which are particularly affected by a poorly positioned Saturn as karmic burdens.

A well-placed Saturn helps the person to free themselves from this in order to work off their karma.

Esoterically, this house signifies the possibility of transforming existing energies into action and work, whereby it is more important whether this work is purely material in nature or serves to develop people spiritually.

This house is not only a focal point in a person's life, but can also represent a turning point or pivotal moment.

Saturn in the 7th house:

Saturn in this house also usually signifies a strong karmic burden, especially when it is demonic. It has an inhibiting effect on the power of expansion. The otherwise favourable opportunity for the individual to develop through the "D u", which refers to the state, marriage, partners, and community life, is inhibited here. When well aspected, it provides a harmonious opportunity for the individual to transform the forces flowing to them from their opposites. Here, too, karmic connections to people with whom one is connected (marriage, partnership, partner) are often recognisable.

It often takes a strong effort of personality to free oneself from these karmic bonds and, above all, to become immune to the suggestions that frequently arise here.

. Incoming squares from the 10th or 4th house exacerbate the situation. A demonically placed Saturn often causes the ignorant individual to fail under the strain.

Good aspects with the 4th house or the I. C. provide the opportunity to recognise the divine principle in human beings and thus also the basis for strong internalisation and, therefore, primarily the potential for spiritual expansion and enrichment of the environment or for working with the people around us in a constructive sense.

This can also have a favourable effect on everyday life in relation to the 10 houses.

Saturn in the 8th house:

The significance of Saturn in the house of death is particularly important.

particularly important. Strong laws come into play here. But the 8th house also signifies regeneration and transformation of energies and, in the sequence of houses, the beginning of the stage on the path upwards. However, this is also where the demonic forces of the ego are concentrated, centralised from many previous incarnations.

A poorly aspected Saturn can drag the ego back down into the abyss, as it often favours an enormously strong possibility of development based on black magic. For higher natures, however, with a well-aspected Saturn in this house, the spiritual goal for this existence can be recognised. Contact with the otherworldly sphere is natural here and poses a danger to development.

Even a well-placed Saturn can have disharmonious consequences here.

Saturn in the 9th house:

Saturn in this house can be an excellent basis

for intellectual development if it is in a cosmically favourable position and condition.

However, there is also the danger of dogmatic and intellectual development at the expense of the emotional basis.

Higher thinking, philosophy, religion, study and worldview can become excellent cornerstones for general education here. When poorly aspected, it brings misguided paths and spiritual aberrations – abysses. Dogmatism and rational, purely logical-sophisticated thinking pose a danger to humans here, even with a well-placed Saturn. In general, Saturn has a favourable spiritual effect due to the white magic tendency of this house.

Saturn in the 10th house:

In this house, Saturn, if poorly aspected

, can appear as a particularly striking karmic burden. The suffering of the zenith in the horoscope often overshadows the entire existence. The angel of death often hovers over these people, making them inclined to give up on life.

Much depends here on Saturn's connection with the other cornerstones. When well aspected, it usually only has an effect in the material sense. Saturn's strong connection to matter in this house rarely allows the spiritual development that is so necessary here to break through, and even then, it only culminates in scholarship. Exoteric karmic connection to profession and parents.

Saturn in the 11th house:

Esoterically, this house allows Saturn to

When applied correctly to the individual's intellectual development, Saturn already bears fruit in the present life. Through its house meanings, a well-placed Saturn brings strong opportunities for development and often has a favourable effect on exoteric life.

It usually has an uplifting and favourable effect on the person's environment. When poorly aspected, it naturally brings inhibitions and damage through friendships, but these can be overcome spiritually through conscious isolation from the disharmonious forces that arise.

The general position of Saturn in the 11th house has a more unfavourable effect on the ego than in the corner houses.

Saturn in the 12th house:

A poorly aspected Saturn in this house

usually means a karmic burden, a compulsion to pay off karma

by restricting the personality, in accordance with the meanings of this house. Even a well-placed Saturn in this house brings loneliness and isolation.

However, it should not be forgotten that an unfavourably aspected Saturn also indicates the accumulation and summary of demonically applied forces in their effects in this life, which can manifest themselves in strong antisocial tendencies or at least in strong isolation from the harmonious forces.

Esoterically speaking, this house, through Saturn's occupation, forms a basis for the next existence, for the coming incarnation. The position of Saturn in this house indicates a predetermined loneliness. If the individual understands this instruction, Saturn means for him the voluntary entry into the silence into which all great spiritual people entered in order to return and fulfil their mission. If he does not understand it, he will probably fall prey to the astral vibrations of the Saturn demonium.

It is highly advisable for the neophyte to immerse himself deeply in his own life mirror with the help of these instructions. He will recognise himself more and more in his roots and gain a certain retrospective and preview of his entire existence.

It is undoubtedly correct to supplement the explanations given in the previous lessons with an esoteric consideration of the aspect connections of Saturn with other planets.

Much depends here on the student's intuition being as developed as possible. They must be able to take in the entire picture of the ego's life in a kind of inner vision, rather than picking out individual aspects. These esoteric considerations must always be based on the laws of reincarnation and karma, and the current life of the horoscope owner must be viewed only as a partial excerpt, a link in the chain of his or her entire existence, which extends over many millennia.

The law of cause and effect, also known as the law of karma, is fully justified here.

Saturn in aspect connections with other planets.

1. Saturn/Jupiter: This aspect connection is in karmic astrology. This is very important, as Jupiter in its higher octave represents the wisdom accumulated over the course of incarnations. It is the planet of kindness, education and the priesthood. If it is afflicted by Saturn, this indicates that, as a result of karmic burdens in this current life, the wisdom acquired spiritually up to now has been inhibited and buried. At the same time, the task in life is to remove these burdens by supporting the forces of Jupiter. With these aspect connections and considerations, the combination of houses is very important in order to see in which direction the karmic burden affects the course of life.

For example, a Jupiter afflicted by Saturn in the 5th house would karmically deny the horoscope owner happiness in love and with children. A Jupiter afflicted by Saturn in the sign of Sagittarius in the 12th house would indicate a buried priesthood due to karmic burdens.

Good aspect connections between the two planets indicate a spiritual foundation acquired from previous incarnations. For example, Jupiter in Capricorn harmoniously placed by Saturn indicates a scholarly existence in a previous life if it is in the 7th house, with a public activity.

2. Saturn/Venus: These connections usually indicate karmic connections in romantic relationships. When favourably aspected, it often indicates artistic abilities and a charitable attitude acquired in previous lifetimes.

3. Sun/Saturn: A Sun afflicted by Saturn always indicates a karmic burden on the ego, in a spiritual sense, since the Sun is considered to be the centralisation of the spiritual principle of human beings.

4. Saturn/Mars: A poor aspect connection between these two planets suggests karmic burdens caused by the Mars demonium, as this often burdens and disturbs the ego through blood guilt or other disharmonious Mars characteristics. Such an aspect connection also carries black magic tendencies.

5. Saturn/Moon: Here, karmic transgressions against the opposite sex (in the case of a male nativity) in the case of unfavourable aspect connections. Sin against the opposite sex!

6. Saturn/Neptune: Here, karmic entanglements can be seen in unfavourable cosmic connections through lies or other secret vices.

7. Saturn/Uranus: This aspect connection often indicates indicates a sudden and unexpected death. A consequence of previous incarnations.

8. Saturn/Mercury: Due to poor aspects, the native's powers of thought, sharpness of mind and logic are inhibited. This is a sign that the native has abused his mental powers in previous lifetimes.

If these aspect connections are linked to the 6th natal house, the 6th

mundane sign or the 6th solar house, this in turn indicates particularly strong karmic connections.

It should be noted here that the only system that can be considered the basis for esoteric astrology is the equal house system, which was used not only in ancient times but also for thousands of years in the wisdom of ancient cultures. The medieval system of unequal house division is not applicable here, as it does not provide the desired esoteric insights.

LODGE ORGANISATION:

The lodge "Fraternitas Saturni" is in the process of being established. However, success can only be achieved through constant centralisation and a certain willingness on the part of the individual members to make sacrifices.

A lodge cannot be viewed and judged as a commercial enterprise.

In the early years of the organisation's development, 120 so-called preliminary lessons were distributed at the beginning of the course, laboriously typed up by the secretariat.

It is in the nature of the centralised structure that this valuable teaching material is no longer provided in loose sheets, but in the usual study booklets. For reasons of representation and advertising alone, this is more in the interests of the Lodge.

The Secretariat has therefore decided to republish these 120 preliminary lessons, after they have been reviewed once again by the Master, in six study booklets covering the months of April to September. This will bring them up to date with the October booklet 50. These six booklets are also conveniently accompanied by the first six teaching booklets, "Initiation," by Frater Eratus-Spiesberger. However, in order to cover all the material, it has proved necessary to include some of the most important essays from the preliminary lectures, which cannot be accommodated in the six new booklets mentioned above, in the current series of publications.

This reorganisation means that the "Blätter für angewandte okkulte Lebenskunst" (Leaves for Applied Occult Art of Living) are now actually available in several volumes

and it is advisable to have the individual volumes bound in order to create a series of valuable, unique books for the library, which not only adorn the library but are also a rarity in their own right, acquiring bibliophile value in a short time due to the small print run of only 150 copies.

The fact that this reorganisation now has the disadvantage for the older brothers that they receive some essays twice should not be too much of a burden if they are willing to make a few sacrifices. It should never be forgotten that each brother pays his monthly contribution not only for the booklet he receives, but that this contribution is an organisational contribution! This contribution entitles each brother to personal correspondence with the Master, who will be happy to answer any questions. Any reasonable person can understand that producing a study booklet with a print run of 150 copies is not cheap. The Lodge is not a publishing house or a printing company operating on a commercial basis. To those of the older brothers who may feel materially disadvantaged by this measure, it should be said that, in recognition of their many years of membership, they have not been required to pay the monthly contribution, which is now £10 (see the lodge recruitment brochure).

This is both an honour and a relief.

It would have been nonsensical to omit an issue for this reason, because an incomplete year loses value.

Furthermore, brothers must never forget that their monthly contributions continue to be deducted even if they do not receive a study booklet that month, which unfortunately not all brothers are aware of.

If individual articles taken from the contents of "Blätter für Lebenskunst" continue to be included in the new magazine "Mensch und Kosmos", this is also done for advertising reasons. The idealistic goal of capturing as large a circle of interested parties as possible in this way and working on them through advertising must never be ignored.

large possible circle of interested parties in this way and to work on them through advertising must never be neglected.

There are also practical reasons for this.

It would therefore be equally nonsensical to feel materially disadvantaged by these duplicates!

The spiritual temple of a lodge is built from many stones, which must be correctly angled and fitted together. Every brother should and can be convinced that the master builder or architect is following the correct path in their planning. In a capitalist age, one cannot work and build solely on the basis of idealistic principles. Every brother should always bear this in mind. Community service in this sense always takes precedence over self-interest!

The lodge secretariat.

37. ORGANISATIONAL REPORT

of the "Righteous, Enlightened, Perfect, Secret, Magical and Ritual Lodge: Fraternitas Saturni" – Orient – Berlin.

Meeting of the forecourt on the day of the sun's position 1 degree Pisces 1954.

"Do what thou wilt! - That is the new law! - There is no law above: Do what thou wilt! - And the word of the law is: Thelema.

In a ritual ceremony, good and harmonious thought forces were sent to the following brothers and sisters of the Lodge in the magical force field:

Brother Hermanius	Brother Joachim	Brother Michael
Brother Perkeo	Brother Mercurius	Brother Masterius
Brother Inquestus	Sister Mondana	Brother Kaplarius
Brother Giovanni	Sister Inka	Brother Hiob
Brother Balthasar	Brother Hertoro	Brother Marpa
Brother Eichhart	Brother Erik	Brother Robertus
Brother Gradarius	Brother Martino	Brother Ambrosius
Brother Reno	Brother Magnus	Sister Sabina
Brother Medardus	Brother Aurelius	Brother Erus
Brother Martini	Brother Han Rulsow Yin	Brother Heliodus
Brother Wil	Brother Friedrich	Brother Karolus
Brother Meinardus	Brother Siegmund	Brother Ophaniel
Brother Kosmophil	Brother Rupert	Brother Amigo
Brother Marius	Brother Fabricius	Brother Wilhelm
Brother Protagorus	Brother Julius	Brother Valescens
Brother Rudolfo	Brother Theoderich	Brother Apollonius
Brother Panaton	Brother Liberius	Brother Profundus Invoco

Brother Merlin	Brother Heinrich	Brother Metanus
Brother Albertus	Brother Amenophis	Brother Maximilian
Brother Waltarius	Brother Prozogood	Brother Samana
Brother Ebro	Brother Johannes	
Brother Saturnius	Brother Sigur	-----

The brothers Francis and Nadirius were remembered in the mental sphere.

The following brothers duly resigned from the lodge:

Anicetus, Hubertus, Lazarus.

Sister Georgia resigned from the Berlin Orient.

The magical repercussion was dissolved and the names burned.

Sister Aruna was newly admitted. Sister Wilja and, in the Berlin Orient, Brother Hipakos.

The Master gave a lecture on the motor driving forces of O-radiation for the formation of thought psychogons.

"Love is the law! - Love under will! - Compassionless love!

April 1954

PAPERS FOR APPLICABLE OCCULT LIFE ART

CONTENTS:

THE "MAGICAL WORLDVIEW"

by Br. Amenophis

"THE TRUE CULTURE OF LIFE

AS THE HIGHEST WORK OF ART OF THE HUMAN SPIRIT"

by Br. Arminius

APRIL 1954

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THE MAGICAL WORLDVIEW

Essay from Dr. Ernst Schertel's "Theory and Practice of Magic" along with reflections on the basic theme and quotations from C.F. Endres and Master Therion

by . . Br. AMENOPHIS . .

Today's discoveries and findings in experimental physics are increasingly entering a supra-scientific realm, a realm that can no longer be measured and weighed in the old way. Energy, vortex forces, atoms and their newly discovered components are ushering in a new era which, if pursued consistently, must inevitably lead into the uncharted territory of the transcendent.

Every step forward is like an axe blow against the supporting pillars of the exact sciences.

But the current bearer of culture on Earth, the white man, despite his much-praised sense of reality, overlooks reality and facts, and it will be some time before he discovers and admits the concrete in the transcendent as well.

To achieve this, however, people would first have to free themselves from materialism, because materialism and rationalism in particular lack a deeper sense of reality.

Humanity's attachment to these ways of thinking has led to a catastrophic lack of feeling for the physical, to a kind of degeneration.

This may seem paradoxical, since in our highly intellectualised age so much attention is paid to the physical through sport, cosmetics, medicine, nudism and the like.

However, the emphasis is on the word "feeling"! And it is this feeling for everything sensual and instinctive in our physicality that has been almost completely lost to white people today.

This circumstance has become a problem for our culture, our science and our way of life today.

This is also the reason why no reasonable person today can ignore so-called occult phenomena.

For today's supra-scientific world view is increasingly approaching a so-called magical world view, because the more precisely we think, the more our eyes are opened to the inaccuracy of our intellectual foundations. This inevitably leads to the construction of a world of ideas in which occult phenomena must virtually impose themselves, which would necessarily entail a recognition of the truth content of the phenomenal and the irrational.

While popular occultism in all its disciplines more or less emphasises the importance of the physical, Dr Ernst Schertel, in his book on magic (published in 1923 by Niels Kampmann Verlag, Heidelberg), put forward a theory that contradicts this in its principles, but is valuable enough to be examined in detail.

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We experience ourselves and our environment through our so-called powers of perception, which are based on our five senses.

What is the environment, what are "we"? ?--

It should be obvious at first glance that we are part of the environment and belong to it. Nevertheless, we are accustomed to separating our "I" from the environment, from the cosmos. This habit, which we must call empirical, begins at the time when the child becomes aware of itself and speaks of itself as "I" for the first time.

In the strict sense of the word, the "I" is therefore a centre of consciousness, a node in an infinite cosmic network of forces, so to speak. It may be completely devoid of content and represent only the principle of becoming conscious.

For who can say where our I begins and where it ends?

What we regard as concrete personality and real individuality can only be a complex of elements of perception and would in principle be no different from our material environment.

Our body and soul would therefore be nothing more than certain complexes of perception, such as a tree, an animal, a star or other things that we perceive.

If we nevertheless contrast our own person with the environment, this is probably because our consciousness is connected to the cosmic energy network at this very point, which we call our "I".

That is why our body, as the layer of the environment closest to us, is equipped with much richer and finer strands of sensation than the layers further away from us in our earthly existence, such as the mental body, the soul body or the sensory body.

If just a speck of dust enters our eye, it causes a painful sensation for the person affected in their "I", while on the other hand, entire solar systems in the universe may perish without this being noticed or causing the slightest impression.

Our material body represents, so to speak, an accumulation of potential and kinetic world energy; its ancestral line extends back to the beginning of all things, via animals, plants and minerals. Consequently, the entire past of the cosmos, from the first nebula onwards, lies within our body like a sediment.

Through our bodies, the energies of the universe flow from infinity to infinity, driving the mill of our existence, our lives.

What we call the "soul," on the other hand, is the sum of the world's energies, states, and past events, which are generally only vaguely perceived on an emotional level. (The subconscious as part of the soul body!) In everyday consciousness, the normal awareness of existence, the ego is confronted with a jumble of things. The synopsis, the overview of the forces of the world, is easier to achieve through introspection than through extrospection.

And that is the secret of introspection: through his "soul," the mystic experiences the whole infinity of the cosmic and his connection with the centre that we call "GOD."

It follows from this that one could imagine "GOD" as the centre of an infinite grid network, to which the "I" is directly related and connected as a node.

The KABBALAH understood GOD himself, angels and demons as the embodied dynamics of the universe.

If we consider the example of the grid network as given, then GOD would be the centre in a coordinate system that has a positive upper space and a negative lower space.

Derived from this, GOD has a head of light and one of darkness, a white one and a black one, an upper one and a lower one. The white head is the light, the black one is the lamp.

Nothing emanates from God himself; everything that appears and disappears appears and disappears in his shadow.

It was the Jews who first separated the white and black heads in abstract thought, and the latter became the phantom of the devil.

In principle, therefore, there can be no white or black magic, as has always haunted the minds of mankind; the only difference could lie in the purpose, in the goal.

All our ideas about GOD, the universe and our environment can only be seen as a causal relationship of an indeterminate nature in this coordinate system.

Certain complex force fields in their composition create mental images on our level of consciousness.

So there is no perception of "things" in themselves; our seeing or perceiving is therefore not a process of representation.

For this reason, the images in our imagination do not need to bear any resemblance to their causes. For example, we hear the sound of a bell being rung, but this has no relation to the electrical current that causes it.

In order to establish a causal relationship, at least two forces are required that interact with each other. However, perceptions do not arise solely from the force fields of the environment; a subjective factor must also be present.

If abstract philosophy teaches that subjectivity must be suppressed in favour of objectivity, it can be concluded that this must be the wrong approach, because both components are necessary in order to grasp the essence of things at all. C.F. ENDRES defines philosophy as follows: "Have you not yet noticed that almost all philosophies are merely a development of assertions that the philosopher has already wrapped up in his philosophical paper with his first assertion? --- Logic? : A play on words, a mathematics with concepts." ---

Every centre of consciousness constructs its own unique world of consciousness, its subjective world of ideas.

Nevertheless, it could be assumed that there is an objective world of things.

An ego centre was assumed, a centre of consciousness as a point within the cosmic network of forces. This point represents a junction, a vortex centre of cosmic lines of force, and is connected to the entire cosmos, like the junction in a fishing net.

The soul and body were assumed to be the layers surrounding this junction point, connected to it.

The possible and more distant layers are only indirectly accessible to the ego centre via the body sphere. All of these are initially complexes of forces that can only take on the character of things under certain conditions.

If we today perceive our body more as a "prison of our soul," this is probably because the ability to experience the outside world as the embodiment of spiritual content has faded or died away.

The difference between the soul or inner world and the sensory environment or outer world is only that the soul represents a complex of emotional perceptions, while the outer world represents more of a complex of sensory perceptions.

However, there is no precise boundary, as the contours become blurred; emotional moments easily take on a pictorial character, and every sensory perception carries a certain emotional tone, e.g. smells, tastes and skin sensations.

The phenomenon of nature animation, the basis of animism and demonism, is based on this fact that emotional moments merge into pictorial images and vice versa.

This explains the basis of all magical phenomena; only those who can animate things and reify the soul are magical beings.

These phenomena have died out among the average European, but even today there are still people of this type, whom science refers to as "HYSTEROID".

Carl Ludwig Schleich says about this: "Hysteria is not a disease of the nervous system per se, nor is it a form of self-poisoning of the organism caused by internal secretion of the glands, but rather a so-called perversion of the imagination.

It is an abnormal intrusion of the fantasy streams of the right hemisphere of the brain into the functioning of the body's tissues, and only thus an abnormality. Hysteria harbours a metaphysical mystery that has yet to be unravelled, more wondrous than all occult processes. Hysteria is a special case of creation from the idea – a transition from the subjective idea to objective truth." ---

The close connection between the spiritual and the material, and the fact that feelings can be directly transferred into the perceptible realities of the so-called outside world, is and remains the basis of all magic.

How does man come to perceive things?

Let us take as an example an earthquake recorded by a seismograph.

Whether the recording pen with black, red or blue ink records the curve as high or narrow has nothing to do with the earthquake itself and its effects.

Similarly, energy shifts in the cosmic force network cause impressions of some kind on the curve table of our consciousness via our bodies.

However, these are just as unrelated to the energy shifts as the earthquake is to a red or black curve.

It is in the nature of every perception that it is presented, i.e. projected. Thus, our consciousness automatically presents a mental image to us and thereby creates an environment.

It can therefore be concluded that this image is not the thing itself, but rather the result of the interaction between cosmic and bodily energies. Consciousness without a body cannot exist, just as an earthquake curve cannot exist without a seismograph.---

C.F. Endress comments on this as follows:

"Everything we observe, systematise and compile into laws has passed through the organic filter of our body and is therefore entirely subjective and human.

We cannot perceive or observe anything that eludes the means of perception and thought of our human organism, and therefore we cannot fit anything into legal forms. Therefore, the essence of all things, because it lies outside our means of perception and thought, is also unknowable! It may correspond essentially here and there with the impression it makes on our organism. And the probability that it does not correspond is trillions of times greater."

At different times, in different cultures and among different peoples, there have been "worlds of imagination" that were very different from ours today, but which were nevertheless entirely meaningful. From this, the idea of a multiplicity of worlds could be derived, for "in my Father's house are many mansions!"

Just think of the completely different worlds of consciousness of the Indians, the Germanic peoples, the Muslims, to name but a few. Paul Mongre says: "There need not be only one continuum of world states in which we are interwoven; alongside it, any number of other worlds of any content are conceivable, represented by timelines on which points in the present play out their roles. In other words, a plurality of worlds that we must acknowledge precisely because we cannot convince ourselves of it through experience, but always remain dependent on our ONE timeline."

And C.F. Endres adds: "What we humans call 'world' is a narrow, dimensionally limited, subjectively altered by our perception and judgement, unspeakably small excerpt from an unspeakably small fraction of an unspeakably small corner of a particle of the world. And all around us is the MYSTERY." ---

One could object that this completely blurs the distinction between subjective fantastical ideas (imaginings) and objective perceptions (observations).

But is there really any fundamental difference between the two?---

Imagination and reality are equally products of cosmic dynamics and inner bodily forces, and in this respect our concept of "reality" would be completely relative, thus losing its actual meaning!---

Nevertheless, in our daily lives we distinguish between imagination and perception.

This is probably because imagination involves a greater degree of internal bodily condensation of cosmic energies, while perception of the environment is to a greater extent conditioned by the effect of more distant cosmic layers of energy. But none of our ideas, whether we call them imagination or perception, can be identified with the "THING" itself, since facts of consciousness do not originate from things themselves, but are only the material of possible things!---

whether we call them imagination or perception, can be identified with the "THING", since facts of consciousness do not originate from things themselves, but are only the substance of possible things!---

Therefore, there can be no idea that can be described as "true" or "false", as "right" or "wrong", as "real" or "apparent", since such concepts always presuppose a world of things that lies beyond our imagination.

Let us hear what C.F. Endres has to say on this subject: "Even the materialist is not right if we understand 'being right' to mean 'having the truth'. Our sensory perceptions do not give us the truth.--- All impressions from outside first pass through our body's reception apparatus, which filters and transforms them according to our physical abilities."---

Ideas that find the best breeding ground within the contemporary world of consciousness and develop the highest intensity prevail and are then considered "true." Even the enlightened people of our day live three-quarters of the time on imagination.---

Our body is subject to the energetic cycle; it has built itself up over time through the assimilation of cosmic forces and, during its lifetime, absorbs further energy quanta through food, breathing, heat and light radiation, magnetic influences, sound, pressure, etc. It also constantly releases energy back into the cosmos in the form of nerve and muscle activity, breathing and all kinds of excretions.

Our body is therefore connected to the electrical circuit of the universe like an electric motor.

The basis of our world of existence is therefore quite complex. According to this, even "our body" would, strictly speaking, be only an idea generated by certain energy complexes on our level of consciousness.

Thus, in the course of our consideration so far, the "real world of things" would have completely dissolved and transformed into a construct of the imagination.

Here is a quote from C.F. Endres: "Human beings have very specific — namely human — organs of perception and processing for what is perceived in the world and uses them to shape HIS world."---

The only remaining reality lies solely in the immaterial, energetic paracosmos, which has nothing more to do with the universe we imagine than that it gave rise to the creation of this imaginary world.---

And C.F. Endres expresses this in the following words: "We must finally abandon the old fashion of making humans the measure of all things. Humans are only the measure of human things. We have no measure of all things! - The great MYSTERY mocks our imagination."--

Even if much seems to have been lost as a result, we have also gained something, namely an insight into the structure of that jugglery of the imagination that we call the OBJECTIVE WORLD. This would also give us the opportunity to intervene in this structure, i.e. to transform the world according to our will. But that is magic, and on this magical basis we are able to create realities where no realities exist.

GOD, too, was alone in his formless, beingless eternity and created the world out of nothing.

When we saturate ourselves with divine, paracosmic powers, when we increase our dream power until it gives birth to things, we can create worlds!---

Imaginations arise when latent energies in the body sphere are released as a result of a probably unconscious resorption process. This burst of energy spreads to deeper sources of power and awakens enormous energy quanta from their latency, sums of energy that were resorbed by our ancestors.

The resulting idea is projected outward and now appears as a hallucination or reality, depending on whether it can be reconciled with the ordinary world of consciousness. Objective perception would thus be only a special case of imagination; the visualisation of cosmic dynamics would thus be perception as well as hallucination.

When these large complexes of energies break through in the process of imagination, the body sphere itself is initially changed and, if the intensity is sufficient, intervenes in the forces of the cosmos.

This can lead to direct new formations within the bodily sphere; tissues and organs can form anew, regress, increase in volume, etc., and even result in a completely new attitude towards existence as a whole and the triggering of unknown abilities.

Who does not remember the special medical case in which an untouched girl imagined herself to be pregnant and the doctor was actually able to detect all the signs of pregnancy in her until, at the time of the expected birth, everything collapsed into nothingness. Truly, a striking case of hallucinatory self-creation.

Shouldn't we also include the virgin birth of the Virgin Mary here, as well as the creation of the "pneumatic body" of the Gnostics or the so-called "rebirth" of the mystics, according to whose recipes an immortal spiritual body is created above the earthly body through letter exercises?

Do the stigmata of Therese of Konnersreuth and others not arise in the same way?

Let us allow C.L. Schleich, as a medical professional, to shed light on the matter:

"The functional interplay of the imagination, the sum of the functions of everything that constitutes the concept of imaginative possibility, exerts a formative, shaping, plastic influence on the physical processes in the body, on the functioning of the cellular mechanisms, and the imagination is capable of gain access through the fences and enclosures of the cell structure and the mechanisms of blood circulation and peripheral nerve currents in every body tissue."

According to this, the creative power of the imagination can allow the emission process of energies, once initiated, to spread beyond the body sphere into the surrounding cosmic layers and gain power over objects in the environment.

This is just as easy to understand as how an imaginary idea can make us feel nauseous.

The influence on things made possible by muscles and tools is called empirical, while that of the imagination is called magical.

According to these considerations, it cannot seem unjustified to attribute primacy to the imagination within our expressions of life, for without it no world view, no ideology, no action or deed would be possible, since all judgements and ideals are of imaginative origin.

In today's Western culture, as a result of civilisational and technological development, this faculty is waning or becoming rigid.

The person with the greatest power of imagination is no longer a slave to insubstantial empiricism, but a creator according to his will. Empiricism fulfils the laws of probability, imagination creates the improbable.

The purely empirical human being is the entropic type, leading to the complete depletion of cosmic energy, whereas the imaginative human being, the magician, is the true source of ectropy, the renewal of the world, the rebirth of existence!

MAGIC is autogenous affirmation of power through imagination; reality is the visualisation of our deepest essential forces.

Truth is therefore not something receptive, but something creative; the process of perception is not one of reproduction, but of creation!

The mystic does not allow his inner energies to accumulate into images, but prefers emotional immersion in the image-less, flowing dynamics of the cosmic.

Only the depth of the "outer image" together with introspection gives the creative power from which culture and, ultimately, magic arise.

The magician possesses not only introspection, but also the power of creation, images, things, forms that he himself creates and imbues with the forces of the universe.

We call the centre of cosmic forces within us GOD (Greek: dai-mon). It signifies the deepest meaning, the first being at the centre of our consciousness, arising from the meaningless, lifeless and valueless chaos of paracosmic forces.

This PARTHENOGENESIS (virgin birth) of the deity within us, this primordial creation of meaning from meaninglessness, is the darkest secret of existence, is the actual PRINCIPIUM INDIVIDUATIONIS, the actual act of creation, and can never be comprehended by the mind, since it is itself the origin and foundation of all thought and imagination.

Due to its punctual nature, the centre of God is in itself formless, objectless and equivalent to nothingness. However, this means that it can be neither an experience nor a phenomenon of consciousness, because an experience without an object, an idea without something imagined, is a contradiction in terms.

Thus, the centre of God only has reality insofar as it assumes some kind of phenomenality.

Just as the cosmic forces in their linear distribution trigger the idea of things in us, so too do they, in their punctual concentration, generate an idea, the most significant, the most intrinsic idea, namely the concrete idea of God.

Since ideas are autogenous, self-existing entities that are neither similar nor dissimilar to any other entity beyond themselves, the subjective idea of God is no more right or wrong than any other thing-like sensation that possesses phenomenality in its reality.

F.C. Endres on the concept of God:

"Man must not say: God is as I imagine him to be, and anyone who does not imagine him to be so is damned. Rather, he must say: I imagine GOD as I am able to imagine him by virtue of my intellectual or spiritual or other qualities."

The act of imagining is itself the act of creation (procreation) of the imagined thing.

Accordingly, the meaninglessness or meaningfulness of the punctual concentration of paracosmic forces depends solely on the imagelessness or pictoriality of the conception of God from our own creative power.

For this reason, the magical person will always have a pictorial conception of God, while the mystical person will have only a limited one. The magical person allows his God to take shape through the imagination and localises him in the surrounding space. This process can happen arbitrarily or involuntarily; in both cases, one would then speak of a theophany. (See the various apparitions of God, Christ and Mary in Lourdes and other places!)

More common, however, are visual and auditory hallucinations, condensed phenomena, which are already very advanced in themselves, but are only preliminary stages of complete image formation. For this reason, another psychological process is often used to ensure the embodiment of GOD in a reliable form.

This is called the process of illusion.

In this process, the autogenous concept of God is not freely placed in space, but rather the psyche grasps a given object from the empirical environment and projects the imaginative concept onto it. The process of illusion thus manifests itself in an imaginative transformation of the meaning of an empirical object, whose physical substance remains unchanged.

This process is called TRANSSUBSTANTIATION in hieratic language. (Think of the Holy Transformation during Communion or the Lord's Supper!)

The object charged with imagination in this way is also referred to as an IDOL or FETISH, or psychologically as IMAGOSPURIUS, i.e. an imaginative bastardisation.

Since the conception of God is based on an absolutely individual act that springs from the innermost centre of the EGO, it cannot automatically apply to other individuals, in contrast to the conception generated by the empirical environment, since this process of perception does not touch the actual deeper layers of individuality.

Ideas that originate from the deeper layers are called "demonic ideas" and the environment that is created by them is referred to as the "demonic environment".

For a better understanding, it should be noted here that the word "demon", derived from the Greek "daimon", is the term for the individual centre of God. The Greeks distinguish between the "agathodaimon", i.e. the good, angelic one, and the "kakodaimon", the evil, devilish one.

Demons are therefore not "empirical" beings that can simply be identified through perception, but are highly imaginative in origin, yet still "real" in the same phenomenal sense as empirical objects.---

Since the deep layers of different individuals have a similar structure, any kind of idea can have an infectious effect, and certain groups also have the same demonic ideas.

If one wishes to contrast demonic ideas as "fictional" with empirical "real" perceptions, one must not overlook the fact that the empirical environment would then also have to be described as "fictional", since it too is based on an imaginative fundamental synthesis.

Every demonic-magical world is centred on the great individuals from whom the basic generative ideas originate. Every magical person is surrounded by a force field of paracosmic energies and has an "ectropic" effect on cosmic dynamics. The individuals infected by him form his community or his people and create a complex of life with a very specific, imaginatively rooted structure, which is called culture. The moment the imaginative-magical binding forces dry up, the people disintegrate and with them the culture.

As a result of the energetic origin of the concept of God and of the demonic in general, this part participates in the two basic properties or possibilities of existence of all things energetic, namely movement and rest or actuality and potentiality, ectropism and entropy.

This duality of the energetic is expressed in the form of the polarity of the "SATANIC" and the "SERAPHIC". The satanic means kinetics, actuality, ectropism or free energetic valence, whereas the seraphic means latency, potentiality, entropy or bound energetic valence. Since all kinetics strives towards the potential, everything satanic also drives towards the seraphic.

However, once a state of latency, of entropy, has been reached, a centre of kinetic energy must emerge again, which in turn postpones the final entropisation of the entire cosmos for a while. (Think here of the Earth cycles of Steiner-Blavatsky or the Manvantaras of the Indian Vedas). "Satan" would thus be the actual creative principle, which must initially appear evil in the fertilising-destroying-building struggle, while "Seraph" is the resting, preserving pole that embodies possession and peace and is therefore regarded as good.

To this version, however, it must be added that the "daimon," which we call the "Chrestus impulse," which is a paracosmic wisdom-love-power complex, must in recent times be regarded as the greatest centre of power in the universe, at least for the cosmos of humanity.

Wisdom must be regarded as the principle of ideas, while love is the effect of these ideas and can therefore be described as creative, for love is a procreative principle in the fullest sense of the word and thus ectropic, kinetic.

Whether this ectropic force of the Christ impulse connected with the man Jesus of Nazareth only once, or already in earlier epochs of humanity with some other avatar, can hardly be determined.

However, one thing can be assumed with considerable certainty, namely that various other types of power complexes in the cosmos have sought and found their connection

with magical human beings: THOT-Hermes, YAHWEH-Moses, BUDDHA-Gautama, and so on.

So there is no opposition between SATAN and SERAPH, as they are polar concepts that are only conceivable in relation to each other, like light and shadow.

The demonic-magical is therefore satanic in its energy, but its effect is to build a seraphic, self-contained and peaceful world.---

It is therefore pointless to speak of white and black magic, permitted and forbidden magic, altruistic and selfish magic.

Felix Auerbach addresses this problem as follows:

"As far as ethics are concerned, the contrast between egoism and altruism is banal and not decisive for the main issue. The only decisive factor is the antithesis: ECTROPISM and ENTROPISM. Egoism can be good and altruism can be bad. Serving makes you great, but ruling makes you greater. What is permitted depends not only on WHAT, but also on WHO. Ultimately, what is permitted is what pleases the cosmos; indeed, more than permitted: desired.

The ectropic efficiency and beneficial effect of an ingenious lifestyle and life's work would be suppressed by popular mass ethics more than the cosmic police would allow.

QUOD NON LICET BOVI, TAMEN LICET JOVI!---

The only law to which the magical human being is subject is the will of his god, his daimon, i.e. the ectopic effects of the cosmic forces condensed within him.

DO WHAT YOU WISH is the whole law!

Master Therion says, "that the alpha and omega of all magic, the CONDITIO SINE QUA NON, is the knowledge and handling of the 'Holy Guardian Angel', i.e. a heavenly being of definite individuality, not the 'Higher Self' of man. Without this condition being fulfilled, the primal will cannot be recognised, which alone entitles man to live according to the law "DO WHAT YOU WILL".

The magical human being is the pinnacle of humanity, a germ cell of the highest ectropic power; he therefore appears as the embodiment of the ultimate cosmic meaning, as God's messenger, so to speak. For the cosmic forces always depend on a specific ego centre for their manifestation, just as, conversely, an ego centre would be ineffective if it were not fed by cosmic energies.

This is the basis for the mutual conditionality of "GOD" and "MAN," of "daimon" and "magician."

There is a constant polar tension between the paracosmic forces and the empirical body, in that the image of "God" is grasped as large and as distant as possible, in order to then make the brought about "COMMUNIO", the fusion with this image, as powerful and complete as conceivable.

The physical communio, the "sacrifice," is performed in such a way that either an image of "God" is brought about on a hallucinatory basis, or the paracosmic complex of forces is projected onto an "Imagospurius."

There are plenty of examples of this in ancient times, such as the imagospuric form of sacrifice and adoration, which is still represented in the Catholic cult to this day.

The "sacrifice" is necessary because the ectropic energy centres only gain power through contact with a real body, while on the other hand, the magician binds those powers to himself through his sacrifice, centres them in his person and merges with them.

The greatest historical example of this is the connection of the Chrestus impulse with the man Jesus, who, through this and especially through his comprehensive sacrifice, helped the paracosmic force complex, which we call the Chrestus impulse, to come to individual life. It is undisputed that this event heralded the dawn of a new ectropic era, regardless of whether his followers endeavour to follow his example in their way of life or not. Every believing Christian, including those who perform the imago-spuric form of sacrifice during communion in church, connects

with this complex of forces again and again, offering it ever new possibilities of connection with bodies, while the worshipper, who here unconsciously acts as a magical being, receives the necessary powers from this perhaps greatest of all cosmic power centres, insofar as humans are ever capable of perceiving these effects.

The charge of cosmic dynamism generated by such communion with a paracosmic complex of forces transforms the magician into an ever more comprehensive tool, so that ultimately nothing is impossible for him.

This results in a change in your bodily sphere, an expansion, narrowing or complete rearrangement, even a transition to completely different energetic states of aggregation.

All phenomena associated with the so-called "astral body" are based on a rearrangement of the bodily sphere.

The "astral body" is not something empirically material that is contained within the gross material body, but rather this term merely indicates a certain condition of the entire body sphere, in which there is a high degree of instability in its molecular structure.

All phenomena such as clairvoyance, clairaudience, projection of the astral body, levitation, telekinesis, invisibility, penetration of solid bodies, etc. are based on this condition.

All these phenomena can be explained by the fact that our bodily sphere is unstable in its structure and relative in its limitations, meaning that the boundary of our sphere of perception and action does not coincide with the surface of our skin, but that its energetic structure is capable of assuming a wide variety of states, just as water can exist in solid, liquid and gaseous states.

Clairvoyance and clairaudience are based on a diffuse expansion of our "sphere of perception", whereby processes beyond our normal physical sphere become conscious to us as if they were internal bodily processes.

This can lead to an expansion of our ability to observe, enabling us to see future events, just as an astronomer can use his tools to recognise impending astral events.

Clairvoyance can therefore never mean omniscience, because it always depends on the talent of the practitioner and on certain energetic constellations in the cosmos as a whole.

The so-called projection of the astral body requires an expansion and localisation of the sphere of feeling and sensation at a specific distant location. In addition, this point in space must be deliberately charged with energetic capacity for action so that not only impressions can be absorbed, but dynamic effects can also be exerted.

Levitation, invisibility, and the penetration of solid bodies are no longer absolutely unthinkable based on our current understanding of energy.

They only require such an enormous rearrangement of the innermost structure of the body in its molecular context that they are among the rarest empirical phenomena.

But there are also plenty of historical examples of this, the best and most comprehensive of which can be found in the person of Jesus Christ. Think of his walking on the Sea of Galilee, his night-time visit to Nicodemus in his astral body, various passages from the Gospels where Jesus made himself invisible to the people who wanted to keep him with them, his resurrection, his appearance to the disciples on the road to Emmaus. The final transformation of his subtle body sphere into a state of aggregation, which we call gaseous in the example of water, took place at the Ascension.

All these magical acts are initiated by a concentrated imagination of the goal, initially conceived in the imagination, whereby a special ectropic germ cell acts on the body sphere and beyond that on the entire cosmos.

The true value of magic does not lie in the practice of special arts, as these can often be found in people of very low overall calibre. Only those whose entire existence is centred on magic and who thus possess that sacred undertone found only in the great initiates can be called magicians.

To permeate one's entire life in this way is the true meaning of magic and its inner value, whereby it is connected to the roots and sources of all existence through its connection to the cosmic powers.

In this view, magic coincides with religion.

At the end of our considerations, it should be noted once again: Being does not lie in the "mind", not in abstract, rational thinking and scientific observations, but only in concrete structures and events, in the irrational product of cosmic dynamics.

IGNORAMUS - IGNORABIMUS?

So let C.F. Endres have the final word:

BEFORE OUR MIND LIES AN IRREMOVABLE PRISM OF KNOWLEDGE. THIS IS WHAT
CREATES TIME AND SPACE, FORM, COLOUR, REASON AND PURPOSE AND A HUNDRED
OTHER THINGS.

TAKE AWAY THIS MAGICAL PRISM, THIS VEIL OF MAYA, AND WE STAND
SHOCKED AND STUNNED, SHATTERED AND DESTROYED BEFORE UNITY, BEFORE
LIFE, BEFORE ALL, BEFORE

GOD,

WHATEVER YOU WISH TO CALL THE MYSTERY.

OMOMOMOMOMOMOMO

"THE TRUE CULTURE OF LIFE AS THE HIGHEST WORK OF ART OF THE HUMAN SPIRIT"

by Brother Arminius.

Human society is the reflection of a culture that is now languishing, having lost sight of its purpose. Its structure shows only fragments of earlier, cohesive ways of life and is determined by elements that can no longer be considered part of a cultural fabric, but at best appear appropriate to a rationalistic and mechanistic blueprint for civilisation. This, however, has caused the foundation of human life to falter. Cultural values cannot be created with a mechanistic-organisational principle, and with culture, the culture of life also disappears. Today, we see humanity in turmoil, with the demonisation of money and the despotism of a few powerful individuals holding their iron fists over every single person. Thus, brutal external force is countered by an internal struggle for self-assertion that has become devoid of will. The inner creative forces within human beings are banished by the superior power of a technologised, organised control machinery.

The attitude towards life, which in the bourgeois era of the late 19th century was still associated with a feeling of security, has been transformed into fear and anxiety by the events of the war years and the prospects opened up by the enormous power of nuclear technology; uncertainty in all areas of life has become the defining feature of the attitude of the majority of people. As a result, signs of decay are becoming apparent in all areas, and if humans can no longer find a way to culturally shape their living space, the total annihilation of humanity is to be expected.

The fundamental elements of every culture are religion, art and science. In order to create a true culture of life, these three elements must be in harmony.

are interrelated. We can compare them to the three principles in human beings that we know as spirit, soul and body. In religion, we recognise the spiritual element, the magical-cultic bond that binds human beings to a higher plane of existence; art, with its capacity for soulful expression, is able to bring cultural values into being as a vibrant reality on the earthly plane; science, as the supporting foundation, forms the physical framework in which spiritual and soulful values can be captured in clear laws of knowledge.

If we consider religion, art and science without bias, as they present themselves to us today, we recognise that they have all been affected by current events, can no longer correspond to their deeper essence and therefore no longer serve the purpose they were actually intended to serve. The existing forms of religion, art and science have become meaningless disciplines for intellectual or enthusiastic followers who only accept authority, dogma and doctrine in order to have a framework for earning a living or to escape into a cheap substitute for difficult intellectual work on themselves. If this picture is presented so starkly, it is only to illustrate the general situation that presents itself to us. Fortunately, the horizon of each of these three areas is already showing bright streaks of a new era, and in the light of a dawning age we can already draw conclusions today about how the synthesis between religion, art and science will be realised in a true culture of life.

We are moving ever closer to a period in which the cosmic laws of radiation will determine all life on earth. Knowledge of this is provided by scientific astrology, cosmobiology, the doctrine of the od and the doctrine of the laws of numbers, as revealed to us in the application of mathematics on an occult-magical basis (Kabbalah).

New scientific research methods will increasingly implant cosmic laws into the consciousness of humanity; in part, this will merely be a reawakening of lost

esoteric knowledge, with the help of which earthly existence will be completely transformed. The mere fact that odic force can be converted into mechanical energy will bring about a revolution in all areas of technology and lifestyle. For many thousands of years, life will once again be subject to its own laws and thus freed from all the harmful influences of a degenerative era of civilisation. This process of transformation will release creative impulses in human beings. Art will be able to fulfil its true purpose, which is to offer people spiritual content in the form of accomplished works, thereby guiding them towards a higher level of existence. However, it will also find expression in the creative will of each individual and thus find its way into the most intimate sphere of human life, into people's houses and homes. What we still find and admire today in unspoilt, nature-loving peoples in the design of their living space must be revived in every human being in a figurative sense: culture as an expression of personality, a way of life pulsating with creative forces. Ultimately, cult forms will develop as a spiritual superstructure which, based on mystical-magical insights, will allow people to attune themselves to the highest levels of spiritual fulfilment.

If we keep this image of true harmony between nature, humanity and the cosmos in mind, we can already recognise today the task that every serious seeker must undertake in order to contribute to the higher development of humanity. However, this is still opposed by a world of prejudices or a conscious unwillingness to recognise the deeper connections, as well as by the thinking of a degenerative epoch of humanity, which is focused purely on worldly goals and believes it can dismiss all this as empty fantasy and superstition. Time will soon teach us better. In knowledge, in will, in daring and in silence, the forces develop that help pave the way to a happier future.

.....

LODGE ORGANISATION.

The important symbols of every lodge include: hammer, trowel, spirit level, set square and plumb line.

They symbolise the lodge's endeavours to educate each brother to become a purposeful personality and to align himself. Only when he can be used properly and purposefully as a hewn, well-aligned stone in the spiritual temple building can he be described as a full brother of the lodge.

That is why the Master of the Chair always strives to constantly align and centralise the Lodge. Many feel called, but only a few are chosen! –

The circle of older brothers must naturally complement each other, and therefore a number of brothers who were previously only neophyte brothers will soon be awarded the degree of Frater.

The title of Frater is not a degree of knowledge, but merely a title of honour. However, it allows the brother to enter the circle of older brothers and, in a spiritual sense, to enter the temple of the lodge itself. Once this title has been conferred, it is no longer possible to leave the lodge during one's lifetime!

The Frater remains inextricably linked to the Lodge until the end of his life.

The law of the Lodge now takes precedence in his existence. He must dutifully fulfil his obligations; only in extreme emergencies can a dispensation be granted, and then only for a limited period. The lodge places its complete trust in him as a person and a brother, but he must also place his complete trust in the lodge and commit himself to it wholeheartedly, spiritually and mentally. The brothers under consideration will soon receive the letter of commitment for binding signature. The appointment will be recorded in the lodge minutes. The title and form of address will then be "Frater". The decisive factor for the Master in the selection is not only long-standing membership of the lodge, but also

previous fulfilment of duties and the proven overall attitude towards the lodge and its goals. Intellectual maturity and structure are of course also taken into account. - Age and social status are irrelevant. - Every brother is free to ask to be appointed Frater on his own initiative. Where possible, this request will be granted or the appointment will be confirmed on a specific date.

In order to give the brothers' knowledge a more solid foundation, they will soon be invited to take the Merkur degree examination. This degree is the first degree of knowledge in the lodge and can be attained by any neophyte brother who feels called and capable of doing so.

The implementing provisions will follow in the next issue. -

This does not result in a stronger bond with the Lodge. Brothers with the rank of Frater are not required to complete the Mercury degree. However, they may voluntarily take the examination at a later date.

The Lodge seeks first and foremost true, trustworthy, inspired people with occult and mystical inclinations who have recognised the true value of a spiritual brotherhood, but it also strives, of course, to perfect the knowledge of each individual brother as far as possible through systematic training and education. This is the purpose of the lodge's degree structure (see advertising brochure). The goal of this training is to become a secret scientist in the pansophic sense. However, this also requires systematic and years of work on oneself by the brother. The lodge can only ever be a guide.

38. ORGANISATIONAL REPORT

of the "Righteous, Enlightened, Perfect, Secret, Magical and Ritual Lodge: Fraternitas Saturni" -

Orient Berlin

Meeting of the forecourt on the day of the solstice: 29 degrees Pisces. 1954.

"Do what thou wilt! That is the whole of the Law! There
is no law beyond: Do what thou wilt! And the word of
the Law is: Thelema.

In a ritual ceremony, good harmonious thought forces were sent to the following brothers and
sisters of the Lodge in the magical force field:

Brother Hermanius.	Brother Joachim.	Brother Michael.
Brother Perkeo.	Brother Mercurius.	Brother Masterius.
Brother Inquestus.	Sister Mondana.	Brother Kaplarius.
Brother Giovanni	Sister Ikka.	Brother Hiob.
Brother Balthasar.	Brother Hertoro.	Brother Marpa.
Brother Eichhart.	Brother Erik.	Brother Robertus.
Brother Reno.	Brother Martino	Brother Ambrosius.
Brother Medardus	Brother Magnus.	Sister Sabina.
Brother Martini	Brother Aurelius	Brother Erus.
Brother Wil.	Brother Han Rulsow Yin.	Brother Heliodus.
Brother Meinardus.	Brother Friedrich.	Brother Karolus.
Brother Kosmophil.	Brother Siegmund.	Brother Ophaniel.
Brother Marius	Brother Rupert.	Brother Amigo.
Brother Protagoras	Brother Fabricius.	Brother Wilhelm.
Brother Rudolfo	Brother Julius.	Brother Valescens.
Brother Panaton.	Brother Theoderich.	Brother Apollonius.
Brother Merlin.	Brother Liberius.	Brother Profundus Invoco.
Brother Albertus.	Brother Heinrich.	Brother Metanus.
Brother Waltharius.	Brother Amenophis.	Brother Maximilian.
Brother Ebro.	Brother Prozogood.	Brother Samana.

Brother Saturnius.

Brother Johannes.

Sister Aruna.

Brother Gradarius.

Brother Sigur.

Sister Wilja.

The brothers Francis and Nadarius were remembered in the mental sphere.

Brother Othmar was newly admitted. Sister Georgia resigned from the Berlin Orient.

The Master spoke about the formation of thought psychogons, and after the lodge, such a thought being was experimentally created and subjected to several tests and checks with a pendulum and divining rod.

Brother Marpa received a dispensation due to illness until 30 September 54.

The Master held out the prospect of conferring the dignity of brotherhood on a number of brothers.

"Love is the law! - Love under will! - Compassionless love!

May 1954

PAPERS FOR ANGEWANDTE OCCULT THE ART OF LIVING

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THE HIERARCHIES

by Brother Amenophis

THE SYSTEM OF THE PLANETARY CHAIN AND THE EPOCHS OF HUMAN DEVELOPMENT.

by Gregor A. Gregorius.

The Art of Puppetry. The Magical Artwork of the Future.

by Br. Arminius

M A Y 1954

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

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Privately printed

THE HIERARCHIES

AN ATTEMPT TO COMPARISON THE GNOSTIC SYSTEM AND THE SOLAR-
PLANETARY SYSTEM BY ALICE A. BAILEY in

Anyone who has studied Alice A. Bailey's book "INITIATION" will probably be struck by the comparison with other, older hierarchical systems.

Although the system created by A. Bailey has a high degree of probability, one could assume the same of the Gnostic system.

A brief comparison and critical examination of both systems may be made here in order to stimulate further thought on the subject.

Alice A. Bailey, whose inspiration is said to have come from a Tibetan initiate, posits four hierarchical sequences, namely

- 1.) The planetary hierarchy (assumed) glyph - ☽)
- 2.) The Solar Hierarchy (" " - ☽)
- 3.) A hypersolar hierarchy that Sirius " " - Sir. ✽)
- 4.) An absolute hierarchy, which you (" " - ..••••)
is said to have a centre in the
Seven Stars

This breakdown is not original in itself, as many occult writers have assumed the same hierarchies.

But here the first important question arises, namely whether the Seven Stars, as the visible body of the divine principle, actually represent the highest authority, the Absolute. Even though many occultists and even astronomers have put forward the thesis that all bodies in the universe rotate around the Seven Stars as their axis, others restrict this to

only apply to the Milky Way, i.e. our star lens, to which our solar system also belongs, this cannot prove anything to the deeper thinker.

Nevertheless, one could say that the human spirit has apparently advanced to a relative absolute, for this hypothesis in itself is quite bold.

But if we take the number seven in our solar system as a starting point, the theory does not seem so far-fetched when we consider the cluster of seven large suns in the Pleiades. One must not forget, however, that this star cluster only appears to our eyes as a concentrated seven from our vantage point on Earth, which of course leaves the door open to deception.

Even without using much imagination, one could view the Seven Stars as they appear to our eyes as a crown (tiara), and the association with KETHER – crown – is relatively obvious.

Mathematically speaking, there is also much to be said about this complex of questions.

According to numerical Kabbalah, the trinity and the seven rays form the number ten, i.e. a unity in infinity, the one in zero.

If we take the relatively absolute hierarchy of the seven stars as the basis for the seven rays, which expand into a further seven rays in the hypersolar sphere of Sirius and again into seven rays in the solar sphere, and if we take the third power of seven, the product is the number 343, whose cross sum is 10. If we continue to raise the number seven to higher powers in this way, only the sixth power gives the product 117,649, whose cross sum is again ten, and the ninth power gives the number 40,353,607, again with a cross sum of ten. If, on the other hand, we add the 7 of the 3 spheres, we get the number 21, which has no meaning other than the cross sum 3. But if we add 7 nine times or multiply it by 9, we get the sum 63, whose cross sum is 9.

From a purely mathematical point of view, the absolute limit of the hierarchies might then be sought in the 9th power or, according to the other method, in the 9th place. This would correspond to the addition of a further 2 septenary complexes; the result for $9 \times 7 = 63$ or $3 \times 21 = 63$ would be the same. The 9, as the last simple number, would also represent the complement to the incomprehensible one, the unity in infinity.

These may be idle number games, but *cum grano salis* there is some evidence for possible relationships.

Looking at the diagram of the solar and planetary hierarchies (Table I), one feels compelled to find the 10 Sephirot in it: in any case, it immediately catches the eye that KETHER is at the top and MALKUTH at the opposite pole.

At first glance, the GNOSTIC system appears to be quite different.

Up to the first barrier, one might assume that it represents the truly absolute, although JAO could also be used for the Solar Logos. The design up to the second barrier could already belong to the solar hierarchy; the HEBDOMA as a planetary sphere is not difficult to identify, even if some deviations are apparent.

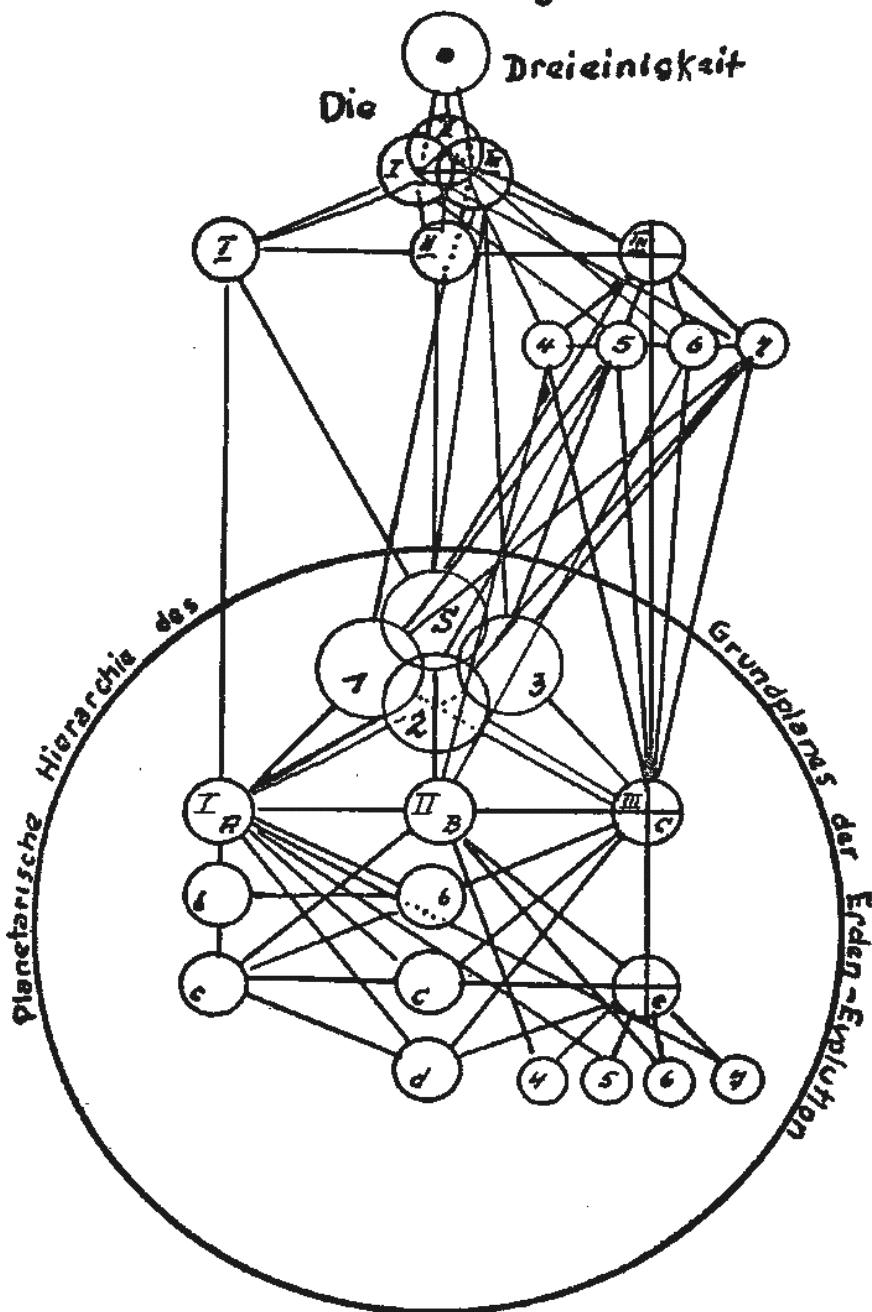
Nevertheless, an attempt at a comparison has been made on plates III and IV. Here, the four rays remain open, but one could easily use the same attributes as on plate III.

In the planetary comparison, the six princes remain unnamed, which is of no particular significance. Unlike Bailey's diagram (plate III), the Gnostic system has 12 good and 12 evil angels; this apparently refers to the assumed dual effect of the 12 signs of the zodiac. Bailey's diagram deliberately omits any reference to the sphere of the underworld.

Thus, the trinity and the seven appear to be constantly intertwined, from the relative absoluteness of the seven stars to the planetary sphere.

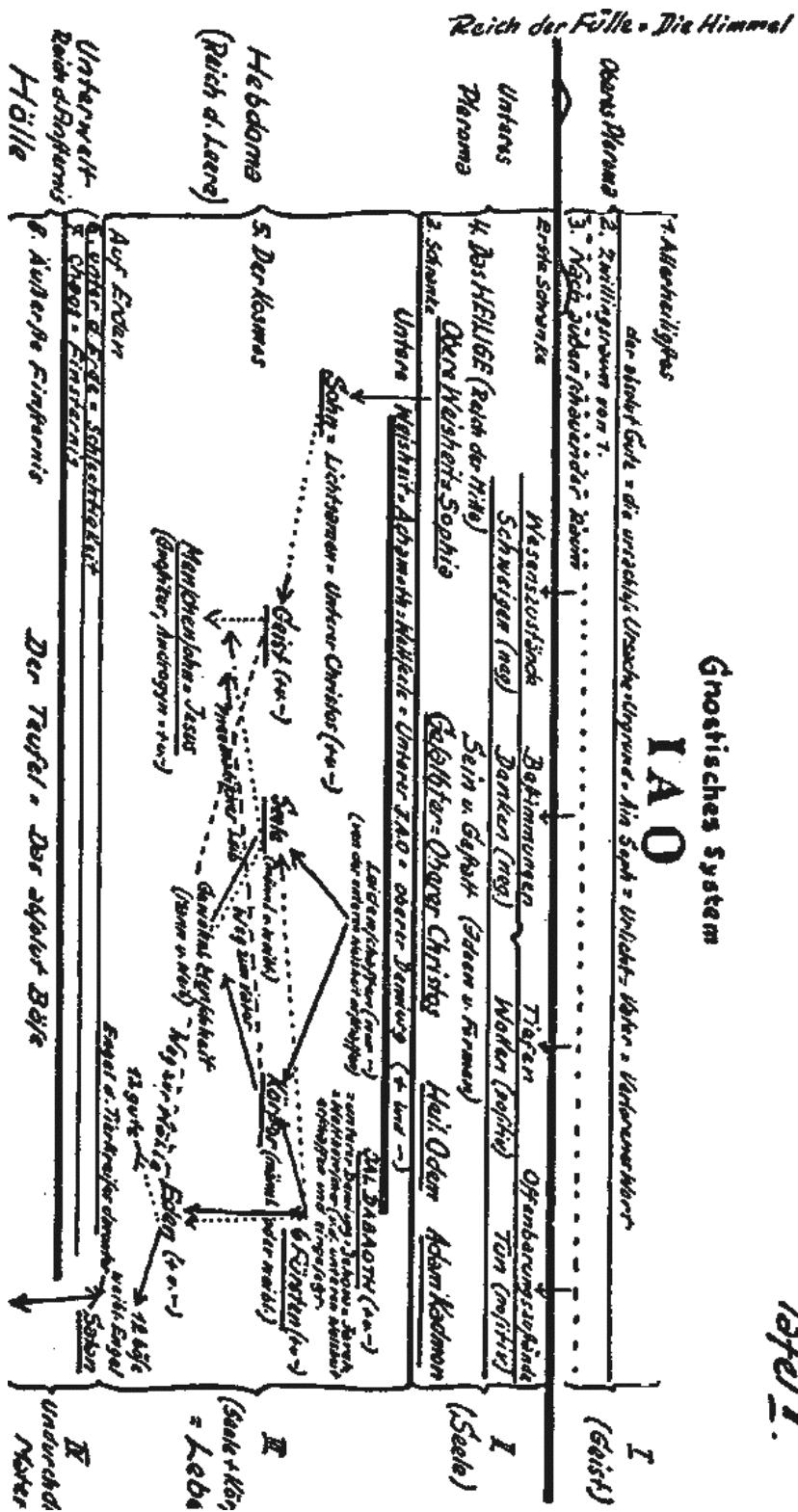
Tafel I

Der Sonnen-Logos



767

Gnostisches System



Key to the diagram of the solar and planetary hierarchies.

The Solar HierarchyThe Solar LogosThe Solar Trinity or Logoi

I.	The Father	Will
II.	The Son.....	Love - Wisdom
III.	The Holy Spirit.	Active Intelligence.

The Seven Rays Three
Rays of the Aspect Four Rays
of the Attributes

I. Will or Power. -II. Love - Wisdom. - III. Active Intelligence	4. Harmony of Beauty
	5. Concrete knowledge
	6. Devotion or Idealism
	7. Ceremonial Magic

The Planetary Hierarchy

S. Sanat-Kumara, Lord of the World (The
Ancient of Days)
(The One Initiator)

The Three Kumaras
(The Buddhas of Activity)

1 2 3

The reflection of the 3 major and 4 minor rays The three division
heads

I. The Will Aspect. - II. The Love-Wisdom Aspect. - III. The Intelligence Aspect

A) The Manu	B) The Bodhisattva (Christ) (The World Teacher)	C) The Mahachohan (Lord of Civilisation)
b) Master Jupiter	b) A European Master	
c) Master M..	c) Master K.H.	c) The Venetian Master
	d) Master D.K.	4. Master Serapis 5. Master Hilarion 6. Master Jesus 7. Master R....

Four degrees of initiates Various degrees
of disciples Those walking the
probationary path

The rest of humanity

Table IV

The Gnostic System

in analogous comparison to the hierarchical system by Anne Bailey

<u>The Solar Hierarchy</u>		
	J A O	I Pure spirit Upper Pleroma
1. Barrier		
<u>The Solar Trinity or Logoi</u>		
	I Upper Wisdom - SOPHIA	
	II. Anointed Upper CHRIST	
	III. Holy Breath	
<u>The Seven Rays</u>		
	of the aspect)	II Soul (3)
	(Four of the Attributes)	
	I Silence	4) Lower
	II Thinking and willing	5) Pleroma
	III Action	6) ? 7)
2nd Barrier		
<u>Planetary Hierarchy</u> A D A		
	M K A D M O N	
1. Lower JAO	= Upper Demiurge	
2. Lower Wisdom	= World Soul = ACHAMOTH	III
3. Lower Demiurge	= JAL DABAOTH	Hebdoma
<u>The re-radiation of the 7 rays</u>		
		Soul and body
1.) Jal Dabaoth	4.)	
2.) and 6 Princes	5.)	
3.) make up the 7 rays	6.)	
	7.)	
		I
		I
		I
		I
12 good angels	12 evil angels	
		Underworld Hell

This does not take into account the possibility that the system created by Mrs Bailey could continue upwards as well as downwards.

Here, the Gnostic system provides at least a hint, bringing it closer to human understanding, especially since it has been constructed on a simple common denominator, so to speak.

All concepts of the nature and workings of the deity in its expansion that have been grasped by the human mind to date are relative. We worship God and mean by that the Origin, the Eternal and Primordial One, the Absolute itself, which, however, can only be found in further hierarchical ranks, just as the Son (CHRIST) and the HOLY SPIRIT remain hidden in the Absolute of the Trinity. That which has become cognitively comprehensible to us forms the lowest rungs of a long ladder, whose higher rungs remain a mystery even to the highest initiates of the present time – UMMIN and TUMMIN.

However, where is the limit of knowledge and speculation for the human mind? ---

Unless the ABSOLUTE in its trinity were completely identical with all comprehensible and as yet incomprehensible levels, all hierarchies that appear real to us would merely be protuberances of the ONE ABSOLUTENESS! --

An outgrowth can be grasped by the intellect, but a multiplicity of outgrowths could only be experienced purely intuitively!

THE SYSTEM OF THE PLANETARY CHAIN AND THE EPOCHS OF HUMAN DEVELOPMENT.

By Gregor A. Gregorius.

The following remarks are intended as a supplement to the essay in the September 1951 issue: "The System of Planetary Spheres". The essay presents a new, second version of the cosmospherical view.

Even in an esoteric interpretation of this ancient wisdom, this knowledge remains hypothetical, because one can only examine and sequence the individual epochs by inference.

The ancient esoteric traditions can be used as the basis for this cosmospherical structure, according to which, as already stated in the aforementioned essay, the sun, in its first evolution, as a birthing mother giant, threw 11 planets into cosmic space. This first chain of planets, formed by this enormous eruption, can be described as the first epoch in the overall structure of our cosmos.

All cosmic events develop according to the law of the sacred number THREE, for God can only manifest himself in a harmonious trinity and only later appears in the material world through the number FOUR.

If, in the secret symbolism of the sun, the sun logos, the number TWELVE is attributed, this means the cosmic number three quadrupled (12 the cross sum = 3) as a concept of infinity. The deity has thus manifested itself directly with the sun, as demiurge or logos.

The sequence of planets in the first epoch is as follows:

Sun, Osiris, Vulcan, Kronos, Mercury, Venus, Earth, Mars, Asteroids, Jupiter, Hades, Saturn.

The names of the inner Mercury planets listed here:

Osiris, Vulcan and Kronos, are hypothetical and not fixed, as we have no reliable tradition regarding these names.

In this system, the Sun is included as the starting star.

The second development is referred to in symbolism as the Lemuria epoch. It comprises the following planets: Vulcan, Kronos, Mercury, Venus, Earth, Mars, Jupiter, Saturn. Thus, centralisation had already taken place in the planetary chain through the annexation of the planets among themselves.

The planet Osiris had entered the sun, and the sunspots still indicate the absorption of this planet at that time.

Kronos, which was probably a very small planet, was absorbed by the planet Mercury. The mysterious planet between Mars and Jupiter, of which today's asteroids are the remains, was incorporated into Jupiter, and the planet Hades approached Saturn. Today's visible Saturn ring can be seen as a remnant of this cosmological fusion.

The planetary chain of this Lemurian epoch comprises nine planets, including the Sun.

According to esoteric knowledge, the Lemurian epoch had a lunar culture, and the magical number of the moon is indeed NINE.

This is followed by the development of the third epoch, known as the Atlantean epoch, which came to an end with the sinking of the continent of Atlantis.

In terms of time, the Atlantean epoch encompasses three major periods. More is said about this in the September 1951 issue.

The Atlantean epoch was associated with the number EIGHT. The Atlanteans were also called the "Eights" and the symbol of the epoch was the lemniscate.

This planetary chain consisted of the following planets: Sun, Mercury, Venus, Earth, Moon, Mars, Jupiter, Saturn. The planet Vulcan had meanwhile been incorporated into the

sun. The sun's corona is still considered to be a remnant of this planet. ---

In the meantime, a planet, probably originating from the asteroid planets, had approached the Earth. It was called the Atlantis Moon, which later caused the downfall of Atlantis when it crashed into the Earth. (See the January issue 52, "The Flood Report in the Gilgamesh Epic").

One can imagine that the destroyed planet between Mars and Jupiter was shattered into hundreds of individual bodies by a cosmic catastrophe, which were gradually captured by the large planets as they entered their gravitational field. The remaining remnants are several hundred identified planetary bodies, today's asteroids, some of which have a very small diameter of only a few kilometres. Even before the Atlantean era, a larger planet from this group must have come so close to Earth that it crashed into it.

This planet is referred to as the so-called Lemurian Moon. This catastrophe led to the demise of the continent of Lemuria. The crash site is located near Japan in the Pacific Ocean, which has enormous depths of over 10,000 metres there.

Our present moon, called Luna, probably also belongs to this group of asteroids and has now approached the Earth so closely that it is considered our permanent satellite. It is certain that it is continuing to approach the Earth at a steady rate. It is approaching the Earth by about 9 metres per year.

It too will share the fate of the previous moons and one day be incorporated into the Earth. This catastrophe will mean a new deluge for humanity.

Ancient cultures, especially Babylonian culture, believed there were seven planets, with Earth as the centre of the cosmos and, in this egocentric view, the Sun as a satellite of Earth.

The following planets belong to this ancient planetary chain:

Sun – Mercury – Venus – Moon – Mars – Jupiter and Saturn (the Earth was thought of as the egocentric centre!). Thus, all ancient astrology is based on the seven planets.

This centralisation or contraction of the planetary chain will now continue to take place over unimaginable periods of time.

Mercury and Venus are expected to disappear into the Sun. In the meantime, our current Moon, Luna, and Mars will have merged with the Earth and will be the cause of new floods. One day, there will come a time when the planetary chain will only comprise the two large planets Jupiter and Saturn. But these two celestial bodies will also unite, so that in the end only one large double star, Sun-Saturn, will remain in the firmament – Saturn as the dark companion of the Sun. But even then, the convergence will continue until they finally unite in a mysterious alchemical marriage, as mysticism says. Then the contraction of the planetary chain will be complete. Esoterically speaking: the prodigal son has returned to his father, as the parable in the Bible says. Lucifer, the great angel of God, is redeemed! A new Manvantara begins. The sun, as the mother star, is once again ripe for new fertilisation. Brahma, who breathes in and out in a cosmic rhythm at immeasurable intervals, as the Indian secret doctrine says, has completed his inhalation and is now holding his breath. A great creative pause ensues.

Meanwhile, the sun has continued on its astronomically still unexplored path towards the central point around which it revolves and is now ready to receive new cosmic fertilisation.

No time measure can be applied to the observation of this cosmic esotericism. Here, space and time remain relative.

Humanity has not yet advanced far enough in its spiritual evolution to comprehend this wonderful cosmic process in its laws. It may be that in the coming age of Aquarius, in which mankind

begin to build bridges to neighbouring stars through space travel, higher insights into the connections of cosmic becoming will mature. Atomic research seems to be opening up new paths and possibilities.

THE ART OF PUPPETRY.

THE MAGICAL WORK OF ART THE FUTURE.

By Brother Arminius.

The essence of puppetry lies in the visualisation of cosmic primal forces. The stage is the setting for a play of movement that reaches far into the transcendent planes of existence, from which dynamic impulses can flow in a magical way. Thus, the macrocosm is forced into the microcosm of interaction, or rather, the microcosmic field expands into macrocosmic space. One could almost speak of the most universal art form that the human spirit has created.

Because puppetry, like theatre, is a composite art form, its elements are not as clearly recognisable as, for example, in music and painting. The elements result in part from poetry, in part from music, and in part from painting. First, we can identify rhythm or dynamics, as we encounter them in music and dance. This is the basis of sign language. The second element is the world of light in its colour gradations, and the third is the word in its various forms of expression. This trinity preserves the spirit-soul-body character in its entirety and thus allows the play to move into the holistic event. The more balanced the relationship between the three elements, the more perfect the puppet play will be. Movement elements or gestures will thus be mixed with light and colour effects and also with the word in its various forms of expression.

Puppet shows take various forms in different cultures. We are familiar with hand puppets, marionettes and shadow plays. Hand puppets are moved directly by the puppeteer's hands. This means that the dynamic movements and gestures are very much in the foreground. In traditional puppet theatre, the words used are usually limited to generally understandable forms of expression. The light

farbenwelt usually only uses the spatial playground as a contour. In hand puppetry for adults, the elements move to a more spiritual level, colour takes on symbolic meaning, words become magical expressions, and rhythm is an intensified spiritual, dance-like impulse. To a large extent, theodic element in the player takes on the mediating role between the spiritual work of art and the level of expression. The stronger the charisma and the more expressive the player's gestures, the stronger the effect of the play. The player imprints his own nature on the puppet and animates it in a magical way, his hand becoming the soul of the puppet.

The puppets of the marionette theatre are brought to life in a mechanised form. The marionette lives more through dance-like impulses, swinging from a centre that can be seen as the essence of its form. The vibrations that animate them are of a more delicate nature; they seem to be exposed to the ethereal network of forces of spatial fields, with the law of gravity having almost no effect on their ability to move. The marionette's individual character remains more strongly preserved than that of the hand puppet, which derives its expressiveness more directly from the player.

The silhouette play of shadow theatre appears completely immersed in the world of light and shadow. Asian shadow figures have something subtle and spiritual about them due to the rich ornamentation of their garments; they seem to have grown directly out of a world of fairies and spirits, their contours also emphasising their remoteness from reality, and they stand in a strange contrast to the demon world, where dragons and demons roam. The linearity of the form is strongly emphasised, thereby emphasising spiritual values.

When we ask ourselves what the meaning of puppetry is, the answer is already contained in what has been said. It seems to be a direct demand of our times to give puppetry the form it actually deserves. We no longer want to consider it merely as entertainment for children, but also want to accord it a higher cultural value. In this way, it can point the way forward to a time when much greater importance will be attached to the fundamental values of humanity than is the case today.

.....

LOGE ORGANISATION.

Detailed regulations for obtaining the "Gradus Mercurius".

The Lodge – F R A T E R N I T A S – S A T U R N I – is not a Masonic lodge, but rather a purely occult lodge of knowledge, in which the study of all secret sciences is promoted.

.....

It is structured according to degrees of knowledge.

The lowest degree is that of a neophyte brother.

This is followed by the gradus mercurius, which can be attained by passing an examination.

Two written papers must be submitted, followed by an oral examination.

Any student who belongs to the antechamber of the lodge as a neophyte brother can register for the examination.

.....

1. Question:

Topic: "The position of the individualist in relation to the compact majority of humanity."

.....

This topic must be answered and considered according to the following fixed criteria, whereby the neophyte may use the study material received to date as a basis. On the other hand, he should express his own thoughts and views as comprehensively as possible.

1. Statement on family.
2. " on state.
3. " " Occupati on.
4. " " Woman.
5. " " Friend.
6. " " Sex.
7. " to humanity.
8. " " Politics.
9. " " Nature.
10. " " Home.

11. " To People and race.
12. " On nutrition.
13. " to home.
14. " to personal hygiene.

The neophyte should base his remarks on his ideological and idealistic points of view.

It is not important to describe what he has already achieved, but how he envisions his entire life. The work should be delivered in such a way that the individual points are dealt with separately.

.....

2. Question:

Topic: "Human beings and their relationship to the COSMOS.

.....

This topic can also be approached from various perspectives. The study material received so far can be used as a basis, but you can also contribute your own ideas and thoughts.

1. Interrelationship in astrological terms.
2. Physical interrelationships.
3. Psychological interrelationships.
4. Intellectual and spiritual interrelationships.
5. Demonic reactants.
6. Theosic reagents.

The elaboration is less about a broadly executed work than about precisely given knowledge in as concise a FORMULATION and PRINTING INSTRUCTIONS.

The teacher will be happy to answer any questions or clarify any uncertainties you may have.

.....

Neophyte brothers who are able to provide evidence of their own published works in the occult or esoteric fields may, upon request, be exempted from the above-mentioned examination papers.

The degree will only be conferred if the lodge secretariat can verify that the applicant has fulfilled his obligations to the lodge, paid his membership fees on time, maintained regular correspondence with the lodge and shown a deep interest in his own further education in occult fields.

After successfully completing and passing the examination, the candidate will be awarded a certificate.

If he already has the lodge ring, it must be sent in so that the engraving can be amended and the onyx stone replaced with a topaz. The cost of this alteration, amounting to M: 20, shall be borne by the brother.

If the lodge ring has not yet been purchased, this must be done and the price for the Mercury degree ring is £60. This amount can be paid in three instalments upon request.

The examination papers submitted remain the property of the Lodge, which has the right to publish them in the Lodge's study booklets at its own discretion.

In the subsequent expansion of the lodge, the brother of the Mercury degree will receive a corresponding badge on his lodge cloak.

At least three years of membership in the lodge is required to obtain the Mercury degree. There are no age restrictions. Sisters of the lodge may also obtain this degree.

The Lodge Secretariat.

ORGANISATIONAL NOTE

The April study booklet, which has already been published, was accompanied by issue no. 22 of the publication "Einweihung" (Initiation) edited by Frater Eratus. This is available to all brothers and students of the lodge at a preferential price of M : 1.50 instead of M : 2.--. Please send the amount together with your fee payment.

As already noted in the April study booklet, it is intended to expand the circle of older brothers of the Lodge by conferring the dignity of Frater on brothers who have proven themselves through years of impeccable membership in the Lodge. These brothers will receive the corresponding request to sign the certificate directly in the next few days.

Special requests may be made and will be considered where possible.

The Lodge Secretariat.

After being out of print for 30 years, the following has been reissued:

v. Sebottendorf, The Practice of Turkish Freemasonry 4.20M
newly revised by Waltharius.

The book contains a key to understanding alchemy and a description of the rituals, teachings and symbols of Oriental Freemasons. We welcome and acknowledge the fact that, with the help of our lodge brother Waltharius, this important text can be recovered. All brothers of the lodge are encouraged to order it from the secretariat.

39. ORGANISATIONAL REPORT

of the righteous, enlightened, perfect, secret, magical and ritualistic lodge: "Fraternitas Saturni" – Orient Berlin.

Meeting of the forecourt on the day of the solstice: 26 degrees Aries 1954.

"Do what thou wilt! - That is the whole of the Law! - There is no law beyond: Do what thou wilt! - And the word of the Law is: "Thelema".

In a ritual ceremony, good and harmonious thoughts were sent to the following brothers and sisters of the lodge in the magical force field:

Brother Hermanius.	Brother Saturnius.	Brother Johannes.
Brother Inquestus.	Brother Gradarius.	Brother Sigur.
Brother Giovanni.	Brother Joachim.	Brother Michael.
Brother Balthasar.	Brother Mercurius.	Brother Masterius.
Brother Eichhart.	Sister Mondana.	Brother Kaplarius.
Brother Reno.	Sister Ikka.	Brother Hiob.
Brother Medardus.	Brother Hertoro.	Brother Marpa.
Brother Martini.	Brother Martino	Brother Robertus.
Brother Wil.	Brother Magnus.	Brother Ambrosius.
Brother Meinardus.	Brother Han Rulsow Yin.	Sister Sabina.
Brother Kosmophil.	Brother Friedrich.	Brother Erus.
Brother Marius.	Brother Siegmund.	Brother Heliodus.
Brother Protagoras.	Brother Rupert.	Brother Karolus.
Brother Rudolfo.	Brother Fabricius.	Brother Ophaniel.
Brother Panaton.	Brother Julius.	Brother Wilhelm.
Brother Merlin.	Brother Theoderich	Brother Valescens.
Brother Albertus.	Brother Liberius.	Brother Apollonius.
Brother Waltharius.	Brother Heinrich.	Brother Profundus Invoco.
Brother Ebro.	Brother Amenophis.	Brother Metanus.
Brother Samana.	Brother Prozogood.	Brother Maximilian.
	Sister Aruna.	Sister Wilja.

The brothers Francis and Nadarius were remembered in the mental sphere.

Sister Helia and Brother Ernesto-Noesis were newly admitted to the Berlin Orient. Sister Lucretia duly resigned from the Berlin Orient. The following brothers were expelled for unreliability: Amigo, Perkeo, Erik, Aurelius. Their names were burned in the incense fire.

Brother Johannes from Munich was welcomed as a guest. In a short speech, the Master reverently commemorated the Grand Master of the Templar Order:

"Jacobus Burgundus Molenius"

and informed the brothers about the traditional spiritual connections between the lodge and the Knights Templar. The concept created in the previous lodge was checked again with a divining rod.

Love is the law! – Love under will! – Compassionless love!

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June 1954

PAPERS FOR ANGEWANDTE OCCULT LIFE ART

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by Gregor A. Gregorius

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by Gregor A. Gregorius

J U N E 1 9 5 4

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

Price: 5 DM

Privately printed

MAN

by Master Therion.

"What is man, that Thou art mindful of him?"

Since man is the subject of these treatises, it seems appropriate to first explain what is meant by this word in them.

Human beings are microcosms; that is, images of the macrocosm or universe concentrated around the point of consciousness. This theory is supported by hylo-idealistic reasoning, which is based on the idealistic view of primordial matter, that the perceptible universe is an extension or illusion of the nervous system.

It follows that all phenomena, both internal and external, can be classified in any way that proves most suitable on the basis of experience in order to discuss their observed relationships. (Examples are the classifications developed by chemical, physical, etc. science. None of these aids to thinking contain any essential truth; suitability is the only criterion.) Now, several systems have been devised to analyse the spiritual nature of human beings, to determine and measure their experiences in this regard, and to envisage their progress to higher levels of perfection. Judged superficially, the Abhidhamma system, the Buddhist system, is the most practical, scientific and genuine; but for European students it is certainly far too cumbersome, apart from other points of criticism.

Therefore, despite the danger of vagueness associated with the use of a system whose terms are largely symbolic, I have preferred, for many reasons, to present to the world as an international basis for classification the classical mathematical system, which

is commonly and erroneously, though conveniently, called Qabalah.

The Qabalah, which is the Jewish tradition concerning the interpretation of their scriptures by initiates, is mostly either incomprehensible or nonsense. But it contains as its basic plan the exceedingly delightful jewel of human thought, that geometric arrangement of names and numbers called the Tree of Life.

I call it exceedingly delightful because I have found it to be the most suitable method discovered so far for classifying the phenomena of the universe and determining their relationships. Proof of this is the incredible fertility of thought that has followed my acceptance of this scheme.

Since all conceivable phenomena can be related to the tree of life, which can be set aside or divided again as needed, it is clear that it would be useless to attempt a complete account of it. The correspondences of each unit—the ten Sephiroth and the twenty-two paths—are infinite. The art of using them consists mainly in relating all our ideas to them and thus discovering the common nature of certain things and the essential differences between others, so that one finally obtains a simple view of the incalculably great complexity of the universe.

The entire subject must be studied in Book 777 and the main features memorised. When, through constant use, the system is finally understood—as opposed to mere memorisation—the student will find that with each turn of the page, new light is shed upon him as he constantly measures each point of new knowledge he gains through this standard measure. For then the universe will begin to appear to him as a coherent and necessary whole.

For the purpose of studying these short treatises, it will suffice to give only an outline of the cosmic theory they contain; but it may be added that the more complete an understanding of the structure of life the reader brings to them, the clearer their ideas and the more compelling their conclusions will appear.

The constitution of man, when viewed as fivefold.

1. Jechidah. This is the quintessence of the principle of the soul, that which makes human beings identical to every other spark of divinity and at the same time different from all others in terms of their position and the universe of which they are the centre. It is a point that only has a location, and this can only be determined by reference to coordinate axes, to subordinate principles, which only happen to belong to it and must be taken for granted as we grow in our understanding.

2. Chiah. This is the creative impulse or will of Yechidah, the energy that demands the formation of the aforementioned coordinate axes so that Yechidah can attain self-knowledge, i.e. a formal understanding of what is inherent in its nature, its possible characteristics.

3. Neshama. This is the ability to grasp the word of Chiah. It is the intelligence or cognitive faculty for what Yechidah wishes to discover about itself.

(Intuition.)

These three principles form a trinity; they are one because they represent the essence and also the tool that makes the manifestation of God in man possible in the first place. But they are, so to speak, only the mathematical structure of human nature. They could be compared to the laws of physics as they are before they are discovered. There are still no clues available through whose investigation they can be recognised.

A conscious human being cannot therefore possibly know anything about these three principles, even though they form his knowledge. It is the work of initiation to journey inward to them. See in the oath of a probationer of the A. . . ., "I vow to discover the nature and powers of my own being."

Since this triune principle is entirely spiritual, everything that can be said about it is in reality negative. And this principle is perfect in itself.

Beyond it extends what is called the Abyss. This doctrine is extremely difficult to explain, but it can be said that it more or less corresponds to the gap in thinking between the real, which is ideal, and the unreal, which is currently of interest. In the Abyss, all things exist, at least in possibility, but they are without any meaning, for they lack the foundation of spiritual reality. They are phenomena without law. Therefore, they are illusions. of madness.

Since the Abyss is thus the great storehouse of phenomena, it is also the source of all impressions, and the triune principle has invented a machine to explore the universe; this machine is the

4. principle in human beings.

4. Ruach. It can be translated as mind, spirit or intellect; none of these words is satisfactory, because the term changes with every writer. Ruach is a closely knit group of five moral and intellectual principles centred on its heart, Tiphereth, the principle of harmony, human consciousness and human will, whose sensors are, in a sense, the four other Sephiroth. And these five principles culminate in a sixth, Daath, knowledge; but this is not really a principle, for it contains within itself the seed of self-contradiction and thus of self-destruction. It is a false principle, for as soon as one analyses knowledge, it disintegrates into the irrational dust of the abyss.

Consequently, man's pursuit of knowledge is simply a wrong path; it is the same as trying to spin ropes out of sand. We cannot go into the doctrine of "Adam's Fall" here, which was invented to explain in a parable why the universe is so unfortunately arranged. We are only concerned with the observed facts. Since all these mental and moral abilities of the Ruach are not purely spiritual like the highest triad, they still hang, so to speak, "in the air". In order to be useful, they need a basis through which they receive impressions, much like a machine needs fuel and feed.

needs before it can produce the object it is designed to make.

5. Nephesh. This is usually translated as "animal soul." It is the carrier of the Ruach, the tool through which the mind is brought into contact with the dust of matter in the Abyss so that it can feel, judge, and react to it. In a sense, it is still a spiritual principle. The actual body of man is formed from the dust of matter and is temporarily held together by the principles that teach it for their own purposes and, ultimately, for the sublime purpose of self-knowledge of Yechidah.

But Nephesh, which was conceived with no other purpose than direct interaction with matter, tends to participate in its incoherence. Its ability to feel pain and joy tempts it to pay undue attention to some phenomena while avoiding others. Therefore, in order for Nephesh to function as it should, it must be controlled by the strictest discipline. Even Ruach itself cannot be trusted in this matter. It has its own tendency toward weakness and injustice. It tries every trick and begins with devilish cunning to settle its affairs with matter in the way that best suits its laziness, without the slightest regard for its duty to the highest triad, which is cut off from understanding itself and, in fact, normally unaware of its existence. What then determines Tiphereth, the human will, to strive for the understanding of Nescha-mah, to submit to the divine will of Chiah? Nothing but the experience, born sooner or later of agonising realisation, that its entire relationship with matter, i.e. with the universe through Ruach and Nephesh, is and must be painful. The futility of the whole process disgusts him. He begins to search for some solution through which the universe can become understandable, useful and enjoyable. In Qabalistic language, one says that he strives for Neshama.

This is what we mean when we say that the trance of suffering is the motivation for the Great Work. This "trance of suffering" (which we must sharply distinguish from all

petty personal despair, from all "conviction of sinfulness" or other black magic imitations), which is cosmic in its scope because it encompasses all actual or possible phenomena, is therefore already an opening of the sphere of Neshama. The realisation of one's own misfortune is in itself an indication of the remedy. It sets the seeker on the right path, and as he develops his Nechama, he soon arrives at other experiences of this higher degree. He learns the meaning of his own true will, learns to speak his own word, to identify with Chiah. When he finally recognises Chiah as the power aspect of Yechidah, he becomes this pure being, which is both universal and individual, both nothing and one and everything.

It is part of the nature of the ideas of the highest triad that the laws of reason, which relate to intellectual activities, are no longer effective. Therefore, it is impossible to express the nature of these experiences in rational language. Furthermore, their scope is infinite in every direction, so that it would be a futile effort to attempt to enumerate or describe them in detail. All one can do is to describe the common types in very general terms and indicate which main lines of research have proved most useful in experience.

The search for the Holy Grail, the quest for the Philosopher's Stone – whatever name we may give to the Great Work – is therefore endless. Yes, truly and amen! The task never tires and its joys are boundless, for what is the universe and everything in it, other than the infinite playground of the crowned and victorious child, the insatiable, innocent, ever-rejoicing heir to space and eternity, whose name is Man ?

(From the unpublished writings of Master Therion. - "Saturn - Gnosis" I. Booklet 1.)

THE SACRED SACRAMENTS.

By Gregor A. Gregorius.

In the high esoteric teachings that speak of the work of Saturn, the neophyte often finds the doctrine:

"Saturn is the mystical brother of the Sun."

Saturn is invoked in ritual incantations:

"Holy Saturn, you mystical secret of the Sun." What does this mystery mean?--

It can only be explained cosmologically—Saturn stands at the end of the world! When the chain of planets in our own immediate cosmos, extending from the Sun to Saturn, has centralised itself into the double star Sun/Saturn according to the law of spiral development, the essence of the Sun will ultimately also take on a purely Saturnian character, since its core is Saturnian anyway, for according to the Secret Doctrine its innermost sphere belongs to Saturn.

(See Mag. Letter No. 9 - *Magia cosmosophica*.)

The sun is indeed our great mother, who as the mother star once carried our world within herself and, in a tremendous cosmic eruption, hurled it out into space, and who is now gradually drawing her planetary children back to herself, but she is also our father, for her innermost core is Saturn. She is therefore both father and mother, procreator and birther.

However, Saturn as an entity is a negative principle for our cycle of development, and therefore for us the Sun Logos is first and foremost the great sacred primordial fire, whose cosmic and spiritual presence forms the centre of our entire universal existence as a life-sustaining energetic and spiritual principle.

We refer to this spiritual presence of the Solar Logos as the Chrestos principle in the white magical, harmonious sense.

Jesus Christ was a Mahatma and an initiate of this principle, as its representative and spiritual leader, he embodied it in its purest form and thus left his spiritual mark and influence on his age. He was the Mahatma and teacher of the Age of Pisces, at the end of which we now stand.

The words of this leader of humanity often contain profound esoteric wisdom, though not, of course, in the sense of a general interpretation of the Bible.

"Behold, I am with you always, even unto the end of the world" ! –

This statement is to be understood in a wholly esoteric sense, for Jesus Christ was the divine Son of his Father, the spiritual and human embodiment of the Solar Logos as the Chrestos principle, which he represented physically during his earthly existence and which he continues to manifest today as the spiritual after-effect of his teaching and his existence.

However, its echo is growing ever weaker, for the Age of Pisces is coming to an end and a new world teacher of the coming age – Aquarius – is expected to arrive in 1990.

"Before Abraham was, I was!" Here, too, one can again discern the esoteric meaning.
"Before Abraham—the earth spirit—was, I was—the sun logos."

Thus, Jesus Christ was a knowledgeable magus, an initiated high teacher of cosmic mission and significance for humanity.

Therefore, sun worship is a perfectly correct and practical way to harmonise the spirit and the body. The path via the sun leads in any case to ultimate knowledge – to Saturn. This is the secret.

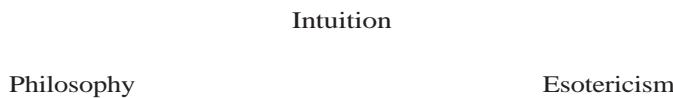
Of course, the direct magical – practical – Saturnian path is also possible, but it is more difficult and lonely. -- It leads through the valleys of suffering and death. It is easier to walk the bright solar path over the heights. All paths lead to God! --

Unfortunately, however, most people are now condemned by karmic guilt to experience Saturn in the deepest suffering. For them, the earth is also only a star of suffering and a touchstone through many incarnations until they finally come to realisation.

What has just been said is profound mysticism, and working in the sun degree of the Lodge ultimately serves salvation.

So let us try to grasp the high spirit of the sun in an inspirational or intuitive way, and then the sun logos will become the mediator of a high esoteric knowledge for us.

Let us vividly imagine a triangle:



Such a person is grounded in scientific thinking and spiritual insight, and rises high to intuitive reception. In doing so, they retain their complete intellectual freedom, for we always want to maintain respect for the inner being and spiritual value of the individual.

In this way, we do not cultivate dogmatic beliefs within ourselves, but we do establish ourselves through a strictly dogmatic, cult-like attitude, which is achieved through strict ritualistic actions.

These rituals are based on a kind of worship service and have a sacramental form; they are purely sacramental in nature and imbued with sacramental meaning.

Therefore, a genuine ritual is an esoteric, mystical, and sacramental sacred act.

Acting sacramentally and thinking sacramentally means inspiring and sanctifying one's entire life structure and spiritual purpose, i.e. making one's thinking more sacred, pure and harmonious.

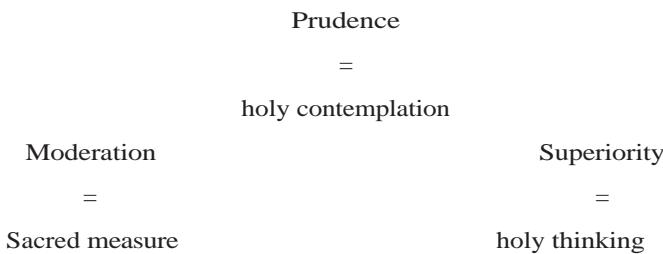
To sanctify one's actions means to "experience everyday life in the greatest possible harmony and purity".

Once we are attuned in this way, we are in the fortunate position of being able to consciously seek connection with higher spheres and higher beings through intuition and meditation.

Sacred cults, which are already the deepest form of magic in a ceremonial sense, also serve this purpose.

A sacred cult initially has the magical purpose of generating a strong spiritual mental aura and achieving the same mental influence. This is the difference between purely magical astral incantation rites and sacred cults.

Set up in this way, the neophyte achieves a threefold aura:



This foundation then shapes his entire personality and gives him a lofty, spiritual impulse.

A lofty goal: worth achieving.

The sacramental cults

The different religions also have different sacraments, but the spiritual nature of these sacraments is always the same spiritual content.

The spiritual basis is important for all sacred acts. The basis of the cults, which are to be staged through the sacred acts, is decisive.

There are: moon cults, star cults, sun cults, animal cults, earth cults, etc., depending on which primordial being is to be captured by the cults. Ceremonies without occult primordial knowledge are meaningless. If they are not cosmically anchored, they are nothing more than charlatanism.

Every religion is primarily shaped by the spiritual world of ideas. These primordial ideas, whose primary origins lie in and are anchored in the cosmos, remain eternal and inexhaustible. It is the realm of the mothers. The knowledge of this origin is called:

Mysteries - Wisdom - Mysteries - Knowledge = Initiation.

Thus we can say that a sacrament, in its action, without any outward visible sign, represents an inner spiritual grace for those who experience it truly spiritually and soulfully.

A sacred ritual performed by a priest or initiated master is a sign of his divine inspiration, which emanates from the cosmic content of his ritual and magically fills him completely.

A ritual act is simultaneously a symbolic act, and therefore a sacrament is a sacred symbol.

Let us imagine two triangles again:

Word

Sound

Form

Gesture

Symbol

Gesture

Dance

Form unites with gesture and word. This is the sacrament on the physical plane.

Power – Movement

Vibration

Rhythm

Concentrated power lies in this form. Rhythm lies in gesture. Vibration lies hidden in the word. Let us liberate this bound content and we will obtain the effect of the sacrament on the mental plane.

Thus, every cult is the liberation of the mental powers in human beings from their bondage, and the sacramental anchoring spiritualises and sanctifies this deed and its actions.

Sacramental magic therefore means developing spiritual power from form and symbol, animated vibration from words, and spiritual rhythm from gestures and actions. Only then, when one is capable of this, is one a magus and an initiate.

However, one can also view sacramental action from the standpoint of cosmic metaphysics.

The ritual act first concentrates the energetic-atomistic forces in the matter chosen and suitable for the ritual. -- Genuine magical metals are used for ritual acts:

lead, copper, silver and gold.

Through the vibration of words or sounds, the atomistic structure of the metal in question is set into vibration. -- The ethereal radiation of these power vibrations is now centralised, as it were, by the magnetically acting and shaping gesture of the G e s t e centralised and directed in a certain direction in order to achieve the desired connection to astral matter.

Example: -- the sacrament of holy baptism! --

The baptismal water is the matter. The baptismal ritual is the sanctification of the water and the mentalisation. -- The gesture of the cross is the magnetic formation.

This transforms the physical state of the water into an astral state, which then transitions into a mental vibration range as the plot progresses. This achieves a deliberate connection between the superimposed spheres and bridges the gap between humans and the Logos.

The Pope is called the holy bridge builder, the "pontifex maximus", but every practising magical master is the same.

Catholicism still possesses this magical penetration in its cults and sacraments, while Protestantism, through the loss of the magical content of its sacraments and the spiritual magical flattening of its priesthood, has lost the magical significance of its cultic acts and no longer even knows or suspects it.

Thus, a cultic sacramental act produces a physical and subtle change and radiation that lasts for a shorter or longer period of time, depending on the power of the magus or priest, but which lasts at least for the duration of the act.

For psychic people, this change is visible and is perceived as a peculiar luminous aura, as luminous content, as a radiant form. This aura of the cult objects blends with the intense radiant aura of the priest and often results in a magnificent, supernatural-looking image.

It is interesting to note that it is also possible to deliberately transfer these powers to other people through further sacred acts. This fact forms the basis and justification for priestly ordination and also the fundamental anchoring of a legitimate priestly hierarchy, which is consciously cultivated.

Ordination usually takes place through secret rites and the giving of the secret word.

Personal secret instruction and a special magical initiation take place on the side.

The official ceremonies are only incidental accessories.

It is also interesting to note that, in the true sense of the word, the spiritual or mental dignity of the officiating priest does not play a decisive role. The sacrament or the sacred cult already have an effect through their correct staging and cosmic anchoring.

Of course, the priest or master must be ordained, but he can also develop any black magical tendencies within himself and consciously develop them through the cult.

There is a genuine black magic priesthood, which binds and develops equally strong cosmic forces

cosmic forces as the other ordained priesthood of the churches.

In most cases, the black magic priest works with conscious reversals of rituals in order to generate cosmic countercurrents with negating and destructive concentrations.

This is called: the magical separation from the source.

This is a very dangerous but also powerful piece of knowledge from black magic. --

Consciously created disharmonies, when applied correctly, can cause a decentralisation of forces and thus a deformation of forms.

A lasting and very strong effect of a cult and sacrament is naturally produced by a priest who is completely absorbed in the underlying idea and its harmonious cosmic vibrations with his entire personality and identifies with it absolutely.

Not every priest is magically initiated, but his ordination as a priest was in itself a sacrament and gave him a genuine magical basis, regardless of whether he consciously or unconsciously continues to cultivate and develop it.

So if certain cults are based on a hierarchical structure and have been linked to a particular cosmic entity for thousands of years, this easily explains their power and effectiveness.

A magical ceremony usually consists of composite sacraments. A magical act is both cult and sacrament, albeit often only rudimentary, but nevertheless effective.

Protestantism shares the sacraments of baptism and communion with Catholicism.

Purely Catholic, on the other hand, are the sacraments of ordination and extreme unction. More or less common to both, although of lesser importance in Protestantism due to abbreviations, are the sacraments of marriage, confirmation and Holy Communion.

Purely occult and fully established in a few lodges are the sacraments of invocation, the sacraments of symbols, the sacraments of birth, sunrise and sunset, washing and purification.

The latter is even more deeply rooted in Indian, Jewish and Muslim cults.

The sacrament of procreation is kept very secret in a few magical lodges. In the higher degrees, the sacrament of the chalice and the Holy Grail is also still practised.

Knowledge of the latter sacrament is a goal for every neophyte, which he should and can achieve.

The legend of the "Holy Grail" was deliberately given to humanity by the initiates in order to point to a viable path to the sanctuaries of high esotericism.

The symbol of a shining chalice, often used in Christian mysticism, simply signifies the recognition of its sacred form, and the dove often hovering above the symbol is the emblem and symbol of inspiration.

So become a servant of the chalice, guard its secrets!

Become a master of the chalice, serve the chalice to seekers with the bitter drink of knowledge!

Become a knight of the chalice, protect it from the profane masses, the ignorant and the opposing forces!

Then finally become a master of the Holy Grail: an initiated magus, a knower of the origin and thus a creator of light.

The symbolic concept of light and enlightenment.

This symbolism is not only based on one of the most beautiful cult rituals, but is also almost without exception ritually anchored in most occult-magical lodges. It symbolises the spiritual essence of rebirth

, the re-illumination of a reborn human soul from the night of darkness, from the shadow of death.

Just as a light shines in the darkness, just as a star glows in the dark firmament, so too does a human soul shine when it must reincarnate itself in the sphere of the Earth Demiurge in the rhythm of its rebirth.

That is why the light ceremony is a pictorial symbolism of a spiritual experience. Hidden at the very core of the magical act of giving light = creating light lies a cosmic event. A magical illumination is a visualisation of the hidden. It is the revelation of a miracle, for darkness gives way to light. The light shines in the darkness!

That is why we speak of a miracle of light, of a miracle of holy light. Through the ritual of enlightenment, light enters the soul of man. He is then enlightened and recognises himself.

They see things in the right light, and the light carries them up to knowledge. They rise out of the realm of shadows and darkness, and the spheres of light are open to them because of their enlightenment.

The symbolism of light is also closely linked to the symbolic concept of transformation.

Especially in ancient times, in the mystery societies, the sacred act of giving light was ritually cultivated. All mystery celebrations, including those in today's magical lodges, begin with light symbolism, with a ceremony of enlightenment. But every form of practical magic also uses the lighting of light in its magical work according to traditional ritual. The candles in the circle are solemnly lit and extinguished in an equally ritualistic manner.

The symbolism of light actually contains a kind of recollection of primeval times, of the primitive cults of earlier races of humans, when the procurement of light and fire was still a difficult and therefore important and sacred matter. Primitive peoples regarded light as a gift from the deity or as a gift from God. In deeply initiated circles,

Lucifer is still celebrated as the bringer of light, as Lucifer the morning star.

The legend of Prometheus also conveys the same motif. Even the original creation begins with the magical words of God: "Let there be light!" This sacred divine command also carries within it the magical fulfilment, for in this high magic, word and deed are one.

Based on this knowledge, humanity attempts to reclaim the powerful primal force hidden in the word and in light through magical ceremonies involving the lighting of light and fire. Therefore, it is a deeply sacred act, even if only in a symbolic sense, to be the creator and sustainer of light.

The service to light and fire has always been one of the most sacred ceremonies in temples. The sacred light or sacred fire was never allowed to go out, as it represented a symbol of the creation of light and the deity. The purest virgins and the cream of the priesthood were chosen as servants of light. The Vestal Virgins in ancient Rome guarded the ancient sacred flame.

Even today, the "eternal lamp" still glows in Catholic churches. On holy days, the solemn flame burns before images of Christ and Mary.

On All Souls' Day, candles also shine on the graves of the dead, and lights are carried in solemn processions and pilgrimages. The ceremony of light is maintained during Communion and other religious rites in Catholicism.

Even among the common people, there is still often a custom of saying prayers and making wishes when lighting candles. Christmas is a festival of light that originated from the solstice celebrations of the ancients. The belief in spirits of light and fire is not only still anchored in the minds of the common people today, but there are also secret incantations.

All magical lodges or societies initially work in darkness, and asking questions or placing a candle in front of a brother symbolises a special degree of initiation.

As they are not yet initiated, neophytes do not receive light, as they are still walking in darkness, i.e. they are not yet enlightened.

The higher the degree, i.e. the more their spiritual ascent progresses, the stronger and deeper the enlightenment becomes, and the more numerous the candles in their places in the lodge become, finally finding their completion in the Master's seven-branched candlestick.

A number of human religions are based on the cult of light. The cults of Mithras and Osiris are cults of light. Throughout antiquity, among the Neoplatonists, the Pythagoreans, the Greeks, the Persians, the Babylonians and the Egyptians, we find a deep anchoring of the cult of light in their religions.

Christianity also makes use of light ceremonies in its rituals. Jesus is the light of the world, and in the Gospels we repeatedly find stories and parables related to light ceremonies.

Of course, the cult of light can be traced back to cosmosophy and, basically, to celestial symbolism, because all astral myths of peoples are cosmosophically based.

From a purely symbolic point of view, the symbol of light is often represented as a flame or small flame visible above the head of the initiate and enlightened one. A halo above the head, a halo, is also often used as a symbol. Another symbol is a triangle with a flame in the middle or with an eye as a symbol of enlightenment.

Thus, through his cult of light, the magus and mystic attempts to illuminate the darkness, to unite good and evil, or to drive away the world of demons through the world of light.

To have the freedom of light means nothing other than to be enlightened in the free play of magical powers and thereby to be able to create mentally as a bringer and bearer of light in the service of the deity. It has always been the goal of all seekers to be enlightened by the light.

That is why the symbolic concept of light is not only important and sacred, but also inextricably linked to the symbol of purity. To be a spiritual, enlightened leader, an initiate and bearer of light in the sense of spiritual

purity, means nothing other than being inspired by the divine spark, by the light of the deity.

The neophyte now understands why he must always be aware of the sanctity of the cult of light in his magical practice. He must never neglect the light rituals he has been taught. They are, of course, symbolic concepts, but the ritual sacred act of lighting and extinguishing the light already contains a magical power that can be used for good or evil.

The sacrament of unveiling is associated with the sacrament of veiling, but has exactly the same profound meaning.

Today's profane humanity is completely alien and ignorant of these things. It refers to them as superficialities, as it no longer knows and has lost the deep symbolic meaning of these customs.

In magical and ritual usage, clothing, headgear, jewellery, etc. are not only, as we already know, magical means of protection, but they are also symbolic and, as insignia of rank, indicate the venerability and dignity of the wearer.

Symbolically, a covering signifies a transformation that has taken place. Thus, wearing a mask is both a covering and a transformation. The masked person appears as a different being and remains hidden. When he takes off the mask, revealing his face again, he completes his return from darkness and concealment to reality.

Covering and uncovering play an important role in the religious cults of all peoples. These cults have been preserved almost in their pure form among primitive peoples. -- The mask plays of the Tibetans, the Indians and the African peoples

Among other things, they are deeply ceremonial and sacred. Today's masked festivals during carnival season are merely profane remnants in the customs of peoples who have become ignorant.

The covering indicates a certain spiritual subordination and connection with another entity. It is the outward sign of a completed or even apparent inner transformation. Its use can

be an obvious or deliberate deception, or an inner experience. Here, the paths diverge once again into white and black. Regardless of whether wearing concealing clothing is intended to connect the wearer with a demon or whether it has a deep religious meaning in sacred ceremonies, the strong suggestive purpose of external concealment always comes to the fore.

Human beings have an innate sense of transformation, which corresponds to a playful and decorative impulse, but which can also be used to stage religious cults.

This is why the esotericist and magus, the initiated priest or master of ceremonies or brother of a lodge consciously puts on different clothes and masks himself in order to transform his inner self while concealing his outer self.

This explains to the student why ceremonial magic prescribes a different garment for each magical exercise in its rules for important invocations. How often such transformations, which are documented externally through clothing, must be carried out depends on the type of cult, the spiritual meaning of the invocation, and the structure of the lodge.

In the Lodge, every initiation, whether to a higher degree or a higher rank, usually entails a necessary doubling of personality, which is not at all easy to achieve.

Without thorough prior training, this necessary adaptation to the transcendent influences, which are usually so fundamentally different in their structure, is not at all possible for the magus. The concealment that is undertaken is a helpful factor in this regard. The symbolism contained therein, its colour and form, are supporting factors.

This explains the absolutely necessary separation between the personality in life and initiation. It is a completely unfounded misconception to judge a person based on their lodge brotherhood.

The magical person of our time is rarely suited to permanent inner transformations and is therefore more compelled to undergo metamorphoses. The higher their magical maturity, the more diverse their resulting capacity for change. One can no longer speak of a doubling of their personality, but must assume a multiplicity of their being. The main thing here is that the inner basis of the person, their spiritual and soul core, is harmonious and good, for then they are immune to the lasting after-effects of their transformation.

This esoteric reasoning simultaneously removes the basis for any unfounded criticism and, on the other hand, emphasises the consciously generated magical vibration of a union or a person who uses a veil in order to then carry out the transformation for the purpose of adapting to higher spheres.

Thus, when entering a temple or a lodge, the exoteric person is symbolically shed externally by changing clothes, just as one should naturally shed them internally. Everyday life and the outside world are completely eliminated. Even today, people leave their shoes at the temple entrance, and changing clothes before worship is a matter of course for every religious person. -- Prayer mats, prayer shawls, prayer headbands and various other changes of clothing belong in these considerations. --

In the lodge, the robe used for covering during the cults must not be taken out of the lodge under any circumstances, so as not to expose it to the astral and demonic vibrations of the outside world. The sharper the contrast between outside and inside, the more wonderful and effective is the profound effect of the transformation on the soul and spirit, and the greater the increase in spiritual self-awareness and, at the same time, the receptivity to transcendent influences.

It is an honour to be allowed to wear the robe of a lodge or a priest. Therefore, the tying of a belt or the cloak cord should always be done with the inner thought of a kind of closure when putting on the

Clothing as a form of concealment.

Thus, undressing is justified by the return to everyday life. But even exposure in ritual belongs under this consideration. Shedding one's outer garments is a symbol of purity. The body, with its ethereal and magnetic emanations, should be able to connect directly with the magical influx of the lodge, with the emanations of the priest or master, and thus directly with the divine impulse, without any inhibitions. There is no mystery society that does not also have a ceremony of undressing.

For undressing is closely related to the symbolic concept of purification. For example, in a magical ceremony, the person being baptised is undressed. Certain magical rites are only performed in a completely naked state. Often, the undressing stops at the last garment, which in turn corresponds to the symbol of purity, in order to completely eliminate the sexual element, but this must already be regarded as a concession to the sense of shame instilled by false education. -- This consideration includes the baptismal shirt, the wedding shirt and also the shroud, all symbols of purity. -- In the Gnostic mysteries, the last garment is completely removed during the most sacred ceremonies, because the magus celebrates the magical

marriage with the deity. That is why the sexual aspect is emphasised here, because the act of devotion on the wedding night also takes place unclothed. -- Other covenants only cover the sexual organs in order to make a concession here as well.

However, deeply rooted here is the knowledge of the centres in the etheric body, the chakras. Either certain chakras are to be deactivated by covering them, such as the hip cloth or apron of the Freemasons covering the root chakra, or certain chakras are to be activated into special and more stimulated functions by uncovering them, such as in other Masonic lodges where the knee chakra is uncovered by exposing the knee.

This is also the reason for going barefoot – esoterically justified, because in addition to the requirements of cleanliness, the exposure of the sole chakra is intended to allow the earth spirit to flow in.

It is therefore clear how deeply rooted the sacred anchoring is in the dressing ceremonies of the cults, as it serves various purposes. Whether it is seen as a symbolic concept of purification or transformation, the unveiling must always be carried out as solemnly and ceremoniously as possible.

The loosening of the belt on the maiden, the opening and removal of the wedding veil, symbolise the transformation of the girl into a woman. The ceremonial undressing in the rituals of certain cults indicates that the officiating priestesses, neophytes or temple servants are ready for the wedding, to make their bodies, their senses, their souls solemnly and receptively available to the magical influx.

Much ancient mystery wisdom is hidden in this knowledge. Even if these customs led to sexual abuse in some sects, there is still a deep magical wisdom hidden in their origins, which concerns the total union of man and the cosmos.

The most important thing here is the sublimation of these sexual cults, which are often the basis of undressing ceremonies. The goal is the transformation of these wonderful powers in human beings into religious, highly polished, spiritual vibrations, and thus the path to an inner experience of higher spheres.

Any profanation of these things must be ruled out, so it is understandable that this knowledge is not intended for the general public and that all associations and lodges must work in secret.

So when one of the first tasks required of neophytes is to abandon all sense of shame, this has no sexual connotation whatsoever, but serves only to prepare them for a cult-like experience that is only possible without such inhibitions.

In the *Gradus pentalphae*, the neophyte will hear more about these things.

The sacrament of naming:

Like all other sacraments, the sacrament of naming is connected in its spiritual meaning with several other sacramental acts.

This connection is strongest with the sacrament of baptism.

A new name, given in a sacred ceremony, also represents a magical rebirth to the outside world. The old person is left behind and the new person emerges in a new form and with a new name.

If we consider the name of a person in terms of sound magic as a musical or melodic expression of the entire sound sphere of a person, then a change of name is a change in the sound of a person and therefore of much greater significance than one might think.

The person is, in a sense, retuned. For their environment and the people connected to them, they represent a new verbal concept.

They must now, through deepest contemplation of the magical sound of their new name, feel the secret power of the word within themselves and identify completely with it.

They must, as it were, settle into their new name, forming a whole, a unity with it again. That is why a new name is the imprint of a new spiritual form of the person. A spiritual and emotional immersion in the new name is an important goal for the neophyte.

He must now try to embody and manifest the spiritual content of his new name in his actions and character. Once this has been achieved, there will be harmony between sound and essence, both of which are secondary manifestations of the spirit.

On this basis, further maturation of the human being can take place. When a neophyte chooses a new name that has not been newly formed through sound magic, but which already exists historically, he must never forget that, in addition to the sound-magical power inherent in the name,

one also takes on the existing magical complex of the word in its previous aura.

One then identifies with the existing word and, in a certain sense, with the previous bearers of this name.

This is very important and should be taken into account when choosing a name. On the other hand, for the same fundamental reason, an artificially chosen, already existing name can become a source of power for the bearer in a magical sense.

The magical influx of a word is built up from its letters, and through the vowel exercises and the exercises on the magic squares, the student already knows how constructive and important it is to form a new name.

They know that every sound, every letter, corresponds to a cosmic impulse of a planetary entity. Thus, a person's name is not only the equivalent of their very own cosmic sound figure, but also their very own, predestined chord.

This knowledge is so firmly established that, with knowledge of a formula for constructing sound anchoring, it is possible to represent this name constructively and geometrically after prior numerical calculation. In a solemn and ritualistic lodge, the sacrament of naming is performed in a solemn cult that bears the name "Chymical Wedding". "Wedding".

The old civil name is written on parchment and burned, together with the new name written on a second piece of parchment. This burning symbolises a magical death, whereby this magical process, a transmutation not only of the parchment but also of the names written on it, is represented as chemically fused. Once such a name has been given through the ritual of the alchemical wedding, nothing can or may be changed about this name.

Once such a name has been given through the ritual of the Chymical Wedding, nothing can or may be changed about this name

be changed; it must be adhered to forever, down to the last letter.

From a purely symbolic point of view, the name thus forms a formal symbol composed of letter symbols, each of which has a special meaning on an esoteric basis.

This opens up a wide field of letter mysticism and magic, which is closely related to number magic.

The Kabbalah teaches us 72 names of God, and the student already knows today how important it is in practical magic to pronounce the names of God correctly, which is possible in many different ways and arrangements. In secret societies and lodges, naming also has a purely organisational significance, to secure the covenant and protect the bearer of the name from the uninitiated.

For some people who adopt a new name, certain thoughts and desires play a role, because consciously or unconsciously, the new name is intended to materialise certain desires that the new name expresses. This is how the various surnames came about in the naming process, which either confirm the good or bad characteristics of the name bearer, providing an incentive to become a more worthy bearer of one's name.- The pseudonym of artists belongs in this consideration. The name day in Catholic circles also belongs here.

It is, of course, a double-edged sword to bind a person's inner self to the name of a saint or dignitary, whose value or significance is always relative.

For the esotericist, the mystical marriage of the new name is a magical elevation that cannot tolerate any profanation whatsoever.

There are cases in which people have increasingly distanced themselves from the inner and spiritual value of their name by living a false lifestyle, so that one can say of them:

He was only a shadow of his name.

For the idea of brotherhood, a new name is tremendously encouraging and supportive, because it strengthens the magically desired bond between the name bearer with his lodge and the chain of brotherhood.

The study booklets "Blätter für angewandte okkulte Lebenskunst" (Leaves for Applied Occult Art of Living) are published privately in a limited edition of only 150 copies.

For practical reasons, it is therefore advisable to have them bound by year!

It is certain to be expected that, due to their valuable content and small print run, the booklets will very soon become rarities in occult and esoteric literature.

They will then be unavailable in bookshops or antique shops.

The publisher.

ABOUT THE ARGONAUTS SAGA.

By Br. Apollonius.

Immersing ourselves in the traditional legends and fairy tales of various peoples is often rewarded by the emergence of ancient knowledge from them, which we can then receive as a divine gift.

Among the legends of the ancient Greeks, the Argonaut legend deserves our attention. Even the prehistory of Phrixos and Helle is full of deeper meaning.

The names of these children's parents, Athamas and Nephele, already make us sit up and take notice. Are these not echoes of the names Adam and Eve? Are we merely coincidentally reminded of the progenitors of the human race, as recounted in the Bible? Apart from that, Nephele means "cloud" in English. And in the course of the legend, it is reported that after her husband had been unfaithful to her, the queen disappeared into the sky as a cloud that became increasingly transparent. Now, in an esoteric sense, the "cloud" is nothing other than the primordial moisture, the primordial element, the virgin primordial substance in which the sun being, the Chrestos, reveals itself. It is personified as Isis or Mary. So when Athamas was married to Nephele, this meant that the bond with the deity was still his own, i.e. that he was still in a state of original union with God, in harmony with the will of the world that guided him. However, the departure of Nephele indicates that he lost this connection to God and the illusion of self-will awakened in him. This story reflects an event from the early days of humanity.

Phrixos and Helle, the children of Athamas and Nephele, had emerged from a state of divine connection and were therefore still in harmony with the will of the world. In order to preserve their connection to the gods, they had to be taken away from Athamas and removed from his further development, which was a deeper descent into matter. Hermes gave them the winged ram with the golden fleece, which

and fled. The ram symbolises the first twelfth of the annual solar orbit and the golden fleece the first point of this section, the pivotal point of the entire circle. With the rising of the sun at the vernal equinox, the influence of the high sun being on the earth is renewed, and if our hearts are not hardened, they open to receive the sun's gold.

While Helle drowned in the sea, thus returning to the primordial moisture, i.e. to her mother, Phrixos landed on the ram in Colchis on the Black Sea. Astrologically, this area is ruled by the zodiac sign Taurus.

He was taken in by King Aietes, a son of Helios. Phrixos sacrificed the ram to Zeus and gave the precious Golden Fleece to Aietes, who hung it up in a sacred grove on the Ares field and had it guarded by a dragon. The vernal equinox moves retrograde through the circle of constellations, which at a certain time gave their names to the 12 sections of the zodiac.

When it is said that Phrixos gave the Golden Fleece to King Aietes of Colchis, this expresses the fact that the vernal equinox then entered that section of the zodiac which encompassed the constellation Taurus. This assumption is further justified by the fact that Aeetes is described in the Argonaut legend as the lord of two mighty bulls. The event of the golden fleece being handed over to Aeetes thus marks the beginning of the Age of Taurus, which lasted from around 4529 to 2369 BC.

The story of Phrixos and Helle is followed by that of the adventurous voyage of the Argonauts. The leader of the Argonauts, Jason, comes from Thessaly, which is astrologically ruled by the zodiac sign of Aries. Jason has taken on the task of transporting the Golden Fleece from Colchis to Thessaly. This apparently refers to the moment when the vernal equinox moved from the zodiac sign of Taurus to that of Aries. This was around 2396 BC.

The ship on which the heroes set sail was called Argo, meaning "the swift one", and was built from wood known as "the lion". It was so light that the heroes could carry it over land for 12 days. It was therefore a sun barque, which could be steered by its occupants through the 12 sections of the zodiac

and originated from the zodiac sign Leo, the house of the sun. The heroes who set sail must be regarded as sons of the sun, which is also indicated by the fact that they are described as a special selection of Greek heroes and demigods.

The Argonauts' journey there and back is marked by a series of difficult adventures and catastrophes, as is the case with every transition of the vernal equinox from one section of the zodiac to the next. Such transitions always coincide with the beginning of a new era, preceded by the collapse of the previous epoch. We ourselves are experiencing such a transitional period in which the vernal equinox is moving from the area around the constellation Pisces to the next one, around the constellation Aquarius. We have already been shaken by tremendous catastrophes, and the crashing Symplegades threaten to crush us too before the dawn of the new age breaks.

The legend also tells that the Argonauts, in their distress, once made a sacrifice to "all 12 gods". They thus turned to the lords of the 12 signs of the zodiac, the Elohim. Finally, they were able to reach the court of King Aietes, coming within close proximity of the Golden Fleece, which they wanted to acquire.

Thanks to the unexpected help Jason received from Medea, the daughter of Aietes, he managed to defeat the terrible bulls and outwit the dragon that guarded the Golden Fleece. This dragon is an underworld demon, an embodiment of the adversary who wants to halt evolution, which finds its expression in the progression of the vernal equinox. This explains his willingness to guard the Golden Fleece.

Finally, Medea, daughter of Aietes, inspired by the correct feeling that the time for the sons of the sun had come from the realm of Aries, surrendered herself to the sun hero Jason in unrestrained love and without regard for her own relatives. But her indomitable wildness and cruelty still mark her as a daughter of a bygone era.

Despite her marriage to Jason, she was unable to settle into the flourishing culture of the Age of Aries, the Greek culture, and despite her magical powers, she was ultimately eliminated.

There was no future for her children either.

But Jason also had to pay dearly for his recourse to a woman from a family that belonged to the past. He had become entangled in guilt and was destroyed.

The golden fleece, however, had entered the realm of Aries and remained there until 209 BC. Then it was taken over by the next section of the zodiac, the realm of Pisces. The culture of the Age of Aries sank into oblivion, and soon afterwards the Sun God himself was born from Nephele to revive humanity and the Earth .

THE TRANSPLUTONIC PLANET ISIS.

The British Journal of the Astronomical Association reported on the discovery of this transplutonian planet, which had long been anticipated by astrologers in the chain of planets of the neighbouring world island, which, according to esoteric astrological teachings, is about to merge with our solar system.

See: [Study Booklet September 51: The System of Planetary Spheres](#)

[Study Booklet May 1954: The System of Planetary Chains and the Epochs of Human Development.](#)

[Saturn - Gnosis. October 1928: The cultural epochs from an astrological perspective.](#)

[Saturn - Gnosis. January 1929: Human epochs and astrology.](#)

[Künkel, H. The Great Year. Diederichs. Jena. 1920.](#)

According to esoteric astrological teachings, the planet Isis is co-ruler of the zodiac sign Taurus and exalted in Libra.

Contrary to other erroneous opinions, the planet Pluto is co-ruler of the sign of Aries and exalted in Scorpio.

The orbital period of the planet Isis is 685 years. Its movement per month is calculated to be approximately 2 minutes 36 seconds. The respective retrograde motion is not taken into account due to its insignificance.

In the following ephemerides, the respective position is always calculated for the beginning of the year in question.

The symbol of the planet Isis is, according to esoteric secret symbolism:



(Circle with dot = centralised spiritual energy – above matter = cross – transmuting the cosmic inflowing fixed star forces = Schaa-le.) See the teaching of the secret symbolism of the planetary signs.

Uranus is regarded as a highly polarised Mercury, Neptune develops mental Venus forces when well aspected, Pluto unfolds spiritual Mars energies in its higher octave, and the new planet Isis develops mental Jupiter forces when well aspected as highly polarised religiosity on a cosmospherical basis.

Thus, the new planet will have a very strong intuitive fertilising effect on artistically inclined natures and greatly strengthen artistic and spiritual creativity. Depending on its aspect and house position, it will enable material creative possibilities in a favourable way, for it transforms the forces of the earth sign Taurus.

When poorly aspected, it tempts people to erotic excesses, perverse tendencies in their love life, and overpolarisation of the psyche.

According to current findings, it is the cosmic inspirer of modern art today, especially in painting, music and architecture. Favourable aspect connections with Venus, Neptune and Saturn are particularly relevant here.

For the majority of humanity, it will, like the other trans-Saturnian planets, also mostly act as a malefic planet.

It is now the task of astrological researchers to gather sufficient observational material to substantiate this.

Gregor A. Gregorius

Ephemeris of the newly discovered trans-Plutonian planet

I s i s ..

1860 --- 1960

Year	o	m	s		Year	o	m	s		Year	o	m	s	
1860	18	15	36	Zwil-	1890	4	21	36	Cancer	1930	25	9	36	Cancer
61	19	16	48	ling	91	4	52	48	"	31	25	40	48	"
62	19	48	00	"	92	5	24	00	"	32	26	12	00	"
63	20	19	12	"	93	5	55	12	"	33	26	43	12	"
64	20	50	24	"	94	6	26	24	"	34	27	14	24	"
65	21	21	36	"	95	6	57	36	"	35	27	45	36	"
66	21	52	48	"	96	7	28	48	"	36	28	16	48	"
67	22	24	00	"	97	8	00	00	"	37	28	48	00	"
68	22	55	12	"	98	8	31	12	"	38	29	19	12	"
69	23	26	24	"	99	9	2	24	"	39	29	50	24	"
1870	23	57	36	Zwil-	1900	9	33	38	Cancer	1940	0	21	36	Leo
71	24	28	48	ling	01	10	4	48	"	41	0	52	48	"
72	25	00	00	"	02	10	36	00	"	41	1	24	00	"
1973	25	31	12	"	03	11	7	12	"	43	1	55	12	"
74	26	2	24	"	04	11	38	24	"	44	2	26	24	"
75	26	33	36	"	05	12	9	36	"	45	2	57	36	"
76	27	4	48	"	06	12	40	48	"	46	3	28	48	"
77	27	36	00	"	07	13	12	00	"	47	4	00	00	"
78	28	7	12	"	08	13	43	12	"	48	4	31	12	"
79	28	38	24	"	09	14	14	24	"	49	5	2	24	"
1880	29	9	36	Zwil-	1910	14	45	36	Cancer	1950	5	33	36	Leo
81	29	40	48	ling	11	15	16	48	"	51	6	4	48	"
82	0	12	00	Cancer	12	15	48	0	"	52	6	36	00	"
83	0	43	12	"	13	16	19	12	"	53	7	7	12	"
84	1	14	24	"	14	16	50	24	"	54	7	38	24	"
85	1	45	36	"	15	17	21	36	"	55	8	9	36	"
86	2	16	48	"	16	17	52	48	"	56	8	40	48	"
87	2	48	00	"	17	18	24	00	"	57	9	12	00	"
88	3	19	12	"	18	18	55	12	"	58	9	43	12	"
89	3	50	24	"	19	19	26	24	"	59	10	14	24	"
										1960	10	45	36	"
1920	19	57	36	Cancer										
21	20	28	48	"										
22	21	00	00	"										
23	21	31	12	"										
24	22	2	24	"										
25	22	33	36	"										
26	23	4	48	"										
27	23	36	48	"										
28	24	7	12	"										
29	24	38	24	"										

40. ORGANISATIONAL REPORT

of the "Righteous, Enlightened, Perfect, Secret, Magical and Ritualistic Lodge: Fraternitas Saturni" – Orient Berlin.

Meeting of the forecourt on the day of the solstice: 24 degrees Taurus 1954.

"Do what thou wilt! - That is the whole of the Law! - There is no law beyond: Do what thou wilt! - And the word of the Law is: "Thelema".

In a ritual ceremony, good harmonious thought forces were sent to the following brothers and sisters of the Lodge in the magical force field:

Brother Hermanius.	Bro. Saturnius.	Sis. Aruna.
Bro. Inquetus.	Brother Gradarius.	Brother Samana.
Brother Giovanni.	Brother Joachim.	Brother Johannes.
Brother Balthasar.	Brother Mercurius.	Brother Sigur.
Brother Eichhart.	Sister Mondana	Brother Michael.
Brother Reno.	Brother Hertoro.	Brother Masterius.
Brother Merdadus.	Brother Martino	Brother Kaplarius.
Brother Martini.	Brother Magnus.	Brother Hiob.
Brother Wil.	Brother Han Ruslow Yin	Brother Marpa.
Brother Meinardus.	Brother Friedrich.	Brother Robertus.
Brother Kosmophil.	Brother Siegmund.	Sister Sabina.
Brother Marius.	Brother Rupert.	Brother Erus.
Brother Protagoras.	Brother Fabricius.	Brother Heliodus.
Brother Rudolfo.	Brother Julius.	Brother Karolus.
Brother Panaton.	Brother Theoderich.	Brother Wilhelm.
Brother Merlin.	Brother Liberius.	Brother Valescens.
Brother Albertus.	Brother Heinrich.	Brother Apollonius.
Brother Waltharius.	Brother Amenophis.	Brother Profundus Invoco.
Brother Ebro.	Brother Prozogood.	Brother Metanus.
Brother Maximilian.	Sister Wilja	Brother Ernesto Noesis.

The brothers Francis and Nadarius were remembered in the mental sphere.

The following were excluded due to unreliability: Sister Ikka. Brother Ophaniel. The following resigned in accordance with the rules: Brother Othmar. Brother Ambrosius. Their names were burned in incense to dissolve the magical repercussions with the Lodge. Brother Ernesto Noesis was newly admitted.

The Master gave a lecture on the sacraments and cults.

"Love is the law! - Love under will. - Merciless love! -

July 1954

PAPERS FOR ANGEWANDTE OCCULT THE ART OF LIVING

CONTENTS:

Mstr. Therion (Aleister Crowley)

LIBER XV.

O.T.O

ECCLESIAE GNOSTICAE CATHOLICAE

ANON MISS

German translation by Fra. Kâlîkânanda, IX°

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O.T.O
LIBER XV.
ECCLESIAE GNOSTICAE
CATHOLICAE CANON MISSAE

+

I.

THE ESTABLISHMENT OF THE TEMPLE.

In the east, i.e., facing Boleskine (southeast of Loch Ness in Scotland, two miles east of Foyers, $4^{\circ} 28'$ west longitude, $57^{\circ} 14$ minutes north latitude), there is a shrine or high altar.

Its dimensions are: 7 feet long (213.35 cm), 3 feet wide (91.44 cm) and 44 inches high (111.66 cm).

It should be covered with a blood-red altar cloth, on which lilies, or a shining sun, or other appropriate emblems may be embroidered in gold.

On each side of it there should be a column or obelisk, each with a black or white pedestal. Beneath it there should be a rostrum of three steps, covered with a carpet of black and white squares.

Above it is the high altar, on which stands a reproduction of the stele of revelation with four candles on each side. Under the stele is a place for the law book with six candles on each side. Underneath this stands the Holy Grail, with roses on both sides. In front of it is space for the ciborium. On each side next to the roses are two large candles. All this is covered by a large veil.

At the intersection of an equilateral triangle, which is based on a line drawn between the columns, is a small, black, square altar formed by two cubes placed on top of each other. This altar is the centre

of the base of a second equilateral triangle, at the top of which stands a small round water basin. This arrangement is repeated in a third triangle, the apex of which forms an open tomb.

II.

THE OFFICIANTS OF THE MASS.

THE PRIEST carries the holy spear and is initially dressed in a simple white robe.

THE PRIESTESS should be a truly untouched virgin or specially consecrated for this service of the Grand Order. She is dressed in white, blue and gold. She carries the sword on a red belt, as well as the paten and hosts or light cakes.

THE DEACON is dressed in white and yellow. He carries the law book.

TWO CHILDREN. They are dressed in white (positive) and black (negative). One child carries a water jug and a salt shaker, the other an incense burner and a box of incense.

III.

THE INTROIT.

THE DEACON:

(Opens the gate of the temple, lets the congregation in and stands between the small altar and the water basin. A gatekeeper should supervise the entrance. The deacon steps forward and bows before the open shrine, where the Grail stands elevated. He kisses the law book three times, opens it and places it on the high altar. Then he turns to the west.)

Do what thou wilt shall be the whole of the Law. I proclaim the Law of Light, Life, Love and Liberty, in the name of I A O!

CONGREGATION:

Love is the law, love under will.

THE DEACON:

(Goes to his place between the black altar and the water basin, turns to the east and makes the step and the sign of a man and a brother.)

CONGREGATION:

(Repeats.)

DEACON AND CONGREGATION:

I believe in a secret, unnameable Lord; and in a star among the stars, from whose fire we are created and to which we shall return.

And I believe in a Father of Life, Mystery of Mysteries, and his name is CHAOS, the sole representative of the Sun on Earth.

And I believe in an air, the sustainer of all that breathes.

And I believe in an Earth, mother of us all, and in a womb in which all humans are conceived and in which they shall rest, mystery of mysteries, and her name is BABALON.

And I believe in the serpent and the lion, mystery of mysteries, and his name is BAPHOMET.

And I believe in a Gnostic, all-embracing Church of Light, Love, and Freedom, and the word of its law is THELEMA.

And I believe in the communion of saints.

And inasmuch as food and drink are transformed daily within us into spiritual substance, I believe in the miracle of the Mass.

And I profess a baptism of wisdom, through which we accomplish the miracle of incarnation. And I profess that my life is one, indivisible and eternal, that is, was, and will be.

AUMGN! AUMGN! AUMGN!

(Music.)

THE FIRST CHILD:

(Enters with a jug of water and salt.)

THE VIRGIN:

(Enters with sword and paten.)

THE SECOND CHILD:

(Enters with incense and censer.)

(Facing the deacon, they proceed in a line into the space between the altars.)

THE VIRGIN:

Greetings from earth and heaven!

ALL:

(They give the greeting sign of a magician. The deacon leads them.)

THE PRIESTESS:

(With the negative child on her left and the positive child on her right, she ascends the steps of the high altar. The children remain standing below. She places the paten before the Grail, venerates it, and descends again, followed by the children—the positive one first. She walks around the circle of the temple three and a half times in a serpentine line: clockwise around the altar, counterclockwise around the water basin, clockwise past the front of the altar, counterclockwise around the black altar and to the tomb in the west. She draws the sword and strikes down the veil over the crypt.)

By the power of + iron, I say to you: Arise! In the name of our Lord + the Sun and of our Lord + ... may you impart the powers to the brothers!

(She sheathes the sword.)

THE PRIEST:

(He climbs out of the grave, holds the spear aloft with both hands, right over left, against his chest, and takes the first three regular steps. He then gives the spear to the priestess and makes the three signs of penance. He then kneels down and worships the spear with both hands.)

(Solemn music.)

THE PRIEST:

I am a man among men.

(He takes the spear again and lowers it. He rises.) How can I be worthy to impart the powers to my brothers?

THE PRIESTESS:

(Takes the water and salt from one of the children and mixes them in the water basin.)

May the salt of the earth admonish the water to bear the power of the sea!

(She bends her knee.)

Mother, be revered!

(She turns to the west and makes the sign of the cross with her open hand over the priest's forehead, chest and body.)

May the priest be pure in body and soul!

(She takes the censer from the other child and places it on the small altar. She pours incense into it.)

May fire and air sweeten the world! (She bows her knee.)

Father, be revered!

(She turns back to the west and makes the sign of the cross with the censer in front of the priest, as before.)

May the priest be fervent in body and soul!

THE CHILDREN:

(Take back their implements after use.)

THE DEACON:

(Takes the consecrated chasuble from the high altar and brings it to the priestess.)

THE PRIESTESS:

(Dresses the priest in the robe of scarlet and gold.)

May the flame of the sun shine upon you, O priest of the sun!

THE DEACON:

(Brings the crown from the high altar. - The crown should be made of gold, platinum or electrum magicum, but without any other metal except in small proportions necessary for alloying. It may be decorated with various jewels of one's choice, but an uraeus snake must be entwined around it. The cap must match the scarlet of the chasuble. It should be made of velvet.)

THE PRIESTESS:

Be the serpent your crown, O priest of the Lord! (She kneels down and takes the spear between her open hands, letting them slide very gently up and down its shaft eleven times.)

May the Lord be present among us!

ALL:

(Give the sign of greeting.)

THE CONGREGATION:

So be it.

IV.

THE OPENING OF THE VEIL.

THE PRIEST:

We call upon you, whom we worship. By the power of the raised spear! (He raises the spear.)

ALL:

(Respond with the sign of greeting.) (Short, triumphant music.)

THE PRIEST:

(Takes the priestess by her right hand with his left, holding the spear raised in his right.)

I, priest and king, take you, pure virgin without blemish. I raise you up. I lead you to the east. I place you on the summit of the earth.

(He lifts the priestess onto the altar.)

THE DEACON AND THE CHILDREN:

(Follow behind him in order of rank.)

THE PRIESTESS:

(When seated, she takes the Book of the Law and holds it open to her chest with both hands, forming a descending triangle with her thumb and forefinger.)

THE PRIEST:

(He has the deacon hold the spear. He takes the water jug from one of the children and sprinkles the priestess, making five crosses, one on her forehead, shoulders and thighs. When not holding the spear, the priest's thumb is always between his index and middle fingers. He now takes the censer from the other child and makes five crosses on the priestess as before.)

THE CHILDREN:

(Return their implements to their respective altars.)

THE PRIEST:

(Kisses the Book of the Law three times. He kneels briefly in prayer with his hands folded, knuckles closed, thumbs as before. He rises and draws the veil over the entire altar.)

ALL:

(Rise and stand at attention.)

THE PRIEST:

(Takes the spear from the deacon and holds it as before, as Osiris or Ptah. He walks around the temple three times, followed by the deacon and the children in the same order as before. If they are not using their hands, they carry their arms crossed over their chests. - On the last circuit, they leave the priest and go to their place between the water basin and the small altar. There they kneel in worship, holding their hands, palms facing each other, above their heads.)

ALL:

(Make the same movement.)

THE PRIEST:

(Turns back towards the east and ascends the first step of the altar.)

O circle of stars, of which our Father is but a younger brother, O wonder beyond our imagination, soul of infinite space, before which time is ashamed, the mind is confused and knowledge is dark! We cannot reach You unless Your image is love. Therefore, by seed and root and stem and bud and leaf and blossom and fruit, we call upon You!

Then the priest answered and spoke to the Queen of the Room, and kissed her lovely forehead, and the dew of her light enveloped his whole body in the fragrant scent of sweat: "O Nuit, Eternal One of Heaven, let it always be so; so that men may not speak of You as One, but as None; and let them not speak of You at all, since You are infinite."

THE PRIESTESS:

(While the priest speaks, the priestess must, according to CCXX, I,62, have completely undressed.)

"But loving me is better than anything else. Now, if you light my incense before me in the desert under the stars of the night, calling me with a pure heart, the serpent fire within it, then you shall rest for a while upon my breasts. For a kiss alone you will then give everything; but he who gives but a speck of dust shall lose everything at this hour.

You shall gather goods and many kinds of women and spices; you shall wear glittering jewellery and outshine the peoples of the earth in pride; but always in love with me; and so shall my joy become yours. I advise you well, come before me in a single garment adorned with rich headdresses. I love you! I long for you!

Pale or purple, veiled or lustful, I, all delight and purple, intoxication of the innermost senses, desire you! Put on your wings and awaken the coiled serpent of glory within you: come to me! Sing me the love song of ecstasy! Burn incense for me! Adorn yourselves for me with jewellery! Drink to me, for I love you! I love you! I am the blue-eyed daughter of the setting sun; I am the naked splendour of the voluptuous night sky. To me! To me!"

THE PRIEST:

(Ascends the second step.)

O mystery of mysteries, hidden in the existence of all that lives! We do not worship you, for that which is worshipped is you yourself! You are That, and That is me. "I am the flame that burns in every human heart and in the core of every star. I am life and the giver of life, therefore knowledge of me is knowledge of death. I am alone; there is no God where I am."

THE DEACON:

(And the congregation rises and gives the greeting.) "But you, O my people, arise and awaken! Perform the rites according to justice, with joy and beauty! There are rites of the elements and festivals of the seasons. A festival for the first night of the Prophet and his bride. Three days a festival for the writing of the Law. A festival for Tahuti and the child of the Prophet—secret, O Prophet! A festival for the highest

ritual, a festival for the equinox of the gods. A festival for fire, a festival for water; a festival for life and a greater festival for death. In your hearts every day a festival in the joy of my delight. A festival every night for Nu, and the delicacy of utmost bliss!"

THE PRIEST:

(Ascends the third step.)

You who are one, our Lord in the universe, the Sun, our Lord within ourselves, whose name is the mystery of mysteries, supreme being, whose rays illuminate the world, who are also the breath that makes every god and even death tremble before you: - By the signs of light, appear in your glory on the throne of the Sun! Open the way of creation and understanding between us and our minds. Enlighten our understanding! Encourage our hearts!

Let your light be embodied in our blood and fulfil our resurrection!

"A ka dua

Tuf ur biu Bi

a'a chefu

Dudu, just shut up!

THE PRIESTESS:

There is no law except DO WHAT YOU WANT!

THE PRIEST:

(Parts the veil with his spear.)

THE PRIESTESS:

(Has dressed herself again during the preceding speech.)

THE PRIEST:

IO IO IO IAO ZABAO
CURIE ABRASAX CURIE MEITHRAS CURIE
PHALLE.
IO PAN IO PAN PAN IO ISCHUROS. IO
ATHANATON IO ABROTON IO IAO.

CHAIRE PHALLE CHAIRE PAMPHAGE CHAIRE
PANGENETOR.
HAGIOS HAGIOS HAGIOS I A O!

THE PRIESTESS:

(sitting with the paten in her right hand and the chalice in her left hand).

THE PRIEST:

(hands her the spear, which she kisses eleven times. She presses it to her chest while the priest kneels before her and kisses her knees, his arms stretched out along her thighs. He remains in this position while the deacon recites the collection.)

ALL:

(stand at attention with the "Dieu Garde", i.e. feet parallel, hands held loosely with thumbs hooked in. This is the general position while standing, unless other instructions are given.)

V.

THE COLLECTION, ELEVEN IN NUMBER.

THE SUN

THE DEACON:

Visible, tangible Lord, of whom this earth is but a solidified spark, revolving around You with annual and daily motion, source of light, source of life, let Your eternal rays inspire us to constant work and joy; just as we always share in Your abundance, may we give light and life, sustenance and joy to all those who revolve around us, without diminishing the substance and splendour forever and ever!

THE PEOPLE:

So be it!

THE MOON

THE DEACON:

Mistress of the night, always circling around us, now visible, now invisible, depending on the time: be gracious to hunters and lovers and all people who toil on this earth and all sailors at sea!

THE PEOPLE:

So be it!

THE LADY

THE DEACON:

You who give and receive joy, gateway of life and love, may you always be ready to perform your duty of joy with your maid!

THE PEOPLE:

So be it!

THE SAINTS

THE DEACON:

Lord of life and joy, you who are the power of humankind and the essence of every true god on this earth; Thou who dost impart wisdom from generation to generation, whom we worship in heathen lands and forests, on mountains, in caves, in open spaces and in secret chambers of our homes, in temples of gold, ivory and marble, and in those other temples of our bodies: - We honour the memory of those worthy ones who have worshipped you since ancient times and revealed your glory to mankind:

LAO TSE and
SIDDHARTA and
KRISHNA and
TAHUTI,
Moses, DIONYSOS,
MOHAMMED and
TO MEGA THERION;
Hermes, PAN,
Priapus, Osiris,
and
Melchizedek,
Khem and
Amoun and
MENTU,
HERACLES,
Orpheus and
Odysseus; and
Vergilius,
CATULLUS,
Martialis, RABELIAS,
SWINBOURNE,
Apollonius of Tyana,
Simon Magus, Manes,
Pythagoras,
Basilides, Valentinus,
BARDESANES, and
HYPPOLYTUS, who imparted the
light of Gnosis to us, their
heirs and successors;
Merlin,
Arthur,
Gamuret,

Parsifal and all other prophets, priests and
kings who carried the spear and the chalice,
the sword and the discus
Carolus Magnus, William
of Schyren,
Frederick of Hohenstaufen, Roger
Bacon,
JACOBUS BURGUNDUS MOLENSIS,
CHRISTIAN ROSENCREUTZ,
Ulrich von Hutten,
Paracelsus, Michael
Mayer,
Roderich Borgia, Pope Alexander
Jacob Boehme,
Francis Bacon, Lord Verulam, Andrea,
Robertus de Fluctibus,
John Dee,
SIR EDWARD KELLY,
Thomas Vaughan,
Elias Ashmole,
Molinos,
Adam Weishaupt, Wolfgang
von Goethe, Ludivicos, Rex
Bavariae, Richard Wagner,
Alphonse Louis Constant,
Friedrich Nietzsche,
Hargrave Jennings,
Carl Kellner, Forlong
Dux,
Sir Richard Burton,
Sir Richard Payne Knight,
Paul Gauguin,
Dr Gerard Encausse, Dr
Theodor Reuss, and
SIR ALEISTER CROWLEY.

VI.

O sons of the lion and the serpent! With all your saints, we honour the memory of the worthy who were, are, and are to come. May their presence be here, powerful, mighty, and fatherly, to complete this celebration!

(For each name, the deacon makes a + with his thumb between his index and middle fingers.)

THE PEOPLE:

So be it!

THE EARTH

THE DEACON:

Mother of fertility, upon whose breast the water rests, whose cheeks are caressed by the air, in whose heart is the fire of the sun, womb of all life, recurring grace of the tides, grant the prayers of labour; be gracious to shepherds and farmers!

THE PEOPLE:

So be it!

THE PRIMORDIAL FORCES

THE DEACON:

Mysterious triune power, mysterious primordial substance in fourfold and sevenfold division, whose interaction weaves the dance of the veil of life on the face of the spirit: Let there be harmony and beauty in your mystical weddings, that we may have health, prosperity, strength and divine joy according to the law of freedom. May each one follow his will like a strong man who rejoices in his change, like the path of a star that blazes forever in the midst of the joyful company of heaven!

THE PEOPLE:

So be it!

BIRTH

THE DEACON:

May the hour be favourable and the gate of life open in peace and well-being, so that she who bears children may rejoice and the child may grasp life with both hands!

THE PEOPLE:

So be it!

WEDDING

THE DEACON:

May success be granted to all who unite in love and will on this day! May strength be paired with skill to bring about ecstasy, and may beauty be answered with beauty!

THE PEOPLE:

So be it!

DEATH:

ALL:

(Stand with heads raised, eyes open.)

THE DEACON:

Boundary of all that lives, whose name is unfathomable, be gracious to us in Your hour!

THE PEOPLE:

So be it!

THE END

THE DEACON:

May those from whose eyes the veil of life has fallen be granted the fulfilment of their true will. Whether they wish to merge with the

Infinity, or be united with their chosen ones and favourites; whether they wish to remain in contemplation or peace, or undergo the heroic work of reincarnation on this or other planets; whether they wish to become another star or whatever else: - May they be granted the fulfilment of their will!

AUMGN! AUMGN! AUMGN!

THE PEOPLE:

So be it! (Everyone

sits down.)

THE DEACON AND THE CHILDREN:

(turn to the priest and priestess, ready to hold the necessary tools if needed.)

VI.

THE BLESSING OF THE ELEMENTS.

THE PRIEST:

(Make five crosses, three over the paten and chalice together, the fourth over the paten alone, the fifth over the chalice alone.)

Life of man on earth, fruit of labour, sustenance of striving, be thou the nourishment of the spirit!

(He touches the host with the spear.)

By the power of the spear: God's body be your bread! (He touches the host.)

TOUTO ESTI TO SOMA MOU!

(He kneels and worships, rises, turns around and shows the host to the people, turns back, places the host down, and worships.)

(Music.)

THE PRIEST:

(Takes the chalice.)

Bearer of joy to mankind on earth, comfort in toil, incentive to achievement, be thou thus the ecstasy of the spirit!

(He touches the chalice with the spear.)

By the magic power of the spear: may this juice be the blood of

God! (He touches the chalice.)

TOUTO ESTI TO POTERION TOU HAIMATOS MOU!

(He kneels and worships; rises, turns around, shows the chalice to the people, turns back, puts the chalice back and worships.)

(Music.)

THE PRIEST:

For this is the covenant of resurrection.

(He makes five crosses over the priestess again.)

Accept, O Lord, this sacrifice of life and joy, as true testimony to the covenant of resurrection.

(He offers the spear to the priestess, who kisses it. He touches her between her breasts and over her body. He then raises his arms as if to embrace the entire altar.)

May this offering be carried on ether waves to our Lord and Father, the Sun, who walks across the sky in his name ON!

(He closes his hands, kisses the priestess between her breasts and makes three large crosses over the paten, the chalice and himself. He strikes his chest.)

ALL:

(Repeat this movement.)

THE PRIEST:

Hear us, saints of the true church of old, who are now truly present: We desire your inheritance, we desire communion with you, we desire your blessing in the name of I A O!

(He makes three crosses over the paten and chalice together. He uncovers the chalice, bends his knee, takes the chalice in his left hand and the host in his right. With the host, he makes five crosses over the chalice. He raises the host and chalice. The bell rings.)

HAGIOS HAGIOS HAGIOS I A O !

(He places the host and chalice back in their place and venerates them.)

VII.

THE ANTIPHON.

THE PRIEST:

You – you, my self, and beyond all selves, you, the insubstantial, unknown one, you who outlast worlds, You, core of the sun, You, unknown, most secret driving force of all beings known to us, unknown to others, You alone, distant and lonely, Your fire glows in the reeds, smouldering, brooding, source and seed of life, love, freedom, light, unspoken, never seen: - I call upon You! And again my fire breaks forth in hot longing - You, the enduring one, I call upon you! Secret core of the sun, I seek you! Most secret holy of holies, which I carry hidden within me: - Rise now, you gentle, terrible one! According to the law, break forth now from your son!

CHORUS:

For the Father and the Son, the Holy Spirit is the norm, male-female, primordial being, manhood veiled in female form. Honour and worship to You, O Dove, deifying humanity, establishing royal bloodline, in spring sunshine after a harsh winter. Honour and worship to Your power: the miraculous sap of the world ash tree!

1. HALF CHOIR:

(MEN)

Glory! Calls the golden tomb to you.

2. HALF CHOIR:

(WOMEN)

Gloria! The waiting womb calls to you.

MEN:

The earth praises you, unbroken.

WOMEN:

Virgins praise you, those who are promised to you.

MEN:

Glory be to you, divine purity, innermost unity of the eternal Trinity.

WOMEN:

Glory to you, innermost meaning, Father and Mother of I-am-that-I-am.

MEN:

Honour to you, beyond the flow of time, your seeds and sprouts and seed-spilling.

WOMEN:

Glory to you, Sun Eternity! You One in your Trinity!

CHORUS:

Honour and worship to your power: the miraculous sap of the world ash tree!

(These words form the essential part of this antiphonal chant. The whole or at least some parts of it should be set to music as skilfully as creative power allows.

Should other antiphonal chants be authorised by the Father of the Church, this one shall nevertheless retain its place as the first of its kind, as the father of all others.)

VIII.

THE MYSTICAL WEDDING AND PERFECTION OF THE ELEMENTS.

THE PRIEST:

(Takes the paten between the index and middle fingers of his right hand.)

THE PRIESTESS:

(Takes the chalice with her right hand.)

THE PRIEST:

Most secret Lord, bless this spiritual food for our bodies, pour out upon us health and prosperity, strength and joy, peace and fulfilment of the will and love under the will, which is everlasting bliss.

(He makes a + with the paten and kisses it. Then he covers the chalice, bows his knee, and rises.)

(Music.)

THE PRIEST:

(He takes the host and breaks it over the chalice. He places the right-hand part back into the paten. He breaks off a piece from the left-hand part.)

All is my seed. The Father is, the Son is, the Holy Spirit is.

AUMGN AUMGN AUMGN!

(He puts the left part of the host back.)

THE PRIESTESS:

(Extends the tip of the spear with her left hand to receive the fragment.)

THE PRIEST:

(Holds the chalice with his left hand. Together they press the spear tip into the chalice.)

THE PRIEST AND THE PRIESTESS: HRILIU!

THE PRIEST:

(Takes the spear.)

THE PRIESTESS:

(Covers the chalice.)

THE PRIEST:

(Bows his knee, rises, folds his hands, and strikes his chest.)

O lion, O serpent, who destroys the destroyer, be powerfully present with us!

O Lion, O Serpent, who destroys the destroyer, be powerfully present with us!

O Lion, O Serpent, who destroys the destroyer, be powerfully present with us!

(He places his hands over the priestess's chest and takes back his spear. He turns to the people, lowers the spear, raises it again and makes a + over them.)

Do what thou wilt shall be the whole of the Law.

THE PEOPLE:

Love is the law, love under will.

THE PRIEST:

(Lowers the spear and turns towards the east.)

THE PRIESTESS:

(Takes the spear with her right hand. With her left, she offers the paten.)

THE PRIEST:

(Kneels.)

May the essence of the sun's life be in my mouth!

(He takes the host with his right hand, makes a + with it on the paten and consumes it.)

(Silence.)

THE PRIESTESS:

(Takes the chalice, covers it, and offers it as before.)

THE PRIEST:

May the essence of the joy of the earth be in my mouth!

(He takes the chalice, makes the sign of the cross over the priestess, drinks from it, and returns it.)

(Silence.)

THE PRIEST:

(Rises, takes the spear and turns to the people.) There is no part of me that is not of God.

(For those among the people who wish to receive communion – and no others should be present – and who have indicated their intention, one host and one full cup of wine should be provided for each.)

THE DEACON:

(Leads the communicants as they approach the altar one by one.)

THE CHILDREN:

(Take the elements and present them.)

THE people.

(Communicate like the priest, and everyone speaks the same words in the awareness of inner resurrection:)

There is no part of me that is not of God.

(Exceptions to this part of the ceremony are determined by the nature of the actions, in which case no one except the priest communicates; or, for example, at a wedding, when no one except the two persons being married participates; furthermore, at baptism, when only the baptised child participates in the sacrament; and at confirmation, when only the confirmed person communicates. The sacrament may also be reserved by the priest for administration to the sick in their homes.)

THE PRIEST:

(Covers everything with the veil. With the spear, he makes three +++ over the people:)

- + The Lord bless you!
- + May the Lord enlighten your minds,
strengthen your heart and preserve your body!
- + May the Lord guide you to the fulfilment of your true will, the Great Work,
the Summum Bonum of true wisdom and perfect bliss!

(He departs into the crypt to the west, followed by the deacon and the children.)

(Music of your choice.)

+++

Note: The priestess and the other officiants never participate in the sacrament; they are considered part of the priest himself.

Certain secret formulas of this Mass are taught to the priest at his ordination.

E N D .

Note on this publication:

The writings of Master Therion are among the rarest works of esoteric, occult literature. Even the few excerpts from the great works of this highly initiated master that have been published in German are completely out of print.

There are no publications whatsoever from the mysterious Order of the O. T. O. = Oriental Templar Order, because this order works in absolute secrecy and is carefully concealed.

Forty years ago, under the aegis of high-ranking Freemason Theodor Reuss, a similar treatise on the Gnostic Catholic Mass was published under the pseudonym Peregrinus.

The author's new translation does much more justice to the poetic content and beauty of the version.

This publication is not intended to promote this mass and these rites anew or to revive them, but knowledge of them is part of the profound knowledge of the initiated esotericists who belong to the Brotherhood of Saturn.

Important parts of this Mass are anchored in the great ritual of the Lodge, especially the ritual invocation of the brothers who dwell in the higher spheres.

The purely magical knowledge and magical practices that are not openly revealed in this publication are taught in the Lodge in the Gradus Pentalphae, which contains the secrets of the O. T. O. They are not accessible to the neophyte brothers. Even the Fratres of the Lodge only receive them after completing the above degree.

Further publications from the writings of Master Therion will follow in the next study booklets.

Gregor A. Gregorius.

41. ORGANISATIONAL REPORT

of the "Righteous, Enlightened, Perfect, Secret, Magical and Ritual Lodge: Fraternitas Saturni. - Orient Berlin."

Meeting of the Forecourt on the day of the solstice: 27 degrees Gemini. 1954.

"Do what thou wilt" - That is the whole law! - There is no law above: Do what thou wilt! -
And the word of the law is: Thelema.

In a ritual ceremony, good and harmonious thought forces were sent to the following
brothers and sisters of the Lodge in the magical force field of Saturn:

Brother Hermanius.	Bro. Saturnius	Bro. Johannes.
Brother Inquestus.	Brother Gradius.	Brother Sigur.
Brother Giovanni.	Brother Joachim	Brother Michael.
Brother Balthasar.	Brother Mercurius.	Brother Masterius.
Brother Eichhart.	Sister Mondana.	Brother Marpa.
Brother Reno.	Brother Hertoro.	Brother Kaplarius.
Brother Medardus.	Brother Martino.	Brother Hiob.
Brother Martini.	Brother Magnus.	Brother Robertus.
Brother Wil.	Brother Han Rulsow Yin.	Sister Sabina.
Brother Meinardus.	Brother Friedrich.	Brother Erus.
Brother Kosmophil.	Brother Siegmund.	Brother Heliodus.
Brother Marius.	Brother Rupert.	Brother Karolus.
Brother Protagoras.	Brother Fabricius.	Brother Wilhelm.
Brother Rudolfo.	Brother Julius.	Brother Valescens.
Brother Panaton.	Brother Theoderich.	Brother Apollonius.
Brother Merlin.	Brother Liberius.	Brother Profundus Invoco.
Brother Albertus.	Brother Heinrich.	Brother Metanus.
Brother Waltharius.	Brother Amenophis.	Brother Ernesto Noesis.
Brother Ebro.	Brother Prozogod.	-----
Brother Maximilian.	Sister Wilja.	
Brother Erasmus.	Sister Aruna.	
Brother Hilarius.	Brother Samana.	

The brothers Franziskus and Nadarius were commemorated in the mental sphere.

Brother Petri was newly admitted. Brother Friedericus was admitted to the Berlin Orient.
Brother Deus tecum was duly expelled from the lodge and his name burned.

The Master duly appointed Sister Roxane as Lodge Secretary. The official appointment of the
brothers elected to the brotherhood will take place in the October Lodge.

"Love is the law! - Love under will! - Compassionless love!

August 1954

PAPERS FOR APPLICABLE OCCULT LIFE ART

CONTENTS:

THE BOOK OF THE ZERO HOUR

Liber I

Breviary for Neophytes

by Fra
Pacitus

THE MASS OF THE PHOENIX

Liber 44

From "Magick in Theory and Practice" (Aleister Crowley) pp. 329/30

Translated into German by Fra Fines Transcendam.

AUGUST 1954

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Lesson I.

0000. The end is nigh! The invisible flame bursts forth. The old world is threatened! The new earth drinks its first strength from the primeval waters!

000. We proclaim the good news of the end of finitude!

00. We proclaim the destruction of waiting indecision and complacency—through action! - - - - -

0. To eliminate the accumulated karma of the past aeon and make room for the crystal-clear waters of the amphora!

1. For the neophyte, it is important for the time being to establish this in relation to his being here.

2. Then follow meditation in the position of his asana on what has been said and create an absolute vacuum within him.

3. Into this vacuum flows the law:

DO WHAT YOU WISH

4. When the law has completely filled the space in the form of a luminous aura, place the word of the law at the centre:

T H E L E M A

5. But he adds—suddenly and sharply: Love is the law.

Love under the control of the will!

Like a steel band, this postscript encircles the law and its word.

6. Now let the neophyte meditate on M!

Starting at his feet, he should let the stream slowly rise to his heart. The stream will be cool—and with its splendour and sweetness it will soften the harshness of the law, but the neophyte should beware of the illusion that M!

7. He should reject any kind of reverie and drowsiness, he should keep nothing in his consciousness but love - - - Thelema - - the star above M.....!

8. Thelema be his light in the fearful darkness at the beginning of his coming seraphic journey through the spaces of the "lower mother".

9. The neophyte is merciless towards himself – when, tortured by the torments of necessity, the "garment" rebels against the "image".

10. When the neophyte loves himself - - without pity -----he will chastise both of them in emergency!

For he should remember:

11. There is a commentary on the law: You must give account for all your actions when your time comes. That is why the law was proclaimed in light, love, life and freedom in the name of The-lema!

12. If he has not learned this lesson, it may be that, regardless of his person, he will have to carry the karma of the unresolved example with him - like a burden - for the rest of his incarnation.

13. If the neophyte is still caught up in pompous behaviour, if his soul is still enticed by the fantastic beauty and captivating charm of Maya to reincarnate – through sin, he still clings to the sad pleasures of the body – which promise satisfaction but never grant it-----let him turn back!

14. If he has not yet freed his "Higher Self" from the grove through love under will, he cannot be initiated.

15. If the neophyte is still a slave to his "lower self", if he still sighs and trembles at every breath of the zodiac, if he still rules without restraint over every influence of astral demons then let him turn back!

16. If his brain still plays with pleasure and pain, he still considers what is complicated to be true and simple-----let him turn back!

17. If reason and intellect still keep him on a leash, these "cursed and empty things" - - - then let him turn back!

18. But if the neophyte has recognised - and if he has escaped the twelve times cursed prisons of the dragon of utter darkness - if he is free from the bonds of the material and demonic world, then let him walk safely on the path of Binah - the path from ISHVA-RA to RA-HOOR-KHUIT. Yes, let him walk safely on the path!

19. Let the neophyte be ready to transmute within himself the formula of Osiris into that of Horus.

H O R U S n e m e s k a r ! i.e. deepest reverence.

20. He, with golden flaming hair – with diamond-clear eyes! The GREAT ONE, whose forehead is adorned with the silver star – nemeskar! He, whose right hand bears the stele of his dominion. He, kissing his departing brother CHRESTOS – who brought us the cross and the rose – kissing him, the great initiator of the past Aeon.

21. In the Grail chalice, the great departing brother hands over the sign of his reign;

The hielige Flower —

saved from the madness of past centuries, saved from the vicious dullness of animalistic suspicion. - - -

The holy flower, whose surrender the fearless guardians were forced to give up through torture, burning at the stake and the sword.

YOUR - the Rose am Cross,

nemeskár, nemeskár, nemeskár!!

22. When the neophyte, after the most rigorous examination lasting three times seven days, is ready to walk the path that leads to the city of pyramids, he should listen to the advice of his elder brothers before beginning his journey:

23. The spindle of life runs in unfathomable simplicity, and its Norns are:

Willingness, Courage, Knowledge, Silence!

24. Under this fourfold principle, the neophyte accomplishes his purification – and tramples the worm of his sloth. Once he has done this, he walks the royal path of light.

Yes, let him walk the royal path!

25. When the bonds of restriction are torn apart, when the mountains of rubbish piled up by the metaphysics and religions of past aeons are swept away, when the neophyte has recognised that Anatta - Allah - Jehovah have become weapons without sharpness - corroded by time. Names, diluted by the karma of meaningless use – then he will recognise the word on the sharp-edged, cubic stone that towers before him as a symbol of the new era:

T H E L E M A

The word of the lapis philosophorum, born of R. . C. . He will recognise in "Thelema" the word of the new Aeon.

26. He should also consider what the master proclaims:

"The golden cross – the roses are gone, shining from afar, the falcon's eye is blinded by the silver star."

27. You pilgrims on the path of the rose! Seven bolts must be loosened at the gates of the outer wall:

The first:

Put the straitjacket of will upon your body. Cast out everything that torments your thoughts!

The second:

Bring your breath into rhythm with yourself!

The third:

Let your life be pure and calm!

The fourth:

May your will to live be bound to the ONE depth!

The Fifth:

Guard your thoughts strictly. Watch relentlessly, turned inward!

The Sixth:

Sink into meditation – steep and strong. Reject without feeling – whether God or devil – anyone who wants to distract you from the attention of the set action!

The Seventh:

All this combined enables you to approach the sphere of influence of the outermost shell of the Pleroma.

28. Thus purified from the lower trinity of the world of emptiness—purified from the breath of the "black aeons," the neophyte is brought to the gate of the realm of the Mother

A c h a m o t h

who, cast out before the gates of the invisible world of the holy Pleroma, awaits salvation.

29. The word M.....and continued meditation upon it form the key to the gate.

30. Then it may be that the Adeptus exemptus stands at the edge of the abyss at the appointed hour. Loneliness and silence surround him – he is boundlessly alone!

31. The gruesome depths of the primordial space yawn at him. Full of dread, he gazes into the Bythos of the world. His unprepared eyes behold the ruler of Seb – standing tall in the form of a thousand monsters. In ancient books of law, the neophyte will find his counterpart and recognise him as the "Guardian of the Threshold". No path leads to this unfathomable hell where the MOTHERS dwell. Nor does any bridge lead across to other shores.

32. The abyss must be crossed!

33. If the Adeptus exemptus dares to cross without being "ready", he will fall into the abyss – for an eternity and a half. On Aeon, he is lost in unspeakable torment – to which "the terrible karma of failure is added". Although he can never lose the dignity of his humanity, it is possible that he will be thrown back to Chesed.

. He will reach the towers of the black brothers and never reach the longed-for city of pyramids.

34. Only universal love, purified through discipline and suffering, gives the Adeptus e-xemptus the strength to cross the Abyss.

The entire universe then carries him—purified in a point of boundless love—in the small human heart.

35. The key word M.....contains within itself origin and karma. of the world, is given to the neophyte as a weapon in the lower degrees against the world of demons.

36. Under this word and its sign, he must summarise all his future work, the goal of which will be:

P A N - E G E R S I S

i.e. All-Awakening.

37. The neophyte seeks to bring this word to life within himself through three and seven!

38. Yes, he should seek to bring it to life within himself through meditation on M .!

39. Only then will he begin to tread the high path to the safely guarded secrets of the sanctuary.

Wisdom must reign – born of love – coupled with severity!

40. The world should be the school of pansophy. A temple of consecration through Thelema. A realm of justice, freedom and love.

41. There is only One Teacher and One Student - both united in the neophyte! !

42. People search outside themselves - they search for things below themselves – and God above them!

But the inexhaustible treasure trove of the great

P A N is the M A G I C I A N M E N S C H !!

43. The neophyte must try to think through Pan's magic formula to its merciless conclusion.

Night.
Dusk!
Day!
Noon!!! - - - -

The voice of noon cuts through the sluggish silence of hopelessness!

And proclaims:

I am the end of this world! I want to set you ablaze! - - -

"My ignition shall be so gigantic that nothing in the past can compare to this turning point in the world!"

For this time will be both the end and the beginning. Divinity shall no longer be just an image in your mind, but shall become reality!

44. This is how the law is to be understood, and no other way:

D o w h a t y o u w a l l .

In strict self-discipline, w a l l e n : "To become God" is is true will!

45. Deeply buried beneath the worn-out goods of a false civilisation - suffocated beneath the devilish maxims of a materialistic world, your "higher self" lies buried.

46. To tear up and tear out - every single one price —
Thelema was given to you! The seraphic spirit groans beneath the rubble — if you love the spirit — you must mercilessly destroy and remove what buries it!

I am the voice of the new age!

I sing with great power the song of the great P A N .

To Pan - Egersis - the hour has come for the final awakening!

47. Terrible will be the fiery breath of my midday voice for those who are asleep.
They will writhe under the mercilessness with

all things are revealed by me and stand naked and bare in the light.

48. You neophytes!

Step forward before the first, great hour of Horus and confess:

We want to unite within ourselves the sacred burning fire and the waters of love into a powerful rhythm, so that within us may awaken

T h e s l e e p i n g child of Ether of the
Lord of the new Aeon!
We are one with Horus.

We are the visible mantle of the advancing deity. We want to ruthlessly destroy everything false and evil within us. We will not stop in our relentless work of love before our friends, wives and children!

For we know only one goal:

T h e S a v i n g o f!

49. If "the desire for success" has prompted the neophyte to confess, then everything will be in vain. He will fail in the execution at the cliff: C o m p a s s i o n l e s s Love. He will break on this granite rock in the sea of sentimental indulgence if his love is not "purified of purpose".

50. The duties have been given. Here follows the commentary on the word. But the neophyte should consider carefully whether curiosity is the driving force behind his actions – or even bestiality!

Three times cursed be his endeavour if the devil of his "lower self" whispers in him: Unmerciful love is cruelty, selfishness, hatred! Yes, three times cursed!!!

51. The neophyte must firmly commit the following to memory:

- a) Merciless love must be endured.
- b) The neophyte's love is expressed in mercilessness towards the animal "within".

c) Merciless love is voluntarily accepted suffering, and what is not done in freedom must be

be forced a l e a r n e d learned!

d) Merciless love is not a shield of selfishness.

e) The neophyte should not dare to use merciless love against others – in his own sense. Fragmentation and helplessness will result from his actions, and madness will be the consequence.

f) Merciless love is not a permanent state, but like acid, it should only be used until the metal is cleansed of dirt. Merciless love should cleanse good from evil – for the sake of the good that our love has.

52. The neophyte acts outwardly according to the law and knows that "every person is a star." From the dawn to the decline of the primordial space, ONE life—in you—in your brother—in the realms above and below you!

53. The neophyte sinks into meditation and allows the divine spark within him to come alive in order to recognise:

I am THAT .

54. Those who have recognised this bear the invisible mark of the Knights of Thelema on their foreheads! Those who have recognised this are accepted into the circle and may participate in the destiny of the planet for all time in the splendour of the Law. -----

Mysterious, threefold
energy, mysterious matter,
divided fourfold and sevenfold,

whose interplay weaves the dancing veil of life.

Let harmony and beauty reign on the face of the spirit in the fervour of mystical love – so that health and prosperity, strength and divine joy may reign within us – according to the law.

Let everyone live out their divine will like a strong man who walks his path in joy like a star, shining eternally in the community of stars!

So be it!

May all those from whose eyes the veil of life has fallen be granted the fulfilment of their true will. Whether it was their will to merge into infinity or union with those they loved, or peace and tranquillity, or reincarnation on this or any other planet or star, or motionless being in nirvana! - - - May all have their respective wills fulfilled.

Yes, her will be fulfilled!

So be it!

O Lord of Abundance, enlighten our understanding! Open the path and the gate of creation and the connection between us and YOU! Encourage our hearts! Let YOUR light penetrate our blood and thus accomplish our rebirth in the spirit of Thelema! The end comes to the beginning! The unregulated retreats into the motionless.

All that moves flows into stillness and tranquillity. In silence, all contemplation ends. All neophytes of Pan hereby enter into the GREAT TRANSFORMATION:

Star-like with stars will be the last experience:

Merging into the ONE - in the all-embracing embrace of the All!

May the Law help us to achieve this!

Love is the law, love under the control of the will!

- - - - -

First lesson on duties.

Given to the neophytes of the forecourt.

Do what you will is the whole law!

Neophyte, who languishes captive in the terrible darkness of the cubic number, heed the law and know that

Do what you will
does not mean:

Do what you like!

Discover your true will and hammer relentlessly into your reluctant brain, into your four-limbed body, the following duties:

1. Place yourself under the control of your will at all times in all your actions and thoughts.

(Comments will be given.)

2. Respect the freedom of others – but you yourself can only become free by binding yourself firmly and inextricably to the law.

3. Do nothing more than what you want. If you do anything else, you create confusion.

The end is madness – misery – death.

4. Respect the will of others – do not prevent anyone from exercising their will, because:

Every person is their own star !

Bear this in mind – if you force others into your path, you destroy them

- The end is individual doom.

5. Look upon the goings-on of this three-dimensional world without desire or excitement.

Hear this:

The great leitmotif of its progression is called:

Merciless love!

Do not bring yourself into conflict with the law of the Lord of the New Aeon through
"lust for success".

6. Endure the burden of service to the deepest degree. Obey freely decision
without complaint to your leader.

For one day he will test you without you ever knowing it. It may be that you will
fail the "test" and that apparent hardship will force you to do things whose further
consequences you cannot comprehend.

Therefore:

Submit yourself unreservedly to the law of the leader; for:

If it is your will, then do it!

7. Control yourself – whenever, wherever and under whatever circumstances! Let
your soul always be like the mirror-smooth water of an unfathomably deep ocean. Beware of
the temptations with which the events of life and death entice you.

Remember – it is the masked servants of "lust" and "sorrow" of public opinion who
want to force you into their path.

8. Be silent – in order to hear your inner voice, and remember that the noise of
everyday life, which you uselessly engage in with others, disturbs the great lawful unfolding
of the universe, of which you are a part!

Furthermore, through indiscretion and gossip, you give others the opportunity to
see your weaknesses. The end result? You suffocate in the swamp of shallow slander into
which they drag you.

9. Love everyone and everything – but let your love be "purified of purpose".

If it is "purified of purpose", it will be like that of the Lord – pure and sublime!

10. First, apply this love, purified of purpose, to yourself—do not spare yourself with gentleness, indulgence, and sentimentality:

Let the strictest self-analysis be the result.

Write down your actions and thoughts as a result of your self-analysis every day - without consideration or self-deception! Furthermore, we have the means to recognise any deception!

(Comments on this will be provided.)

Do not be tempted to be lenient with yourself. In doing so, you sharpen a weapon for your "lower self" with which it can destroy your "higher self" from ambush.

May Horus guide and lead you to the fulfilment of your true will, which is

"The Great Work". - - - The

summum bonum - - - - -

true wisdom

true magic and perfect bliss!

Love is the law - love under the control of God's will!

Orient Berlin

In the Aequinox of Aquarius

Given in the XXI Year of

Light

. . . Pacitius

M. v. St. d. g. u. v. L. O. B.

- - - - -

L I B E R 44

THE MASS OF THE PHOENIX

(The magician stands before the altar with his chest bare. On the altar are his dagger, bell, incense burner and two cakes of light. With the sign of entry, he leans westward over the altar and calls out:)

Hail Ra! You sail with sparkling rays on
your barque into the darkness!

(He gives the sign of silence and takes the bell and fire in his hand.) I stand east of the altar,
Bring light and sound!

(He strikes the bell eleven times - 333-55555-333 - and places the fire in the censer.)

The bell rings, the flame burns,

I speak the name that no one knows: A b r a h a
d a b r a .

(He rings the bell eleven times.)

We came to pray to you, child, in your holy,
pure name. Your kingdom is here.

Thy commandment is
done. Here is the bread.

Here is the blood.

Deliver us from evil.

Deliver us from good.

Lead me out of dark midnight To the
splendour of your radiant sun!

So that the crown of all ten May be mine
Be mine! - Amen.

(He places the first light cake on the incense burner.)

The incense now rises to the heavens. In
this hymn I worship you: - "I am the Lord
of Thebes, I, the inspired herald of MENTU;
The veil-obscured sky is cleared for me By he
who slew himself: ANKH-af-na-KHONSU, Who
proclaims the truth. In my song I call upon and
greet you, RA-HOOR-KHUIT! Unity proven in the
end!

I worship the power of your breath.

Highest and terrible god, before whose
sublime form

The heavens, death itself trembles. I stand
in worship, shaken. "Appear on the throne
of RA! Open the way for KHU!

Illuminate the ways of KHA! The
KHABS leaps skyward, To excite me,
to satisfy me. AUM! Let it fulfil me!

" Your light is mine! And its rays consume me.

Secretly I drill
a path to RA and TUM, to KEPHRA and
ATATHOOR.

As your THEBAN, O MENTU!

Your priest. ANKH-af-na-KHONSU."

"At BES-na-MAUT, I strike my chest
In TA-NECH's name I utter my spell. Reveal to me the
splendour of your stars, NUIT!
You winged serpent, oh HADIT! Remain
with me, RA-HOOR-KHUIT!"

(He strikes the bell eleven times. With the dagger, he makes the sign of the inverted tau on
his chest.)

Behold the bleeding wound of my heart!

It bears witness to the sacrament.

(He holds the second cake of light to the wound.) The host
stills the flow of blood.

The priest's voice resounds in the cathedral. (He
eats the second cake.)

I eat this bread. I swear
the oath. The flame of
prayer distorts the
suffering.

There is neither mercy
nor guilty distress:
DO WHAT YOU WISH
is the whole commandment!

(He strikes the bell eleven times.)

A b r a h a d a b r a !

I came here with sorrow and grief; I leave
joyful and grateful.

Ready to dwell among living men, To share with
them the joys of the earth.

(He leaves the temple room.)

42. ORGANISATIONAL REPORT

of the "Righteous, Enlightened, Perfect, Secret, Magical and Ritualistic Lodge: Fraternitas Saturni. - Orient Berlin."

Meeting of the forecourt on the day of the solstice: 24 degrees Cancer. 1954.

"Do what thou wilt! - That is the whole of the Law! - There is no law beyond: Do what thou wilt!
- And the word of the Law is: Thelema!"

In a ritual ceremony, the following brothers and sisters of the Lodge were sent good,
harmonious powers of thought in the magical force field of Saturn.

Brother Hermanius.	Brother Theobald.	Brother Prozogood.
Brother Inuestus.	Brother Erasmus.	Sister Wilja.
Brother Giovanni.	Brother Hilarius.	Sister Aruna.
Brother Balthasar.	Brother Saturnius.	Brother Samana.
Brother Eichhart.	Brother Joachim.	Brother Johannes.
Brother Reno.	Brother Mercurius.	Brother Sigur.
Brother Medardus.	Sister Mondana.	Brother Michael.
Brother Martini.	Brother Hertoro.	Brother Masterius.
Brother Wil.	Brother Martino.	Brother Marpa.
Brother Meinardus.	Brother Magnus.	Brother Kaplarius.
Brother Kosmophil.	Brother Han Rulsow Yin.	Brother Hiob.
Brother Marius.	Brother Friedrich.	Brother Robertus.
Brother Protagoras.	Brother Siegmund.	Sister Sabina.
Brother Rudolfo.	Brother Rupert.	Brother Erus.
Brother Panaton.	Brother Fabricius.	Brother Heliodus.
Brother Merlin.	Brother Julius.	Brother Karolus.
Brother Albertus.	Brother Theoderich.	Brother Wilhelm.
Brother Waltharius.	Brother Liberius.	Brother Valescens.
Brother Ebro.	Brother Heinrich.	Brother Apollonius.
Brother Maximilian.	Brother Amenophis	Brother Profundus Invoco.
Brother Metanus.	Brother Ernesto Noesis.	Brother Petri.
		Brother Gradarius.

The brothers Francis and Nadarius were remembered in the mental sphere.

The following sisters were newly admitted: Carola, Luminata, and Theodora.

Brother Waltharius received his second official reprimand from the Master for his improper behaviour towards the Lodge.

After the conclusion of the Lodge, Od - Mess - experiments were conducted following a lecture by Fra. Eratus on the healing power of the hands.

"Love is the law! - Love under will! - Compassionless love!

SECRETARIAT.

The Brotherhood often receives enquiries about accommodation or recommendations for suitable guesthouses for holiday weeks.

Any of the brothers who live in a secluded and scenic area and who would like to get in touch with a brother are asked to notify the secretariat. Not only in case there is a possibility of accommodating the brother in question in their own household or home, but also if they can recommend a good private guesthouse in the area.

Further details in the form of an offer with all the relevant information, including the price of the guesthouse, etc., are requested.

This can greatly promote cohesion among lodge members in the interests of both parties. The offer may also be valid for the coming year.

The Secretariat.

MAGICAL UTENSILS:

The publisher can supply:

Magical spiral pendulums. - Divining rods - Magical perfumes. - Beeswax candles.
- Parchment for incantations. - Magical rings - Talismans - Genuine gemstones - Incense
burners. - Charcoal - Incense and other incense herbs.
- Coloured silk cloaks, caps, etc. can be made to order.

Highly recommended:

Divining rods. Length 30 cm. Wire mesh. Handles made of copper spirals. Custom-made. Price M:
5.—

PUBLISHER'S NOTE

This study booklet is accompanied by issue no. 23 of Fra. Eratus' publication
"Einweihung" (Initiation). - The preferential price of DM 1.50 is to be sent in
with the fee payment.

Any missing previous issues must be requested - The supplement is published
quarterly.

The Publisher

September 1954

PAPERS FOR APPLICABLE OCCULT LIFE ART

CONTENTS:

HYMN TO PAN

by

Aleister Crowley (Mstr. Therion)

—

THE POLARITY OF THE WORLD

The beginning of a new philosophy for the

Age of Aquarius

by

Fra. Johannes the Elder

S E P T E M B E R 1 9 5 4

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

Price: DM 5

Privately printed

HYMN TO PAN

Rise in the dazzling joy of light! O man, my
man!

Storm forth

From the darkness of Pan's night! Io Pan!

Io Pan! Io Pan!

Across the sea you shall come to me –

From Sicily – from Arcadia – !

Come as Bacchus with faun-like laughter With
nymphs and satyrs as your guardians. Come across
the sea on white

beasts -

To me - to me!

Come with Apollo in bridal finery, As a
priestess or in shepherdess's dress -

Come on Artemis' silk shoes, And wash your thigh,
you god,

and - this -

In the moon of the forests on a marble

rock,

In the dim cavern of the golden
yellow spring!

Purple of wild prayer, dip

Into the blood-red noose, the scarlet

shrine! The

innocent eye of the soul is startled When it
beholds your springing delight,

As it seeps through the bush, the tree Of life, the
spirit and dream

And body and brain - Io

Pan! Io Pan!

Come across the sea,

The gods fade away...
Your great beasts are coming! Io Pan!
On his horn
The unicorn carries me to my death. I am
Pan! Io Pan! Io Pan Pan! Pan! I am your
wife, I am your husband!
Your goat, to whom golden divinity

Flesh to
your bones, blossom to your staff. From solstice to
equinox
My hoof clatters on the hardness of the
rock.

And I tear and rage and rampage through
the vastness -
eternally and forever, until the end of time. Little
man, little maid, maenad, man -
In the power of Pan!
Io Pan! Io Pan! Pan Pan! Io Pan!

o + o

(The "Hymn to Pan" was first published in "The Blue Equinox" – 21 March 1919, in Detroit, Michigan. It was later reprinted in "Magick in Theory and Practice" – Paris, 1929.

This is the first German translation by Frater "Fines
Transcendam".

THE POLARITY OF THE WORLD

The Dawn of a New Philosophy for the Age of
Aquarius
by Fra. Johannes the Elder.

Philosophy is and always has been the science in which all other disciplines of knowledge converge. Human thinking, in its logical consistency, allows all the results of the five senses to be unified into a whole.

There are two tasks that the intellectual human being seeks to solve in philosophy. 1. The practical task: Philosophy aims to be the art of living. It provides guidance on wisdom and happiness. It seeks to show how best to master the problems of life. Thus, all philosophers from Solomon to Seneca, from Heraclitus to Hartmann, have assured us that knowledge brings happiness, that the wise man must also be the happy man if he stands above the dull masses in his wisdom.

Even today, we still hear the same thing in one form or another in modern philosophy. But we now know that this professional view of philosophers was and is a mistake. Spirituality and knowledge greatly question practical life, obscure and complicate it immensely, and irrevocably poison the healthy, naive instinct for life. The brooding sage is a thousand times more unhappy than the laughing fool because of his doubts.

Nevertheless, the striving intellectual human being always has a strong longing for knowledge. This is not to say that philosophy is unnecessary, but rather a warning against attempting to solve practical problems in life through philosophy. Those who are so instinctively weak that they need philosophical guidance to find happiness and the art of living should seek both everywhere except from philosophers. Nothing can replace the vitality of life with a theory of thought. Philosophy is reason, but happiness is usually unreasonable. Philosophy is becoming conscious, but happiness

usually springs from the unconscious. Philosophy is doubt, but happiness lies in unquestioning belief. Philosophy is also a certain sluggishness in the struggle of life, because philosophers like to avoid it, preferring to think and ponder, but one either experiences life or thinks about it and stands aside. A synthesis is difficult for the true philosopher. Philosophy alone does not make one happy or free, but one must nevertheless try to experience life with all its premises!

The second task of philosophy is theoretical in nature: it wants to be a universal science, a sovereign synthesis of all individual disciplines. It wants to make a comprehensive scientific judgement about the nature and becoming of the world, about the meaning and purpose of human life, and to establish a system of definitive and irrefutable knowledge of the world. But this, too, is a mistake and a presumption, because we know today that there is no such thing as philosophical science; at most, there is a history of philosophy. Thus, philosophers usually come across as presumptuous in their overconfident thinking, even if they do not intend to be. Scientific philosophy is a paradox, i.e. a contradiction in terms. For science is a matter of objective objectivity, but philosophy is a confession of a personal worldview. Only where the final results coincide do we have lasting values, but these are still relative. Scientific knowledge is always clearly fixed, i.e. unipolar. Philosophical wisdom, however, is always ambivalent, i.e. bipolar. As a result, philosophy often works with theses that seem incomprehensible to reason due to their bipolarity and with which practical understanding usually cannot do anything. It pretends to provide people with truth and certainty, but only entangles them in the deadly despair of Socratic ignorance and, instead of making them happy, makes them unhappy.

Thus, orthodox philosophy is incapable of solving the great tasks of humanity and merely hides behind Faustian ignorance. That is why philosophers have always been regarded as deniers of God, confusers of the people and bringers of disaster, for they usually stood in opposition to practical existence and life.

If we nevertheless describe philosophy as a necessity, we are also aware of its values, but we warn against seeking in it something that it

can never give. An esotericist will always stand above the philosopher, even if he himself philosophises, for he nevertheless has the wonderful, doubt-free knowledge of the Supreme, which is based on his inner faith and which the doubting philosopher almost always lacks.

The esotericist also seeks the truth.

But is not this whole reality that presents itself to our senses truth enough? No! And thus begins the whole great tragedy of philosophical reflection.

Knowledge of the world is renunciation! This whole so-called multifaceted and colourful world of reality is only our imagination, only a subjective phenomenon, only a product of our sensuality and intellectuality.

We see a house and are convinced of its reality. But what is the optical reality here? A gaseous, glowing fixed star called the sun hurls floods of light into the darkness of space. This light, consisting of transverse ether vibrations of various wavelengths, now also illuminates our small planet Earth, and thus also illuminates the wall of the house in front of us. Its materials, wood, stones and lime plaster, now reflect these light waves to a greater or lesser extent. They thus appear to us as bright or dark or coloured. This reflected, altered flood of rays now penetrates the lens and vitreous body of our eye, sets the rods and cones of our retina in motion, and is then reflexively transmitted to the cerebrum, where it is processed in a still mysterious way into the consciousness complex – the house. So in reality we do not see a house, we do not even see the ether waves that physicists talk about, but we only see the excitation of our cerebral cortex. To conclude from the reality and nature of this cerebral irritation that the house is real is practically necessary, but epistemologically inadmissible. We can now engage our sense of touch as a control mechanism, but even that is relative.

So it is with all manifestations. They are not the world, but rather form a chaos of optical or acoustic nerve impulses from which we construct our world, our subjective world of ideas, according to the forms of our perception, the laws of our thinking

But our despair at reality goes even deeper. All the reality of our senses was, as has just been proven, a mirage of our intellectuality. What about the infinity of space and the eternity of time, the iron laws of causality and purposefulness? Even these unshakeable, deep foundations of world reality do not belong to the world, but only to our active mind. We are not in space and time, but space and time are in us! They are merely forms of our world-perceiving intuition. We are not inserted into the iron laws of the universe as links in an eternal chain of causality and as bearers of infinite purposefulness, but we proclaim these laws to the universe of our world view. Causality and finality are only forms of our mind that orders, shapes and builds the world, our powers of imagination.

So the whole world is just our imagination, a reflection of a higher reality. This intuition, this heart-rending longing, underlies the religiosity and mysticism of all ages. It forms the tragic undertone of Platonic idealisation of the world and already shone forth four millennia ago as ancient Indian Brahman wisdom from the East, the rising humanity. This doubt about knowledge, this intuitive feeling, repeatedly becomes the most personal tragic experience for people seeking truth. Wherever the pensive person wants to grasp the real essence of the world, the world melts away into a deceptive illusion and a veil of Maya, a grey nothingness. Those who want to gain the world will lose it. Those who want to know the world must renounce it.

This is the fate of every philosopher.

So we do not find truth in the outer world, but perhaps in the inner world of human self-awareness! If the human spirit shapes the world in its own image, is not truth to be found within it? After all, we base the laws of geometry and the certainties of mathematics on this external view. Are the formula for the area of a circle, Pythagoras' theorem, and the laws of the truncated cone not truth enough? And when we divide time through our understanding, we obtain the theorems

principles of algebra, arithmetic and infinitesimal calculus. Is that not truth enough? Furthermore, we possess the principles of logic, the laws of aesthetics, the sense of justice, the facts of conscience, the axioms of ethics, the certainties of faith in religion, the experiences of psychology, self-knowledge and life experience, and the whole overwhelming wealth of human intellectual achievements. Is that not truth enough? No! It is not. The relativity and subjectivity of this view is demonstrated to us again and again. Nowhere do we find firm and irrefutable certainty. The truths of the sensory world and the laws of thought may suffice for the practical needs of life, but they crumble to dust in the face of epistemological criticism. Only one thing remains: doubt. In this torment of thought and distress, the redeeming idea dawned, the immortal idea of Cartesius: The analysis of the entire external and internal world ultimately revealed bottomless doubt. Well then, this doubt is precisely the sought-after source of all truth, the cornerstone of unshakeable certainty. I know nothing, I doubt everything – but the fact that I doubt is immediately evident! Doubt is certainty, so I doubt. I think: therefore I am! I eat, I drink, I walk, I sleep, I see houses and stars – everything is immediately certain, but all of this could also be error and self-deception or a dream, because I doubt everything. But the fact that I think and doubt is the undoubted and unlosable truth! For even dream thoughts are thoughts, even erroneous ideas are still ideas. Dreams and errors are therefore themselves only forms of our imagination! Ergo - . We have now seen that all philosophical analysis ultimately and definitively ends in doubt. Doubt is the end and beginning of all thought; doubt is the death of all epistemology and, at the same time, the birth of all true philosophy. It is from this Socratic confession of not knowing, from this ultimate despair, that Cartesian and thus Western philosophy was born and developed. Of course, we have not yet found the truth, but we are at least showing a path to the truth, namely by saying:

Truth represents a polarity! It is not unipolar, but bipolar!

All knowledge is traced back to human consciousness. This consciousness can be divided into two congruent halves: the consciousness of our self and the consciousness of other things, i.e. inner consciousness and outer consciousness. This insight into the dualistic structure of consciousness already contains the seed of all further conclusions from which we can construct our world. This irrational polarity allows us to grasp the problem of the world.

Cartesius says: I have consciousness, therefore I am. We say: I have a dualistically divided consciousness, therefore I am a citizen of two worlds, two strictly separated and polar opposites of truth!

From this dualistic insight springs the philosophy of both/and! We must therefore classify all phenomena in terms of external consciousness and internal consciousness; both results are conditional truths in themselves, and so we decide and distinguish between external truth and internal truth!

Example: Hydrochloric acid consists of chlorine and hydrogen = an unconditional external truth. The thesis: if two quantities are equal to a third, then they are also equal to each other = an inner truth, a certainty of inner consciousness, a product of the introversion of the mind. These two truths are therefore foreign to each other, independent and equal.

As long as external truth deals only with the external world, the object, and internal truth deals only with the internal world, the subject, there is no point of contact between the two and no possibility of controversy. However, there must be opposition and conflict when it comes to things that move in both regions – inner and outer consciousness. For in the realm of the pure object, pure unipolar extroverted truth prevails, and in the realm of the subject, likewise unipolar introverted truth.

But in the intermediate realms of all phenomena, which we can sometimes perceive as objects and sometimes as subjects because they belong to both spheres of consciousness, there is a bipolar truth, the truth of bipolarity, the truth of both/and.

The simplest example of bipolar truth controversy is the problem of free will. The bottom line is that the will is not partly free and partly bound – it is either absolutely free or absolutely unfree! This is the only and final bipolar solution to the problem of free will.

More can be said about this later. The unipolar concept of truth obeys the law of contradiction. A unipolar thesis is only true if its contradictory opposite is not true. The bipolar concept of truth, however, is not subject to this principle. A bipolar thesis is only true if its antithesis also claims the same right to truth!

We will find many facts which, from an epistemological point of view, contain such a bipolar concept of truth. We have thus shown a viable way out of many complications of thought.

The ancient esoteric teachings have always reckoned with this concept of bipolar truth. They made a strict distinction between perception through the outer consciousness and reception through the inner consciousness, and their insights were always presented in two ways. Let us also consider the method of analogy!

If we now get into the habit of viewing our insights in this way, we will arrive at new, clear and unambiguous results in many areas. We will now evaluate the concepts of right and wrong in a completely different way and know that the law of polarity applies not only in the world...

and human rhythm applies, but also to that desirable concept we call truth. This clarifies many contradictions, inhibitions and views and, by way of synthesis, removes some of the sharpness of the contrasts. No one can be in possession of absolute truth about anything, and everyone is right in their assertions, depending on their perception from their outer or inner consciousness. Both laws and their results

but only then do they provide a true picture of the nature of things. Incidentally, a judgement is always based on the intellectual maturity of the person making it, and there is no point in discussing and debating apparent intellectual contradictions if the other person is perhaps only intellectually mature but not spiritually mature enough.

This attitude, which naturally represents a revolution in previous philosophical thinking, leads us out of the confines of forced concepts to the tolerance and freedom of polar thinking. In this way, for example, the diversity of views in occult circles is easily clarified and fanaticism is appeased.

The immature person will usually reject the polarity of opposites as a useful application for life or not understand it at all, which is why this knowledge and wisdom is good for the trained esotericist, because it enables him to be a true individual anarchist in his thinking, which is a lofty goal and elevates him far above the average of his fellow human beings and even above the so-called educated intellectual circles.

So let us now apply the law of polarity once again to the problem of free will, which is so important to us and which is also so important for the study of astrology.

So far, we have identified three groups in this question:

1. Radical indeterminists = absolute free will
2. Radical determinists = mechanical causality of a lack of free will
3. Compromise philosophy = synthetic treatment of this question.

This unpleasant situation changes immediately when we apply the polar concept of truth for clarity here as well. First, we reduce the three groups to the first two, because compromises only lead to even greater ambiguity. And now, based on our knowledge of our two spheres of consciousness, we say: Determinism is quite right, the will is causally bound when we view it from the outside. We all know how dependent and influential all external things are on our volitional

actions, or how they affect us, e.g. heredity, upbringing, environment, profession, illness, material possessions, etc. There is no doubt about that.

But if we seek the counter-truth and try to feel and experience the will in our inner consciousness, we realise that there is also an inner freedom of the will and that indeterminism is also correct in its thesis. We only need to know how far it is right and why it is right, where its right turns into wrong, i.e. at what point in the world view free will turns into causality. This kind of thinking and insight is insurmountable and is in fact the truth – polar truth. Thus, we are not constantly forced into premises and hypotheses like the unipolar philosopher.

The rigid theoretical worldviews of the past rigidly and pedantically forced the vibrant human spirit, which craves vibration, into sophistical dialectics and drove it into veiled contradictions and hidden inconsistency. But the contradictory proof of truth makes everything easier and less ambiguous and solves the problems.

So, for now, any debate about free will is pointless as long as one side wants to use its introverted arguments against the other side's extroverted arguments. According to the polar concept of truth, this is theoretical ignorance. All attempts at compromise should also be rejected. This leaves only two extreme ways of thinking, which originally stem from the constraints of our dualistic thinking or consciousness and lead to immediate necessities of thought:

The will that is captured from within is absolutely free and master of its decisions.

The will viewed from the outside is unconditionally unfree and bound to mechanical causality.

This is the ultimate bipolar solution to the problem of the will.

We have thus created an infinite field of tension for the entire vibrational longing of our knowledge of the will and our will to know. Both forms of experience are certainties and both have profound cognitive value.

One could now say that in practical life, human beings do not want two certainties that contradict each other; they want a certainty that is established once and for all. This, too, is wrong, an age-old error in the psychology of human desire for truth. Undoubtedly, human beings desire certainty as much as possible, but this also varies at different times in their lives. Their entire foundation often changes with continued maturity and life experience. On the contrary, it is much easier to master practical life if one accepts certainty, thus sparing oneself many disappointments. There are many examples of this. Take fidelity, for example. Do not say, "My wife is always faithful," but rather say to yourself, "She will or may certainly be unfaithful." Both statements are correct and merely a product of the circumstances of the time or environment. Infidelity and fidelity both lie within her and are given to her as true. -- Thus, contradictory truths can be applied to everything, and as a mature, insightful person, one can certainly benefit from this if one accepts black and white as given truths. Let us take a second example to illustrate the topic.

The problem of knowledge. -- Here, too, there are three groups.

1. Consistent materialists. The world is force and matter. The human brain, with its spheres of consciousness, is merely an atom in the universe.
2. Consistent spiritualists. The world is only our imagination. The cosmos is only a secondary product of a sovereign world-creating spirit within us.
3. Compromise philosophers who consider both to be possible.

Here, too, the polar concept of truth gives us clarity and unambiguity.

- a. The material world, as perceived by external consciousness, is a real fact. The phenomenon of animal-human intellect was only developed later as a casual result of descent. Consciousness is therefore a product of the external world. This is the extroverted truth.
- b. When the world is perceived by inner consciousness, it necessarily results in an inner spiritual world as the basis of all existence. This consciousness finds its mirror image in the outer world and becomes a secondary phenomenon of all ideas and appearances. The outer world is therefore a product of our inner consciousness. That is the introverted truth.

Both theses are therefore absolutely true because they are based on the fundamental category of dualistic consciousness. There is no third, compromise solution. Both are right: the materialist, as long as he remains in the external world, and the idealist, as long as he does not deviate from the inner world. But both views are statically incompatible, yet dynamically related as contradictory aspects of the bipolar truth of the world. This is the ultimate conclusion, as far as current human thinking can reach. For there is no absolute truth that floats in the air, timeless and spaceless! There are only truths of our consciousness, and this is subject in its structure to cosmic laws of construction, and is therefore changeable. Furthermore, it is neither a homogeneous unity nor chaos, but rather, in its dualistic structure, it breaks down into two congruent and opposing hemispheres. Therefore, there will always be two truths, two congruent contradictory truths, which do not cancel each other out, but rather come together to form a polarity of truth!

Esotericists should accustom themselves to applying these results of thought not only to astrology and occult problems, but also to their practical life structure, and they will arrive at profound insights.

The long-held misconception of humankind was the notion of the truth of contradiction! Under this suggestion, the sciences constantly sought unambiguous and unipolar solutions to the world's problems. This was bound to lead to disappointment! It led to the limitations of human intellect, to pseudo-solutions and sophistry. Thus, thinking led to resignation, to inadequacy, to agnorabism. But we have absolutely no reason to resign ourselves to thinking. What has the human intellect not discovered, with what precision does the small human brain work to grasp and comprehend the infinite world? Certainly, we have not yet solved the mystery of life, but our consciousness already encompasses a very large part of creation. The law of contradiction can no longer frighten us; it is not proof against the truth. Truth is polarity, and the law of contradiction is only the expression, the logical concept of our dualistic consciousness structure, on which all bipolar truth is based, on

which, however, must fail as a unipolar truth. We know that all consciousness is dualistic, a fundamental characteristic of its nature. So where there is an object, there must also be a subject! There is no infinite consciousness, but neither is there finite consciousness. God's becoming conscious was his fall from grace! This is not blasphemy, but merely a sign of our human materiality. God descended into matter and thus gave birth to consciousness. Every becoming conscious is a boundary wall between subject and object. That is why there must always be a this side and a beyond. The law of contradiction is therefore merely an expression of this epistemological fact. Truth is therefore not an attribute of the world, but only a function, relation and reflection of consciousness.

The only real contradiction that would never be compatible with truth would be an uncontradictory truth about the world! This does not exist for humans. Contradiction itself is truth, which is why every truth is contradictory, i.e. bipolar and dualistic. Their existence as two unipolar truths is the only way to encompass our knowledge.

Until now, it has always been said: Everything is relative! This, too, is a misconception in the usual understanding. $7 + 5 = 12$ is not relative. Sodium + chlorine = table salt is also not relative. Many laws of natural science, mathematics, chemistry and physics are not relative! Nothing is relative at all, because all apparent relativity becomes absolute certainty in the field of bipolar truth.

Our philosophy of truth is therefore positive and particularly life-affirming. Instead of negation, as in relativism, it offers double affirmation. Every thesis presupposes its antithesis, just as every North Pole presupposes its South Pole. Every truth is refuted by its counter-truth, not in a negative sense, but rather guaranteed and confirmed. In this way, we attain absolute freedom of vibration for our sense of the world, because bipolar truth is symbolically anchored at the extreme points and poles of the world. The essence of all polarity is bipolar. This dissolves the real world and becomes for us a clear world of experience, a rhythm of opposing tensions which, in their synthesis, convey the deepest human knowledge possible, namely bipolar truth. North and South Pole, death and birth, man and woman, systole and diastole, opening and closing, affirmation and negation, tension and

release, warm and cold, etc. – it is always the two poles between which the vibration of all that exists fundamentally takes place. –

The same is true of the inconsistency of consistency. - Philosophy has put human beings in a bad position. It has brought them into constant opposition and conflict with life, even though they are completely devoted to this life and rooted in this existence. Philosophy demanded maximum awareness, but life rests in the depths of the unconscious. Philosophy demanded logic and consistency, but life is eternally illogical and inconsistent. It demanded static rigidity and fixation, but life is rhythmic vibration and dynamism. It is always under the rule of irrational forces. So we see that this old kind of philosophy is always unipolar, but life is bipolar! All beauty is inconsistent, as is all experience. All happiness, this improvisation of fate, is inconsistent, as are ethical or moral demands; even humanity often becomes inconsistent inhumanity, and emotional life and the actions that arise from it are often inconsistent. Anyone who thinks a so-called truth through to its logical conclusion will reduce it to absurdity! The benevolent concept of God and the cruel nature of life, the seemingly unjust fate, are prime examples of this. Everything has failed so far: science, religion, philosophy, etc. If they wanted to remain consistent, they became dogmatic, rigid, and brought themselves into negating opposition to real life and its demands.

But we humans want happiness, harmony, pleasure and success. We always want something we don't have. Yet achieving our goals usually leads to disappointment, and satisfaction gives rise to new desires and searches. According to Buddha, our desires condemn us to eternal suffering.

That sounds right, but it is nevertheless wrong! The situation with our desires is quite different. For in wanting, desiring, craving without regard to the goals, there is undoubtedly positive pleasure; indeed, the strongest, most intoxicating pleasure in life. And this pleasure wants eternity, because it would die with satisfaction. The anticipation of achieving a goal is not suffering, but generates joy, a will to fight and unclouded, highly charged pleasure. Where is the consistency here? Consistency is a denial of life, it is the rigid wall, the

cold systematics. Under consistency, the truth of life becomes one-sided absurdity, utopia. Thus, the guidelines of our new philosophy lie clearly before our eyes. It must and will shift the emphasis from the conscious to the unconscious. It must not and will not shy away from any illogicality or inconsistency if the illogicality of life requires this inconsistency; it must understand the rhythmic dynamics of life, the tension between the poles. It must base truth on contradiction and understand the irrational abundance of contradictions in the world and in life in bipolar terms!

If we act, think and live in this way, we remain alive inside and connected to the rhythms of the cosmos, and we also gain a better understanding of ourselves in our bipolar tensions. Then we learn about ourselves, experience the space between the two poles and create within ourselves an eternal joy in being, in wanting and desiring, because we are secure in our sense of the world — and we eliminate sin from the world by rejecting remorse. We achieve the greatest possible freedom of thought and thus freedom of action, because we lose the ballast of all the inhibitions that previously made us unfree.

We humans always need a firm foundation for our lives and an unshakeable guiding principle to enable us to orientate ourselves theoretically and practically. And this is certainly provided by the new philosophy.

If rational knowledge were correct, there would be no more tensions, everything would be set in fixed, definite norms, there would be no more doubts, but also no more longing for the world or fear of the world, no hope, no primal feelings; everything would be frozen and silenced. The awe-inspiring mysteries about God, the world and humankind, about matter and spirit, soul and matter, would long since have been neutralised into the eternally resting monotony of absolute unipolar truth. It is impossible to truly imagine this state of unipolar mental paralysis. We must thank the Creator for withholding from us this Danae gift of unipolar truth and knowledge.

Faust was driven to despair by his thirst for knowledge because it remained unquenched, but if it had been quenched by unipolar truth, his despair would have been a thousand times greater. Lessing had good reasons for preferring his philosophy of relentless striving and longing for unipolar truth

. Without polar truth, we would not be able to bear existence at all. The human instinct for life cannot be shackled by rigid forms of knowledge. Being and becoming! When materialists and spiritualists exaggerate their unipolar convictions into the theses: either the spontaneous generation of matter from spirit or the spontaneous generation of spirit from matter, the esotericist does not shy away from replacing this either/or with both/and! We can clearly see that all living things are dynamic in nature and obey the rhythm of the laws of the universe. All matter is energy and the dynamic of ambivalent opposing forces; every cell, indeed every organic life, arises from the creation of a tension rhythm of bipolar opposing forces. All plant and animal life is vibrating vitality between the two poles of death and birth. Eternal alternation between creation and destruction, blossoming and withering, building up and breaking down. This dynamic polarity is reflected in all individual phenomena of organic biology. In humans themselves, every activity is characterised by this. Metabolism, heart, lungs, muscles, etc. are subject to the tensions of this dynamic. But even the spiritual life of humans is pulsed through by a polar dynamic during their existence. Even the entire history of humanity is a swinging pendulum between two poles, which can be seen very clearly in the extreme events of politics and the history of peoples. Expansion and invasion alternate within peoples and states. In art history, we also find this regular alternation between extremes: Renaissance and Baroque, Classicism and Romanticism, Impressionism and Expressionism alternate. Even our inner emotional life is subject to the tension between the two poles of love and hate, hope and disappointment, pleasure and pain, desire and disgust, sympathy and antipathy. Everything is rhythm and polar vibration! Life itself bears witness to the truth of the bipolar rhythm, and that is why life means experience!

This affirmation of life results in a wonderful harmony. Harmony is not the Arcadian pastoral bliss of a golden mean, it is not the denial of desire or Buddhist suppression of the will, it is not a static calm of the soul and senses, it is not a lack of tension in energies, but rather

but rather harmony is the maximum tension and range of vibration of the whole human being in their mental, spiritual and physical structure. Harmony is not the avoidance of polarity within oneself, but rather the overcoming of the point of rest through the affirmation of both poles within oneself.

This is the ultimate wisdom for life. Be good and evil in synthesis, do not deny either. Nothing should remain dormant within you; everything must resonate in your experience. Nothing should be suppressed, for you now know:

Polarity is the essence of truth! Rhythm is
the law of life!

This brings us back to the wonderful law of the new age, which gives spiritual people the greatest freedom, and we have, in a sense, underpinned it with a new philosophy, without initially intending to do so:

"Do what thou wilt shall be the whole of the law!"

Everything cannot be black without having white as its opposite; coloured light lies between the two extreme vibrations of light. No human being or demon can be absolutely evil or absolutely good. Even God is dualistic in his manifestation to us humans.

We see that once again we stand trembling before esoteric knowledge. And it reveals itself to us again and again!

But the esotericist understands why this is now the knowledge of the Gra-dus Solis! As a master, he must stand beyond good and evil, for he himself is both!

But he must continue to be educated, and now is the time to give his thinking new directions, and this topic allows for further conclusive considerations.

So let us talk about the origin of the laws of the world.

The human spirit is bold enough to penetrate the deepest depths or the highest heights.

We are facing a major section of our thinking. We want to see how the human spirit formed its world view and what significance the laws of polarity and rhythm have for this question. Primitive man had only animal unconsciousness and animal instincts. He had only sensory perceptions without reflection and transformation by a developed cerebral cortex! It took millennia for this modest doctrine of primitive empiricism and sensualism to be replaced by a higher order of thinking! We note that even during these millennia, the world continued to exist with the same laws governing it.

It has never changed and will not change for the time being.

The English philosopher Locke pointed out that our sensory perceptions are subjective in nature and contrast with certain objective phenomena. This divided the world into object and subject.

Locke named certain properties: primary qualities. Primary: shape, extension, number, rest, motion, etc.

Secondary: colour, sound, smell, taste, heat, cold, hardness, etc.

Nevertheless, the difference between the two was not entirely clear, and so Kant applied his ingenious thinking and pursued Locke's ideas to their deepest roots. Kant asks the question: How is it possible, for example in geometry, to obtain an objective fact before any experience?

- If this is possible, then the so-called objective world itself must be subject to forms and laws that do not arise from external experience, but are based on the worldview of the subject. Our world is therefore not the world of things in themselves, but a world of our consciousness, i.e. our subjectivity! The world is our conception! We do not read the laws out of the world, out of nature, but we impose the laws of our mind onto nature! The laws of the world are therefore the laws of our creative, world-ordering mind!

But what are the principles of our mind that shape the laws of the world? Kant answers this question unequivocally and classically. He says: The two great basic forms of our sensory perception are space and time. - However, neither of these are reality, but rather moulds of our mind. Space is the form of external perception, time the form of the inner sense! Kant's statements are absolutely true.

But let us now ask the logical follow-up question: What are the reasonable laws of the world according to our organisational intellect? Unfortunately, Kant provides an inadequate answer here: he distinguishes between twelve different basic categories of the intellect in his table of categories. But Schopenhauer already found the pedantic symmetry and abstraction of this table misleading and, with unprecedented boldness, reduced all twelve categories of the mind to one formula: causality! He says: All experiences are given to us through the forms of perception of space and time; it is up to our intellect to bring them into a lawful connection. The intellect argues: Everything that happens has a cause. But is the intellect only causality? Is there really, as Schopenhauer assumed, only one basic category of our intellect?

Well, we now know too much about the dualistic structure of the intellect and the polarity of all truth to find this unipolar truth sufficient!

Certainly, the thesis of the causal intellect is valid and unshakeable, but according to our new way of thinking, there must now also be an antithesis! For only this confirms the truth of the former, because contradiction is truth! The counterpart of causality is finality! Let us take a seemingly primitive event as an example: we see a hawk falling to the ground and hear a shot. So we conclude: gunshot - hawk falls to the ground!

In this example, the bird is an object in the external world. Every object is subject to the law of causality, meaning that the bird's fall must have a cause.

No cause other than the shot we heard can be found, so the problem is solved: we assume that the shot was the cause.

Or is the problem still not solved? Is this conclusion the truth about the fall?

Certainly, we can degrade the hawk to an object of our external world, but we can also make it the subject of its bird of prey world. We can thus transfer our subjective inner life to this bird.

But we know that in inner consciousness, object causality has lost its validity; there is only the purposefulness and determination of the free, self-determined subject, i.e. there is finality! The hawk was diving for a field mouse and its fall had nothing to do with the shot! It acted purposefully and systematically on its own initiative.

The causalist now says: there are always causes, either the supposed shot or the field mouse. He is right. But the finalist is also right when he speaks of inner freedom of choice, self-determination, purposefulness and determination. What applies to humans also applies to every living being, including the hawk. -

So we see that the laws of the world are causality and finality! These are the two great opposing basic categories of our consciousness, which we elevate to the laws of the world! Causality is the category of the external world, of the object. Finality is the category of the internal world of the subject.

Causality and purposefulness are therefore not empirical principles of nature, but rather a priori fundamental forms of our thinking! Corresponding to space and time, causality is the form of thinking of our external perception, finality that of our inner self-reflection. Thus we have found the fundamental forms of our worldview! When we recognise an object in the external world and want to integrate it into our experience, we must treat it as if it were subject to the law of causality and thus first make it an object.

However, if we want to understand or recognise an inner-worldly, subjective, personal process, we must apply the law of finality, as if

we assume or treat a phenomenon or process as if it were pursuing a purpose or goal, we make it an independent subject.

So, once again, the bottom line:

Anything that moves only causally is merely an object for us. Anything that moves purposefully is a subject for us.

So everything in life that we can define in terms of causes and explain through causes is always an object! But every thing or process to which we assign its own goals or attribute purposefulness is always a subject for us!

Object and subject are therefore obviously two purely anthropocentric terms and qualifications!

What breadth and depth of thought! But both are repeatedly confused instead of striving for an either/or in everything.

All our knowledge is thus exhausted in causality and finality. They both form the dualistic structure of our intellect. That is why there must be two fundamentally different human worldviews – the causal and the final world order. Both are logically flawless and self-contained, both form the fundamental polarity of the truth of all our knowledge and truths.

The world as an object arises from a final cause and develops according to mechanical laws of causality.

The world as subject strives towards an ultimate goal and seeks to achieve it in living freedom.

This is therefore a fundamental truth of the human spirit!

Now, in practical life, we will soon have to apply one view or the other, e.g. viewing life or human beings sometimes as objects, sometimes as subjects. In doing so, we must always remain within the limits of the respective view and never confuse the two results!

We now know that all life is rhythm, contradiction and inconsistency. If we view humans causally, we cannot feel subjectively, or vice versa. Every law requires an unrestricted whole.

Epistemologically, there is no compromise, only either/or!

Either mechanical causality in everything — or autonomous purposefulness in everything.

Thus, in life, we will always find the fundamental polarity of both/and, the clarity of thought.

If we examine the occult disciplines or astrology, magic, symbolism, cosmosophy, etc. in this way, we will look at our own lives and the back and forth of thinking and acting will cease. We will find two absolute truths in everything, one arising from external consciousness, the object, subject to causality, and one arising from internal consciousness, the subject, subject to finality. Thus, there is no more confusion, no compromise, two truths that together enable true knowledge.

Every object, every manifestation of inner consciousness is the ego, the pure subject; every object of outer consciousness is the non-ego or the pure object.

So now the principle of inner consciousness, of subjectivising thinking, is called finality — and the functional principle of outer consciousness, of objectifying thinking, is called causality.

All the confusion and differences of opinion to date have arisen because people have not been satisfied with a clear rational polarity of knowledge. The unipolar synthesis was not satisfactory.

Of course, the pure subject and the pure object are only ideal boundary concepts, from which infinite variations of our practical reality are composed! Materialists and idealists are both right, but from both results, human consciousness becomes world consciousness and the law of the spirit

law of the spirit becomes the law of the world! But the laws of the world, causality and finality, are an irreconcilable contradiction and cannot be resolved in any other sense for the current stage of development or maturity of humanity.

Perhaps these treatises seem somewhat lengthy to some of the students, but penetrating spiritually into the inner world is not very easy and must be done at a certain point through very conscious and also careful systematic thinking. The philosophy of knowledge always requires tedious detail work.

Nothing is more difficult than hammering a new truth into the human mind, because tradition and the principle of inertia are too great obstacles. Nothing is more easily forgotten than a new truth if it is not constantly cultivated in the mind. It is, in a sense, a physiological difficulty, because a switch must be made in the brain between two brain or thinking centres that have not been connected at all or have been connected incorrectly. The brain is too sluggish and too conservative. It is too fond of clinging to old habits. This is precisely where brain training comes in. The necessity of thinking this new truth must become a habit of thought for the esotericist, and then new intuitions will spring from it! Our new truth about the object and subject must also prove itself in the most improbable circumstances.

Let us take a few more examples:

We observe a large white cloud in the sky. Is this cloud now a subject or an object? One would initially respond that it is an object. Why? Because we believe we can prove that we are familiar with the conditions under which the cloud was formed and that it is, of course, subject to mechanical causality. However, this is a false proof of scientific erudition. We do not consider the cloud to be an object in itself, but rather we subject it to causality because we consider it to be an object! We can only consider the cloud to be an object because we have decided to do so in our thinking for specific reasons. With the same justification, we could just as well regard the cloud, as primitive peoples still do, as a nature demon of animistic origin, and thus preserve all final tendencies that now defy any causality.

We cannot prove causality in the world at all; we can only project it into it.

We can only prove certain natural phenomena that occur frequently and in the same sequence over time.

The wind blows and the cloud moves. The causality-addicted mind immediately turns this sensory perception into a law of nature. Because the wind blows, the cloud moves. That the wind is really the cause of the cloud's movement is completely unproven and only possible if the cloud is thought of as an object. But if the intellect likes to make the cloud a subject, as poets often do, we get a different picture. The cloud decides to move, or there is a spiritual force within it to fulfil another purpose, e.g. to make it rain or to darken the sun. We find such imagined purposeful actions in all animistic religions, in which everything is animated. So the movement of the cloud is self-determined, because the wind is only the harbinger, the announcer of the movement. The wind blows only because the cloud wants to move. So here there is no causality, but finality! Not an object, but a subject. And both views are correct and also justified side by side.

So phenomena are neither object nor subject; we simply label them one way or another in order to be able to classify them in our respective systems of knowledge. That is what we should learn from this example.

We tend to call a phenomenon of the imagination either an object or a subject, depending on how it suits our way of thinking. Why?

There is no logically compelling motive for an intellectual decision to commit ourselves absolutely in one direction. Indeed, all logic begins with forced conclusions after an object-subject choice! This decision arises in humans through analogies that are by no means binding. If the phenomenon belongs to inner consciousness, we treat it as a subject e.g. the spiritual self. If a phenomenon belongs to external consciousness, e.g. a stone, we consider it an object.

The structure of our cognitive apparatus is therefore the cause of this often dualistic approach.

In the animal and plant kingdoms, we often immediately fall into doubt with a one-sided approach. For example, is a dog an object? Or a subject? It has intelligence, character, individuality – so it is a subject after all. But what about a bee? Is it an object? Can its instinctive certainty and its work order only be explained causally?

Yes, something resembling consciousness has even been discovered in amoebas and inorganic substances! Thus, causal and final categories are indiscriminately mixed together, depending on the researcher's perspective. And on this shaky foundation, theoretical biology now proudly rises, without zoologists or botanists having noticed this mixing of categories. What uncertain knowledge this is!

The choice between object and subject therefore depends on the individual's capacity for empathy.

The world is therefore subject insofar as I can say something about it, insofar as it is purposeful and filled with divine meaning, insofar as I can intuitively grasp it from within, experience it within myself. Where the capacity for animation ends, causality begins! This now applies to all things! Especially for humans! Animism and materialism are therefore not provable scientific facts, but symptoms of the power of spiritual expansion.

Animism and esotericism are worldviews overflowing with all-encompassing spiritual power, while materialism is a lack of imagination and objectivity!

For one, the world or human beings are God-filled souls, for the other, energy-pulsed matter! Epistemologically, both views are not different in their truth content, but only in the empathy of their respective followers. Thus, they must consider their own development, their views on the world, on people and on things.

But it is not only the individual who is to blame for one-sided thinking; the spirit of historical epochs, including the suggestion of the present day, forces people to choose between one thing or the other.

There have been times of predominantly final subjective thinking, such as mysticism in the Middle Ages, and times of causal objective thinking, such as the present day.

, esotericists should free themselves from the suggestions of the times; this is also the purpose of our new doctrine of truth!

Whether the student views phenomena as subject or object does not depend on logical or empirical factors, but is determined by individual or temporal psychological moments!

So it is not rational but irrational moments that determine the fundamental basis of our worldview!

So now we recognise the purpose of esoteric spiritual training?! Our inner, spiritual development and maturity are decisive for our knowledge of the world and human beings!

Subject and object, final or causal category, and the mode of distribution of world matter between the two are ultimate universal human realities that form the foundation of all knowledge and cannot themselves be logically derived or rationally defined.

The polarity of object and subject forms the basis of all knowledge and is itself irrational! Nature and knowledge thus extend into the transcendent, from the irrational to the spiritual! The dualistic structure of the human intellect, which is causal and purposeful without our being able to grasp the cause and purpose of this institution itself, ultimately leads us into transcendent spheres.

All knowledge always ends in the transcendent, in the universal human longing to comprehend a unity beyond the deep polarity of our world view in a metaphysical way, without us being able to comprehend the essence of this unity or the reason for our longing. This is the deepest tragedy of human thought and ability, but also the impulse for all spiritual development. Our much-vaunted intellect can only conceive of ambiguous, contradictory truths. But strangely, our soul is never satisfied with this, but constantly strives for unity and salvation!

This is how it is in human beings, between human beings and in the whole world! But those who are able to rise above this duality of their consciousness are complete in these moments! They have passed through the cycle of time and space, of rhythm and polarity! But this can only happen on a higher level of consciousness, a level where there is no inhibited or double brain

, but rather thinking with highly polarised sensory perceptions. This is a goal that cannot, of course, be fully achieved in this round, but it is one to strive for! The new thinking of truth can help us greatly in this, for it destroys old inhibitions and builds a new foundation. It frees us from the sluggish suggestions of time.

So, development of the soul in harmony with a mature mind?!! A lot to ask, but not too much!

As Goethe says: We can redeem those who strive with all their might! Why our mind is or was subjected to the never-satisfying discord of duality and our soul condemned to never-satisfied longing is the tragedy of the human race or the fault of the unredeemed Earth Demiurge. But here new doors of high esoterism are now opening for the knowledgeable! To conclude these certainly not easy considerations, we now have a brief overview of the sciences from a bipolar point of view.

We classify the entire complex of human abilities into three large groups:

1. The extroverted sciences. Field: Object. Causality.
2. The introverted sciences. Field: subject. Finality.
3. The ambivalent sciences. Area: Subject and object. Causality and finality.

But despite this classification, they are fundamentally different in terms of subject matter, yet they often overlap and are difficult to distinguish.

Let us now take a closer look at these areas in order to delve a little deeper and, above all, to classify them in our view of bipolar truths.

1. The extroverted sciences include:

Astronomy. Geology. Chemistry. Physics. Botany. Zoology. Anatomy. Evolutionary history. Medicine.

2. The introverted sciences include:

Logic. Epistemology. Arithmetic. Geometry. Theology. Aesthetics. Philology. Jurisprudence. Ethics. Marginal sciences.

3. The ambivalent sciences include: Psychological history. Philosophy.

The first group: the objective sciences.

They draw on human external consciousness. The brain category is causality. The world view traces everything back to the effects of mechanical causes. Its truth is causal-mechanical reality.

The second group: The subjective sciences.

They draw their insights from human inner consciousness. The brain category is finality. In their world view, everything is considered meaningful and purposeful. Their truth is vitalistic theological reality.

The third group: ambivalent sciences:

They draw from both sides of human consciousness. Their subject matter is primarily human beings themselves, whom they view as both objects and subjects, thus applying both brain categories in a mixture of causality and finality. Their worldview is based on compromise and therefore has little basis in higher knowledge. Medicine, ethics, history, jurisprudence and psychology can be included in this group, although they also belong to the first group.

Of course, the first group of objective sciences is most open to criticism. Let us consider physics and biology, for example. The subject matter in both is the object. The research principle is the law of causality. We can also apply subjective analogies and final points of view here, which would also be possible in terms of epistemology, but this is rejected by the worldview of modern intellectuals as fantastical and indisputable speculation. As long as the subjective is kept at bay, these sciences can certainly present unambiguous and unipolar truths.

. For example, the laws of gravity, the theory of atomic decay, Mendel's laws of inheritance, etc. are truths that remain untouched by the doubts and contradictions of bipolar knowledge. And there are many of these in the objective sciences, which must also be openly admitted.

It would be going too far to examine the ambivalent sciences in detail here, as many disciplines from both groups can be classified here depending on the research method.

We will therefore not deal with the third group in particular, but the second group, the introverted sciences, are easier to grasp.

These are mostly unipolar subjective truths. But here too, the problem is fraught with contradictions and can never be clearly grasped. For example, the highest disciplines in this group, mathematics and logic, are dominated by the pure subject. These icy regions of pure thought are closed to the object of the causal mechanism. For these sciences spurn any external purposes of experience; they only explore and systematise the formal relationships of the laws of thought, geometry and arithmetic explore space and time with their laws, logic and epistemology explore the structure and workings of our causal and final functions of reason. But space and time, causality and finality are only pure categories of the world-ordering, world-encompassing subject!

So we can say: The theorems of geometry, the formulas of algebra, the laws of logic, the epistemological insight into the dualistic, dual structure of the human intellect, and finally the truth of the polarity of all truths themselves—all of these are introverted, unambiguous, unipolar truths that remain untouched by the object and by the problem of contradictory ambivalence. There are no causal reasons here. If we want to explain them at all, we can only understand them as functional aspects of consciousness.

It is now up to the esotericist to use these insights in his reflections on the fringe sciences, and to his amazement he will find them confirmed again and again, whether in the doctrine of the duality

of God, in the Sun-Saturn principle, in the esoteric astrology of the higher planetary octaves, and in many other areas.

The macrocosm as a reflection of the microcosm, man as the image of God – everything is now clearer for the neophyte. Above all, this new insight prevents uncritical thinking and blind, frenzied work. The neophyte now knows enough that he no longer needs to fear criticism, nor is he compelled to avoid it. He knows about the law of tensions and solutions and about the bipolar rhythm in the world, and once he has processed all this within himself and understands how to apply it in practice, the harshness of Saturnian maturity disappears for him and Saturn shines in the mild light of Jupiter. He has reached the higher octaves of the two most important planets, Jupiter and Saturn, and stands on a summit as a neophyte of the *Gradus Solis* — as a master of this degree.

Then nothing is foreign to him anymore and he understands everything --- and is also willing to forgive many things - almost everything! That is where great maturity lies.

Of course, he increasingly turns away from the stupid and noisy world and the mediocrity of his fellow human beings. He enters more and more into a higher world, into the transcendent, and becomes increasingly alienated from everyday life, insofar as it affects the general public. Now one will also understand the teacher and just smile at the often unintentional and naive questions at the beginning of the lesson. But the esotericist, too, when he understands, will now shed any noticeable arrogance of his own and be modest! It will become quiet around him, for he is already walking the high paths of human knowledge!

He will become very lonely, for the indifferent masses mean nothing to him anymore.

The spirit of the great demiurge Saturn resonates within him!

LOGE SECRETARIAT:

Today's study booklet comes with a free sample issue of the anniversary edition of the newspaper:

"New Europe"

is enclosed for your perusal.

As the magazine "Mensch und Kosmos" (Man and Cosmos), which most of the brothers of the lodge subscribed to, is unfortunately no longer expected to be published, the secretariat recommends ordering "Neue Europa" as a replacement.

The magazine is considered the world's leading publication on all issues relating to the future development of humanity in the context of the coming age. In addition to its highly interesting political and economic articles, it also publishes numerous essays on all areas of the occult sciences. Its predictions about the future are often astonishingly accurate. It provides forecasts based on numerology and regularly informs its readers about all events and advances in all occult disciplines, thus going far beyond the usual scope of a specialist journal.

The secretariat supplies the magazine for 0.40 pfennigs per copy, with no subscription obligation, postage free, enclosed with the monthly study booklet. - Orders are welcome. The benevolent attitude that the editorial staff of the Lodge's "Neues Europa" has shown towards us for years makes it a duty, so to speak, for Lodge members to keep this good and interesting magazine on a regular basis.

The Secretariat.

43. ORGANISATIONAL REPORT

of the "Righteous, Enlightened, Perfect, Secret, Magical and Ritualistic Lodge: Fraternitas Saturni – Orient Berlin."

Meeting of the forecourt on the day of the solstice: 27 degrees Leo 1954.

"Do what thou wilt! - That is the whole of the Law! - There is no law beyond: Do what thou wilt! - And the word of the Law is: Thelema"!

In a ritual ceremony, good and harmonious thought forces were sent to the following brothers and sisters of the Lodge in the magical force field of Saturn:

Brother Hermanius.	Bro. Saturnius.	Brother Masterius.
Brother Inuestus.	Brother Joachim.	Brother Marpa.
Brother Giovanni.	Brother Mercurius.	Brother Kaplarius.
Brother Balthasar.	Sister Mondana.	Brother Hiob.
Brother Eichhart.	Brother Hertoro.	Brother Robertus.
Brother Reno.	Brother Martino.	Sister Sabina
Brother Medardus.	Brother Magnus.	Brother Erus.
Brother Martini.	Brother Han Rulsow Yin.	Brother Heliodus.
Brother Wil.	Brother Friedrich.	Brother Karolus.
Brother Meinardus.	Brother Siegmund.	Brother Wilhelm.
Brother Kosmophil.	Brother Rupert.	Brother Valescens.
Brother Marius.	Brother Fabricius.	Brother Apollonius.
Brother Protagoras.	Brother Julius.	Brother Profundus Invoco.
Brother Rudolfo.	Brother Theoderich.	Brother Petri.
Brother Panaton.	Brother Liberius.	Brother Gradarius.
Brother Merlin.	Brother Heinrich.	Sister Luminata.
Brother Albertus.	Brother Amenophis.	Sister Theodora.
Brother Waltharius.	Brother Prozogood.	-----
Brother Ebro.	Sister Wilja.	
Brother Maximilian.	Brother Samana.	Brother Metanus.
Brother Theobald.	Brother Johannes.	Sister Aruna.
Brother Erasmus.	Brother Sigur.	Brother Ernesto Noesis.
Brother Hilarius.	Brother Michael.	were welcomed as guests.

Brothers Francis and Nadarius were remembered in the spiritual realm.

Newly admitted were: Brother Ludwig. Brother Aurelius. Brother
Marianus. " " Br. Fabian. Br. Alexander. Br. Lysanias.
in the Orient Berlin: Brother Lucifer. Brother Andreas.

Upon request, Brother Christophorus in Orient Berlin was granted dispensation until 31 March. Brother Heinrich established contact and connections with Uruguay through personal conferences. Brother Aurelius was given the task of organising Brazil.

Love is the law! – Love under will! – Compassionless love!

October 1954

BLÄTTER FOR ANGEWANDTE OCCULT THE ART OF LIVING

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by

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by

Brother Arminius

O C T O B E R 1954

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

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MASTERY

by MEISTER

. . . T H E R I O N .

For those who wish to become masters, there is only one goal; people call it personal ambition. This means that they want to make their universe as large as possible and their dominion over it as complete as possible.

There are few who do not recognise this goal, but there are many who fail to devise a plan of action that will enable them to achieve it. Some, for example, fill their purses with magic gold that turns into dry leaves when they try to use it. Others try to rule another person's universe and fail to see that they are not even capable of recognising it properly. The correct method of expanding one's universe is, apart from the conventional apparatus of material science, a threefold invocation, invocation and vision. Power is a matter of theoretical and practical acquaintance with magical formulas, but above all of self-control. The foundation must be strengthened and all contradictions must be resolved into higher harmonies through the various trances.

At least that much is clear from a superficial observation. It is strange that so few magicians take the next step and ask about the usefulness of the tool. It is truly short-sighted selfishness to take it for granted that the self will already have the appropriate medium at hand for its next undertaking.

Here, magical memory is wonderfully effective in helping us gain the right perspective; for how often in the past has our life been a complete failure, solely because we lacked the appropriate means to express ourselves? And who among us, given our current state of knowledge, can be truly satisfied with even the most perfect human tool?

It is therefore nothing more than simple common sense on the part of the magician when he expresses the general aim of his policy in approximately the following terms:

"The greatest possible freedom to express oneself must be secured for the greatest possible number of points of view."

The practical aspect of this experience can be expressed as follows:

"The human race must be elevated in every conceivable way so that the greatest possible variety of the best conceivable tools is available."

And this is the reasonable justification for the seemingly simple-minded and all too often hypocritical, sentimental aphorisms:

"Love all beings! Serve humanity."

That is to say, on a political level; for these two sentences also contain:

1. the magic formula, which is the key to both invocation and trance: 2. the unconditional obligation to clear the magician's path through the heavens by correctly classifying each star. The word "serve" is actually misleading and not entirely accurate: it implies a false and contemptuous attitude. The relationship between people should be one of brotherly respect, as is customary between distinguished strangers. The idea of serving is either true and humbling or false and presumptuous.

The most common and fatal pitfall threatening those who have begun to expand their universe beyond the world of sensory perception is called confusion of levels. Those who recognise the ALL-ONE as real and know that the fundamental error lies in making a distinction between any two things will find it quite natural and even right to perform acts of love between two incompatible ideas. He possesses the key to language; why should he, as an Englishman, not use it to speak Hebrew without learning it? The same problem presents itself daily in myriads of seductive forms. "Say that these stones

Become bread!" - "Cast yourself down from the pinnacle of the temple, for it is written: He will command his angels concerning you, to guard you in all your ways." These last four words bring light into the fog of Choronzon. --

Restriction be upon him in the name of Babalon!

-- For "his ways" are the ways of nature, which has established a well-ordered relationship between the planes. To distort this plan is not and cannot be "your way". What seems to be an act of love is a false gesture, for such love is not "love under will." Beware, O thou who seekest to attain mastery, of doing anything "wonderful"; the surest sign of a master is that he is a man of the same passions as his fellow men.

He actually transcends all their limitations and transforms them all into perfection; but he does so without oppression, for everything that lives is sacred; without distortion, for "every form is a true symbol of matter"; without mixing, for mixing is hatred, just as union is love. Initiation means "the journey within". Nothing is changed or can be changed; but with each step, everything is understood more correctly. The magus of the gods, with his One Word that threatens to turn the chariot of humanity into ruins, does not actually destroy or change anything. He only provides a new way of applying the existing energy to existing forms.

The invention of electrical machines has in no way hindered matter or motion; it has only helped us to get rid of certain views about the illusion of time and space, and thus it has brought the most intelligent minds to the threshold of magical and mystical teaching. They were forced to consider the possibility that one could imagine the universe as it is, freed from conditions. This means that they have been granted a glimpse into the nature of attaining mastery, and it is surely only a small step for the leaders of material science, with mathematics as their guiding star, to recognise the compelling necessity

of the Great Work and to devote themselves to its completion.

The following major obstacles stand in the way of this. Firstly, the false conception of the self, and secondly, the resistance of rational thinking to its own conclusions. People must free themselves from these two limitations; they must begin to realise that this self is hidden behind the mental and material tools by which they perceive their standpoint, and that it is independent of them, and they must look for tools other than those which, with every single observation, strive to impress upon them what is only their own most abominable mistake and error, namely the idea of duality.

The A E O N of Horus is here; and its first blossom may be that the best men, freed from the obsession with the fate of the ego at death, and from the limitation of the mind by reason, once again enter with eager eyes the path of the wise, the narrow path of the ibex, and then the untrodden ridge that leads to the ice-glittering peaks of mastery.

Note: This essay by Master Therion was first published as an original in the lodge magazine "Saturn - Gnosis" in 1928, issue 2.

LODGE SECRETS AND ESOTERICS

by Gregor A. Gregorius.

Most people have a completely false idea of what a lodge is. They have heard a lot about it, but mostly just nonsensical rumours. For only those who are or have been members of a lodge are able to judge its value. Yet time and again, one encounters non-initiates who nevertheless dare to speak about lodges and condemn them. A true lodge brother does not talk about his lodge! Out of an inner shyness and reverence, he preserves the ancient tradition of lodge secrecy. A lodge is not an institution for the masses, nor is it a club.

Being a member of a lodge is an honour and immediately elevates a person above the average of the indifferent masses. For one must first and foremost be an idealist if one wishes to join a lodge. One must set goals that have nothing to do with everyday life. One must have a deep longing for inner harmony and an inkling of the spiritual value that lies behind all things.

Idealism, harmony, a sense of beauty – these are three of the values that spiritual people should develop within themselves and strive for. Added to this is the feeling of true brotherhood, which most people do not know, as they are more or less dominated by egoism. The true esoteric idea of brotherhood is worth more than the love for a woman, stands far above the sense of family, love for one's homeland and a connection to one's people or race, without denying or negating these ethical values.

One must have recognised and felt within oneself the connection to true humanity, to a world citizenship whose spiritual perfection knows no bounds because it has its roots in the cosmos. That is why the Lodge has been consciously working for centuries on the evolution of humanity in the service of the Earth Spirit, because it has set itself this lofty goal, because it knows that humanity's capacity for knowledge is universally anchored,

that human beings can reach for the stars. This cosmic, universal sense of connectedness is called esotericism, a high spirituality that is not based solely on pure intellect, but uses inspiration and intuition to attain higher knowledge.

This search, this spiritual determination, has always existed among humanity for thousands of years in all cultures and epochs. But there have always been only a few who have walked this steep and lonely path of knowledge. For this knowledge actually leads to loneliness, because it cannot tolerate profanation. An esotericist will always be a lonely person, because he consciously separates himself from the crowd, which does not understand him. This journey into silence is not a goal, but only a means to an end. Even the Lodge is only a signpost and not a final destination. You don't climb high peaks with hundreds of people! The boldest climber forces the ascent alone.

Very soon, the esotericist learns to recognise the delights of deliberate solitude, and this heightened sense of happiness is worth more to him than human love! One could describe this attitude as mysticism, as a search for God. And that is essentially what it is. But the esotericist is freed from all dogmatism in the service of the Lodge; he stands above conventional morality and ethics, knows about the relativity of the concepts of good and evil, sees behind the numerous suggestions that flood the earth and is no longer subject to them. The high spiritual law of the new age of Aquarius gives him the basis and the strength: Do what thou wilt! That is the whole law!

This attitude may outwardly appear to be pure individual anarchism, but inwardly it harbours a highly polished idea of harmony, of a connection between the human spirit and the cosmos, the world spirit. One could speak here of a connection to God, if one wishes. It would be better to speak of a conscious and desired merging with the concept of God, for here one is already using only abstract concepts, since the individual human being can only imagine or think of God or the deity according to his spiritual maturity, which is always individual in nature. Certainly, the Lodge stands in a certain opposition to general religious concepts and to ecclesiastical dogmas and teachings, but it neither fights against these institutions or communities, nor does it negate them.

for she knows about the expediency and usefulness of religions for the indifferent masses, who must be guided in order to suppress the base instincts within them, for man is evil by nature, which becomes all the more apparent the more primitive he is in his spiritual development.

T h e lodge "Fraternitas Saturni" is not a Masonic lodge, which is by no means a value judgement, for in most cases a Freemason is an honourable and respectable citizen of his country, as his membership of the lodge proves. However, in terms of wisdom and knowledge, in its worldly goals, the above lodge is superior to Freemasonry. This fact is evident from the practical training in the secret sciences of the lodge members, which is taught in the form of an applied occult art of living and lifestyle, but again without any dogmatism, only adapted to an individual way of life.

This knowledge and these teachings are, in a sense, secret and must remain so, because these practices develop powers in human beings which must be kept from the masses in order to prevent the danger of abuse. Individuals are always inclined to use this acquired knowledge in a selfish and ambitious manner. A knowledgeable esoteric lodge will never practise so-called black magic, nor will it allow its members to do so. If a brother nevertheless follows this left-hand path, he will judge himself.

Here lie the hidden secrets of the lodge, and to guard them, the lodge works in degrees! The higher the degree of knowledge attained, the rarer the possibility of a brother straying.

Therefore, the secrets of a lodge are always hidden and anchored in its ritual customs. Ritual and symbolism deliberately conceal. The systematic study of this secret symbolism based on ancient tradition, the understanding of the deep spiritual meaning of the rituals, is called the work of the royal art! However, one must learn to truly experience this art within oneself, for mastery of form is not yet experience.

Myths and cults harbour such wonderful spiritual experiences that they are worth experiencing. Unfortunately, however, the profane, ignorant person is incapable of such an experience because his higher senses are silent. This is where the systematic approach of occult training must and should come in, awakening these senses to a receptivity to transcendental vibrations. Whether the neophyte follows the path of mysticism or magic, whether he chooses yoga practices or attempts to achieve his goals and fulfil his desires through meditation, is irrelevant and left up to him. The Lodge and the older brothers show him the ways, and he is taught the necessary practices. The helping hand of a knowledgeable brother will always be there to assist him when he stands still or doubts. It is precisely here that the idea of brotherhood shines through again, which includes the concept of the helper soul, the sense of duty to be helpful to one's brother. A knowledgeable esoteric lodge is usually small in number, as it can only be so because, by its very nature, there can only be a few truly initiated brothers. Thus, a working magical lodge need only comprise three members and can still be an important magical factor with a strong charisma that bridges and binds over great distances.

The members of the lodge are rarely found in large cities, but rather in small towns in the countryside, where contemplation and closeness to nature are easier to find than in the big city with its astral vibrations. A nature-loving solitude is always very conducive to occult study. Close contact with nature allows the human soul to awaken much more readily to its connection with God.

The cult of one's own personality, as recommended to the brother in the December 51 study booklet, is perfectly sufficient to make him harmonious both inwardly and outwardly. He also knows and feels that the magical influx of the lodge brotherhood flows to him when he meditatively attunes himself to the lodge on the lodge evenings known to him, when his brother's name is called in the ritual. Regular correspondence with the master of the lodge can give him new spiritual impulses or clarify ambiguities within him.

to eliminate. So when he lives his life, it is true service to the Lodge and at the same time service to humanity. This never means indiscriminately effusing or giving away one's own spiritual powers, for he must be certain that the greater part of humanity is merely vegetating in a spiritual sense and is not even worth bothering with. The words of Master Therion: "Three-quarters of humanity is nothing but dung for its spiritual upper class!" are entirely justified. Here, the Lodge stands in stark contrast to Christianity and contrasts the indiscriminate outpouring of compassionate love with the consciously applied tactic of merciless love. The Christ impulse: "Love your neighbour as yourself!" is a utopia, harbours an enormous weakness and greatly inhibits one's own personality development. The Lodge also recognises the constructive impulse of love that harbours harmony within itself, but it selects and does not waste it on the unworthy. It is too precious for that! Furthermore, every ego must follow its own path of development and maturity in order to work off its accumulated karma. No other person can help them in this. They must go through suffering and painful experiences in order to mature and become noble! No person has the right or even the obligation to interfere in the development and life path of a fellow human being, whose fundamental laws they cannot recognise in the course of events, for it is cosmic laws that dictate these paths. Once again, Master Therion is absolutely right when he says: "Every human being is a star!" The laws of harmony of the cosmos are absolute! The deity is responsible for any disturbances that occur, and human beings are only responsible for themselves, insofar as their own creative potential extends, which is limited in itself, has its natural boundaries and, above all, extends over a continuous chain of human lives.

If the esoterically minded person lives his life in such a conscious manner, he is working towards his next incarnation, and nothing in his present existence is pointless or useless. Everything serves his maturation. He must not waste any of his spiritual powers. He must always strive to use them beneficially.

He must constantly remind himself that his life is, was, and will be one big whole! It spans millennia! His self, his ego, is immortal and will always be thrown into a new cycle of human development according to higher laws! Such thinking is wonderfully beautiful and gives strength to bear the suffering of everyday life more easily! Everything is just a stage! Everything is development, everything serves maturity! - And the longing for the great One, the unknown source of power, cannot be great enough! That is spiritual goal-setting, that is true esotericism! - How pathetic the thoughts, worries and haste of other people seem in comparison! Go within yourself and you will become still! But your inner eye will be opened to the beauties of higher spiritual spheres, of which you had no inkling before.

The three pillars of Freemasonry: wisdom, strength and beauty – man can thus build within himself. If he succeeds in this, his humanity will seem worth living for! He will then know: "It is a wonderful thing to be alone in freedom! To be a spiritual person whose thoughts and feelings transcend the intellect!

There is indeed a deeper meaning hidden in every form of Freemasonry, which lies entirely in the spiritual realm and is common to every genuine lodge, regardless of its type or structure: working on oneself in order to become a true human being.

It is advisable to supplement this book with two valuable books, which, due to their excellent content, should be considered essential reading:

"Enders. The Secret of the Freemason" "Enders. The Symbolism of the Freemason".

The brother is requested to order these two books from the lodge secretariat if they are not already in his library. They are intended to perfect his knowledge so that he knows what the true meaning of a lodge is and should be.

THE WORLDVIEW OF HUMANITY IN THE LIGHT OF KABBALISTIC VIBRATION RESEARCH.

The interpretation of names and concepts with the help of Kabbalistic vibration patterns.

By Br. . Arminius

The vast field of Kabbalah can perhaps best be classified in the world view of modern man if we try to understand the world in its forms of vibration.

Everything that surrounds us and that we can perceive with our senses are shaped vibrations of one and the same fuel in countless variations. We speak of a table, a tree, an animal, but modern physics knows that behind these terms lie only arrangements of vibrating energies that appear to our normal consciousness as a table, tree or animal. In reality, they are fields of vibration that can be expressed in numbers. The elements that make up what we call "matter" can be broken down into tiny atomic particles, which in turn can be broken down into electrons, protons and neutrons, thus expressing a vibrational substance. If we split these further, we may arrive at structures that can be compared to the nebular whirlpools of the brain world – a further step towards the primordial substance, no longer detectable by our measuring instruments, let alone perceptible to our sensory organs. However, just as cosmic constellations can be calculated in astronomy, the basic structure of all forms of appearance can also be expressed numerically here. Because we can best symbolise the world and its structure through numerical expressions, Kabbalah has always been considered one of the most profound and creative spiritual sciences.

Numbers are the easiest way to represent the cosmic development from a primordial state, and every form is expressed in numerical ratios.

or values. So if I want to indicate the original state as completely unknown, I see the zero (0). In order to get from here to the first conceivable stage, i.e. to the one (1), an impulse must be assumed from within itself, a process that will forever remain hidden from the human mind, because the step from 0 to 1 cannot be explained by anything. However, we can place the idea of vibration at the beginning, the very first vibration of the finest nature and in the highest form of spirit, always originating from God himself as the primordial principle, but at the same time already containing all conceivable and inconceivable forms of vibration and thus all possible numerical formations. From here, the spiritual image of the great cosmos can be grasped as a pansophical thought. Since the first of all oscillations or vibrations means a surrender of 0 or 1 into multiplicity, this multiplicity simultaneously contains 1 and 0, just as, conversely, 0 or 1 contains multiplicity within itself. Thus, the Kabbalistic world view would be explained by the idea of vibration, and everything that emerges from this primordial vibration can only be explained according to the law of vibration of densification or refinement of coarsened forms of vibration. In this way, transformations such as those occur in the event of death, for example, can be interpreted as a transition from one form of vibration to another. The same applies to astral phenomena, materialisations, etc., because everywhere we are dealing with forms of vibration or the transfer or transformation into a higher or lower vibration.

The phenomena of so-called "flying saucers," which have been on everyone's lips for several years now, can also be explained in the Kabbalistic sense as forms of vibration, whereby it can be assumed that highly intelligent beings of extraterrestrial origin have recognised and learned to apply the laws of vibration to such an extent that they are able to bridge global distances in the shortest possible time and adapt to new forms of vibration.

If we project the laws of numbers onto the plane of human consciousness in order to gain an image in the Kabbalistic sense, we must realise that we are striving to understand everything,

Fig. 1

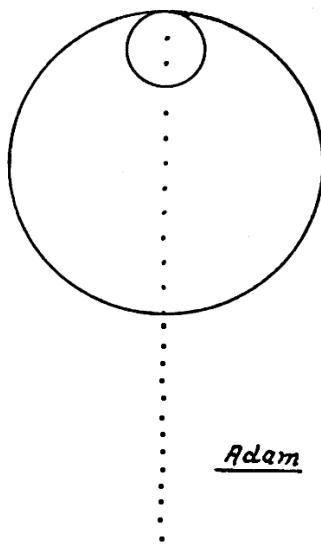


Fig. 2

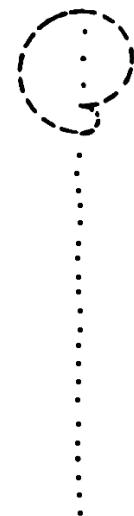


Fig. 3

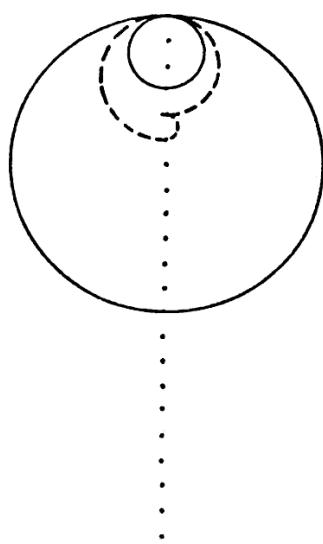
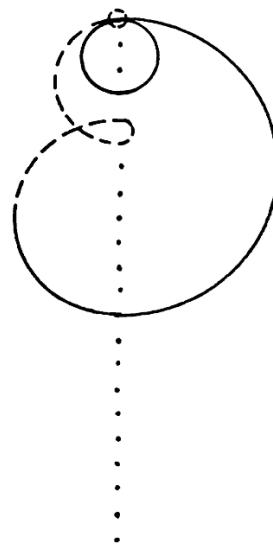


Fig. 4

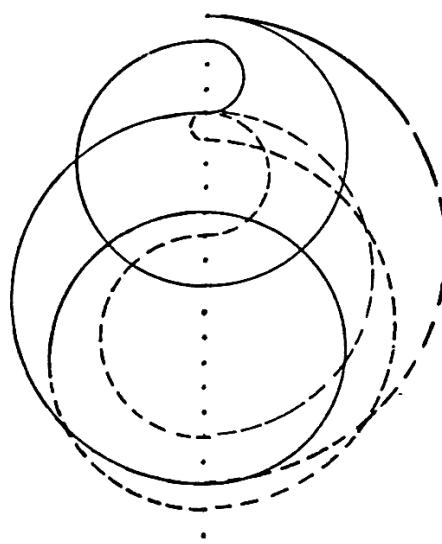


to account for what surrounds us, and that over time, concepts and names have emerged to capture the manifestations that surround us. This has led us to an almost endless series of definitions and observations; we have learned to classify things, i.e. to understand them, and the names actually mean nothing more than reflections of the manifestations as they are reflected in our minds. It is therefore understandable that a large branch of Kabbalah, if not the main one, is concerned with the recording of names and concepts in general.

Every letter, which is also a concept formed by the human mind, can be thought of as a number and therefore has its own unique power or vibrational character. A simple example can illustrate the vibrational character of letters. If we hold a letter, e.g. A, in our minds and try to bring it, i.e. its essence, to life within us, we will soon feel the effect that is unique to this letter. Our breathing takes on a form corresponding to A, and we clearly feel the special vibration, even if we do not hum or pronounce A. The same happens with all other letters.

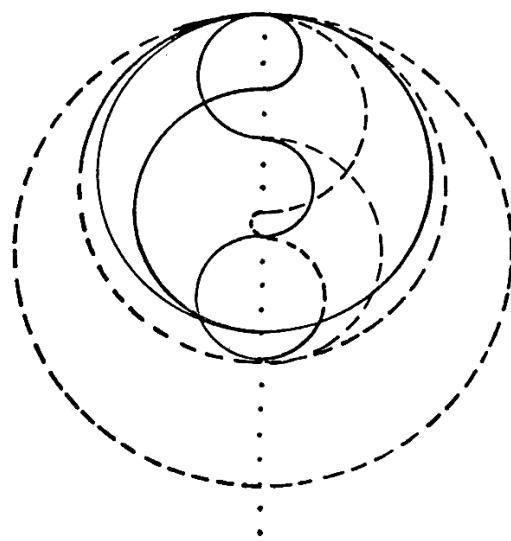
We can therefore say that every letter has a specific vibration that can be expressed numerically. However, since no letter can exist in isolation from all the others and only appears as an individual form in relation to our world of ideas, each individual letter also contains the numerical values of all the others, enabling it to connect with other letters or concepts and thus enter a new stage of vibration. The formations that arise from this are the words or ideas that can be understood in each case from a creative process, similar to the creative process of the great cosmos. The idea in the Gospel of John, "In the beginning was the Word," could be expressed more clearly as, "In the beginning was the idea of creation," kabbalistically the 1, from which the entire further process of development had to emerge.

Fig. 5



Albert Schweitzer

Fig. 6



Sivananda Sarasvati

Word formation in this sense is nothing other than the mantra of the Indians, for here the process of creation is consciously carried out in the vibration inherent in the word or adapted to the characteristic vibration of the word.

The structure of the world has arisen from a multitude of such creative processes, and at any given moment a variety of new form-building vibrational processes are taking place, all of which can be traced back to a previous vibrational process. If we want to use a comparison with the practical application of Kabbalah here, it would be equivalent to tracing back to a previous vibrational process of so-called involution, which also contains a sum of numbers related to each other, the cross sum of these numbers and vice versa.

If we limit ourselves to the Kabbalistic interpretation of names, we see that each name consists of certain numerical values according to its composition of letters. For example, I can express the name A D A M in numerical values: 1, 4, 1, 40, the sum of the numbers would be 46 and involute to 10 or 1.

E V A can also be written as 5, 6, 1, resulting in the number 12 or 3; both together result in 13 or 4, the first physical manifestation of the idea of creation.

If we want to determine the vibrational relationships between the individual letters, it is obvious that we must first connect the letters that are next to each other, i.e. in our example Adam, A with D, D with A, and A with M, i.e. A D A M, for Eve, E V A, or if we arrange the letters in

a circle $\text{M}^{\text{A}} \text{D}$, the circle would close at, at to xml-ph-0002@deepl.com.

the circle would close to $\text{M}^{\text{A}} \text{D}$, and for $\text{A}^{\text{E}} \text{V}$ to $\text{A}^{\text{E}} \text{V}$. If we replace the letters

, we obtain for $\text{M}^{\text{A}} \text{D} \ 40^1 4^1$, for $\text{A}^{\text{E}} \text{V} \ 1^5 6^5$. However, these arrangements do not yet produce a clear oscillation pattern, so I came up with the idea of connecting the arcs that the individual

Connecting numbers with each other, placing them on a plane whose central axis is represented by 22 points (corresponding to the 22 letters or numerical values of the letters) as the numerical values from 1 to 400. For ease of use and also for the sake of numerical order, a vertical arrangement was chosen, with each point representing a numerical value: up to the tenth point in single digits 1–10, from the tenth to the nineteenth point in tens 10–100, from the nineteenth to the twenty-second point the hundreds from 100 to 400, as is customary in traditional Kabbalah practice. Of course, the individual points can also be viewed as a series of numbers from 1 to 22.

If you want to record an oscillation pattern using this series of points, proceed as follows:

The name A D A M , for example, we first express it in individual numerical values, which are 1, 4, 1, 40. Then we draw a semicircle from the first top point to the 4th point, from the 4th back to the 1st, thus closing a circle. From the 1st point, we then draw a larger arc to the 13th point, which corresponds to the number 40, and if we want to take into account the circular arrangement of the numbers or letters as in `xml-ph-0000@deepl.internal`, we return from the 13th (number 40) to the 1st point.

arrangement of numbers or letters as in ^A_M^A_D , we return from the 13th point (number 40) to the 1st point and then have the image in Fig. 1: a small upper circle within a larger one.

When naming

E V A . We apply the numerical values 5, 6, 1 as circular arcs to the series of points, thus connecting the 5th point with the 6th and this again with the 1st. To round it off, we connect the 1st with the 5th point and obtain the vibration pattern in Fig. 2, not a closed circle, but two smaller circular arcs opposite a larger one.

If we enter the oscillation arcs of the name Eva in dotted lines into the oscillation pattern of the name A D A M (Fig. 3), we can see that the dotted arcs form the smaller circle of the oscillation pattern

A D A M and appear as part of the larger circle. One interpretation, in the biblical sense, would be to think of Adam's rib, from which Eve was created. Other considerations can be linked to these vibration patterns for interpretation. In the image of Adam, the upper small circle encloses the number fields 1 to 4 and thus the levels that indicate the origin of the human being

originate from the spirit of God, the harmonious formation is evident in the rounding of the circle 1 - 4, 4 - 1; from these first 4 numbers, Adam steps out into the realm of world formation with a wide reach, passing through space as the earthly realm or cosmic boundary with the number 40, only to find his way back to the primordial number 1 in his roundness. However, if we allow him to continue swinging into the image of Eve, the formation of Fig. 4 is recorded on the field of vibration. It also represents a return to the point of origin, the starting point of his path, emphasising this point by connecting the last A in Eve with the first A in Adam. It is the confluence into the highest harmony that two people can experience in union, albeit at the cost of giving up part of their own harmonic vibration, for the left arc of the image of Adam is now divided into two arcs of different sizes.

If we look at the Eva image in Fig. 2, we can see that the name does not originate from the top point, but from the fifth point, which represents the middle between 1 and 10. Thus, we can trace the origin of woman back to a principle of the centre or the heart, and an upswing into the spirit principle only takes place afterwards, perhaps as an impulse of male creative power, or as the impulse that remained with woman as male potency after her separation from the androgynous stage of the primordial human being.

These examples are intended to illustrate the nature of vibrational patterns based on Kabbalah. Countless forms can be recorded in such a simple force field as that represented by the 22 points. The names can be linked to dates of birth and event lines, thereby creating variants. As in astrology, a profound and responsible interpretation of the vibration patterns is always essential if they are not to appear as mere gimmicks in the eyes of the reader.

Finally, I will present the vibration patterns of two personalities who are both considered missionaries of humanity in today's world

: Albert Schweitzer, a doctor and Bach researcher working in Africa, and Swami Sivananda Sarasvati, the greatest living yogi in India.

Expressed in numerical values, the name Albert Schweitzer is 1, 30, 2, 5, 200, 9; 300, 6, 5, 10, 90, 5, 200. Sivananda Sarasvati is 60, 10, 6, 1, 50, 1, 50, 4, 1, 60, 1, 200, 1, 60, 6, 1, 9, 10. The vibration arcs are shown in Fig. 5 and Fig. 6, whereby, as in the images of Adam and Eve, the name circle closes from the last to the first letter or numerical value.

Looking at the two vibration patterns and trying to interpret them would lead to the following result: Albert Schweitzer's vibration pattern shows a strong dynamic. This is paired with a desire for harmonisation, i.e. rounding off the picture. The very first impulse reaches down from the highest centre of creation to the centre of human, indeed cosmic, life, thus bringing sacrifice to a great human ideal. The forces flow both from a high capacity for knowledge and from a strong scientific urge to research, which is always closely connected with the idea of humanity, kindness and compassion. The energy of this tireless researcher and man of will reaches into all the depths and soul realms of the human being. Inspirational insights, but also difficulties of a spiritual and material nature, make for an eventful life; deep religiosity does not exclude some disappointed hopes in the life of this great man and philanthropist.

In Swami Sivananda's image, the repeated circular patterns are immediately striking. A characteristic feature of all great yogis is the unity of their world view. The first upward movement of the line leads from below, from the area of the sacral centre, like the kundalini serpent, up to the head, the centre of supreme enlightenment. From there, it descends again for the purpose of renewal and formation of the first closed circle. The idea of realisation of the original human being shows the renewed upward movement from the letter field D to A, as in the image in Fig. 1

of Adam. The recurring formation in the emphasis and expansion of the circles reveals the desire to embrace all of humanity in one great thought. The recognition of the needs of struggling and striving humanity in the light of truth forms the Taoist image of the yin and yang symbol. Within the circle there is a dynamic field of forces, not so much grasping the material realms of life, but rather the spiritual and mental realms. It is not the scientific man who speaks primarily from the image, although Sivananda, like Albert Schweitzer, is a physician, but the intuitive man who draws from the highest spiritual sources and has himself become the creator of a new world.

OFFICIAL GREETING TO THE BROTHERHOOD OF THE LODGE.

Care Fratres!

For three long years, dear brothers, you have remained in the forecourt of the Lodge as neophytes.

For three long years you have studied the teachings of the secret science given to you. You now have a solid foundation of esoteric knowledge on which you can build. You have been shown the various paths that lead to the heights of supreme human knowledge. Now you are knowledgeable and stand above and apart from the great indifferent masses of humanity. You have trained your personality and are no longer subject to the great general suggestions that, unfortunately, pulsate through the world in a demonic manner. Your energetic will is hardened and you know the dangers of the dark forces.

You have come to realise that lodge service represents an inner sanctuary for the esoteric person, which he has created within himself. You have understood that this inner core must never be touched or constrained by the duties of everyday life, family, marriage and love, nor by the usual material concerns. —

You may have become lonely individuals, but you know that you are part of the brotherhood of the Lodge and are consciously working together spiritually on the evolution of humanity and thus also on the removal of your own karma. You can be certain that in a new round of development in your next incarnation, you will be called upon again to continue building the great spiritual temple.

You now stand in the light and magical influx of the great demiurge Saturn, and there is no more death for you, for you now belong to the spiritual elite of humanity for centuries to come.

The heavy gate of the holy temple has been opened to you, and now you stand in the sanctuary. Before you shines the radiant light of the flaming star...

Saturn resonates within you in its higher octave in the light of Jupiter, an inner goodness and worldly wisdom. The dull crowd outside has been left behind, and around you and within you reigns the silence of an inner bliss that can never be taken from you again. You are now ready to walk the last path that leads you to the dark gate where the angel of death stands and will lower his torch before you. But the guardian of the threshold will smile gently when you cross it, for your approach is already known. The great white brotherhood, whose white robes bear the black symbol of the Tao, will then welcome you.

"In the spirit of Saturn"

given in the solemn lodge for the appointment of the newly appointed Fratres:

25 degrees Virgo 1954 Orient
Berlin.

Gregor A. Gregorius.
Master of the Chair in Orient Berlin Grand Master of
Germany
of the Lodge
"Fraternitas Saturni".

44. ORGANISATIONAL REPORT

of the "Righteous, Enlightened, Perfect, Secret, Magical and Ritual Lodge: Fraternitas Saturni - Orient Berlin.

Meeting of the Forecourt on the day of the solstice: 28 degrees Virgo 1954.

"Do what thou wilt! - That is the whole of the Law! - There is no law beyond: Do what thou wilt! - And the word of the Law is:

"Thelema"

In a ritual ceremony, the following brothers and sisters of the Lodge were sent good, harmonious powers of thought in the magical force field of Saturn:

Brother Hermanius.	Brother Hertoro.	Br. Heliodus.
Brother Inuestus.	Brother Martino.	Brother Karolus.
Brother Giovanni.	Brother Magnus.	Brother Wilhelm.
Brother Balthasar.	Brother Han Rulsow Yin.	Brother Valescens.
Brother Eichhart.	Brother Friedrich.	Brother Apollonius.
Brother Reno.	Brother Siegmund.	Brother Profundus Invoco.
Brother Medardus.	Brother Rupert.	Brother Petri.
Brother Martini.	Brother Fabricius.	Brother Gradarius.
Brother Wil.	Brother Julius.	Sister Luminata.
Brother Meinardus.	Brother Theoderich.	Sister Theodora.
Brother Kosmophil.	Brother Liberius.	Sister Aruna.
Brother Marius.	Brother Heinrich.	Brother Metanus.
Brother Protagoras.	Brother Amenophis.	Brother Ernesto Noesis.
Brother Rudolfo.	Brother Prozogood.	Brother Ludwig.
Brother Panaton.	Sister Wilja.	Brother Aurelius.
Brother Merlin.	Brother Samana.	Brother Marianus.
Brother Albertus.	Brother Johannes.	Brother Fabian.
Brother Ebro.	Brother Sigur.	Brother Alexander.
Brother Maximilian.	Brother Michael.	Brother Lusanias.
Brother Theobald.	Brother Masterius.	Brother Lucifer.
Brother Erasmus.	Brother Marpa.	
Brother Hilarius	Brother Kaplarius.	
Brother Saturnius.	Brother Hiob.	
Brother Joachim.	Brother Robertus.	
Brother Mercurius.	Sister Sabina.	
Sister Mondana.	Brother Erus.	

The brothers Franziskus, Nadirius and Uparcio were remembered in the mental sphere.

At his own request, Brother Waltharius resigned after six years of membership in the lodge. His name was burned in incense to dissolve the magical repercussions to him.

Newly admitted were: Brother Hermes, Brother Karl, Brother Dion, Brother Radarius, Brother Fried, and Sister Rosemarie.

The dispensation for Brother Marpa was lifted at his own request.

The Master read out the official greeting to the new brotherhood of the Lodge and reported on his personal meetings with brothers in Switzerland and Italy during his last trip.

In the further crystallisation and organisational development of the Lodge, the following brothers were conferred the dignity of a Brother of the Lodge. The certificates issued were sent by post.

Bro. Amenophis.

Brother Masterius.

Brother Albertus.

Brother Panaton.

Brother Balthasar.

Fra. Protagoras.

Ms Ebro.

Ms Saturnius.

Ms Erasmus.

Ms. Theoderich.

Ms Eichhart.

Ms. Theobald.

Fra. Friedrich.

Fra. Giovanni.

To the brothers of the lodge:

Brother Hermanius.

Brother Eratus.

Brother Han Rulsow Yin.

Brother Reno.

Brother Hilarius.

Ms Martini.

Ms. Joachim.

Ms Merdadus.

Ms Kosmophil.

was granted to them in 1948

Ms Marius.

was reconfirmed.

Ms Martino

In Berlin Orient, the following received the dignity of friar:

Fra. Reinold.

Fra. Konradi.

Fra. Eratus had his degree of Mercury reconfirmed.

"Love is the law! - Love under will! - Love without pity!

Signed: Gregor A.

Gregorius.

Master of the Chair in Orient Berlin Grand

Master of Germany

of the Lodge

"Fraternitas Saturni".

November 1954

PAPERS FOR ANGEWANDTE OCCULT THE ART OF LIVING

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by Gregor A. Gregorius

ESOTERIC ASTROLOGY

by Gregor A. Gregorius

THE PROBLEM OF EGO SPLITS

by Fra. Amenophis

NOVEMBER 1954

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

Price: 5 DM

Privately printed

THE ISIS PRIESTESS.

Your temple was made of black alabaster
and cat gods stood on the walls with sea-green and golden
eyes.

And the cypress grove was dark as night.

The blood ruby on your forehead
lay as if on silk velvet,
so white was your face.

And your fingers were golden.

You wore the crescent moon as a crown
and mother-of-pearl dust lay on the black lichens.
Your mouth was crimson red
with cruelly narrow lips.

Gold topazes adorned your slender neck. A gold brocade
fabric lay around your shoulders, delicate as a breath,
richly interwoven with silver threads, the crux ansata in the middle.

The tips of your breasts glowed purple and their
mounds were marble-like,
yellowish in tone, with fine blue veins, pointed and
often trembling softly with desire.

Your body resembled a cedar trunk, so
supple and slightly curved was it.
And your thighs were slender like those of
gazelles or antelopes.

And your feet were dainty and small. Your
gait intoxicated me when I was allowed to
watch you walk.

Your sweet scent was like mandrake.

But your eyes looked unapproachable. You
saw only the god on the altar.
And your voice was like rose quartz, so delicate,
so warm, so clear.

I know you love the god much more than me. When you
serve him, your tears are real, and your desire belongs
only to him.

Not to me – the slave and the servant.

So take the knife with your lily-slender hands, thrust it into my
chest, take my heart,
and place it in the bowl with the sacrificial offerings.
It feels only pleasure for you and never pain.

Then lay me at the feet of the god Osiris. Your
lamentation will then be for me alone.
My blood will flow over marble steps, but my soul
will remain with you.

Gregor A. Gregorius.

"ESOTERIC ASTROLOGY"

Introduction and course based on the equal house method.

Lessons I and II by
Gregor A. Gregorius.

Esoteric astrology is an ancient wisdom and is based on a cosmo-sophical world view.

It overlaps with general astrology. It does not deal with the usual material interpretations of a horoscope, but rather attempts to use psychology ⁺⁺) and religious elements to explore the anchoring of the human ego in the cosmos, as far as this is possible in terms of epistemology in the current spiritual development cycle of humanity.

As a spiritual reflection of the Absolute, human beings in their overall structure are far more deeply and strongly embedded in a cosmic space grid structure of electromagnetic and etheric field zones of universal force fields than they realise. The course of an individual's destiny is regulated according to the nodes of this grid structure in a lawful process that extends over thousands of years, to use only an approximate concept of time. In esoteric astrology, time and space are relative, as is the usual theory of dimensions.

This fact must be taken into account from the outset when studying this subject. There is nothing impossible or improbable here, only empirical knowledge which, as the result of a coherent chain of incarnations, emerges as a state of maturity in the minds of human egos from the subconscious as

⁺) Cosmosophy = The contemplation of the structure of the world as a divine unity in the sense of world wisdom.

⁺⁺) Psychology = Research into the spiritual realms of human beings.

acquired, constantly expanding knowledge base for further incarnations reappears, as it were.

Mystical, inspirational contemplation or intuitive insight provide the opportunity for this, whereby it does not matter whether these states are brought about unconsciously and unintentionally or consciously and practically through spiritual exercises.

Such a knowledgeable person is faithful because he is absolutely convinced of the truth of his insights, especially since these are repeatedly confirmed by his own equivalent or similar experiences or by like-minded people who, like himself, belong to a similar stage of development in the evolution of humanity.

This knowledge of the absolute connection with a lawfulness of the cosmos, the belief in a steadily progressing human evolution, which runs parallel to a cosmogony ⁺ of the stars, is the basis for an esoteric world view that he finds again and again, albeit often in rudimentary form, in all religious philosophies of all peoples and cultures of the earth, throughout the millennia.

The esotericist assumes the reality of the existence of a law of reincarnation, which must superimpose itself on the valid laws of biology, even if its lawful structure is not yet fully recognised in order to withstand precise scientific examination. The same applies to the law of karma, the law of cause and effect, which must be regarded as a parallel law with a decisive influence, since the factors of these two laws are closely intertwined in their development.

Esotericists also base their findings on the doctrine of the seven principles of all manifestations, applied to humans, the Earth or celestial bodies. They assume the absolute immortality or imperishability of a respective, individual, spiritual centralisation, regardless of whether this is in its evolutionary process as a human ego on planet Earth or

⁺) Cosmogony = the study of the formation of the world.

⁺⁺) Esotericism = Spiritual, supra-intellectual world view based on cosmosophy.

even as a celestial being, as a highest form of expression.

The esotericist also accepts the law of cosmology, which teaches the spiral unfolding and unwinding as the process of becoming of our solar system and the entire universe.

The cycles of time in Indian esoteric teachings can only be regarded as a limited yardstick here, although Brahmanism is quite right in its teaching when it says: "The world, in its creation and destruction, is subject to the inhalation and exhalation of Brahma!"

Thus, esoteric teachings are hidden in the mysticism of all peoples, especially in the secret symbolism of almost all religious cults, even if they are often deliberately concealed from profane eyes, for esotericism is true priestly knowledge and will probably remain so for centuries to come. May this wisdom also be partially revealed for the purpose of achieving certain spiritual development goals of humanity, the direction of which is determined by the "initiates" of mental spheres, which are by no means fiction. Through them, the precipitation of this knowledge in certain secret societies or even in the minds of individuals particularly predestined for it is ensured as spiritual fertilisation of the successive, alternating ages in the great cycle of time. This is how it happened in past millennia and centuries, and this is how it still happens today in our time. This knowledge will never be given to the profane, indifferent masses. Aleister Crowley = Master Therion once said quite correctly: "Three-quarters of humanity is nothing but manure for a spiritual upper class! Humanity can only be ruled by the spirit and through spirituality."

The evolutionary process of humanity is also subject to a periodic law of development, which often causes only apparent ups and downs in development, as it depends on changes in geological or atmospheric influences, which in turn are caused by changing large celestial constellations as spheres of origin in the cosmos.

Humanity's experience and knowledge of these great periodic laws – insofar as they are numerical laws – is very limited and

laid down by the pyramid builders, the great architects of Gothic cathedral architecture and the stonemasons of the Middle Ages, can now only be found in a few secret lodges.

In itself, this knowledge can never be completely lost to humanity; it is simply that very often we are not aware of it. Humanity is referred to as the grey matter of the great demiurge of the Earth.

When considering this, one must not forget that humanity as a whole does not consist solely of the egos currently incarnated, but that it extends across several dimensions, which are conditioned by the sevenfold body in its various etheric states. It is therefore understandable that many of the laws governing the structure of our world have not been completely lost, but are only accessible mentally, as they are anchored in the causal sphere. Only the highly intuitive minds of gifted individuals can penetrate these realms, as long as they do not yet appear in a more tangible and recognisable form.

The world, conceived as a cosmic entity, is seamlessly continuous, and space as a concept is independent of human existence. It is the reality of all philosophers, but in itself it is continuous in nature. The world and the abundance of its phenomena, however, are discontinuous, and this is where the gaps and voids lie, which the human inquiring mind often fails to fill. The visible material world with its recognised laws is only a narrow and small platform from which the transcendent, as yet unrecognisable, multi-dimensional world of absolute space can be further explored, as far as humanity is able in its current stage of development.

The human spirit has always had within it the urge to rise above the lower dimensions of its earthly bondage in order to penetrate purely transcendental realms, and it is likely that the influx of the Age of Aquarius, which has now begun, will give it the opportunity to advance into space and attain a far higher understanding of the structure of the world than it has had hitherto.

Knowledge of the laws of physics will expand, and advancing technology will overcome the remaining obstacles. But help is also available in the spiritual realm to penetrate deeper into the mysteries of the universe. One such aid is esoteric astrology.

It describes the cosmic celestial bodies not only as transformers of pleromatic, transcendent spherical forces, but also as catalysts for the fusion of transcendent space with its dimensions and the superimposed cosmic space force fields.

This catalysis results in a convergence, a fusion of ethereal substances from the lower and higher dimensions according to the law of motion. Substrate and ferment are two different things in terms of their value, but only one thing in terms of their essence, as matter in motion in space. Both can unite and separate within space, both spatially and temporally.

In this consideration, we are faced with the fundamental law of life and death! We can assume a transcendental matter, even if it cannot be classified in terms of dimensions, existing as a universal cosmic substance.

This matter is identical to the "prima materia" of ancient alchemy.

Thus, esoteric astrology can also be understood as a kind of alchemy, as a chemistry of the universe! This is by no means far-fetched. Like alchemy, it also makes use of veiled symbolism.

In esoteric astrology, the large planets are the triggers, the catalysts of our system. They affect not only the things we recognise, but also the unrecognised, apparent interstices of our structure, which, when recognised, reveal the fateful connections and the formative structure of human life, insofar as it is directly influenced by the cosmos. Unfortunately, there are still limits to human knowledge in this area. But a time will come when these limits will also fall.

Esoteric astrology is based on the knowledge of the sacred masses of the world structure and applies it as far as possible to teach and publish this knowledge without endangering the structure of the state, economic and ethical-moral structure of the peoples. The existing knowledge must always be kept secret for the most part in order to avoid the danger of it being misused by unscrupulous and demonically influenced people for selfish purposes that often destroy entire peoples. For this reason, since time immemorial, this existing knowledge has been hidden under the protective cloak of religion or anchored in veiled mysticism and secret symbolism, thus only understandable to the initiated who have attained a certain mental maturity.

To deepen your understanding of these explanations, it is essential to study the following writings of the Lodge:

Study booklet, February 1954. "Gregorius. The Doctrine of Reincarnation.
The Law of Karma."

Study booklet, May 1950. "Gregorius. The Knowledge of the First Circle. -
The Teaching on the Plans of Existence."

Study booklet, September 1951. "Gregorius. The System of Planetary
Spheres."

Study booklet May 1954. "Gregorius. The system of the planetary chain and
the Epochs of Human Development."

Unfortunately, there are only a few good books on esoteric astrology that can be considered.

Certainly, the study of general esoteric astrology, which in this context is better referred to as horoscopy, is fundamentally necessary as a basis for esoteric research in order to obtain the basic concepts of astrology.

Many astrological writings also often contain references to esoteric astrology, but these are usually not exhaustive enough:

see Vehlow's work. Volume 7. Essays by Dr Liedtke on esoteric astrology.
 Alan Leo. Esoteric Astrology. Prof.
 Stukken. The Astral Myths. Baumgartner.
 Esoteric Astrology. Peryt Shou. Complete
 Writings.

However, as long as theosophical or Christian motifs are interspersed in these esoteric explanations, they unfortunately deviate from the true core of the cosmic problem.

As already mentioned, esotericism cannot be studied unless a person's intuition or inspiration has been developed through specific planetary constellations in their birth chart, or can be developed in the course of their life. Pure intellect is not enough for this, as even the sensory perception capabilities of human beings are, as we know, limited. In earlier races of human beings, these abilities are said to have been much more common, for example, in the secret teachings, the pineal gland in the human brain is described as a rudimentary third eye, which not only had a visual function, but also pure intuitive functions. According to Indian secret teachings, you and your surroundings are still considered the centre of the intuition or crown chakra (see also: Gregorius. The magical awakening of the chakras in the etheric body).

Lesson 2.

Among the traditional, unprinted writings in the archives of the "Fraternitas Saturni" lodge is a kind of astrological-esoteric key to the mental anchoring of the human ego in the zodiac, which is of Egyptian origin, as it is based not on the meaning of the zodiac signs, but on the doctrine of the decanate gods.

It is well known that the ancient Egyptians worshipped 10 or 12 decan gods as important subordinates of the respective zodiac sectors.

In the earlier Egyptian era, only ten signs of the zodiac were known. With the change of successive ruling dynasties, there was often a revision or reorganisation not only of the prevailing religion, but also of astrology, which was taught as pure priestly knowledge.

Unfortunately, it must be noted that by the later dynasties, much of the astrological and esoteric wisdom of the early epochs had already been lost. Amenophis, the priest and sun king, the inspirer of the sun cult, was the last knowledgeable priest-king of Egypt who knew the esoteric secret of the sun.

Excerpts from this key are given here, insofar as they could be deciphered and interpreted. Applied to one's own birth horoscope, this provides important clues for an astrological exploration of one's own karma.

It has already been researched and proven that the most important fixed stars in the zodiac are identical to the Egyptian decan gods, although an exact determination is difficult, partly due to the changed position of the fixed stars in modern times, and partly due to the lack of conclusive evidence.

Ancient tradition says:

"Ra, the Lord of the Sun, split the circle of Aries in divine procreation.

Fohat – the divine spark – fertilised Nuit, the mother of the universe, appearing to her in three forms, distributing the divine fire to his domains. He held three thrones."

This coincides with the esoteric tradition about the origin of the zodiac symbols, which teaches that the symbol of Aries clearly indicates a process of fertilisation, the penetration of an external force or energy into the sector of a circle, advancing to the centre, indicating or symbolising an obvious process of fertilisation.

After conception or fertilisation, the penetrating force = Fohat divided itself, starting from the centre of the sign of Aries, forming the trigon aspect to the two other fire signs, Leo and Sagittarius, connecting them with Aries.

It goes on to say:

"Sath, the Lord of the Western Temple, did the same
in his district."

According to esoteric teaching, Sath is identical with Saturn, which unfolds its strongest power in the heart of Capricorn. Thus Saturn, radiating in the same way in the trigonal light, fertilises the earth signs Taurus and Virgo, which are related to and subordinate to it.

"Thoth – the examiner – stood by his side to
help him in his districts."

According to esotericism, Thoth = Hermes = Mercury has always been the spiritual helper of the demiurge Saturn. In horoscopy, too, his favourable influence is recognised in good aspects to Saturn.

This explains why, in this esoteric version, the planet Mercury is assigned the first decanate of the three earth signs as its sphere of influence.

"Isis still ruled in the temples of the great water through
Horus, the son, the eye of the gods!"

Horus, the eye of the gods, refers to the moon, through whose cosmic-magical powers the priestesses of Isis wielded their power in the ancient temples. Since the Egyptians revered the Nile as the father of all waters and regarded the Milky Way as its astral reflection in the sky, esoteric astrology is certainly on the right track when it assigns the Moon the middle decanate rule in the three water signs as a logical conclusion to the previous division of the Sun and Saturn in the middle of the corresponding signs of the zodiac.

"But Sekhmet—the elder—reigned in her domains at the edges
of the heavens!"

Sekhmet, the cat goddess—Nephthys—Astarte—Venus are the same correspondences, the goddess of love and the senses, is now logically assigned in this esoteric version to the middle decans of the three air signs.

This ancient text continues:

"The Ka had to pass through the three gates of the four temples to
reach the light!
In each one he received what he deserved!"

The Ka refers to the astral body of the deceased, who was appointed priest in the first temple of Isis and priest-teacher in the second temple of Isis, before wearing the crown of the ruler – priest-king – in the third temple.

(See *Saturn – Gnosis* – July 1928 issue. Trofinovich. *The Ka of the ancient Egyptians.*)

Here, esoteric astrology coincides once again with this ancient tradition, for it speaks of the three bright spokes of the karmic wheel, which are subject to the planet Jupiter.

These sectors assigned to Jupiter lie between 20 degrees Cancer and 10 degrees Leo in the zodiac, 20 degrees Scorpio and 10 degrees Sagittarius, and 20 degrees Pisces and 10 degrees Aries.

Here, esotericism speaks of the threefold path to enlightenment, the first of which confers priesthood upon the seeker, the second designates him as a priest-teacher, and the third makes him a high priest or Ma-hatma = world teacher.

In its series of rebirths, the human ego must pass through all 12 sectors of the zodiac, i.e. it must also complete all the decans of each sign.

Comparative astrological esoteric research has shown that the horoscopes of leading figures of all eras, insofar as they could be verified

, surprisingly had the ascendant or the position of the natal sun in a decanate sector which, in its esoteric meaning, actually corresponded to their attained power or position in life, or even to their spiritual nature and character. These are no coincidences. Especially when one considers the position of the Sun as the spiritual centralisation of the ego and the ascendant as the basis of personality and character.

The horoscopes of many popes and religious leaders, such as Luther, Savonarola, Calvin, Loyola, Huss, Rudolph Steiner and many others, have been examined in order to obtain evidence for this spiritual hypothesis. The hits were more than numerous. You can search for yourself and come to surprising conclusions. You will be amazed at the accuracy of this ancient teaching.

The above also applies to the three dark paths of the demiurge Saturn, which esotericism also refers to. These three dark spokes of the karmic wheel lie in the decanate sectors: 10 degrees Capricorn to 10 degrees Aquarius, 10 degrees Taurus to 10 degrees Gemini, 10 degrees Virgo to 10 degrees Libra. Each of these three sectors includes a Venus decanate, and upon examination, one will soon find that Venus in its lower octave has often unfolded in the life of the person in the natal chart.

That is why esotericism also refers to the triple enlightenment and the triple test or material bondage of the ego in this context.

If important planets, especially the natal Sun, are located in one of the dark sectors, the person in question is undoubtedly karmically burdened in the corresponding direction.

It seems as if the decans outside the large karmic wheel spokes are not so important or decisive for the formation of karma; apparently, they only affect shorter-term incarnations that take place in these sectors. In the case of female egos, the moon also plays an important role here.

In karma research, the knowledgeable person is undoubtedly able to recognise the cosmic impression of an ego according to the birth horoscope, based on a karmic law that is reflected in the respective position of the planets in the various decans. In their spirituality, their mental and sensual disposition, human beings reveal the basic tendency of the decan ruler, and one can recognise how the ego has been woven into the wheel of fate. However, intuitive observation also gives us an inkling of the given and open paths to solution and redemption. All that is then necessary is to develop the higher octave of the planet in question within oneself, and one will be able to transform even the great karmically conditioned squares into trines.

This is the true chemistry of the universe. It is the dissolving and binding of the knowing magus.

According to this version, if the demiurge, who is considered the lord of birth, is in a favourable decanate, he will bring help.

However, the decisive factor is always the great demiurge Saturn, the lord of karma, the guardian of the threshold.

The duration of the periods of non-incarnation of the ego between individual incarnations is determined by the law of karma as a consequence of guilt, atonement and maturity. Although the inner logic of how this law works has not yet been researched, the law of incarnation is governed by the rhythm of the sacred number 7, the number of Venus, combined with the number 3, the magic number of Saturn, the lord of karma. Thus, reincarnation takes place in a rhythm of: 3 - 7 - 21 - 70 - 210 - 700 - 2100 - 3000 years, depending on the maturity of the individual thus far. Most incarnations take place in the first-mentioned periods due to immaturity. Of course, this does not mean that all egos born in the above-mentioned sectors according to their birth horoscope must become priests or popes, but rather that there are countless variations. However, this cosmic and karmic tendency does permeate the core of their lives or the way they live their lives. It will always be found. The

dark sectors. It is also significant that the most ominous fixed stars are located in these decans, as can be seen, for example, at the end of Taurus and the beginning of Gemini. Upon closer examination, one will usually find that a strong but also ominous Venus/Saturn influence is noticeable in the way of life. One should examine the horoscopes of great politicians or business leaders such as Stinnes, Morgan, Rathenau, Helferich, etc.

(cont. on p. 11)

MAGICAL UTENSILS:

The publisher can supply:

Magical spiral pendulums. - Divining rods - Magical perfumes. - Beeswax candles.
- Parchments for incantations. - Magical rings - Talismans - Genuine gemstones - Incense burners. - Charcoal - Incense and other incense drugs.
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THE SECRETARIAT.

To supplement the lodge publications for the private library, the following items are still available for the brothers and sisters of the lodge and can be obtained from the secretariat for a fee of £1.50:

Lodge minutes. " " (The Old Lodge of the Holy Trinity) Issue 2. - contains the minutes " " (The Old Lodge of the Holy Trinity) Nos. 5-16.

Issue 3. -	"	"	"	No. 17-23
Issue 4. -	"	"	"	No. 24-35

The Secretariat.

TABLE OF ESOTERIC DEANERY TEACHINGS:

Zodiac sign Aries: 1st Decan = Jupiter

2. " = Sun = karmically neutral

3. " = Mars " "

Zodiac sign Taurus: 1. " = Mercury " "

The first test and binding of the ego now takes place through the dark path: power through money. Possessions, in the decans:

2. deanery = Saturn

3. " = Venus

Zodiac sign Gemini: 1. " = Saturn

2nd decan = Venus = karmically neutral

3. " = Mercury " "

Zodiac sign Cancer: 1. " = Jupiter " "

The following three decans are considered to be the first enlightenment and initiation of the ego: Consecrated Priesthood

2. Deanery = Moon

3. " = Jupiter

Zodiac sign Leo: 1. " = Jupiter

2. Decanate = Sun = karmically neutral

3. " = Mars " "

Zodiac sign Virgo: 1. " = Mercury " "

The next three deanships bring the second test and binding of the ego; the second dark path: power through mind, intellect, knowledge:

2. deanery = Saturn

3. " = Venus

Zodiac sign Libra: 1. " = Saturn

2. Decanate = Venus = karmically neutral

3. " = Mercury " "

Zodiac sign Scorpio: 1. " = Jupiter " "

The following three decans bring about the second initiation and enlightenment of the ego: priesthood and monasticism:

Zodiac sign Sagittarius:	2. Deanery = Moon
	3. " = Jupiter
	1. " = Jupiter
-----	-----
Zodiac sign Capricorn:	2. Deanery = Sun = karmically neutral
	3. " = Mars " "
	1. " = Mercury " "
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Now comes the third test and binding of the ego: power through position, ambition and lust for power, in the following decans:

Zodiac sign Aquarius:	2. Decan = Saturn
	3. " = Venus
	1. " = Saturn
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Zodiac sign Pisces:	2nd decanate = Venus = karmically neutral
	3. " = Mercury " "
	1. " = Jupiter " "
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The last three decans serve the third enlightenment and initiation: priest kings, popes, leaders of humanity:

Zodiac sign Aries:	2. Deanery = Moon
	3. " = Jupiter
	1. " = Jupiter
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For a better understanding, mark the three bright and three dark paths in several horoscope forms, as well as the esoteric overall division of the decans.

Based on the esoteric teaching of the lower and higher octaves of each planet, one will immediately notice how decisive the decan placement in the basic horoscope is for the ego's way of life. In this way, the constellations can provide a reliable basis for character assessment and also a basis for karma research.

See also: Study Booklet 1953: Gregorius. The Ego of Man in the Light of Esoteric Astrology.
astrology.

To be continued in the next issue!

THE PROBLEM OF EGO SPLITS.

From . . Fra. Amenophis . .

Anyone interested in parapsychology or a related esoteric discipline may have hardly ever heard this term, or may never have been able to find out anything more specific about it in the relevant literature. In everyday life, in the daily newspapers, one occasionally comes across reports of a previously unremarkable, middle-class person suddenly becoming obsessed with a fixed idea and claiming to be someone completely different from the person the registry office has recorded since birth. A similar process sometimes occurs in women during the menopause, when the entire hormonal cycle is disrupted, a process which, as is well known, can take years. In such cases, medical science refers to SCHIZOPHRENIA (split consciousness) and, depending on the severity of the condition, the person concerned may be may be admitted to a psychiatric clinic. Even purely emotional shocks, such as those that affected all sections of the population during and after the last war, were the cause of so-called consciousness disorders.

Certainly, many cases of so-called possession, whether permanent or temporary, belong in the same category, even if it is very difficult to identify the true cause of these diseases of the soul with our current knowledge of these matters.

On the surface, one could classify them in the large reservoir of HYSTERIA, because here, as there, the imagination seems to play a prominent role.

But strictly speaking, one must say that the trigger for such spontaneous illnesses must surely be sought in other layers of consciousness than is commonly assumed.

Even a completely healthy person, mentally and physically perfectly normal, may hear two conflicting voices within themselves when they are in doubt about whether to do something or not. This observation

certainly prompted Goethe to say: "Two souls dwell, alas, in my breast. "

One hears a relatively good voice and a relatively evil voice; next to an angel dwells a devil, next to a true human being an animal. --

One has become accustomed to regarding the good voice as the voice of conscience, but the other as that of the tempter.

But how do these voices, with their diametrically opposed qualities, enter into human beings? --

Biologists will gladly provide a plausible explanation for this and refer to the laws of ontogeny, which must be accepted as true until the contrary can be proven.

Every human being carries within them the sum of all the characteristics of their ancestors, from the mineral kingdom to the plant and animal kingdoms to the human kingdom, the good characteristics as well as the bad, the animalistic as well as the human.

Nevertheless, this seemingly precise theory cannot yet be the ALPHA and OMEGA of knowledge, as it cannot satisfy many people. ---

It must of course be admitted that physical characteristics, i.e. all those relating to a person's constitution, as well as certain inclinations and habits, including predispositions to disease, are passed on to physical descendants in this way as biological inheritance.

But are there not enough other cases where the descendants of old families, in which the characteristics and actions of their ancestors were accurately recorded in a family chronicle for posterity, fell completely outside the expected framework in their mental and conscious expressions, even though their physical appearance was completely faithful to their ancestors? ---

It should also not be forgotten that old families suddenly produced a genius whose qualities could not be found in the family tree, just as the descendants of brilliant representatives of humanity always fell into mediocrity or even narrow-mindedness! –

Here, however, the theory of hereditary biology is at a crossroads; such cases cannot simply be dismissed, although attempts are often made to gloss over them with cheap explanations.

Perhaps, however, theoretical and experimental esotericism can shed some light on this matter, provided, of course, that the theory of reincarnation (rebirth) is used as a starting point. This doctrine is unfortunately still highly controversial today, as it cannot yet be proven in its usual form.

However, based on many practical experiences in the field of mysticism and magic, esotericists have become certain that the EGO (self) of human beings not only exists eternally, i.e. from time immemorial to the unthinkable future, but also takes on ever-changing forms and shapes, whether on this Earth or on another planet.

For form and shape are always there, must be there, if the EGO is to be a self-aware entity.

In each of these states of existence, the EGO develops a personal self analogous to its form and environment, which is increasingly shaped and stabilised in a very specific way by life experiences of various kinds, until, after the loss of form, of the body in death, i.e. upon transition to another world of form, through assimilation of its acquired areas of experience, which form the actual structure of the personal self, it is gradually robbed of its cohesion and disintegrates in its structure as a personal self, while the EGO is enriched and enlarged in its intrinsic value by the compendium of experiences.

This, in brief, is the general thesis, which in its logical structure leaves nothing to be desired.

Accordingly, with each earthly life, a new personal ego arises, consisting of the sum of the previous egos anchored in the subconscious, i.e. the so-called soul content, and the ego that is newly formed in the course of the new life through environmental influences.

Thus, every person of the present day should harbour within themselves a more or less large number of experiential egos from their previous incarnations since becoming conscious, welded together into a complex.

However, since the subconscious cannot be consciously perceived by normal mortals, this area of knowledge must appear to them as a chimera, as something occult. i.e. hidden, apply, and one cannot blame anyone for rejecting these things.

However, one is astonished when, in moments of danger, something unknown emerges from the unconscious and raises its voice in warning.

This is often referred to scientifically as instinctive behaviour of hereditary biological predispositions, which were awakened by the situation, only to then return to business as usual.

To the thoughtful observer, however, it may appear as if a former self, i.e. a certain area of experience, rises like a bubble to the surface of the subconscious and spontaneously becomes conscious to the individual in order to serve the current demands of the new self.

There are plenty of examples of such cases, and everyone can probably recall one from their own life, but there is no need to go into further detail or cite such cases here, as illustrated magazines make good use of precisely these topics as welcome feuilletons.

If the pre-existence of human beings could be proven in even a single case, there would be nothing more to write about these issues, because everyone would then be able to believe it, regardless of whether each individual could remember it or not.

But since we have not yet reached that point, we must still make do with the "occult" evidence of the so-called "seers".

But if, for example, a person living today were to be told by a true seer, of whom there are unfortunately very few in Europe, who and what they had been in their last three incarnations on this earth

, this person would have to be able to see, without bias, suggestion or autosuggestion, from their aptitudes, talents and actions already taken in life, as well as from their secret inclinations and repressed complexes, that they were, for example, a sailor, a doctor or a warrior.

These three sub-egos form his present birth ego, which serves as the basis for the present becoming ego, in order to create a completely new personal ego through his current environmental and fateful experiences.

Since it can be assumed with reasonable certainty that our present-day male pilgrimage across this earth as female representatives of homo sapiens in previous incarnations, just as some of today's women have certainly lived in male bodies before, many people will discover conflicting feelings and aspirations within themselves when examining their actual inner core, which would be difficult to explain otherwise.

However, if people want to have an authentic answer to all these questions, they must make an effort themselves, i.e. they must seriously devote themselves to the disciplines and exercises handed down from antiquity, in short, they must follow the so-called path of spiritual rebirth so that the truth may be revealed to them.

However, this is not so simple that one can approach these things lightly, for under the current unnatural living conditions, modern man has become a highly sensitive bundle of nerves and could suffer mental and physical damage to the point of self-abandonment.

So one must first be content with the findings that recognised mystics and magicians have made on this path, or with the descriptions of some privileged or even unfortunate people who, through spontaneous experiences, have looked behind the veil of Maya and often suffered mental damage in the process.

In the course of the exercises for rebirth (this is to be understood as spiritual rebirth or, according to Gnosticism, the creation of the pneumatic body), each

The zealous person sees terrifying animal figures or grotesque beings that are just as real to him as the phenomena of the empirical environment. There is no difference between the vision of the inner eye and that of the physical eye; one appears just like the other as a mirror image and is perceived by a visual centre that has nothing to do with the corresponding particle of the brain.

And man must deal with this mirror image, whether he wants to or not, which places the greatest demands on self-control.

Thus, the "guardian of the threshold" usually appears to the mystical or magical student as a being half human, half animal, with a terrifying appearance, so that one could swear one was seeing a devil or demon. Or he also appears as a seductive female being who arouses desire, as in the temptation of St. Anthony, for example, but often also as a kind and harmonious being.

From the first example, attempts were made to deduce the passage of the monad through the animal kingdom, but this question is completely controversial. –

One thing can be assumed with relative certainty, namely that the sum of the partial selves, the complex of all previous personal selves, is in its structure not yet entirely human, but also no longer entirely animal, referring to the areas of human experience to date.

In any case, the "guardian of the threshold" allegorically represents the qualities of the total ego complex, and therefore one cannot speak of an abnormal split here.

Without questioning the possibility of the actual existence of beings that we call demons, devils or angels in our human terminology – (for what ideas and imaginations have not been created by evil or good people since the existence of mankind on this planet at all times and in all epochs) – in the aforementioned cases it is almost exclusively a division of the

total self and the accidental revival of individual partial selves. (See Mag. Letter No. 2, Splitting Magic).

Through appropriate spiritual exercises that are capable of loosening the connection of the current earthly ego, this "journey to the mothers", as well as through a random inner shock effect, the subconscious is awakened and then, in most cases, a splitting of the normally fused sub-egos occurs and the person imagines themselves standing before the abyss, the abyss of all horrors.

At this point, it must be repeated and particularly emphasised that all experiences of a lifetime, whether purely personal or gained through reading or viewing (including cinema) or hearsay, are inevitably registered in the personal self in the subconscious, so all the horrors and sensations that one has heard, seen or read about, without being physically affected by them, form an inseparable part of the personal self.

Even every imagination of any kind, good or bad, is a building block for this.

Especially in this day and age, we can already see from the short-term effects on young people how the horrors and brutality of war, combined with images and films that stimulate early eroticism, influence the formation of the personal self, particularly in areas of perception that lie outside the realm of personal experience.

And who knows what deeds from previous incarnations still cling to us, so that we should consider it a blessing that the veil of Maya is spread over our conscious memory.

It is true that the student who has ventured into this dangerous field of spiritual exercises without a physical master will need a long time to realise that all the voices he heard and all the figures he saw were not, or only in the rarest of cases, real demons, devils or angels, but rather the reawakened parts of their former selves.

Let us take the following example:

A student who is attracted to magical practices believes that during a magical evocation (invocation) he can hear and feel the presence and voice of the relevant planetary demon.

This is apparently confirmed insofar as he receives much advice for his magical practice and other enlightenment.

As the same student later discovered through a seer, he had been an important magician in a previous life, so that the part of his ego related to this had been awakened in him and thus conveyed to him all the experience he had already acquired in this field.

Or let us take as a final and perhaps most understandable example the so-called "innermost court", before which every mystic and magician must have stood, about which every open-minded person has at least said a word as soon as he reached a certain stage in his inner development.

Here, a large number of beings from other spheres seem to have gathered to form a court of judgement over the student.

Each of these judges asks the student several questions about the goal he is pursuing in his exercises. And woe betide the student if he has entered these closed areas out of purely selfish motives of hunger for power or curiosity! ---

On such occasions, the author counted no fewer than 36 judges who, due to their differences in questions, tone and language, could be assumed to have very different backgrounds, education and emotional dispositions.

In addition to those who were quite brutal and ruthless, even very mean-spirited, it was also possible to distinguish quite subtle, satirical, and even priestly religious beings. But these "inner judges" are not foreign entities, but rather parts of the self from previous incarnations, pulsating with the will to make amends for all past mistakes and inspired by the

insight into the necessity of improvement in every present life. (See the so-called judgment of the dead in Egyptian mythology).

In each incarnation, they stand united as sub-selves in the respective present personal self at the crossroads, each trying in its own way to point the way to the right path.

"Blessed is he who, free from guilt and error, preserves his childlike pure soul" --- even the "innermost judgement" cannot frighten him, unlike the young man in ancient times who, out of curiosity, presumptuously removed the veil of Maya from the image at Sais and could not withstand the resulting self-criticism, but fell down dead. —

Having reached the end of this reflection, the question now arises as to whether it is advisable to lift this veil of Maya or not.

It is difficult to answer this question, as such an undertaking will certainly only be endured by those who feel compelled to do so in their hearts.

Curiosity and other motives must be ruled out, as they can bring no blessing, only suffering.

This is certainly what the parable of the "Veiled Image at Sais" teaches us.

LOGES – SECRETARIAT:

Re: Book offers.

Two new books have been published that are recommended purchases. Our brother Eratus – Karl Spiesberger – has taken the trouble to publish a truly useful book on the art of card reading, which is above average compared to the usual brochures on this subject.

The author points out the connections between the art of divination and depth psychology, touches on the occult connections and explains the present clairvoyance, since in most cases the cards are only a stimulant for a mediumistic predisposition.

Thus, the book has occult-scientific value, but also offers the opportunity to learn card reading with the help of numerous examples.

The book's attractive design makes it ideal as a gift.

Spiesberger, Karl. The Art of Card Reading. Hardcover. 135 pages. With numerous illustrations. Price: 5.80 marks, with a small pocket-sized deck of cards included.

Winkelmann, Joachim. The Tarot of the Initiates. Hardcover. 144 pages with 22 multicoloured cards.
Price M: 7.60.

Since the good literature on the tarot that was previously available has unfortunately almost completely disappeared from the book market, this book, now in its second edition, fills a noticeable gap in occult literature. It definitely belongs in the library of any esotericist or occultist.

The antiquarian bookshop associated with the Lodge is always ready to procure any desired books. Since occult literature is very rare, it is advisable to submit a book wish list to the antiquarian bookshop. When rare and good books appear, the brothers and students of the Lodge are given special preference with inexpensive offers.

Re: Lodge minutes.

The lodge minutes previously enclosed with the study booklets will in future only be enclosed separately with the booklets for brothers and students affiliated with the lodge. The minutes from July to December 1952 and those from 1953, which have been compiled in booklet form, can still be supplied to members on request.

Re: Lodge ring.

Please note that the lodge ring supplied to the brothers of the lodge, which, apart from its magical effect, is primarily a sign of recognition of the brotherhood, is subject to the lodge's right of disposal even if a brother leaves the lodge. It must be returned to the secretariat in any case, in which case a refund of M: 20.--will be made for the returned ring.

This instruction does not apply to the fraternity of the Lodge!

Re: Supplement "Man and Destiny".

Due to the unfortunate discontinuation of the magazine "Mensch und Kosmos" (Man and Cosmos) – which served as a supplement to the studies of most of our brothers – there is now a lack of a truly good specialist journal that promotes occult interests.

To fill this gap, the brother will receive a free sample issue of the proven, high-quality magazine, now in its 8th year of publication:

"Mensch und Schicksal"

with the urgent recommendation that he have this magazine sent to him regularly by the lodge secretariat.

It is published twice a month at a single price of DM 0.80 and is delivered postage-free with no subscription obligation. Previous issues can be supplied on request.

This first-class Austrian occult magazine deserves to be distributed even more widely in Germany than it has been to date, as its proven contributors provide excellent essays and treatises from all areas of the secret sciences. Astrology, parapsychology, magic, symbolism and all other occult disciplines are covered exhaustively, and esotericism is also used as a basis to enable readers to engage in interesting study. The issues are then regularly included with the monthly shipment of study booklets. —

A well-run specialist journal is also part of a systematic occult study programme.

Re: "Mensch und Kosmos" (Man and the Cosmos).

Although this excellent journal is unfortunately not currently being published, issues 1–10 can still be supplied on request at a cost of £1 per issue.

Re: Special editions.

The Lodge plans to publish certain important special publications for the brotherhood in quarterly instalments, which will not be accessible to the general public or to neophyte brothers under any circumstances.

The titles are yet to be announced.

These publications contain highly sensitive secret knowledge from the Lodge's archives. They will be distributed to the Brotherhood free of charge.

Re: Image of the Master.

Those brothers and students of the Lodge who have not yet received the image of the Master are requested to request it. It will be sent to them free of charge.

It is desirable to send your own photograph to the secretariat, if you have not already done so. The exchange of photographs promotes the magical repercussion between the lodge and the brother.

Re: Supplement "Initiation".

This booklet is accompanied by issue 24 of the publication by Brother Eratus, which appears regularly under the title "Initiation". As these booklets contain very good magical practices and thus serve the training of the brothers, it is also strongly recommended that those students who are still at the beginning of their studies have these previously published booklets sent to them now. The latest booklet will be sent to you every quarter.

You will receive the booklets at a preferential price of M: 1.50 per booklet (otherwise M: 2.-). Booklets 1 - 6 are included in the first six study booklets of 1950, which form the beginning of the course. From No. 7 onwards, they are delivered individually.

The study booklets "Blätter für angewandte okkulte Lebenskunst" (Leaves for Applied Occult Art of Living) are published privately in a limited edition of only 150 copies.

For practical reasons, it is therefore advisable to have them bound by year! –

It is certain to be expected that, due to their valuable content and small print run, the booklets will very soon become rarities in occult and esoteric literature.

They will then be unavailable in bookshops or antique shops.

The publisher.

45. ORGANISATIONAL REPORT

of the "Righteous, Enlightened, Perfect, Secret, Magical and Ritual Lodge: Fraternitas Saturni - Orient Berlin.

Meeting of the Forecourt on the day of the solstice: 22 degrees Libra. 1954.

"Do what thou wilt! - That is the whole of the Law! - There is no law beyond: Do what thou wilt!" - And the word of the Law is:

"Thelema"

In a ritual ceremony, the following brothers and sisters of the Lodge were sent well-harmonised thought forces in the magical force field of Saturn:

Fra. Amenophis.	Brother	Brother Gradarius.
Fra. Albertus.	Inquestus.	Sister Luminata.
Fra. Balthasar.	Brother Wil.	Sister Theodora.
Fra. Ebro.	Brother	Sister Aruna.
Fra. Erasmus. Fra.	Meinardus.	Brother Metanus.
Eichhart. Fra.	Brother Rudolfo.	Brother Ernesto Noesis.
Friedrich. Fra.	Brother Maximilian.	Brother Ludwig.
Giovanni. Fra.	Brother Mercurius.	Brother
Hermanius.	Sister Mondana.	Aurelius.
Fra. Han Rulsow Yin. Fra.	Brother Hertoro.	Brother
Hilarius.	Brother	Marianus.
Fra. Joachim Fra.	Siegmund.	Brother
Kosmophil. Fra.	Brother Rupert.	Fabian.
Marius.	Brother	Brother
Fra. Martini. Fra.	Fabricius.	Alexander.
Martino. Fra.	Brother Julius.	Brother
Masterius.	Brother Liberius.	Lysanias.
Sister Merdadus.	Brother Heinrich.	Brother Lucifer.
	Brother	Brother
	Prozogood. Sister	Latentus.
	Wilja.	Brother Hermes.
	Brother Samana.	Brother Karl.
	Brother	Brother Dion.
	Johannnes.	Brother
	Brother Sigur.	Radarius.
	Brother	Brother Fried.
	Michael.	Sister Rosemarie.
	Brother Marpa.	-----
	Brother	<u>Newly admitted:</u>
	Kaplarius.	Brother Carol.
	Brother Hiob.	
	Brother Robertus.	

Sister Panaton.	Brother Erus.	Brother
Sister Protagoras.	Brother Heliodus.	Alexis.
Sister Reno.	Brother Karolus.	Brother Titus.
Sister Saturnius.	Brother Wilhelm.	Brother
Sister Theoderich.	Brother	Reinhart.
Sister Theobald.	Valescens.	-----
Sister Merlin.	Brother Appolonius.	The following were
	Brother Profundus Invoco.	expelled from the
	Brother Petri.	lodge: Brother
	-----	Magnus.
		Sister Sabina.

Bro. Merlin was awarded the rank of Frater. - The brothers Franziskus, Nadirius and Uparcio were remembered in the mental sphere.

The Master interpreted the birth chart of Br. Andreas on an esoteric basis.

In an esoteric outlook, the Master pointed to the coming of the new world teacher in 1990, who will appear as the Mahatma of the new age of Aquarius. The constellations forming this year in the zodiac sign of Aquarius point to this.

"Love is the law!

Love under will!

Compassionless love!"

December 1954

BLATTER FOR ANGEWANDTE OCCULT THE ART OF LIVING

CONTENTS:

ESOTERIC ASTROLOGY LESSONS 3-5

by Gregor A. Gregorius

THE GNOSTICA ECCLESIA CATHOLICA

by Fra. Amenophis

DREAM SYMBOLISM AND THE TIMELY OCCURRENCE OF DREAMS ACCORDING TO THE MOON'S PHASE

by Gregor A. Gregorius

THE MAGIC OF THE PENTAGRAM

by Gregor A. Gregorius

DECEMBER 1954

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

Price: DM 5

Privately printed

Lesson 3:

The path to researching the ego's previous earthly lives in the sense of karma research is only partly part of the astrological discipline.

Magic and related fields also serve this purpose. However, the horoscope can provide some important clues for recognising the karmic connections of the ego with its previous earthly existence, but the neophyte must possess a certain empathy and trained intuition for this.

Since the entire course of a person's life is based on a lawful basis, it is clear that the relevant numbers or natural laws can also be applied to previous incarnations.

Unfortunately, however, the absolute numerical structure of the law of incarnation has been lost.

Nevertheless, the astrological points mentioned below can provide certain clues, which in turn enable certain logical conclusions to be drawn.

The neophyte should note the following:

1. The planet Saturn is the lord of karma, the actual karma planet, whose position and radiation reveal above all the karmic burden of the ego. In esoterism, Saturn is therefore also called "The Guardian of the Threshold." It is the large hour hand on the astrological dial of the clock of life.
2. The 6th house is the house of karmic burden, the karma house.
3. The ruler of this house, through position or domination, is also karmic in nature; above all, any connections it may have with Saturn must be taken into account.
4. The 4th house is karmic in that it reveals the karmic bond to the parents.

5. The 12th house is karmic. It indicates the particular factors of suffering through which the ego is burdened. is burdened.
6. It is particularly important that the Sun, as the counterpart of the centralised ego,. Therefore, its position in the zodiac sign and in which decan it is located is very important.
7. All exact conjunctions of planets and the main lights of the horoscope, as well as the ascendant, nadir, medium coeli and descendant with a fixed star, are karmic.
8. All retrograde planets in the horoscope are considered in esoteric astrology to be karmic burdens and as not yet worked through and fulfilled in a spiritual sense.
9. All squares and quincunx aspects are considered karmically induced injuries to the spiritual structure of the ego.
10. In this consideration, the corresponding signs of the zodiac and the solar houses must also be examined, e.g. the sixth sign in the zodiac and the sixth solar house.

The sign Virgo is just as karmic as the sixth solar house, including its occupation and radiation. Furthermore, the esoteric teaching of the so-called radiation and irradiation of the ego in the zodiac, as it opens up completely new and far-reaching perspectives. -- The teaching is based on the quincunx aspects of the relevant starting point. For example, the sign of Aries is the sign of harmony with Virgo and the sign of conclusion with Scorpio. -- This means that those born under the sign of Aries (here we always mean the position of the sun!) were born under the sign of Virgo in their previous incarnation.

They are karmically burdened with all the characteristics and correspondences of this sign for their current life, recognisable according to the structure of their birth horoscope based on the above points of view.

Their goal is recognisable at the other quincunx point in the 8th house, the sign of Scorpio. - - The ego must therefore strive to find within itself the

To develop the qualities and correspondences of the sign of Scorpio, naturally only in its higher vibrations, in the higher octave.

Thus, through this teaching, rooting and goal setting are clearly recognisable and the esoteric meaning of the 6th and 8th houses is clearly marked. (Illness and infirmity - death and transmutation).

Once the neophyte has familiarised himself with this area, he will soon recognise the wonderful connections that lie hidden here, which are important for the spiritual and ethical development of human beings.

Below is the table of the beginning and end

Aries	:	Harmony	...Virgo	---	Harmony	... Scorpio
Taurus	:	"	...Libra	---	"	.... Sagittarius
Gemini	:	"	...Scorpio	---	"	.... Capricorn
Cancer	:	"	... Sagittarius	---	"	.... Aquarius
Leo	:	"	... Capricorn	---	"	.... Pisces
Virgo	:	"	... Aquarius	---	"	.... Aries
Libra	:	"	... Pisces	---	"	.... Taurus
Scorpio	:	"	... Aries	---	"	.... Gemini
Sagittarius	:	"	... Taurus	---	"	.... Cancer
Capricorn	:	"	... Gemini	---	"	.... Leo
Aquarius	:	"	... Cancer	---	"	.... Virgo
Pisces	:	"	... Leo	---	"	.... Libra.

See also "Tinkerer. Introductions and conclusions – symbols".

Lesson 4.

The preceding considerations are now linked to a very profound esoteric wisdom, knowledge of which the neophyte has hitherto been unable to read about, because it was only taught in certain esoteric circles.

Throughout the centuries, there have always been people who stood apart from the crowd, preoccupied with these difficult spiritual problems, whose intuition ventured into the realms of very high thinking, into the realm of abstract concepts.

Secret esoteric tradition teaches that our immediate cosmos – comprising the Sun and its twelvefold chain of planets – was born of the Sun as its creator, as the great mother.

Astrophysically, this process took place through a tremendous ejection of incandescent masses from the solar body, from which the chain of 12 planets was then formed through the law of centralising force and the law of spiral development.

The cosmic fertilisation of the Sun, i.e. the cosmic process of procreation, took place through the influence of a neighbouring star, the spiritual father of our cosmos. Who this star was cannot be said here, but for this consideration it is sufficient to quote the words of esotericism:

"Atman – the Godhead – sent Fohat – the
S o n as the s e e d ."

Fohat, the son, penetrated his mother's realm in the district of Aries, breaking through the circle to reach the centre.

The conception took place according to the laws of harmony of the number 3, which uses the number 4 to unfold into 12-fold blossoming.

The symbol of Aries already shows us this cosmic process, for all signs of the zodiac – symbols are only key points or excerpts of certain geometric constructions.

The symbol of Aries is a circle that is, in a sense, pressed in and fertilised by a force coming from outside.

The tradition goes on to say:

Fohat, the son, came from the Pleroma of the district of Virgo and bore a lemniscate as a symbol on his forehead.

From this we can see how the first human race received its first spiritual manifestation through the transmutation of cosmic forces from the sector of the constellation Aries and was now able to embody itself materially in the sign of Virgo as harmony.

This first round of humanity did not take place on Earth, but initially on the inner Mercury planets Osiris and Vulcan, both of which have now been incorporated

incorporated into the Sun through the aforementioned law of spiral envelopment.

The solar corona and solar prominences, as well as sunspots, are remnants of these cosmic catastrophes.

In the incarnations that followed, another round of the human race was completed, which served the Demiurge Mercury

This is where the spiritual roots of the Atlantean period begin.

Esotericism teaches:

The 12 demiurges who were the servants of the Solar Logos:

Saturn,	Kronos,	Jupiter,	Ceres,
Mars,	Earth,	Horus,	Mercury,
Luna,	Osiris,	Vulcan.	

Ceres has already been absorbed by Jupiter as a result of progressive evolution; the asteroids and Jupiter's moons are remnants of this celestial body, while Kronos was drawn into Saturn's gravitational field. (Saturn's rings are the remnants of this cosmic catastrophe).

The two inner Mercury planets have also already disappeared from our current planetary chain.

The esoteric secret reports about Atlantis state:

"The Atlanteans worshipped the symbol of the lemniscate." Their sacred number was eight. In the second Atlantean epoch, they were also called the "Eights" in tradition. So it was a purely Mercurial spiritual culture that prevailed in Atlantis.

All these considerations are only included to explain the law of reincarnation.

However, we now know the beginning of the incarnation series in the zodiacal signs

as astrology still uses them today, even though the cosmic processes described at that time referred to the constellations.

On the one hand, we become fully aware of the importance of the sign of Virgo as an indication of karma, under which the whole of humanity will continue to suffer until the Earth's cycle of development is over for them.

On the other hand, we can now also understand the highly spiritual Mercurial influence of the sign of Virgo, for here, extra-plomatic cosmic forces have been in harmony since time immemorial, since the very beginning of our immediate cosmos. --

This will be the final outcome of the development of the sign of Libra once the planetary chain no longer exists. In the final phase of this development, the great double star Sun/Saturn will remain until this "chymical wedding" has also been consummated. The prodigal son returns to the Father. **Saturn or Lucifer, the fallen great angel, is then redeemed.**

until this "chemical

wedding" has been consummated. The prodigal son returns to his father. Saturn, or Lucifer, the fallen great angel, is then redeemed.

The 12-pointed star must be lived through three times in the sequence of reincarnation.

The neophyte should draw a symbol of the 12-pointed star within a zodiac sign diagram, beginning with 15 degrees Virgo as harmony according to the given table.

Three times the ego must absorb each sign within itself. Thus, the human being is born three times in each sign of the zodiac in the chain of incarnation.

The first round, passing through the 12 signs, in the middle decanate, the second completion in the first decanate and the third round in the third decanate. That makes 36 incarnations.

Esotericism teaches that

12 times in the first round the solar principle will dominate, 12 times the lunar principle, and then, purified, the solar impulse, the Chrestos principle.

So the first 12 incarnations take place as a man, always filled with the strongest forces of the sign, then 12 female incarnations follow, and then another 12 male incarnations, already tempered in their respective influences by the third decanate.

The tradition does not say in which decans the next 12 incarnations of an ego take place, only the last concluding 49th.

Incarnation will take place in the last decanate of the sign of Pisces as a world teacher. This 49th incarnation is a voluntary one, as a "Nirmanakaya", and therefore no longer subject to karmic law.

According to this teaching, it is certain that the first 36 incarnations are embodiments of the ego in the organic body, while the last 12 incarnations manifest themselves in the etheric body vibrations.

It is interesting to note that congenital homosexuality or lesbian feelings always indicate the turning points of the individual rounds, the transition from male to female births.

Similarly, people with a strong masculine or feminine congenital tendency in their nature and character can also be explained in this way.

Organic hermaphroditism can often have its spiritual roots in the impending transition to the opposite sex through the law of incarnation, which by its very nature must be related to or superimposed on the basic laws of biology.

Further research is needed in this area.

It is difficult to say anything about the absolute duration of the reincarnation epoch on this planet Earth for the individual ego is difficult to say, since the law of karma, the law of cause and effect, the law of retribution, also comes into play.

This can inhibit and delay development, and the determination of the duration of the law of incarnation in its unfolding is hidden within it.

It is therefore up to the ego's evolutionary efforts itself to extend the intervals between individual births!

The more mature the ego becomes, the longer the intervals between rebirths!

The more the ego inflicts new karma upon itself, the less it wears away in this life, the faster it must reincarnate, but also the longer it must remain on the astral plane, always filled with longing and the urge to make up for what it has missed.

Thus, the earth is the actual hell of the damned, and only after Kamaloka does the ascent to higher planes of existence beckon.

Through this teaching, a new world will open up to the neophyte, so to speak.

He will reach spiritual realms that enable him not only to see his own life from a completely different perspective, but also to recognise the wonderful connections in the structure of the world and our cosmos, insofar as they relate to the development of the human race.

He will now understand that the Demiurge of the Sun, whose body and manifestation is the solar ball, is not only our cosmic mother, but also represents for us the visible form of a divine impulse.

Sun — God — Atma — Brahma — Logos is the same.

The Sun is Father and mother at the same time, for it is hermaphroditic.

Our true mother in the sense of organic connection to nature is our Earth.

The Earth Spirit, the demiu rge of the Earth being is our father.

Above all this reigns the divinity, Brahman-Atman—or the Absolute—the inexpressible—the unnameable—the incomprehensible—the almighty,

the zero-point energy of the All.

Lesson 5.

To delve deeper into esoteric astrology, it is important to study the individual houses from an esoteric perspective. This interpretation has nothing in common with general astrological interpretation, but rather

but rather considers the spiritual development of the ego in a purely esoteric objective, for which the individual houses of the birth chart provide guidance.

As has already been emphasised several times, a horoscope can be interpreted very differently according to esoteric astrology than according to general astrology and its rules. -- But it is usually not worth the effort to work out such a difficult interpretation for the average person, as it will not be understood or appreciated.

The 1st house: It indicates the cosmically determined form in which the ego has been imprinted in the course of its incarnational development. The ruler of the birth chart, dominant through its position and domination, is considered, in a sense, to be the karmically determined architect of this form and is therefore important as the demiurge , as is its dispositor, in order to recognise which sectors of the zodiac are being transformed.

If the ruler of the ascendant is afflicted or retrograde, it must be regarded as a karmic factor that, through its lower demonic octave, guides the ego and still needs to be overcome in the spiritual development of the ego. Its position in the natal chart is now important for drawing further conclusions about its effectiveness. All aspects that fall in the 1st house are to be regarded as aids or injuries.

The 2nd house: It shows the possibility for the ego to overcome matter by using its spiritual abilities. This is the first bond of the ego and at the same time its first test. Here, too, the aspects falling into the house and the position of the house ruler must be examined in order to see the viable paths.

The 3rd house: This is where the thought connections that the spiritual human being should and must use to follow the path of their own evolution . If he does not understand how to loosen

and make them serve him, they will prove to be inhibiting factors in his life.

This house is therefore the first expansion into the spiritual realms.

The 4th House:

In a similar way, the ethical forces of the ego, which it has acquired in previous incarnations, are anchored here.

This is where the inspirational source of the subconscious flows, which, when tapped, provides opportunities to remember previous existences. This spiritual and emotional low point is important, especially if there are astrological connections to the 6th house of karma or to the karmic planet Saturn .

The Imum Coeli is the point of contact with the realm of mothers, but only for a spiritually awakened, mystically or magically trained person.

Here they find the deepest roots of their self.

The 5th house:

This house is very important in esoteric terms, because here lies the ego's second connection to the sensory world and to the passions, and thus also the task of the second test in development.

Here, the possibilities for redemption can be found, which the ego should activate through sensory polarisation by attempting to fulfil its task here in accordance with the laws of harmony of nature and the cosmos.

Charitable paths are just as viable and important here as pure ethics and morals, naturally not established according to general human concepts, but only according to inner enlightenment and inspiration.

Thus, the house provides the second opportunity for expansion.

The sixth house:

As already taught, this house is the actual karma house.

Here lies the absolute basis of karmic burden, but

at the same time the goal and transformation of forces through conscious work on oneself. Once this is achieved, the path to spiritual freedom for this life begins.

The 7th house: The third expansion through conscious development of the self.

Here lies the last and third test for the ego.

If it understands how to carry out or achieve its D u development, again in accordance with the laws of harmony, then it will gain the knowledge or anchoring of the divine.

c h e n in human beings.

This encompasses the houses that lie below the horizon. The further path to spiritual development through mysticism or occultism is now clear.

The 8th house: A very important spiritually based house, which has already been characterised as a house of completion. Here takes place the transformation of the lights takes place. - The house of spiritual regeneration, of rebirth. Here lie the insights for further higher development, once the veils of Maya have fallen through occult or mystical work on oneself.

However, this house still holds the final possibility of relapse through the dangers of black magic if the recognised powers are used in a disharmonious way. But then spiritual death occurs here, a renewed descent into the abyss.

The 9th House: Here begins the new mystical path to high polarisation. The life of thought has now detached itself from the lower sphere of feeling and is free and ready for higher knowledge.

The path of white magic can now be trodden.

The 10th House: This house is also important, because here a kind of spiritual crystallisation of the ego takes place. A certain state of maturity has been reached. Here lies a resting point and the possibility of inner reflection on what has been achieved so far.

However, this is also where the task of the 4th expansion begins, the duty to pass on knowledge to humanity. The extent to which this should and can happen depends on the inner maturity of the ego, on its insight, but also certainly on the intention of its spiritual mental guidance, which will become noticeable here.

The 11th House: The ego approaches its completion for this life.

Here, the powers that have been attained can and should now be consciously applied in spiritual, absolute helpfulness for the areas of the environment. -- The last tensions from the 5th and 7th houses, if any still remain, can be harmoniously resolved and translated into corresponding impulses for action.

The 12th House: The house of solitude and inner contemplation. Astrological connections to the 6th house of conclusion are to be used as a basis for the next life. Connections to secret lodges and the corresponding brotherhoods are to be cultivated and utilised. Here, the inner voice within humans speaks loudly enough to be understood. Unintentionally and unexpectedly, the hands of the brotherhoods will oppose the ego , and it is a sin against one's own spirit to ignore it.

Some egos seek ultimate solitude here. The high peaks of knowledge have been reached, even if they lie in twilight. But for those who have reached this stage of development by using demonic powers and aids, the fall from the heights will take place here, for the demons will demand their reward in order to consciously use the fallen ego as a tool in their next life. This is a great and terrible danger. Figuratively speaking, it is the loss of one's own soul to the powers of darkness.

These explanations must not only be studied by the student, but also thought through deeply within. They contain great wisdom, and so the teacher cannot say everything here, for each house would require hours of discussion. But the key is hereby given!

The student should meditate on what has been said! -- New insights will come to him as a result, rising deeply from the depths of his soul or spirit. -- The teacher can and will only be a guide in these areas, for the neophyte must walk the final paths alone. -- However, if he has lived his life as described here, then he will have succeeded in throwing a large part of his karmic burden from his shoulders.

He has no for lived .

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The study booklets "Leaves for Applied Occult Life Arts" are published privately in a limited edition of only 150 copies.

For practical reasons, it is therefore advisable to have them bound by year!

It is to be expected that, due to their valuable content and limited print run, the booklets will very soon become rarities in occult and esoteric literature.

They will then be unavailable in bookshops or antique shops.

The Editor.

THE GNOSTICA ECCLESIA CATHOLICA.

By Fra. AMENOPHIS.

The core of every denominational church is the small community of truly knowledgeable believers within it. This has been the case since ancient times and continues to be so today. One may regard it as a curiosity in itself and call it an ecclesiola in ecclesia, a little church within the church.

While one can safely assume the existence of an Ecclesia Mystica et Occulta, i.e. a mysterious and hidden church on the higher planes, a community of those who know, it remains completely problematic to assume the existence of a Gnostica Ecclesia Catholica here on earth.

This community does not exist here on earth, and one will search for it in vain, even if certain beginnings of it can be found in small communities that hold promise for the future.

In Germany, for example, there are such communities in Westphalia and Bavaria, where serious men are endeavouring to implement Gnostic ideas, which certainly cannot remain without effect on the earthly plane in the long run.

It remains to be seen in the future whether these small communities in different countries will one day unite to form a communal organisation and thus lay the foundation for an earthly Gnostica Ecclesia Catholica.

These Gnostic communities are mostly organised as orders. The members choose an order name, a biblical first name, a name chosen from literature or the name of a Gnostic role model.

In contrast to customary lodges, in written correspondence between members of the order, the initial letter of the secular first name is placed before the order name and the initial letter of the surname is placed after it.

An example: H.(ans) JOHANNIS B.(erg)

If a + is placed before the name of the Order, this means that this brother has developed an androgynous soul.

The Gnostic greeting in these orders is: Hail to you and light! and is immediately followed by the mention of the order name when addressing someone (also in writing).

Like all lodges and orders, the Gnostic orders also have various offices and dignities. Two types are listed here, the first analogous to early Christianity, the second adapted to the nationalist attitude. Similarly, the following creeds are to be understood in this distinction.

I	II
1. KATHOLICUS	1. GRAND ARMANE
2. APOSTLE	2. WEIHBOTE
3. HIEROPHANT	3. SKILLING
4. PATRIARCH	4. GUARD
5. EPIBOMO	5. HOCHWART
6. PRIMAT	6. VOLKSWART
7. METROPOLIT	7. STAMMWART
8. ARCHBISHOP	8. LANDWARD
9. BISHOP	9. GAUWART
10. PRESBYTER	10. WEIHWART

I. Gnostic Christian creed.

1. Articles of Faith.

I believe in the ONE, the ONLY GOOD, and there is nothing else besides Him. He is ALL in ALL. He is the source and sustainer of ALL that exists, the visible and the invisible, dwelling in unnameable heights. Incomprehensible and invisible, eternal and unbegotten, He lives in great peace and tranquillity in the midst of

countless unbegotten beings, whose ceaseless song of praise rises up to HIM.

2. Articles of Faith.

I believe in the Son, the Only Begotten, the Spirit, the perfect image of the Father, begotten before all time, Light of Light, God of God, beginning of all creation and revelation, Father and creator of the spiritual worlds, who as the second God, the second man or Son of Man is worshipped and adored together with the Father.

3. Article of Faith.

I believe in CHRIST, the anointed Messiah, the great preacher and teacher in the kingdom of abundance, together with the one holy BREATH, the originator of peace, harmony and thought, both born as twins by order of the Forefather of the Spirit, the inhabitants of the borderland who stretched out over the cross to comfort the fallen and cast-out lower wisdom and to still their sighs and sufferings by shaping their being and communicating to us the scent of immortality.

4. Articles of Faith.

I believe in the upper Jesus, the Father, the eternal High Priest and true Hierophant, the higher or ideal man, the star of abundance, the perfect fruit of the Pleroma, who is the Word and the All, Comforter and Healer and Redeemer of lower wisdom, who as bridegroom came down with his equal companions, the angels, to his bride, separated the passions from her and brought her to complete rest by giving her form through knowledge.

5. Articles of Faith.

I believe in the lower Jesus, who is born of the Virgin Mary through Mother Wisdom and Father Jaldabaoth, upon whom the upper Jesus or Christ descends together with Wisdom at baptism, who through powerful deeds and miracles professes himself to be the Son, the first man, and who preaches the unknown Father, who must suffer at the hands of the lower Father and the princes, who is crucified after the upper Jesus has ascended, but who on the third day rises from the dead and ascends to heaven, where he sits at the right hand of the Father, who is the source of all things, and who will come again at the end of time to judge the living and the dead.unknown Father, who must suffer at the hands of the lower Father and the princes, who is crucified after the rapture of the upper Jesus, but on the third

day in a spiritual and mental body, who receives a supernatural power and perfect gnosis from above and ascends to the right hand of the Father Jaldabaoth to draw all souls of light to himself, where he remains until all the moisture of light is gathered and elevated to an imperishable being.

II. Gnostic creed.

I believe in the Unspeakable One, who lives, weaves and is in all things. And I believe in the Father of Light, from whose fire we are created and to whom we strive to return from eternity to eternity. –

I believe in chaos, in which all development stands still. And I believe in the power of our heroic will to shape chaos through struggle.

I believe in the Earth, our mother, who gave birth to us and who sustains us. And I believe that she will belong to those who are awakened and have awakened to the highest knowledge.

I believe in a Holy Universal Gnostic Church. And I believe in its necessity and its calling.

I believe in communion through blood and through spirit, and I believe that soul and body are one.

I believe in the power of consecration. And I confess and recognise my ultimate, highest, first and next goal: the heroic human being.

Gnosticism is occultism in the highest sense. It is hidden and always will be, since it cannot be communicated to others unambiguously. Any knowledge that is expressed is no longer knowledge in itself, but only a more or less faithful representation. Is Gnosis also contained in the occult disciplines?

Certainly, but only those that can be described as higher occultism:

philosophy	(love of wisdom)
theosophy	(divine wisdom)
Mysticism	
Kabbalah	
Metaphysics in the sense of a higher ontology (theory of being)	Esoteric
astrology	

Not to be associated with Gnosis are:

Magic	(including healing methods and
alchemy)	Divination
Spiritualism.	

Particularly noteworthy in relation to the Gnostic system is the Kabbalah's system of the 10 Sephirot (spheres):

KETHER (The Crown)	
(+ and -)	
= Being.	
BINAH (-)	Chochmah (+)
Highest intelligence	Wisdom
= JHOAH	= YAH
Geburah (-)	Chesed (+)
Balance. Justice	Mercy
= Aelohim (the Strong One)	= Ael
Tipheret (+ and -)	
beauty	
= Aeloha	
Hod (-)	Nezach (+)
splendour	victory
= Aelohim Sabaoth	Jehovah Sabaoth
Yesod.....(+ and -)	
the foundation	
= Shaddai (the Almighty)	
Malkuth (+ and -)	
The kingdom	
= Adonai Melek	

Finally, we should mention a somewhat unusual Gnostic view: that of the Carpocratians. In Carpocrates' system, the cosmos is created by angels who serve the higher JAO. Jesus was just a human being like everyone else and differed from them only in his pure soul. As a result of this purity of soul and the powers given to him by his unknown father, he was able to escape the influence of the world-witnessing angels. According to this Gnostic system, these demiurgic angels demand that everyone try out all possible actions until they have attained complete contempt for all earthly things and thereby find liberation and can return to their home of light.

Dr. Ernst Schertel dealt with Carpocratic Gnosticism in his novel "Die Sünde des Ewigen" (The Sin of the Eternal).

There is an enormous danger for humanity in Carpocratic Gnosticism, and one could easily attribute the events of the last few decades in the world to this Gnosticism.

Certainly, there are truths contained in this Gnosticism of Carpocrates, just as all the hypotheses of the various Gnostic systems remain only hypotheses, for in everything and above everything reigns

THE GREAT MYSTERY reigns supreme.

Note from the Master:

Gnosis is always subject to change throughout the ages. There was a pre-Christian and a post-Christian Gnosis. The genuine one is the former! Christian Gnosis is already interspersed with concessions to the Christian-Catholic Church. Genuine Gnosis has nothing to do with Christian doctrine, hence the ancient enmity between Catholics and Gnostics. A Christian-oriented Gnosis is nowadays

to be rejected just as much as religious spiritualism. Both paths lead only into the abyss of a vague mysticism.

Therefore, this essay, with its explanations for the brothers of the "Fraternitas Saturni" lodge, is only intended as a guide to Christian Gnosis, but should by no means be considered authoritative.

The Age of Aquarius, which has now begun with its Uranian impulses, is expected to bring forth a completely new Gnosis that will no longer have anything to do with the Christian era of faith. The current time of chaos is not yet ripe for these new ideas.

In the December 53 study booklet, Fra. Saturnius has already begun to point to this new basis. A Uranian-influenced Gnosis will make use of a magic based on the law of the new age, that of compassionless love! See also August 52: "Saturn Yoga"!

Love is the law! Love under will!

Merciless love!

Gregor A. Gregorius.

DREAM SYMBOLISM AND THE TIMELY OCCURRENCE OF DREAMS ACCORDING TO THE MOON'S PHASE.

By Gregor A. Gregorius.

According to occult-magical teachings, the moon, in its effect on the human psyche, is considered the primary cosmic cause of dreams. It is, as they say, the transformer of astral light.

There is a hypothesis here that readers can test against their own dream life, which has been surprisingly confirmed by multiple observations.

To do this, it is necessary to check and follow the course of the moon using a calendar or ephemeris.

To evaluate the dreams themselves, they need the symbolic correspondence theory of astrology.

Below is the meaning of the signs of the zodiac:

Aries	: Energetic principle. Impulses of will. War. Sport. Sex.
Taurus	: Material principle. Closeness to nature. Land ownership. Money.
Gemini	: Intellectual principle. Literature. Travel. Correspondence.
Cancer	: Maternal principle. Home. Domesticity. Fertility. Mother and wife.
Leo	: Ambition principle. Art. Drama. Power. Love.
Virgo	: Mercurial principle. Commercial matters. Administration. Civil service. Criticism. Administration. Civil service. Criticism.
Libra	: Artistic principle. Education. Harmony. Marriage. Love .
Scorpio	: Sexual principle. Magic. Occultism. Problems. Mysticism. Sex.
Sagittarius	: Idealistic principle. Religion. Foreign countries. Sport.
Aquarius	: Intuitive principle. Philosophy. Modern science. Psychology. . Technology.

Pisces : Emotional principle. Loneliness. Inspiration. Music. Addictions.

This information is not exhaustive, but merely indicative. It can be supplemented by any astrological textbook.

Further astrological correspondences are listed below, showing the animal types that are traditionally assigned to the individual signs of the zodiac:

In dreams, the animal appears as a symbol of the characteristics attributed to the sign of the zodiac to which it is assigned.

Aries : Dog, wolf, jackal, sheep.

Taurus : Cattle, pig, cat.

Gemini : Mouse, rat, swallow, butterfly, gazelle.

Cancer : Aquatic animals, frog, hamster.

Leo : Tiger, lion, peacock.

Virgo : Pets, rabbit.

Libra : Deer, dove,

Scorpio : Poisonous animals, snakes

Sagittarius : Deer, horses, large dogs.

Capricorn : Goat, giraffe, chamois.

Aquarius : Birds.

Pisces : Lizard

This list is by no means exhaustive, but merely a selection of the animals and creatures that most frequently appear in dreams.

Examples:

If you dream that you are successfully catching several fish, i.e. you are lucky at fishing, first check which sign of the zodiac the moon is in on the night of your dream. Let's assume it is in Capricorn, which gives you an initial indication that the dream could mean luck in your career and success, as Capricorn is the main career house in the horoscope.

Fish as a dream symbol signify luck in themselves, because they belong to the zodiac sign Pisces, which is ruled by the lucky planet Jupiter.

Now you just need to check which days the current moon will pass through the sign of Pisces, and you will be amazed to find that you will have luck and success in your career on those two days.

2. Example:

You dream of horses or dogs. These animals belong to the sign of Sagittarius. The lucky planet Jupiter also rules this sign.

During the night of your dream, the moon is in the sign of Taurus. This signifies money and material success.

On these days, when the moon passes through the sign of Sagittarius, you will receive an increase in money. This may be related to foreign countries. However, you may also have success in sports.

3. Example:

You dream of illness and death.

On the night of the dream, the moon is in the sign of Gemini. This is the sign of one's own relatives, travel and correspondence.

If the moon is now passing through the sign of Capricorn, which is associated with illness and death, you can expect serious complications of this kind in your family on these days, or you will receive news to this effect or have to travel.

One must develop a certain amount of empathy and powers of deduction in order to draw the right conclusions. As these explanations are based on a recent hypothesis, dream observation, readers who are interested in learning more are asked to share any relevant observations of this kind with the secretariat.

MAGICAL UTENSILS:

The publisher can supply:

Magical spiral pendulums. - Divining rods. - Magical perfumes. - Beeswax candles.

- Parchments for incantations. - Magical rings. - Talismans. - Genuine gemstones. - Incense burners. - Charcoal. - Incense and other incense drugs. - Coloured silk cloaks, caps, etc. can be made to order individually.

Highly recommended:

Divining rods: Length 30 cm, wire mesh. Handles made of copper spirals.

Custom-made price DM 5

THE MAGIC OF THE PENTAGRAM.

By Gregor A. Gregorius.

The pentagram plays a very important role in magical secret symbolism. It belongs to the group of so-called defensive symbols, which have a strong protective effect against astral influences.

Such protective symbols include: the cross in all its variations, the hexagram, the tau, the crux ansata and, first and foremost, the pentagram.

According to magical teachings, symbols are archetypes and represent limited spatial force fields of concentrated power centralisation with a strong magical influx.

Depending on their shape, they have a radiating or attracting character.

It does not matter in what form and manner the symbols are created, whether they are made of a solid substance or merely serve as drawings. Their magical power can be enhanced through Od charging and imaginative visualisation, especially if they are to be used for cult purposes and practical magical experiments.

The effect even occurs when one forms such a symbol in the air with one's outstretched hand as an imaginary construct under a strong mental image. The more intense the magus's imagination, the more noticeable the effect.

The empirical evidence for this is so numerous and high-percentage that these symbols have been used successfully in magic since ancient times.

The pentagram occupies a special position here, as there is a proven magical use for its formation. Its inherent defensive power unfolds above all when its formation is directed from the upper point downwards. Then it unites the five planetary forces inherent in it in a centralised harmony. It thus forms a cosmic harmonious balance of power

according to ancient laws of form and image. The pentagram contains the primal forces of the sun, Mercury, Mars, the moon and the earth.

The character of Mars is predominant. The magic number is five – the number eleven belongs to its demonic vibration.

If the pentagram is turned upside down, i.e. placed on its tip, it takes on an attractive, purely demonic black magic character and is used in this form in practical astral magic to attract demonic entities.

In its first form, it symbolises the upright human being whose head reaches into the mental spheres; turned upside down, it symbolises a person who dives mentally into the depths of the lower spheres and attempts to draw down the astral powers with the forces of the sexual organs.

In the various invocations of beings that, according to tradition, belong to the category of planetary demons, the pentagram should therefore begin at the point assigned to the planet in question. The basic position of the pentagram is inverted. When invoking planetary intelligences and angelic beings, the same instructions should be followed, except that the symbol must be upright.

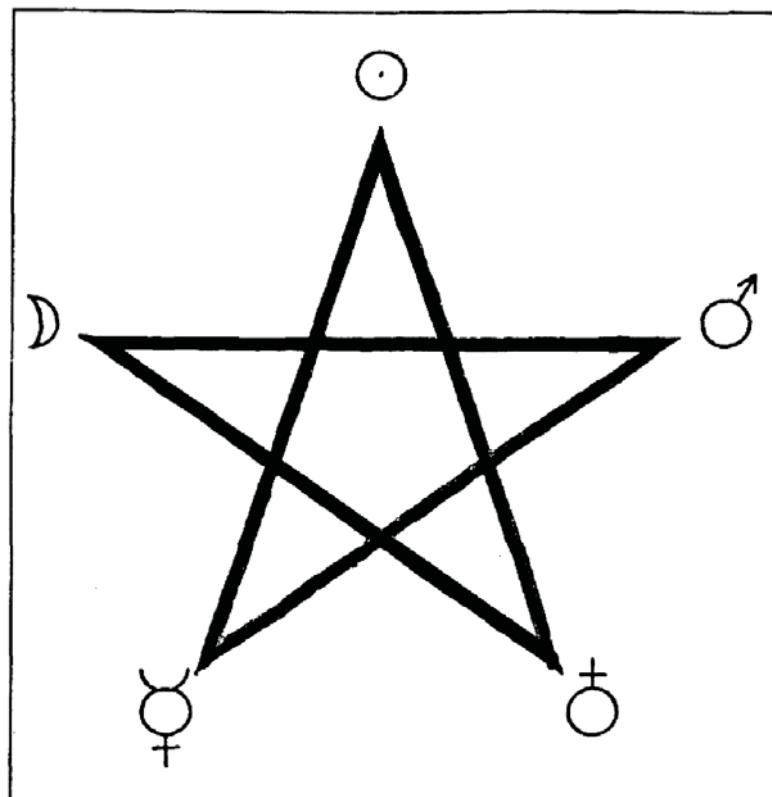
The following table shows the names of the gods to be invoked when drawing the pentagram and performing the invocation.

When invoking demons, the names of God have no meaning, with the exception of the name assigned to the planet in question as its divine fundamental vibration.

For example, the invocation of intermediate beings subordinate to the Earth Demiurge must be done in the name of Adonai Melech.

In mentalistic invocations, it is advisable to call upon all the names of God associated with the symbol. The name must be repeated according to the basic magical number of the planet!

RITUAL OF THE PENTAGRAM



Planeten	⊕	♀	♂	☽	♂
la hle nwert	1	8	5	9	6
Zeichen	☉	□	□	□	⊗
Sephiroth	hether	Hod	Geburah	Jesod	Malchut
Gottesnamen	Ehieh	Luh inn Snlinoib Elub-iiin Ciibor	isadai (El hoi)	Adons	hlelecli
Abwehr-Pentagramme					

The pentagram symbol also unites the five Sephirot spheres from the Tree of Life of practical Kabbalah. The invocations can be supported by burning strips of parchment on which the specified Hebrew characters are written. The incense to be used is that which is assigned to the planet being invoked. The main magical number of the pentagram is 5 – the magical number of Mars – Demiurge. The colour is dark red. For demonic invocations, one's own fresh blood should be used for drawing. For mental invocations, red dye (ink) is sufficient. The pentagram is a purely masculine, energetic and positive symbol with a corresponding effect.

The pentagram can also be worn as jewellery or as a talisman. It prevents accidents and strengthens personal energies and powers. Natural iron should be used to make it, which can be silver-plated or gold-plated. The corresponding gemstones should be inserted into the five corners, with a diamond, ruby or dark Spanish topaz in the centre. (See the study booklet on the magic of gemstones and talismans, July 1953). Only genuine gemstones may be used. Those whose natal chart shows Mars afflicted or in an unfavourable position are easily exposed to the demonic forces of Mars and should use the pentagram symbol with caution.

CORRECTION OF PRINTING ERROR.

In the November issue, page 54, third line from the top, it should read:

The study of general exoteric astrology is important! - Exoteric is the opposite of esoteric!

BOOK REVIEW:

Willy Schrödter. The Secret Arts of the Rosicrucians.

1954. New publication. 253 pages. DM 14.80.

Among the relatively scarce literature on the knowledge of the Rosicrucians, this book occupies an important place and its publication is to be welcomed. It has an extremely rich content and the author draws on many ancient sources available to him, making it highly recommended for the study of the secret sciences. The disciplines of magic are given special attention in the book, and ancient lost Rosicrucian knowledge is thus given a new lease of life. The book is a must-have for any brother or secret scientist's library. It can be described as essential reading for study.

PRE-LECTURES:

The study booklets for April to September 1950, which form the beginning of the complete publication, have now been published. Many years ago, the older brothers received the contents of these booklets in simple form as typewritten sheets. In the meantime, the teacher and master has rearranged and reviewed these preliminary lessons, supplemented them in part, and published them as booklets. We strongly recommend that the older brothers purchase these booklets, even though this means a renewed financial burden and sacrifice for them, since they already know the content. On the other hand, it is valuable to own all the study booklets that have been published so that they can then be bound together. As a gesture of goodwill, the secretariat is prepared to supply these six booklets to the older brothers of the lodge for only £18 instead of £30. Orders should be sent to the secretariat.

BOOK REVIEW:

Maxwell. Dr. Magical – Magnetic Medicine.

Paperback. 144 pages DM 4.90.

For the discipline of magic, this book is a veritable treasure trove of magical knowledge. The author, a Scottish physician and student of Paracelsus, reveals the practices of magical folk medicine and sympathy magic in an understandable, easily comprehensible manner.

The book is a very welcome addition to the July 52 study booklet, which already deals with sympathy magic in detail (Magical Letter No. 6, reprint). Practical occultists and magicians are now able to experiment successfully in this field thanks to these instructions. The book is therefore highly recommended.

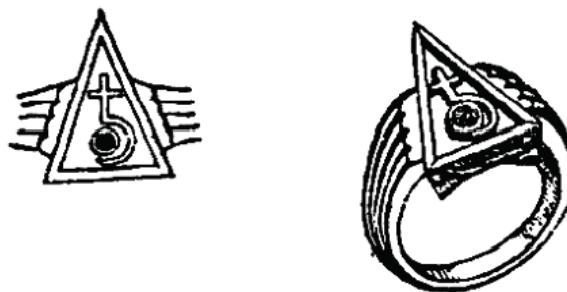
THE MAGICAL SATURN - LODGE - RING

The Brotherhood has decided to create a visible sign of recognition for the brothers and sisters of the Lodge.

Have a magical ring

made according to occult principles.

This ring is made of 900 grams of sterling silver, weighs 17 grams and is individually crafted by the jeweller with great care. In addition to the magical sigil of Saturn, it is engraved with the lodge name of the brother in question and contains a genuine onyx stone.



Wearing this ring strengthens mental concentration and the ability to meditate, and also protects against human and astral attacks. It also serves as a sign of recognition and proof of lodge membership. The ring remains the property of the lodge until brotherhood is achieved (see relevant note in the November 1954 study booklet). It can be worn on the Saturn finger or on the ring finger.

The price is DM 40, half of which must be sent with the order. The relevant finger size must also be specified.

The ring may not be given away or sold. Provision must be made to ensure that the ring is placed in the grave with the body upon the death of the brother. It may be worn daily or only on very important occasions, especially on Saturdays.

When not being worn, the ring should be wrapped in black silk and stored away.

Its significance must not be disclosed to the uninitiated.

Further rings or insignia are provided for later degree initiations.

Secretariat of the Lodge.

Signed Gregorius

INDEX OF CITIES AND PLACES

where brothers of the Lodge reside.

It is very important and highly desirable in the structure of the lodge organisation that the brothers of the lodge, when travelling to other cities, contact the brothers residing in those places in order to introduce themselves personally. As brothers of the lodge, they will always be welcome to engage in intellectual exchange and will also find a willingness to help if necessary. Mutual visits are desirable and the objective of establishing local lodges.

Preliminary discussions should be reported to the secretariat, which will then take the initiative to provide organisational support.

Upon request, the secretariat will provide the addresses of the brothers.

Brothers reside in the following cities and towns:

Stuttgart	Gehrden near Hanover	Mühldorf/Inn
Munich	Altenberge/Westphalia	Goslar
Hamburg	Harpstedt near Bremen	Vorsfelde
Zurich	Leverkusen	Rosenheim
Mannheim	Marktleugast/Upper Franconia	Ettringen
Salzburg	Bonndorf/Black Forest	Ahltens-Lehrte
Braunschweig	Wenigenhasungen District of Kassel	Rosdorf-Göttingen
Göttingen	Datteln/Westphalia	Menden-Siegkreis
Göppingen	Altenmuhr/Middle Franconia	Sanderbusch
Hanover	Schorndorf near Stuttgart	Tübingen
Rendsburg	Niederennigloch near Bünde	Möttingen
Hamelin	Fellbach near Stuttgart	Würzburg
Schweinfurt	Laaber/Upper Palatinate	Hagen/Westphalia
Düsseldorf	Plattling/Lower Bavaria	Schonach
Wattenscheid	Warzenried near Fürth	Elmshorn
Duisburg	Dettingen an der Ems	Augsburg
Porta Westfalica	Bad Godesberg	Kiel
Remscheid	Wuppertal-Elberfeld	Pessenhausen/Lech
Bremen	Günzburg/Danube	Hildesheim
Basel	Cappel near Bremen	Küssnacht

Frankfurt	Schramberg/Black Forest	Teublitz/Upper Franconia
Herford/Westphalia	Kollnau/Breisgau	-----
Darmstadt	Kisslegg, Wangen district	Also brothers in Canada,
Wilhelmshaven	Rodalben/Rheinpfalz	North America, France,
Freiburg	Sindelfingen near Stuttgart	England, Brazil, Uruguay,
Bückeburg	Villingen/Black Forest	Argentina
Pr. Oldendorf	Niederfischbach near Betzdorf	gentine
Vienna	Bad Sachsa/South Harz	-----
Ascona/Switzerland	Harksheide near Hamburg	
Wohlen/Aargau	Esslingen/Neckar	
Osterode/Harz	Delkenheim near Wiesbaden	
Friedrichshafen	Meldorf/Holstein	
Schaffhausen	Gladbeck/Westphalia	
Kreuznach		

46. ORGANISATIONAL REPORT

of the "Righteous, Enlightened, Perfect, Secret, Magical and Ritualistic Lodge: Fraternitas Saturni - Orient Berlin."

Meeting of the forecourt on the day of the solstice: 27 degrees Scorpio 54

"Do what thou wilt! - That is the whole of the Law! - There is no law beyond: Do what thou wilt! - And the word of the Law is:

"Thelema"

In a ritual ceremony, the following brothers and sisters of the Lodge were sent good, harmonious powers of thought in the magical force field of Saturn:

Fra. Amenophis	Bro. Inquestus	Bro. Wilhelm
Sis. Albertus	Brother Wil	Brother Valescens
Fra. Balthasar	Brother Meinardus	Brother Apollonius
Sister Ebro	Brother Rudolfo	Brother Profundus Invoco
Sister Erasmus	Brother Maximilian	Brother Petri
Sister Eichhart	Brother Mercurius	Brother Gradarius
Fra. Friedrich	Sister Mondana	Sister Luminata
Sister Giovanni	Brother Hertoro	Sr. Theodora
Sr. Hermanius	Brother Siegmund	Sister Aruna
Sister Han Rusow Yin	Brother Rupert	Brother Metanus
Sister Hilarius	Brother Fabricius	Brother Ernesto Noesis
Sister Joachim	Brother Julius	Brother Ludwig
Sister Kosmophil	Brother Julius	Brother Aurelius
Sister Marius	Brother Liberius	Brother Marianus
Sister Martini	Brother Heinrich	Brother Fabian
Sister Martino	Brother Prozogod	Brother Alexander
Sister Masterius	Sister Wilja	Brother Lysanias
Sister Merdadus	Brother Samana	Brother Lucifer
Sister Merlin	Brother Johannes	Brother Latentus
Sister Panaton	Brother Sigur	Brother Hermes
Sister Protagoras	Brother Michael	Brother Karl

Sister Reno	Brother Marpa	Brother Dion
Father Saturnius	Brother Kaplarius	Brother Radarius
Fra. Theoderich	Brother Hiob	Brother Fried
Sister Theobald	Brother Robertus	Sister Rosemarie
Brother Erus	Brother Karol	
Brother Heliodus	Brother Alexis	
Brother Karolus	Brother Titus	
Brother Reinhart		

The brothers Francis, Nadarius and Uparcio were remembered in the mental sphere. Dispensation was granted to Sister Carola until the end of April 1955 and to Brother Franz until the end of 1955. Both are in Berlin Orient.

The Master gave a lecture on the topic: God or Demon. This will be published in the January 1955 issue.

Love is the law! – Love under will! – Compassionless love!

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	The mystery of dreams and their symbolism....	Fra. Eratus - Karl Br.
	Spiesberger	
	General Masonic symbolism.	Amenophis
	The essence of painting.	Brother Arminius
	Magic, mysticism, esotericism. Spiesberger	Fra. Eratus – Karl
February 1954:	The doctrine of reincarnation. The law of karma.	Gregorius.
March 1954:	The Chrestos principle as an esoteric basis.	
	The divine negative principle.	
	About the guardian of the threshold.	Gregorius.
April 1954:	The magical world view	Fra. Amenophis.
	The true culture of life as the highest work of art of the human spirit.	Brother Armenius.
May 1954:	The Hierarchies	Fra. Amenophis.
	The system of the planetary chain and the epochs of human development.	Gregor A. Gregorius
	The art of puppetry, the magical art form of the future.	
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