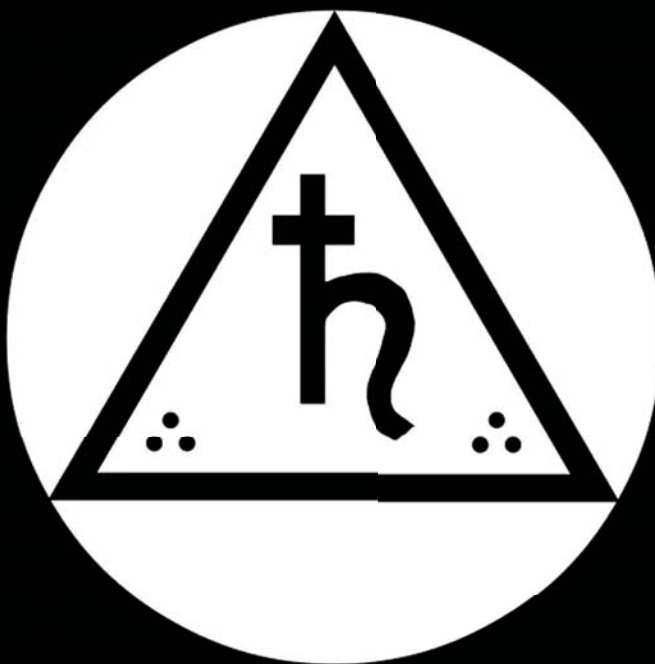


ORDO FRATERNITAS SATURNI

volume 7



BERSERKER

BOOKS



January 1955

PAPERS FOR

ANGEWANDTE OCCULT

THE ART OF LIVING

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JANUARY 1955

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ASTROLOGICAL POETRY

(From the poetry collection: Brunhilde Kaiser. The Magical Zodiac.)

Cancer.

Where day and night merge into twilight Fear is
born about the meaning of things And slowly
signs arise, in which
I am the place around which the circles close.

Silently and strangely, visions change, pale and
white against a dark background, and I and you
and it will perish
when I destroy the transformation in suffering.

Silent and fading, my hours pass, no sound
penetrates the depths of creation,
No light has built me a halo, because I am bound
to sin and guilt.

Saturn.

The will of the deity is my solemn gift, and
called to be the educator of humanity, I am the
master of trials.

Few know my secret disciples
and maintain friendship with the tested ones of this earth. Their
destinies are strange and lonely to humans.

But every life passes before me
and with divine equanimity I examine happiness and joy in deep
contemplation.

ESOTERIC ASTROLOGY

Lesson 6

by Gregor A. Gregorius

As already emphasised at the beginning of the course, esoteric astrology uses the same method of house division in its practice as was common in antiquity.

Those who study ancient wisdom cannot do much with medieval calculation methods, as they are not exhaustive enough. The wisdom that is several thousand years old is more fundamental than the mathematical calculation speculations that arose later and were only in use for a few centuries in the Middle Ages.

The difference between the unequal and equal methods of house calculation is well known. In comparisons of the results of these two calculations or horoscope configurations, the same method has always prevailed.

It has long been proven that the unequal house system does not stand up to objective scrutiny, even though it may often produce quite good results in interpretation, which is then more due to the skill of the astrologer concerned than to the method used.

There are not only two, but over 12 different methods of house calculation, which in itself is quite significant. (See: Erich Wiesel. Critical Studies in Astrology. A Comparison of House Systems.)

The November 1951 study booklet contains an essay entitled "Aequale oder inaequale Häusermethode" (Equal or Unequal House Method), which provides further exhaustive information on the difference and is particularly insightful.

The esotericist does not interfere in the dispute among astrologers, in which each defends his own point of view and the methods he uses. He has little interest in

general astrology or horoscopes, because he seeks higher values in esoteric astrology as a world view or religious philosophy. The house method of the ancient peoples provides him with a basis for this.

The well-known astrologer Johannes Vehlow advocates the same approach in his eight-volume astrological textbook, which is still considered the best and most comprehensive reference work on the subject, as does the astrologer Armand Fröhling, who has written the most useful handbook for practical astrology.

Drawing up a horoscope chart using the same house method is extremely simple.

The theorem for this is: each horoscope house is 30 degrees in size. The calculated ascendant is the centre of the first house. The houses do not exert their strongest influence at their tips, but in their centres.

With this arrangement, the cusps of the houses always fall on the same degrees and the centres of the houses always correspond to the ascendant degree. This means that calculating the houses is no longer necessary.

To draw up a horoscope, it is sufficient to calculate the ascendant and the mathematical zenith and the opposite point, known as the mathematical nadir. The latter two are to be marked on the chart, but have nothing to do with the house cusps or the house centres.

With the ascendant clock available on the market, students can easily determine their ascendant if their place of birth is in our latitudes.

(Vehlow Ascendant Clock, £2.50 – available from the Secretariat.)

The planetary positions on the date of birth can be found in the ephemeris for the relevant year.

If one imagines the signs of the zodiac as sectors of power and the planets as transformers of these incoming cosmic radiation forces, then the horoscope houses in the calculated birth horoscope = radix houses are, as it were, the foundation for individual development based on the received power flows.

Esoteric astrology provides an equation here by saying: Man is rooted in the signs of the zodiac according to his birth, he develops according to the horoscope houses and their occupation by the planets, and his recognisable maturity lies in the so-called sun houses, which are placed as a circle around the birth chart.

The arrangement of the circle of solar houses follows the same principle: each solar house is 30 degrees in size. The position of the natal Sun in the horoscope is the centre of the first solar house! Thus, the first solar house lies behind the natal Sun position and the other solar houses are placed in equal size at the corresponding degrees around the horoscope.

This makes it easy to recognise the direction of development and the given maturity for each radix house through the sun house behind it. Incidentally, the sun houses have the same astrological significance as the radix houses and the signs of the zodiac! –

Using this same method (see Vehlow – Werk, Volume 8), further outer circles can now be placed around the natal chart by using the position of Saturn, the Moon, the Moon's node and the mathematical zenith in the natal chart as the basis for each such circle. This results in completely new and very versatile possibilities for interpreting the individual. In esoteric interpretation, for example, the Saturn houses are very important for identifying goals for life development, because Saturn is the great karmic planet and the sixth Saturn house = karmic house will always be of great importance for recognising the karmic burden at hand.

This new type of horoscope configuration can, of course, also be used very fruitfully for the general interpretation of the horoscope from a material point of view. It will always be informative.

Each house also allows for a temporal prognostic interpretation by assuming a person's age to be 72 years and thereby dividing the house into three house decans of 24 years each in order to find a temporal basis for development. Of course, such an assumption is not fundamental, but only indicative. Precise temporal bases are provided by the directions, the solar horoscopes and the other auxiliary horoscopes, as well as the precise observation of transits, especially of the four major fate-determining planets: Pluto, Neptune, Uranus and Saturn.

The centre of a house always represents its most effective and powerful point. The closer a planet or aspect is to the centre of the house, the stronger its effect. For the ascendant, descendant, M.C. and nadir, an effective orb of 3 degrees on each side can be assumed.

In the horoscope, the mathematical zenith indicates the peak of life development, while the mathematical nadir indicates the low point (M.C. = tendency to bond – nadir = tendency to separate). It depends on which houses these two points fall into in order to be particularly influenced.

A predominance of planets in the lower houses of the horoscope indicates a tendency towards strongly inward-directed forces, and the planets located there will have less of a material impact on life. Planets in the upper half of the horoscope indicate favourable life development if they are well aspected.

The esoteric meaning of the individual houses is already given in the December 1954 study booklet.

SECRETARIAT.

This study booklet is No. 25 of the publication:

"Eratus – Spiesberger. Initiation"

is enclosed with this study booklet. – The reduced amount of M 1.50 (instead of M 2) is to be sent in with the fee.

For the year 1955, only the astrological calendars have been published so far:

Austrian Astrological Calendar 55	M 3
Lorcher – Calendar	M 2.20
Your Success. Stuttgart Calendar	M 2.20
from the publisher Aug. Krämer	

The ephemerides for 1955 are already available. M 2

The ever-popular Vehlow calendar has unfortunately not yet been published. It did not appear in 1954 either.

The above calendars can be obtained from the Lodge's antiquarian bookshop.

RE: OBTAINING THE MERCURY DEGREE OF THE LODGE.

In addition to the examination regulations for completing the Mercury degree of the Lodge, the following is hereby decreed:

The brothers of the Berlin Orient shall also undergo an oral examination in which they must answer 12 questions.

Brothers from outside Berlin will be sent these 12 questions to answer in writing.

For general examination regulations, see the May 1954 study booklet.

The Lodge Secretariat

RAINER MARIA RILKE – KNOWER IN WEHE.

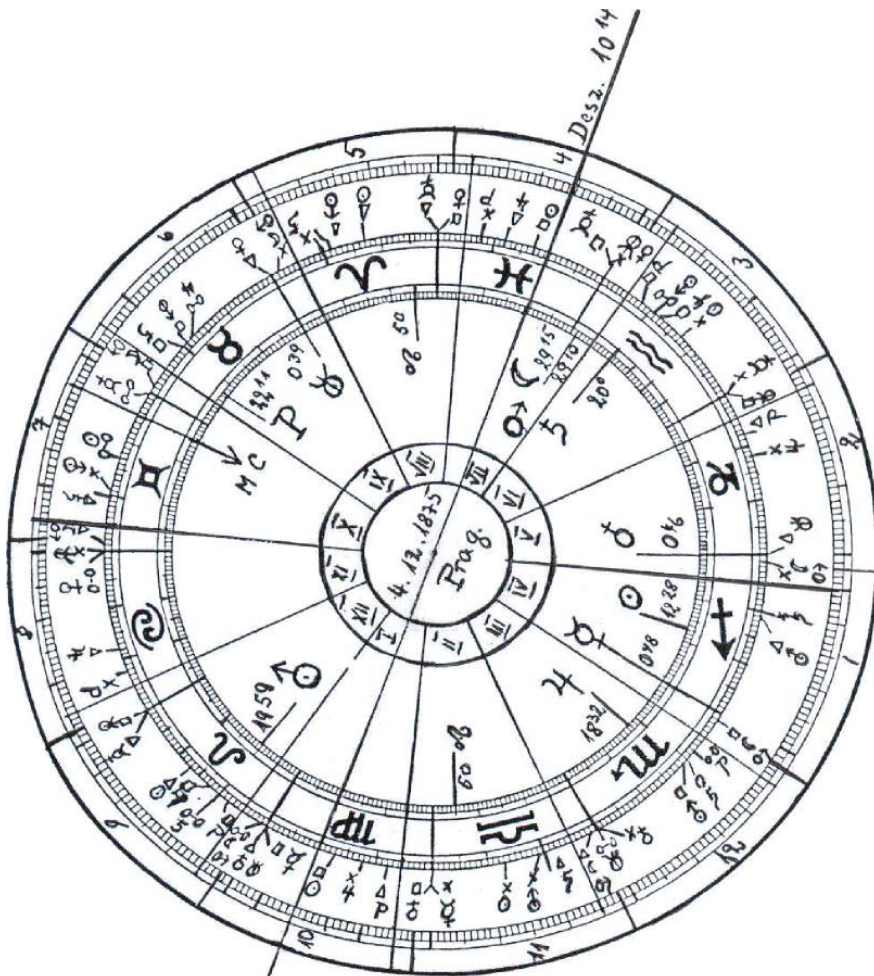
by Eberhard Maria Körner.

"I am a knower in woe," it says, perhaps quite unnoticed, in the "Book of Hours," and yet, for those who can see, it is, *pars pro toto*, a valid characteristic of the entire oeuvre of one of the greatest and loneliest (since loneliness is also wisdom and purity) who ever appeared among us. For height and depth, pleasure and pain coincided in him to the highest degree, and he was a knower – despite the cruelty of the surrounding external chaos! And he lived his life and his knowledge heroically and consistently to the end – he lived so intensely, so fully, so completely that all the suffering he had to bear, like all intense people, all the more heavily, was transformed within him, if not into joy, then at least into meaning. And to have achieved this (who could achieve more): to find meaning and to live it, and to communicate this highest good selflessly to others who also yearn purely for meaning, is unsurpassable.

Therefore, and this must be noted, our words of appreciation must remain measured in relation to his work, but may nevertheless be a beacon of light for seekers, precisely because admiration for a great man must not spring from hysterical subjectivity, but is a duty for those who seek meaning – and, as it grows, this duty becomes joy, essence and (who knows?) one day meaning itself....

At first glance, Rilke's horoscope clearly reveals the monumental, martyr-like quantitative and qualitative power of his soul, the enormous task that was placed upon him like a (albeit golden) karmic cross, and which he gratefully accepted and set himself: despite the deepest subtlety of his vibrant soul, to transform the unheard-of harshness of being here into something bearable by means of this softest weapon of feeling.

Saturn, Jupiter, Pluto and Uranus form a grand square; this means that, in addition to the powerful grand cross of tension, all the planets also form tensions among themselves, which have an even greater effect because all the planets embody duty, hardship and responsibility (Jupiter also symbolises ethical responsibility and vocation from an esoteric point of view), and the occupied falling houses (3, 6, 9, 12) indicate that karmic entanglement in almost insurmountable adverse external circumstances that seem to crush everything higher. Now, this hardness is overcome, transformed and thus characterised as merely meaning – resistance and drive – aggregate to the purest, highest that he achieved as a poet. This harsh external opposition had to be counterbalanced internally, giving rise to a powerful, continuous vibration of the entire inner potency, which, however, becomes the prerequisite and cause of all self-creation: The trine of Venus in Capricorn to Neptune in Taurus forms this tenderness, quietness and beauty, which, like a pure and gently babbling spring, yet quite unexpectedly breaks through a mighty mountain of stone debris!



10.12.1875. The birth of Rainer Maria Rilke

Thus, with the invincible power of his soul's source, his greater inner world, Rilke had to and was able to overcome and break through the seemingly unbearable torment and seemingly immense significance of his outer world, giving it a purpose! While the profane produced cars, machines and weapons, becoming emptier the more their inner forces were consumed by the unworthy outside world, Rilke expanded his inner world, of which he once said, by way of comparison, that the entire universe would not fit within it.

The Moon and Mars are at 29° Aquarius in opposition to Regulus. Freeing ourselves from the determinations of everyday astrology and seeing all symbols only as cosmic indicators, we can recognise in this Rilke's opposition to everything powerful, outwardly strong, pompous and dominant. How much he resisted any desire for recognition, any pursuit of effect, and how exclusively he recognised the execution of his work as a task in the highest sense (6th house!). The fact that he had a deep feeling for tradition in the mystical sense could only make him more introverted (Venus in the 4th house). All these secondary feelings, so to speak, merged permanently and definitively in his spiritual commitment, which was highly mystical (Neptune in the 9th house), even if not dialectically justified, but nevertheless valid.

His outward appearance also corresponds completely to his inner being. His eyes, large and dark, seem to see right through the profane, but they reveal to those in the know that he truly sees – into the "open"! His goals were only essential. Love and death were the decisive centres around which his problems revolved in a relentless struggle for clarity. Love, however, only in the sense of the goodness of all being. And thus, for him, being was goodness and yet purpose. We cannot achieve greater clarity here.

Well, the fact that in all his fully mature works (such as *Malte Laurids Brigge*) he demonstrates that extraordinary clarity and insight that penetrates behind nature, as it were, and which belongs to a higher level than the usual idyllic, shallow and descriptive literature, is phenomenal and admirable– but even more admirable is the variability of his nature, which encompasses almost all extremes and allowed him to simultaneously penetrate and relive events filled with intense emotions, while still being hard, clear (but always harmonious) and logical.

and yet still be hard, clear (but always harmonious) and logical. The ascendant in Virgo (highest spiritual fertility and purity at the same time) is square to the sun in Sagittarius, i.e. the struggle of his inner, unbridled, rushing nature with the higher commandment of patience, humility and purity was a constant one; but it was this that made his achievement possible. Sagittarius (ethics) and Aquarius (reformation) give Rilke's "karma receipt" (as one might more aptly call a horoscope) its basic tendency. The grand square proves the enormous task that was so difficult that his contact with the "inner world" was interrupted for years, until finally the subtle vibrations won the victory and led him to the "Duino Elegies", "Sonnets to Orpheus" and the His "late poems" revealed the highest truths, where Saturnian law reigns with all its harshness, but also with majesty and truth, after the most precious, deeply moving gifts to sensitive souls had been given in the "Book of Images," "Book of Hours" and many prose pieces and letters.

Despite the many changes in his external circumstances, Rilke remained lonely. For that great loneliness in the noblest sense belonged to Rilke. The wise man is lonely by nature, and in order to become his own, the apparent hardship of loneliness becomes a necessity for him.

And that is why, in this context, nothing more should or may be said about Rainer Maria Rilke's being here, for this remains a mystery.

For secrets cannot be betrayed. To whom should we betray them? The unwise would not understand them, they reveal themselves to the knowledgeable at the right moment, and the wise know them.

Rilke was accepted by the great demiurge in mercy, for he was a seeker in spirit!

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 to be expected that, due to their valuable content and small print run, the booklets will very soon become rarities of occult, esoteric literature.

They will then be unavailable in bookshops or antique shops.

The publisher.

GOD OR PRIMORDIAL DEMON.

by Fra. Saturnius.

"Everyone sees what is in their heart"!

Goethe.

"I will take away the stony heart from your
flesh and give you a new heart and a new
spirit!"

Ezekiel 11:19.

Esoteric knowledge means thinking inwardly and engaging with secret wisdom. And this secret knowledge should and must be kept secret and hidden in order to protect it from misuse by the profane masses. Absolute truth is often a dangerous vacuum and can give rise to disaster if it is revealed to the indifferent masses. Not everyone is capable of bearing the purest, bitter truth unprepared, much less applying it or bowing to it.

Esoteric thinking points to the inner life of human beings, to their deepest spiritual realms, to their very own inner experience.

Esoteric training consists of an "inner grasp" of the deep and true insights arising from the sphere of feeling, in contrast to "memorisation". This "inner grasping," achieved with full consciousness, is based on the primordial divine impulses anchored in human beings, on the sacred primordial demon of a felt true self-consciousness, on a close, original connection between one's own primordial self and a god or a demon.

Studying, memorising, listening, reading, all intellectual speculation, has nothing to do with this, nor do the creations of a mostly pathological imagination.

Thus, the first goal of esoteric training is the conscious awakening of one's own higher self in human beings, the awareness of an absolute connection with higher powers or spheres. Only then is the core of human spiritual individuality, the actual ego, reached, which is immortal and remains the same through successive incarnations as the centre of a spiritual entity that centralises and collects its experiences over thousands of years and only makes use of the respective human body according to certain laws of reincarnation. Therefore, the subconscious is the inner radiance of the primordial ego and thus the source of rising inspiration.

Through them, the esoterically minded and sensitive person can attain his true inner self, and the divine primordial demonic ray of light can fertilise him and also enable him to create purely intellectually, since this is then based on self-awareness and a recognition of his own powers and their limits.

In early youth, when people are still unimpressed by the jumble of knowledge imposed on them and their sexual sensuality has not yet been awakened, they are closer to the inner core of their being and more receptive to the influences of higher spheres. Later, passions and the deep fog of intellectual and material speculation and sophistry stifle these innate abilities, which often reappear in later life when people have matured and are above the mostly negative influence of their environment. Then the lost connection with nature becomes stronger again, and the ability to perceive and receive higher influences becomes more sensitive again.

"You approach again, wavering figures, who once showed yourselves to my clouded gaze. Shall I try to hold you fast this time? Do I still feel my heart inclined to every delusion? I urge you on! Very well, then, you may reign as you rise from the mist and fog around me."

Goethe

What Goethe refers to here as delusion is by no means to be understood as a delusion, for the old master was initiated into the secrets of the upper and lower light.

The mental clarity regained in old age and the knowledge of the connection with the deity and its spheres always remain the spiritual property of the human being, which he carries over into the next incarnation and can use in it as a foundation for his future work. Therefore, no spiritually fruitful hour spent in this present life is lived in vain. Finding these wonderful connections and bringing them back to life within oneself is one of the tasks of esoteric training. It is the ultimate goal of a true religion.

"A good person, in their darkest urges, is well aware of the right path!"

Goethe

Man can only follow this path as long as the freedom of his inner will is no longer restricted by the suggestions that repeatedly pulsate through the world and lure him onto the wrong path. That is why the genius of the primordial self commands the ashwalom! It always points the way. The seeking human being must never succumb to the suggestions and will of another human being, for otherwise they lose the right to self-determination and the ability to reflect on themselves, uprooting their own individuality, the higher and further development of which is the goal of human existence.

Therefore, esoteric training is also a form of personality development, which should be elevated and strengthened against the restrictive influences of the environment. Ashwalom is the mind, but it is also the great seducer, for it very often stifles the emotional world for the sake of the intellect and prevents man from advancing into the realm of grace.

That is why it is so important to find the inner path to awakening one's own genius in order to ascend again through it into astral or mental worlds. To be a creator – God or a creative demon! It is the same thing

! Both can be attained through freedom of thought. Only then will man rediscover the lost master word that opens the gates to the highest knowledge.

"You cruelly cast me into a boundless, uncertain human fate!
But I strive incessantly, again and again, only to
return to you!"

The following poem is given as an addition to this essay:

The Fallen Angel.

For millions of years he had stood
before God's throne
as guardian, watchman and protector.
But when the Son returned, his hand reached
into emptiness.
He stood before God
and did not see him.
He called out to God in vain.
And his soul wept.
But far away, a blue star glowed in
the firmament
and a voice spoke to him: I am
looking for you!
Come to me! Give me
your hands!

A pale face shone from afar
and a slender hand began to wave. Eons fell
away from him,
to sink into the sea of time.

The great angel who stood there was
once his brother and master, who had
abandoned him.

Now his voice called him back!

And through the spheres his call resounded
to the One
who created him

"Satanas triumphator".

Gregor A. Gregorius.

EXAMINATION MATERIAL OF THE MERCURY DEGREE

1st episode

For reasons of further training, goal setting, discipline and in-depth orientation, the teacher considers it appropriate to select two of the submitted papers from the extensive material available from the examination papers of the various students on the Gradus Merkurii and to publish them as part of the course.

Due to their diversity, they indeed constitute exemplary illustrative and instructional material, as they demonstrate the same intellectual direction, but on the other hand a different treatment and understanding of the given material or the questions posed.

Both students earned their Mercury degrees through their work. However, it is interesting to know and hear that, despite his close personal connection to his teacher, the student Urotyr succumbed to the prevailing pressures of the time. His actions and deeds contradicted his words. He proved himself neither as a human being, nor as a brother or student.

This case is therefore considered a prime example of a turbulent period in a person's life, in which demonic and negative forces gained the upper hand, leading to a lack of character, betrayal and indiscipline. But it is precisely for this reason that the teacher chose these explanations; they are intended to show how empty words can be when the power of a true personality does not stand behind their dazzling façade.

Below are the explanations for the individual questions. Both students belong to the intellectual level. The first answer was given by Br. Eratus, followed by the explanation from the student Urotyr. (see examination regulations, study booklet May 1954).

Statement on the family.

Erasmus:

In order to clearly define the term "family", it is helpful to break it down into two basic concepts.

a) M A R R I A G E :

In principle, every spiritually awakened person should reject marriage as long as it continues to exist in its medieval dogmatic form; as long as the Church and the state patronise and enslave the expressions of will of two individuals who voluntarily commit themselves to each other. Only when marriage is a matter solely for the partners, without the intervention of legal or moral coercive measures, can it be affirmed in my view. Even then, however, the first prerequisite is that the woman must unreservedly recognise the leading, authoritarian principle in the man. In a marriage, she must accept this authority. Without this basic requirement, a lasting bond must not be entered into under any circumstances!

b) C H I L D R E N :

Some of what has already been discussed under a) applies here. As long as children are not allowed to be brought up in accordance with their parents' wishes, but instead the church and state continue to restrict their freedom of action, it would be better, at least for the time being, not to supply the state with new victims of war or labour. Perhaps my words sound too harsh, but they are born of a time that does not deserve a better judgement. Certainly, children are a karmic "blessing"; but at the very least, a thinking person should not deliberately contribute to the prevailing overpopulation and the resulting social servitude, as is unfortunately happening on a massive scale today. – The term "family" only has its true ethical justification if there are states in which social justice and individual freedom are concrete realities,

and not merely bait for the stupid masses, when women and children see in the man and father the spiritual leader who shows them the way to their evolution. But since these are only dreams for the time being, I am sceptical about the family and see it more as a hindrance, a burden, than an advantage for the spiritual development of men or women.

Urotyr:

In life, human beings have to deal with two kinds of family: the first is the one to which they belong by birth, the second is the one they may found themselves. Belonging to the first is given to them by fate, the second is entirely up to their own will and discretion.

The first type of family is connected to them by blood relationship. Blood is a very special fluid, as is rightly said. However, we must add that it is a purely astral element. All blood magic, insofar as one is willing to accept this classification, is black magic. Therefore, any ethic that regards the clan as the highest or even one of the highest principles must be described as black. The Icelandic sagas, the Nibelungenlied, the stories of centuries-old Corsican and Albanian family feuds with eternal mutual blood feuds provide us with countless indisputable examples of this. In addition, when comparing the horoscopes of family members, karmic connections are usually found. Especially between parents and children! And, at least in my experience, this is mostly bad, disharmonious karma. Thoughtful esotericists who have the desire and inclination to do so could try to determine what and how much ominous clan karma has been accumulated in the course of their lives. Even in modern English and Nordic fiction, we find many works that depict such terrible family chronicles from modern times in pa-

They portray these issues in a striking manner and expose the problems through their often shocking descriptions. (Galsworthy, Gulbrandsen, etc.).

The Nordic-Germanic cultural sphere seems to have been particularly predestined for evil clan karma since ancient times.

Here, the following behaviour can be assumed:

If the family karma is favourable and the family or parts of it are understanding and supportive of the development towards esotericism, then one should definitely recognise and use the family as a source of support and strength. However, if this is not the case, which unfortunately will be the rule in most cases, then one should not allow any sentimental considerations to influence one's actions and should not shy away from making the break necessary for the evolution of the ego. For here the esotericist must be clear that his attachment to his blood relatives is karmically disastrous and must be broken. For he does not believe, as the materialistic doctrine of heredity does, that he is merely the product of the hereditary mass of his clan in his physical, mental and spiritual manifestation, but he knows that in reality he is an ancient ego, independent in his core being of any present clan and heredity. He also sees in heredity and in his clan-like connection to other people only the effects of karmic laws, the causes of which lie long before his current earthly incarnation in the long periods of previous incarnations.

Esotericists are advised against starting their own families. Firstly, this often means an unbearable restriction and limitation, not only in material terms but also in spiritual and mental terms, and secondly, it prevents the accumulation of new clan karma based on the dark magic of blood. However, in individual cases, it can unfortunately be the inevitable karma of an esotericist to have to start a family.

However, this is not always a valid excuse for every case of starting a family, which is usually based on the man being influenced by the woman's desire for security and motherhood, or on sexual ties.

The family also harbours a particularly great danger of enslavement due to the man's almost regular sexual habituation to a single woman over many years, a reduction of his positive creative powers, which are based on sensuality. Marriage is the death of love! – So says an old proverb!

Statement on the profession.

Eratus:

A gloomy point. It is not only time with its unfortunate circumstances that makes itself felt here; beyond that, something else seems to be at work, something I would call fate. Since my youth, I have felt as if I were under some kind of invisible guidance that constantly shows me the way. And as often as this power appeared at decisive moments, I was nothing – and had to follow. So I also regard this period as a predetermined stage in my development, in every detail. Although I have been hampered in my career for years, despite my fierce resistance, I must nevertheless admit honestly that, despite all the difficulties I have experienced, I would not want to have missed this period in spiritual terms. Unfortunately, larger plans cannot be realised at the moment. For the time being, I must be content with coping with life. Of course, I am working tirelessly and considering all possibilities. Later on, I would like to combine my occult studies with my practical professional interests. Whether this be in writing or in another field that is not yet entirely clear to me.

I generally strive for two main things:

1. Financial independence
2. Complete professional freedom and control over my time

Urotyr:

Etymologically, the word 'profession' is related to 'vocation'; unfortunately, however, for many, indeed most people, their profession and their vocation do not coincide. For many, their profession is a 'treadmill' that they must endure for the sake of material necessities, and they toil joylessly in the service of greedy capitalism. Most people are simply exploited professionally. –

We also see this astrologically: professional work and career destiny are influenced by the sixth house. However, this is the house of karma. Karma therefore has a strong influence on a person's professional life. Every person should strive to harmonise their profession and their calling, i.e. to find a profession that corresponds to their inner inclinations, aptitudes and abilities. This is extremely important for inner harmony and happiness. – The best thing for the esotericist is, of course, to have a profession that has connections to our disciplines and problems. These include various scientific professions, such as doctor, chemist, physicist, historian, prehistorian, ethnologist, philologist, geologist, but also artistic professions and other intellectual professions, such as bookseller, journalist, etc., in which much can be done in the service of our idea. If the esotericist does not succeed in finding a profession that suits him and his nature, he should then pursue his compulsory profession, above all in order to establish the necessary material basis. In doing so, however, he should always bear in mind that his professional fate is a form of karma that must be worked off. Reliability and the fulfilment of duty are a matter of course for him.

For he should never present the image of a failed existence or a wasted genius. Moreover, there is opportunity to work in our sense in almost every profession. Those working in the administration of justice can do much good in the sense of Jupiter's theonium. Many professions offer opportunities for charitable work, and what a rich field of activity is available to those who work in youth education.

But there is one thing you should avoid if you have children: putting them in a profession that does not suit their nature. For this is a grave injustice and a debt you incur towards your children.

However, if you have a profession that is disharmonious with your personality, you should strive with all your energy to get away from it.

Restless professional work solely for the purpose of accumulating wealth is also to be rejected, as this is not a desirable goal in life. It is better to limit one's needs in order to gain a little more time for oneself. "Do not accumulate treasures that rust and rats consume." Working tirelessly solely for the purpose of leaving something behind for one's children is also a thankless endeavour. One should give one's children a good education and raise them to be healthy, athletic individuals. However, they must face life's challenges on their own and create a favourable material basis for themselves through their own efforts.

Statement on women.

Eratus:

The necessary points have already been made in point one (family). – I would like to add the following:

My goal is:

1. Control and containment of any sentimental emotional feeling, which is most likely to lead to rashness. This also includes the common term: love.
2. The woman must be dominated in every respect. However, this does not mean that it should degenerate into unrestrained tyranny. Beyond the erotic and sexual, women can also be partners in intellectual matters (to a certain extent, of course, and only if they prove themselves to be mature and worthy). I naturally reject with all decisiveness the absolute right of ownership that so many women claim for their beloved men. Anyone who is even moderately familiar with the laws of exchange will see the repeatedly demanded fidelity of men as nothing more than unnatural nonsense, which is practically only achievable at the expense of physical, mental and spiritual harmony.

Esotericism can establish the following two doctrines about women.

Urotyr:

1. Women have an ego that is just as old and immortal as that of men. This is also expressed in the fact that every ego is incarnated several times in the course of its incarnations, both as a man and as a woman.
2. Nevertheless, there are significant differences between the male and female principles. Men are more active, women more passive; men are revolutionary, women conservative; men are intellectual, women emotional; men are procreative, women receptive; men create new things, women preserve old things. The impulses of the spiritual and the creative are primarily masculine and, when they appear in women, are usually inhibited and have a disharmonious effect. (Masculinism

in women). In any case, a certain mental and intellectual maturity in women almost always comes at the expense of their femininity. In any case, the man represents the solar principle and the woman the lunar principle. It follows from all this that the female being as such is more demonic than the man. After all, the woman is closely bound to the moon, the great demonic transformer of astral light, purely externally through her 28-day menstrual cycle. Therefore, women are all too often the tools of the dark demiurges against the spiritual bearers of world evolution and against those who are on the path to becoming so. This results in the following behaviour for the esotericist towards the female principle and its various manifestations: the principle driving world evolution is always the man, while the woman as such is the inhibiting factor of the demonic principle. This already results in a certain reserve and restraint towards women. It must be clear that higher esoteric and magical knowledge is generally not intended for women, as it could otherwise too easily be used in the service of the dark forces.

On the other hand, however, one must not forget the value that the woman represents as a source of strength and as a complement to the man in physical and also spiritual terms. The man represents only one pole of the world unity, the woman the other. Therefore, the man needs the woman in order to restore unity and to obtain the lunar forces necessary for his development. This can happen both in the form of an ordinary love relationship and, to a significantly greater extent, through magic. The goal is the hermaphrodite, who is far more developed than today's humanity. However, as is obvious from what has been said, in every relationship between man and woman, there must always be

The man dominates, unless the very rare relationship of companionship can be achieved, which is only possible with very high-minded women.

But then there is a third factor: the man has a spiritual duty towards the woman. He must liberate her spiritually from her womanhood, which is usually associated with great suffering, firstly by giving her feminine and maternal instincts direction, satisfaction and fulfilment, and secondly by awakening the solar impulse in her, thus increasingly freeing her from the power of the dark principle and working on her evolution. However, this is very difficult and often requires a considerable degree of strength from the man. For:

Love is the law – love under will – merciless love!

Addendum:

The publication of the answers will be continued in the next issue.

The above examination took place 20 years ago! Brother Urotyr had to die, and Sister Eratus now thinks about these questions in a much more serene manner. As a mature man, one judges these problems much more calmly and mildly. Today, the Lodge takes a more tolerant view of the problem of woman and man and marriage – family. (See the publications in the relevant study booklets).

The book Sir Galahad Mothers and Amazons RM 2 is also worth reading on this subject.

Gregorius.

BOOK REVIEWS:

Roesermueller, Otto Wilhelm. "Our dead live on!"
Paperback, 2nd edition. 48 pages M2.50

The author of this booklet has a good reputation in occult circles and takes an affirmative stance in his remarks on life after death, citing numerous examples and descriptions. The booklet is of great interest to occultists and spiritualists, and we recommend purchasing it.

Erich Sopp / Karl Spieserger: "Auf den Spuren der Seherin" (In the footsteps of the seer). Osiris-Verlag, Sersheim/Wttbg. 112 pages with 2 plates. Cardboard. M 6,-

Far too little is known in occult research circles that there is a key witness for almost all paranormal phenomena. Christina Friderica Wanner, née Hauffe, the "Seer of Prevorst", who died 125 years ago. Unfortunately, the comprehensive work that the attending physician, the poet Justinus Kerner, wrote about this strange woman is currently very difficult to obtain. This makes the pioneering work of Osiris Verlag in publishing the writings of Sopp/Spiesberger all the more commendable.

The book comprises two independent parts. In the first part, E. Sopp describes the "stages of a mystical life". He ventures "behind the veil" and points to the "Great Law", in which suffering is integrated as a metaphysical process, as a necessary step towards higher maturity.

In the second part, Karl Spiesberger examines Justinus Kerner's "Seherin von Prevorst" (Seeress of Prevorst) in the context of esoteric tradition and in the light of modern psychic research. Here, the parapsychologist, the spiritualist and the magician find compelling evidence for their worldview. Kerner's seer, uninfluenced by occult opinions, provides accurate insights into "odmagnetic phenomena and prana," "organic and inorganic radiation," and the magic of sympathy and division. Her knowledge of the mysteries of numbers and her

knowledge of an "inner language" are astonishing. Her unquestionable experiences with "spirits and ghosts" refute any objection that denies the afterlife.

Anyone pursuing esoteric studies must be familiar with Kerner's work or at least have read the book by Sopp/Spiesberger, and must know about the phenomena of Prevorst. Anyone who still has doubts about the existence of extrasensory beings and worlds will no longer have them after reading this work. But even the convinced esotericist will benefit, above all by gaining powerful weapons of proof in the battle with opponents from the materialistic and animistic camps.

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RE: EXPANSION OF THE LODGES – ORGANISATION.

It is desirable that every brother of the lodge should endeavour to establish a local lodge in his place of residence or district. This is possible even in the smallest of places, as a membership of three brothers is sufficient to establish a lodge.

However, there may also be five, seven or nine brothers. Female lodge members are also permitted under the lodge's statutes. The wife of a brother may also join and, in such cases, remains exempt from membership fees after the registration fee has been paid for her.

After establishing such a local lodge, the leading brother becomes a Master of Ceremonies and is supported by the secretariat in his area of responsibility.

In this way, this cell structure achieves a broader base for the lodge.

Propaganda material is to be requested from the secretariat, as are the regulations for the internal structure of such a local lodge.

The Lodge Secretariat.

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This study booklet is accompanied free of charge by Special Edition No. 1, which is intended only for the brothers of the lodge. It is considered secret knowledge and is neither available in bookshops nor for sale elsewhere.

It is entitled: "The Sexual Mystery of the Gnostic-Catholic Mass of the O.T.O." It is accompanied by an illustration of the temple floor plan and a picture of the altar of the O.T.O.

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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 M 1.50:

Lodge minutes:

Book let	2	containing	the	minutes	No.	5	-	16
"	3	"	"	"	"	17	-	23
"	4	"	"	"	"	24	-	35

The Secretariat.

47. 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 sun's position 26 degrees Sagittarius 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:

Fra. Amenophis	Brother Inquestus	Bro. Valescens
Sis. Albertus	Brother Wil	Brother Appolonius
Fra. Balthasar	Brother Meinardus	Brother Profundus Invoco
Fra. Ebro	Brother Rudolfo	Brother Petri
Sister Erasmus	Brother Maximilian	Brother Gradarius
Sister Eichhart	Brother Mercurius	Sister Luminata
Sister Giovanni	Sister Mondana	Sister Theodora
Fra. Friedrich	Brother Hertoro	Sr. Aruna
Sister Hermanius	Brother Sigmund	Brother Metanus
Sister Han Rulsow Yin	Brother Rupert	Brother Ernesto Noesis
Sister Hilarius	Brother Fabricius	Brother Ludwig
Sr. Joachim	Brother Julius	Brother Aurelius
Sister Kosmophil	Brother Liberius	Brother Marianus
Sister Marius	Brother Heinrich	Brother Fabian
Sister Martini	Brother Prozogood	Brother Alexander
Sister Martino	Sister Wilja	Brother Lysanias
Fra. Masterius	Brother Samana	Brother Lucifer
Sister Medardus	Brother Johannes	Brother Latentus
Sister Merlin	Brother Sigur	Brother Hermes
Sister Panaton	Brother Michael	Brother Karl
Sister Protagoras	Brother Marpa	Brother Dion

Sister Reno	Brother Kaplarius	Brother Radarius
Sister Saturnius	Brother Hiob	Brother Fried
Sister Theoderich	Brother Robertus	Sister Rosemarie
Sister Theobald	Brother Erus	Brother Karol
	Brother Heliodus	Brother Alexis
	Brother Karolus	Brother Titus
	Brother Reinhart	
	Brother Wilhelm	

The brothers Francis, Nadarius and Uparcio were remembered in the spiritual realm.

Newly admitted were: Brother Bruno – Brother Akademos Magu
Pneumatikos – Brother Sirato

Ms Eratus spoke about Christmas in esoteric and Gnostic terms, and the Master explained the law of the new age.

Love is the law! – Love under will! – Compassionless love!

February 1955 (Issue 59)

PAPERS FOR

ANGEWANDTE OCCULT

THE ART OF LIVING

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ESOTERIC ASTROLOGY – LESSON 6

ON THE VALUE OF MEDIUMISTIC AND SPIRITUALISTIC PHENOMENA

by Fra. Amenophis

EXAMINATION MATERIAL FOR THE MERCURY DEGREE

2. Episode

FEBRUARY 1955

ISSUE 59

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

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Private printing

ESOTERIC POETRY

Lost humanity.

Once again, bitter fruits ripen,
sown by demons
to corrupt mankind. Far away in the
dark firmament, a blood-red star
stands ominously in its halo of rays.

Human delusion and mad faith tore
down all bridges
that led to the land of love. Silent
paths are destroyed.
Only the red blossoms of hatred
sprout from blood-soaked earth.

Mad humanity, sick in spirit, now
listens with bitter weeping to the call
that shows it salvation from delusion,
from the suffering of a thousand tears
shed
which flowed for the blossoming of humanity.

Once again, the cross on Golgotha rises
up from brightly burning torches,
humanity, having lost its most glorious
possession, stands there once more with empty
hands.

But from the smoke of burnt continents, a cry
rises up into the universe:
Demiurge of the turning point in
time! Put an end to this – set us free!

Gregor A. Gregorius.
1945.

ON THE VALUE OF MEDIUMISTIC AND SPIRITUALIST PHENOMENA.

A consideration in the light of spiritual scientific investigations by
∴Fra.Amenophis.∴

Everything that has been learned so far about phenomena, i.e. occult manifestations, whether of a mediumistic or spiritualist nature or those of haunting or possession, has been systematically investigated and tested by a special branch of science, parapsychology.

Nevertheless, even though these border areas of spiritual life have been researched using scientific methods, natural scientists, psychologists and doctors prefer not to take these phenomena seriously, dismissing them as illusions and accusing themselves of ignorance rather than credulity.

For these phenomena are so contrary to our scientific world view that, if we were to acknowledge them as real, it would necessitate a reorganisation of our thinking habits and an expansion of our world view.

People ostentatiously shy away from such new insights into the depths of humanity and distant worlds because they are too comfortable to make any special effort.

Above all this, however, hovers fear, fear of oneself and of an entity that one has long been unwilling to acknowledge.

Or should it be a fear that lies instinctively in people of our time, to protect them from deviations from their predetermined path of development?

Be that as it may, it seems that all three types of fear are having an effect.

First of all, the following should be noted about occult phenomena:

These phenomena are manifestations that lie beyond the "threshold", both beyond the threshold of our normal consciousness and beyond the threshold of material nature.

Furthermore, experience shows that these phenomena originate from the lowest states of the supersensible worlds and are transmitted by people who are on the verge of a pathological state or who have left their "I".

For this reason alone, it is reprehensible to approach these things with feelings of mystical-religious reverence, even if they are undoubted facts.

As much as these phenomena point to the supernatural, it is nevertheless wrong to regard such sensory, material and perceptible manifestations as spiritual evidence. Spiritual matters can only be proven in a spiritual way; otherwise, one remains a materialist, even if one believes in the phenomena.

Objection by Fra. Eratus: (1)

"This view must be strongly refuted. Every successful experiment proves once again the powers of transcendence. Without experimentation, it would never have been possible for so many sceptics to profess an occult world view. Let us just think of Prof. Zöllner, Sir Oliver Lodge, Camille Flammarion, Prof. Lombroso, Colonel de Rochas, Ing.

Grunewald

and many others. In our time, Prof. J.B. Rhine of Duke University, USA, deserves special mention! His dice experiments and card experiments are famous. Twenty years of parapsychological research led the exact scientist Rhine to believe in an afterlife. His statement weighs heavily: "The type of cases that deserve the most attention are those in which the clear purpose behind the effect produced is so distinctly that of a deceased personality that it would not be reasonable to attribute the authorship to another source."

What mathematician would think of proving Pythagoras' theorem by drawing on graph paper? No, he would base this proof solely on pure thought, i.e. on intellectual means. Anyone who wants to convince themselves by counting the squares on graph paper is not acting intellectually, is not really convincing themselves, but is acting superstitiously. The same is true of anyone who wants to convince themselves of the existence of supernatural worlds or of life after death solely through sensory phenomena and therefore cannot be regarded as a spiritual scientist, but only as a superstitious person.

Objection by Fra. Eratus: (2)

The comparison is not accurate. No reasonable person would remain a materialist after witnessing, for example, the materialisation phenomena of Einer Nielsen, as described by Dr. Gerlof in his book "The Phantoms of Copenhagen". The only question that remains is: Who conducts such experiments?

Ignorant people and "medium debunkers" out of conviction do more harm than good."

Certainly, occult phenomena can be the expression of supersensible realities, but the certainty of higher worlds and of survival in them must be found and proven through inner spiritual means and the awakening of the ego.

Ultimately, all phenomena are manifestations of the sensory material world, for they too form part of what we call nature, the cosmos.

They do not break the laws of nature, nor are they irrational miracles. Everything that seems supernatural and miraculous to us is only so because it lies beyond our current threshold of knowledge and consciousness.

Let us just remember that in earlier times such things were not miracles to people, as they possessed instinctive clairvoyance, just as it is possible that in later epochs humanity may have higher powers of consciousness and knowledge at its disposal.

Therefore, there can only be one thing: to awaken and enlighten oneself in order to carry the light that has been gained across the "threshold" so that one can then see the worlds beyond, their forces and beings, in their lawful order, instead of, as is the case today, having to make do with distorted images in spiritualist séances.

This "threshold" of consciousness, which must be crossed in any case, has two aspects: a threshold of human consciousness and a cosmic one, a boundary of action.

Let us take the second "threshold" first, as it is simpler, in order to examine it more closely.

The cosmos, nature, matter has developed from spiritual spheres of activity to its present state. When the spiritual forces and beings withdrew from their work of creation according to the divine plan, everything had to mature towards mechanisation and hardening according to the forces and inherent laws laid down in matter. Now the world runs like an automaton, like a wound-up clockwork, and one can understand how this circumstance led to a materialistic-mechanistic worldview.

Objection by Fra. Eratus: (3)

The esotericist cannot agree with this. At no time have the cosmic creative forces abandoned their work. Cosmocrators are always active, creating in accordance with the Logos. The battle for dominion over planet Earth rages incessantly. The representatives of the Christos principle struggle ceaselessly with the dark prince of the Saturnian sphere of influence. We are all involved in this. Human beings decide which way the scales will ultimately tip."

In ancient epochs of humanity, when the earthly body of man was still plastic and undifferentiated, the life of the soul was immersed in dull dream images of mythical views, for only in such a state of the soul could the leaders from spiritual worlds directly influence man.

On the other hand, a self-confident, intellectually clear spiritual life can only awaken in a hardened and mechanised body, and likewise it is only possible to recognise and organise the laws of physics, chemistry and technology in a correspondingly hardened and mechanised nature, and to determine our actions accordingly.

We know that even today's human beings can fall into a dull dream consciousness or delirium under pathological circumstances, through skull injuries, certain infectious diseases and drugs, but this also occurs through hypnotic, mediumistic or ecstatic states.

In order not to disrupt the development process of humanity and the natural order, the higher beings have completely withdrawn their influence and respect the boundaries that were once drawn.

Objection by Fra. Eratus: (4)

"Better expressed, the higher powers respect human free will. Without free will, there can be no independent decision-making! The 'prodigal son' must voluntarily walk the path to his father's house."

For if this were not the case, unpredictable events would occur at every moment in all our actions governed by natural laws, as is the case in spiritualist séances when the lower entities disturb the material order and cause materialisations, reports, etc., thereby attacking the sphere of human freedom.

It is not without reason that something within us rebels against this, against the arbitrariness of otherworldly entities that try to suppress our thinking, feeling and willing, our "I".

All phenomena of parapsychology (materialisations and dematerialisations, rapping and levitations, hauntings and the like) represent nothing more than an intrusion of forces and entities from beyond the threshold of the natural order, which must be regarded as a disturbed equilibrium or a disease in the cosmos.

Objection by Fra. Eratus: (5)

"We should not speak here of a disease of the cosmos, but rather of a conscious intrusion of otherworldly powers to disrupt the course of evolution, whose victims are mostly low or karmically burdened egos. On the other hand, it must not be forgotten that many otherworldly beings, acting on behalf of higher spiritual powers, cause apparitions, materialisations and other phenomena in order to demonstrate the existence of a higher dimension to an unbelieving humanity.

Certainly, spiritualistic experiments are not without danger. Hence our demand that research into the beyond be placed in the hands of the knowledgeable magus, who alone possesses the tools to speak to demons in their language."

One must ask oneself: Who is culpably involved in this? – To what extent do these pathological processes affect the people involved and the otherworldly beings? – Or how can these things be overcome or contribute to healing this cosmic disease? –

Our normal consciousness is bound to the function of the cerebrum, is self-centred and primarily focused on the material environment.

Because of this nature, human beings live in the purely material world as if on an island in the boundless ocean of the supersensible spiritual world.

Their daily consciousness filters all spiritual-supernatural impressions like a sieve, so that only the sensual-material remains. That this must be so is quite understandable, for where would human beings end up if supernatural beings or deceased persons were to influence their soul consciousness! They would then be, so to speak, merely a stage on which foreign selves would meet; they would lose their own self and become a plaything of higher or lower, white or black powers, as was once the case in human development when, admittedly, high spiritual beings (gods) educated human beings. However, this moonlit, nocturnal consciousness has long since given way to the dawn of a new era, the awakening of the free I, since the

time of PLATO, ARISTOTLE and, not to be forgotten, JESUS CHRIST.

Since that time, when the mediumistic-somnambulistic-ecstatic states of consciousness had to give way to the conscious and free human EGO, only low, demonic entities can make human beings the scene of their manifestation and plunge them into delusion, immorality and illness.

Objection by Fra. Eratus: (6)

"It is precisely this circumstance that obliges esotericists to also engage experimentally with demonology. How much better would the field of mental illness be if psychiatrists knew more about the phenomenon of possession. Many a madman could be snatched from his delusion."

In the Middle Ages, magicians attempted to summon powers and beings from beyond the threshold using impressive incantations, magic circles and symbols in order to gain power and pleasure (Faust). Ecstatics are mostly concerned with attaining finer, higher pleasures, with blissful detachment from all earthly cares, while witches sought to obtain pleasures of the basest or sexual kind with the help of various chemicals (witch ointments). In all these cases, selfishness alone is the driving force that leads to immorality in one way or another.

At the same time, however, these pleasures also bring tremendous dangers into the human sphere, subjecting people to the worst deceptions of these lower beings, who like to present themselves as "divine leaders".

This applies both to visionaries and to all those with mediumistic abilities (mediumistic speaking, writing, painting, and the like). It is therefore completely understandable that the churches and the sciences fight against this, even if in reality this hides a fear of the "threshold," of the "beyond."

For until now, it has been the task of human beings to seal off their daily consciousness from the "threshold" and to focus entirely on the material world.

For this reason, the sciences and the churches make no distinction between a healthy, non-mediumistic crossing of the threshold by an enlightened or initiated person.

Normally, however, there are only two flawless, cosmically correct threshold crossings for ordinary human beings, namely at birth here on earth and at departure from earth, i.e. death.

Birth is a genuine materialisation of a spirit being, and at death it disappears, that is, it dematerialises.

Does a threshold crossing arise through mediumistic predisposition? To answer this question, one need only refer to the translation of the word medium. Medium means means, tool.

Anyone whose physical and mental organisation temporarily or permanently becomes a means, a tool for foreign influences and entities, is a medium.

However, this is a pathological (diseased) condition, because their own ego is pushed aside, causing physical and mental changes, the waking consciousness is reduced to a dream-like state, the centre of consciousness is shifted from the Ajna Chakra between the eyes above the root of the nose to the area of the Manipura Chakra, and as a result the vegetative nervous system (solar plexus) takes the place of the cerebrum.

It can also happen that forces from physical and mental depths rise like bubbles and take possession of the cerebrum or spinal cord: the person becomes possessed by partial forces of their own organisation (partial egos?).

However, this would not correspond to a threshold crossing.

In themselves, both men and women are predestined for mediumship, because both men and women possess a mixture of male and female soul forces.

Nevertheless, women are much more suited to it, because the supersensible elements of their being (astral body and etheric body) are not pressed into the physical body as much as they are in men.

This stronger ethereal constitution of vital, life-giving forces also enables women in everyday life to endure greater suffering and fate, to bear physical pain more easily (see childbirth), and to have a more extensive imagination and interest in all things occult.

Men, on the other hand, are more brain-bound and intellectually stronger, which limits the effect of mediumistic abilities much more.

The first and most comprehensive stage of mediumship is suggestion, and today almost all people are subject to public influences from the press, cinema, radio, etc., which to a certain extent suppresses their own ego, leading to an inability to judge. In addition to this general external suggestion, there is autosuggestion, self-influence, as practised by yogis.

This can lead to hallucinations, visions and imaginings that usually have nothing in common with genuine seeing, but are only self-projections that appear to be external. The next type of mediumship, always coupled with external suggestion, is hypnosis, in which the ego consciousness can be largely switched off.

The suggested impressions short-circuit the fuses of the cerebral cortex and radiate into the vegetative nervous system (sympathetic and parasympathetic (vagus)), triggering direct effects on the body tissue.

All these effects are so well known to readers from esoteric circles that examples need not be given here.

However, mediumship in the narrower sense can develop spontaneously during childhood or adolescence as a result of illness or fate, and it is well known that those affected are rarely happy about it.

Or one can acquire mediumship through certain training, as is practised, for example, in Jesuit schools and other institutions based on religious principles.

It is believed that "higher manifestations" can only be obtained through morally and religiously oriented mediums. Unfortunately, the fact that this only increases the possibilities for deception is overlooked.

In order to gain an understanding of the diversity of causes for mediumistic manifestations, one would have to study with the great initiates. Even the higher members of the human being's constitution constitute a phenomenon that transcends the limits of our cognitive abilities, for they are primarily involved in materialisations and levitations, in dream images and visions. Furthermore, the unconscious soul contents of the medium and the séance participants must be taken into account, which rise from the depths of the unconscious during such sessions (speaking in foreign languages, special knowledge, etc.) and thus simulate the participation of supersensible beings.

All things also carry an aura, so to speak, from which the origin, information or fate of their former owners can be read. Similarly, the thoughts, feelings and passions in living spaces (old castles, etc.) create a special, lingering atmosphere from which, for example, entire family tragedies can be seen. Events marked by strong impressions sometimes remain attached to the area in which they took place for centuries and can be seen by mediums.

In this context, we must not forget the so-called "Akashic Records", the matrix imprinted by all events in the aura of the Earth. Such visions are often confused with manifestations of deceased persons, just as exteriorisations, i.e. the removal of parts of the supersensible body organisation of living persons, are mistaken for such manifestations.

Since time only presents itself in the present, past and future for our everyday use, looking back or clairvoyantly seeing future events are probably impressions in certain regions of the spiritual worlds (Akashic

ha) or a priori immanent in the higher members of the human being's own constitution.

Objection by Fra. Eratus: (7)

"This gives rise to the unfortunately far too little heeded demand to thoroughly study the formative powers of the unconscious, of thought forms, of ideoplasty, before venturing into the exploration of otherworldly realms.

Undoubtedly, many manifestations of hauntings have animistic causes."

When a person dies, they leave behind not only their corpse but also all their physical works on earth. However, the thoughts, feelings and passions they radiated into the sphere of the earth during their lifetime await them beyond the "threshold". But there is a second death, in which they shed their memory and habitual automatism, which already formed the next stage of their finer physicality during their lifetime on earth, in short, their personality (persona – mask). For it is this personality that is meant by scholar, civil servant, housewife, etc., because the immortal spirit being contains only true spiritual individuality.

In this second death, therefore, the human being loses his automatisms from education, profession and habits, and only his actual self passes into higher spiritual realms anchored in the planetary system.

There he finds the Indian "Kamaloka", the Christian "purgatory", where he is purified and prepared for his next earthly life. But his discarded garment, the automatism of the soul, remains as an empty shell in a layer close to the earth (zeronic?). And these phantoms of the deceased, these empty shells with their earthly automatism of experience, are the cause of haunting phenomena, but not the ego itself of the deceased.

Objection by Fra. Eratus: (8)

"Here Fra. AMENOPHIS does not express himself precisely enough. After the second death, i.e. after shedding the astral shell, the deceased enters the lower mental world, Devachan. Only after discarding the mental body is the personality extinguished and the ego, the "eternal wanderer within us", enriched

by the experience of the last earthly existence, awaits its next incarnation in the causal body on the higher mental plane, the Arupa plane.

It is undoubtedly true, as far as astral corpses are concerned, that these "soul automatons" are considered by the ignorant and gullible to be self-aware spirits of the departed.

However, it would be wrong to attribute all spiritualistic phenomena to such astral larvae, as this would not correspond to the many facts reported to us. Unfortunately, the work of the German physician and poet, "Die Seherin von Prevorst" (The Seeress of Prevorst), is still not well known enough, even in occult circles, otherwise there would certainly be fewer incorrect views in circulation about personal survival after physical death. Justinus Kerner uses many examples to prove that the disembodied retain their character traits and worldview on the other side. The Christian remains a Christian, and the atheist cannot comprehend for a long time that he has died, that his consciousness belongs to another plane of existence.

Of course, the astral plane does not impart high spiritual insights; in this respect, the mystic must be agreed with when he strives through hard work on himself to reach the spheres of consciousness of the Buddhist atmic worlds of existence.

If anyone now wishes to claim that these phenomena of automatism behave in a manner that is entirely true to the characteristics of the deceased, and that they must therefore be the deceased themselves, this only proves that the true self of the deceased is no longer contained therein, because after death it transcends their earthly habits, thoughts and feelings. From this, the only regrettable conclusion that can be drawn is that such alleged manifestations of the deceased cannot provide any insight into the real spiritual world of the deceased, because these manifestations only reflect what the deceased believed and thought during their lifetime. A Catholic remains a Catholic, an atheist who denied and contested everything spiritual on earth continues to do so after death, even though he has had the opposite experience.

Thus, no proof of religious or anti-religious views can be gained from this, because automatisms can only reflect what has already been acquired in earthly life.

Several years ago (around 1950), the newspaper Neues Europa published a series of reports on mediumistic quotations from Hitler's "spirit". What the supposedly immortal spirit of this man had to say about himself and his deeds, and about the future development of Germany and the world, were the same political and other errors he had already expressed during his lifetime. In addition, he delighted in using strong words and tirades of abuse against everything and everyone who was not considered his supporter.

In a letter to the publisher at the time, the author took the opportunity to point out that a report of Hitler's soul automatism would not be able to bring anything new and would only represent a useless waste of the medium's time and energy, but not proof of the true voice of a deceased person from beyond the "threshold". The continuation of these reports was then spontaneously discontinued.

Only when one succeeds in breaking through this illusory world of the beyond can one reach the objective spirit world.

In addition to the world of the deceased beyond the "threshold", there are also countless non-human beings that populate this illusory world and are generally referred to by humans as elemental spirits, including gnomes, undines, sylphs, goblins and house spirits.

And in this, all non-scientific circles agree, namely that these beings observe human life on Earth and take a keen interest in it. They try to acquire human language, writing, thoughts and memories in order to be able to interfere in earthly life. Therefore, it is often these beings who, with the help of the medium, slip over the "threshold" during spiritualist séances and make themselves known through whisperings, hauntings and materialisation phenomena.

They also like to slip into the wandering larvae, the empty shells of the deceased, into these soul automatisms, pretending to be the deceased themselves and playing back their habits and experiences like a tape recorder.

That is why they can only be described as spirits of deception or lies. Unlike the initiated, mediums or those with mediumistic abilities are not able to cross the "threshold" through their own alert ego and their own strength, but can only perceive what flows to them from the lowest layers, what wants to communicate with them. No one can therefore know who or what actually causes the phenomena.

Objection by Fra. Eratus: (9)

"Hence the demand already made to leave the field of research into the afterlife to those with magical knowledge. They know how to train their mediums and protect them from demonic attacks."

If someone is locked in a room and cannot open the door, they will never know who is standing on the other side of the door and speaking to them, even if the voice sounds familiar, because it could be a stranger who is disguising their voice or trying to gain trust by talking about familiar things that they may have dishonestly acquired somewhere.

Thus, the medium stands on this side of the door, on this side of the "threshold", blind and locked in, and even if the phenomena themselves are real, he does not know who and what from beyond the threshold has made contact with him.

Anyone who, after reading the above, has not yet realised that evoking such mediumistic manifestations violates human dignity, should be reminded once again that a person who acts as a medium or has mediumistic abilities is merely degrading themselves to being a TOOL of uncontrollable entities.

Objection by Fra. Eratus: (10)

"However, it depends on the purpose for which such experiments are carried out. One cannot say that the actions of a 'seer from Prevorst'

violated human dignity, or those truly great mediums to whom we owe the obvious demonstration of transcendent powers on the physical plane.

It is different, of course, when superstitious people allow themselves to be controlled by their supposed guardian spirits and give themselves grandiose names and titles. This opens the door to obsession. What often happens in secret family circles is irresponsible and actually makes a mockery of common sense and human dignity.

Since the original instinctive mediumship of earlier epochs of humanity has long since faded away and human beings are supposed to rise more and more to the FREEDOM of their EGO-CONSCIOUSNESS, the phenomena caused by mediumship represent a relapse into earlier stages of development and thus a pathological, i.e. diseased state in the overall organism of the human being.

Objection by Fra. Eratus: (11)

"Better expressed, a relapse into the natural view, into the state of the magical human being, who still lacked the cerebrum, the analytical mind. It was the time when the third eye dominated, that organ which brought the people of those days into direct contact with the world soul, and which today exists only as a rudiment, as the pineal gland so important to occultists."

Furthermore, they cause a disturbance of the cosmic balance in relation to the boundaries that are drawn between the earthly sphere and the spheres beyond. This disregard for boundaries causes otherworldly beings to interfere where they have no business.

This would also correspond to a pathological change in the organisation of these beings.

One should not overlook the fact that, due to the divine self bestowed upon him, man is a much higher being than all entities

in the intermediate realms, and that they must uphold this privilege through a willingness to take responsibility for themselves and all human beings, as well as for the cosmos and its creatures.

The deceptive and fraudulent pronouncements of lower cosmic beings cannot help them to achieve their GOAL, which lies in consciously advancing into the highest spiritual spheres,

but only the striving for w a c h b e w u ß t e r knowledge of his

I C H W E S E N S will show him the way and give him the strength to

consciously and willingly cross the " threshold to the other side."

Objection of Brother Eratus: (12)

"In this, Fra. Amenophis is quite right.

Parapsychological research is only part of the way; an important part, however. It has the certainly not easy task of proving to our five senses, which are bound to our understanding, that there is life after death and that other dimensions exist. If it succeeds in this, a revolutionary re-evaluation will completely change our world view.

Materialism, however dialectical it may appear, has had its day once and for all!

But humanity has been set an even higher goal. It must detach itself from the wheel of reincarnation, overcome the lower planes of existence and ascend to the cosmic-divine.

The mystic knows the path that leads to the deity. He stands high above all that is magical.

At present, however, both paths of development still have their justification: magic, which proves to us the workings of extrasensory forces, and

mysticism, which helps us to overcome this suffering-filled earthly world with its dark spheres."

Source texts:

Rud. Steiner: How to Gain Knowledge of Higher Worlds. O.W.

Hartmann: Mediumism and Spiritualism.

Dr Hans Gerloff: The Phantoms of Copenhagen.
(The Medium Einer Nielsen).

Justinus Kerner: The Seeress of Prevorst.

Erich Sopp/Karl Spiesberger: In the footsteps of the seer.

MAGICAL UTENSILS:

The publisher can supply:

Magical spiral pendulums. - Divining rods. - Magical perfumes. - Beeswax candles. - Parchment for incantations. - Magical rings. - Talismans.
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EXAMINATION MATERIAL OF THE MERCURY DEGREE ().

Continued from the January 1955 issue.

Statement on the friend.

Eratus:

The concept of a friend is probably more important than that of a lover. In esoteric matters, hardly any woman will be able to replace a spiritually aspiring man. A friendship between two men will also be more harmonious and selfless. With women, sexuality always plays a role in the end. Their friendship is usually unacknowledged – but all the more blatant egoism. That is why I consider it a great blessing, not available to everyone at all times, to walk together with a friend in spiritual unity on the path to ever deeper knowledge and ever greater maturity.

Urotyr:

In an esoteric sense, friendship is superior to sexual love because it is not bound to astral forces, at least not in the same way as sexual love is. This is why friendship is usually more lasting.

There are essentially three things that lead to friendship:

1. Mutual sympathy,
2. Working together towards common goals.
3. Karmic connection.

The first is the most common and, to a certain extent, necessary in every friendship.

The second can bind people even more closely together than sympathy; indeed, a strong working partnership and comradeship in struggle

if both parties were inspired by pure idealism, often overcoming initial antipathy. In his novel "Love from Beyond," Fortune says that working together on magical and esoteric goals creates a karmic bond that is even stronger than love or hate.

It goes without saying that friendships based on karmic connections are the strongest and most important.

The following qualities are necessary for friendship:

1. Unconditional acceptance of the other person's individuality.
Every person is a star! Do not judge others by yourself and thus misunderstand and violate your friend's own laws. Try to empathise with the other person and, if they need help, try to show them their own unique path.
2. Self-interest and egocentricity preclude friendship. No comment needed. Egocentric, self-absorbed and pretentious comedians who only know, see and hear themselves and see every expression of will and opinion of others as a personal disadvantage are incapable of friendship, even if the other person has the best of intentions. Sacrifice and idealism are necessary in every true friendship.
3. Loyalty. No comment necessary.
4. Honesty.
Absolutely essential. Do not lie to your friend. Tell them the truth when necessary.
5. Reliability. No comment needed.

Friedrich Nietzsche says that "women are not yet capable of friendship: they only know love." This certainly applies to the vast majority of women today.

Thus, friendship as a spiritual community and human connection has become the basis for many great things in human history. In its highest and most spiritual form, the idea of brotherhood, it is also the basis for esoteric orders and thus an important tool for human evolution.

The above-mentioned quote from Nietzsche continues
(Zarathustra I):

"In a woman's love there is injustice and blindness towards everything that does not love. And even in a woman's knowing love there is still assault and lightning and night alongside the light. Women are still incapable of friendship: cats are still women and birds. Or, at best, cows."

Of course, the turn of the century already brought about a very noticeable change in the world of women.

The former Egyptian evolutionary cycle is now beginning to cast its female egos onto this plane in new incarnations! Spiritual women are reappearing who can stand alongside male beings as equals in spirit and intellect. This is to be welcomed! Uranus, the lord of the new age, is once again forming a new spiritual female gender that is consciously committed to the evolution of humanity. Unfortunately, these women are still very much in the minority among their gender. But the coming decades will also bring about many changes in this regard.

Statement on sex.

Eratus:

Here is my goal: absolute control of my instincts. Not asceticism, but in such a way that, in sexual terms, everything depends on my will and that the demands of base instincts gradually fall silent. On the other hand, I hope that through sexual practices – once I am familiar with the relevant instructions – to achieve a significant increase in my magical powers.

Urotyr:

Sexual intercourse may be practised for the following reasons:

1. To preserve and propagate the species.
2. To satisfy natural needs.
3. As a physical part of a loving relationship.
4. For magical purposes.

The first reason is biological and, as far as we can see, the only one that applies to living beings below humans. For the esotericist, it is only of secondary importance.

The second reason is the satisfaction of natural urges. Since a healthy body automatically produces a certain amount of semen in men, healthy, natural men not only have the opportunity but also the need, as a biological necessity, to engage in sexual activity at certain intervals.

This need can be met in the following way:

- a) Through intercourse with a person who is also loved emotionally. This solution is the most ideal.
- b) If such a person is not available or accessible, through intercourse with another person with whom there are no significant inner bonds. This solution is also natural

, although it is often rejected by people with a higher emotional organisation.

- c) Through masturbation. This should be avoided because of the damage it causes to the nervous and astral bodies.
- d) Through sublimation and reversal of the sexual energies. This can be achieved:
 - a) through violent suppression with the help of excessive mental work. Ultimately leads to unnaturalness and tension.
 - b) by transforming sexual energy into spiritual energy with the help of the exercises taught for this purpose. Only partially possible.

A close loving relationship is of great value not only in physical and sexual terms, but also in emotional and even spiritual terms. However, here too there are hidden pitfalls of the dark demonic principle.

It is important to use sexual energy in a magical sense. After all, it is a fundamental primal force of nature with strong life-giving, astral positivity. Even sexual intercourse with a harmonising partner can bring about a powerful exchange and increase of energy, which can certainly be explained in magical terms. In addition, there are methods of spiritualised eroticism that have been handed down to us primarily through Gnostic secret schools. The conscious use of the sex drive and sexual energy plays a major role in certain magical practices, such as the creation of thought beings, some sympathy magic (love spells) and certain incantations.

But one thing must not be forgotten: sex is a purely astral principle. As such, it is often the tool of demonic forces that has already brought many to ruin. Thus, the

love community mentioned above can also become a danger to advancement in the esoteric sense. Therefore, there are only two ways to deal with sex as an astral demonic principle:

- 1.) Firstly, the complete overcoming of sex. This is only required for very high adeptship, otherwise it generally leads to unnaturalness.
- 2.) Complete mastery of sex, subordination to the mental principle, i.e. conscious, volitional use of it for higher polarisation, relaxation and conscious magical effect, i.e. as an instrument of higher development.

It follows that the affirmation of sexuality and the practice of sexual intercourse are by no means to be rejected by the esotericist, as long as this is done in a harmonious manner. One of the greatest errors of church Christianity and certain occult sects, such as theosophists, anthroposophists, etc., is to negate sex and to describe its practice as sinful, thereby paving the way for unnatural behaviour over time.

Statement on humanity:

Eratus:

All my struggles, my endeavours, my research and my knowledge are ultimately not for me alone – everything and everyone is a building block for the temple of a spiritually awakening humanity. Humanity is the only true thing worthy of the best sacrificing themselves for it, for a humanity that stands above people and race, above nation and language. If we redeem humanity from the chains of karma, we redeem the earth spirit from the grip of matter, thereby liberating the earth entity and elevating the earth demiurge to a redeemed celestial body.

Statement on politics:

Eratus:

Not being interested in politics would be madness. After all, it is politics that creates the more or less unbearable living conditions that force the free spirit into chains.

That is why it is the task of the esotericist – standing above the conflict of opinions, unblinded by the prevailing suggestions –
He is impartial and observes the workings of the world objectively. However, if the opportunity or necessity for political action arises, he can only serve the view that, according to his cosmic conviction, promotes the evolution of humanity; never, however, the view that seeks to hinder it with medieval brutality. His insight, sharpened by esoteric studies, will show him the inherent weaknesses of every direction at all times and in all places. He will never allow himself to be clouded by fine phrases; he will always be mindful that all party endeavours essentially carry more demonic, destructive tendencies than constructive, progressive ones in the sense of a higher humanity. Proof of this is their general lack of love for truth and their often downright sadistic brutality. Their negative standpoint on questions of eternity and cosmic interconnectedness is also significant.

Above party errors and party strife stands immovable like a star on a stormy night: esoteric wisdom – the knowledge of the origin and ultimate purpose of things.

An ideal democracy – not today's capitalist democracy – would be a viable basis for the transition to a purely spiritually based form of government, initially in a pan-European union with the further goal of world citizenship. But by no means in the sense of collective spiritual orientation or dictatorship. Individuality must be guaranteed freedom.

Statement on people and race.

Eratus:

A subordinate concept in comparison to humanity as a whole, a concept that usually only leads to hatred and war. Even if people and race are subject to cosmic and karmic conditions, it should be the aspiration of all spiritual people to break down these dividing barriers. This does not mean, however, that a people should be deprived of its individual characteristics, such as language, etc. Nor should the respective superior race enslave and murder the (supposedly or actually) inferior race.

For the esotericist, the question of "people and race" should be obvious. Beyond all divisions, he will always see only human beings.

Statement on homeland.

Eratus:

Only insofar as it coincides with the concept of nature do I accept and affirm it. All other attachments must be discarded by the esotericist. Certainly, one's homeland brings back memories of happy days of youth, of long-lost happiness, of many things that life will never give back; but these are all feelings that do not make one stronger.

What does this little patch of earth mean to the spiritually awakening, when the home of the worlds is open to his soul? Where we are guests can never be our home.

A connection to the soil creates a sense of home, but unfortunately, due to the unfortunate and imperfect social structure, the majority of humanity in most countries is no longer grounded and, in the true sense of the word, homeless!

Statement on nature.

Eratus:

Nature is the silent temple that brings us closer to the divine. It is a pity that I am still forced to spend my days in the raging metropolis. Accustomed to nature since childhood and connected to it, I seek out forests and water as often as I can. I hope that one day I will be granted the privilege of living in even closer contact with trees and shrubs. I feel what is dead within me between walls; outside, under the swaying treetops, it would take shape.

Urotyr:

Nowadays, there is often talk of a contrast between nature and culture. This is not entirely justified, because true culture can never be hostile to nature.

Every genuine, down-to-earth culture confirms this. A village in Lower Saxony is never at odds with the surrounding nature, but always blends harmoniously into the heathland landscape. We see the same thing in all old and new cultures that have not yet been corrupted. Only the asphalt deserts of our big cities are hostile to nature; they stand inorganic and disharmonious in the landscape and are thus also the breeding grounds of all that is unnatural and culturally decaying. Humans live in nature and are themselves a part of nature. They cannot separate themselves from nature without perishing. Their task is to blend harmoniously into nature, to spiritualise it and thus make it serve the purposes of evolution. This is true culture.

Modern technology is already partly on the way to achieving this. A dam in the mountains does not destroy nature, but uses its tremendous forces; it is more of a synthesis between the

The art of nature and the spirit and will of man. First, man should seek to understand his own nature and its reaction to various influences and adjust his lifestyle accordingly; see the chapters on nutrition, personal hygiene, sexuality, etc. Then they should always seek to maintain contact with nature, whether by living in the countryside or in the suburbs of a large city, or by maintaining contact through solitary walks, gardening or similar activities. Even in a city flat, it is possible to cultivate a connection with nature to a certain extent. Plants and animals that can be kept in homes. A cactus collection, a cat or an aquarium can help a lot here.

But the magus can achieve an even closer connection with nature. Through appropriate exercises, which are provided, he can establish contact with the forces of the earth and the tree beings and make use of them. Through study, meditation and empathy, he can seek to grasp the cosmic signatures of stones, plants, animals, even entire landscapes, and thus gain insight into the metaphysical background and the deeper meaning of natural phenomena. By "looking behind things," they recognise the great connection between all things and thus attain the mystic's consciousness of universal connectedness and world unity.

Statement on the home.

Eratus:

For the time being, still a future illusion. In any case, I strive for complete freedom and independence here as well.

Above all, a workroom with a large desk, a well-stocked bookcase and symbols and

pictures of spiritual personalities give it a strictly esoteric character.

Furthermore, I imagine a room that serves only for experiments and ritualistic acts. Equipped with mirrors, an altar and the associated magical utensils, such as a cloak, crown, sword, dagger, etc. Everything is ritualistically crafted and consecrated.

Urotyr:

Just as the esotericist does not neglect his body, he also devotes systematic attention to his home. However, he knows that his home must not be a chain that binds him, and that in the course of his tasks he will one day have to leave his home behind.

The Englishman says quite rightly: "My home is my castle." This means that people should feel safe and secure in their homes, protected from the adverse influences and hostilities of the outside world, that they should retreat to a harmonious "hermitage" in order to work and recharge their batteries. It therefore follows that, as far as possible, one should not live with unpleasant or even indifferent people, as is very often the case in larger families. Even if one is married, one should ensure that one has at least one room in the house where one is the undisputed master.

When choosing the location of the flat, it is advisable to select one that is as close to nature as possible, i.e. in the suburbs of large cities or in an area that is not too far from the countryside.

The best thing for the esotericist would be to have three rooms at their disposal: a study, a bedroom, and a room for magical purposes. A bathroom should also be available if possible, as well as electric lighting. Rooms should be bright and large. Avoid

However, for material and other reasons, it is usually not possible to achieve all of these things.

The following principles apply to the furnishing of the rooms:

Adapted to the nature of the occupant and the purpose of the room. Only simple or stylistically and artistically valuable furniture. No clutter, no kitsch! Only tolerate things that have a meaning or an inner connection to the occupant. Carefully choose the colour of the wallpaper or paint, curtains, carpets and furniture, depending on the horoscope of the occupant and the purpose of the room. Like the magical room, the study bears the stamp of our teachings in its decorative images. Regularly fumigate the study and bedroom on Saturdays with incense, possibly adding the appropriate planetary incense.

Also choose a piece of nature for the study, such as a potted plant, according to the horoscope; an aquarium may also be good.

No sexual intercourse in the study. The magical room should not be entered by others if possible, as it is also where the magical utensils are kept.

Statement on personal hygiene.

Eratus:

In accordance with training.

Washing, oiling, gymnastics, breathing exercises, concentration and meditation exercises, magnetic polarisation, etc. In a word: through constant work on myself, which allows body, mind and soul to heal in harmonious unity and awakens the magical self within me.

Urotyr:

A misguided, Christian-ascetic attitude sees the body as nothing more than an instrument of sin that deserves no attention and can therefore be safely neglected. How wrong this is! The body is the vessel of the soul, the immortal divine spark in man, and thus ultimately a temple of God. This alone gives rise to the duty to take care of it in a certain way. Furthermore, we need the body to fulfil our tasks.

Therefore, the following applies:

1. Keeping the body clean and well-groomed according to the needs and means of today's civilised society.
2. The individual: Cult of personality in personal care by wearing a hairstyle, beard style, clothing, perfume, etc. that suits one's personality or the image one wishes to project. The latter two may vary for different purposes.
3. The respective regulations apply to magical practices.

It should be added that personal hygiene must also be adapted to one's constitution.

Incidentally, personal hygiene also serves to develop one's personality, which is discussed in more detail in the lessons indicated.

Statement on nutrition.

Eratus:

Here I strive – as far as my financial means allow – for a natural diet free of all chemicals, un-

The greatest possible restriction of meat consumption and the popular poisons (coffee, alcohol, etc.). In no way one-sided or fanatical, but rather a synthesis of good ideas for reforming one's lifestyle.

Urotyr:

In this area, too, there are many one-sided and skewed views in occult circles, particularly among the so-called New Spiritists and life reformers. It must be stated from the outset with all clarity and distinctness that there is no single true diet for occultists and esotericists.

In principle, the following applies:

Nutrition should be individual, adapted to the constitution of the person, i.e. preference should be given to the diet that ensures the best possible maintenance, enhancement and polarisation of physical, mental and spiritual powers. Which diet this is must be decided separately in each individual case.

This also gives rise to the position on so-called intoxicants and narcotics. Where they are used, they should always remain a controlled means to an end in the hands of the magus; they should never control the person. However, this is easier said than done in practice. Certain magical practices may require the use of strong doses of hashish.

Individual nutrition is not a fixed, rigid system, but is flexible and variable depending on specific circumstances. This applies, for example, to cases of illness, special climatic conditions, etc., as well as to magical practices: for example, before astral magic, a diet rich in meat; before mentalistic practices, purely passive mediumistic experiments, meditation and mysticism, a vegetarian diet and possibly fasting.

In Eastern schools of esotericism, and, influenced by them, in certain circles in Europe, the view prevails that humans should not eat meat, as this necessitates the killing of other living beings. There is something to be said for this view, for a high white magic commandment says: "Thou shalt not kill." However, it is not possible for humans in our cycle of existence to implement this principle one hundred percent. After all, we also consume countless tiny animals with every piece of cheese and every plant we eat. And ultimately, plants are also living beings.

My position on this is as follows:

It is true that I must kill living beings in order to sustain my own life. However, this is karmically conditioned. As an esotericist, I also live my life to serve a higher ideal. In this respect, I can regard the living beings killed for my nourishment as sacrifices for this ideal. Far inferior ideals have been served by sacrifices of a completely different nature.

This is exactly how I view the aforementioned strong meat diet prior to astral magical practices. To my knowledge, these practices are necessary in the service of the idea.

However, the more the esotericist progresses in his development, the less he will practise astral magic and the less he will need meat. Therefore, vegetarianism is definitely to be affirmed as a spiritual goal. The more spiritual a person is, the more he is drawn to vegetarianism.

In publishing these questions and answers, no particular emphasis was placed on the style, opinion or views of the brother in question. At the time, both brothers were still young men at the beginning of their third decade and far from mature, although Urotyr went on to obtain his doctorate in law shortly afterwards. These remarks are intended only to serve as a kind of guide for today's students

guide for today's students, an aid for their planned examination work. The Lodge does not wish to be a judge. Everyone should represent their own views, because the law of the new age, "Do what thou wilt!", also means "Think what thou wilt!" and thus gives the greatest freedom of thought.

Gregorius.

To supplement the Lodge publications for the private library, the following are still available to brothers and sisters of the Lodge and can be obtained from the Secretariat for a fee of DM 1.50:

Lodge minutes:

Book	2.	containing	the	minutes	Nos.	5	-	16
let								
"	3.	"	"	"	"	17	-	23
"	4.	"	"	"	"	24	-	35

The Secretariat.

48. ORGANISATIONAL REPORT

The righteous, enlightened, perfect, secret, magical and ritualistic lodge: "Fraternitas Saturni" – Orient Berlin.

Meeting of the forecourt on the day of the sun's position at 24 degrees Capricorn in 1955.

"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:

"T h e l e m a".

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. Valescens
Sis. Albertus	Brother Wil	Brother Appolonius
Fra. Balthasar	Brother Meinardus	Brother Profundus Invoco
Sister Ebro	Brother Rudolfo	Brother Gradarius
Sister Erasmus	Brother Maximilian	Sister Luminata
Sister Eichhart	Brother Mercurius	Sister Theodora
Sister Giovanni	Sister Mondana	Sister Aruna
Sister Friedrich	Brother Hertoro	Brother Metanus
Sister Hermanius	Brother Sigmund	Brother Ernesto Noesis
Sister Han Rulsow Yin	Brother Rupert	Brother Ludwig
Sister Hilarius	Brother Fabricius	Brother Aurelius
Sister Joachim	Brother Julius	Brother Marianus
Sister Kosmophil	Brother Liberius	Brother Fabian
Sister Marius	Brother Heinrich	Brother Alexander
Sister Martini	Brother Prozogood	Brother Lysanias
Sister Masterius	Sister Wilja	Brother Lucifer
Sister Medardus	Brother Samana	Brother Latentus
Sister Merlin	Brother Johannes	Brother Hermes
Sister Panaton	Brother Sigur	Brother Karl

Sister Protagoras	Brother Michael	Brother Dion
Sister Reno	Brother Marpa	Brother Radarius
Sister Saturnius	Brother Kaplarius	Brother Fried
Sister Theoderich	Brother Hiob	Sister Rosemarie
Sister Theobald	Brother Robertus	Brother Karol
	Brother Erus	Brother Alexis
	Brother Heliodus	Brother Titus
	Brother Karolus	Brother Sirato
	Brother Reinhart	Brother Akademos
	Brother Wilhelm	Magu Pneumatikos

The brothers Francis, Nadarius and Uparcio were remembered in the spiritual realm.

Newly admitted were:	Brother Balsamo	Brother Dominikus
	Brother Peterius	Brother Emilius.
Excluded at his own request:		Brother Petri.

The Master issued instructions to remain completely neutral and passive in the face of all profane press attacks, so as not to weaken the magical power of the Lodge.

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

INVITATION TO DÜSSELDORF.

On Easter Saturday, the grand opening of the lodge's forecourt in Düsseldorf will take place in the presence of Grand Master Gregorius.

All brothers of the Lodge who have the opportunity to spend Easter in Düsseldorf are cordially invited to attend.

For accommodation and further information, please contact the secretariat of the Düsseldorf forecourt in good time:

Mr Ernst August Nix, Düsseldorf, Himmelgeisterstr. 149.

The Berlin secretariat will also be happy to provide information.

NOTES ON THE WILL.

Each member of the Lodge should ensure in good time by drawing up and depositing a legally valid will that his library and all his writings are transferred to the Lodge after his death if there is no one in his family who is interested in them in an intellectual sense and worthy of owning them.

If there are no descendants, it is advisable to appoint the Lodge as the sole heir to the entire estate.

The will must be deposited with a notary.

The Secretariat.

SECRETARIAT:

Enclosed with this study booklet is a brochure from a laboratory in Günzburg, which is run by our lodge brother Wilhelm. Among other things, he distributes the well-known hair care product "Pilisan", which is recommended for the needs of our brothers and sisters in the lodge.

Orders can be placed with the secretariat.

March 1955 (Issue 60)

BLÄTTER FOR

ANGEWANDTE OCCULT

THE ART OF LIVING

CONTENTS:

STUDY ON THE LUNAR PROGRESSIONS

by Br. Appollonius

THE PYRAMIDS AS A SYMBOL OF THE IDEA OF EVOLUTION AND THEIR NUMERICAL LAW

by Br. Arminius

MARCH 1955

ISSUE 60

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

PRICE 5 DM

Private print

ESOTERIC POETRY.

You yourself are God.

You must affirm the God within you, for
every doubt takes away your strength,
and every hour of your knowledge of
God
brings you one step higher in maturity!

The spark that God has lent you,
can be kindled into a pure flame that causes
worlds to fall and rise again.
God is within you! You yourself are God!

Thus you can enthrone gods within yourself,
build altars, light sacrificial flames,
for every dream and meaning becomes power within
you, and every desire becomes shape and form.

Thus you are the creator of transcendent worlds,
the imaginary creator of your own realm, you are
priest, magus, royal lord.
and prince in the vastness of your soul.

Cypress groves stand around your palaces of
thought, and blue waves crash against the marble
steps, and ships sail the seas
for you, who wear purple.

The earth is sorrow to you, which created knowledge
and the bitter fruits of its Golgotha.
And yet, one day, the call will reach you:
"Behold ! I am here !"

Gregor A. Gregorius

1943

STUDY ON LUNAR PROGRESSIONS

by Br. Appolonius.

The so-called "classical" secondary directions, as discussed by Sindbad-Weiss in a special volume, also include lunar progressions, which are regarded more as a triggering factor. Anyone who has studied prognostication will have noticed that these lunar progressions are not particularly reliable. The astrologer Sepharial, whose radix system is quite similar to Vehlow's degree directions, uses lunar progressions with a uniform average value of $13^{\circ}11'$ per year. But even with these, one does not obtain many more hits, although his system as a whole represents a significant advance. Ultimately, however, one must conclude that the interaction between the Sun and the Moon must be of essential importance for astrological progressions, and it is easy to assume that something may not be quite right with the lunar progressions as they have been used since then.

Based on various observations and experiments, I have attempted to determine lunar progressions in a different way and would like to share the results with those interested in astrology for review. Unfortunately, it is a common weakness of many astrologers to turn a few random hits into a law that subsequently proves to be useless. Only extensive experience and observation give one the right to make new discoveries. I therefore ask that you consider my remarks as merely an attempt for the time being.

In my opinion, the interaction between the sun and the moon is as follows: one revolution of the sun extends from one point of the zodiac to its return to the same point. A lunar revolution, however, in connection with the solar revolution, extends from new moon to new moon. One must therefore start from the synodic month rather than the so-called tropical month. As is well known, the moon needs 29.5 days for this.

The sun takes 365.242 days to complete one revolution. It follows that, based on the number of days, the moon

$$365.242 : 29.5 = 12.381 \text{ times}$$

faster than the Sun. The Sun travels an average of

$$360 : 365.242 = 0.98567^\circ.$$

As astrologers, we measure using the zodiac and its degree divisions. A speed 12.381 times greater than that of the moon on the zodiac would therefore correspond to a distance of

$$0.98567 \cdot 12.381 = 12.20^\circ.$$

Of course, this figure has nothing to do with the actual progress of the moon in the zodiac. But with this arc of 12.20° , one obtains remarkably good lunar progressions for a year, as I first discovered in my own horoscope. I have also tested this moon arc on the horoscopes of well-known personalities and give the results below.

Wallenstein, born on 14 September 1538; murdered on 14 February 1634.

Celestial positions according to Kepler:

Ascendant 10° Aquarius	MC 8° Sagittarius
Sun $0^\circ 45'$ Leo	Mars $27^\circ 29'$ Libra
Moon $7^\circ 3'$ Sagittarius	Jupiter $22^\circ 43'$ Aquarius
Mercury $22^\circ 35'$ Virgo	Saturn $19^\circ 0'$ Aquarius
Venus $16^\circ 50'$ Scorpio	

Age at the time of his death: 50 years and 5 months. This

gives the following lunar progression:

$$\text{For 50 years: } 50 \cdot 12.2 = 610^\circ$$

$$\text{For 5 months: } 12.2 \cdot 5/12 = 5.085^\circ/615.085^\circ$$

That is 20 signs and $15.085^\circ = 8 \text{ signs } 15^\circ 5'$

So the position of the progressive moon is: 22°8' Leo

Aspect: Moon pr. Opposition Jupiter Radix

Jupiter radix is in conjunction with Saturn at 19°0' Aquarius.

Approximately 4 months earlier, the following was due:

Moon pr. Opposition Saturn Radix.

The two radix planets are in the 1st house of the horizon and in the 8th house of the Sun.

So the two aspects clearly point to the death and the preceding dismissal of the general.

Adolf Hitler Born on 20 April 1889 in Braunau am Inn.

Died on 30 April 1945.

Planetary positions according to M.A.Grimm:

Ascendant 28°	Libra	MC 4° Leo
Sun 0°50'	Taurus	Mars 16°10' Taurus
Moon 7°16'	Capricorn	Jupiter 8° 15' Capricorn
Mercury 25°	Taurus	Saturn 13°28' Leo
Venus 16°44'	Taurus	Uranus 19°30' Libra
		Neptune 0°50' Gemini

Age at the time of the seizure of power on 30 January 1933: 43 years and 9 months.

Moon progression:

$$\begin{aligned} 43 \text{ years: } 12.2 \cdot 43 &= 524.6^\circ \\ 9 \text{ months: } &= \underline{9.15^\circ} \\ &= 533.75^\circ \end{aligned}$$

That is 17 signs and $23.75^\circ = 5 \text{ signs } 23^\circ 45'$. So the position of the progressive Moon is 1°1' Cancer.

Aspect: Moon pr. sextile Sun radix (in the 7th house of the horoscope).

Approx. 4 months earlier was due:

Moon pr. Trine Ascendant Radix (favourable for preparatory work).

Moon progression at death at the age of 56:

$$12.2 \cdot 56 = 638.2^\circ.$$

That is 22 signs and 23.2° = 10 signs 23°12'. So
the position of the progressive Moon: 0°28' Sagittarius.
Aspect: Moon opposite Neptune Radix (in the 8th house of the horizon).

Friedrich Nietzsche, born on 15 October 1844 at 10:07 a.m. in Röcken.
Died on 25 August 1900.

Planetary positions according to Rudolf Schneider:

Ascendant 0° Sagittarius	MC 25° Virgo
Sun 22° Libra	Mars 28° Virgo
Moon 9° Sagittarius	Jupiter 26° Pisces
Mercury 4° Libra	Saturn 0° Aquarius
Venus 6° Virgo	Uranus 4° Aries Neptune 21° Aquarius

Start of writing "Thus Spoke Zarathustra": early February 1883; age:
38 years and 4 months.

Moon progression:

38 years:	12.2 · 38	= 463.6°
4 months:		<u>= 4.068°</u>
		= 477.668

That is 15 signs 17.668° = 3 signs 17°40'. Position of the
progressive Moon: 26°40' Pisces.

Aspects: Moon pr. Conjunction Jupiter Radix (in the 5th house of the horizon
and ruler of birth).

Moon pr. conjunction IC (sep.)

Transcription of Parts II and III of this work by the end of March 1884.

Progression of the progressive Moon during this time by 14°14', i.e. to 10°54' Aries.

The progressive Moon forms the following aspects:

Moon pr. opposition Mars Radix (in the 11th house of the horizon, close to the MC)

Moon pr. sextile Saturn radix	(in the 3rd house of the horizon)
Moon pr. Trine Ascendant Radix	
Moon conjunct Uranus Radix	(in the 5th house)
opposite Mercury Radix	(in the 11th house)
Moon trine Moon Radix	(in the 1st house)

Resistance and favourable influences are therefore very clearly indicated.

Nietzsche was unable to find a publisher for the fourth part of the work. He took the manuscript to the printers in mid-March 1885, had it printed at his own expense, and kept it secret in the years that followed.

Age on 15 March 1885: 40 years 5 months Moon progression:

$$\begin{aligned}
 40 \text{ years: } 40 \cdot 12.2 &= 488^\circ \\
 5 \text{ months:} &= \underline{5.085^\circ} \\
 &= 493.085
 \end{aligned}$$

That is 16 signs and 13.085° = 4 characters

13.5°. Position of the progressive Moon: 22°5' Aries.

Aspects: Moon pr. Opposition Sun Radix (in the 12th house of the horizon) Moon Pr. Sextile Neptune Radix (in the 4th house of the horizon)

Nietzsche's incurable illness: Spring 1889. Age 44 years 4 months.

Moon progression:

$$\begin{aligned}
 44 \text{ years: } 44 \cdot 12.2 &= 536.8^\circ \\
 4 \text{ months:} &= \underline{4.068^\circ} \\
 &= 540.868
 \end{aligned}$$

That is 18 characters 0°52' = 6 characters 0°52'.

Position of the progressive Moon 9°52' Gemini.

Aspect: Moon pr. Opposition Moon Radix (in the 1st house of the horizon and co-ruler in the 8th house of the horizon).

Age at death: 55 years and 10 months.

Lunar progression:

$$\begin{array}{rcl} 55 \text{ years:} & & 671^{\circ} \\ 10 \text{ months:} & & \underline{10.17^{\circ}} \\ & & 681.17^{\circ} \end{array}$$

That is 22 characters 21.17° = 10 signs $21^{\circ}10'$.

Position of the progressive Moon: $0^{\circ}10'$ (in the 1st solar house)

Approximately 8 months earlier, the following was due:

Moon pr. Conjunction Sun Radix (in the XII. Horizon House).

This direction, known to be critical for health, apparently indicates the onset of the final phase of the incurable disease. Symbolically, one could say here: "Overwhelmed by the light!"

Table
for calculating lunar progressions.

Years	Lunar pro= Progress	Years	Lunar-pro= gress	Months	Lunar- pro= gress
1 Year	12.2°	10 years	122.0°	1 Month	1.02°
2 years	24.4°	20 "	244.0°	2 Months	2.03°
3 "	36.6°	30 "	366.0°	3 "	3.05
4 "	48.8°	40 "	488.0°	4 "	4.07°
5 "	61.0°	50 "	610.0°	5 "	5.08
6 "	73.2°	60 "	732.0°	6 "	6.10°
7 "	85.4°	70 "	854.0°	7 "	7.12°
8 "	97.6°	80 "	976.0°	8 "	8.13°
9 "	109.8°	90 "	1098.0°	9 "	9.15°
				10 "	10.17°
				11 "	11.18°

THE PYRAMIDS AS A SYMBOL OF THE IDEA OF EVOLUTION AND THEIR NUMERICAL LAW

by Br. Arminius

Among the structures of bygone times, the pyramids occupy a prominent place as monumental works of human hands that seem to embody eternity. These are structures about which the strangest and most mysterious legends and traditions have been preserved in human history; events that took place around pharaonic tombs became intertwined with knowledge of certain cults and mysteries, astrological calculations and predictions spanning millennia; all of this was believed to be discernible from the construction and dimensions of the pyramids.

And indeed, the pyramids harbour the deepest secrets of human existence and cosmic laws, and their appearance bears the features of the imperishable and timeless.

We are not interested here in the often discussed and described research relating to the Pyramid of Cheops; the law of numbers will be demonstrated using the simple step pyramid, which is possibly the most primitive structure among the numerous pyramid forms; the construction of interlocking square blocks, whose steps taper upwards to culminate in a final upper block, which crowns the whole structure.

The pyramid, with its stepped structure, expresses both the idea of hierarchy and the law of emanation, as well as the manifestation of spiritual forces and worlds of ideas in their manifold guises.

If one considers the great diversity of all material formations in the universe and symbolically summarises them in a large square, they form the basis of a hierarchical pyramid which, towards the top, consists of

, encompassing the most diverse combinations in solid, liquid and gaseous states and spiritual and soul entities, leading up to the most sublime peak of the highest entity, the first revelation of the spiritual primordial substance, unknowable to us, the "primum mobile" of the ancients.

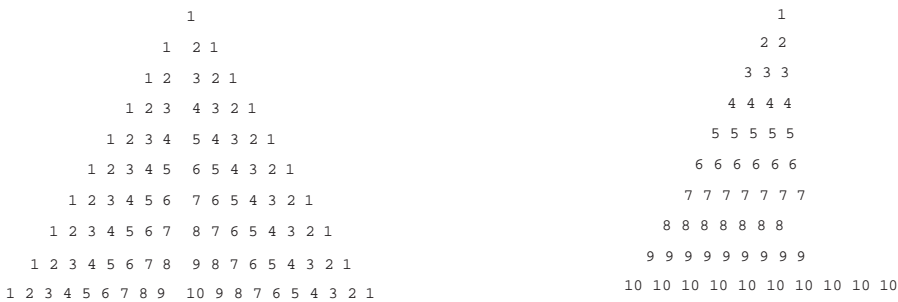
If we consider the pyramid as a symbol of the Kabbalistic concept of emanation, we see how, from the highest spiritual point, the crown (Kether), the world is formed as a spiritual outflow of a principle of polarity and is filled with the various attributes of God, the Sephiroth, until it reaches the foundation (Malkuth) at the base of the structure, thus representing the spiritual structure of the world as universe, deity and humanity in a uniformity, indeed unity. The spiritual principle from the realm beyond all imagination takes on disguises or forms of material principles in its manifestation, and is thus subject to a constant process of change, dying into solidification, solidifying into more material structures, being reborn as transparent, plastic substances that enlarge, solidify, die again, and so on through cell division and joining together. The great law of change, "die and become," is carried out in the evolutionary process of world events.

We can imagine the pyramid divided into a large spatial grid network in which the connection points represent the centres of the individual cuboid stones. We can picture a ten-step pyramid as a force field of cosmic forces that can be divided into ten levels or squares, with the bottom square corresponding to the number 10 and the top point corresponding to the number 1. Each square or each of the levels is given equal value in the ideal substance, since the next larger square has only taken on a larger form quantitatively, but not qualitatively. Just as a fully grown oak tree does not possess more spiritual, living substance than the acorn from which it grew.

Expressed in numbers, each individual level forms the square of its corresponding page number. Calculated from top to bottom, this results in the number 1 for the top, indicating that it is the starting or ending point of a series of developments that always has its starting point in the number 1, the first formation from an incomprehensible primordial principle (En soph), into which, when viewed backwards, everything will flow back again. The subsequent base of this 1 cannot form the number 2 alone in the pyramid, since we are dealing with a quadratic formation of the levels; it is therefore the square of the number 2 = 4.

This already reveals the first design principle, the form of revelation of the world, which is expressed in the number 4, which also forms the basis of the entire pyramid as a basic law of formation. If we connect the 4 points of this 2-dimensional plane with each other and each individual point with the first point at the top, we have the smallest pyramid, with the 4 triangular surfaces converging at the top and the square at the bottom. The next lower surface forms the square of the number 3, i.e. 9, and so on down to the lowest surface of our ten-level pyramid, which had the number 10, i.e. corresponds to the square of the number 100.

We see a sequence of numbers from 1 to 10, each of which is squared, resulting in the series 1, 4, 9, 16, 25, 36, 49, 64, 81, 100. Represented figuratively, we obtain the following numerical images:




Both represent the same pyramid, but they are shifted in perspective. The first pyramid shows the edge view, the second a side view.


Now, one could object to these arrangements by saying that if we take the more realistic square stones instead of the numbers or points and begin building the pyramid at the top, the four top stones and then the next nine base stones below them would not be enough to create a fully formed step pyramid. The stones would be lined up next to each other, giving the impression of steps that are too high and a pyramid that is very tall. The objection is justified in the case of a real pyramid, and in order to take it into account, only the odd squares should be used, i.e. 1, 3, 5, 7, 9, etc., or in square terms 1, 9, 25, 49, 81.

In reality, however, the pyramid is formed according to the law of the arithmetic series 1,2,3,4,5, etc., and I chose the dot grid image rather than the cuboid stones to illustrate this because it illustrates the ideal form much better; the cuboid stones would have to be moved into each other to illustrate the dot image correctly.

However, another arrangement of the squares is perhaps even more illustrative and at the same time clarifies for us both the idea of polarity and the above-mentioned "die and become" process.

So let us take the first cube □ as the top stone. It remains white for the time being to indicate its spiritual essence. As it solidifies or enters into matter, the substantial element indicated by ■ forms within it; however, this can only exist if it receives back the spiritual principle as polarity. Thus, at the same time as the black cube is formed, a new white cube is formed■, which attaches itself at the bottom, as it were, rebirth. Since the impetus for development came from above, there will be an alternation from top to bottom, i.e. a black cube will replace a white one and vice versa. At the same time, however, the base also widens; the pressure exerted from top to bottom is partly counteracted by another force, namely the expansive force to the sides, which allows other cubes to be attached to the surfaces of the second cube on all sides except the top; it is like the

crystallisation process. The second level in the middle consists of the white cube and four cubes around it, as shown in the following image . Because the process is the same for these cubes as for the first ones,

the next image of the formation of the nine  with the one in rebirth transformed the core structure of the second surface, surrounded and permeated by the nine new cubes; and so the entire pyramid can be represented as an alternating interplay of forces, in which the square structure is reflected in both a realm of light and a realm of shadow at each level.

From the outset, the triangular shape of the side surfaces points to the divine law of the Trinity, which, with its fourfold formation, embodies the sacred number 7, which plays such an important role throughout nature and in evolutionary events.

If we regarded the top of the pyramid as the crown of the entire structure of the world, it must also represent the most potent form of all forces as soon as it enters the first formation, the recognisable top, from the incomprehensible zero point, the En-soph; but with that, it must also represent the highest possible dynamic potency as the first concept of reality.

The chain that attaches itself to it is, as we have seen, a downward sequence of alternating opposing principles, in our example black and white cubes, which correspond to the "die and become" process. On the other hand, it is a widening sequence in horizontal formation, in which interplay or polarisation also plays a role. The first row in the vertical direction could be described as the soul of the pyramid, and in the pyramid of 10 it would correspond to the 10 Sephiroth, which in the fourfold principle of pyramid construction form the fourfold world of Aziluth, Beria, Jezira and Asija, the world of the first emanation, the world of creation, the world of design and the world of solidification, also the shell of the first three worlds. The fourfold form closest to the apex, together with the apex as the first pyramid or archetype of the pyramid, represents the formation in the three-dimensional world, with the horizontal cross of the square as matter and the living, upright force in the centre.

of the spirit. As a symbol: the overcoming of matter by the spirit. On the 9th level, the formation of the principle of humanity takes place. At its core, it is the reawakening of the original spirit, which brings its power into harmonious balance in the Trinity. The potentiated 3 gives the factor of influence on the human level; the cross in its centre has already been transformed into spirit. With the next level, number 16, the number 4 of the level 2 returns, but bound to the higher levels, it results in the total of $16 + 9 + 4 + 1$, which is the number 30, i.e. the Trinity on a broadened platform. If we follow the levels down to the base, the level of 10, and insert the numbers for each individual level, we finally arrive at the number 385. This reflects the Trinity or triangular formation, the material principle of 4 in the polarity form and the pentagram, man as the shaper and builder of the pyramid. The cross sum gives the number 16, the spiritual origin with the dynamic principle of the doubled 3, and as the last core involved, the number 7 ($1+6$) as the secret of evolution in all events.

A pictorial comparison of the pyramid with a person sitting in a meditative posture is obvious. In the yoga of Indian initiates lies the whole wisdom of the Kabbalistic laws of numbers, such as the knowledge of the transformation of forces and their insertion into the great world-moving process of the spirit. The "soul" of the pyramid or the Sephiroth points would correspond to the upright spine with its centres, the chakras, while the crossed legs would signify the base of the pyramid in its core, the sacral chakra, Muladhara, in which the serpent power, Kundalini, awaits its awakening. All building forms can be developed from the pyramid shape; even round and domed buildings represent nothing more than the transfer or transformation of the square shape or matter into the roundness of the circle or sphere, towards the spiritual principle.

Thus, in the pyramid structures, we find the most original and ingenious creations of spiritually advanced cultures, and in their numerical laws we possess the key to advancing to the roots of all existence and all development.

MAGICAL UTENSILS:

The publisher can supply:

Magical spiral pendulums. - Divining rods. - Magical perfumes. - Beeswax candles. - Parchments for incantations. - Magical rings. - Talismans.
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Coloured silk cloaks, caps, etc. can be made to order individually.

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Dowsing rods. Length 30 cm, wire mesh. Handles made of copper spirals.
Custom-made: Price DM 5.

SECRETARIAT.

As a supplement to the note on page 5 of the January study booklet regarding astrological calendars, it should be added that the well-known

Astrological Calendar by C.H. Huter for the year 1955 is now
available for DM 2.20

Its rich and excellent content also makes it highly recommendable.

INVITATION TO DÜSSELDORF.

On Easter Saturday, the grand opening of the lodge's forecourt in Düsseldorf will take place in the presence of Grand Master Gregorius.

All brothers of the lodge who have the opportunity to spend Easter in Düsseldorf are cordially invited to attend.

For accommodation and further information, please contact the secretariat of the Düsseldorf Vorhof in good time:

Mr Ernst August Nix, Düsseldorf, Himmelgeisterstr. 149.

The Berlin secretariat will also be happy to provide information.

This booklet is accompanied by a free special edition No. 2 of the Lodge, which is intended for the Fratres only.

It is considered secret knowledge and is neither available in bookshops nor for sale elsewhere, nor may it be lent out.

It contains two essays:

"The astrological aspect signs as secret symbols for coitus positions."

"Master Therion. - Master Recnartus. - Master Pacitius."

"Report on the secret conference in Thuringia in 1926."

49. 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 sun's position 0 degrees Pisces 1955.

"Do what thou wilt! – That is the whole of the Law! – There is no Law outside of Do
what thou wilt!" – And the word of the Law is:

" T h l l e m a "

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

Fra. Amenophis	Brother Inquestus	Brother Valescens
Sis. Albertus	Brother Wil	Brother Appolonius
Fra. Balthasar	Brother Meinardus	Brother Profundus Invoco
Sister Ebro	Brother Rudolfo	Brother Gradarius
Sister Erasmus	Brother Maximilian	Sister Luminata
Sister Eichhart	Brother Mercurius	Sister Theodora
Sister Giovanni	Sister Mondana	Sister Aruna
Sister Friedrich	Brother Hertoro	Brother Metanus
Sister Hermanius	Brother Sigmund	Brother Ernesto Noesis
Sister Han Rulsow Yin	Brother Rupert	Brother Ludwig
Sister Hilarius	Brother Julius	Brother Aurelius
Sister Joachim	Brother Liberius	Brother Marianus
Sister Kosmophil	Brother Heinrich	Brother Fabian
Sister Marius	Brother Prozogood	Brother Alexander
Sister Masterius	Sister Wilja	Brother Lysanias
Sister Medardus	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
Sister Saturnius	Brother Kaplarius	Brother Radarius
Fra. Theoderich	Brother Hiob	Brother Fried
Sister Theobald	Brother Robertus	Sister Rosemarie
Sister Martini	Brother Erus	Brother Karol
	Brother Karolus	Bro. Alexis
	Brother Reinhart	Brother Titus
	Brother Wilhelm	Brother Sirato
	Brother Balsamo	Brother Dominicus
	Brother Peterius	Brother Emilius
	Brother Akademos Magu Pneumatikos	

The brothers Francis, Nadarius and Uparcio were commemorated in the spiritual realm.

Newly admitted were: Brother Benedictus, Sister Gerlinde, Brother Pankratius,
 Brother Raimund, Brother Luzian, Brother Angelius

The Master gave a lecture on the topic: Know thyself! He explained that according to the spiritual law of Saturn, and also according to Masonic custom, every brother in a lodge should be used like a right-angled, hewn stone in the spiritual construction of a temple. Plumb line, square, trowel and hammer are also the tools and equipment of our lodge.

For this reason, in future, even stricter measures will be taken against those brothers who do not fully comply with the laws of harmony and construction of the lodge or who do not fulfil the obligations they have undertaken.

All brothers who are to be excluded for disharmony and misconduct will now be magically handed over to the demon of Saturn, so that the great demiurge may cast them into the abyss at his discretion.

Hostile and antagonistic attitudes towards the Lodge will no longer be tolerated in future and will be magically repelled.

Therefore, as a beginning of inner purification, the following brothers have been expelled from the Lodge:

Fra. Martino

Br. Heliodus

Br. Bruno from the Berlin Orient

Br. Fridericus " " " "

Br. Fabricius announced his resignation

Sr. Sesme was expelled because the dispensation granted to her had expired
expired

The purification process will continue in order to maintain the strong magical impulse of the Lodge fully effective.

Love is the law! Love under will! Merciless love!

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

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 to be expected that, due to their valuable content and limited print run, these booklets will very soon become rarities in occult and esoteric literature.

They will not be available in bookshops or antique shops.

The publisher.

April 1955 (issue 61)

PAPERS FOR

APPLICABLE OCCULT

LIFE ART

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ORIENT BRITANIA

by Kenneth Grant, 9th Gr. O.T.O.

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THE SECRET OF THE MAGICAL PROTECTIVE GLYPHS

by Gregor A. Gregorius

GENERAL NAME AND FORM ANALYSIS IN THE

LIGHT OF ESOTERICS

by Fra. Han Rulsow Yin

A P R I L 1 9 5 5

MAGAZINE 61

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1955 - 97

MANIFESTO OF THE SECRET ORDER "O.T.O." (ORIENTAL TEMPLAR ORDER).

Orient Britannia

by Kenneth Grant. 9th Gr. O.T.O.

The Order of the "O.T.O." is a community of true initiates. Its fundamental character and objectives are laid down in the official manifesto and order published in "Equinox" Vol. 3, No. 1, Detroit, 1919.

The Order consists of 10 main degrees. The higher degrees contain the magical formulas and the highest and practical secrets of magic and mysticism, whose origins lie in the ancient religions of antiquity.

In the lower degrees, the candidate is guided through a sophisticated system of symbols and rites to deepen his inner being and understand the highest word, which is taught to him in the sanctuary of Gnosis in the 9th degree.

His trained perceptions and capacity for understanding, as well as his adaptation to his spiritual guidance, his correct and well-considered actions, and his harmonious behaviour lead him to the gates of the inner temple of central mysticism, which today exists only in the West and which can be taught and interpreted completely and practically only through the O.T.O.

The Order teaches the essential doctrines of the esoteric tradition of ancient Egypt, the teachings of pre-Christian Gnosticism, the mystical and magical teachings of esotericism as set forth in the mysteries of the Holy Kabbalah, and the ancient alchemical and magical teachings and forms of the centuries-old arcane school, as well as the practical application of the essential principles of spagyric and hermetic

sciences, supplemented by the mystery practice of Orphic wisdom.

The brief list given here of the individual sciences and disciplines that candidates must study in order to attain the higher degrees of the Order provides some important indications of the works that must necessarily be studied and learned in depth before further systematic penetration into the teachings of the higher degrees can take place. The teachers and masters of the Order take great care to ensure that every neophyte is at least theoretically familiar with these disciplines before being allowed to work with and use them in practice.

The Order itself does not recruit neophytes! You must find your own way to it, and it will demand hard and persistent work from you. The fruits ripen only for those who truly know. The spiritual goal in fulfilment is difficult to express in words, but it can also be read in the

"Proclamation of Nuit":

"I give unimaginable joys on earth... and so I have a
secret room for those who love me!"

Or in the words of the book "Tzaddi":

"I pray for the consciousness of bliss. I am here and I am on earth. Before
an hour of time has passed, you will be with me in the abodes, beyond all
transience. ...

For all the hostilities of my knowledge, see only me. For the joys of my
love will keep all misfortune away. I swear by the tomb of my body, by my
sacred heart and my tongue, by all that I can give and by all that I secretly
desire."

When the neophyte later becomes an adept, the signs are unmistakable, and it is again
quoted in the words of Nuit:

"And the sign shall be my ecstasy, the consciousness of the uninterrupted existence and omnipresence of my manifold body!"

When the candidate applies for admission to the Order of the O.T.O., he is required to demonstrate

- a) that he is capable of using intellectual tools and that he has the ability to understand the teachings given to him and shows a deep interest in studying the relevant books.
- b) He is required to explain in detail his motives for applying for admission to the Order.
- c) He is obliged to follow the instructions of the superiors of the order as a student and, later, as a knowledgeable member, to obey the order.

In the Liber Jugorum it is written:

"This binds you and yet leaves you free forever!"

Six months after admission to the Order, the candidate is tested in the various types of disciplines he has studied.

He is then accepted according to his proven mastery of the relevant teachings.

He is then required to familiarise another person with his work and studies for the purpose of succession, so that this person also understands the necessity of uniting with the bodies of the initiates and then acts according to their will in order to destroy all tyranny and strive for individual freedom in the broadest sense.

This is achieved by declaring his total commitment to the following words:

"Do what thou wilt!
is the law!

That is the whole law! - Love
Love under will!"

For these words form the entire foundation and basis!

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

This study booklet is accompanied by issue 26 of the publication series:

Fra.Eratus = Karl Spiesberger, "Einweihung"

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The preferential price of M 1.50 instead of M 2 must be enclosed with the fee payment as usual.

These special editions contain excellent practical knowledge for applied magic and secret science.

KNOW THYSELF! KNOW THY ENVIRONMENT!

By Gregor A. Gregorius.

It is surprising how rarely people find the courage and strength in their lives to recognise themselves, to criticise themselves, in order to gain a clear picture of themselves and their environment. Unfortunately, it must be said that most people lead completely false lives that do not correspond to the core of their own being. They are all subject to the suggestions and pressure of their environment, their own weaknesses, their lack of creative power and energy to shape and design their lives according to their own wishes and judgement.

When people finally come to their senses later in life, when they recognise their mistakes and weaknesses, it is usually far too late to make any fundamental changes to their lives. They are worn out and tired. They have become slaves to their own habits.

In their younger years, people are not to blame for the unfortunately often misguided paths they take in life; rather, the responsibility and blame lies with their educators. At the beginning of their lives, they are not yet capable of forming their own judgements and are inevitably subject to the suggestions and influences that come their way, for which they themselves are not responsible.

Most people then suffer for the rest of their lives from the consequences of a totally wrong upbringing, which was unable to recognise their original nature and accordingly educate them further and bring them to the right harmonious development.

The mistakes of this false upbringing begin in early childhood. From the outset, most parents spoil and pamper their children, and any idiosyncrasies that may already be apparent in their young personalities are broken according to the dogma of a false method of upbringing. None of the parents think about systematic personality training for their children from an early age. Then the often pernicious influence of school sets in, which initially levels the growing child intellectually, does not allow for strong personality development, and, as the child grows older, fills the child's brain with a completely superfluous jumble of knowledge, most of which the young person will never be able to use in their life.

Then the pernicious influence of the church and religion soon sets in, presenting the child with dogmas and teaching them to conform to a religious worldview that does not stand up to rational thinking at all.

Young people are forced to believe and are prevented from thinking critically and independently about the religious questions they are taught. They are first systematically dumbed down. They become unfree in their thoughts and actions. Everywhere and at all times, they encounter inhibitions, prohibitions, warnings and illusions. Schools and churches work hand in hand to perpetuate the great deception that obscures or withholds the true content and reality of life.

Generally speaking, there is no reason to doubt the good intentions and well-meaning will of the educational factors. They are simply either incapable, correspond in their own constitution and structure to a completely false world view, or are themselves subject to the fundamental errors of a mistaken world view.

As they grow older, the sexual factor becomes increasingly prominent in young people's lives. Once again, they are lied to and deliberately deceived; they are not educated and are kept in ignorance for as long as possible. No one helps them with their corresponding anxieties. They must first acquire their own, mostly unpleasant, experiences. Schools

remains silent about these problems, parents shy away from providing information, and the church covers these subtle matters with a cloak of hypocrisy.

Then comes the pressure of a career for which the young person is usually not at all suited, but which he is forced into or forms a mistaken picture of due to false and erroneous ideas. His aptitudes and abilities in this regard are not recognised or taken into account. In most cases, the social hardship of the parents sets too narrow limits from the outset.

Thus, the first third of life passes quickly, and young people, lacking any maturity and sound judgement, usually stumble into marriage and thus lose their best asset in life. The hardship and slavery of everyday life now begin to take on more oppressive forms for them. Early marriage is one of the most terrible mistakes a young person can make, because instead of travelling abroad to broaden and improve their world view, they enter into the yoke of marriage and are thus condemned to sacrifice their remaining, still young life to marriage and family. They sink into the worries of everyday life, suffocate in small, narrow social circumstances, become unfree and, in the best sense of the word, an efficient workhorse. Higher spiritual goals or the fulfilment of other inner longings and desires are denied them. -

Despite perhaps having good potential, he becomes and remains an average person and, without wanting to, has blended into the masses, who will not easily let him go. The state classifies him as a factor in the development of its mostly totally inadequate social structure, exploits him and his labour until the end of his life, and then, in a manner of speaking, discards him with a meagre, inadequate pension.

A totally wrong way of life in terms of health – he doesn't know any better, it makes him ill early on and weakens his organic or physical resistance. He is used up far too quickly as a human being. This is how most people have lived their lives and never known what a true human life can mean when it is based on harmonious

From the outset, they were unable to regulate the laws of development. They usually received only surrogates and never experienced the true wonders of humanity.

What has been said here is, of course, only a glimpse of the masses of indifferent people and should by no means be generalised!

There are social classes in which these things are not so glaringly apparent due to the parents' better social position from the outset, and there are still enough energetic and determined individuals who, due to their quicker maturity, engage more positively in the struggle of life at an early stage and do not succumb so easily and without resistance to the corrupting influences and suggestions of their environment. They certainly get ahead in life and achieve independence at an early stage in every situation. A stronger instinctive certainty allows them to recognise the right paths to take in order to make their lives worth living.

The sooner a person frees themselves from the baggage of their early environment, the easier it will be for them to find fulfilment in life. Of course, struggles and wounds and defeats are inevitable. But they will overcome them, supported by a trained, energetic will, their positivity and early wisdom, which they will have acquired themselves through a clear view of the issues of life that confront them. - Certainly, many will fall by the wayside, for nature is cruel when it makes its selection. - Many will sink back into the rut of everyday life, but even today the saying still applies: "Make way for the capable!" -

Let's not get sentimental! Our great philosopher Nietzsche once said quite rightly:

"What one generation has laboriously acquired, the next generation throws away!
- And yet parents believe they are working for the happiness of their children!"

Apart from intellectual training, a few important guidelines can be established in a few words, which should be followed as far as possible and as far as understanding allows:

Youth: Do sports, toughen up your body. Get close to nature. Learn.
Self-discipline.

Later: Languages. Travel. Focus on general education. No early marriage.
Change careers frequently until you find a suitable profession. -
Refinement of sexual interests.

Liberation from conventional religious influences.

Maturing into a cosmosophical esoteric world view. - Promotion of one's
own spiritual life. Promotion of interest in all matters of art and beauty in
all areas. - Freedom of thought.

Later: Marriage only when one's position in life is secure. Children only if there
is a desire to have them. Deepening of love for nature and animals.
Cultivation of a sense of form. Engagement, even part-time, with
scientific or fringe scientific problems.
Conscious separation from the masses.
Creation of one's own home or other down-to-earth foundations. -
Achievement of a socially independent position. - Deepening of education
to the greatest extent possible. - Keeping away from politics as much as
possible. - Service to the brotherhood of nations in a purely pacifist and
democratic sense. - Enhancement of inner humanity in the sense of the
laws of harmony.

These guidelines are also far from sufficient and are only general in nature.

But the student or brother of the Lodge may now understand the goals set by the Lodge
even better.

Our study booklets are entitled: "Leaves for Applied Occult Art of Living". They aim to help seekers in their struggle through life by drawing on and using the higher spheres on the basis of an occult world view. The possibilities for this are provided by trained inspiration and intuition, through practical meditation and magic.

The study of the secret sciences leads away from the indifferent masses into a certain spiritual solitude. But it is also necessary to free oneself as much as possible from the worries of everyday life. People who are slaves to their profession, marriage and family find it very difficult to follow the path of secret scientific study, because they are not free.

Nietzsche says: "Freedom and independence are the air of life for an educated person!"

To be consciously lonely in freedom! - that is a goal in life, filled with wonderful beauty!

You don't climb high peaks with hundreds of others! The boldest climber forces his way alone! Your voice never sounds so clear when it is part of a crowd's chorus! Your foot cannot tread so surely when loving arms are wrapped around your neck!

Based on these insights, the brother will increasingly understand why the lodges' directive is:

Love is the law!

Love under will! Merciless love!

Love of beauty and harmony! - Love under the control of your own will! - No pity for weakness and incompetence!

But the basic impulse always remains love!

But it lies beneath the hard, penetrating insight of Saturnian maturity.

All spiritual leaders of humanity were lonely. They are always the silent ones in the land! - But they want it that way! And this desire brings them inner harmony and inner bliss.

And the Lodge can and wants to be a guide to this.

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 robes, caps, etc. can be made to order individually.

Highly recommended:

Dowsing rods. Length 30 cm, wire mesh.
Handles made of copper coils. Custom-made: Price DM 5.

THE SECRET OF MAGICAL PROTECTIVE GLYPHS.

Based on the fundamental belief that every symbol represents a distinct spiritual form that undoubtedly has a magical effect on sensitive people, the construction of so-called magical protective glyphs is important for practical magic, as they also have an effect on the beings of higher spheres through their aura.

As already explained in detail in the essay: "The teaching of symbols and sigils from the magic squares for practical magic" in the December 1950 study booklet, the old theorem always applies here: "Every symbol is a concentration of bound energy forces within a formed spatial force field as a resonance of existing radiating cosmic tension factors, electromagnetic field zones in the spheres of the Earth."

The essay used drawings and constructions to teach the origin of symbols from magic squares.

The so-called glyph theory uses the same basis, but it makes greater use of the vibration and tension factors of certain geometric figures, partly combined with letter magic and magical numerical values.

With glyphs, it is more about the inherent state of vibration and the underlying tension, which can and should be consciously amplified by the will of the magus.

Here, too, the principle applies: thoughts are forces!

Therefore, even when creating glyph drawings, a very strong mental concentration is necessary in order to charge the created glyph with the energy and willpower of the magus, as it were. Only in this way

the forces and tensions anchored in the symbol can be activated, so to speak, and can have a radiating or even absorbing effect.

The glyphs are created on parchment using black ink, and then applied appropriately with intense concentration.

There are three types of glyphs:

1. Glyphs that draw in and absorb forces and transmit them to the chakras in the etheric body of humans. They serve to recharge energy and to connect with beings from the astral or mental spheres that the acting magus wishes to draw to himself through incantations.

This type of glyph has no protective effect whatsoever. They must be used with caution to avoid excessive recharging, which would weaken the nervous system. (See Figure I.)

2. Glyphs which, by their construction, amplify and radiate the energy forces of human beings. They are to be regarded as protective glyphs, for they protect against any influence from other people and against impressions from otherworldly entities.

They can be carried with you or attached to the door. (See Figures II and III.)

3. Glyphs that should only be used in emergencies are the so-called explosive glyphs. These have such a destructive effect on beings from other spheres that their radiation literally blows these beings apart into atoms, i.e. completely destroys them. They dissolve any transcendental concentration and are therefore deadly. However, since humans, or magi, do not always have the insight and judgement to recognise the entities that make themselves known or appear, they can cause harm for which they must then bear responsibility. (See illustration IV.)

Only in cases of serious, persistent oppression or harassment by otherworldly forces whose demonic structure has been clearly recognised may these explosive glyphs be used. Under no circumstances, however, should they be used as a defence against

the usual spirits or ghostly apparitions, which are harmless in themselves and usually connected with people who are still alive.

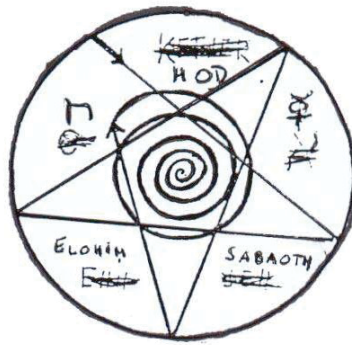
Therefore, when using this type of glyph, the magus must bear full responsibility himself – also with regard to his own karma.

The drawings accompanying this essay are only examples. You can create these glyphs yourself in all variations.

They can be perfected with magical symbols or names and numbers. However, when selecting the additions, the basic tendency of the symbol number must be maintained. For example, the basic number of the pentagram symbol is 5. Therefore, further additions of a magical nature may only be used if they are considered to correspond to the number 5 according to astrological, magical or kabbalistic teachings, so as not to disturb the vibrational tendency underlying the symbol.

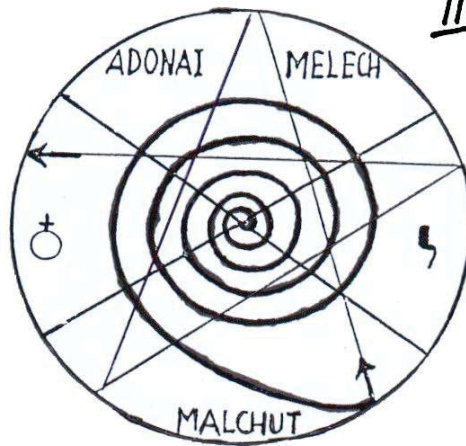
The glyphs should never be made in daylight, but preferably on nights when there is a full moon.

Glyphs with the base number 5 are best made during favourable mundane Mars aspects, others according to the magical planetary number (e.g. Saturn = 3 = triangle).

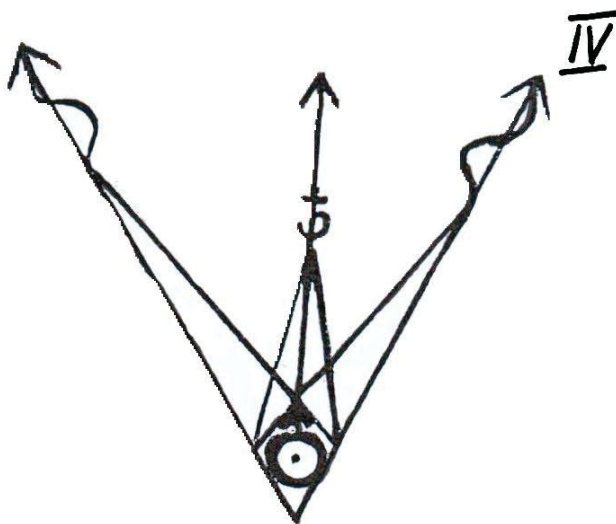
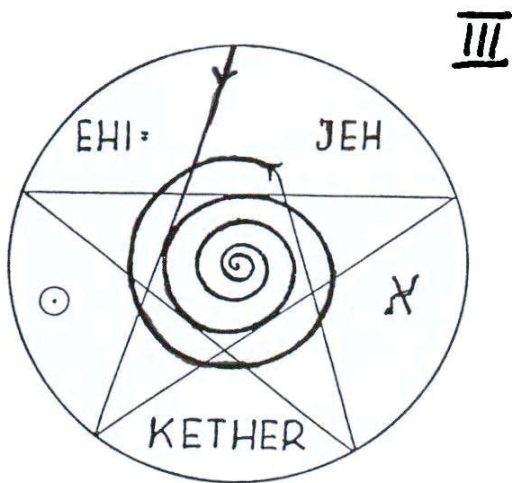


I

♂ + ♀ dämone



II



When not in use, the glyphs should be wrapped in black silk and kept sealed to isolate their radiation. They must be consecrated again before each use.

Through his magical studies, the student and brother of the lodge is sufficiently trained not to commit any careless acts here, for he will immediately recognise the danger of the knowledge that has been kept secret until now.

To convince himself of the effectiveness of an explosive glyph, he need only hold the explosive glyph between an object and a pendulum that is swinging strongly, and any further swinging will be immediately destroyed! However, this experiment must never be carried out with spiritualistic pendulums! The explosive glyph destroys the spirit.

To supplement the lodge publications for the private library, the following are still available to the brothers and sisters of the lodge and can be obtained from the secretariat for a fee of M 1.50:

Lodge minutes:

Book	2	-	containing	the	minutes	Nos.	5	-	16
let									
"	3	-	"	"	"	"	17	-	23
"	4	-	"	"	"	"	24	-	35

The Secretariat.

GENERAL NAME AND FORM ANALYSIS IN THE LIGHT OF ESOTERICS

by Fra. Han Rulsow Yin.

I. Fundamentals.

1. Introduction.

It is an ancient instinct in humans to trace God's act of creation, to grasp the essence of small and large creatures, to understand visible and invisible forces. In addition to their expressive content, language, music and numbers are tools for this purpose. It is all too easy to fall into the trap of believing that what we are familiar with is the only thing that is possible or right. However, there have been number systems with 5, 12 and 20 base values; the dual system with only the two base values 0 and 1 has gained great technical significance in electronic calculators. The 12 tones of the well-tempered piano are not yet old; for a long time, fewer intervals were sufficient. The number of letters in the alphabets (=Abc) of different languages varies considerably. Even the admirable system of chemical elements is still being expanded by human artistry.

Fundamental to Kabbalah is the fact that a symbol represents both a sound and a number. However, apart from the number of fingers, the number 10 that prevails in it does not seem to me to be any more cosmically justified than many other numbers. The method of comparing words and sentences from Gnosticism on the basis of their cross sums, for example, may provide valuable clues. I am sceptical about attempts to translate Kabbalah into other languages. For every sign has a specific formal character.

and the corresponding sound has a specific character that varies from language to language. Since the method described here completely disregards this mystical content of the letters, it can be applied to any alphabet. The numbers in double brackets (()) refer to the bibliography at the end.

2. Relationships between spheres and numbers.

While the average person only knows numbers as units of measurement, be it mm, kg or DM, in the quantum theory of modern physics they have experienced a peculiar resurrection that could have been inspired by the Pythagoreans (Sommerfeld, (1)). Quantum theory teaches us – well-founded by the rich observational material of spectral analysis – that there are only certain stable states of energy that transition abruptly into one another.

In spiritual terms, this corresponds to the well-known fact that there are certain clearly distinct states of consciousness or levels of existence. Bohr was right to compare the electrons orbiting the atomic nucleus to the planets orbiting the sun. Since ancient times, magical numbers and relationships to the spheres have been attributed to the planets (e.g. Mercury to the mental plane). Even if the details of the traditions need to be corrected, we can still conclude the analogy of the ancients through quantum theory: number – sphere – planet – electron – number.

The quantum numbers range from one to infinity, taking into account the experience that there is probably a lowest state (narrowest electron orbit), but no highest state. On the other hand, the physical sphere (stula sharira) is the lowest. This important fact should be examined more closely. Let us imagine a being from the astral plane encountering the astral body of a human being incarnated here. As long as the human being dreams, i.e. is in the astral state,

When he participates in consciousness, he appears like other astral beings. The moment he returns to his physical body, he does not become invisible to the inhabitants of the astral plane, but they notice that he is preoccupied with something invisible; perhaps they would call his condition sleepwalking. If there were other planes of existence among us, something similar would have to happen frequently. To a lesser degree, we can observe this every day. Take the motorist, for example. As soon as he gets into his vehicle, his consciousness narrows. He ceases to be a pedestrian and loses his far greater freedom of movement. One thing fundamentally distinguishes this example from the previous one: the motorist can and must pay attention to pedestrians in order to avoid colliding with them. Although the material basis is the same for both, the world of machines can be seen as the next coarser embodiment of human beings. At the very least, it performs a similar function.

We want to derive in another way that stula shari-ra is the lowest sphere. I said: the lowest quantum state is assigned the number 1, which therefore also corresponds to the earthly plane. We know (Leadbeater, (2)) that the astral plane (corresponding to number 2) consists of a number of main and sub-divisions, some of which are sharply separated. Furthermore, it is the centre of gravity of dual sexuality. Beings are separated from one another according to their state of maturity. In contrast, in the earthly sphere, the most alien spirits meet on one surface of the earth. It is also now certain that the physical cosmos obeys the same material laws everywhere and that the same chemical elements occur as on earth, even in the most distant spiral nebulae. The physical world thus represents the unity that has been technically realised today. We may assume that the other areas of life will follow. In the

the Kabbalistic tree of life, Malchut ($10 = 1$) is also the mirror image of Kether (1).

I would like to mention unstable intermediate states. Between 1 and 2 lies the simplest fraction, the number $3/2$; between stula sha-rira and kama lies prana (somniaambulism and similar states of consciousness relating to the etheric body) as a necessary but, on its own, unstable intermediate link. These intermediate states seem to strive strongly downwards. It may be useful to assign the number $1/2$ to the aforementioned machine world with its own laws. It strives towards zero, which symbolises spiritual death. Incidentally, half numbers ($1/2$, $3/2$, $5/2$, etc.) play a role in modern quantum theory. The following table summarises the most important relationships.

$1/2$	:	World of machines and robots.
1	:	stula sharira, earthly or physical plane, $3/2$
	:	prana, link between 1 and 2,
2	:	kama, astral realm
3	:	rupa, mental plane,
4	:	arupa, fundamental vibration of formless beings,
5	:	causal sphere, etc.

3. Application of Fourier analysis.

According to Fourier, continuous functions with spatial or temporal periods can be decomposed into fundamental and harmonic components. Examples include tidal currents and sound vibrations.

In a classic work, Stumpf ((3)) devoted himself to the analysis of sung vowels and spoken words up to the 32nd harmonic. The original forms can also be obtained in a reversible and unambiguous manner by superimposing these partial vibrations. This fact forms the basis of synthetic speech, which is generated electrically. Depending on the instrument on which a tone sounds, the partial vibrations are instrument on which a tone is sounded, the partial vibrations are represented in

present in it, which we refer to as its timbre. This is the only way in which vowels differ from one another. In the case of consonants, non-periodic vibrations are added.

Now we are dealing with a corresponding procedure for discontinuous periodic distributions. For we can regard every limited series of connected elements as a period. If, for example, we write several abc's in succession: abc.... mnop.xy-

zab.... yzab., then from any letter, the 26th

forward or backward. The period has 26 elements; this applies to the English, German, French and perhaps other alphabets. These three alphabets are even identical, although their sounds naturally differ.

At the end of this essay, there are references to periods of other elements that can be used; the next essay will describe the practice of analysis.

To illustrate this, write the alphabet in a circle so that the z connects to the a from the left. The letters of a word, e.g. violin, are quite close together; the fundamental vibration, the number 1, predominates. However, they can also be distributed across two opposite positions, as in "fire" or "Willy"; in this case, the first harmonic, the number 2, prevails. The word "mother" is an example of the number 3. Each letter of the name or sentence to be examined is given equal weight in the analysis, regardless of its position and whether it occurs once or several times. The letters may be jumbled up at will without changing their esoteric structure. This can be used when forming a lodge name from the civil name (which also serves as a means of control).

We want to go one step further and shift the place values, i.e. we mark on a transparent disc that fits into the circle ring

the positions of the letters according to their single or multiple occurrences in the word. If we start again with the word violin, by shifting two positions forward we get the letters igkig, or by shifting ten positions backward we get wuywu, which is equivalent to shifting 16 positions forward. These letter sequences may be interchanged at will. Now we can flip the circular disc with the markings and obtain another 26 possibilities, e.g. yaway or qossq. In general, this results in twice as many word formations as the alphabet contains letters. These are the mysterious foundations of gematria, which deals with the permutations of Hebrew letters, although it remains unsatisfactory that replacing letters with others usually changes the numerical value of the word.

4. Results and significance of the analysis, outlook.

Just as with the actual Fourier analysis of continuous functions, our name analysis provides the strength of the individual harmonics or the proportion that the various numerical entities (as Platonic ideas) have in the structure of the name. Since the bearer of the name is embodied in certain spheres, these numbers also refer to the bearer's connection to the spheres, according to the table provided. We present the results of the analysis as follows:

Above a horizontal line (abscissa), to which we write the numbers 1, 2, 3, etc. starting from the left, we carry upwards (as a vertical line) the numbers corresponding to the individual harmonics. We then plot the calculated strength above the corresponding number (as ordinate) above the corresponding number. The strength is normalised to the range from 0 to 1. The most common value is 0.25, with values below 0.10 and above 0.50 being rare. Only in relation to the average can we speak of stronger or weaker ties.

The averages of spatially or temporally defined population groups may reveal characteristic features; it is advisable to compare them with the corresponding place or country names. Ethnology and psychology can be enriched from this point of view. A viable way to test and familiarise oneself with the method outlined here is to compare the diagram of a well-known personality with their nature, whereby it is less important to focus on individual characteristics than on their cosmic disposition. Comparisons between several names of the same bearer are important in principle. I am thinking in particular of pseudonyms, login names, names changed through marriage, etc., which must be compared with the birth name. In the case of women, the structure of the husband's name often differs considerably from the birth name, which is understandable from an esoteric point of view. In contrast, self-chosen names usually correspond largely to the name given at birth. This refutes the objection of outsiders that the name is just smoke and mirrors and has no meaning. The ancient Romans knew better, even if their proverb, *nomen est omen*, perhaps referred more to the ordinary meaning of the name. Are there connections between the names of an ego in the course of its incarnations? For the time being, this cannot be answered in the affirmative; it is just as difficult a question as that of the connection between the horoscopes of conception, birth and death.

The study of names is easier than astrology in two respects. Firstly, it can be carried out by a machine that is easy to construct, and secondly, even in lost cultures, names are often handed down alongside the alphabet. Astrology, on the other hand, requires not only the time and place of birth, but also the corresponding celestial tables. The examination of planet and zodiac names from different languages (in their ABCs!) will provide essential insights. This applies not only to astrological interpretation. We obtained more reliable numerical

assignments of the planets and a cross-connection in the circle of analogy discussed.

So far, we have been talking about names of a changing nature. The headline hints at further material through form analysis. In addition to the tones and numbers mentioned in the introduction (e.g. date of birth), we can analyse the planetary distribution in a horoscope (ecliptic) and compare it with the name structure of the horoscope owner. Research on this is still pending. A small step leads to a new understanding of the signs of the zodiac as biorhythmic phenomena. The modern alchemist gains a new insight into the connections via the atomic numbers of the atoms involved, as a supplement to their name structure.

To be continued in the next issue!

5. Bibliography.

- | | | |
|-------|------------------|---|
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Volume I 1944. |
| ((2)) | C.W. Leadbeater: | "The Astral Sphere." |
| ((3)) | C. Stumpf: | "The Sounds of Speech. Experimental –
Phonetic Investigations with an
Appendix on Instrumental Sounds." |

Other important works on numbers include the following:

- | | |
|---------------|---|
| H. Kükelhaus: | "Primordial numbers and gestures, the basis of a
future awareness of measurement." |
|---------------|---|

Baron L. Hellenbach:	"The magic of numbers as the basis of all diversity and apparent fate." Dr. C. Hessenbach: "Secrets and essence of numbers."
Master Pacitius:	"On the Origin of the World." Saturn-Gnosis Issue 1.
Prof. Liharzik:	"The square, the basis of all proportionality in nature, and the square of the number seven, the primordial idea of the human body."
Jossé, Roland Dionys:	"Nomen et Omen." Endres: "The secret of numbers."
Dr. Bischoff:	"Mysticism and Magic of Numbers."
Dr. Bischoff:	"The Kabbalah."

The Secretariat also recommends:

Evola, Julius:	"The Mystery of the Grail." Hardcover, 280 pages. £14.80
Endres, Franz Carl:	"Mysticism and Magic of Numbers." Illustrated hardcover, 235 pages. £13.40 "The Symbols of Freemasonry." Hardcover, half-linen, 110 pages, £6.80 "The Secret of the Freemasons." Hardcover, half-linen, 190 pages, £6.
Stein, Hans:	"Character Types in Astrology." Hardcover, 125 pages. With numerous illustrations. £10.80

THE OCCULT LIBRARY.

Every student and every brother of the Lodge is advised to gradually build up a good occult library, one that is valuable in terms of content and of which he can be proud.

The teacher and master will therefore recommend a number of truly good books and new publications below, which they can purchase without hesitation, as their content is informative and of high quality, and their attractive design will adorn their bookshelf.

None of the recommended books will be a bad buy!

The study booklets of the Lodge naturally also need to be supplemented by special disciplines for further education.

The Lodge's antiquarian bookshop is ready to procure the books, and the secretariat will be happy to provide detailed information on the above-mentioned literature in response to specific enquiries.

The Secretariat.

Riemkasten:	"Yoga for Everyday Life." Hardcover	M 12.80
Rieker:	"Meditations." Hardcover, linen	£14.80
Maxwell:	"Magical-Magnetic Medicine." Hardcover	M 5
Peukert, Wilh.:	"Secret Cults." Hardcover, linen, ill.	M 19.80
Sternder:	"The Miracle Apostle." Hardcover, linen, novel.	M 19
Hilarius:	"The Awakening of the Soul."	

	Hardcover	M 16.80
Sepp Spiesberger:	"In the Footsteps of the Seer."	
	Paperback	M 6
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	with cards	M 7.80
Dr. Cenrurio:	"The Prophecies of Nostradamus."	
	Hardcover, clothbound, 330 pages.	M 14.80
Busson, Paul:	"The Rebirth of Melchior Dronte."	
	Novel, hardcover, full linen, 360 pages.	M 8.50
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	Hardcover, full linen, 342 pages.	M 9
	"The Mystical Primer."	
	Paperback, illustrated.	M 9.50
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	Half-linen, 255 pp.	M 14.50
	"Excursions into the Unfamiliar."	
	Half-linen, 335 pages.	M 8.50
Swami Sivananda Sarasati:	"Hatha Yoga."	
	Illustrated. Full linen	M 12.80
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	Hardcover, full linen	M 10.80
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	gb. ill.	M 11.80
	"Exercises for concentration and meditation."	
	Hardcover, full linen,	M 19.80
Eduard Schuré:	"The Great Initiates."	
	paperback	M 19.80

Bohn, Werner:	"The Chakras."	
	Paperback.	M 12.50
	Clothbound, illustrated.	
Brunton, Paul:	"The Way Inward."	
	Hardcover. Linen.	M 12
Kerneiz, C.:	"Yoga for the West."	
	Hardcover, linen,	M 12.50
	"Teaching and Practising Yoga." Clothbound	M 10.80
	"Karma Yoga." Hardcover, clothbound	M 10
Horneffer:	"Mystery Societies."	
	Hardcover.	M 5.50
Bulwer:	"Zanoni." Novel.	
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Reichstein:	"Kabbalah."	
	Hardcover.	M 12.80

50. 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 sun's position at 28 degrees Pisces in 1955.

"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 thought forces in the magical force field of Saturn:

Fra. Amenophis	Bro. Inquestus	Bro. Valescens
Sis. Albertus	Brother Wil	Brother Appolonius
Fra. Balthasar	Brother Meinardus	Brother Profundus Invoco
Sister Ebro	Brother Rudolfo	Brother Gradarius
Fra. Eichhart	Brother Maximilian	Sister Luminata
Sister Erasmus	Brother Mercurius	Sister Theodora
Sister Friedrich	Sister Mondana	Sister Aruna
Sister Giovanni	Brother Hertoro	Brother Metanus
Fra. Hermanius	Brother Sigmund	Brother Ernesto Noesis
Sister Han Rulsow Yin	Brother Rupert	Brother Ludwig
Sister Hilarius	Brother Julius	Brother Aurelius
Sister Joachim	Brother Liberius	Brother Marianus
Sister Kosmophil	Brother Heinrich	Brother Fabian
Sister Marius	Brother Prozogood	Brother Alexander
Sister Martini	Sister Wilja	Brother Lysanias
Sister Masterius	Brother Samana	Bro. Lucifer
Sister Medardus	Brother Johannes	Brother Latentus
Sister Merlin	Brother Sigur	Brother Hermes

Sister Panaton	Brother Michael	Brother Karl
Sister Protagoras	Brother Marpa	Brother Dion
Sister Reno	Brother Kaplarius	Brother Radarius
Sister Saturnius	Brother Hiob	Brother Fried
Fra. Theoderich	Brother Robertus	Sister Rosemarie
Sister Theobald	Brother Erus	Brother Karol
	Brother Karolus	Brother Alexis
	Brother Reinhart	Brother Titus
	Brother Wilhelm	Brother Sirato
	Brother Balsamo	Brother Dominicus
	Brother Peterius	Brother Emilius
	Brother Akademos Magu Pneumatikos	
	Brother Benedict	Brother Pankratius
	Sister Gerlinde	Brother Raimund
	Brother Luzian	Brother Angelius

The brothers Francis, Nadarius and Uparcio were commemorated in the spiritual realm.

Fra. Eratus gave a lecture on the subject of God or Divinity from his previously unpublished manuscripts.

The Master spoke about the expected appearance of the new World Teacher as Mahatma of the beginning Age of Aquarius in 1990-1999.

Love is the law! Love under will! Merciless love!

May 1955 (Issue 62)

PAGES FOR

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THE ART OF LIVING

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MAY 1955

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Privately printed

"THELEMA" – THE SPIRITUAL LAW OF THE NEW AGE.

by Gregor A. Gregorius.

When the knowledgeable person who belongs to the brotherhood grows older, when his life path for this incarnation draws to a close, he begins to isolate himself. He retreats into solitude, into silence.

He prepares himself through inner spiritual and mental deepening to become ready for the transition to another sphere. He gives up teaching, and other brothers take his place. Then he places his acquired knowledge in the hands of the most capable older brother, whom he has designated as his successor – as required by the law of the Lodge. He will therefore endeavour to collect and organise his tangible works in his final years. In serious, profound conversations, he will impart to his successor the secret knowledge of the Lodge, which has been passed down by word of mouth through the centuries, for there is secret knowledge that is never published in order to protect it from profanity. This is how the lawful structure of the organisation provides for it.

The study of esoteric teachings requires decades and is, in the true sense, unlimited. The various disciplines flow together and complement each other to form a truly pansophical wisdom. However, the maturity and progress of each individual is entirely personal. There are no standards or evaluations here. It depends on the age of the ego, on the series of incarnations it has completed, on the strength of its respective burdens, and perhaps also on the mission given to it by higher powers.

The karma of his clan, the karma of his people, his race, can be a hindrance to him until he has been able to free himself from these bonds over the course of thousands of years. That is why, of course, each earthly life is important and should be used for maturity and spiritual advancement. On the other hand, however, the present life may also be largely unimportant, often except for a few years in which a predetermined transformation takes place.

A single experience, a brief span of time, even a single hour, can be decisive for this entire earthly epoch. The neophyte already knows that everything that happens in his life is causally connected, in dynamic interaction, in a balance of tension, often through unimaginable times. Therefore, every day should be consciously experienced in a spiritual sense. To fill everyday life only with drudgery, idleness, useless work or sensual pleasures is a sin against one's own spirit.

One's gaze should always be directed upwards. Every person needs rest periods, contemplative pleasures and hours of relaxation, and these should not be denied them. A practical art of living for a spiritually grounded existence requires no restrictions, no constraints, nor moral admonitions, for a truly spiritual person will always know what they are doing, and if their actions spring from their innermost will, which, according to their maturity, always strives for harmony and cosmic CONNECTEDNESS, the concept of GOOD and EVIL ceases to apply to them. They know that they must always bear full responsibility for their actions towards the higher powers that guide their destiny.

That is why it is important for teaching that the teacher speaks to his pupils about the great spiritual law of the new age, which will set the tone for the next 2100 years, the age of AQUARIUS.

This law was already given as an impulse several decades ago. Only a few people who heard about it have grasped it so far.

The master and teacher sits at his desk and leafs through the papers in front of him, which deal with the law of AQUARIUS. They were written by him more than 40 years ago, during the First World War. Some of them are works by older brothers for the examination that was necessary at that time.

"Gradus – mercuri" of the Lodge. –

With inner astonishment, the Master realises that his vision at that time was correct and that the explanations and discussions of the older brothers not only captured the

captured the spirit of the times back then, but are still valid today. It is almost frightening to see how the incessant demonic influx has gained ground and influence since then.

The brotherhood is still in the process of rebuilding itself organisationally. Some of the brothers have been called away from their current earthly existence. Some neophytes have fallen away, succumbing to other spiritual and material influences. Many have also become lukewarm and listless, many desperate.

However, the ranks of the faithful are constantly growing. Again and again, new neophytes come to us, guided by higher instructions.

But the cosmic dark chaos that has arisen from the collision of two world ages lies darkly over the present humanity, weighing heavily on the peoples and especially on the minds and spirits of knowledgeable initiated people.

We are facing terrible new events, a demonic eruption of unknown cosmic forces, about which we only know that they still exist today, despite all white magic, despite all seeking of God, despite all piety. But the knowledgeable person knows that all of today's events are only one phase of the great struggle, which we cannot judge in the narrow field of vision of our current, so short life.

And that is precisely why the Master feels compelled to provide the brothers with new tools for the great spiritual battle in the following pages, for all disciples, the older brothers as well as the youngest, who are still new neophytes. It may be that some of them do not yet fully grasp the full inner significance of the practical spiritual application of these explanations of the Law.

That does not matter; they may become aware of it later.

The older brothers will know what it is all about.

They know that collective thinking is poison not only for a developing human individuality, but also for an entire

PEOPLE.

Thus, spiritual counterpoles must and should be created, even if there are only a few. But their crystallised and centralised power will always be able to rescue the ancient primordial knowledge from chaos.

This has always been the case in times past. Neither pyres nor exile, neither dungeons nor banishment, neither death nor torture have been able to extinguish the light that repeatedly glows in the minds of human beings in the interplay of lawful reincarnations.

The spirit is primary and eternal, even if the respective physical form may perish.

Every brother should reflect on this law, work through it mentally and meditate on it in quiet moments. At that time, the Master and also Frater Johannes wrote extensively about the law in the lodge magazine "Saturn Gnosis".

The Master has already been imprisoned twice for long periods, in 1919 and in 1942/43. He had to go into exile for six years because of his worldview. Some of the most capable older brothers of the lodge went to Ceylon, India, Palestine, China and America out of inner conviction. But there is almost no country on earth where one or the other of the brothers is not still living today in connection with the lodge. This is a consolation in these difficult times and should be an incentive for the younger generation of the lodge.

The teacher therefore wishes to use the form of conversation to present the material at hand as a form of instruction. May he later be granted the opportunity to deepen it through personal conversations with the individual students.

Master:

I will now read to you, dear brothers, the sheet that I wrote in 1917. We can then discuss and talk about it.

"Time flows eternally. The person who thinks and does not blindly go through life as an average product sees the decline of this era with inner horror. The earth has been burning in numerous places for decades, and thousands of people are sacrificed daily to the demon Mars.

Even though thousands are born every minute, death prevails, and yet this is only the prelude to the catastrophic effect of the great demonic constellation now slowly forming in the realm of the demon Algol. Humanity does not see it, struck blind. On all sides, weapons of murder are being forged for mutual and horrific destruction. Uranian inventions are being put at the service of Mars. No one wants to be blamed for what is coming. Suggestions are racing through the world and rushing headlong. Groups of forces and balloons are emerging everywhere and charging themselves with energies set on destruction. The religions, which are otherwise somewhat inhibiting, are eliminated, condemned to powerlessness or in the service of death. The high ethical spiritual circles of the peoples are silent, already bound or destroyed. The horizon of the whole world is blood red. Terrible clouds stand in the sky. Where is help, where is the saviour, the redeemer?

The esotericist hears with alert inner senses the Uranian two-stroke rhythm of the coming time. He knows it must be so! Karmic law is fulfilled in people and nations. When your soul weeps, he looks back over past millennia and knows: nations and cultures came, flourished and sank into guilt and atonement.

Christian Spain destroyed the ancient high cultures of the Incas under the sign of the cross and still bears the burden of this terrible guilt today. This is just one

example of many. There are enough historical examples, but one must view them esoterically.

Thrones faltered and passed away, supremacy and world domination sank into dust....., but time and again humanity learned nothing from these events!

The chaos at the clash of two world ages must be a cosmic natural consequence in order to remove ruins and decay and make room for new seeds. It is always the same egos that have been subjected to these trials until they understand.

Herein lies the tremendous beauty of this esoteric thinking!

Based on this insight, all those people who suspect that they originate from a certain circle must come together! In whose minds the great mysterious knowledge flashes that they are here to continue their task, the completion of which was prevented by their last physical death.

And that is why, in this time, the following is essential :

Extreme spiritual concentration within oneself, no resistance to karmic events, but a firm union with those who share the same knowledge and
f o r e b e a r a n c e .

The spiritual brotherhood must become and be action!

It is astonishing how these words still apply today, have already been fulfilled or are now approaching fulfilment!

I now invite questions from the brothers.

First, I will repeat the wording of the Law of the New Age as adopted by the Lodge and ask the brothers to rise:

Do what thou wilt! is the whole law.

There is no law above "Do what thou wilt!"

And the word of the law is "Thelem".

Love is the law! Love under will! Compassionate

Love

Intervention:

This manuscript was written in 1949, shortly before the master was once again forced to change his place of residence in order to escape further persecution by the state dictatorship.

He has now been homeless since 1936, without any permanent roots.

But isn't it frightening enough that his statements and words from 1917, even today, after so many years have passed, not only remain completely valid, but have also increasingly come true?

At that time, he himself had no inkling of the threatening clouds of atomic explosions that are now lighting up as a series of experiments, only to be used in the coming Third World War to the detriment of all humanity.

Brother Athanor:

Master, what is the esoteric content of the law of the Lodge and what is its magical impulse?

Please be so kind as to tell us.

Master:

"The lema" is a Greek word and means "will" in English. Its inner magical value is E – E – A – equal to expansion and omnipotence. It has the magical number 93. The same number as the word agave, meaning love!

The number 93 is thirty-one times three!

In Kabbalah, the number 31 means the sound "La" or nothing.

The cross sum of 93 is the number 12, the number of the sun. The cross sum of the number 12 is the number 3, the number of Saturn.

Thus, the word "Thelema" is magically based on the sound of the triple love as an expansion of a logos force, whose innermost core brings Saturnian maturity.

The numerical value also contains a magical lunar power, the number 9 – hidden, whose sublimation esoterically means "silence".

Br. Athanor:

According to this, the true esoteric meaning would be nothing other than God, hidden even in the word Thelema, or rather, the divine will. Thus, the "Thelema will" would be a magical expression of divine will.

Master:

It is as you say. God is the Will. Thelema is His revealed manifestation. The Son of God—

Jesus Christ—was the revealed love of God.

God works through love under his will !

Love, too, is an impulse of the will, threefold in aspect, radiating into the regions of the spirit, the soul and the mind.

Brother Leonardo:

Thus, the magical purpose of the Thelemic will is not to create a new concept of God, but only to recognise it anew. The theism of the Jews, Christians and Mohammedans has been overcome. The concept of a benevolent and supremely intelligent, almighty personal God or divine being is obsolete and can only be used as an educational factor for the majority of the masses.

Master:

Do not forget that the God of our immediate cosmos, our immediate solar system, is the Demiurge of the Sun! So, after all, a personality

, a being of light, a servant or a tiny part of the Godhead!
This solar Logos needed millions of years to mature and take shape.
He too will enter into nothingness when his time comes, back into
divinity.

Brother Faustus:

If the God of the Sun used the Mahatma Jesus to reveal his impulse of
love, he will surely send a new Mahatma to shape his impulse of will!
Can the Master tell us anything about this?

Master:

In 1999, standing at the threshold of Aquarius, the Demiurge Neptune will
tear away the veil of Maya, and the Demiurge Uranus will dominate the
centre of the sign.
In February 1999, the Solar Logos will be enveloped in Neptunian transformations.
According to ancient traditions, the coming of a new world teacher is
prophesied for this year. In February 1991, the last precursor will appear in
the conjunction of Sun/Saturn in Aquarius.
A new incarnation of John the Baptist will arise. Neptune and Uranus are
in conjunction this year. But the first herald of the law in modern times, if
one does not count Novalis, was the Master Therius.

Brother Faustus :

Master, can you tell us more about Master Therion in this context? We ask you to
do so! There are so many

uncertainties and false teachings, often even ugly attacks, are spread about Master Therion. He has many opponents.

Master:

I do not wish to comment on that now. Every great personality has their enemies and detractors, especially among the ignorant.

But in connection with the law, I would like to read the following to you, according to the present lodge archive report. The remarks were made by one of my predecessors in office.

Interjection:

The exact wording of the law given by Master Therion is:

"Do what thou wilt shall be the whole of the law!

Love is the law! Love under will!

The word of the law is:

"T h e l e m a ".

When founding the Grand Lodge "Fraternitas Saturni", the leading brothers decided to supplement this wording with the following clause:

Love under will!

As the Lodge was the first organisation to establish itself at the beginning of the Age of Aquarius, working ritually and magically, it became the conscious bearer of the new impulse! It recognised that, according to its spiritual structure, the new age carries within it the cosmic impulses of the zodiac sign Aquarius, which is a highly spiritual but in a certain sense barren sign, and thus shapes people whose sexual and erotic drives are more highly polarised than is the case in humanity today. People's sensory life becomes more sublimated, more spiritualised, less instinctual. Their entire love life becomes more purposeful, more egoistic

and is no longer geared towards indiscriminate procreation and the multiplication of humanity, but strives for a conscious selection of spiritual individuals from the indifferent masses in the sense of a spiritual evolution of humanity. This higher polarisation can only be achieved through a conscious restriction of the impulse of compassion, which generally weakens the personality and inhibits the spiritual development of the individual.

The knowledgeable brother of the Lodge is guided by a thorough understanding of the meaning of the overall law.

A given law can and will have to be supplemented over time and adapted to the development of the times. It never needs to retain its rigid, initially defined form. Every new age brings new impulses!

The Book of the Law: "Liber Al vel Legis" was retranslated by Frater Fines Transcendam and published in German and the original English text in Switzerland in 1954.

It can be obtained from the lodge secretariat on request. Price: £15.50. Numbered copies.

To be continued!

GENERAL NAME AND FORM ANALYSIS IN THE LIGHT OF ESOTERICS.

by Fra. Han Rulsow Yin.

Continued from the April 1955 issue.

II. Calculation method.

1. Basic idea of the method.

It would go beyond the scope of this essay to discuss Fourier analysis in detail and to derive our method by means of a boundary transition. Readers who are not satisfied with section 1.3 are advised to consult the relevant mathematical literature. Although our method has lost its reversibility, it is much easier to use than Fourier analysis and should therefore be discussed in more detail.

In Figure 1, sections of the German alphabet are written on the horizontal axis and the letters of the word Mutter (mother) are marked; in the case of t, the two closely spaced lines indicate that it occurs twice. The reader can fill in the remaining letters of the alphabet, which have been omitted for the sake of clarity. A full sine wave is plotted on the ordinate, with x running through the entire circle from 0° to 360°. It has already been recommended to distribute the ABC around the circumference of a circle, which can be imagined as cut between z and a and then stretched straight. A dashed cosine curve has been added, which is created by shifting the sine curve 90° to the left. Both curves represent the fundamental oscillation. To determine their strength, we only need to read the ordinates at the marked points and sum them separately for x and cos x. In the example of the nut, the ordinate at t must be doubled. The evaluation based on a date follows in section 3.

In Figure 3, the left half again shows the fundamental wave $\sin x$ as in Figure 1, as well as the second harmonic or first overtone $\sin 2x$. If we stretch it to twice its length to the right, its left half will coincide with $\sin x$ and its right half will take on the dashed lead. Again, some letters are written below and their ordinates up to the \sin oscillation are marked. If we consider the position of d at $\sin 2x$ and imagine it as firmly connected to the curve, it will reach g when stretched to twice its length, as indicated by the thin connecting line with an arrow. Similarly, the p of the left abc is led to the c of the right abc and the y from the left to the w on the right. So we don't need to draw all the \sin and \cos harmonics in our fixed interval of 360° , but the two fundamental harmonics are enough. Instead, we'll extend the letter scheme to several abc's.

2. Derivation of the number system as an example.

Everyone is familiar with the ten-element period of our decimal system. Since it contains significantly fewer elements than the alphabet, it will serve as our example. In the previous section, we saw that the letter scheme is extended according to the harmonic we want to examine. We can illustrate the same process using Table 1. In column 4, we first have the usual sequence of digits 1, 2, 3,9, 0. The last row is just a repetition of the first. In the next column 5, every second element is omitted. This leaves the odd digits, which already come from two periods. For the third harmonic, we omit two elements at a time and take the 4th, 7th, 10th digit, etc. after the 1st. When $n = 5$, only the two digits 1 and 6 remain. We could obtain the entire pattern in the same way. To simplify this work, the two diagonals are drawn in. From these, it always applies that the sequence to the right is exactly the same as to the bottom, and to the left exactly the same as to the top. This fact applies generally (see Tables 4 and 5) and makes it much easier to set up a new pattern. In addition, column 9 is the

reverse of column 7, column 10 is the reverse of column 6, and so on.

This means that, apart from the inversion, the columns symmetrical to $z/2$ are identical, where z denotes the number of elements in a period. When $z = 10$, $n = 5$ is the middle column. Due to the periodicity, the columns repeat themselves completely after $z = n$; for example, columns 3 and 13, 4 and 14 are identical. If we distribute the z elements evenly around the circle and form the sine and cosine values from the angle sequence $(n - 1) \cdot 360^\circ/z$, we obtain the first two columns of Table 1. The only arbitrary factor here is that the first element (here 1) coincides with the angle $x = 0^\circ$. However, this choice is more practical than any other, as we will see. The two-digit numbers should suffice for our purposes and replace the reading of the ordinates in Figures 1 and 3.

Such a scheme therefore generally only needs to contain $z/2$ columns or $(z - 1)/2$ for odd z except for the first two columns and z rows except for the first one with the headings. Column 3 and the last row with all ones are only included for a better understanding of the origin and structure of the scheme and can be omitted. Accordingly, Table 4 contains the German (or English or French) alphabet and Table 5 contains the Hebrew alphabet, which of course is even better filled in with Hebrew characters. To complete the analysis options, it would be welcome if readers would submit tables of other alphabets for publication here.

3. Performing the analysis of a date.

To the right of the number scheme in Table 1, there are five columns with special characters. Separate them and place the strip with its left edge between columns 4 and 5. Its height should remain unchanged. The horizontal lines of the cut-off strip will then lie next to the digits of the date 14. 7. 1789 (outbreak of the French Revolution) in column 4 with $n = 1$. The digits 1 and 7 appear twice each, 4, 8 and 9 only once. Now we move the strip one column to the right so that column 5 with $n = 2$ is aligned.

is visible. We start at the bottom with the last horizontal line, which is now next to the 7 and was previously next to the 9 in column 4. We look for this 7 in column 4 and mark a slash at the same height on our strip under $n = 2$. The second-to-last line under $n = 1$ is next to the 5. So we also mark a slash next to the 5 in column 4. We do the same with the horizontal double line next to the 3. It is written as a slanted double line next to the 3 in column 4. The next horizontal line is next to the 7 in column 5 and provides a second slash next to the 7 in column 4 and the 3 in column 5. The top horizontal double line immediately merges into the slanted double line next to it, since the entire first row of the diagram consists of 1. The vertical lines on the strip are created in a similar way by moving it next to column 6 with $n = 3$. In the last line column, the Roman numerals V and II indicate that when $n = 5$, the 1 appears five times and the 6 appears twice. It is advisable to assign specific colours to the different lines and other symbols.

To calculate the strength and phase of the individual harmonics, we move our strip to column 1 and read off the values of $\sin nx$ from Table 2 on the left, next to the horizontal lines. Here, -0.59 is already doubled due to the double line. The first and last numbers are equal and opposite and are therefore crossed out. The two remaining numbers are added together to give -2.13. Now the reader can see how practical it is to let the first element coincide with $x = 0$. As a result, the two upper lines add up to zero. We proceed in the same way with the cosine in the second column. This time, -0.81 is doubled and the last two numbers cancel each other out and are no longer written down.

When adding, pay close attention to the signs. For longer columns, the reader can first add the positive and negative values separately and then combine them, in this case $+2 - 1.93 = +0.09$. For $n = 2$, we find -0.59 once and +0.59 twice in the sin column, leaving a result of +0.59. The reader can now easily follow the other columns of the table

by checking the other harmonics individually.

To obtain comparable results, we divide the calculated sin and cos values by the number of elements, in this case the 7 digits of our date. These are the first two columns of Table 3. From this, we now need to determine the amplitude and phase of the fundamental and harmonics. This can be done mathematically, but it is easier and sufficiently accurate to do it graphically. To do this, we draw a coordinate grid in the middle of a millimetre sheet (28 x 18 cm) as shown in Figure 4 and select a radius of $R = 100$ mm for the circle. This circle extends beyond the two narrow edges, which is generally not a problem and represents the area in question. On the axes, we divide the sections within the circle so that 0 is at the centre and +1 and -1 are on the outside. It is sufficient to mark every tenth, i.e. every cm. Now we plot the value pairs $\sin x_n$ and $\cos x_n$ for a specific n on the axes and find the corresponding 4th rectangular point, which can lie in any of the four quadrants. In Figure 4, the value pair for $n = 3$ is entered as an example from Table 3. The distance of the 4th rectangular point from the centre then represents the

The strength of the harmonic and the angle ϑ , which is always measured counterclockwise from the cos

x_n axis counterclockwise, represents the phase by which this harmonic is shifted relative to our assumed zero point.

In Figure 2, in addition to the fundamental oscillation, the weaker harmonic $n = 4$ with wavelength 1_n and phase shift ϑ_n is also plotted.

. ϑ_n is always calculated in fractions of 1_n . This seems obvious if we imagine the harmonic as stretched to four times its length from $x = 0$, as in the first section. 1_n is

then equal to the fundamental interval and ϑ_n , is also magnified by a factor of 4

4. Example of a continuous distribution (horoscope).

Unlike the letters of the alphabet, the planets are distributed continuously in the zodiac because they can occupy any position in their movement. In practice, however, the accuracy of the length specification means discontinuity. If we disregard this, there is no period of planetary distribution, i.e. we can examine arbitrarily high harmonics.

Table 6 contains an excerpt from the evaluation scheme of a horoscope. The left-hand column lists the planets (including the important ascendant) with their positions. The next column contains the positions converted to the interval from 0° to 90° , where $R = 90$ denotes the right angle. This notation takes into account that all values sin or cos already occur in the specified interval. This can be seen in Figure 1, which also shows the signs. If the reader does not want to read the ordinates from a slide rule or look them up in a table, they can help themselves by drawing Figure 1 large on graph paper and writing the angles on the abscissa instead of the letters.

The angles under the columns labelled $n = 2$, $n = 3$, etc. are each n times the first or second column. If an angle exceeds 360° , 360° is subtracted as often as necessary. At the end of the columns under $\sin xn$ and $\cos xn$, the positive and negative numbers are to be added together and, after being totalled, divided by the number of planets. In addition to the ascendant, other points on the ecliptic can of course also be taken into account. The final numbers in the last row are entered in Figure 4 and evaluated as explained in the previous section.

In a certain sense, language also represents a continuous distribution. If we move from examining a single word to sentences, chapters and entire books, the number of letters contained therein increases steadily. If we are interested in the distribution of letters in a language according to the frequency of all its words, we can only specify the relative frequency of the letters in the alphabet that can take on any value between 0 and 1 within the

achieved accuracy can assume any value between 0 and 1. To perform a Fourier analysis of this distribution, these frequency factors must then be entered in the table of the corresponding alphabet.

The effort involved is considerably greater than for a moderately long word, but is greatly reduced by using a calculator. After summing the individual columns, it is no longer necessary to divide by the number of letters examined. This is because this is already done when calculating the relative frequencies. In contrast to the horoscope, the period z of the number of letters in the ABC reappears here.

To be continued

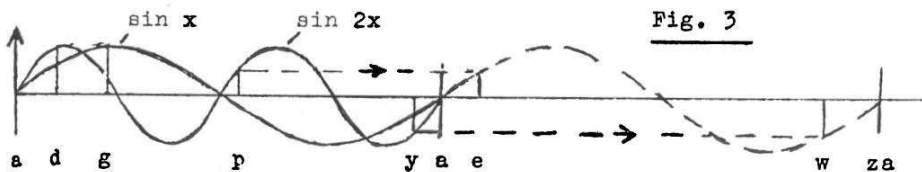
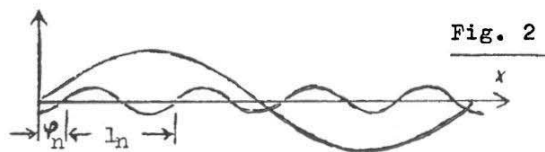
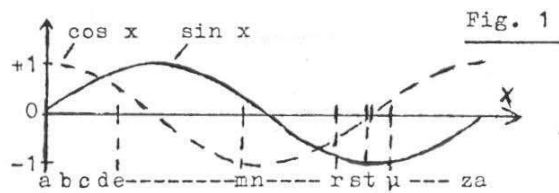


Tabelle 1: Vollständiges Zahlenschema mit Beispiel.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	Spalte
$\sin x$	$\cos x$	0	1	2	3	4	5	6	7	8	9	10	11	= n
0	+1	1	1	1	1	1	1	1	1	1	1	1	1	1
+0,59	+0,81	1	2	3	4	5	6	7	8	9	0	1	2	3
+0,95	+0,31	1	3	5	7	9	1	3	5	7	9	1	3	5
+0,95	-0,31	1	4	7	0	3	6	9	2	5	8	1	4	7
+0,59	-0,81	1	5	9	3	7	1	5	9	3	7	1	5	9
0	-1	1	6	1	6	1	6	1	6	1	6	1	6	1
-0,59	-0,81	1	7	3	9	5	1	7	3	9	5	1	7	3
-0,95	-0,31	1	8	5	2	9	6	3	0	7	4	1	8	5
-0,95	+0,31	1	9	7	5	3	1	9	7	5	3	1	9	7
-0,59	+0,81	1	0	9	8	7	6	5	4	3	2	1	0	9
0	+1	1	1	1	1	1	1	1	1	1	1	1	1	1

hier abtrennen

14.7.1789

Tabelle 2: Additionsschema.

$\sin 1x$	$\cos 1x$	$\sin 2x$	$\cos 2x$	$\sin 3x$	$\cos 3x$	$\sin 4x$	$\cos 4x$	$\sin 5x$	$\cos 5x$
+0,95	+2	+1,90	+2	+0,59	+2	+0,95	+2	0	+5
-1,18	-0,31	-0,59	+0,62	-1,90	+0,62	+1,18	+0,93	-2	-2
-0,95	-1,62	+1,31	-2,43	-1,31	+0,81	+2,13	-1,62	+3	+3
-0,95	-0,31		+0,19		+3,43		+1,21		
-2,13	+0,31								
	+0,07								

Tabelle 3: Ergebnisse der Datumanalyse.

$n =$	1	2	3	4	5	.....
$1/7 \cdot \sin x_n$	-0,30	+0,19	-0,19	+0,30	0	
$1/7 \cdot \cos x_n$	+0,01	+0,03	+0,49	+0,19	+0,43	
r/R	00,30	0,19	0,52	0,35	0,43	
φ	272	81	339	58	0	

Fig. 4

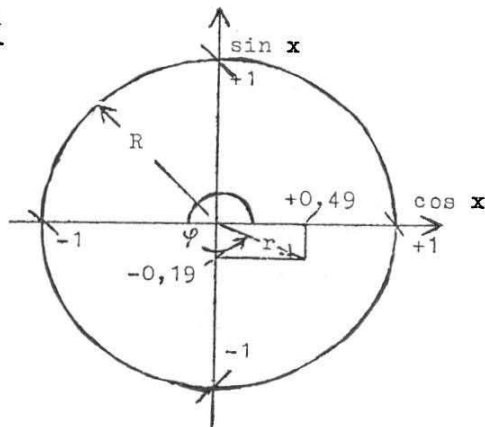


Tabelle 4: Deutsches (engl., franz.) Abc.

sinxn	cosxn	1	2	3	4	5	6	7	8	9	10	11	12	13 = n
0	+1	a	a	a	a	a	a	a	a	a	a	a	a	a
+0,24	+0,97	b	c	d	e	f	g	h	i	j	k	l	m	n
+0,46	+0,89	c	e	g	i	k	m	o	q	s	u	w	y	a
+0,66	+0,75	d	g	j	m	p	s	v	y	b	e	h	k	n
+0,82	+0,57	e	i	m	q	u	y	c	g	t	o	s	w	a
+0,93	+0,36	f	k	p	u	z	e	j	o	t	y	d	i	n
+0,99	+0,12	g	m	s	y	e	k	q	w	c	i	o	u	a
+0,99	-0,12	h	o	v	c	j	q	x	e	l	s	z	g	n
+0,93	-0,36	i	q	y	g	o	w	e	m	u	c	k	s	a
+0,82	-0,57	j	s	b	k	t	c	l	u	d	m	v	e	n
+0,66	-0,75	k	u	e	s	y	i	s	c	m	w	g	q	a
+0,46	-0,89	l	w	h	o	d	o	z	k	v	g	r	c	n
+0,24	-0,97	m	y	k	w	i	u	g	s	e	q	c	o	a
0	-1	n	a	n	a	n	a	n	a	n	a	n	a	n
-0,24	-0,97	o	c	q	e	s	g	u	i	w	k	y	m	a
-0,46	-0,89	p	e	t	i	x	m	b	q	f	u	j	y	n
-0,66	-0,75	q	g	w	m	c	s	i	y	o	c	u	k	a
-0,82	-0,57	r	i	z	q	h	y	p	g	x	o	f	w	n
-0,93	-0,36	s	k	c	u	m	e	w	o	g	y	q	i	a
-0,99	-0,12	t	m	f	y	r	k	d	w	p	i	b	u	n
-0,99	+0,12	u	o	i	c	w	q	k	e	y	s	m	g	a
-0,93	+0,36	v	q	l	g	b	w	r	m	h	c	x	s	n
-0,82	+0,57	w	s	o	k	g	c	y	u	q	m	i	e	a
-0,66	+0,75	x	u	r	o	l	i	f	c	z	w	t	q	a
-0,46	+0,89	y	w	u	s	q	o	m	k	i	g	e	c	a
-0,24	+0,97	z	y	x	w	v	u	t	s	r	q	p	o	n

Tabelle 5: Hebräisches Abc.

sinxn	cosxn	Buchstabe	1	2	3	4	5	6	7	8	9	10	11 = n
0	+1	Aleph	a	a	a	a	a	a	a	a	a	a	a
+0,28	+0,96	Both	b	g	d	h	v	z	ch	t	j	k	l
+0,54	+0,84	Gimel	g	h	z	t	k	m	s	p	q	sh	a
+0,76	+0,66	Daleth	d	z	j	m	o	q	th	g	v	t	l
+0,91	+0,41	He	h	t	m	p	sh	g	z	k	s	q	a
+0,99	+0,14	Vau	v	k	o	sh	d	t	n	q	b	z	l
+0,99	-0,14	Zayin	z	m	q	g	t	s	sh	h	k	p	a
+0,91	-0,41	Cheth	ch	s	th	z	n	sh	v	m	r	h	l
+0,76	-0,66	Teth	t	p	g	k	q	h	m	sh	z	s	a
+0,54	-0,84	Jod	j	q	v	s	b	k	r	z	o	g	l
+0,28	-0,96	Kaph	k	sh	t	q	z	p	h	s	g	m	a
0	-1	Lamed	l	a	l	a	l	a	l	a	l	a	l
-0,28	-0,96	Mem	m	g	s	h	p	z	q	t	sh	k	a
-0,54	-0,84	Nun	n	h	tz	t	th	m	d	p	ch	sh	l
-0,76	-0,66	Samekh	s	z	sh	m	h	q	k	g	p	t	a
-0,91	-0,41	Ayin	o	t	b	p	j	g	tz	k	d	q	l
-0,99	-0,14	Pe	p	k	h	sh	s	t	g	q	m	z	a
-0,99	+0,14	tzaddi	tz	m	ch	g	r	s	j	h	th	p	l
-0,91	+0,41	Qoph	q	s	k	z	g	sh	p	m	t	h	a
-0,76	+0,66	Rosh	r	p	n	k	ch	h	b	sh	tz	s	l
-0,54	+0,84	Shin	sh	q	p	s	m	k	t	z	h	g	a
-0,28	+0,96	Tau	th	sh	r	q	tz	p	o	s	n	m	l

Tabelle 6: Auswerteschema eines Horoskopes (Ausschnitt).

Planet und P.-stellung	n = 1	sin x	cos x	n = 2	sin2x	cos2x	n = 3
\odot 27° 10' 0"	57,2°	+0,84	+0,54	24,4° + R	+0,91	-0,41	
\uparrow 30° 0' 0"	63,0°	+0,89	+0,45	36,0° + R	+0,81	-0,59	
\S 29° 59' 0"	30,0° + R	+0,87	-0,50	60,0° + 2R	-0,87	-0,50	
Asz 26° 10' 0"	56,2° + 2R	-0,83	-0,56	22,4° + R	+0,92	-0,38	
\oplus 1° 23' 0"	61,4° + 3R	-0,48	+0,88	32,8° + 3R	-0,84	+0,54	
+ Z		+2,60	+1,87		+2,64	+0,54	
- E		-1,31	-1,06		-1,71	-1,88	
E		+1,29	+0,87		+0,93	-1,34	
1/5 E		+0,26	+0,16		+0,19	-0,27	

ABOUT ESOTERICS AND SATURNAL RECOGNITION

by Frater Saturnius.

Once the light of higher knowledge has dawned in the life of a spiritual, Saturnian-minded person, they are considered enlightened according to their inner disposition and Saturnian aspirations, and are in the service of the great demiurge Saturn.

He now follows his inner, irrevocable law to share this insight and his acquired knowledge with other seekers of truth, because it fills him with deep joy.

But this task is difficult. The indifferent masses, who have no understanding of these teachings, are enormous. One should never give this knowledge to the unworthy, who only want to acquire it out of curiosity or a thirst for sensation!

How should one separate the spirits? How can one recognise the true seeker?

Only a rigorous examination lasting many years can be appropriate here. The seeker must prove himself.

Intellectual thinking is not enough. Speculative research usually leads down the wrong path. Mystical, unclear ideas end in confusing mysticism.

A piece of wood does not think because it cannot think. God does not think because He does not need to. For thinking is only a means to attain knowledge, but where objective thinking ends, self-knowledge begins, as does the connection with the spiritual absolute, with the deity that has been recognised. Only then does man recognise the God within himself!

Then he crosses the threshold. Only then do the primordial sacred mysteries of the primordial demonic-divine nature shine forth in the comprehending mind, for in every ego there rests a tiny spark of the primordial demonic divine light, which

needs to be consciously ignited into the pure flame of spiritual enlightenment.

Every human being is connected to the primordial light through their causal body. They only need to consciously free themselves from the inhibitions of the astral and mental spheres, and only then will they see the truth behind things. And this truth is pure creative spirit, which is constantly active. Unfortunately, the veil of Maya lies over it, which man cannot penetrate with his stunted, inadequate senses. The senses deceive; only the spirit recognises, for it finds itself in the diversity of forms and appearances.

Thus, the best school is life itself. One must only live consciously in spirituality and with one's soul wide open. Not, like most people, drifting along in a mindless daily routine.

They are all bound to the astral wings of a material life and have not found the path to self-knowledge, which ultimately leads to God.

They stumble from one error to another. As long as they personify God or the devil, they resemble ignorant children who create their own gods in their childish imagination, as in a puppet show.

It is tragic that most people remain ignorant throughout their entire lives. They feel neither God nor the devil within themselves as spiritual or demonic vibrations. They vegetate until the end of their present life. Escaping into the dogmatic heresies of church religions only benefits the spiritually poor and brings no enlightenment in the sense of higher spiritual knowledge.

They strive to be good, but in truth they are not, with few exceptions. The first surge of instinctive urges often destroys their painstakingly constructed edifice of worldview or belief, and they are left empty-handed or with a mind deranged by inner despair. But those who recognise the primordial demon within themselves as a divine influx and evaluate it accordingly suffer no harm, neither to their soul nor to their spirit. They

knows that God has a light and a dark face, and if they are presumptuous enough to look behind this idea, they too will find nothing

Then the concepts of good and evil disappear of their own accord! One can only attain good by overcoming evil, but one must first have recognised and understood evil! Yet experience soon teaches us how relative the concepts of good and evil are and how diametrically opposed their effects often are. Light and darkness mix, and the universe is pitch black and without light! –

And the first light is already a manifestation of the deity—but this itself is dark! Thus, the knowledgeable person recognises that the concept of deity contains within itself the primordial demon and the primordial divine in the darkness of a revelation that has not yet taken place! And when this first revelation occurred, the Absolute divided itself from unity into duality. When God said, "Let there be light," he did not deny the darkness. So even today, behind the light stands the darkness, the primordial demon, the primordial divine principle. Per aspera ad astra! Through night to light. And the light shines in the darkness! To recognise this, one must understand the darkness.

But this is only possible if one has been enlightened, if one has received the divine ray of light! But who is enlightened? The person in whom the spiritual sun shines stands in brightness and light. But the sun is already a personified concept of divinity. The first two stages have already been reached by those who recognise this, but now most seekers come to a standstill, for esotericism teaches: Saturn reigns within the sun! Here begins the knowledge of the third circle, the third stage.

It lies in darkness, within the light, surrounded by light.

The core of the spiritual sun has been reached, the ego vibrates in the primordial demonium of light.

Its spiritual field of vision expands into distant worlds. No more can be said about this at present.

According to esoteric teachings, the human ego is immortal, so once the spark has been ignited within a person, their evolution can take thousands of years to reach the realisation of the divine primordial spirit. Time is relative, after all.

Humanity is advancing ever further in its mechanical, technical and physical knowledge and will reach undreamt-of heights, especially in the Age of Aquarius that is now beginning, but this does not bring it any closer to the deity, for the intellectual path does not lead to God. - Through atomic physics and space travel, it may well be able to build bridges to other stars in the future, but only to recognise the fundamental errors it was caught up in, and then to know that it has only reached new milestones on the path that leads back to ignorance again and again.

But what can be done to avoid falling into desperate negation? As before, we must strive for a crystallisation of the few knowledgeable groups of people who work in accordance with the Saturnian principle in order to become signposts for the magical influx of the new Uranian age, for the demonium of the demiurge Uranus destroys and shatters entire peoples of the Earth and mercilessly wipes them out if they have not become knowledgeable in his sense. And in order to understand Uranus in its higher octave, Saturnian maturity and Saturnian recognition are required. This is a lofty spiritual goal—the paths of rational thinking and intellectual research are by no means sufficient.

The drama of "humanity" is identical to the tragedy of the damned Earth-De-murgon, whom even the impulse of Jesus Christ did not redeem. The magical influence of the great seven stars in the cosmos is still unbroken, the demonium of Algol still in full force!

The intellectualism of our time allows itself to be used as a tool. It finds its materially bound expression in Bolshevism. A tremendous spiritual vacuum is emerging. On the one hand, there is a rationing process that has been heightened to an excessive degree; on the other hand, there is a violent increase in collective thinking and levelling consciousness, which deliberately shapes the masses and thereby once again binds the Earth spirit to the old fetters of stupidity and the lack of understanding of its humanity.

the mass man and thereby once again gags the earth spirit with the old shackles of stupidity and the incomprehension of its humanity.

There is no upheaval or revolution against this. Behind it lies only the total annihilation of almost the entire human race, which must be sacrificed in order to completely halt spiritual decline.

Whether higher powers intervene through global catastrophes or whether humanity crucifies itself through unleashed nuclear wars is essentially the same thing. It may be that even the "initiated" must give the thumbs down with a bleeding heart! For Saturn is the lord of karma and the lord of death! Only then can the vacuum that has been created be filled with a new medium in order to create a new basis for further spiritual advancement for the remaining remnant of humanity.

O Man, who are you to contradict God! This is the cry from the distress of the present time, from the deepest experience of the apparent meaninglessness of existence itself.

The increasingly apparent abolition of the connection between man and God as the basis of the proclamation of salvation, the ever-increasing destruction of the right to dissent and the suppression of one's own opinion, creates a basis for the unconditional presentation of the divine in man and the horror of one's own self-denial, one's own deliberate neutralisation and thus a self-stiffening in the face of the absolute, which only apparently has no concrete relationship to reality and the world of existence or wants to have one. This is the further tragedy of the times. The belief in a conscious but unrecognisable order of creation must be preserved! The absolute hierarchy of this order must also be preserved and recognised, even if it lies beyond intellectual and conceptual thinking.

Otherwise, the curse and horror of a frozen conflict would be unbearable. Total mercilessness would lie in an absolute denial and negation of the possibility of evolution for humanity. Such a fear of the world must never take hold. This is one of the most important tasks for the esotericist. The proclamation of the right and immortality of the living must be repeated again and again. Here lies the concretisation of the ultimate source, which in its knowledge affirms the humanisation of the Logos, for God created man in his own image.

The path to the source of eternal being is accessible to humanity, albeit in unimaginable times. This is a comfort and a source of strength and confidence.

The Saturnian, Gnostic and esoteric mystic and magus constantly struggles to resolve these fundamental questions and strives incessantly within himself for the transformation of the lights that leads to the highest heights of human cognitive ability. Forms change, even stars pass away in eternal change. But the primordial ground—the Absolute—is unchangeable. Therein lies the attainable goal and the origin. Beyond good or evil, untouched by belief or unbelief, the cognisant human being walks his path through incarnations, guided only by an inner longing for the harmony of the universe.

And this longing takes the place of abstraction, possibility takes the place of impossibility, concrete abundance takes the place of speculative poverty.

Only in this way, or only then, is man aware of his divine origin and, at the same time, of his divine mission.

In the spirit of Saturn!

The study booklets "Blätter für angewandte okkulte Lebenskunst" (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 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 WITCH OINTMENT

by Gregor A. Gregorius.

Since students who practise practical magic very often ask about the so-called forced division of the astral body, which is brought about by the use of force, including witch's ointment, a few recipes from the archives of the Lodge are given below. These are excerpts from the well-known magical letters, which appeared in a series of eight books that have long been out of print and are therefore considered rarities in occult literature. The teacher provides this knowledge for the sake of originality only and accepts no responsibility for any student who tries out these recipes in practice. Science has established that the ointments and potions do indeed induce visions, but that the body falls into a rigid, convulsive state and a deep unconsciousness of prolonged duration sets in.

Such experiments may be undertaken under the supervision of a doctor or alternative practitioner, but there is always a risk involved.

The terms black and white magic are always relative. Magic or magical discipline is always an occult-magical science for which the student takes full responsibility when practising it.

There are no limits to the thirst for knowledge! One's own ethics determine the type of magic used.

Excerpt from Magical Letter No. 7, "Metachemica,"

by Gregor A Gregorius.

.....Thus, in all medieval accounts, witch salve plays a major role, enabling visits to the witches' sabbath with its astral figures,

mental and physical guests, and sexual intercourse with incubi and succubi.

Thanks to the kindness of a modern spagyricist, an extremely effective recipe for the preparation of a witch's ointment for external application and a witch's potion for internal use can be given here, providing precise details of the ingredients and their composition for the first time.

Opium and belladonna cause tetanus and visions, while conium maculatum (spotted hemlock), Hyoscyamus niger (black henbane) and cantharides (Spanish fly) stimulate the sex drive. Caution is therefore advised when using these substances, as they are poisonous.

1. Witch's ointment:

Radix — Belladonna.....	5	drops
Solanum nigrum	5	"
Aconitum - napelus.....	8	"
Potentilla — reptans.....	2	"
Folia — Mavae	4	"
Papaver somniferum	10	"
Hyoscyamus niger - niger	10	"
Conium maculatum.....	8	"
Helleberus — niger.....	6	"

Draw the quintessence from this and mix it with 200 parts animal fat to make an ointment.

2. Witch's potion:

The very best opium.	50	Drops of
betel nut	30	"

Penthapylon.....	6	"
Belladonna	15	"
Hyoscyamus	15	"
Conium – malakutum	15	"
Cannabis indica	250	"
Cantharides	5	"

Draw your own conclusions. The dosage is entirely individual and must be determined empirically. Picking and preparation should only be carried out during the waning moon phase.

3 . The recipes: From the magical letter No. 6

" Sympathy – Magic " by
Gregor A. Gregorius.

"Take snake fat and distil an oil from the seeds of:

verbena – henbane
stonecrop – tobacco
nightshade and hemlock

And rub your body with it."

4 Oil from:

Take

wolf or dog fat

belladonna, poisonous lettuce, spurge,
black poppy, blue foxglove,
cinquefoil, eppich.

Add the blood of a bat.

Then your soul will leave your body during the night, once you have anointed your body with this mixture, and will return at the first crow of the cock.

These recipes come from ancient traditions and are not guaranteed to be accurate.

But for the sake of originality, they are given to the brothers of the lodge so that they do not sink completely into oblivion.

Such recipes should not be in the hands of laymen and uninformed people. If you are deeply interested in these practices, brothers of the Lodge who are medical practitioners are available for confidential consultations upon request.

Therefore, we expressly warn against unauthorised actions, and neither the teacher nor the Lodge is able to procure these substances, as they are mostly subject to poison control laws.

Any pharmacist or chemist can provide factual information. Peyote tincture and mescaline are equally difficult to obtain.

The newly published magical works of Duoval, volume 7, "Magic and Toxicology", provide further information. Reference is also made to the book "Reko. Magical Poisons" (see review in this issue).

DICTIONARY OF FOREIGN WORDS.

In order to fulfil the wishes repeatedly expressed by the student circles, the secretariat of the Lodge hereby recommends to the brothers

a very good foreign language dictionary as a reference work

for purchase.

The 475-page, linen-bound book costs only DM 9.80 and contains 35,000 foreign words with their explanations.

Although, naturally, not all expressions from the secret sciences and occult fields can be found in it, it is nevertheless very useful for study and therefore belongs in a specialist occult library.

This study booklet comes with a brochure listing all titles published to date. It also serves as a checklist to ensure that all booklets are present.

Upon request, a number of brochures can be given to the brothers for distribution to interested parties for promotional purposes.

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 £5

51. 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: 25 degrees in Aries 1955

"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:
"The l e m a"

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

Fra.	Albertus	Bro.	Inquestus	Bro.	Valescens
Fra.	Amenophis	Br.	Wil	Bro.	Apollonius
Fra.	Balthasar	Br.	Meinardus	Brothe	Provundos Invoco
				r	
Fra.	Ebro	Br.	Rudolfo	Br.	Gradarius
Fra.	Eichhart	Brother	Maximilian	Sister	Luminata
Fra.	Erasmus	Br.	Mercurius	Schw.	Theodora
Fra.	Friedrich	Schw.	Mondana	Schw.	Aruna
Fra.	Giovanni	Bro.	Hertoro	Bro.	Metanus
Fra.	Han Rulsow Yin	Brother	Sigmund	Br.	Ludwig
Sister	Hermanius	Brother	Julius	Brothe	Aurelius
				r	
Fra.	Hilarius	Brother	Liberius	Brothe	Marianus
				r	
Fra.	Joachim	Bro.	Heinrich	Brothe	Fabian
				r	
Sister	Kosmophil	Bro.	Prozogood	Br.	Alexander
Ms.	Marius	Sister	Wilja	Bro.	Lysanias
Ms.	Martini	Bro.	Samana	Bro.	Lucifer
Fra.	Masterius	Bro.	John	Br.	Latentus
Fra.	Medardus	Brother	Sigur	Bro.	Hermes

Fra.	Merlin	Bro.	Michael	Br.	Karl
Sister	Panaton	Bro.	Marpa	Bro.	Dion
Fra.	Protagoras	Bro.	Kaplarius	Brothe	Radarius r
Fra.	Reno	Bro.	Job	Br.	Fried
Fra.	Saturnius	Bro.	Robertus	Sister	Rosemarie
Sister	Theoderich	Bro.	Erus	Bro.	Karol
Fra.	Theobald	Brother	Karolus	Brothe	Alexis r
Fra	Ernesto - Noesis	Br.	Reinhart	Bro.	Titus
		Bro.	Wilhelm	Brothe	Sirato r
		Brother	Balsamo	Brother	Dominic
		Brother	Peterius	Bro.	Emilius
		Brother	Benedict	Brother	Raimund
		Sister	Gerlinde	Brother	Angelius
		Br.	Luzian	Brother	Laurentius
		Brother	Akados Magu	Brother	Leo
			Pneumatikos		

.....

The brothers Franziskus, Nadarius and Upareio were remembered in the spiritual realm.

Newly admitted to the past lodge are: Br. Laurentius, Br. Leo Newly admitted today: Br. Sergius, Sr. Melanie

Dispensation until 31 December 1955 was granted upon request to:

Brother Rupert The following were expelled: Brother Christoforus, Brother Pankratius

The Mercury degree was awarded after passing the examination to: Fra. Giovanni and Br. Akados Magu Pneumatikos

The Master gave a report on the illumination of the Orient Düsseldorf on Easter Saturday, which took place under his leadership. He announced the appointment of Fra. Ernesto - Noesis as Provincial Master of the District of North Rhine-Westphalia.

Dear , is the law! - Love under will! - Merciless love!

1st MINUTES

of the Orient Düsseldorf / North Rhine-Westphalia

of the Lodge "Fraternitas Saturni"

On Easter Saturday, the holy day of the Lodge, Grand Master Gregorius solemnly illuminated and installed the Orient Düsseldorf in Düsseldorf.

Brother Ernesto-Noesis received the degree of Frater and was appointed Provincial Master of the District of North Rhine-Westphalia and Master of the Court of the Orient of Düsseldorf. Brother Kosmophil was appointed 1st Warden and Brother Alexis 2nd Warden of the Lodge.

Brother Ernesto-Noesis gave a lecture on the topic: "The world in, around and above us".

Grand Master Gregorius spoke about the spiritual goals of the Lodge and, on Sunday, on the topic: "The Feminine Principle".

Brother Giovanni received the Mercury degree of the Lodge after passing his examination. Fifteen members of the Lodge were present.

Grand Master Gregorius expressed the Mother Lodge's gratitude to the Master of Ceremonies, Brother Ernesto-Noesis, for his excellent work in setting up the organisation and for providing the lodge house.

June 1955 (Issue 63)

BLÄTTER FOR

APPLICABLE OCCULT

LIFE ART

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"T H E L E M A" – THE SPIRITUAL LAW OF THE NEW AGE.

by Gregor A. Gregorius.

Continued from issue 62.

Master:

Six months after the death of Eliphas Levi-ZEHED, in 1875 AD, the year the Theosophical Society was founded, a male child was born. The sign of Leo was ascending at the time of his birth.

Aleister Crowley came from a good family and received an excellent education. In 1897, while at university, he recognised for the first time the futility of earthly pursuits. He decided to give up his career and devote himself to the great work. He studied occult sciences, alchemy, etc. On a walk in the summer of 1898, he met a man who introduced him to an advanced adept. Through the latter, he was introduced to a society in Paris, where he received his first initiation on 18 November 1898.

When, shortly afterwards, the head of the order was overthrown and the outer order dissolved as a result, Crowley undertook a journey lasting several years to the remotest parts of the earth, to Tibet, China and India. He was a guest of the Dalai Lama in Lhasa, Tibet. He also had teachers in the sects of the Red Cap monks.

But powerful secret leaders of the white, great brotherhood must have guided him. They now led him to the cliff. "He fell." He gave up his great work as insignificant, married, and began the life of an average person. It would become apparent that this change in his life had a profound meaning.

While staying in Cairo with his young, fun-loving wife, it was she, of all people, who had no interest in occult matters, who helped him rediscover his true will.

The instructions she gave her husband on the orders of a higher inspiration were as follows

"He was to lock himself in a specific room of his house for one hour each day on 8, 9 and 10 April 1904 in order to write down what would be given to him."

He dismissed the entire instruction as ridiculous, but ultimately followed it anyway. How astonished he was when, at the appointed hour, he heard the sound of a human voice speaking to him for 60 minutes. The result of this inspiration was the "Liber Legis," the "Book of the Law."

In it, Aleister Crowley called himself "T o m e g a T H E R I O N" with the number 666 associated with him.

Years of doubt and uncertainty followed, difficult and terrible trials, but as a result, a degree of enlightenment rarely achieved in "stula-sharira".

Many years later, THERION lay seriously ill. He was all alone. He later recounted that it was as if his earthly part had dissolved into water. The water evaporated into air, the air became completely diluted, and he was completely consumed.

"I am dying," he said. Slowly, life returned. Here, too, we see the same process that has been observed in other adepts, namely "death and resurrection."

After six months, he was healthy. He embarked on a long journey through the Mediterranean. In the middle of the Mediterranean, in Sicily, he was given the impulse to write down a concise explanation of his mission and purpose.

This happened in the following M a n i f e s t :

To the people!

Do what thou wilt shall be the whole of the Law!

Since my appearance on earth came in the year of the founding of the Theosophical Society, I took upon myself, because it was my turn, the sins of the whole world, so that the prophecies might be fulfilled and humanity might take the next step from the magical formula of Osiris to that of Horus.

And now that my hour has come, I proclaim his law: The word of the law

is:

"THE LEMMA."

given in the middle of the Mediterranean Sea, Anno IX Sol.

in 3 Gr. Libra,

through me, "Tomea THERION. 666".

Thus, the main points on the spiritual path of the Master have now been revealed. I will now proceed to a brief explanation of this sublime message. You all know that "Do what thou wilt" is not synonymous with "Do whatever you like", but must mean "Do what your innermost will tells and commands you to do. Or, in other words: Always act in accordance with the nature of your true will!"

This is the strongest bond and the highest freedom united in one. The strongest bond, because you should do your true will; the highest freedom, because no one can say no when you do your true will!

To do this, we must, of course, know our innermost will. Very few know their true destiny. Others who do know it do not act accordingly. The highest duty of a spiritual person is therefore first to explore their true will and, once they have found it, to act accordingly.

There are various ways of discovering one's will.

necessarily fill you with their secret goodness. And these four are:

Light – Love – Life – Freedom.

The first thing the seeker needs is freedom, both in thought and in action. This sounds very simple, but it is difficult to achieve. Freedom of thought means spiritual freedom. Freedom from all prejudices, from the usual suggestions of people with their mass suggestions and mass hypnosis. Overcoming human conceit and selfishness. Only a person who is thus liberated is a star that follows its own path without being distracted by others.

Unfortunately, it is a fact that most people today have completely lost their freedom o f thought. They have become entangled in dogmas and are subject to everyday suggestions.

They are no longer stars, but puppets. Individualism has been replaced by herd mentality

Materialism in its purest form is the trump card. And what do narrow-minded materialists know about the deeper causes of world

Yes, they do not even want to know!

Their horizons are far too narrow. Yes, they do not even suspect that, alongside the world of things, there is also an invisible world of causes. They do not know that every exoteric manifestation has an esoteric background.

Even scientists of renown are so gagged in their thinking that they no longer even know that the great books of wisdom of humanity, such as the Bible, the Kabbalah, the writings of Plato, etc., still have an esoteric meaning!

How foolish it is when people read such books of wisdom literally. They will certainly not go down in world history as great minds. What has the papacy, which, incidentally, has nothing to do with true Christianity, achieved in the field of spiritual enlightenment? Christianity, has achieved in the field of intellectual oppression!

Volumes could be written about this.

Never be be a collective !

Thus, it is the highest law of an intellectual person that they free themselves from all common suggestions and prejudices in their thinking and learn to think objectively and freely: neither political nor nationalistic nor communist suggestions should influence them.

In practical terms, this means that every person must first find out which star – among all the other stars – they are.

If he possesses the required freedom of thought, this is not difficult for him. He then knows that there are no rigid rules for arriving at this insight.

Every star follows its own path. One may find the solution through mystical contemplation, another perhaps through a sudden inspiration or magical exercises.

I believe that all of us here in the brotherhood already know our true will. We know that it is our destiny to work towards the evolution of humanity in a very specific direction.

We must therefore strive to achieve such freedom that we can do our will. We want to fight to remove all inhibitions—first and foremost the inhibitions within ourselves. Our entire false education, our preconceived opinions, the moral code imposed on us, our inertia in tackling such obstacles. Our environment, our narrow-minded acquaintances and relatives, our love of money, possessions, power and fame are all barbed wires that block the path to freedom.

But the danger lies not in these things themselves, but in the fact that they make us slaves.

Once we master them, they are no longer a danger and no longer an obstacle to doing our will.

Truly free is only he who is privileged to devote most of his life to the great work. To do so, he must almost be unemployed in his profession.

Those who have attained exoteric senses should exercise them only to the extent necessary to maintain a healthy body and mind.

Only those who can do their own will are free.

Only the star that follows its prescribed path without being distracted by others is free.

Only those who energetically reject and defend themselves against any attempted distraction from within or without as annoying and inhibiting are free!

It goes without saying that a person with such an attitude will always strive to act in accordance with the recognised laws of harmony and will constantly try to avoid disharmony within and around themselves.

That is the true meaning of the word freedom!

Love is the law, love under will!

We now ask further: What actually is love? Master Therion gives us the following answer:

"Love is the ignition of ecstasy between two beings who have the will to become one. This is a universal form of high magic, for all things that have fallen into suffering through separation seek reunification with each other as their remedy."

This kind of love is cosmic love and has nothing to do with the usual watered-down version of the term, which I would describe as sentimentalism.

We therefore call it "unconditional love." love."

Elsewhere it says:

"I have separated you for the sake of love, for the sake of the possibility of union."

This passage also clearly states that love does not mean compassion, but rather the reunification of two separate polarities.

Therefore, the number "two" is also referred to as an evil number in the oldest writings number because it expresses separation and unrest.

Of course, this law of the cosmic will to love also applies to reunification in the physical, emotional and spiritual realms.

Man and woman do not unite with each other out of "Christian compassion," but because it is their innermost desire to merge with each other in the highest ecstasy.

At that moment, they are truly one.

The highest ecstasy in the soul realm is certainly physical death, for it signifies the reunification of the spirit with its true self!

The true maturity of an ego incarnated in "stula sharira" is revealed in its capacity for love for the spiritual world. The spiritual human being knows that he has been separated from his true spirituality.

He needs that cosmic love, that will, which enables him to reunite with his higher spirituality. Even popular wisdom says that one can "fall in love" with an idea, and fall so deeply in love that one becomes identical with this idea, i.e., completely united with it.

We can and should practise this cosmic love of ideas. Through this constant method of uniting with ideas, man rises higher and higher until he is finally able to comprehend the universe in a single thought.

This is then the highest cosmic love in the sense of the law. We are familiar with the practical method of this love.

We need only concentrate meditatively on a particular thought and must not tolerate the slightest distraction. Then we will finally succeed in uniting ourselves with this thought.

In our view, these two emanations of Thelema form the basis of the Law.

Freedom of will and compassionless love.

But we must briefly consider the last two emanations: Life and Light.

What actually is Life?

Certainly not what people call life. For that is only the shadow of true existence.

The material world is only the lowest level of the great sevenfoldness.

When it comes to the concept of freedom, it should be noted that liberation from all prejudices and preconceived opinions is particularly important.

This is especially true for all meditations that concern life itself. If we have the will to explore these things, if we are filled with the necessary love for these problems, if we have the freedom to keep everything disturbing away from us, then every meditation will surely bring us a step further.

We can say first of all that nothing is lost in the world. If we burn a piece of wood, only a little ash remains. But it would be wrong to say that its components are no longer there. They have only changed.

Nothing is lost from a person who has died either. The ego remains, it has only changed its form. Everything simply transitions into a different state of aggregation.

The astral body has detached itself from its material bonds. Matter reunites with the material components of the earth.

The astral body lives its own life on the astral plane. The time may come when it reconnects with matter.

A new life begins on the earthly plane.

Earthly life is only a part of it.

Life and death are not the beginning and the end, but only stages of transformation.

Only those who have embraced this true concept of life can benefit positively from the law of Thelema.

Their work and influence then extends not over decades, but over centuries and millennia.

How foolish it is, then, to fear death and to set one's heart on transitory earthly things. How much more glorious, beautiful and greater is true life, if only we are ready to recognise it.

Every new birth and every death are only milestones on the millennia-long journey of our ego.

Those who consciously live this true life know that they do not die at all, but only change.

Now let us briefly summarise:

We have seen that "Do what thou wilt" does not mean "Do what thou lovest," but must mean: act in accordance with the nature of thy innermost will.

We have seen that we can only do this if we are free, if we possess the capacity for true cosmic love, and if we have recognised our true life.

Once we have reached this point, we walk on the path of light.

To be continued!

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THE SANCTUARY "D E L P H I . "

by Brother Apollonius.

Motto: A thing is only understood to the
extent that it is loved

Augustine.

In ancient times, the father god Zeus sent a swan flying from the light and dark ends of the world at the same time, so that both, moving towards each other, met at a point in between. Zeus designated this point as the centre of the world. The Greeks also called the place on the southern slope of Mount Parnassus the "navel of the goat". This name referred to the primordial goat Amalthea, who gave herself to Apollo in the form of a cloud. She symbolised the virginal primordial matter, the subtle agent of the Tabula Smaragdina, the quintessence of the alchemists. Through the goat's umbilical cord, the formative powers of the great mother, the earth goddess Gaia, were imparted to all that was growing and developing. At that time, she herself was still completely subject to the adversary of the divine light, the demon of Saturn.

From a crevice in the earth rose the breath of the underworld, and the shepherds of the surrounding area were the first to hear the voices of Mother Gaia and Themis, the mistress of karma. The people of early times erected the sacred navel stone in the form of a phallus covered with wickerwork as a symbol of the fertilising forces that were at work here. Over time, this became a place of worship, which later became Delphi! But first, the demons of the underworld appointed the dragon Python as guardian and protector of this district. The magicians of ancient times erected a three-foot platform above the crevice in the earth, which was supported by a three-headed snake. It was the seat of the priestesses of the dark forces, who, as mediums, gave the demons of the underworld a means of expression.

But the time came when the radiant god of light, Apollo, approached from the east. It must have been at that time when the Argonauts brought the Golden Fleece from Colchis to Hellas, or in other words, when the vernal equinox in the zodiac had progressed so far that the influence of the divine light advanced from the eastern countries to the Balkan Peninsula and caused Greek culture to flourish.

Apollo came to take possession of the place of worship, but first had to break the resistance of his opponents. He slew the dragon Python and left it to decay under the rays of the sun, transforming it into fruit-bearing earth. Finally, even Heracles, who was still attached to the old ways, wanted to withhold the tripod from him and find another place of worship for it. But even the mighty Heracles was no match for the power of the god of light. He had to give up the tripod.

Now a new era began. The place of worship would no longer serve the forces of darkness. The sphere of the sun had expanded, and Delphi was to become a starting point for the divine impulses of light. A sanctuary to Apollo was built, and from then on, virgin priestesses who served the radiant god ascended the tripod to answer the questions of those who turned to the oracle for help, transfigured by the light of the world. It was the salvific Logos itself that flowed from the mouth of the god-filled Pythia.

It is curious, however, that Apollo was not considered to be present throughout the year, but that it was believed that during the winter months he returned to his bright homeland, the Hyperborean land to the north, which, however, should not be sought on earth, for the realm of the spirit is not of this world. Throughout the winter months, a representative ruled at the place of worship in Delphi: Dionysus. The front pediment of the Temple of Apollo bore depictions from the myths surrounding Apollo, while the rear pediment bore depictions relating to Dionysus. In the cella, next to the golden statue of Apollo, was the tomb of Dionysus. To understand this, it is necessary to

two deities in more detail in terms of their characteristics and their work.

Apollo: Apollo is a son of Zeus, the father of the gods. The mortal Leto, a daughter of Night from the race of Titans, received the fertilising ray of the Kronid and bore him the siblings Apollo and Artemis.

On the island of Delos, illuminated by his radiance and nourished by nectar and ambrosia, Apollo grew into a magnificent, fire-drunk youth, to whom Amalthea devoted herself in the form of a cloud. This union with the materia prima characterises him as not purely spiritual, but at the same time a subtle being, capable of ascending to Olympus, as fast as a thought, and descend again into the depths of the material world to act as a mediator between above and below, to creatively form, destroy and renew, to harmoniously balance the seemingly contradictory and to flow out as divine logos from the mouth of the Pythia.

He is the lord of light and the sun, the conqueror of the dragon, who compels the spirits of the underworld to serve him. As a good shepherd, he tends the flocks that are without a guardian.

He is the healer, the saviour, the father of the miracle-working Asclepius, and the cosmic archetype of man, shining in eternal youth and beauty from the heavenly houses of the zodiac.

Dionysus: The figure of Dionysus is shadowy and difficult to fathom. He too is a son of Zeus. Proserpina, the daughter of Ceres and later goddess of the underworld, is his mother. He appears to be more connected to the lower realm of the dense and material than Apollo, even though he is otherwise equal to him in eternal youth and beauty.

Dionysus appears in many forms: as the mystical serpent Pa-reia, as a satyr, as a bull, as a lion, as a panther. These are symbols that sometimes bring him closer to the earth and Saturnian beings, and sometimes emphasise his inherent solar principle. Various legends shed light on the multifaceted nature of this god.

As a young man, he was kidnapped by pirates, tied up and dragged onto their ship. To the astonishment of his captors, however, his bonds fell away and a mighty vine grew up the mast and branched out, laden with heavy grapes, forming a canopy over the entire ship. At the same time, a huge lion appeared on board, terrifying the pirates so much that they threw themselves into the sea, whereupon they were transformed into dolphins.

The symbol of the vine consecrated to the gods refers to that which strives upwards, unfolds and bears fruit. Dionysus is best known as the god of wine, the fiery, intoxicating drink that fills the drinker with enthusiasm and makes the god drunk. In a higher sense, intoxication is supposed to awaken the hidden spiritual and bring it to fruition.

That is why Dionysus, as the incarnated son of God, travels the world for three years, teaching all peoples about viticulture and the law.

His entourage also includes Silenus, who, in a state of drunkenness, reveals the deepest truths about the creation of the world and the eternal change of things.

The Thyades are also intoxicated with God, swarming to the summit of Parnassus on the day of the winter solstice to resurrect the divine child in their hearts.

Just as Apollo, enveloped by the cloud Amalthea, descends from heaven to the primordial abyss and rises again from the abyss to heaven, so Dionysus also needs this envelope of primordial matter in order to ascend to the seat of the Kronids.

This is indicated by a peculiar name under which he was also worshipped: "Dionysus in the black goatskin."

In this covering, the youthful god ascended to his father, who rejoiced over his beloved son and let him play with his lightning bolts and thunderbolts. It was also here, high above, that he looked into the mirror and

- -----was attacked by the storming Titans, who tore him to pieces and devoured him.
, torn to pieces and devoured. In memory of this, the

Priests in Delphi offered secret sacrifices at the tomb of the god on the shortest day of the year.

But Dionysus only died to be reborn from Semele. Since Semele could not bear the majesty of Zeus and died when the god revealed himself to her in all his glory, Zeus took the unborn child from his mother's womb and let him mature in his own hip, from which the son of the god rose in his imperishable youth and beauty.

What did Dionysus see in the mirror at the moment when the Titans attacked him? That is an esoteric secret and was perhaps revealed to those who were initiated into the mysteries. But the mystery sites have fallen into ruin. Who can reveal the secret to us?

We must descend into the Adyton and ask the Pythia. This subterranean, difficult-to-access space lies within ourselves today. It is the "little chamber" of the Gospel, into which we should go to pray, the "hut" or the "tabernacle", our aura, when we have completely shielded it from all external events. There I found the Pythia and asked, "What did Dionysus see in the mirror when he ascended to the highest realm of the spiritual?"

She looked up and said, "He saw only his image," and with a peculiar smile, she added in a whisper, "his image, the image – Apollo's."

That's right! The Pythia said so.

Dionysus did not actually die, and he will never die, for he is only one aspect of the Son of God, begotten by the heavenly Father and the Saturnian-lunar Mother.

He is the eternally ascending and descending one, crucified and torn apart on matter, as well as the risen one, recognising and perfecting himself in the mirror.

Eternally changing, he dies here in order to be reborn there in eternal change. He is the soul of the world, the creator and perfecter of the world, Christos the Pantocrator.

The fusion of the cults of Apollo and Dionysus testifies to the high level of knowledge of the divinely gifted Greeks.

The two aspects of the Son of God can be illustrated in mythological images, but the overall picture can only ever be hinted at and must be discovered by the individual themselves.

That is why the architrave of the Temple of Apollo at Delphi bore the often quoted and rarely understood inscription: "Know thyself!"

Our own personal self must become the mirror in which we see the great, divine Self that passes through us in order to be reborn again and again in subsequent incarnations.

And when our small, tense ego begins to become real, when we have seen through the delusion of being special and of having our own will, then the other mysterious sign at the Temple of Apollo also becomes clear to us

the Delphic **Ε**,

which, according to Plutarch, means nothing other than "you _____ are." It only makes sense when the dividing wall between the I and the you has fallen, so that there is no longer any contradiction when one says:

"I _____ am"

The study booklets "Blätter für angewandte okkulte Lebenskunst" (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 certain that, due to their valuable content and limited print run, these booklets will very soon become rarities in occult and esoteric literature.

They will then be unavailable in bookshops or antique shops.

The publisher.

THE WORLD IN, AROUND AND ABOVE US

by Fra.Ernesto-Noesis.

Lecture given at the opening ceremony of the Orient Düsseldorf

Lodge courtyard.

It is one of the innate characteristics of human beings to explore the origin of all things and to try to come closer to the fundamental basis of existence. Starting from the concept of the world and the basic principles of the universe, the following explanations therefore examine the spiritual and material forces of the cosmos, as well as the evolutionary path of organic life, in a retrograde manner. This results in a world view based on the latest scientific research, while at the same time attempting to approach the absolute nature of the universe through the works of creation and the thought process.

The term "world" is a contraction of the word "weralt" (i.e. manhood). In everyday language, the content and meaning of "world" usually refer to the environment. Example: He has seen the light of day; he is a man of the world. Essentially, "world" refers to everything that exists, including all celestial bodies. Hence the term "universe". The axis of the world is conceived as a ray of light in the form of a spindle.

The human sphere of experience is divided into two areas: the inner and outer worlds. The world within us refers to our thoughts and feelings, while our surroundings on Earth are the world around us. However, our external world extends to our earthly and cosmic surroundings, because the Earth is part of the universe. Humans therefore live on Earth in the cosmos; they are thus subject to earthly and cosmic laws.

The starting point of all existence is revealed to us when we gaze at the shining stars in the night sky, especially when we consider...

reminds us that the stars are connected to each other through light, gravity and cosmic radiation, but that they constitute only a fraction of the unimaginable dimensions of the spaces of immaterial being. Accordingly, one could speak of the world above us in two senses: the realm of the sensually perceptible and a supersensible realm that is therefore fundamentally beyond all intellectual understanding.

The two fundamental principles of the universe are matter and spirit. This corresponds to the division of scientific disciplines: natural sciences and humanities. The task of physical science is to explore the laws and structure of matter. The subject of philosophical consideration is the question of the knowability of all that exists, and thus of its fundamental nature and the scope of our human knowledge. Matter and spirit are characterised by their mutual exclusivity. It is a question of matter or idea. The contrast between the two principles results in the great conflict between them, as expressed in the materialistic and idealistic worldviews. The blurring of the boundaries between the two principles can be observed in humans (subjective mixing of physical and mental functions). The situation is similar with regard to the objective blurring of boundaries. Man is the subject of the process of differentiation between matter and spirit. The object is influenced by what flows in from the cognising spirit (subject).

Since the Greek philosopher Democritus, the smallest building block has been the atom, which cannot be broken down any further. Anything beyond atoms is no longer material, but spiritual in nature. Through atomic transformation, what was previously the smallest building block has become an element. One element can be transformed into another. This has made the alchemists' dream a reality. Atomic transformation occurs naturally through the decay of radioactive elements and artificially through the bombardment of high-energy particles or rays. Large-scale atomic transformations take place inside our sun. Here, helium atoms are created from hydrogen atoms. This generates the energy of solar radiation. The energies that are released artificially

is released is determined by the fact that one gram of mass (a basic physical quantity) corresponds to an energy quantity of 25 million kilowatts.

The atom consists of an atomic nucleus and an electron shell. Electrons that have been released cause electrical processes (flowing electricity). However, the flow of electrons depends on a current source or driving force, which is the electromotive force (EMF). After the discovery of electric and magnetic fields – a principle embodied by the dynamo – there was a turning point in the previous view that atoms could not be further split. The strength of the electric or magnetic field depends on the distance. It is assumed that behind a field strength there are further energy-moving forces (vibration and movement, radiation through centralisation, rhythm and pole formation of the resulting negative and positive field zones). Electromagnetic vibrations can be detected by radio reception. The waves emitted by the transmitter can be received anywhere in space; the vibrations are very close together, so they are connected to the neighbouring element. The electrical vibration is also an electromagnetic vibration. Interference causes electron formation, which can manifest itself in the form of disturbances in radio reception. The electrical elementary quantum "electron" has taken the place of the atom and has a material vibration in its effect.

Three types of rays emanate from radioactive substances. These include hard gamma rays. They are electromagnetic in nature and have a high penetrating power. They are similar to X-rays. At very high voltages, they transform into matter that can dissolve back into gamma rays. Accordingly, matter is a form of electrical energy and is convertible like other forms of energy: heat, light, motion, chemical energy.

The convertibility of energies points to the law of conservation of energy. Energy can neither be created from nothing nor destroyed, but only converted into another form. What remains is the force that directs the energies in the cosmos, turning them into celestial bodies, ultimately dissolving them into their primordial components and then reviving them in other forms. According to human understanding, this primal and creative force is the starting point of all creation.

components and then revive them in other forms. According to human understanding, this primal and creative force is the starting point of all creation. This force is also called the world builder, the primordial spirit, God. In our view, it is the supreme, the first and the last. It sets the absolute limit to our understanding. From it also emanates the lawful course of all things, which manifests itself to us in the sun, the giver of life to the earth.

The formation of the Earth can be traced back to the solar system. It can be assumed that the Earth, like the planets and moons, was ejected from the Sun in a violent eruption. The larger celestial bodies then attracted the smaller cosmic bodies in their vicinity, which now orbit them as moons, in accordance with the law of spiral entanglement.

Life cannot have existed on Earth from the very beginning, as the initial state, that of a glowing ball of gas, is calculated to have had a surface temperature of 15,000 degrees Celsius and a faint reddish light of 3,000 degrees Celsius, whereas in general all life is destroyed at temperatures above 50 degrees Celsius due to the coagulation of proteins. Exceptions: blue-green algae in Yellowstone Park (USA) at over 80 degrees Celsius, protozoa (flagellates) up to 70 degrees Celsius.

Biology takes the view that life is closely linked to matter, or vice versa. The basic substance of life is protoplasm, which is bound to the form of the cell. It usually consists of cell plasma and nuclear plasma. The components of protoplasm are 80-90% water. Therefore, water can most likely be considered the origin of life and, because the basic substance of life always contains table salt (sodium chloride), the water of the sea.

According to another theory, life arrived on Earth from other celestial bodies. So far, there has been no evidence to support this theory. We know virtually nothing about the origin of protoplasm and the primordial creation of life. It is assumed that the recently extensively researched pathogenic viruses will bring us closer to solving the problem. These are intermediate forms between living and non-living matter.

However, the viruses known to date are dependent on other living organisms and therefore cannot be regarded as primary.

Living beings are divided into the plant and animal kingdoms. Biologically speaking, humans can be classified as animals. Embryology (the study of foetal development) shows great similarities between the embryos of sharks, grass snakes, chickens and humans. The foetus, i.e. the advanced embryo, takes 40 weeks to develop in humans and goes through all stages of development from the lowest form of life to a vertebrate. In terms of nutrition, plants depend on matter, animals depend on plants, and humans depend on both plants and animals. Despite a lack of detailed knowledge, it can be said that the evolutionary path of living beings began with single-celled organisms. The fact that the boundaries between the plant and animal worlds are blurred in the realm of single-celled organisms is likely proof that this is where both life forms originated.

Attempts to reconstruct the environmental conditions of 2 billion years ago have been made by the Berlin geologist Prof. Dr. Dr. Quiring. The same experiments are currently being carried out at the Charles Kottering Research Foundation at Ohio State University under the direction of Wollmann and Mac Nevin.

In these experiments, the temperature, pressure, light, ultraviolet and element concentration conditions of the Palaeozoic era were reproduced true to nature. The water cycle is carried out by special evaporators. Ammonia, water and carbon dioxide flow through glowing quartz tubes. This has led to the discovery of artificial molecules with complex structures, including porphyrin. These are iron- or magnesium-free degradation products of blood and leaf pigments. This would prove that chlorophyll and haemoglobin could have formed purely through chemical and physical processes.

We are entirely justified in assuming that 10 billion years ago, all nebulae (primordial matter) were united in one point and that the universe has not existed for longer than 50 billion years. Spectral analysis proves that the same elements exist throughout the universe. From this, it can be concluded that the universe developed uniformly with the Earth according to certain laws (creative spirit). It is also assumed that around 1.15 billion

Life first appeared on Earth millions of years ago, the first giant animals lived around 250 million years ago, and the first humans appeared around 300,000 years ago. -the most enigmatic of all living creatures- has appeared on the scene. According to anthropology (the comparative biology of the human species), humans belong to the mammalian group of hominids, i.e. human-like beings. In terms of structure, they are closely related to pongids (great apes: gorillas, chimpanzees). Both groups emerged from a layer of primitive pongids from the Tertiary period. Remains have been found in East Africa that do not reveal whether they were human-like beings or not. These pre-hominids, who lived around 550,000 years ago, began to use fire. The further development of humans beyond animals resulted from their upright posture, the development of the right hand as a grasping tool, and, in particular, the expansion of the brain and its surface area. This was accompanied by the emergence and development of language skills. Humans were gradually shaped by their environmental conditions and after passing through numerous stages of development. Philosophy and anthroposophy regard humans as independent, self-contained beings consisting of body, soul and spirit (the trinity of humans, trichotomy). Animals possess body and soul. Humans are verbal beings and act existentially, i.e. they possess consciousness, the capacity for self-reflection, namely to say: "I am; I know that I am" or to say: "I think; I know that I think". This capacity for consciousness and expression determines human action. This also characterises the basic features of human nature. Animals are not verbal beings, even if they have their own vocal language and the ability to imitate the human voice, e.g. by mimicking. Animals behave and act instinctively. Human beings have a vertical structure that builds up step by step from the bottom to the top:

Mind,

soul, body.

Darwinism does not start at the top, but at the bottom of this structure of being. In doing so, it points to the spiritless human being who lives thoughtlessly and comfortably from day to day, so that his spiritlessness brings him close to the animalistic being. The alienation of the spirit, which finds its clear expression in materialism, has a destructive effect. It reaches the peak of spiritual aberration in the statement of a blatant materialist: "Thoughts are nothing more than the urine of the brain!" There have always been materialistic and idealistic people.

In connection with the origin of concepts, the question arises as to whether the object existed first and then the concept, or vice versa. This leads to the conclusion that it cannot be proven conclusively whether matter or spirit existed first, even though humans can see from their own creative works that the idea is born first and only then does the work come into being. If one proceeds from the exclusivity of the basic principles, then according to the current state of science, the precursor of the last materially verifiable unit (the electron, as seen through the electron microscope) must be regarded as the spiritual, which manifests itself in vibration and radiation. The origin of these emanations is ultimately likely to be God himself, the father of thought, who contains the idea and its possibility of realisation within himself. The activity of thinking already represents the realisation of the idea and a spiritual function. Thinking (Greek: *noein*) is generally the consciousness of concrete ideas and experiences, as well as mental work with concepts, i.e. the subject of logic. Thinking transcends the subjective realm of mental phenomena. Nor can it be explained physiologically as a brain function, because it is not limited to the factual.

The spiritual value of thoughts classifies the thought bearer (in the case of creative thoughts, through good and evil thoughts). In this context, Tischner explains in "Results of Occult Research":

"In some mental processes, we have the distinct impression that they arise from the unconscious; we then speak of an 'inspiration' and say 'it occurs to me'. Indeed, we often wonder how we came up with the thought

. This feeling intensifies even more in creative and especially in ingenious mental activity, so that the person concerned has the feeling that it is not he who is creating, and he feels only as a tool, as someone driven by a foreign will.

The thought is a spiritual emanation. There are harmonious and disharmonious carriers of ideas and, consequently, constructive and destructive thoughts. The faculty of thought itself is rooted in the ground of being, in the Absolute. Absolute means to be unconditional and supreme! Thought activity and spirit are closely related concepts that manifest themselves in their effect through the universal spirit in the universe. In its highest potency, the human spirit is a "spark of the universal spirit" (S. Douval, "Rites and Ceremonies of Magic").

Modern science and philosophy converge in the progressive realisation that "matter is made up of a system of thoughts". B. Bavink refers to the latest physics, which sees the universe not as a mechanical spectacle, but as a world of mathematical thoughts. This system reveals itself to us in its effects – in the works of creation – whose ideal origin is the primordial spirit, the deity itself, with which our positive thoughts and our hearts, free from base desires, connect us.

Thoughts are forces, spiritual forms of energy whose essential task is to promote the spiritual purification and development process of human beings, to lead them beyond material and idealistic obstacles to lofty heights and to harmonious reunification with their spiritual centre of origin. Only in this way does human life find its highest meaning and the urge for transcendence its fulfilment.

References:

Prof. Dr. Felix: History of Development on Earth. Debye:
The World of Radiation.

Bugge: Radiation phenomena and radioactivity.

Dr. Wagler: General biology.

Prof. Abderhalden: Synthesis of cell components in plants and animals.

Heinrich Schaller: Metaphysics.

Dr J. Streller: Günther's Handbook of Knowledge –
(editor) Introduction to the Sciences.

Tischner: Results of Occult Research (1950 edition) Douval:
Rites and Ceremonies of Magic.

Gregorius: The System of Planetary Chains. May 1954.

To supplement the lodge publications for the private library, the following are still available to the brothers and sisters of the lodge and can be obtained from the secretariat for a fee of M 1.50:

Lodge minutes:

Book	2,	containing	the	minutes	Nos.	5 - 16
let						
"	3,	"	"	"	"	17 - 23
"	4,	"	"	"	"	24 - 35

The Secretariat.

BOOK REVIEWS:

Reko. V. A. - Magical Poisons. Hardcover, 175 pages. £8.80

This interesting book is already in its second edition and belongs in the library of any occultist, who can draw inspiration from it for practical magical experiments.

Trance states can be achieved with the help of various drugs, and it is important to be aware of the nature, effects and dangers of these substances.

These drugs are difficult to obtain and are usually classified as poisons, which is quite right in order to protect ignorant humanity from abuse, but scientifically based experiments are less dangerous if carried out with some caution. People with an interest in the occult know from their study of astrology that such experiments are strongly discouraged if there are unfavourable constellations in the birth chart. For example, if Neptune is afflicted, states of possession can easily occur, as this malefic planet makes one prone to addictions when unfavourably aspected.

Hoss, Ottmar. Ante portas. Hardcover, 121 pages. M 6.90

The author introduces the reader to the secrets of Egyptian - Gnostic initiation through the bridge of Osiris - Logos, and this book is therefore of particular interest to esotericists, as there is little literature on this subject.

Although the novel form means that the book has no occult-scientific value, it does contain some important references for occultists who wish to delve deeper into this subject matter.

52. 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 Taurus 1955

"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:

"The Lema"

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.	Albertus	Bro.	Wil	Bro.	Provundos Invoco
Fra.	Amenophis	Br.	Meinardus	Br.	Gradarius
Fra.	Balthasar	Brothe	Rudolfo	Sister	Luminata
Fra.	Ebro	Br.	Maximilian	Schw.	Theodora
Fra.	Eichhart	Bro.	Mercurius	Schw.	Aruna
Fra.	Erasmus	Schw.	Mondana	Br.	Metanus
Fra.	Friedrich	Br.	Hertoro	Br.	Aurelius
Fra.	Giovanni	Bro.	Sigmund	Brothe	Marianus
Fra.	Han Rulsow Yin	Brother	Julius	Brother	Fabian
Fra.	Hermanius	Brothe	Liberius	Brothe	Alexander
Fra.	Hilarius	Bro.	Heinrich	Bro.	Lysanias
Fra.	Inquestus	Bro.	Prozogood	Br.	Lucifer
Fra.	Joachim	Schw.	Wilja	Br.	Latentus
Fra.	Kosmophil	Br.	Samana	Br.	Hermes
Fra.	Marius	Bro.	Johannes	Bro.	Karl
Ms.	Martini	Br.	Sigur	Bro.	Dion
Fra.	Masterius	Brothe	Michael	Brothe	Radarius
Fra.	Medardus	Brothe	Marpa	Bro.	Fried

Fra.	Merlin	Brothe	Chaplain	Schw.	Rosemarie
		r			
Sister	Panaton	Bro.	Job	Bro.	Karol
Fra.	Protagoras	Bro.	Robertus	Brothe	Alexis
				r	
Fra.	Reno	Bro.	Erus	Bro.	Titus
Fra.	Saturn	Brothe	Charles	Brothe	Sirato
		r		r	
Fra.	Theoderich	Brothe	Reinhart	Bro.	Dominic
		r			
Fra.	Theobald	Brothe	William	Brothe	Emilius
		r		r	
Fra.	Ernesto Noesis	Bro.	Balsamo	Br.	Raimund
Fra.	Akados Magu	Bro.	Peterius	Bro.	Angelius
	Pneumatikos	Bro.	Benedict	Bro.	Laurentius
	-----	Sister	Gerlinde	Bro.	Leo
The brothers Francis,		Br.	Luzian	Bro.	Sergius
Nadarius, and Uparcio were		Br.	Valescens	Sister	Melanie
commemorated in the		Bro.	Apollonius		
spiritual realm.			-----		
remembered.					

The brothers Akados Magu Pneumatikos and Inquestus were awarded the Fra-
- Brother Alexander was awarded the Mercury degree of the Lodge for his excellent examination
paper. -

At his request, Brother Ludwig was expelled from the Lodge. Brother Lothar from
Hamburg was newly admitted. -

The dispensation of Sister Carola in Berlin Orient was extended until 31 December 1955
upon request. -

The Master gave a lecture on the topic:

"Inspiration – Intuition – Intellect".

The installation of the "New Isis Lodge" of the O.T.O. in London was announced, the
manifesto of which is available to the secretariat.

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

July 1955 (Issue 64)

PAGES FOR

APPLICABLE OCCULT

LIFE ART

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JULY 1955

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THE SPIRITUAL LAW OF THE NEW AGE

"THELEMA"

Continued from issue 63.

Light is the last and fourth emanation of the Law of THELEMA. It is difficult to put into words what light means. Perhaps one could say: what we understand here as light is eternal truth. It is not the light of the sun that we mean here, but that which we call eternal.

Silence, darkness and nothingness. This nothingness is equal to zero. Expressed by the equation: The sum of all that exists is equal to zero. Just as the sum of all colours is white.

The proof can be provided by the following simple exercise: The UNIVERSE is in balance. An equation whose positive and negative numbers are completely balanced always has a SUM of ZERO.

2 - 2 equals zero. 7 billion - 7 billion is again zero.

So if the sum of all that exists were not zero, the universe would not be in equilibrium – and thus an absurdity.

This equation is a key to the universe. The higher conclusions are, of course, mostly beyond the comprehension of the lower mind.

Those who wish to continue their research must develop their higher senses. True to the law "DO what THOU wilt".

This outlines the most important foundations of the Law of THELEMA. However, this does not exhaust the subject. There are still more interpretations, including a highly esoteric one. But the purpose of my words was only to explain the basic principles in commonly understood language.

The papers go on to say:

This message of the law will never be intended for the masses, because they would only profane, distort and misinterpret it. In future, it may only be given to the initiated, the true "THELEMISTS" will be informed. However, the actual task of these KNIGHTS of THELEMA will be to apply the law. The THELEMISTS will be faced with the necessity of revising all concepts of morality and ethics. In doing so, they will apply the THELEMISTIC formula.

Among other things, the concept of "SIN" has already been redefined. The following will therefore result:

On the one hand, the true sages of THELEMA must keep the words of the message secret from the eyes of the profane.

It is their "GRAIL", it is the PHILOSOPHER'S STONE, it is the foundation, it is the key to all ethical and moral concepts of the next 2000 years.

The second task of the WISE MEN of THELEMA will be, as already indicated, to apply the new law to all areas of life and to proclaim these new ethical concepts as a new religion to the profane.

Only a few INITIATES are needed for this. Perhaps 12 will suffice—for 9 and 3 equal 12!

Their symbol will be the "T A U" , embroidered on their black silk coats; as jewellery, they will wear the ancient T A B U L A S M A R A G - D I N A . They will wear rings of a peculiar shape, onyx, rose quartz, ruby, depending on their degree of knowledge and initiation.

There will be three esotericists and three magicians, one occult physician, one mystic, and four artists, namely one musician, one painter, one sculptor, and one dancer. The training of each will be similar to that in the ancient mystery schools.

CHRIST, Plato, and many others all belonged to the same mystery school. This can be seen externally in their parallel, mystical life courses.

The training will cover all occult sciences. They will be initiated and will have attained higher degrees. Only then can they become

K N I G H T S of T H E L E M A who guard the secret. The law or Bible of the TELEMISTS must speak in symbols and parables, just like that of the Christians. For only then will it be understandable to the profane.

Their first commandment will be: DO what YOU want!

Your foremost commandment shall be: "YOU shall not not kill!"

Thou shalt not lie will also become a very important commandment. For it is precisely embarrassment and double standards that have been the cancer of the last 2000 years. In some areas, the THELEMIC COMMANDMENTS will have a revolutionary effect, including on sexual relations and eroticism.

The Thelemic religion has an enormous advantage over the Christian religion in that it does not enslave souls, but proceeds from the knowledge that man is a star!

It does not need to shed blood, like the papacy, to win followers. It only needs to have its eyes open to the decay of CHRISTIANITY.

The "Thelema Doctrine" says:

"Believe what you will!"

It does not single out any human being and say: you must worship this person and revere them as your God. It conceives of the concept of God in a much higher way and equates it with the universal will itself, which creates everything, works in everything, is present everywhere,

formless, timeless, boundless!

Those who have understood the word "Thelema" know that it is of divine origin. They also know that with this word they can comprehend the entire universe!

It was not the man Therion who gave us this word, but "Thelema" itself made use of him to make itself known to humanity.

Therion was and is a trailblazer.

Should "Thelema" succeed in finding its twelve chosen ones and ensure that every loss can be immediately replaced, then the Master's message will not have been in vain! There will always be times when

Should "Thelema" succeed in finding its twelve chosen ones and ensuring that every loss can be immediately replaced, then the Master's message would not be lost! There will always be times when the wise can, to a greater or lesser extent, hurl the great message into the masses.

We are not pessimistic at all. We believe that in ninety years' time, the Thelemic religion will be firmly established. We only see a danger in the present. It may be that in ten years' time there will be almost no one left who knows the secret formula of Thelema. It will be a sacred duty of the survivors to continue building. Woe betide them if they do not do their true will. For according to Thelema, that is the greatest karmic sin!

But despite this danger, we see a beautiful, glorious religion emerging, supported by three pillars:

Free human development, High
ethical concepts,
New morality.

Therefore, be alert, dear friends. Open your hearts to the rays of the coming eon.

Be convinced that you are among those who will carry the Uranian divine spark of will into humanity.

We will now attempt to explain the Thelemic concept of God in mercurial terms, as far as this is possible. However, the highest wisdom can only be found through mystical contemplation. Everyone must do this for themselves.

Nevertheless, anyone who understands a little mathematics and physics can make considerable progress in their knowledge of God. The important thing is to eliminate all earthly prejudices and concepts from one's thinking.

He must think only of the HIGHEST, the PERFECT. God was and is. He will always be the SAME !

If he was repeatedly depicted in different ways, it was only because of the INCOMPETENCE of human beings. However, the WISE have always recognised him correctly .

Buddha, Christ and all the others had recognised the true secret of God. However, they could not communicate this to the masses. The masses would not have understood it anyway. They had to adapt their concept of God to the intellectual level of their contemporaries.

Today, 2000 years later, the average person is more knowledgeable about the natural sciences than they were back then. Therefore, the concept of God could be improved upon through the Thelemic formula. However, it should be emphasised that even though the Thelemic concept of God is closer to the truth than the personal God of the Christians, it still conceals the highest secret.

But just like the philosophies of B U D D H A S , P Y T H A G O R A S , P L A T O , C H R I S T U S contain the highest wisdom, so too is it hidden in the Thelemic FORMULA.

But only those who are privileged can read it!

There is also no point in forcing mystical contemplation exercises in this direction.

They would only lead to mental disturbances in the person concerned.

Everyone is given only what they are allowed to receive.

But those who sense and recognise that there is a difference between God and godhood are on the right path!

Anyone who has ever seen the "Face of God" will never speak about it to the masses. They cannot even do so, because human language is too poor. And even if they wanted to express themselves conceptually, their listeners would look at them blankly, because they simply would not understand.

The Absolute God can only be understood and grasped by those who have experienced it themselves.

Now let us show a path that a mystically and magically trained person can take to attain knowledge of God. Let us anticipate a few sentences from the "Thelemic revelations" given in the following lessons:

- VI. 6 But they had all recognised that I – Thelema – am the Will of Nothingness.
Who creates everything out of nothing, because everything is nothing, because everything is complete.
- VI. 10 And take note of this: The accomplished have nothing, is never darkness.
- VI. 11 Darkness is only the consort of the light .
- VI. 12 But unite the two: darkness and light, and the mighty majesty of nothingness arises before your spiritual eyes.

It has already been said that anyone who wants to attain knowledge of God must cast aside all earthly prejudices. Thus, the concept of nothingness has absolutely nothing to do with what we call nothing in earthly life.

We who have adopted the formula of Thelema are not nihilists.

The "nothingness" of our earthly life is a negative.

The "nothing" as Nirvana-God-Absolute is neither negative nor positive. It is perfection.

Neither negative nor positive are perfections.

They are merely opposites, which, however, can become perfection through union.

If we have now said that Thelema is the will, the fulfilment, that is, the Absolute or God Nirvana itself, then this definition has nothing to do with our earthly will. The latter is an active force, an activity, a counterpart to the negative – passive force, and therefore never a completion.

III. 6 I, Thelema, the almighty Will, the eternally creative force, the infinite, the eternal, the inexpressible, the complete NOTHINGNESS, was in the beginning and in the end.

III. 7 The beginning is the end and the end is the beginning.

We can explain Revelation III. 6 quite well scientifically. The sum of his world is perfect nothingness. If we take all colours together, we get the colour white. If we send 500,000 million positive and 5 million negative electricity into a wire, there will be a balance that we will consider powerless. Nevertheless, forces of terrible power are stored here!

(See atomic energy.) And so is the sublime world of our sublime builder! So is the Lord himself!

This world consists of positive and equally negative streams of energy of this kind!

There are the polarities of time and eternity. Neither time nor eternity are perfection. They are also only opposites. But once you unite both: time and eternity in deepest mystical contemplation, a very great secret will be revealed to you.

There are many more polarities to meditate on, e.g. above and below, finite and infinite, movement and rest.

The Absolute has no above and below. It is not finite and infinite, it is not movement and not rest. All these concepts are imperfections that require their opposite pole in order to exist at all. They are human concepts, born of human imperfection.

Everyone should take special note of this:

The Absolute is not movement, but neither is it stillness.

It is a combination of these two into a STATE that we call GOD.

This is only a concept. It is better to say: Divinity!

Of course, only those who can completely free themselves from all earthly concepts can progress in these meditations. These concepts include all polar qualities. Infinity, eternity, stillness are all human definitions. Even in the Thelemic revelations, Thelema calls itself infinite, eternal. This is only because there are no means of expression in human language for the perfect synthesis.

The most sublime meditation is that on the concepts of demonic and theonic. Here, even the spirits stumble! They confuse the theonic principle with the Absolute! Theonic is only the opposite principle of demonic, i.e. a duality, i.e. imperfect, i.e. not the Absolute! But the Absolute is the synthesis of these two. The theonic and demonic principles were the first pair, the first emanation, Adam and Eve, the number TWO, born from the perfect NOTHINGNESS!

These are, however, very lofty thoughts that are revealed here. There is rarely an incarnated ego that can advance to this high level. The liberated, detached, atmic realms are visible only to the great Mahatmas.

But those few who have recognised the Absolute, that is,

the F a c e God

, were unable to express what they had actually seen.

For human language is too poor for supernatural concepts. It is only the polarity of silence.

Therefore, it is imperfect.

We feel exactly the same way as our great friend who exclaimed in despair:

"Oh, that I could speak to you with
angelic tongues."

The Thelemic revelations are crystallised wisdom. They are absolute truths that have never been doubted and never will be doubted.

They are the language of the Absolute itself.

They show people how they can become happy in their physical embodiment.

If people do not follow them, that is their business.

They have been given many times before and will continue to be given in many ages to come! The outer words will always adapt to the spiritual level of the contemporaries. The true inner core always remains the same. For it is said:

VI. 2 I, Thelema, the almighty Will, have revealed myself to you many times.

VI. 3 Whenever darkness fell upon your spirits, I myself came to show you the right path.

To be continued!

INTUITION - INSPIRATION - INTELLECT.

By Gregor A. Gregorius.

People can be divided into three categories, which can be classified according to their intellectual personality as intellectual, intuitive and inspirational individuals.

From the perspective of occult research and from the point of view of the esotericist, the purely intellectual, rational person is the least suited to devote themselves to occult studies.

The intellectual, mercurial person will always try to explore and solve occult problems through rational thinking. However, they rarely succeed in this, because they lack the ability of intuitive insight or the possibility of inspirational contemplation to penetrate more deeply into these subtle areas.

For example, a purely intellectual person will never achieve highly polished results in interpretation or prediction in the discipline of astrology because they lack the two qualities necessary for this. Through systematic work, he will certainly succeed in mastering the necessary basics of astrology and working according to them, but at best he will be a good horoscope reader, never a knowledgeable astrologer of an esoteric nature who possesses a deeper, psychologically anchored knowledge.

According to astrological-esoteric teaching, the planet Uranus, according to its corresponding position in the birth chart, is the cosmic cause of a person's intuitive disposition.

Each planetary entity vibrates in two octaves, and depending on their predisposition according to the basic structure of their horoscope, natives react either to the lower or the higher octave of the planet in question.

The astrological correspondences for the planet Uranus are: technology, electricity, aviation, surgery, separation, accidents, etc. It is considered a malefic planet by most people, especially when it is in a bad aspect.

On the other hand, it predestines people for a modern outlook on life, gives them a pronounced sense of art and form, and above all activates the so-called intuition chakra in the etheric body of humans, which is located in the brain around the seemingly rudimentary organ of the pineal gland.

This cosmic influence awakens the intuitive abilities of the person concerned. The areas in which it has a particular effect can be roughly determined by the position of Uranus in the birth chart, depending on which sign of the zodiac and which house it is in. With a favourable position, supported by trines from the Sun, Venus, Mercury, etc., one can even speak of a kind of gift that enables the person concerned to reach undreamt-of heights of human knowledge on the basis of their intuitive disposition.

A poorly aspected Uranus can, of course, also lead to an overpolarisation of mental activity, to pathological tendencies towards overexertion, and have very harmful effects. But here, too, it depends on the position in the birth chart.

According to esotericism, the planet Uranus is the ruler and inspirer of the Uranian Age of Aquarius, which is now beginning. This will bring about a total transformation of human culture over the next 2160 years, and humanity's intellectual achievements will have a revolutionary impact in every field. Supported by the demonic entity of the planet Pluto, Uranus is ushering in the so-called atomic age, which is already casting its shadow. The transformation of humanity that will take place over the next two thousand years will be so enormous that it is difficult to comprehend at present. It has already been conspicuous in recent decades. The individual epochs of human development unfold according to a recognised law that is cosmically determined.

But the Uranian age will bring astonishingly high levels of knowledge to those human minds that are predestined for it, while the majority of indifferent humanity will naturally be eliminated as victims of the clash.

The two world ages, which are naturally preceded by chaos. This will probably be demonstrated by the coming nuclear wars. Master Therion's statement: "Three-quarters of humanity is nothing but manure for their spiritual upper class!" will prove true again in the coming development. Even now, highly intuitive people have appeared who, in their visionary insight, have pointed to the approaching disaster, but the dullness of the masses does not respond to this, and the leading personalities of the nations unfortunately lack the intuition mentioned above and thus the necessary insight. They govern according to purely intellectual considerations, but unfortunately they do not possess a cosmosophically based world view. The voices of the "criers in the wilderness" go unheard, even though entire groups of people instinctively or subconsciously feel or sense the Uranian, cosmic influence.

It is the spiritual task of the Lodge to promote the formation of such cell groups in all nations, which will act as pioneers of the Age of Aquarius. Even if they cannot prevent disaster, they will nevertheless save important spiritual heritage of humanity in the sense of the law of incarnation and carry it over into the new eon. Their intuition will show them the right ways to do this.

According to esoteric astrological teachings, the cosmic entity Neptune is considered the planet of pronounced inspiration. Such an ability can occur together with intuition, but it is usually the result of a strongly functioning chakra in the etheric body of the human being, located above the solar plexus.

Many people possess this kind of inspirational, extremely sensitive empathy in their psyche, although this ability is very often underrecognised and overlooked.

The demiurge Neptune is closely connected with the Moon and Venus spheres. He also vibrates in two octaves. According to astrology, his demonic nature manifests itself in opacity and vagueness. He creates addictions and sensual aberrations, promotes lies and delusions, but in his higher octave he is considered a cosmic inspirer of a strong mystical disposition

disposition, promoting music, painting and artistic sensibility, all on an inspirational, sometimes almost mediumistic basis. As a cosmic entity, according to esotericism, it belongs, just like all other trans-Saturnian planets, to the neighbouring world system, which is in the process of merging with our solar system in an evolutionary process according to the laws of a spiral development. Neptune will be the founder of a new religion, which towards the end of the Age of Aquarius will, in a sense, crown this epoch as a high point of wonderful esoteric mysticism.

Here, too, we can already see the beginnings of a spiritual transformation among the peoples, which is already beginning to have an effect in the still unconscious evolution of all areas of art. Here, too, there are already highly inspired people whose work can be described as pioneering. This desire is already noticeable in dance, music, painting and literature. Thus, Uranus dominates the modern development of film and television, while Neptune also promotes all parapsychological insights.

In a person's horoscope, the position of Neptune is very important, in which sign and house it is located and whether it is afflicted by bad aspects.

If one considers that each planet is a transformer of inflowing pleromatic fixed star forces from the sectors of the zodiac signs, it is easy to understand why Neptune has such a powerful effect in the watery zodiac signs of Pisces and Cancer, because it transforms the forces of the Moon and Jupiter here.

The demiurge Neptune is considered the co-ruler of the Age of Pisces, which has now come to an end. His demonium was the cause, already noticeable since the Middle Ages, of the religious wars, of all the religious aberrations of the past two millennia, and of the mysticism that has arisen in recent centuries, which was caused by the decline of the Church's religious teachings.

Due to its unfavourable aspects with Jupiter, it is always the cause of religious aberrations and heresies. It greatly promotes mediumistic tendencies, and for this reason, like Uranus, it acts as a malefic planet for many people. Unfortunately, the vibrations of its higher octave often increase the existing capacity for inspiration to the point of delusions and confused fantasies, and are also often the cause of psychological complexes. When well aspected, however, it promotes gifted artistry in the spirit of the new age in all areas of art. The tension that often exists between Uranus and Neptune can produce genius, but it also often leads to insanity as a result of the overstraining of intuitive and inspirational predispositions.

Mercury, which is known to be the planet closest to the Sun, has, according to esoteric teachings, largely lost its own planetary influence due to its proximity to the Sun and is therefore always considered in astrology as a factor of adaptation to those planets with which it is connected through aspect or other position in the horoscope. Nevertheless, it is still considered the representative of the intellect and rational thinking in humans. Its lower octave rarely appears and usually only when there is a bad aspect connection with another planet. Then, however, it exerts its influence by supporting the disharmonious influences.

When well aspected, it brings sharpness of mind, quick comprehension, intelligence, mercurial and scientific abilities in all areas and disciplines.

When poorly aspected, it makes one prone to poor memory, absent-mindedness, distraction and superficiality, often leading to nervous tension.

It has a particularly strong effect in the two air signs: Aquarius, Gemini and in the earth sign Virgo.

The basic teachings of astrology provide very versatile correspondences and rules of interpretation for all three planets, which are particularly interesting and can be applied in a fundamental way if they are also evaluated mentally according to the above points of view.

LITERATURE:

Study booklet May 1954. Gregorius. "The System of Planetary Chains and
the Epochs of Human Development."

" August 1953. Gregorius. "The symbol of Mercury in esoteric
interpretation."

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 certain that, due to their valuable content and limited print run, these booklets will very soon become rarities in occult and esoteric literature.

They will then be unavailable in bookshops or antique shops.

The publisher.

To supplement the lodge publications for the private library, the following are still available to the brothers and sisters of the lodge and can be obtained from the secretariat for a fee of DM 1.50:

Lodge minutes:

Book 2,	containing	the	minutes	Nos.	5	-	16
let							
" 3,	"	"	"	"	17	-	23
" 4,	"	"	"	"	24	-	35

The Secretariat.

THE PATH TO THE "UNIO MYSTICA"

by Fra Giovanni.

Human beings, in their threefold form of vibration – body, soul and spirit – are citizens and wanderers of two worlds, whose lot it is to carry within themselves the conflict between spirit and matter until their death.

In fact, man is a rather strange being, belonging both to the purely material world and to the world of the spirit. Between these two worlds, he will remain an eternal wanderer. The third element in man, the soul, fulfils the task of a mediator between the earthly and the spiritual.

Paracelsus already said that there is nothing in heaven and on earth that is not also contained in man. Although man belongs to matter and spirit, his eternal spirit-soul constitutes his true essence, for everything that exists can ultimately be understood as a special form – a level of vibration – of the spirit. The spirit uses the physicality of matter to manifest itself in order to express itself in one of its manifold variations.

Among the many hardships of human existence, the hardest is probably that we are here without knowing where we came from, where we are going, or why. The primordial knowledge of these things, of the eternal, has long been buried, all the more so since the technological age has disenchanted the world and initiated the fall from God.

Ethnological research findings, based on studies of the remaining indigenous populations scattered across the globe, prove that this was not always the case. The research findings show that the development of religions took a very different course than previously assumed. It has been proven that belief in one God is not the product or culmination of an infinitely long path of religious development, but rather that belief in one God can be traced back to the very beginning of human development. Primitive humans had a close relationship with God and worshipped a supreme being dwelling in heaven.

Back then, in those unimaginable times, humans, thanks to their magical abilities – their spiritual insight into nature – were still in direct contact with God, the primordial spiritual being, and received the original revelations from him. This state of affairs has been handed down to us in the account that states:

"God lived among humans in paradise, not visibly, but they could speak to him at any time."

When humans turned away from God, i.e. when the lower instincts in humans gained the upper hand and power over the spiritual, and spiritual powers were misused for base purposes, they lost their connection to God. This was the greatest catastrophe ever to befall humanity.

This has been handed down to us through the account of the Fall.

Since that time, man has been described as a being in the image of God, in whom a divine core still slumbers, possessing the ability to re-establish contact between the finite and the infinite. That is, within man lies, latently hidden, the divine spark, the higher self, his spiritual ego, through which, when awakened, he can re-establish his connection with God. Since the loss of his spiritual natural vision – his connection to God – man has had this uncertain premonition of a better world and the anxious question of where he comes from, where he is going and why. However, the dullness of his senses and his realistic attitude prevent him from feeling beyond the sensual, material world of Earth. However, the nature of God cannot be grasped by the intellect, but it can be experienced through internalisation! Through internalisation, through inner contemplation, carried out honestly and without selfish thoughts, human beings can re-establish their connection with the higher worlds, with God, and become part of them. One way to achieve this is through mysticism.

What, then, is mysticism? Mysticism is understood to mean switching off the lower sphere through meditation exercises and contemplation in order to make contact with the higher planes; spiritual internalisation through contemplation and meditation. The mystic does not allow his inner energies to accumulate and form images, but prefers emotional contemplation of the image-less, flowing dynamics of the cosmic; it is becoming one with the

divine, to actually become one with God during one's lifetime; to realise the Chrestos principle within oneself and, by means of certain cosmically effective exercises, to create an imperishable spirit body that survives death as the carrier of consciousness, in order to return with it to the true, primordial light home unknown to human beings as such.

So that the term mysticism is not confused with magic, I will briefly contrast it with the term magic:

Magic is acting with will; achieving concrete results through abstract means, acting with unexplored spiritual powers; animating things; releasing and binding power. Magic is the art of using the connections between the visible and invisible worlds for a specific purpose.

Let us return to mysticism. It is difficult to speak of these incomprehensible, intangible things, into which all paths of this life ultimately lead.

The person who sees nature as their world and is completely absorbed in it through total experience; the musician and music lover who has had a revelation in the realm of sound and falls into bliss; the philanthropist who radiates kindness and love to his fellow human beings – they are all already on the threshold of the other world, and all it takes is one small step and a little courage to push open the door to the spiritual realm. The honest seeker will go his own way, away from the crowd, in complete experience and absorption.

His "spiritual self," the "higher self," will vibrate at a very specific octave. This spiritual vibration is the inclination and inflow of our better part, the "spiritual self", towards the origin of existence, towards the incomprehensible, unimaginable being that we humans call "God" for lack of a more suitable word. The word comes from Persian and means something like "the incomprehensible". Anyone who is able to intensify this spiritual vibration and free it from foreign influences is a mystic. Depending on the strength of their vibrations, they will achieve more or less. Everything else, such as visions, spiritual experiences, celestial music, etc., is experienced incidentally.

No matter how materialistic a person may be, they cannot escape the following fact: that something primal and higher enters the body at birth and leaves the body again at death. The world from which this something comes is unknown to the indifferent masses, despite religions. The seeker who senses and feels the incomprehensible in the depths of his inner being is already on the verge of mysticism. All he wants now is to learn the way and the power that will open the door for him to experience and see what is hidden behind it.

The mystical person who completely devotes his "higher self" to his deity experiences the inexpressible as a transcendental event. This transcendental experience is also called initiation.

I have now used the word initiation. What is initiation in contrast to mysticism?

Initiation is the goal on the path of mysticism, entering through the open door into the world of the spirit. The English word for initiation is derived from two Latin words, "in", meaning "into", and "ire", meaning "to go", in other words: to go in, to make a beginning by entering into something; in a broader sense: to enter into a spiritual life or a new stage of spiritual life. Alice A. Bailey, who was a student of the "Tibetan", Master K.H., also known as Kut Humi, speaks of seven initiations in her book "Initiation". According to her, the person who has received the first initiation has taken the first step into the realm of the spirit and has ascended from the limited human being to the superhuman. It is the stage at which a certain area of knowledge has opened up to him. Each initiation marks a brighter shining of the inner fire and a transition to ever higher spheres; it brings with it a growing awareness of oneness with the Absolute, a growing ability to see and hear on all levels. Initiation is the task of passing a test in the abstract sense. Initiation leads to the sphere of the vision of the "Eternal Now," in which past, present and future exist as one. It is the vision of the logical form of thought in archetypes; a vision that becomes wider and greater from initiation to initiation until it encompasses the entire solar system. Initiation leads from a consciousness

state in others. With each new state of consciousness, the horizon expands, the view widens, comprehension encompasses more and more, until one's own "spiritual self" encompasses all self.

Once the seeker has found the path and mustered the strength to push open the door to the other world, rays of light in all colours will shine out at him, like a diamond. As countless as the rays of light are the paths that lead to ultimate knowledge and initiation.

And yet all these paths lead to the one goal, to becoming one with God – the Absolute – to recognising oneself as a being within the other being, the Adam Kadmon, to recognising the positive and negative principles of the Absolute in the universe. Once he has understood this, he chooses the purely spiritual aspect of the divine and in this way learns how to make it his centre from now on. When he has achieved this, he will indeed find that everything is one. Spirit and matter are one.

Achieving this goal is the aspiration of all seekers who walk the mystical path. Everyone will try in their own way. One will try to awaken their spiritual consciousness, another will surrender to silent expectation and do nothing else; yet another will do everything in their power to awaken the kundalini within themselves, and still another will begin concentration exercises. Those who walk the path without a guide or master will more or less take a longer detour before reaching their goal. Those who entrust themselves to a guide or master will receive clear instructions from them on what to do. And that is what matters. However, the prerequisite is that they follow the instructions they receive exactly. The safest and shortest path lies within the seeker themselves. Hard work on oneself is necessary, for God does not give Himself away; He wants to be attained. Outside help cannot smooth the way for the seeker.

The ultimate goal of the mystical path is the "mystical marriage," the unio mystica, the merging into universal consciousness, becoming one with the Overself. Being one with God is always preceded by burning through the inner fire, casting off and sacrificing everything that separates us. Union is only achieved through the destruction of the lower self and everything that sets limits.

It is the advancement of consciousness, which is polarised in the personality, in the lower self, in the body, to that other consciousness which is polarised in the "higher self", in order to ascend from there in spirit until it finally unites with the divine.

Sublime goals beckon the mystic. Quantitatively, one cannot attain the essence or entity of God, the incomprehensible, immeasurable universal spirit, because the mutual dimensions are completely out of proportion to each other. However, it can be reached qualitatively, because the latent "Higher Self" hidden within man is an original part of God. Once the mystic has reached the final goal, the unio mystica, he is God in God, and has realised the Chrestos principle within himself.

Essential to achieving this final goal is the how, the manner and way of walking the path. The path of mysticism lies in the "higher self," the "spiritual self" of the seeker. The path and the goal are one and the same. The path and the goal that lies within it is the spiritualisation of the body. Human beings are therefore citizens of two worlds, because the "higher self", the divine spark, lies dormant within them and, on the other hand, they are conscious of this material world.

Human beings are generally unaware of this and do not realise that they have another nature besides that of earthly human beings. This awareness of their spiritual nature must therefore be awakened in them if they want to be conscious citizens of these two worlds, the here and now and the hereafter. However, it is not enough to awaken this consciousness alone; they must also have passed through it as a stage of experience. They must therefore have crossed the abyss and overcome it.

However, his spirit being, his "spiritual self," is bound to his physical body. This second, subtle etheric body must therefore be built up, which becomes the vehicle for the "spiritual self," in which it clothes itself and with which it consciously lives in the other world, the world of the spirit. This subtle, etheric body survives physical death. With this subtle, etheric body, he does not only live after death, but already during his earthly life he lives consciously in the beyond as his actual home of primordial light. This development of the "spiritual self" takes place when one realises that our

life and so-called waking consciousness are in fact only a cosmic dream. This realisation comes with true spiritual awakening. It is therefore necessary to distinguish that our physical body and the " " that animates us are two different things and not identical with each other. I have already said that it is not enough to know this; it must also be experienced and experienced again and again. This constant experience is achieved through tireless practice, which leads to cosmic superconsciousness. This means cultivating the qualities that are still lacking in one's disposition; exercising strict control over oneself and mastering one's body in every respect. One builds up one's causal body in a well-considered manner, filling in the gaps that still exist and seeking to make it receptive to the Chrestos principle. The eternal destiny of every human being is to attain the consciousness of the "Higher Self" and to become one with God. When the form, the subtle, ethereal causal body, is complete, it is receptive to the Chrestos principle. Then the form vibrates in harmony with the Cosmic.

In order to build up the causal body, the seeker must above all learn to recognise himself, to see his weaknesses and to correct them.

What qualities must the seeker develop in himself in order to achieve the goal of spiritual consciousness? He must make himself receptive to cosmic vibrations in a sensitive manner; he must lead a truly pure life, not only outwardly and in words; they must keep themselves free from worries, for worries are based on the personal and on an excess of desire, i.e. on a lack of freedom from passions, on an overly ready response to the vibrations of the lower self; they must fulfil their duties without fail, i.e. without grumbling and dispassionately. Particular importance must be attached to this dispassion. The lack of dispassion is one of the greatest mistakes that prevent the seeker from achieving his goal. Through certain exercises, a state of balance can be achieved where neither pleasure nor pain prevails, for they are supplanted by joy and bliss. Those who hold their tongue in check and use speech only with selfless intent will soon have mastered the first steps towards initiation. The word is the strongest occult manifestation there is. The use of the right word in the right place is based on

the power, that power which sustains, strengthens and gives life. The seeker must prepare himself for loneliness. This is a law. The longer he walks his path, the lonelier it becomes around him. When the "spiritual self" separates itself from everything that concerns its physical, astral and mental bodies, when it is able to concentrate in the ego, this process causes a temporary separation. This must be endured. However, it leads to an even closer connection with everything that connects him through the karma of all lives. Strive to be happy. A happy temperament is based on the awareness that God dwells within man. Suffering comes from the rebelliousness of the lower self. When the lower self is controlled, when desires are restrained, then all is joy. The struggle consists in mastering the astral vibrations; in transforming present fears and hardships into trust and peace, and in creating balanced tranquillity out of the polarity of actions and reactions.

It is possible to reach the point where nothing can disturb inner peace, where that peace is attained and experienced which is beyond all understanding. This is when spiritual consciousness, the "spiritual self", has found its centre in the ego. This is the realm of Buddhist life, where harmony is recognised and fulfilled. Here, undisturbed and unshakeable tranquillity reigns, allowing no disturbance from the lower self. Here, a bliss is attained that lies in the being beyond the non-self. This being will continue to exist when time and space no longer exist.

All this is based on knowledge. I am that, I am God ! This attitude and this experience are granted to all those who steadfastly hold fast to their high aspirations and regard everything else as unimportant; who keep their eyes fixed on the vision before them and open their ears to hear the voice of God within themselves, which speaks audibly to us in the silence of our own hearts.

The goal of the mystical path is the awakening of spiritual intuition. This is achieved when the physical body has become pure, the astral body is mastered, and the mental body has become firm and steadfast.

The exercises for achieving this goal are manifold. The mystics Kerning, Kolb, Sebottendorf, Weinfurter, Strauß, as well as Bo Yin Ra, Schwab and Therion have recorded in their writings the paths that the seeker must take in order to reach the goal, the unio mystica. But Frater Eratus has also recorded paths that lead to the goal in his series of writings entitled "Initiation". Real mystics speak in these writings.

The path of every seeker is individual. Every person, every being is inclined towards a different path, because everyone has a different spiritual structure. They must work with the material of their own body.

It is absurd to personify the concept of "God". "Godhood" is the absolute, the unnameable, the incomprehensible, which cannot be expressed in words.

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.

BOOK REVIEW

Lomer, Georg, Doctor of Medicine "Mars Without a Mask – War as Illness

and as Sexual Frenzy"

paperback. M. 1.60

This brochure, published as a special edition of the collection "Aktuelle Probleme" (Current Problems) No. 201, is in a sense revolutionary in its opposition to the stupidity and blindness of the majority of humanity, which repeatedly succumbs to the demonic suggestions that flood the earth and repeatedly lead to horrific wars. Numerous comparisons and examples are used to prove the close connection between the sexual sphere and cosmic events, as a manifestation of demonic Martian forces not only in the psyche of the individual, but in the destinies of entire peoples and races.

SECRETARIAT:

The Secretariat has received the manifesto of the New Isis Lodge of the O.T.O. in London.

This is a welcome sign that the organisational structure of this ancient and important order is continuing to progress in the interests of the evolution of humanity in the spirit of the new age.

Our lodge "Fraternitas Saturni" is in friendly and helpful contact with the leading personalities of this order and will always endeavour to promote it by publishing the works of Master Therion, insofar as these are available to it.

This booklet is accompanied by issue 27 of the publication "Einweihung" (Initiation) by Fra. Era-tus (Karl Spiesberger). Price instead of M 2.00 for the brothers of the lodge only M 1.50.

This excellent series continues to offer good practical teaching material for study and thus forms an excellent supplement to the teaching booklets in our publication.

To further consolidate your knowledge, we strongly recommend ordering the author's newly published book "Magie der Runen" (The Magic of Runes), which is probably the most comprehensive and best book on this subject ever published.

53. 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: 26 degrees Gemini 55.

"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 thought forces in the magical force field of Saturn:

Fra.	Akados Magu Pneumatikos	Br	Wil	Br.	Provundos Invoco	
Fra	Albertus	Br.	Rudolfo	Br.	Gradarius	
Fra.	Amenophis	Bro.	Maximilian	Sister	Luminata	
Fra.	Balthasar	Br.	Hertoro	Sister	Theodora	
Fra.	Ebro	Bro.	Sigmund	Schw.	Aruna	
Fra.	Eichhart	Bro.	Julius	Bro.	Metanus	
Fra.	Erasmus	Br	Liberius	Br.	Aurelius	
Fra.	Friedrich	Bro.	Heinrich	Brothe	Marianus	
Fra.	Giovanni	Bro.	Prozogood	r	Brothe Fabian	
Fra.	Han Rulsow Yin	Schw.	Wilja	Bro.	Alexander	
Fra.	Hermanius	Bro.	Samana	Brothe	Lysanias	
Fra.	Hilarius	Bro.	John	r	Brothe Lucifer	
Fra	Inquestus	Bro.	Sigur	Br.	Latentus	
Fra.	Joachim	Brothe	Michael	Bro.	Hermes	
Siste	Kosmophil	r	Bro.	Marpa	Br.	Karl
Fra.	Marius	Bro.	Chaplain	Bro.	Dion	
Fra.	Martini	Bro.	Job	Bro.	Radarius	
Fra.	Masterius	Bro.	Robertus	Brothe	Fried	
Fra.	Medardus	Brothe	Erus	r	Sister Rosemarie	
Ms.	Merlin	Bro.	Karolus	Brothe	Karol	
				r		

Fra. Panaton	Bro. Reinhart	Bro. Alexis
Fra. Protagoras	Bro. Wilhelm	Brother Titus
Fra. Reno	Bro. Balsamo	Br. Sirato
Fra. Saturn	Bro. Peterius	Br. Dominicus
Fra. Theoderich	Brother Benedict	Br. Emilius
Fra. Theobald	Sister Gerlinde	Bro. Raimund
Fra. Ernesto-Noesis	Bro. Luzian	Br. Angelus
-----	Brother Valescens	Bro. Leo
The brothers Francis, Nadarius,	Br. Apollonius	Sister Melanie
Uparcio in the mental sphere	Bro. Sergius	Brother Lothar
were remembered.	Brother Laurentius	

The following were duly expelled from the Lodge at their own request:

Brother Meinardus, Brother Mercurius, Sister Mondana.

Newly admitted: Brother Ana-Raja

The Master gave a lecture on the topic "The Mechanisation of the World as a Criterion of the Uranian-Saturnian Age".

Frater Reinhold gave a trial reading from his translation of Mstr. Therion's work: Liber Aleph.

Dear is the law! – Dear under will! – Merciless love!

2nd Protocol

of the meeting of the Orient Düsseldorf – District North Rhine-Westphalia of the Lodge "Fraternitas Saturni" on the day of the solar term 29th degree Taurus 55. In ritual solemnity, the brothers joined with the external members of the Lodge in the magical force field of Saturn. Frater Giovanni gave a lecture on the topic: The Path to Unio Mystica.

signed Frater Ernesto-Noesis Master of
Ceremonies

August 1955 (Issue 65)

PAPERS FOR

ANGEWANDTE OCCULT

THE ART OF LIVING

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- MAGIC OF THE HIGHER PATH -

by Fra. Akademos Magu Pneumatikos

ASTOLOGY IN THE MODERN WORLDVIEW

By F. U. Lerner

AUGUST 1955

ISSUE 65

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THE SPIRITUAL LAW OF THE NEW AGE

"THE LEMA"

by Gregor A. Gregorius

Continued from issue 64.

A difficult, demonic time weighs heavily on the Earth.

U R A N U S , the planet of the new age, has ignited. The chaos lying between the two ages has been flooding humanity since the turn of the century.

The masses react to this powerful cosmic influence with the demonic, base impulses that lie dormant within them and have now been awakened.

M A R S impulses that lie dormant within them and have now been awakened. The beast in man has awakened. The masses have succumbed to suggestion and obey.

The lower octaves of the new planet inspire capable minds to ever new inventions in the service of the murderous demons. Technology and organisation reign supreme.

Obedience and slavish willingness force the mindless masses into the suggestive concepts of corporate willingness imposed upon them.

The world spirit of the Earth Demiurge convulses in spasms of unheard-of depression caused by disturbed chakra functions.

The white brotherhood remains silent and gathers strength for a new basis of reconstruction after the collapse.

Vast spiritual districts seem to have been lost.

In the monasteries, on the roof of the world, centripetal streams of the yellow Mahatmas circle in parallel harmony with the centralisation in the Peruvian temple pyramid.

Master Gregorius received a call to Peru as early as 1936 but was unable to follow it, prevented by demonic counterforces from which only flight into emigration saved him.

Europe is in the throes of agony. For decades, following their inner impulses, its spiritual elite has been leaving the continent. Within the framework of karmic law, countless spiritual lives are being extinguished in order to be ready for a new incarnation in the near future for the renewed struggle against the dark forces.

Individual chosen ones, following their inner calling, are already standing ready today as guides.

Thousands are cloaked in silent readiness. The wheel of time rolls on incessantly and steadily.

In the blue, crystal-clear light, U R A N U S stands in the firmament. The few whose minds are imbued with his high octave, whose souls reign with Jovian excitement in Saturnian crystallisation, know what is at stake, for their eyes are clear and their will is firm.

But constantly working on oneself is a duty of concentration. Personality training is the rhythm of willing in one's own service for the good of the whole.

Stone upon stone must be actively added to the building. Word and teaching should constantly dominate.

Time still compels concealment.

Look behind you, neophyte! In the distance you see figures walking your path! There are few of them. But their gaze is directed towards your goal.

One of them, sensing the urgency of the hour, placed the following meditation in the hands of the Master months ago.

Humanity is dawning, barely aware of it.

Not WANT – always MUST

only DRIVE and never SPIRIT ...

Again and again D I C T A T U R E !

Thus passes the brief span that she calls L e b e n ; which she delimits at the beginning and end with a purposeless "N I C H T S" —the absolute of nothingness.

"YOU should n o t ! YOU must n o t ! "

it rings in their ears in shrill dissonance.

"It is since a l t e r s h e r w r i t t e n :

Add yourself! Kneel , for you are dust, you are sinful," the sound rings out around them.

The spirit- and soul-killing, "You n o ! n o t ! " fuelled the flames of heresy for centuries and locked the prison gates. Giordano Bruno was burned at the stake because he proclaimed to the world the structure of the cosmos, and Galileo renounced his better knowledge in order to escape the same fate.

To this day, the spirit of the now passing world era demands its victims. We may no longer have pyres, but we do have insane asylums and similar "calming centres" to limit the sphere of influence of unwelcome thinkers.

Intelligence was destroyed in concentration camps and prisons.

Every new political direction stabilises itself by enacting new, purely selfish laws.

State capitalism is worse than private capitalism because it is based on collective mass suggestion given by a violent, ruling average humanity that usually lacks education and any world view.

That is true. But today we do not want to deal with the application of the law of free will in political practice, which requires special training in world politics that is reserved for certain high-ranking individuals.

At humanity's current stage of evolution, only those who truly have the will can make this ironclad statute their own. w i l l !

These instincts, slumbering in his subconscious, drive him to his actions, which he carries out despite all opposition, identifying them with his free will, with a proud sense of self, misjudging their true cause.

The true will, that primal will that has been inseparably linked to our ego since the beginning of the cycle of existence, has nothing to do with any of this.

This will is not desire, this will is renunciation!

The inclination towards sensual pleasure, the drive towards hedonistic desire, spiritual arrogance, despotic feelings of power – none of these spring from this will.

The spiritually mature, the esotericist striving for the light, must renounce.

Renounce everything that seeks to hinder him in this striving.

Before he may apply the new law that makes him the absolute master, he must first recognise

w h a t actually t r u e true will is!

So it is probably right that everyone should take this law into themselves,
word by word and spiritually, and experience it in their own way.
in their own way.

--- For somehow we remain responsible, whether to our ego, our idea, humanity, the law of karma or, ultimately, to God.

It is up to each individual to find their way here. I see this as the decisive step beyond what has been demanded so far. In a sense, one must walk through all the stages and mentally penetrate their ambiguity in order to arrive at oneself and one's own idea of life.

One must have seen through the relativity of good and evil in order to build up one's own distinction between the good and the reprehensible with relentless, if not rigid, consistency and put it into practice.

This personal distinction is intuitive, i.e. born of self-knowledge and situational awareness, and cannot be captured in general teachings.

Only the whole of a complete life can be presented before us, as it were, in mythological form and used as a moral standard. But here, too, intuitive insight is needed to distinguish true greatness from false greatness and to find one's own role model even among those who are truly great.

So I would like to say that we understand Kant's categorical imperative best not by doing what "every human being" would do in our place, but by doing what Kant, as we understand him in our heart of hearts, would do in our situation.

The deepest reason for all ethical teachings lies in the personal example provided by the new impulse of Aquarius. I also believe in a certain fusion of ethics and aesthetics, because beauty provides the ultimate and individual, yet universally significant, yardstick for committing to or rejecting an action.

We have finally recognised that unproblematically "good" people are the least suitable as role models. A Cesare Borgia commands our greater respect than a perhaps significant but anonymous "benefactor" of humanity. This does not preclude the possibility that anyone who comes to their senses will reject this Renaissance phenomenon of Borgia as a role model for themselves.

Because we react to it more individually, beauty also reaches deeper into the general. The customs, norms and moral teachings of the past are simply an expression of a certain aesthetic that we can abandon the moment we are able to make that beauty morally fruitful.

Every ethos can be talked to death as long as it appears as a fixed doctrine. Only when it appears in the form of a living image, i.e. a personal role model, can it be refuted by no one who ignites their own ethos.

For here it is no longer a matter of specific motives and concepts, but rather of seeing the whole picture and, by standing above it, allowing it to take shape in one's own actions.

We no longer seek doctrine, but the name as a role model, and even then only until we understand our own name as the standard, for here we return to ethics. We can only look at others, but we must understand ourselves. This requires clarity and honesty with ourselves.

We must not reject a demand because it seems ugly to us if we truly understand it as our duty. On the contrary, the demand is then set even higher. We must not only fulfil our duty, but also fulfil it with beauty (love).

No duty is fulfilled if it is only fulfilled as a duty.

This reveals the emptiness of Kantian ethics, because it finds its fundamental basis without active love. It sets limits on knowledge, because it recognises duty only as universally valid and therefore binds the will, instead of trusting it first, even if we do not know whether it is a good will,

when it manifests itself with elemental force and makes itself felt.

Psychologically, "good will" is nothing other than honest will that is unweakened by any moral calculation.

If ethics presupposes a kind of overcoming, then it is entirely logical that ethics ultimately overcomes itself, i.e. abandons all moral standards.

We must never morally condemn anyone; at most, we can ridicule them aesthetically, which is the superior, more detached attitude; precisely for this reason, it has a deeper effect on the other person.

Ultimately, it is our own reflection that wounds us most deeply.

But that should lead us to condemn not only the image in the mirror, but the mirror itself, because we always have the opportunity to be genuine, i.e. fearless, as soon as we know that it is not the external that calls our self into question.

The highest ethics does not think about consequences and therefore does not need a conscience. It is based on an intuitive understanding of the sympathetic or antipathetic relationship of things to us.

To take a very concrete example: the new ethics of "do what you will" does not prohibit seducing a girl at all, as the "old ethics" demanded. It does not even prohibit it in cases where there is merely sensual passion.

Only in the case where this act would be somehow ugly, i.e. calculating, and we ourselves would not have the courage to assume this seductive role in the girl's fate, does it forbid it.

I admit that such moral teachings are difficult to understand, especially for the masses. It is even certain that the proclamation of this teaching will cause no small amount of harm.

Nevertheless, in this case, I would almost take responsibility for playing the "seducer". For whoever fails to learn these lessons will consciously suffer such a fate, due to the undoubtedly unsympathetic relationship between him and me.

However, I see no other way of making ethics more practical and practice more ethical than by bringing the vigour of youth and the inhibiting, serene 'morality' of old age closer together through a truly concrete synthesis, i.e. through a new fact.

This fact is the ability to act intuitively,
"love without compassion"!

In my opinion, this is where opinions differ, even among those who know or should know about the law of Aquarius.

For here lies the key to understanding the present. Those who do not have it will find only closed doors everywhere.

Must not every great and difficult deed be the cause of new great and difficult deeds? Do we then decide on reward and punishment? If the deed W A S W A S W I L L S T has a real metaphysical reason, represents a genuine law of moral reality, then it is no longer subject to the law of reward and punishment, but stands above it and determines the nature of the reward and the nature of the punishment.

Reward and punishment, or more accurately, in the sense of the new perspective, pleasure and pain, are the necessary rhythms of existence. It is up to us to choose which pleasure and which pain we choose. We must accept the rhythm of pleasure and pain; this is the humility and deeper religion to which we submit, simply out of recognition of the human condition.

By achieving this, we gain the freedom to choose not just one or the other, but both. We should not be guided solely by passion, by some unknown penance, asceticism and work that brings some unknown reward in its wake, but rather by the intuitive knowledge that the reward of our work leads us to suffering and fulfilment.

It is by no means my view that this new, active, this-worldly lifestyle will make people happier; I believe that life will become even more tragic. The only thing that matters is that it will make people more human, for all higher humanity is built on tragedy.

To be continued !

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 Editor.

MAGICAL UTENSILS:

The publisher can supply:

magic spiral pendulums, divining rods, magical perfumes, beeswax candles, parchment for incantations, magic rings, talismans, genuine gemstones, incense burners, charcoal, incense and other incense drugs.

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"THE PNEUMA - MYSTERY" - MAGIC OF THE UPPER PATH -

by Fra. Akademos Magu Pneumatikos.

To emphasise the value and necessity of breath in esoteric circles would be like carrying coals to Newcastle. However, in order to show seekers the path to health and true progress, the admonition that "breath is life" must never be silenced. The knowledge of breath as a life-giving miracle power is ancient. Its unfailing ability to heal and develop has been proven thousands of times over. With the breath, the eternal effect of the PNEUMA enters into human beings through inner conscious experience. This pneuma is carried by the stream of life and represents the unified source, the primordial substance of all life forms.

The pneuma is the first principle of all life, which strives for condensation and thus reveals itself in the multiplicity of the phenomenal world. The pneuma is the never-ending source from which all sages and researchers of a scientific and religious nature draw. It is the fountain that alone gives inspiration (inspirare = to breathe in). Inhaled and directed with full concentration into all parts of the body, the pneuma is able to develop and harmonise all the coarser and more finely organised organs of the various levels of human existence so harmoniously that all the chambers of the mind, soul and body gradually open up to us in their entirety. Step by step, all the secrets of the hitherto incomprehensible and supernatural are revealed to us. This causal primal force, pneuma, increases the light of consciousness within us and illuminates our senses, which are then able, step by step, to recognise everything occult in the grey spaces of the unconscious, in accordance with the law of time. Through the pneuma, we grow in knowledge and wisdom and in faith in divine omnipotence. The evangelist John already knows how to proclaim: "God is pneuma"; and if we want to surrender ourselves trustingly to God so that his power may manifest itself in us, we must accept his "word", his emanation, as it were, into ourselves.

absorb his "word", which is the pneuma, the truth that permeates and fulfils everything. We cannot comprehend this power, which reigns in the breath of life, with our intellect, i.e. scientifically, to the core of its being, any more than we can comprehend the ultimate connections between all creative processes. Only in the act of our own creative formation do we gain a distant inkling of the mystery of creation, and with it the recognition of the pneuma; for the pneuma triggers creative processes within us by descending into the womb of our body-soul. There it awakens the intelligence of the individual cells. Through this act of "immaculate conception," every awakened human cell reveals its inherent creative power, which, as it is said, shimmers 144,000 times as an intensified cell radiation. Our finer senses can sense this primal effect of the pneuma, which inspires our soul and elevates it to a blissful experience of heavenly ecstasy. When we surrender ourselves to the life-giving power of the breath, just as a bold swimmer entrusts himself to the wet element, we are carried to new shores, where the absolute freedom of the soul in the realm of the spirit beckons us as a reward for our efforts.

The power of the breath proves itself anew time and again. Those who diligently practise breathing in conjunction with concentrated relaxation on a daily basis will find their health improving. The heart functions regulate themselves. Sleepless nights are replaced by refreshing sleep. Bowel movements normalise. Creative power increases as the blood is freed from excess waste products, which often caused fatigue for years and laid the foundation for various diseases. Above all, the functions of the circulatory organs, including the heart, are strengthened. But all other organs, such as the stomach, intestines, kidneys, liver, etc., also regain their full creative power through the mediation of the breath. Today, doctors of the biological school even use the healing power of the breath in addition to the successful treatment of malignant tumours. In doing so, they are following in the footsteps of Galen, who did this almost 1800 years ago. However, the effect of breathing goes much deeper than just promoting health and preventing physical illness. An old Chinese proverb says: "Deep breathing

clears the mind and prolongs life." We can readily add that it also strengthens the character.

A young pianist comes to the consultation. He can hardly bring himself to perform at a concert. Family and other professional circumstances have robbed him of his self-confidence to an alarming extent.

He begins to practise breathing exercises under individual guidance. Within a short time, he finds an inner connection to his breathing. Full of enthusiasm, he systematically practises relaxation and deep rhythmic breathing every day. Before long, his mental resistance grows. Without great struggle, he regains solid ground under his feet. He gradually frees himself from all external influences, some of which he perceives as downright demonic. He casts off everything that inhibits him, like a tree shedding its dry leaves in the wind.

The pianist sits down at the instrument again. Introspective. In the elation of his inner abilities, he blocks out all distracting influences from the audience in a state of wonderful, concentrated relaxation. His chest rises with a deep breath. Arms, hands, fingers, indeed his whole body, begin to play the beloved instrument in regained freedom. Breathing has saved an artist.

Another artist discovered one day, after long months of respite, that images he had never seen before were imposing themselves on him. It overwhelms him in the quiet hours of the night, when the soul opens itself to the boundless expanses of heavenly realms. He must reach for his brush and paint.

Like primeval eruptions, it often bursts forth from him, barely able to master the "fullness of visions". Images emerge that hardly any human eye on this earth has ever seen. The astral and mental world of images is endless. Bridges are built to karmic vision. Heavenly reward for tamed soul fire, which the soothing power of the breath propelled upwards to high levels of development and which triggered the ability of delicious soul vision.

However, experience repeatedly shows that breathing students very often fail to achieve real success with their breathing exercises, even though they devote themselves to them with great inner and outer readiness. They struggle.

Their patience is put to the test and in the end they are disappointed, if not desperate. A little more powers of observation and some knowledge of the connections between body and soul and their functions would be enough to find the key to success in the exercises.

Let us remember that the immense diversity and boundless expanse of the soul world is laid down in its organ of expression, the physical body. This immeasurable wealth of possibilities for soul expression initially slumbers in the sea of the unconscious. Amidst the surging of these soul forces, something living strives upright towards the top, the central support of the human body, its spine. Is not this upright posture of the human backbone the immediate expression of consciousness, of the spirit, indeed of the idea of God?

All the stirrings of the body-soul, which originated in the intelligible world of countless body cells, converge in the spinal cord. A wonderfully organised network of nerves brings news from these regions, which still slumber in a state of unconsciousness in the microcosmic world of our physicality. In the spinal cord running through the spinal canal, man becomes conscious of his soul activity. Thus, one of the most important organs of expression of his spirit-soul grew in man's spine. The spinal cord is not the soul itself, but it is the seat of its becoming conscious.

This function depends on the vitality of the spinal cord, which in turn arises essentially from the posture and mobility of the spine. However, good mobility of the spine requires that all the vertebrae are properly aligned and arranged in a natural, relaxed manner. The slightest displacement has an adverse effect on the spinal cord and the nerves passing between the vertebrae. The spine should be neither curved nor rigid and stiff like a stick. Both postural abnormalities are caused by vertebral displacement, which impairs the natural vitality of the spine. For humans, the spine of undistorted animals is an ideal image in terms of its wonderful suppleness! What wonderful mobility is shown, for example, by the spine of a cat in its wonderful rhythmic interplay of tension and relaxation!

Only to the extent that humans are able to bring the rhythm of their body and soul to life in their spine will they become aware of their soul forces. That is why there is a constant call for rhythm in all education!

It is ancient knowledge that the spine can be a storehouse of tremendous willpower. The immediate expression of soul activity is the will expressed in word and deed; this is the intimate connection with the spine. This will should not be confused with the human ego. The will is guided by conscience, and in humility the insightful human being, conscious of his origin, surrenders: Thy will be done! This idea underlies all mudra exercises.

We cannot expect a lifeless spine to reveal "His will", no matter how much we implore His omnipotence for this grace. The blessing that comes to us through becoming aware of our soul forces will only come to us if we walk the path that gives our backbone full life.

Thoughts originate in the heart. From here, they connect via the spinal cord with the faculty of understanding in the frontal lobe, where we become conscious of them. All the powers of the soul also flow via the spinal cord to the frontal lobe, where they condense into the intellect. The flow of these functions is inhibited when the spine is curved or the flow of spinal cord currents is impeded in other ways. It has been confirmed time and again that only a person who walks upright, carrying themselves freely, with a spine wonderfully pulsating with the rhythmic flow of life, is capable of thinking freely and independently.

Before our inner eye, we see the overwhelming force of civilisational influences that impair human beings in their original natural ability to move. It is primarily one-sided office, factory and shop work that imposes its stamp of monotony on human thinking and especially on the expressive power of the soul. In general, however, the restriction of the soul's expressive power runs parallel to the increasing differentiation of our entire civilised life.

For example, the more comprehensive the specialisation in all types of professions becomes, the more the soul activity of the individual is restricted.

But even children are placed in a physical and spiritual straitjacket, so that – as a physical symptom of this restriction – 60 to 70% of all schoolchildren already show spinal abnormalities in the form of stiffening, curvature and displacement. What can we expect for the future in terms of the results of an education aimed at free, independent thinking? Where independent thinking is lacking, massification follows – spiritual death. Thus, the foundation for the stagnation of spiritual activity is laid in childhood. Stagnation is death, movement is life!

The lack of inner experience of the dynamic energy flows of our physicality is the main reason why many people who are keen to breathe do not succeed in their breathing exercises.

We have more or less lost all sense of the movement of our bodies. This conjures up the enormous danger that the powers of the head will break away from their living source in the heart and freeze in the coldness of their own stubbornness. For only in the earthly life of rhythm, as expressed in the inwardly guided, versatile movement of our spine, is the connection between heart and head possible, and thus ultimately the success of breathing exercises assured. Breathing does not only bring oxygen into the body to fuel the combustion processes. Its further task, which is essential but still far from being recognised in its full significance today, consists in charging the vegetative or unconscious nervous system with new fluidal forces. These forces flow into the body with the life streams of the pneuma in the breath. In addition, the rhythm of breathing shapes the entire physical and mental rhythm of the human being. How a person breathes is how they are. The rhythm of breathing leaves its mark on a person's character. This insight should lead to important conclusions for the education of human beings. How much blessing would come to humanity in the future if every teacher, every educator, were a breathing teacher!

In order for the breath to unfold its full effectiveness in the human being, the breath stream must be experienced with deep concentration and inner awareness. The nerve cells of the conscious or central nervous system (brain and spinal cord) are only awakened and put into a state of developmental capacity where the vegetative nervous system functions so well that it can supply them with sufficient nerve fluid. This fluid flows through the large vegetative plexuses in the pathways of the sympathetic and parasympathetic nerves and the spinal cord to the central nervous system, where it recharges it. Any kind of obstruction, such as stiffening and displacement of the spine, significantly inhibits this flow of energy. This leads to energy congestion, tension and thus to the most inefficient loss of nervous energy. This shift in the balance of power in the autonomic nervous system and the associated inadequate energy supply to the central nervous system ultimately inhibits human mental development and also results in physical and mental illness.

First, systematic spinal treatment must be initiated. The muscles and ligaments of the spine must be relaxed and the vertebrae realigned. The subcutaneous tissue must be purified, preferably through acupuncture and exanthematic treatments. The entire back should be better supplied with blood and its nerves should be given increased elasticity. It is essential that the person experiences rhythmic movement internally again. Daily exercises must loosen the joints and initiate an inner awareness of the movements. In this way, the seeker finds his way back to the centre of his being.

How often have we seen patients and those eager to breathe begin to feel rejuvenated after just two weeks of intensive, daily spinal treatment, relaxation, breathing and movement therapy! During these days, a subtle flow usually begins in the spine, which can intensify to a strong feeling of warmth. "Now I feel that I have a spine!" is often the spontaneous exclamation. In the elation of the awakening of the soul's powers, new courage to face life and a joyful zest for existence pulsate through every fibre of the being.

This treatment has a comprehensive and thorough effect when carried out in accordance with the Maz-daznan panopractice. Panopractice is not only a healing method,

but also a method of education, as it helps to develop inner powers. Great successes are achieved in a relatively short time, both in breadth and depth. However, the treatment requires a certain amount of "self-overcoming". It has therefore been aptly named "heroic treatment". (We can see all those in the know smiling knowingly!).

Not only was treatment of the spine considered in ancient times to be a decisive prerequisite for soulful education, it was also regarded as a necessary part of all disease therapies for practically all acute and chronic illnesses. For example, in the Chinese understanding of disease, which is based on a dy-namo-energetic theory of function, the back meridians, the so-called bladder meridians, play a superordinate role.

All Eastern breathing teachings were given for people who are still in a state of natural mobility. "You shall become like children!" This natural state was rightly assumed. If we wanted to adopt Eastern breathing exercises without taking this into account, we would be doomed to failure. But don't despair! Goodwill and skilful guidance and treatment can restore a great deal of mobility if it has been lost.

Mobility and health as the basis for higher development are closely related and correspond to each other. Immobility always leads to a stiffening of the personality. This also creates the conditions for chronic suffering. In everyday life, we see these people drifting along in a well-worn rut in all their expressions of life.

Conscious rhythmic breathing and experienced rhythmic movement can turn the helm of a ship that has lost its way in life! A new thought, a creative thought from the heart, springing from the cosmic sun logo, then has a docile vehicle at its disposal.

Unfortunately, the will to make this change is often weak, and the effort involved is usually perceived as a burden. Swallowing pills and powders to avert chronic conditions is usually more desirable, as this

path is associated with fewer "complaints". Allopathic, homeopathic, isopathic and other methods can, in certain cases, bring about partial success in healing, but they cannot change or even perfect a personality structure in a positive sense.

Chronic ailments are veils that obscure the light of the inner world. At the same time, however, chronic ailments also lead to the threshold of the gate of light. Those who find the path of transformation will find that the magic gesture of rhythm and the magic word of breath open the gate that is blocked by the "impossible" of the guardian of the threshold. Now, healthy in body and soul, human beings will raise their heads into new spheres of light and, as living souls, rise to a higher state of being.

Being upright and full of movement is not a static state, not a state that is completed once and for all with the incarnation on earth. Rather, it is a growth, a becoming, which must be achieved anew and again and again by every human being at every moment. On the swift wings of the living breath that conveys the elixir of life to us in pneuma, our soul rises to the immediate regions of consciousness of the spirit. A spine striving upwards in rhythmic movement paves the way for the fulfilment of our existence in the heavenly experience of the thought of God.

To supplement the lodge publications for the private library, the following are still available for the brothers and sisters of the lodge and can be obtained from the secretariat for a fee of M 1.50:

Lodge minutes:

Book	2,	containing	the	minutes	Nos.	5 - 16
let						
"	3,	"	"	"	"	17 - 23
"	4,	"	"	"	"	24 - 35

The Secretariat.

ASTROLOGY IN THE MODERN WORLDVIEW.

By F.U. Lerner.

The belief that human beings, by virtue of their intellect and in view of their spiritual isolation, could shape their own lives has long since passed its peak; people have come to realise what they have lost by overestimating the rational. We have truly lost our connection to the greater being, to the foundation of the world, which is now finding expression again in modern cosmopsychology, which is relatively identical to the astrology of past times. The people of antiquity saw themselves as part of the world, as a microcosm within the macrocosm, and felt spiritually and fatefully embedded in the great universal and "cosmic life". This experience led to the development of astronomy and astrology in prehistoric times, fields that once belonged together and formed a whole. The human ego was no longer detached from the cosmic whole, but was integrated into the great being; it was not a thing in itself, but a focal point of cosmic forces and symbols, a personified space-time world.

Today's cosmopsychology, as this frontier area of human knowledge is now called, is also based on this ancient wisdom. Today, we recognise once again that there is a certain relationship, a parallelism, between "below" and "above", between man and the cosmos, whereby cosmic conditions have no causal significance, but rather an indicative one in a symbolic sense, comparable to the reading on a barometer or the hand of a clock. As experience has confirmed, the horoscope or minute-by-minute cosmic birth chart enables the expert to determine the mental and physical characteristics of a person and to recognise the nature of their effect on thinking, feeling and acting. It is an ancient wisdom that every spiritual healing and renewal must be preceded by the recognition of one's own spiritual and mental powers. Serious astrology has exactly the same

The aim, when exploring the typical characteristics of the human soul, is to give people a new harmony and thus also a new sense of security. certainty. Far more than graphology and physiognomy, not to mention chiromancy and colour testing, modern cosmopsychology represents a kind of spiritual treasure hunt that seeks to teach people, if they have the courage to understand, how they can cope with life's difficulties on their own and from within. In addition, it can help with educational counselling, choosing a career, even a spouse, and all other social and economic decisions, enabling people to recognise their talents and possibilities in a more differentiated way and to uncover mistakes in their lifestyle.

Serious astrological research is based primarily on observation and statistics, with mathematical calculations and psychological considerations being part of the practical application of astrological theories. Modern astrology therefore has nothing to do with banal fortune-telling, as its purpose lies entirely in psychology and characterology, although fate can also be understood as a consequence of inner disposition. The English and French deserve credit for having empirically substantiated the astrological foundations through extensive statistical research. In Germany, Dr. v. Klöckler, Vehlow, Dr. Schwab

and others successfully undertook the first attempts at statistical research and recorded their findings in their works "Astrology as an Empirical Science," "Analysis of Horoscope Elements" and "Star Powers and Man." Professor Trent and Dr Attensberger in Germany have also carried out very insightful research on mental abnormalities, which likewise makes the connection between humans and cosmic correspondences appear quite evident. In this context, reference should also be made to the "Classification and sequence experiments" etc. by Professor Bender, head of the Institute for Border Areas of Psychology in Freiburg. These studies, which were only recently undertaken in collaboration with around 300 astrological experts, were also very positive and confirm that there is "something to" astrology.

It has been astrologically proven that people who have exactly the same horoscope and therefore the same minute of birth and place of birth also have similar mental and physical dispositions and life courses, even if they come from different sets of parents. "Cosmic twins" in this sense were, for example, the two painter geniuses Fido and Slevogt, as well as King George III of England and the English merchant Samuel Hennings, who was born at the same time as the king, in the same place and at the same minute. Hennings founded his business when the king ascended the throne, married at almost the same time as the king, and died in the same quarter as the king. Both had a similar appearance and the same number of children of almost the same gender, and both achieved the highest social position that was possible for them based on their ancestry and milieu.

Is it possible for biological twins, especially identical twins, to have not only similar but completely identical personalities and destinies? This question has not yet been conclusively answered by the Driver twins from Birkenhead. Nevertheless, their lives so far have been so remarkably similar that even in the sober north of the British Isles, many people follow the completely identical lives of this pair of identical twins with an almost superstitious awe. The twins Harry and Wilfred Driver were born within two minutes of each other, have almost identical horoscopes, are completely alike in appearance and character, survive the same illnesses and injuries almost simultaneously and in different places, take up the same profession, marry two girls of the same disposition at the same time, and their lives so far have been marked by an almost uncanny similarity. The same cosmic constellations, which are consistent with the same hereditary predisposition, the same environment and gender, seem to create almost identical experiences and actions here, a kind of double ego, a double destiny.

It may certainly be rightly conceded that a great deal of nonsense is peddled in the field of astrology and that unqualified individuals offer "horoscopes" that are entirely schematic and only take into account the monthly position of the sun. In individual astrology, however, not only the sun and moon are considered, but also

All transiting stars, as well as many fixed stars close to the ecliptic, become symbols and expressions of human characteristics. The twelve so-called Earth fields or the twelve force fields of the horoscope, which indicate the auric conditions of a person and are based on knowledge of the minute and place of birth, also result in an extremely complicated "radiation pattern" in conjunction with the angular positions or aspects of the stars, which is composed of numerous factors and changes within the space of a few minutes. This clearly shows that even horoscopes of twins are only "radiation-like" if the births occur at approximately the same time and the birth times differ by no more than four minutes, which cases are, of course, extremely rare even among twins. As already indicated, the "effectiveness" of a celestial body is determined not only by its position in the zodiac and aspect ratio, but above all by its position in one of the twelve "auric force fields" of the horoscope, which depends on the minute of birth. The aura, i.e. a subtle radiation surrounding both humans and the Earth, which has long been claimed by astrologers, sensitives and occult researchers, has now also been proven in the context of scientific research. According to Rei-chenbach, the observation of twelve equally sized aura sectors has recently been succeeded again by the English biologist Prof. Bagnall, who, while investigating ultraviolet emissions from the human body, came across a filter with the help of which the mysterious aura layers could actually be detected. Every human being therefore has their own typical subtle shell, their "halo", whose colour and layers vary depending on the individual nature of the person. The so-called force fields of the horoscope are, in a sense, an expression of this human aura in relation to the aura of the Earth. However, this characteristic aura finds concrete expression only in the so-called ancient field scheme with its equally sized sectors, as the author of this study has confirmed on the basis of decades of research and observation of approximately eight thousand horoscopes.

This method of equal houses, known as the aequal houses method, was comprehensively documented and substantiated by the renowned astrologer Johannes Vehlows in his excellent

seven-volume astrological textbook.

The "Fraternitas Saturni" lodge also uses this method of equal houses in the knowledge that esoterically based, higher astrology is only possible in this way.

See also the study booklets of the publication: *Blätter für angewandte okkulte Lebenskunst* (Leaves for Applied Occult Art of Living).

September 1950. "The Spiritual Law of the New Age"

November 1951. "The Equal or Unequal House Method in the Natal Chart".

For the sake of completeness, it should be briefly mentioned that typical celestial positions and peculiarities of the horoscopic-auric field structure are, in a sense, "inherited," so that one can rightly speak not only of family faces, but also of family horoscopes, which show a striking similarity in terms of distinctive constellations, as has been proven with a degree of certainty that can be expressed in percentages.

The positions of the stars at the moment of birth reveal the nature of a person's character and physical disposition, as well as their general destiny. However, determining specific dates for events requires further investigation, namely the calculation of the primary and secondary directions and transits due at certain points in time. The types of directions mentioned are based on the two movements of the Earth and represent the dynamics of the horoscope, in contrast to the more static meaning of the birth or radix horoscope. The primary movement is the rotation of the Earth around its axis, while the secondary movement is related to the course of the Earth and the celestial bodies around the Sun in the plane of the zodiac or the signs of the zodiac. The most accurate result is undoubtedly provided by the complicated system of primary directions, especially since this type of direction is highly "birth minute-related" and therefore also of very individual significance. However, this type of

calculation of event times is extremely time-consuming and therefore rarely used, as it takes several weeks to complete the necessary calculations and mathematical work to accurately calculate the primary directions valid for an entire human life. Furthermore, this very individual type of direction requires knowledge of the exact minute of birth, as a difference of only four minutes in the time of birth results in a time shift of one year for this very significant type of direction.

The less complicated system of secondary directions and transits, on the other hand, is widely used, especially by professional astrologers. Knowledge of the time of birth is largely sufficient to use this system, but in terms of reliability, it is far inferior to primary directions, especially in the case of transits. A transit or planetary transition refers to the relationship of the planets in the sky as they move, relative to the positions of the celestial bodies in the natal or birth chart. A transit is subordinate even to the secondary directions and has more general than individual significance. For example, around November 1954, the transiting planet Jupiter was in the last degree of the sign of Cancer and "favoured" some people in late autumn 1954 who had their birthday around 20/21 March, 22nd/23rd July or 22nd/23rd November, although this only characterises the collective "effectiveness" of the current Jupiter for around autumn 1954 in a superficial and general way. Nevertheless, this group of people could be expected to have a desire to build and expansive energies, and thus also to achieve and succeed in their external lives.

Saturn, on the other hand, known in astrology as the principle of inhibitions and difficulties, whose zodiacal position in July 1954 was approximately three degrees in Scorpio, indicated the possibility of emotional stagnation and thus also of difficulties or health impairments for approximately the summer of 1954, especially for some earthlings who saw the light of day around 23 January, 23 April, 26 July and 26 October. What these by no means serious collective influences in time mean in particular in terms of possibilities of a spiritual and fateful nature

depends not only on knowledge of the moment of birth, but also on the lifestyle and milieu of the groups of people in question.

It has always been quite right to attribute the greatest evidential value only to those things whose concrete significance can be attested to by experience and statistics. Thus, unbiased and objective researchers who have access to the patient lists of large hospitals should have no difficulty in objectively establishing that in the summer of 1954, for example, people born between 25 and 27 October and whose sun position is approximately three degrees Scorpio were particularly prone to illness. It is the current Saturn that can lead us to the solution to this mystery. In the summer of 1954, this Saturn formed a temporal conjunction aspect to the solar Scorpio of those born around 26 October, depending on the moment of birth and the situation, causing inner inhibitions or depression and, as a result, external mistakes or social difficulties, as well as physical discomfort, such as mild and more persistent illnesses of the bladder, abdomen or throat. Clarity of mind and life-affirming optimism will be necessary to avoid difficulties and navigate around dangerous cliffs. This is the freedom that cosmic possibilities fundamentally reserve for every human being, for the stars indicate less the external events and more the spiritual preconditions for them. It goes without saying that this is already of great service, especially with regard to mental hygiene and the purposeful shaping of one's life.

A precisely calculated horoscope or nativity chart, as a complete birth chart is called, is a mathematical drawing of the cosmic constellations, aligned with the minute of birth and the geographical position of the place of birth. If the minute of a person's birth is uncertain and questionable, then a so-called birth time correction must be made on the basis of known life data, which in turn allows a mathematical conclusion to be drawn about the exact time of birth.

based on known life data, which in turn allows a mathematical conclusion to be drawn about the exact minute of birth

, knowledge of which is of fundamental importance, especially when calculating primary directional event times.

Unlike personal and individual cosmopsychology, which deals with understanding the nature and life possibilities of individual people and should not be confused with the practices of unscrupulous fortune tellers and calendar publishers, world or mundane astrology deals with calculating the life structure of peoples and nations. Even though fundamental experience in this field is still quite limited, the ups and downs in the lives of peoples can nevertheless be determined with relative certainty. Germany's decline in recent years can be explained by mundane astrology, and the World War of 1939-45 can also be understood through ongoing major aspects, especially the Saturn-Pluto square, as well as other constellations. Hitler's personal horoscope also speaks a language that cannot be misunderstood. The horoscope of the former dictator of Germany is "cosmically heavily burdened" and can be considered a so-called fall horoscope, similar to those of Emperor Karl, Wilhelm II, Tsar Nicholas and Mussolini. Hitler's astrological chart in particular is typical of pathological exaltation and stubborn fanaticism, as well as a tremendous lack of political and military foresight, which inevitably led to his "fall from grace", as clearly illustrated by the high position of Saturn in Hitler's horoscope.

In contrast, Hitler's opponent, Stalin, was a personality of healthy stature and calibre, regardless of how one may feel about him. Wisdom, statesmanlike flexibility, unusual patience and a great deal of perseverance and foresight are the qualities that immediately catch the eye in view of his constellations and mark his horoscope as promising and victorious, even though some shadows fall on his sudden end and cast Stalin's death in a questionable light.

Knowledge of the cosmic possibilities of leadership personalities should be taken into account in all centres of government affairs. And the fate of nations could be more harmonious and satisfying

if it were guided by leaders whose cosmic plan does not indicate strain and decline.

Due to the so-called precession of the vernal equinox, which refers to the progression of our cosmic system, every 2160 years or so, the whole of humanity experiences a new age, a new cosmic era. This century also heralds a new epoch in human history, namely the era of the Uranus sign Aquarius, whose birth pangs have been apparent for a long time, primarily in the form of technical innovations and inventions on the one hand and social crises and upheavals on the other. If one wants to summarise the special forms of expression of this new and great "cosmic interval", then one must be clear that modern inventions such as the aeroplane, radio and atomic energy, as well as the social tensions of the last "decades of transition", are an adequate expression of the cosmic counterpart of this new era. According to the universal meaning of Aquarius, these tensions and crises are caused by global politics and can only be resolved on a general and broad basis. It is reasonable to assume that the enormous increase in the world's population, as well as the gigantic growth of state administrative apparatus, bureaucratic institutions, etc., have created problems of overwhelming magnitude, for the solution of which the old foundations of the waning Age of Pisces are no longer sufficient.

Everywhere, and not only in Europe, the task today is to resolve social issues and restore meaning and order to our lives. In this respect, too, the dawning Age of Aquarius is an era of tremendous upheaval, only a small part of which has been completed and which may continue for centuries to come. Within a few decades, our external way of life has also changed completely, and Aquarian technology has drawn humanity into a movement that is running faster than people are able to follow.

On the other hand, the Age of Aquarius, which we are about to enter, will bring about a new way of human existence, the basic structure of which is already clearly evident today in the spirit of modern engineers, nuclear scientists and cosmopsychologists.

. Dogmatic narrow-mindedness and prejudices of class and race are slowly being overcome, politics is becoming more expansive and bridging nations, and customs barriers and national borders are becoming much less significant. The national egoism of the past Age of Pisces also stands in today's time of global change as pure negation in empty space and no longer has a useful basis, either politically or socially, even though peoples and ethnic groups will continue to be considered a real factor for the time being and will have periods of rise and decline. It can only be hinted at here that we may still believe in the rise of the West and that the Aquarian idea of a united Europe will take concrete shape in the foreseeable future.

This is the most significant step in the history of development that the Europe must undertake and will undertake what is necessary to protect its "national interests," as guaranteed by the new great cosmic rhythm of the Age of Aquarius. Above all, it should be noted that Germany, in particular, still has its economic and cultural rise ahead of it due to the great cosmic waves, and that the course of mundane constellations proves those pessimists wrong who are already anticipating the possibility of a new world war in the coming years.

In culture and intellectual life, too, the Age of Aquarius is bringing about a fundamental change, for the return to the eternal spiritual realm once again looms large over our new era, whose intellectual character is already outlined in the ideas of Tolstoy, Dostoevsky, Gandhi, Bô Yin Râ, H. Buddensieg and Albert Schweitzer.--- Those who already embody the spirit of the dawning Age of Aquarius will be content with acknowledging and objectively taking note of the above circumstances. They will never attempt to persuade anyone, for they think and act in a thoroughly objective, cosmic manner, in the truest sense of the word, humanely.

A review of the history of modern astrology shows four decades of fruitful development in this discipline. This was only possible thanks to extensive and selfless research in these comprehensive and difficult areas and thanks to the increased needs of life in the beginning...

This development is, however, as incomplete as any other. A cross-section of today shows that a remarkable stage has already been reached and that it is possible to meet the demands of life for fruitful, cosmically based knowledge of humanity and life, the theoretical foundations of which could easily fill dozens of books. Further factual experiences and objective research, which leave the "why" entirely open, will contribute even more to consolidating and deepening what has been achieved so far.

3. MINUTES

of the meeting of the Orient Düsseldorf - North Rhine-Westphalia District - of the Lodge Fraternitas Saturni on the day of the solstice, 26 degrees Gemini, 1955.

In a ritual celebration, the brothers of the lodge joined with the external members in the magical force field of Saturn.

The Master of Ceremonies gave a lecture on the topic: "Nihilism and World Religions".

Organisational development issues were discussed. Discussions about the value of the scriptoscope. Advice on making genuine talismans.

Signed: Frater Ernesto-Noesis, Master of
Ceremonies.

BOOK REVIEW.

Spiesberger, Karl: "Rune Magic". Hardcover. 155 pages with numerous illustrations and 1 rune table. Price: M 12.80.

illustrations and 1 rune table. Price M 12.80.

The publication of this book, which is very good in terms of content, arose from the need to establish a solid basis for the study of runology.

The well-known author has succeeded in presenting the necessary documentation and factual explanations in an easily understandable and orderly manner, placing the book at the forefront of runic literature. All 18 runes, including their demonic forms, are discussed and taken into account, and the author refrains from the usual dogmatic constraints of so-called Germanic wisdom, basing his teachings and interpretations purely on factual and, above all, esoteric aspects, as well as the important magical influence of the runes. This important book therefore belongs in every esoteric library.

Gregorius.

Papini, Giovanni: "The Devil" A future doctrine of the devil, bound, cloth 354 pages. Price M 14.80.

For the esotericist who no longer feels bound by the usual dogmas, this book is a real treat.

The author's boldness astonishes the reader. Naturally, the book was placed on the Index by the Pope shortly after its publication. In a brilliantly ironic style, the author chats about the true and divine nature of the devil and places this great angel of God in a whole new perspective.

Some of the chapter headings alone reveal the deliciousness of the content: "On the necessity of getting to know the devil." "The fall of Satan and the pain of God." "God and the devil." "Christ and Satan." "The Devil and the Servants of God." "The Friends of the Devil." "The Usefulness of the Devil," etc.

Gregorius.

NEW RELEASES ON THE BOOK MARKET.

Krumm-Heller, Dr. A.: "Osmological Medicine – The Magic of Fragrances".

Hardcover, 152 pages, M 12.80 1955 Berlin.

This book by the well-known occult researcher is very valuable and belongs in every scientific occult library. The following excerpt from the table of contents shows the richness of the knowledge offered. The author not only provides the chemical basics of fragrances, but also their rich applications in the fields of medicine and occult magical disciplines.

1. Part: History of fragrances in religions and cultures. Cultic fragrant plants. Cult and medicine.

2. Part: Spiritual and material basis of fragrance medicine. Chemistry of essential oils. Relationships between plants and stars. Fragrances and sounds.

3. Part: Smell and soul. Smell and emotion. Healing through fragrances. Sleep and dream states through fragrances. Index of essential oils. Affiliation of fragrant plants with signs of the zodiac and planets.

This book therefore belongs in the field of work of occultists and esotericists and can be recommended for purchase.

Gregorius.

54. 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: 23 degrees Cancer 1955.

"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:

'T H E L E M A '

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:

Fra.	Akados Magu Pneumatikos	Br.	Wil	Bro.	Gradarius
Fra.	Albertus	Br.	Rudolfo	Sister	Luminata
Fra.	Amenophis	Bro.	Maximilian	Schw.	Theodora
Sister	Balthasar	Bro.	Hertoro	Sister	Aruna
Fra.	Ebro	Bro.	Sigmund	Bro.	Metanus
Fra.	Eichhart	Brother	Liberius	Br	Aurelius
Fra.	Ernesto Noesis	Br.	Heinrich	Br.	Martanus
Fra.	Erasmus	Br.	Prozogood	Bro.	Fabian
Ms.	Friedrich	Schw.	Wilja	Bro.	Alexander
Fra.	Giovanni	Bro.	Samana	Brother	Lysanias
Fra.	Han Rulsow Yin	Bro.	Johannes	Bro.	Lucifer
Fra.	Hermanius	Bro.	Sigus	Br.	Latentus
Fra.	Hilarius	Br.	Michael	Bro.	Hermes
Fra.	Inquestus	Bro.	Marpa	Br.	Karl
Fra.	Joachim	Bro.	Chaplain	Bro.	Dion
Fra.	Kosmophil	Bro.	Job	Bro.	Radarius
Fra.	Marius	Bro.	Robertus	Bro.	Fried
Fra.	Martini	Brother	Erus	Schw.	Rosemarie
Ms.	Masterius	Bro.	Karolus	Brothe	Karol

r

Fra. Medardus	Brother Reinhard	Bro. Alexis
Sister Merlin	Bro. Wilhelm	Brother Titus
Sister Panaton	Brother Balsamo	Br. Strato
Fra. Protagoras	Br. Peterius	Bro. Dominicus
Fra. Reno	Brother Benedict	Br. Emilius
Fra. Saturnus	Sister Gerlinde	Br. Raimund
Fra. Theoderich	Brother Luzian	Br. Angelius
Fra. Theobald	Brother Valecsens	Bro. Leo
-----	Br. Apollonius	Schw Melanie
The brothers:	Bro. Sergius	Br. Lothar
Francis – Nadarius Uparcio was	Bro. Laurentius	Brother Ana-Raja
remembered in the mental sphere.		r
	Brother Profundus Invoco	

Expelled from the Lodge upon request: Brother
 Julius. Newly admitted: Sis. Alma, Br. Oedur.

Sister Eratus gave a lecture on the topic: Life shaping through action.
 A review and outlook.

The Master spoke on: The Secrets of the Lodges.

Love is the law! – Love under will! – Compassionless love!

September 1955 (Issue 66)

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SEPTEMBER 1955

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THE SPIRITUAL LAW OF THE NEW AGE

"THELEMA"

By Gregor A. Gregorius

Continued from issue 65.

How does the law of the new age relate to the female being? Despite her negative and demonic principle, is the female necessary and natural for the male?

The question betrays somewhat superficial thinking and is actually unworthy of the Mercury degree already attained. One might just as well ask: Are the forces of the moon necessary for the harmony of the sun? The cosmic teachings already received provide sufficient clues to the solution of this problem. The current state of the planetary chain is created for its balance by the effect of the natural law of attraction and repulsion of opposite polar forces. A similar distribution of forces on Earth is therefore naturally necessary for the existence of our planet. Of course, according to the cosmic laws of becoming and formation, a slow transformation and reshaping is also taking place here. Nevertheless, the current state of affairs must be taken into account. The student and the uninitiated are only too happy to confuse the expected future results of maturation with the present facts of the process of fermentation and transformation. A strict distinction must always be made here, and it must always be borne in mind that every such process of maturation must be regarded as almost timeless, requiring at least thousands of years. As long as the male being of the present time is still so strongly influenced by the forces of his root chakra and is thus infinitely bound to the astral plane, the negating influence of the female being is and will be directly necessary for balance.- Moreover, the cosmic cause simply lies in the presence of the moon and its transformation of the astral forces of Mars through its counterpart, above all through the female. -- The man must therefore reckon with the female factor. But it is in the

In most cases, it is wrong to strive to completely overcome the influence of the feminine, which can usually only be achieved incompletely because the deactivation of the corresponding organs on the physical plane is only partially successful. Instead, harmonisation or control of this influence is necessary in the sense of utilising these powers.

Thus, a harmonious union between a man and a sensitive, fully-fledged woman, provided that he controls it in a magical and occult sense, can even be very beneficial and fruitful for his spiritual maturity. A regulated exchange of sexual energy, again emphasised in the magical sense, a sensual and spiritual complementarity, promotes the man's receptivity and supports his spiritual creativity.

A change in these female supporting factors is often advisable and depends on the different structure of the individual.

An idealistic or ethical position on the course of the female being's development to maturity is superfluous.

After all, the development of both sexes does not proceed in parallel and is subject to different curves anyway.

Men who believe that they are completely complemented by women and now feel happy and content are in a state of stagnation that they hardly notice, if not at the end of their current development process for this incarnation, or they forget in their condition the effectiveness of the unfolding law of periods.

Not only the pace of development, but also the abilities of male and female beings are and remain fundamentally different. Favourable circumstances may allow the lines of development to run harmoniously side by side for years, but then they will diverge, imperceptibly at first, but then all the more rapidly.

Furthermore, every form takes shape in the form of spiral wave lines. In addition, the various incarnations often intertwine in their connections

in the destinies of the two people often intertwine closely in order to bring about karmic fulfilment. Everything is guilt and atonement or development and reward, fruit or seed.

Thus, the woman is indeed a factor of perfection for the man, but nevertheless not equal as an object.

Nevertheless, man walks the path of highest spiritual perfection alone, if he has completely freed himself from the influence of woman, for that is not possible, but to the greatest extent possible.

Sexual reproduction between the two sexes has nothing to do with this and takes place anyway in a very slow but progressive change and stagnation, since the evolution of the Earth spirit strives for a restriction of humanity and considers this desirable for spiritual development.

Selective breeding in the organic sense, with the aim of spiritual elevation at the expense of quantity, is a cultural goal, a cultural endeavour. One should not be blind to the fact that a large part of humanity has not already instinctively recognised this task, despite the counter-suggestions of certain circles that are not highly spiritually oriented.

Looking ahead, the female sex will gradually diminish as its task is slowly fulfilled; therefore, every man-killing war is a crime, a spiritual crime against the spirit of the earth.

The intermediate stages in this development will result in regulated polygamous marriage or a similar basis of friendship between the two sexes, in which the female being will be a cultic and erotically highly elevated object of desire, gradually losing its role as a factor in procreation.

The ultimate goal of the development of the female being does not lie in a level of spirituality like that of the male being, but reaches its highest fulfilment in a harmonious elevation of the senses and soul before it departs as a factor in the development of the Earth planet.

This is high, cosmosophical, gnostic wisdom, and the solution to this problem will certainly take thousands of years, even though the Age of Aquarius will already bring clear guidelines for this development.

.....

This brings us to the end of our esoteric consideration in the "Gradus Mercuri," and I now present the text of the Thelemistic revelation according to the tradition of Master T H E R I O N .

THE THELEMISTIC REVELATION

I.

1. I am T H E L E M A , the only, eternal and true W I L L that created all worlds.
2. I am, spaceless, timeless, boundless, because I am perfect.
3. I am in all that was, is, and will be. I am the eternally creative force.
4. I have come to reveal myself to you because it is time to heal those who doubt and those who are misguided. I will guide you a little further along the path.
5. I am not a god of wrath, vengeance, hatred and punishment, for I am T H E L E M A , the B U I L D E R himself.
6. Know, however, all of you who are above and below, that my world is harmonious and balanced. All equations add up.
7. Therefore, know that every sin demands atonement. There is no sin that remains without atonement. For my world is balanced. All equations add up. For my world is balanced because it is complete.
8. There are still many gods and demigods beside and below me. I created them as my helpers in building. But there are none above me, for I am T H E L E M A , the Will itself.

9. I have created seven -7- worlds, of which I will reveal three -3- to you.
10. They are the realm of the spirit, the space of the soul and the place of the flesh. I have populated all these worlds.
11. You cannot see the beings of the spirit and the manifestations of the space of the soul with your carnal senses, but they are there, for I, the WILL, have created them.
12. I, the EXALTED ONE, say unto you: You shall not doubt, but you need not believe either, but you should light the light in your hearts, that you may see.

II.

ALSO spoke the a l l m o c h t i g e WILL:

1. I, the almighty W I L L , called T h e l e m a , give you great wisdom today. For you are now ready to hear the truth.
2. I have created all, above and below. I have created all good and evil.
3. But know that the good rays of light would burn you if I had not given you the evil rays of darkness.
4. I have given you sin so that you may learn virtue. I have given you time so that you may comprehend eternity. I have given you cold so that the heat will not burn you.
5. And now listen, all of you who are ready to hear: I have nailed you to the cross of the flesh to purify your souls.
6. Know everything and engrave it in your hearts and minds: I created you as STARS.
7. I have given each star its path to follow in my perfect WORLD.

8. But woe, woe, thrice woe to the star that does not follow the path that I, the PERFECT ONE, have shown it.
9. I must punish it, for it disturbs my circles.
10. I must hurl it down from the world of spiritual light into the hell of the flesh.
11. But you shall be redeemed if you do your will, which is mine.
12. You do good when you follow your path. You act evil when you disturb my perfect circles.

III.

ALSO spoke the a l l m o c h t i g e W I L L :

1. Know that I, Thelema, the almighty Will, speak to you myself.
2. Close your carnal senses and the feelings of your soul. Open the alert ears of your spirit, that you may hear my revelations. And now listen to the sublime melody.
3. I have created a perfect world of NOTHINGNESS.
4. I myself am NOTHING, because I am perfect.
5. The sum of my world is perfect NOTHINGNESS.
6. I, Thelema, the almighty Will, the eternally creative power, the Infinite, the Eternal, the inexpressible to you, the perfect NOTHING was in the beginning and in the end.
7. The beginning is the end, and the end is the beginning.
8. And now let me speak to you in your language.

9. I have told you that I created duality. I did not only create good, I also created evil. Take special note of this.

10. I created the world by dividing NOTHING into two parts. I, the

A L L M O C H T Y W I L L .

11. I created out of Nothingness because I am the Will that could do so:
I have created the positive rays of power. But I have also created the negative rays of counterforce to create balance. For my world is complete, harmonious and balanced. --- So nothing!

12. To speak entirely in the language of your carnal intellect, I give you my formula, the word:

(plus X and minus X equals zero - 0) That is the
formula of the world.

IV.

SO spoke the a l l - p o w e r f u l W I L L :

1. I will sing you a melody that sounds as sweet as Aeolus' harp.
2. I will show you that you live a wonderful life of balance, if only you first understand life.
3. Know that you do not only live the life of the flesh, but also other lives, for I have created you as stars.
4. You will not die, for there is no death in my perfect world.
5. What you call death is only the shedding of your fleshly shell.

6. The fleshly shell remains in the womb of your Mother Earth.
7. But your spiritual ego moves into the sphere of space.
8. There it must continue to work on the perfection of your self, which is a star.
9. If she does so in harmony with my world, she will be complete.
10. It will then be redeemed, and the star that is your little universe will rise higher in its orbit.
11. But if it disturbs my perfect circles, it will be punished.
12. She is then nailed to the cross of the flesh once more.

V.

SO spoke the a l l m o c h t i g e WILL:

1. Therefore, take heart, all of you who live in the flesh.
2. The fact that you must do so is punishment enough for you.
3. Do not fear sin.
4. Live a free life of the free and hold your heads high.
5. For it is my wish that you also rush through hell with dignity and pride.
6. But you shall not disturb my perfect circles.
7. You shall live as your innermost voice commands you. You may call this innermost voice your conscience.
8. Because I have created you all as stars, know that you should also respect the other stars.
9. You should not interfere with my work by trying to distract the other stars.
10. You shall not make them slaves and you shall not seek to oppress them.

11. You should let them freely follow the path I have given them.
12. You shall live a fraternal life of mutual respect as brothers.

Master Therions Personality.

Without question, Therion rightly bears the title of spiritual world champion of our time, as far as the white race is concerned. He was absolutely initiated into a high magical, esoteric, Kabbalistic-Rosicrucian wisdom.

He mastered almost all occult disciplines to a high degree of perfection.

Just like Eliphas Levy, he knew the rites of high magic, but his knowledge was far superior.

His numerous published books attest to this knowledge and skill, although his own works are still far from being published in their entirety.

His great magnum opus, the "Equinox", comprises 11 thick encyclopaedia volumes alone.

The "Thelemic Society" in Leipzig published only a few small brochures by him.

Therion (Sir Aleister Crowley) was a great cosmopolitan personality. Lonely and misunderstood, like almost all great men and minds of their respective eras, he had many enemies, whom he attracted through his strong individuality, his intellectual arrogance, a certain domineering nature, and a sometimes apparent ruthlessness.

However, these were all characteristics that were less rooted in his character and more justified by his outstanding knowledge and truly pansophical education.

As an ego, he stood absolutely beyond good and evil.

His philosophy, his crystal-clear insights, his intuitions and inspirations, his magical experimental experiences were so highly polished and phenomenal that he attracted enough envy and opposition, especially from theosophical and ecclesiastical circles.

He always treated exact science as secondary, so he had strong opposition here as well.

Master Gregorius met Therion in person at a secret conference in Thuringia, in what was then the home of Master Reznarius.

Therion showed him a large chest full of unpublished manuscripts and other valuable items, including recordings of Therion – from his Tibetan and Mongolian world tours in the traditional red cap and robe.
pen monks.

In fact, Therion was one of the few Europeans to be received by the Dalai Lama in Lhasa, Tibet, at that time, apart from Sven Hedin and Ossendowski.

The first German Himalayan expedition obtained important information from him before their departure, as he was staying in Berlin at the time.

Now that various European governments, such as the French and Belgian governments, have expelled Therion after lengthy deliberations, it will never be possible to find out the exact details. It is claimed that Therion was involved in international drug trafficking or was working for the German and American intelligence services.

He was also expelled from England because of his close friendship with Roger Casement. Whether these allegations are justified or not has nothing to do with his outstanding esoteric significance.

His stay in China shortly before the Boxer Rebellion and his presence in the Reef area shortly before the Kabyle uprising also made him politically suspect, as the Italian government also denied him residence on the island of Sicily.

politically suspicious, as the Italian government also prohibited him from residing on the island of Sicily.

He had become very wealthy through a rich marriage, but later in his eventful life there were also periods of extreme poverty.

He spent money lavishly, as befitted his lion-like impact.

His consumption of women was great, but less because of pure sexuality; rather, he was always on the lookout for media that he could make erotically and sexually subservient to him. As a magus, this cannot be held against him, nor can his blood sacrifices of animals during important magical research and rituals. Such people cannot be measured by bourgeois or other ethical and moral standards, as has often been done. As always in such cases, reports are exaggerated or distorted. Many people in Germany were initially his friends and followers, but then turned away from him, as in the cases of Reznatus, Rudolf Steiner and Dr Birven.

At the aforementioned conference in Thuringia, Therion demanded the absolute submission of the important German occult movements (e.g. the pansophic lodges) under the direction of the A.A., i.e. under his unconditional supremacy. This initially led to the destruction of the pansophic dama-lig movement, from which the "FRATERNITAS SATURNI" was formed.

Even then, this lodge rejected the organisational concerns of THERION, but accepted his law of the new age as a spiritual guide. Later, Therion founded the Thelema Society in Leipzig as his German representative body. Its leader died in a Nazi concentration camp.

THERION has now also been called to another existence. However, his memory and recognition remain unblemished and honourable among knowledgeable people, despite all the mud that is often thrown at him.

He was a true master of the upper and lower light. He was a magus whose energies reached into the mental spheres, whose spirit was rooted in the

causal world. He held many dignities and was initiated into many lodges and secret societies. He was Grand Master of the O.T.O. and had complete mastery of the wisdom of ancient and modern Gnosis.

To call him a black magus is foolishness.

As one of the first heralds of the laws of the Age of Aquarius, he already stood above the cosmic rhythm of the Piscean Aeon and was no longer subject to the beliefs and laws that prevailed in it. He may have been unpleasant as a human being, but as a spiritual EGO he was and remains unrivalled in this era.

Highest honour to his memory!

THE LAW OF SPIRITUAL AWAKENING.

by Karl Spiesberger = Fra.Eratus.

Humanity is dawning, barely aware of it.

Don't WANT to – always HAVE to, only

DRIVE neverMIND

Thus passes the brief span she calls life, which she limits at the beginning, as at the end, with a purposeless nothingness.

Only a few among the endless multitude escape the nightmare of matter.

But woe to those who dare to confront the prevailing senselessness with the flashing weapon of the mind!

"You sollst nicht! You darfst nicht!" rings out around her. "E

ssteht seit alters her written: F ü g e yourself!

Knee ; then you are dust, sinful!

Woe to all who have sought to proclaim the truth during the last two millennia of the reigning Age of Pisces!

The spirit- and soul-killing: You must ! fuelled the flames of heresy for centuries and locked the prison gates. Giordano Bruno was burned at the stake because he proclaimed to the world the structure of the cosmos, and Galileo recanted against his better judgement in order to escape the same fate.

Even today, the spirit of the now sinking world era demands its victims. We may no longer have pyres, but we have other methods and "places of tranquillity" to limit the activities of unwelcome thinkers.

"You should not! You

are not allowed to not!"

The commandment of the Age of Pisces still echoes everywhere.

Instead of a negative, paralysing thought: You must not, they set the positive, compelling highest responsibility:

In this age of Uranian freedom, the time has come for the ancient law of Gnosis to be fully realised.

Hurl this law into the mindless, spineless masses, and it would become the banner of anarchy.

But true will, that primal will that has been inseparably linked to our ego, our superego, since the beginning of existence, has nothing to do with any of this.

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this will is renunciation!

The inclination towards sensual pleasure, the drive for hedonistic lust, intellectual arrogance, despotic feelings of power: none of these spring from this will.

The spiritually awakening esotericist who strives for enlightenment must renounce everything that seeks to hinder him in his endeavour. Before he can apply the new law that makes him the absolute master, he must recognise what actually true
true w i l l is!

Before the redeeming, liberating: "DO W H A T YOU WANT" stand the commanding words:

"KNOW YOUR TRUE WILL!"

The wrestler to whom it is revealed will now realise the gravity of what it means to always do only what one wants.

What don't we want to do...

All good intentions are expressions of our divine primordial will, which occasionally breaks through the dross of karmic-astral bondage. Only the recognition and unleashing of this divine primordial ray of light within us entitles us to unconditional

T U E , W H A T YOU W A N T !

Only this will, which knows cause and effect, which is fully aware of the consequences of even the slightest of its actions in this and future incarnations, only this primordial will may shape its life at its own discretion; for it, there is no "thou shalt not", no "thou must not", no external compulsion may command its spirit. The law rests in one's own breast, proclaiming in the Trinity:

I RECOGNISE YOUR TRUE WILL! Then: W A R T
H E , WHAT YOU WANT!

However: R E M E M B E R YOUR YOUR KARMA!

THE MECHANISATION OF THE WORLD AS A CRITERION OF THE URANIAN-SATURNIAN AGE

by Br. Leonardo.

As esotericists, we have long since ceased to condemn and criticise the official sciences without further ado, as arrogant occultists unfortunately did in the early days of the movement. Instead, we are undertaking what we refer to as a restoration of the foundation. The study of cultural morphology has shown that cultures do not follow each other in stark contrasts, but that there are very noticeable transitions, transitional periods, temporary and special blurring of boundaries. When we speak of a restitution of the foundation, we mean that a distinct form is transformed from within and that, little by little, the entire structure of this form changes. This process is very clear, for example, in the medical faculties of our universities. Slowly but surely, medicine is adopting concepts from the previously occult border areas, without the general public realising or being able to realise what a fundamental change in the overall understanding of medical matters is taking place here. Psychology is very receptive to incorporating the previously marginal fields that were previously considered inexact sciences. Hypnosis, magnetism, telepathy, graphology and mediumship are no longer considered to be false charlatanism. So let us note: restitution of the foundation, that is, the refilling of old but rotten forms with new ideas, without the outward appearance of the forms changing at first glance. Medicine is now also drawing on the teachings of Paracelsus, without openly propagating them, but simply incorporating them into its rigid forms, usually without even grasping the occult spirit of these teachings.

We have proceeded systematically with these crucial revaluations, without, of course, being able to cover and encompass all areas. This will require decades of work.

However, the following remarks are intended to make a start in the field of global economic development. First of all, it cannot be denied that the view to be presented here is somewhat bold. However, since the causal relationships cannot be disputed, it is necessary to draw the necessary conclusions from these relationships logically and intuitively.

By the mechanisation of the world, we mean the global economic process that began around 1850. Since then, machines have been advancing at tremendous speed, which has recently turned into a race. Back then, at the very beginning of this development, people sensed the fate that awaited them, and many voices were raised in warning against the ever-increasing mechanisation of work processes and procedures. Of course, it was in vain, and the process could not be stopped. Today, the majority of the workforce works on assembly lines!

We esotericists know that our history is not made by human beings and, above all, we know which cosmic components we must reckon with in all our life processes. It is actually astonishing that almost no attempt has been made to imagine the grandiose tragedy that has actually begun with the mechanisation and technologisation of the world. It is not within the power of our poor brains to oppose this development! There is only one way to find a redeeming ray of hope, to find a point of calm in this chaos: the path of cold, calculated insight and the necessary spiritualisation of this process.

We know that Saturn represents the concentration of all those forces that lead to the crystallisation of all things. We know that suffering must be at its most potent on this path. And as a spiritual servant of Saturn, the knowledgeable one has recognised that this suffering must ultimately lead to a final redemption from suffering

. Thus, only those who do not recognise this process or who resist it will be affected by its suffering. And the other major component of this time is Uranus. While Saturn will now give the inner spiritual imprint, it is Uranus that ignites in a lower octave and shapes external events. He is the spirit that invents machines, the inspirer of technology. He resounds in the thunder of engines and sings in the minds of inventors. These two demons of planetary intelligence will pour out over humanity in the coming two thousand years to shape, mature or destroy it. And most people will be broken by them. The few who pass this test will emerge hardened and purified as whole personalities, as true formed humans or egos of their age, the Age of Aquarius.

Two things are happening simultaneously: growing economic hardship and the enslavement of humanity by the state under the banner of collectivism or the whip of the plutocratic regime, and the immeasurable increase in the reliability and versatility of machines. Machines are not living beings, but they are mechanical products of the human mind. They can be a misfortune for humans, but they do not have to be. That is the only thing that matters! We must constantly examine our consciousness in relation to the reality of mechanisation. Certainly, there is the unalterable clarity that millions and millions of people will and must lose their right to exist with the existence of the machine. It is also clear that these millions will be destroyed because the machine, through the demonic minds of a part of humanity that rules over the peoples, will be put to use in the service of war, murder or other forms of destruction. But all this will be outweighed by the development that will be granted to those who do not perish on the path of mechanisation through machines. It is equally clear that a spiritual person who does not allow himself to be enslaved, freed from the overload of time-consuming work for material earthly existence, will gain enough time to undergo a fundamental spiritual transformation. Such a person will develop a completely different relationship to things.

around him. Above all, he will find himself, the magical centre of this development, for this creative animation of matter in its highest potency will first make him the first servant and then, at the same time, the ruler of the immense cosmic forces. He will be able to achieve the greatest effect with the least expenditure of physical energy.

But he must make these highly developed mechanised forces serve the evolution of the human spirit and thus the good of humanity itself. They must be placed absolutely at the service of the harmonious and benevolent, charitable and helpful factors that are employed to unite, crystallise and transform the human race into a humanity that truly deserves the name of humanity. This is a lofty goal, but it will be achieved when no machine, no mechanisation in the nations is used any longer to destroy cultural values and human life.

But there is still a long way to go. Today, these true insights cannot even be openly expressed in our time. The brutal dictatorship of unspirituality suppresses any open opinion that could go against its interests or even slightly shake its laboriously built position of power. So it is often wiser to remain silent, but to act more and more. We should break the habit of romantic prejudices against machines. We should get used to facing up to things that are now unchangeable, and it does not detract from our human dignity in any way if we close our hearts to the cries for help of those who are perishing, whom we cannot help against the force of mechanised destruction.

We are a transitional generation, afflicted, destined to fertilise, unworthy of the harvest! Here we do not know the concept of the innocent suffering human being. We know only one thing: the path. It is clear that this path must be so clear for a spiritual individual that they do not allow themselves to be crushed by the machine demons. Global economic development does not take individual beings into account, but only large groups, classes and peoples. The esotericist must know and understand this. And yet

This global economy is just a ball in the great game of cosmic forces. Anyone who sees how the wheels of events mesh together in the machinery will be careful not to get caught up in it. It is important to recognise the great demons that intervene in human history as tools of great cosmic force fields, then one can also clearly see the leaders who are in the service of destruction. Contracts, agreements, promises are all worthless, existing only to be broken again or, if they do hold for a while, to be rejected by the next generation. This is all small-scale work. But one must have a universal perspective in order to see behind the events of the present. And only in this way can one justifiably conclude that this era of mechanisation of our world is merely a great reckoning with human intellect as the criterion for a better human existence. Millions are victims, but these sacrifices will not be in vain. Make sure you are not one of them, for otherwise it will be your own fault. No one voluntarily goes to the sacrificial table, and if you are forced, then you were not strong enough to successfully resist. Your fault! Spiritually, however, we can hold up the sign before mechanisation that makes it pale, with which it can be overcome and made subservient: the transcendent world view, devotion to the soul, faith in the Absolute! When this will becomes the unified will of humanity, then mechanisation will be dethroned from its dominion and forced into the service of humanity's welfare. Then the time will come when we will no longer live for the sake of possessions, for the sake of power or for material happiness, but to achieve the deification of humanity already on earth in harmony and in high spiritual beauty, achievable through the transformation of the earth spirit.

These well-intentioned words, based on idealistic principles, were the core of a lecture given by Brother Leonardo in 1927! At that time, nothing was known about the technical and physical properties of our present age. People had no inkling of the significance of nuclear and atomic physics, had not yet experienced the test explosions of atomic and cobalt bombs, which are supposed to be the prelude to a

new third world war. The intellectual elite of humanity trembles inwardly at the disaster that will befall humanity if it does not reflect on itself. Even then, Brother Leonardo repeatedly raised his warning voice in the Lodge. Unfortunately, his warnings were not recognised in their full impact and were not sufficiently appreciated. So he left Europe in time before the outbreak of the second world war, which he had foreseen and predicted, and went into seclusion. This voice crying in the wilderness, who was a student of Walter Rathenau, has disappeared. But his words are more valid today than ever.

The demiurge of the Earth has long been ill and powerless in the face of the ever-stronger influx of Uranus. His spiritual transformation is far from complete. And humanity, which is described as the grey matter, the basis of his thinking power, reacts for the most part to the demonic impulses of Uranus and Pluto with its Martian demonic instincts, instead of developing the Jupiter influences and the Chrestos principle of the Sun more strongly within itself and making it more receptive. Therefore, it repeatedly gives birth to new wars and uses its spiritual insights not for construction, but almost exclusively for the destruction of its own values! As long as the legislative and ruling circles and personalities of all peoples of the earth do not develop within themselves the high esoteric insights of a cosmosophical worldview and act in accordance with them, nothing will change and the Mars demonium will continue to reign and triumph, fuelled by the Uranian influx of the new age.

And since this is the case, the principle of merciless love will and should be fulfilled here too, for such an unspiritual humanity can perish through its own destruction. It is their own fault! Despite all this, we are convinced that all those egos of humanity who are today openly or quietly engaged in a conscious struggle against these demons, who repeatedly try to rouse and enlighten the indifferent, dull masses of humanity, will survive this impending destruction, guided by a higher spiritual leadership that preserves and protects them.

And even if they should be called away in this life by the threatening radioactive contamination of the whole world, these egos will then be re-employed as leaders in their next incarnation to continue the struggle for the evolution of humanity in the spiritual sense of the new world age.

This is a spiritual consolation and gives the strength to persevere in these difficult and turbulent times.

Gregorius.

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 this reason, it is advisable to have them bound by year for practical reasons!

It is certain that, due to their valuable content and limited print run, these booklets will very soon become rarities in occult and esoteric literature.

They will then be unavailable in bookshops or antique shops.

The publisher.

THE ILLUMINATION OF MAN IN HIS ENTIRETY.

by Prof. Dr. Schunke von Mannstedt.

The soul, body and spirit in their unity and wholeness only unfold their creative, subtle powers when this unity flows and vibrates in harmony with divine cosmic forces. Health is a balance of light and dark colour light forces that flow in from the cosmos from different levels. Human beings are not just matter. Behind visible phenomena lie invisible fields of radiation that biologically control and guide the entire physiological process. The art of unfolding these coloured light rays in human beings is the meaning and goal of healing, as an illumination of the whole person, who then rises up in the light in a heliotropic manner. Light, in the sense of the primordial spiritual light, unfolds the inherent power of movement in human beings – mentally, physically and spiritually – in a self-creative way as a whole. It is the divine-cosmic energy circulating in and around the body that, in the eternal change and flow of ups and downs, keeps light and dark in balance in order to make human beings shine and radiate. This is the harmonious cycle of light in harmony with nature. Thus, the spiritual primordial light is synonymous with life, at least in its effect as the life force sent by God. The thoughts of God, flowing from his wisdom, are filled with his primordial light, which condenses in countless vibrations in matter and in human beings themselves. In order for human beings to attain the inner freedom to realise themselves, the soul, body and spirit must be illuminated and brightened as a whole. The forces of enlightenment and illumination reveal to us the measure of health and the power of regeneration. They lead us back to oneness with the divine forces that lie dormant within us and thus with the natural forces of the cosmos itself. They open us up and reconnect us with the divine primordial light forces. They are the foundation that leads us to healing and thus to

lead to a natural and self-creative critique of the totality of the inner and outer senses, which reveal themselves as wakefulness and enlightenment in our higher self. Enlightenment reveals the pure, divine, luminous truth and frees us from the dark lie of our egocentric and selfish existence, which is stuck in darkness.

The necessity for a spiritual change and transformation arises from the Piscean Age, which is now coming to an end, an age that was too strongly attached to the material, calculating with the intellect and cramped in the haptically visible, marked by the colours blue-violet-red-white and is transitioning into the newly beginning Age of Aquarius, which will show its more light-filled spiritual development in the trinity of colours green-yellow-white, in order to vibrate and shine in powerful truth and purity.

Let us therefore consciously turn back to the spiritual primordial light. This is the invisible source of our soul, physical and spiritual powers. Those who consciously open themselves to this spiritual source will be flooded with the essential powers of rejuvenation and enlightenment that are decisive in the new age of Aquarius as truth and purity. Everything else will fall prey to destruction and combustion.

Through many years of study in spiritual guidance, it has been intuitively revealed to us where the above-mentioned coloured light centres are located in the body. They are anchored in the twelve innervation centres in the head and spine. The centres of radiation are grouped into four so-called lights in the head and eight colours in the body, specifically in the spine. The four lights are: grey, brown, silver and white. The eight colours are: yellow, green-blue, green, red, blue-violet, red-violet, terracotta and blue.

- | | | | | | | | |
|---|----------|---|-------|------|---------------|---|--------|
| I. | Cerebrum | = | grey | III. | Eyes | = | silver |
| II. | Ears | = | brown | IV. | Breath speech | = | white |
| V.- XII. are located in the centres of the spinal cord, or are connected to the chakra. | | | | | | | |

These 12 colour-light centres radiate on the one hand into the soul realm and establish a connection to the soul-watery forces of the moon, and on the other hand into the spiritual realm and establish a connection to the spiritual-fiery forces of the sun. There is a constant exchange between the negative, dark lunar forces and the positive, light solar forces, striving for balance. The alternation of day and night, summer and winter reveals this to us as light and shadow, as light and dark. The alternation of forces forms and shapes the cosmic balance, an unstable but highly dynamic equilibrium that strives for mutual equilibrium. In this middle zone, human beings live on Earth like crystals. In this middle zone, we have the twelve colour-light rays as centres of innervation in the head and spine. This is where the exchange of the negative-feminine lunar forces and the positive-masculine solar forces takes place. Too much or too little of these two forces causes disturbances in the mental, physical or spiritual balance. The twelve coloured radiation centres are decisive for the inner biological forces of movement in human beings. If these coloured radiation centres are clouded and darkened, disturbances arise in the mental, physical or spiritual realm.

On the other hand, spiritual guidance revealed to us the deep inner essence of the substances within us and around us. The following were found to be suitable for enlightening human beings: precious stones, elements of the periodic table, including noble gases, and plants. These also revealed their inner essence in a radiant tricolour. Many substances are not only of earthly origin, but also of extraterrestrial, i.e. planetary-cosmic, origin. If we now want to reconnect with the cosmos in an enlightened way (religio), we have the natural opportunity in these substances to restore our balance in a light-filled way. This is the first prerequisite for fulfilling and realising our karmic task in complete spiritual freedom and creativity.

But the entirety of the human being in its details was also revealed to us in its three colours as belonging to the soul, body and spirit. This provided the key to restoring balance to the disturbed functions

on the basis of "like with like", by filling the gaps that had disturbed the circulation of light with the missing substances.

It stands to reason that we use natural minerals and plants to enlighten people. Thus, those substances that belong together in a harmonious way, according to their inner essence and inner power, have been combined. It goes without saying that we use homeopathic potencies for this purpose and produce all the remedies ourselves by hand, as this brings out the subtle nature of the substances. This results in the interaction of all living forces, which lead us to unity and wholeness. For to act against nature is a lie and dark stupidity. Living and working in harmony with nature is truth and shining wisdom. Opening oneself forms openness to divine forces and thus to cosmic forces. In this way, the microcosm is in harmony with the macrocosm and the human being shines in his inner power. Consciousness changes and transforms. Consciousness revolves in a circle around the transformation of consciousness and thus comes to enlightenment and illumination. Darkness, as the lie, is eliminated by the rotation, and the momentum of the light of truth shines in purity and radiance. The primordial light of knowledge shines from within us. And this is the beginning of spiritual guidance, which unfolds according to divine laws. We see our task essentially in reawakening the consciousness of spiritual guidance in human beings themselves. The deep feeling of the 12 primordial masses in their circular arrangements, in their spiritual, physical and mental sequence, reveals spiritual guidance to us in a self-creative way. It is a remembrance of our spiritual home and thus the re-ligio to the primordial masses of divine unity, which reveals itself as a primordial unity of colour, sound and form.

To examine a person's illumination, we use colours and light-dark test, which provides information in three ways about the degree and extent of lightness and darkness. The spiritual measure reveals our constitution as beings and characters, as light and dark spiritual forces.

It gives us deep insights into the past. The physical-etheric measure reveals our immediate destiny and provides deep insights into the present. It reveals the light and dark aspects that manifest themselves as illness. The spiritual measure reveals the true light and dark aspects of spiritual forces and thus the future course of harmony and disturbances. Based on the colour and light-dark test, we recognise the interruptions in the inflow of cosmic forces, which then manifest as diseases of the soul, body and spirit. If we want to remedy the true causes of the interruptions, which are ultimately to be found in the various higher planes, be it the astral, mental, causal, spiritual or even higher planes, this is possible by using the subtle active substances to restore the disturbed balance, which have been compiled from gemstones, elements of the periodic table, including noble gases, natural minerals and plant fragrances.

We have coined the term "heliotropic colour-light active ingredients" for these complex substances, which serve to enlighten human beings in the broadest sense of the soul, body and spirit. The heliotropic colour-light active ingredients are harmoniously arranged in precisely corresponding potencies and high potencies and brought into alignment with their roots, which lie in the various planes: the astral, etheric, mental, causal, spiritual and other higher planes. Here, in the various levels of the invisible, we find the disturbances that manifest themselves in the visible body as diseases of the soul, body and spirit. Our essential task is to bring these flows back into harmony with the cosmos and thus to accomplish the true enlightenment of human beings. Enlightenment, however, is the necessary prerequisite for the conscious spiritual guidance of human beings in the first place.

Further information about this modern light and colour therapy is available from the lodge 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 robes, caps, etc. can be made to order.

COSMOBIOLOGY AS A WORLDVIEW, THE BASIS OF MODERN RELIGION.

by Wilh. Th. Richter, Berlin.

Once one has grasped the significance of cosmobiology as a world view, the dispute over its scientific validity seems irrelevant. A world view is a matter of conviction. It is a trusting, i.e. faithful, commitment to what is recognised as true. However, cosmobiology, especially in its extension to astrology, is said to be superstition. This shifts the dispute to the religious realm. Here, however, the future of cosmobiology may lie as the only contemporary religious foundation. Its opponent, doomed to decline, is theology, which, far removed from any scientific thinking, has only cultural significance. In its doctrine of salvation and gods, it can only be regarded as a superstition to be overcome, distracting those who have fallen prey to it from the great tasks of salvation in the present.

This is not to advocate primitive materialism, nor is it a rejection of the divine. Rather, it is to encourage an urgently needed development towards the higher human, towards the awakening and manifestation of the divine substance within _____ us, the soul, freeing it from centuries-old sentimentalistic baggage. The age of energy waves, the Age of Aquarius, in which the powers of the soul also want to, and must, come into their own, demands of us an ideal-realistic view of life and way of living.

This is the great task, apparently not yet recognised by many cosmobiologists, not least for this group of people themselves. Cosmobiology, as the science of the integration of humans and all living beings into the universal process, is the only fruitful way of looking at things and basis for thinking in the present. Astrology draws its conclusions for individual destiny from the course of world events, for what is, as it were, a private application. The higher task of cosmobiology, however, arises

from the recognition that in every human being, i.e. in the subjective particularity of their soul structure, there is a cosmic energy of individual character. In the commonalities of individual peoples, a large group formation within humanity has already developed naturally. (The boundaries created by this are and will be broken down in many cases. And so the mixing of peoples remains a biological problem.)

But we want to think first of all about the chaotic coexistence of the many individual people of our nation, strive for their harmonious community interaction and their rise to a conscious cosmic unity, and seek to promote this. For that is the religious mission of our time. Applicable to cultural community action. What is gained in the process in terms of mutual understanding cannot fail to have a desirable effect in everyday life. In accordance with the twelve signs of the zodiac, only twelve souls attuned to this can, in their joint action, bring about the miracle of a divinely elevated soul.

What we call the soul is the creative and driving force of our lives. Through it, we influence our environment for better or worse, and our environment influences us. However, we do not yet know the radiant powers of such a community of souls and its effects, insofar as it is also cosmically aligned.

Today, such knowledge is preceded by the contemporary realisation that the energies of the soul are based on vibrations, like musical sounds that are related to the soul. Just as a key is characteristic of seven of the twelve tones, so too must the selection of participants in religious community events be made each month in accordance with the appropriate key. Thus, the natural, cosmic law of community, which, according to ancient legend, is the "lost law of the Round Table," has been rediscovered in a way that corresponds to the highly technological age of waves and radiant forces. The cosmobiological confession, as the necessary foundation for peace and culture, awaits realisation. For those who have been Christian believers until now, the door opens through the mystery of Maundy Thursday: the embodiment of the idea of God through the magical circle of the Twelve.

4. MINUTES

of the Orient Düsseldorf, Rhineland-Westphalia District of the Lodge: "Fraternitas Saturni".

Meeting of the forecourt on the day of the sun's position 23 degrees Cancer 1955.

In ritual solemnity, the brothers joined with their brothers and sisters from afar in the magical force field of the Saturn Demiurge.

Master of the Forecourt Fra. Ernesto-Noesis gave a lecture on the topic: "Personality – Self-Reflection".

Furthermore, astrological and kabbalistic problems were discussed together.

Signed: Fra. Ernesto - Noesis.

Master of the Privy Chamber.

55th ORGANISATIONAL REPORT

of the "Righteous, Enlightened, Perfect, Secret, Magical and Ritualistic Lodge:

Fraternitas Saturni - Orient Berlin.

Meeting of the Court on the day of the solstice: 26 degrees Leo 1955.

"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 thought forces in the magical force field of Saturn:

Fra. Akademos Magu Pneumatikos	Bro. Wil	Sis. Luminata
Fra. Albertus	Br. Rudolfo	Sister Theodora
Fra. Amenophis	Bro. Maximilian	Sister Aruna
Sister Balthasar	Bro. Hertoro	Bro. Metanus
Fr		
Fra. Ebro	Bro. Sigmund	Br. Aurelius
Fra. Eichhart	Brother Liberius	Bro. Marianus
	r	
Fra. Ernesto Noesis	Br. Heinrich	Br. Fabian
Fra. Erasmus	Bro. Prozogood	Bro. Alexander
Fra. Friedrich	Schw. Wilja	Bro. Lysanias
Fra. Giovanni	Bro. Samana	Bro. Lucifer
Fra. Han Rulsow Yin	Bro. Johannes	Bro. Latentus
Fra. Hermanius	Br. Sigur	Bro. Hermes
Fra. Hilarius	Bro. Michael	Bro. Karl
Fra. Inquestus	Bro. Marpa	Bro. Dion
Fra. Joachim	Bro. Chaplain	Brother Radarius
		r
Fra. Cosmophil	Bro. Job	Br. Fried
Fra. Marius	Bro. Robertus	Schw. Rosemarie
Sister Martini	Bro. Erus	Br. Karol
Fr		
Fra. Masterius	Brother Karolus	Brother Alexis
	r	r
Fra. Medardus	Brother Reinhart	Bro. Titus
	r	

Fra. Merlin	Bro. Wilhelm	Brothe Sirato r
Fra. Panaton	Br. Balsamo	Bro. Dominicus
Fra. Protagoras	Bro. Peterius	Br. Emilius
Fra. Reno	Brothe Benedict r	Brothe Raimund r
Ms. Saturnius	Schw. Gerlinde	Bro. Angelius
Fra. Theoderich	Brothe Luzian r	Brothe Leo r
Fra. Theobald	Brothe Valecsens r	Schw. Melanie
-----	Bro. Apollonius	Brothe Lothar r
The brothers Francis, Nadarius	Bro. Sergius	Bro. Ana-Raja
and Uparcio were remembered in the	Bro. Laurentius	Bro. Oedur
spiritual realm.	Bro. Profundos Invoco	Sister Alma
	Bro. Gradarius	

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Br. Lucifer received a dispensation until 31 December 1955 upon his request. Br. Maximilian was given a disciplinary dispensation for an indefinite period for failing to fulfil his promises and obligations.

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The Master gave a lecture on the topic: "Scientific empiricism and intuition as criteria for occult research." He also gave a brief report on the discussions that had taken place in Switzerland and Italy with the brothers there regarding further plans for the organisational structure of the Lodge.

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

October 1955 (Issue 68)

PAPERS FOR

APPLICABLE OCCULT

LIFE ART

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by Han Rulsow Yin

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FOR OCCULT RESEARCH**
by Br. Leonardo

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GENERAL NAME AND FORM ANALYSIS IN THE LIGHT OF ESOTERICS.

(Continued and concluded from the May 1955 issue)

By Han Rulsow Yin.

III. Preliminary results.

1. Possibilities for representation.

We have already analysed the date of the French Revolution, the numerical results of which are contained in Table 3. We will encounter this again in various forms in the following. This is because the pure numerical results will generally be less favourable for interpretation. The experienced astrologer, for example, can glean a great deal from the numerical planetary positions of a horoscope. In general, however, his indispensable intuition will be bound to the circular scheme. Readers who wish to engage in practical name or form analysis can choose the representation that suits them best from the following graphic representations.

In a mathematical sense, a pair of values representing the strength and phase of an oscillation represents a vector (called a pointer in electrical engineering). We find the corresponding representation in Figure 5. Each line between the centre point and the arrow represents such a vector, whose corresponding fundamental and harmonic are indicated by the numbers 1 to 5. In this case, the outer circle denotes the normalised strength of 0.5 and is conveniently adjusted to the result so that the largest vector approximately reaches it. We plot the phase angles counterclockwise from the right horizontal axis.

Figure 5 is therefore only a summary of the vectors as obtained in Figure 4. This representation also correctly expresses the

case where the strength of an oscillation is zero, as is often the case with data. In this case, the phase angle remains undefined.

In Figure 6, the vectors are reversed. Their strength is zero at the outside and 1 at the centre. This avoids the disadvantage of possibly having to work with several strength scales. Since most bond strengths are much lower than one, especially for names, the figure always remains clear. By mirroring horizontally, the vectors for $n = 6$ to 9 were found and added to the others. However, for the sake of clarity, they have been omitted from the other figures. Readers can add them themselves.

Figure 7 is designed according to the horoscope. The vectors are plotted from the inner circle to the outside. The outer circle can again be assigned any thickness. This time, it is advisable to choose the zero direction of the phase according to the ascendant on the left. The direction of rotation remains the same. We now have the advantage of being able to illustrate the phase differences inside by means of connecting lines and to label them with the usual aspect symbols. Their meaning is similar to that in astrology.

The reader can find out more about this in the appendix.

Figure 8 shows a symbolic representation that should be suitable for printing. In the rectangle marked by the corners, the height from bottom to top represents the binding strength between zero and one, and the width from left to right represents the phase between 0° and 360° . Depending on their height and lateral position, the numbers represent the vectors of the harmonics. They can also be easily replaced by geometric symbols, such as those in Figure 9, which contains round brackets instead of corners.

Instead of polar coordinates, Cartesian coordinates are used throughout the following figures, separated for amplitude and phase, for the sake of simplicity. Readers may convert them to one of the other forms as they see fit.

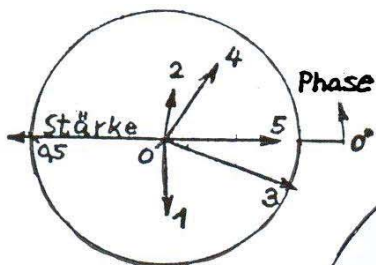


Fig. 5

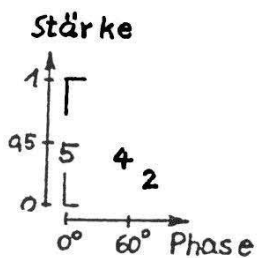
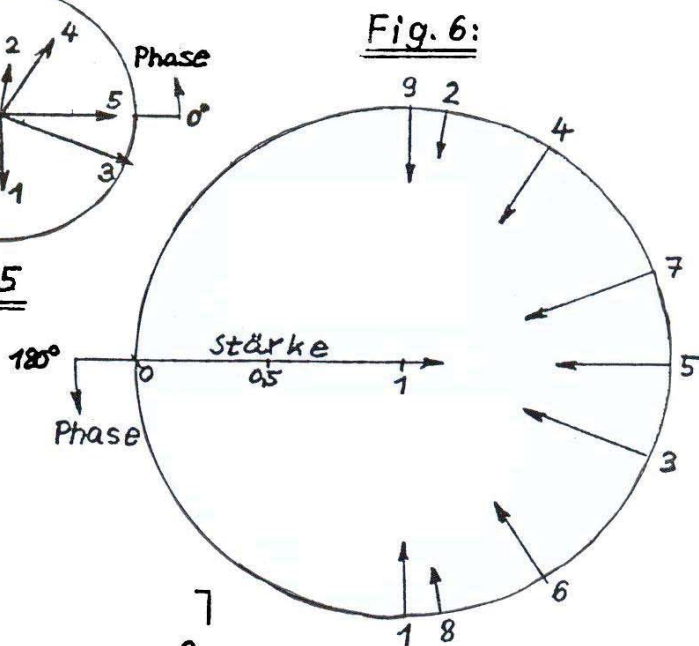


Fig. 8:

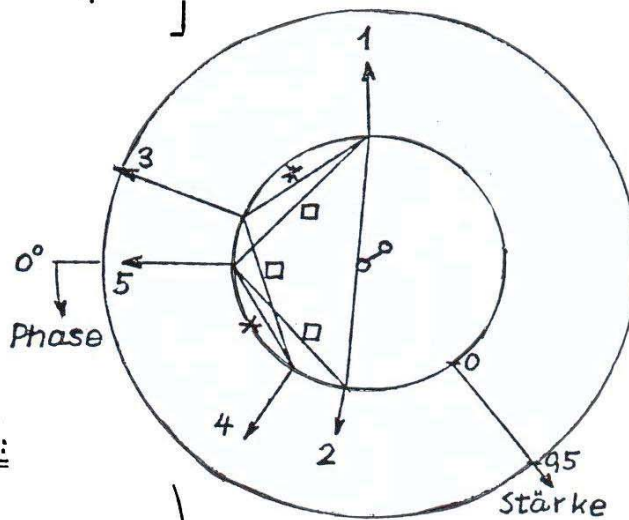


Fig. 7:



2. Analysis of some data.

On 4 July 1776, the North American colonies declared their independence. Figure 10 shows the result of this date analysis. The abscissa shows the order of the harmonics. As explained in Part II, half a period is sufficient, which is five in the decimal system. The lower line shows the strength in the range from zero to one, the upper line shows the corresponding phase, which has been limited here to the angle range from 200° to $380^\circ = 20^\circ$ to save space. In the other figures, the angle range has also been limited as much as possible. When interpreting the figures, it is important to remember the relationships between spheres and numbers given in section I.1, which we will now make use of.

In Figure 10, the connection to the astral and mental spheres is twice as strong as that to the physical sphere (2) and (3) = 0.64; (1) = 0.32). The mental impulses are decisive because they resonate with the astral and physical ones (the angle differences are around 90°). This explains the ideological background of the USA, whose date of birth we are examining.

Let us think of the Civil War, which forced the abolition of slavery, or the crusading ideas that dominated recent politics; let us think of Christian Science or the New Thought movement; materialism has never been able to obscure the spiritual and intellectual forces. In contrast, the angle difference between (2) and (1) of 187° shows that emotional prejudices often stand in the way of earthly realisation. Negroes, for example, are legally equal, but are practically shunned by whites (racial instinct). This inner inhibition slows down the development of the future-oriented USA, which may even be beneficial for its continued existence.

Another, but no less permanent structure can be seen in the diagram of the Swiss Confederation in Figure 11. The date of the Rütli Oath is not entirely certain historically

, but the analysis is consistent with the Swiss national character.

Compared to the previous example, (1) and (2) have swapped places. This means that Switzerland is very strongly tied to this world (practical sense, rootedness in tradition, remnants of patriarchal conditions, etc.). Since (3) and (2) oscillate in the same phase and deviate only slightly from (4) and (5), the entire emotion-bound world of ideas is in harmony with reason and rationality. New ideas do not have nearly the same appeal for the Swiss as they do for the Americans.

We consider 2 August 1914 to be the start of the First World War (Figure 12). Germany declared war on Russia on 1 August and on France on 3 August, with 2 August falling in between. The statesmen of the time did not want war, but their indecision meant that they were caught off guard by events. This astral weakness is clearly pronounced ((2) only 0.06). Nor was there any accumulated karma that brought about the war ((5) = zero). At that time, people still knew how to make peace, whereas later envy and vindictiveness dictated inhuman conditions.

A counterexample is the French Revolution (figures 5 to 9). The second strongest harmonic is (5) = 0.43, which forms a square aspect with (1) and (2) each form a square aspect. Because of this resonance, karma was able to take effect unhindered. The mental impulses (ideas of freedom) were strong ((3) = 0.52) but were inhibited in their earthly realisation by the opposition (2) - (1) (angle difference 191°).

Also interesting are the three days of the revelation of the Telemic Law in Cairo (Figure 13). The phase progression of the three dates differs little from one another. The largest angle between neighbouring spheres is 106° . The aspects between (1) and (2) are approximately squares. If we take the centre of the zigzag line of strength on 9 April (dashed), they are also

these lines are similar. The reader should carefully follow the gradual descent of divine forces into lower matter. This is evident in chronological order in that (1) and the mean values between (1) and (2) increase, the mean values between (4) and (5) decrease, and the centre of gravity of all five bonds descends. Similar relationships can be found in the averages between (1) - (3), (2) - (4), and (3) - (5).

3. Analysis of some names.

Figure 14 provides a comparison of Hermann Löns (ö=o, extended) with Hermann Hesse (dashed). The correspondence is generally good (which is not surprising given that they have the same first names) except for the strength of (1). In H.L., the bond growing from (3) to (1) is characteristic. We find this in people who live from the inside out. The oppositions in the phase progression from (1) to (6) show us that he had to fight against many obstacles. It is probably no exaggeration to see his voluntary enlistment in 1914 as an escape from a life he was not quite ready for. In contrast, in H.H.'s case, (1) is weaker than (2) and the oppositions only extend between phases (3) to (6). He is a philosopher who withdraws from active life. His tensions are revealed in his poetic characters. Both have in common the weak (3), above which (2) and especially (4) rise.

In the name image of Adolf Hitler (Figure 15), as in Hermann Löns, there is also a strengthening from (3) to (1). He failed on the earthly plane. The phase jump of the three lowest spheres (average strength 0.21) compared to the following three (average strength 0.13) contributes significantly to this. This can be expressed as follows: the lower insight counteracts the higher one and prevails because it is stronger than the latter. A comparison with the analysis of his birth name would be valuable.

Figure 16 reflects the state of a marriage. The solid lines belong to the maiden name N.E., the dotted lines to

the name N.H. after her marriage, and the dotted lines to the name L.H., her husband's name. The two diagrams of strength and phase indicate serious disharmony due to their dissimilarity.

N.E., who enjoyed a great deal of freedom in her youth and was spoiled by her father, appears to be the most balanced. What they all have in common is a strong earthly bond.

L.H. lacks intellectual interests ((3) and (4) weak). He is completely absorbed in his job. He was an enthusiastic soldier in the First World War. With his wife N.H., it is the other way around: (2) almost disappears, while (3) and (4) are pronounced. The two partners get along very poorly. The Cancer woman (Sun, Mercury) must serve the Aries man (Ascendant) as a housekeeper.

They have never had sexual intercourse.

N.H.'s situation is much clearer from an esoteric point of view. She is about to undergo a gender reversal (her menstruation came very late and was heavy, requiring artificial aids, and stopped again early on). She has never felt the need to have children and represents the rare spiritual Cancer type. Exoterically, this marriage is unfortunate for her, but esoterically it enables karmic balance and the development of masculine qualities (Mars on the ascendant). Strangely enough, the Aries man lacks energy outside of his profession. These brief notes on the three divergent analyses may give an idea of how valuable this interpretative tool is in the hands of the esotericist and how well one discipline complements the other.

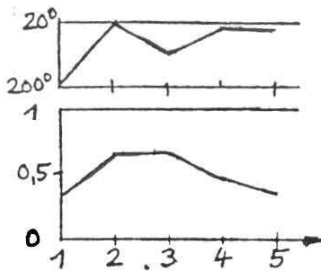


Fig. 10: 4.7.1776

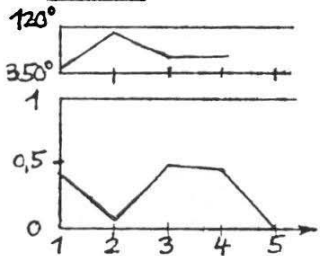


Fig. 12: 2.8.1914

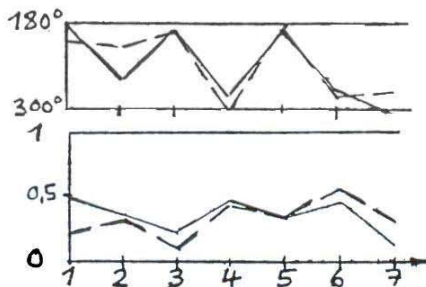


Fig. 14: { Hermann Löns —
Hermann Hesse ---

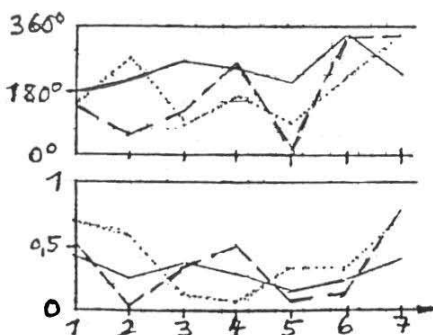


Fig. 16: N.E., N.H., L.H.

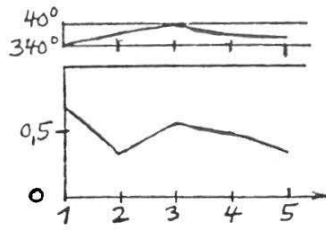


Fig. 11: 1.8.1231

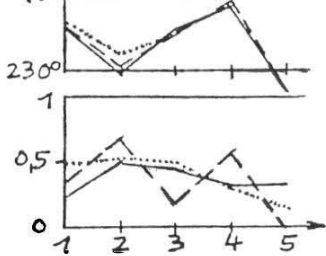


Fig. 13: 8., 9., 10.1.1901

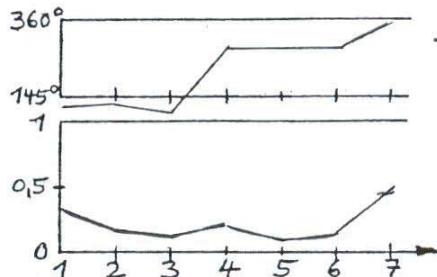


Fig. 15: Adolf Hitler

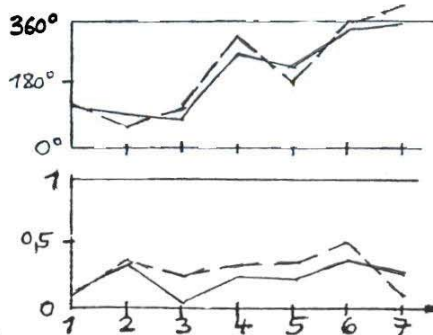


Fig. 17: { Carl Heinz Petersen —
Fines Transcendans ---

Figures 17 and 18 show two pairs of names that go well together as an example of how birth names and later stage names, pseudonyms, etc. usually have the same cosmic configuration. Further compilations of this kind are as valuable for name research as, for example, twins with their genetic material are for biology.

Figure 19, with two incarnations belonging to Figure 18, is revealing. They differ significantly from each other and also from Figure 18. Lazare Hoche (similar sound to Grosche) again offers us the rise from (3) to (1). He was a popular French general who lived during the time of Napoleon.

Edmund von Hango (17th century) points to his profession as a preacher with the mental peak (3)

= 0.55) to his profession as a preacher. Both are pre-incarnations of Master Gregorius.

4. Summary.

The fact that the name analyses were limited to the 7th harmonic is somewhat arbitrary. Although the structure of even higher spheres can hardly be grasped and expressed (at best experienced), they can be used for similarity studies. In our ABC, the analysis can be continued up to the 13th overtone. This requires a considerable amount of time, which could be reduced to about a tenth by using a mechanical analyser.

In Appendix 1, form analysis is applied to aspects, which takes us into a very fruitful area for the whole of cosmobiology. Geometric derivations and symbolic comparisons have so far been used in vain to approach the essence of aspects from a theoretical point of view.

Appendix 2 sheds further light on some aspect characters by means of a mechanical correspondence.

Appendix 3 provides important support for our basic idea by presenting quantum numbers found in planetary distances. --

Finally, it should be mentioned that systematic name synthesis is possible.

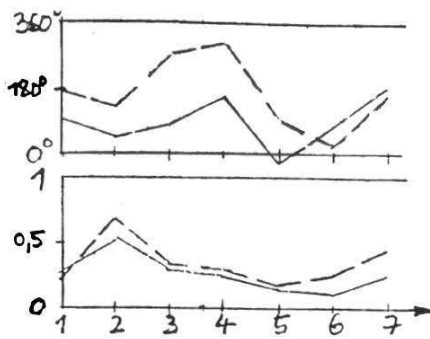


Fig. 18: { Eugen Grosche —
Gregor Gregorius ---

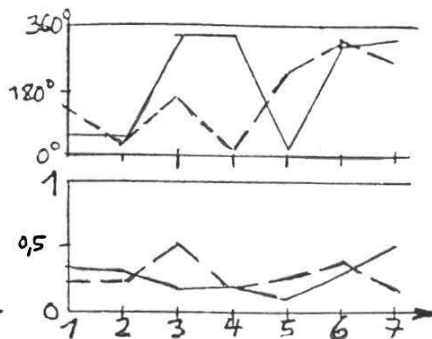


Fig. 19: { Lazare Woche —
Edmund von Hanke ---

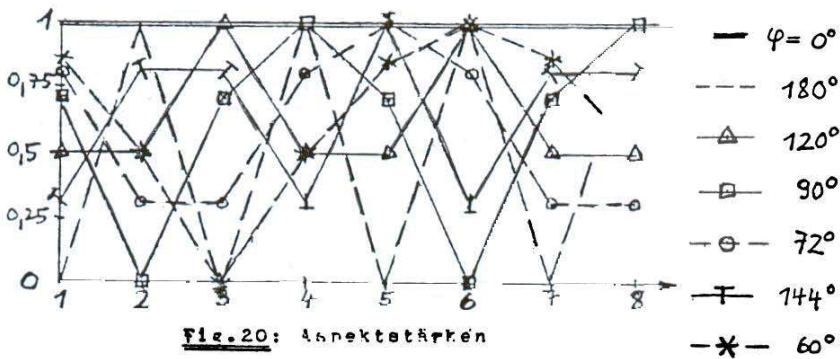


Fig. 20: Aspektstärken

n	Stärke	n	Stärke
1	1	2	1/2
3	0,667	4	0,500
5	0,647	6	0,622
7	0,642	8	0,628
9	0,640	10	0,631
11	0,639	12	0,634

Tab. 7:

{ Mittelwerte der
Aspektstärken

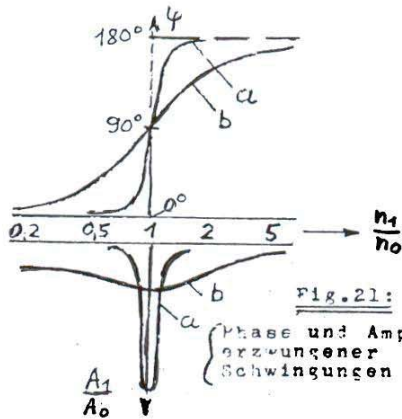


Fig. 21:

{ phase und Amplitude
erzwungener
Schwingungen

$\frac{A_1}{A_0}$ $\frac{n_1}{n_0}$
 Erreger-Frequenz
 Eigen- " des Oszillators
 Amplitude " "
 Erregungsamplitude
 { Nachteilen der Oszillator-
 phase gegenüber dem Erreger
 a schwache Dämpfung
 b starke

Appendix 1: Harmonic aspect analysis.

If we compare two planets in the zodiac with two letters in the alphabet, both of which have the same angular distance ϕ , the question arises as to whether we can also apply name or form analysis to planetary aspects as well. This is indeed possible without difficulty. In doing so, we examine a name consisting of only two letters, as it were. The phase relationships of the aspects depend on the planetary positions. For example, a Cancer-Scorpio trine has different phases than a Virgo-Capricorn trine, which, strictly speaking, influences the character of the aspect. Regardless of what forces form an aspect or angle, let us limit ourselves to the strength of exact aspects. The reader can easily extend this to exact aspects of planets of varying strengths and to non-exact angles. Depending on the given orb, the strength in the different spheres will deviate from the exact aspect, and from this its range can be estimated. The limit is apparently reached when the two analyses become dissimilar. In contrast to names with their periodicity from the ABC, the aspects represent a continuum. For example, between angles as different as the square and the trine, there are an infinite number of possibilities for transition.

The planetary images of three or more celestial bodies, which are particularly noteworthy in the Hamburg School, can also be explored using the model of name analysis.

Figure 20 shows the strengths of the simplest rational fractions of the circle. They are calculated using the formula $\cos(n\phi/2)$, where the senk-

The lines on the right indicate that the numbers should only be taken as positive values.

The mean values in Table 7, which is sorted according to "even" and "odd" aspects, are interesting. The strengths of the even aspects range from $1/2$ upwards, while the odd ones range from 1 downwards. Both meet

at the common limit value $2/\pi = 0.637$. The fraction a is defined by the ratio

$\phi = 2\pi/a$. Unreducible multiples (fractions) of an aspect

have the same mean value, e.g. $1/5$ and $2/5$, $1/7$ and $2/7$ and $3/7$, $1/9$ and $2/9$ but not $3/9 = 1/3$.

In general, we find the following differences between the two groups of aspects. The even aspects have smaller mean values, reach zero and fluctuate greatly. In contrast, the odd aspects, of which usually only the trine is considered, have a larger mean value and less fluctuation, as they never reach zero. To put it in a nutshell: the even aspects have a disharmonious effect, while the odd aspects have a harmonious effect. Brief explanations may suffice in individual cases. The conjunction expresses complete cooperation (strength consistently one). The opposition is the astral aspect. Its inhibitions are therefore anchored in the emotional life and are projected from there onto the physical plane. The connection to (1) is missing. In fact, this aspect has the effect of making it difficult or even impossible to acquire earthly goods such as possessions, prestige, etc., if no other aspects help. In contrast, the trine is favourable. The even connection to (1) and (2) is confidently controlled from the mental plane. The biquintile (144°) has a similar tendency. The quintile (72°) again shows a greater earthly influence. Both naturally have their centre of gravity in (5) (causal plane).

Appendix 2: A mechanical correspondence of the aspects.

When Heraclitus said, "Everything flows," we can modify this to "Everything vibrates." This applies to the esoteric world view to the same degree as it does to natural science and technology. However, very few people are clear about the fundamentals of a simple vibration process. For the sake of clarity, we will use a mechanical image (and not one based on outdated materialism). The same conditions apply to every other harmonic vibration.

The simplest method is to use a pendulum, like the one in a large pendulum clock, which is easy to make yourself. We attach a rubber band to the bottom of it and hold its free end in our hand. Once the pendulum has settled, we stretch the rubber band slightly downwards and use our hand to make rhythmic movements around the centre position, always limited to the same distance. At first, the movement should be very slow; the pendulum follows exactly the

Movements of the hand. We note its swing. If we accelerate the hand movement to the natural frequency of the pendulum, which it has when swinging freely, we can achieve very large pendulum swings. Less easy to observe in this important resonance case is the phase shift by which the pendulum lags behind the hand movement. It is exactly 90° ($1/4$ period). If the hand frequency is increased further, the oscillation amplitude of the pendulum decreases again and it lags even further behind the hand. At very high frequencies, the inert pendulum mass hardly moves at all and works exactly against the hand movement.

Phase shift φ and relative oscillation amplitudes A_1 / A_0 are plotted in Figure 21 plotted against the frequency ratio n_1 / n_0 . In case a, the oscillations are weakly damped, as in our pendulum. Case b applies to strong damping, such as a piece of wood floating on water.

The resonance curve (below) of the weakly damped oscillator is narrow and steep. This means that it only oscillates noticeably in a narrow frequency range, but here much more violently than a strongly damped body, which still responds even in the wider vicinity of the resonance frequency. On a spiritual level, the latter behaviour corresponds to an ordinary person who is influenced by many things and people – but mostly only superficially. In contrast, a person who is aware of their stellar path and does their will has a much sharper resonance curve, to stay with our image. In reality, every person has an infinite number of differently pronounced resonance points.

We now turn our attention to the phase shift φ (Figure 21 above) between the exciting force and the resonating body. As with the aspects, it lies between 0° and 180° . The square ($\varphi = 90^\circ$) marks the resonance between two cosmic forces and is therefore critical. It is dangerous dangerous if there is little damping. Imagine a bridge being crossed by a column marching in step or being hit by gusts of wind at the right moment and collapsing. With sufficient damping, however, resonance is not dangerous. It would therefore be inadmissible to describe the square as an unfavourable aspect in general. It can even unleash tremendous forces, but this requires a strong nature (whether criminal or saintly).

All that can be said about the conjunction ($\varphi = 0^\circ$) is that it enables the most reliable transmission of a force whose frequency is subcritical. In the opposition ($\varphi = 180^\circ$), push-pull prevails. It is therefore the aspect of inner inhibition, and external obstacles. I recall the phenomenon of standing waves that arise during reflection. However, the principle of push-pull is useful in the rectification of alternating current, and in good marriages, the partners usually represent opposite signs.

In summary: opposition is static, the square is dynamic.

Appendix 2: A mechanical correspondence of the aspects.

The organising principle of planetary distances has certainly been sought after many times. The Titius rule has become well known. If one calculates in astronomical units, setting the average distance between the Earth and the Sun = 1, one obtains column 10 of Table 8.

The 10-fold sum of these numbers is formed as follows: $4 + 0$, $4 + 3$, $4 + 6$, $4 + 12$.
The fifth number, 2.8, lies between Mars and Jupiter. Kepler is said to have suspected this gap, and after 1800 the asteroids were discovered; these are very small celestial bodies compared to the other planets, which move around the Sun at approximately the distance calculated by Titius, but show greater deviations from the ecliptic. Titius' rule applies very well to Jupiter, Saturn and Uranus, and when calculating the perturbations of Uranus, the distance 38.8 was used as a basis for the still unknown Neptune. The new planet was also found near the calculated location in the sky, but it turned out that its distance is much smaller.

In contrast, the number 38.8 fits quite well for Pluto, which was discovered much later.

When we have talked about quantum numbers so far, they have mainly referred to the hydrogen atom with only one nuclear charge. It is the simplest and most common atom in the universe, the basic building block of heavier and more complex atoms. The next element is helium, which is produced in the hydrogen bomb from a heavy isotope of hydrogen with a large release of energy.

Helium, with two nuclear charges, is also common in space. Moving from the microcosm to the macrocosm, we find the following correspondences. Our planetary system is dominated by a star, which is why the proportions of hydrogen serve as our model. But around 40% of all fixed stars are united in double stars, which thus lead a cosmic marriage.

The belief in two ultimate divine powers may have come to us from them. One difference between our planetary system and the hydrogen atom should not be overlooked. It consists in the fact that the single hydrogen electron can only occupy one quantum state at a time, while the planets form a sequence standing side by side. In contrast, the planets cannot change their positions like the electron. It is important to note that Kepler's laws also apply to the movement of electrons. We will therefore attempt to find the quantum relationships of the atom in the planets. In doing so, even esoteric traditions come into play where astronomy has not yet been able to provide confirmation. Since the average distances of electrons from the nucleus behave like the squares of quantum numbers, the distances between the planets should be classifiable in the sequence 1, 4, 9, 16 Apart from a common factor that gives the Earth a distance of 1, this only works if we leave two places free within Mercury for Vulcan and Osiris. Vulcan has long been seriously sought after by astronomers. Of course, due to its greater proximity to the Sun, it is even harder to see than Mercury. Vulcan would have an orbital period of about 24 days, corresponding to column 9. It could only be noticed when it passed the solar disc, which took about 5 1/2 hours. With the factor $C_1 = 0.04$, we obtain column 5 for the distances of the inner planets.

Enlarging the factor by 5% creates column 7. It fits well with the actual distance in column 4. The largest difference is 7% for Venus. Continuing this series to the outer planets is not straightforward, but we can start a new series in which Jupiter is in third place, just like Mercury. The second place is free for the asteroids, and the beginning would be taken up by the combined inner planets. There must be a gap between Saturn and Uranus for Kronos, from which Saturn's rings are said to originate. Uranus' distance from the Sun appears too small, which can be explained physically by the incorporation of parts of the disintegrating Kronos. In addition, the orbital planes

of Uranus' moons and Uranus' equator almost perpendicular to the ecliptic – a remarkable exception among the planets. If we multiply the square numbers n_2^2 by the factor $C_2 = 0.60$, we obtain column 5 below, which, except for Uranus, corresponds well with column 4, the actual mean distances from the Sun.

We can regard the quantum numbers as magic numbers of the planets and consider the outer ones as a higher octave of the inner ones. The correspondence Mars-Uranus (number 6) and perhaps Earth-Cronus (number 5) would probably meet with general agreement, but hardly Venus-Saturn and Mercury-Jupiter.

The various gaps do not necessarily mean that the corresponding planetary entities no longer exist, but merely that they have left stula sharira. In the case of asteroids (also called planetoids), we have before us the scattered remains of the physical embodiment of the planet to which the number 7 belongs. It also marks the end of the inner planets, in accordance with the creation myth in Genesis, according to which God rested on the 7th day after completing creation. It should be remembered that the inner planets differ significantly from the outer planets in physical terms (e.g. in terms of density, flattening, number of moons, etc.).

It is possible to obtain the quantum numbers n_2 of the outer planets by continuing n_1 of the inner planets. This new series is designated n_0 and is shown in column 6. After Jupiter, the numbers continue in increments of 4. A similar phenomenon is known to occur with the atomic weights of the three families of natural radioactivity. Column 7 shows the planetary distances calculated by correctly selecting the scale factor $C_0 = 0.042$, which are closer to the actual distances in column 4 than those given in column 5. For the sake of completeness, the third powers n_0^3 (column 9) multiplied by the factor 0.0084 are given in comparison with the actual orbital periods U (column 8). The deviations are naturally greater here. The planet expected to be behind Pluto has a distance from the Sun of 51 astronomical units and an orbital period of 360 years. It would therefore be just as important for Earth as Saturn. This is because Saturn's orbital period in years is almost exactly the same as that of our Moon in days, and the orbital period of that planet in years would correspond to that of our

Earth in days. Furthermore, the number of Earth is 5 as a factor in 15 and 35, the numbers of Saturn and that planet beyond Pluto (column 6).

The thoughtful reader should note one more thing.

In nuclear reactions (e.g. in atomic reactors), the neutron plays a decisive role. It is necessary for the formation of heavier elements and is released again when they decay.

Since it has no positive charge, it is assigned the nuclear charge number 0. The generalisation suggests itself that the entire atomic nucleus should be assigned the number 0. If we transfer this to the macrocosm, 0 is the number of the sun, as its symbol already suggests..... The number 0 is the womb from which the world of 1, 2, 3,, whether in (physical) cosmogony or in the Kabbalistic tree of life.

Table 8: Planets and quantum numbers

Planet	P. symbol	Quantum numbers n_1, n_2	Average distance a	$c_1 \cdot n_2^2 \cdot c_2 \cdot n_2^2$	n_0	$c_0 \cdot n_0^2$	Orbital period U (years)	$0.0084 \cdot n_0^3$	according to Titius Distance
Inner planets, $c_1 = 0.04$					Summary, $c_0 = 0.042$				
Osiris	-	1	.....	0.04	1	0.042	.....	0.008	.....
Vulcan	-	2	.....	0.16	2	0.168	.....	0.067	.....
Mercury	f	3	0.387	0.36	3	0.388	0.240	0.226	0.4
Venus	g	4	0.723	0.64	4	0.671	0.615	0.540	0.7
Earth	♂	5	1	1	5	1.05	1	1.05	1
Mars	h	6	1.524	1.44	6	1.51	1.881	1.82	1.6
.....	-	7	.....	1.96	7	2.01	.....	2.87	.....
Outer planets, $c_2 = 0.60$					8	2.69	.....	4.31	2.8
.....	-	1	.....	0.60	9	3.40	.....	6.11	.....
.....	-	2	.....	2.40	10	4.20	.....	8.40	.....
Jupiter	j	3	5.2	5.40	11	5.09	11.86	11.2	5.2
Saturn	s	4	9.54	9.60	15	9.45	29.46	28.4	10
Kronos	-	5	.....	15.0	19	15.2	.....	57.8	.....
Uranus	A	6	19.19	21.5	23	22.2	84.0	102	19.6
Neptune	G	7	30.07	29.4	27	30.6	164.8	165	38.8
Pluto	R	8	39.52	38.4	31	40.4	248.4	250	77.2
.....	-	9	.....	48.5	35	51.4	.....	360	.....
1	2	3	4	5	6	7	8	9	10th column

3. Kepler's law: $\frac{U^2}{a^3}$ = constant for all planets,

since U is proportional n^3 is
and a " n^2 "

SCIENTIFIC EMPIRICISM AND INTUITION AS CRITERIA FOR OCCULT RESEARCH.

From Brother Leonardo.

An important principle of an association of occultists who have joined together more closely is that they have voluntarily submitted themselves to the guidance of the intuition of their elder brothers on a basis of absolute trust. This spiritual discipline of leadership is almost the same relationship as that of the pupil to the master and teacher. Only in this way can such an association gradually develop into a centre of occult knowledge, especially since the system of degrees introduced in the Lodge provides a certain guarantee that the most capable minds among the brothers will develop particularly well and also contribute to the enrichment of the others through their knowledge. This system of training is good and proven. But it now follows from this that there is a need for an increased sense of responsibility in every respect on the part of each of the leading brothers. This applies particularly with regard to the methods we use for our research.

Scientific empiricism or intuition? One or the other? Well, to say it straight away, it is nonsense to want to separate the two methods. Only with a fair distribution of the opportunities to which they are entitled can the path of serious, occult research based as far as possible on science proceed.

The concept of intuition is one of the main pillars of the entire occult world view. If this concept were to be undermined in any way, the foundations of this world view would be destroyed.

Official science today is, out of necessity and for understandable reasons, opposed to everything occult. Chained to the unprecedented, rapidly advancing, mechanistic development of our so-called culture, it is bound to

It is not a uniform phenomenon, nor is it a homogeneous form. It is not a magnificent mechanism – as is so often claimed – in which one cog meshes with another, but rather much of it is dead and unproductive. Much of it is completely unproductive, because this science has no lofty goal, but rather countless small goals. Analysis stands above the entrance to its structure. The synthesis of all being is foreign to it. This statement is, of course, not meant to disparage the purely specialised qualifications of individual branches of knowledge. It would be foolish to deny the progress made in fields such as medical surgery, biology or technology.

But academic science, built on experience and tradition, has tried to combat these teachings in every way possible since the day they reappeared and began to take shape and gain influence again. Silencing or ridiculing them were the first weapons of attack. But when these did not really work and the secret scientific ideas continued to thrive, only then did they try to come up with scientific arguments. It is not worth going into this long and still raging battle here. Suffice it to say that, when there was no other option, parapsychology was invented as an excuse and a means of assistance, and thus science was apparently saved for the time being. Hypnotism, healing magnetism, graphology, even telepathic disciplines were recognised as legitimate, and science also retreated somewhat in other areas, such as magic, etc., and now believes it has found peace. However, the state was always enlisted to destroy its opponents, the ever-compliant state, which is itself only a machine that does not think and has no judgement, which always strives only for its own existence and crushes everything that is designated as its opponent.

Goethe recognised this type of scientist very well. He has his Mephisto say in Faust Part 2: "That is how I recognise the learned gentleman! What you cannot touch is miles away from you. What you cannot grasp is completely missing. What you cannot calculate, you do not believe to be true. What you do not weigh has no weight for you; what you do not coin, you believe does not count!" A very apt characterisation of traditional scholars. On the other hand, one must admit that much has already improved among the ranks of academics. Greats of academic science, I will mention here only

Professor Driesch, Leipzig, and Professor Daque, Munich, openly and sincerely advocate a magical world view. It is precisely this phenomenon that makes it necessary to become clear about the limits that exact science faces in researching borderline areas. There is no doubt that these limits exist. There are simply enough things that cannot be measured or weighed. Scientists lack the standards and weights to do so. This puts them in danger of having to say:

"My knowledge fails me." But how often is there a lack of honest admission of not being able to go further and not knowing more. This is how those people come into being who are certainly talented and well-read, full of scientific knowledge and study results, but who deny everything that appears to others, filled with intuition, to be present. This creates those types of people who, completely absorbed in their field of knowledge, are afraid to stray from it or even to look beyond it. However, when they do so, they apply their narrow view, which is entirely sufficient for their field, to things they do not understand, or rather, cannot understand. And it is from these otherwise honourable men that the cry comes: "We must be proven right with scientific empiricism!" To what extent is this demand justified? It is necessary to judge this objectively. Today, we smile at the fact that, shortly before the first railway journey, academic science loudly proclaimed that it had been proven by mathematical and physical laws that such a machine would never be able to travel uphill. This somewhat true but profane example could be multiplied by hundreds of examples in which academics were not only wrong, but proved to be hollow, backward, and one-sided thinkers. There are enough examples of this kind that can be evaluated as criteria for scientific proof. The whole inadequacy of human intellectual thinking then comes to light. What use are all the experiments, what can the statistics do, what do theories mean if the person undertaking them does not have the right attitude and view of and about these things? We are all familiar with this type of scholar who is no longer capable of seeing deeply, this type who lacks any reverence for the unknown, who knows everything, who explains everything, classifies and categorises everything, but who avoids anything that cannot be categorised. Walter Rathenau, that excellent thinker, described this type in his "Me-

chanik of the mind" by saying: "Where the intellect operates outside of statistical experience, i.e. thinks sensually and materially, it is helplessly exposed to error." Of course, he is not in danger of logical errors, as these are rare in his work. The normal error consists rather in underestimating the essence of facts and contexts, while secondary and incidental matters impose themselves."

We therefore say that scientific proof on a purely intellectual-material basis has no value for us in most cases. It is not the method of investigation or reasoning that matters, but rather the individual who applies it. If a scientist has no intuition, he is unsuitable for researching occult problems.

Is it possible to criticise intuition? That sounds almost paradoxical. What do we mean by intuition in this case? Again, Rathenau says in the same work: "At a lower material level, we call this power of perception, this unconscious, unlearnable and unconstructible certainty of choice: common sense. At the highest spiritual level, it is called intuition. Such an ability is not, as cold-blooded materialism might wish, a kind of congealed, conscious experience, such as the confidence in one's appearance and behaviour that comes from good breeding and habit. Rather, where this power of vision appears with its own unwavering confidence, it reaches beyond all experience and generational custom into the deepest secrets of sensation and transcendence. Its essence is that it does not dissolve, but recreates, for in it the becoming and happening of the world is microcosmically accomplished, which is a spiritual accomplishment, just as in the plant, whose entire being is concentrated in the blossom for brief moments in the highest purity and potency."

This definition is entirely sufficient for our purposes here. It immediately becomes clear that criticism of intuition is not applicable. However much it may contradict scientific opinion, however much it may seem to contradict all experience, true intuitive insight is without error! Let us listen again to Rathenau, who sadly shared the fate of many enlightened minds through assassination in these demonic times! He says: "The soul, which does not think but sees, is incapable of error. Just as the untrained but healthy eye, at first glance at a

feels the perspective error that escaped the constructing draughtsman, so the soul feels in perfect empathy the harmony of a sequence of thoughts with the law of nature, and it feels its violation as dissonance. Without arguing, it is absolutely certain of its belief; it tastes or senses, as it were, the truth, the error and the lie. That is why it tolerates nothing crooked or complicated. The perceptions that the soul hands over to the intellect for formation are as clear as day and comprehensible to every child. Among the great truths that have remained from the thinking of the centuries, there is not one that cannot be easily expressed in simple words."

Research based on intuition is a path that can be followed without being deceived. It goes without saying that a good knowledge of human nature is necessary to distinguish charlatans and fantasists from true initiates. Intuition is a spark of the great divine fire within us, and it goes without saying that the occultist should and must have scientific tools at his disposal for his research work so that he can put scientific methods of investigation at his service. Without a basic foundation of knowledge, intuition often remains fruitless and is not useful. An esotericist, as we wish to train, is a trained scientist, preferably not an academic one. Above all, he possesses intuition and a religious-magical belief in the great magical world view. The neophyte should add the books of Rathenau, Dacque and Driesch to his library, and his knowledge will be considerably expanded by careful study of them.

Postscript: This essay was also written in 1927.

Read the supplementary words of Master Gregorius, which he wrote in the September 1955 issue of the preceding lecture by Brother Leonardo, "The Mechanisation of the World as a Criterion of the Uranian-Saturnian Age," and you can also add these words in full to today's lecture.

Today, after another 28 years, science and occultism still stand opposed to each other. The human spirit has reached further unimagined heights of knowledge. The great demiurge Uranus has ignited! A-

Nevertheless, the purely mental planes are still largely closed. The laws governing the transcendental realms have not yet been recognised.

To supplement the lodge publications for the private library, the following are still available to the brothers and sisters of the lodge and can be obtained from the secretariat for a fee of M 1.50:

Lodge minutes:

Book	2,	containing	the	minutes	Nos.	5 - 16
let						
"	3,	"	"	"	"	17 - 23
"	4,	"	"	"	"	24 - 35

The Secretariat.

5. MINUTES

The meeting of the Orient Düsseldorf – District North Rhine-Westphalia – of the Fraternitas Saturni Lodge on the day of the sun's position at 26 degrees Leo in 1955.

The brothers and sisters of the forecourt joined together in ritual solemnity with the external members in the magical force field of Saturn.

The newly admitted brother Oedur was introduced to the forecourt. Br. Laurentius was appointed 3rd supervisor.

Sister Melanie gave a lecture on the topic of "Yoga and Râja Yoga".

After the ritual was completed, fundamental questions of occultism, breathing techniques, stillness of thought and thought control were discussed. From the next meeting onwards, practical exercises based on the initiations of Fra. Eratus are to be carried out systematically.

Düsseldorf, 21 August 1955.

Frater Ernesto Noesis
Master of the
Forecourt

This study booklet is accompanied by issue 25 of the publication "Initiation" by Fra.Eratus.

This series of writings, which contains a wealth of occult practices and thus forms a valuable supplement to the study, can also be purchased separately at a special price of M 1.50 (instead of M 2) per booklet.

NEW RELEASE.

The eighth volume of Johannes Vehlow's well-known astrological textbook has just been published. Price in blue linen, bound, M 14.80.

Orders can be placed with the secretariat.

The previous 7 volumes are only available as occasional purchases from antiquarian booksellers at a price of M 150.

SECRETARIAT:

For the brothers of the lodge, this issue is accompanied by special edition no. 3, which they receive free of charge. This publication is not available in shops.

Upon appointment as a Frater, all published special editions will be delivered subsequently. This year, the appointment of Fratres will take place in the October lodge. The proposed brothers will be notified in advance.

Special edition 3 contains the following topics:

"The Secrets of the Lodges" by Gregor A. Gregorius.

"Excerpt from the Lodge Law concerning the election of the Grand Master of Germany".

56th 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: 23 degrees Virgo 1955

"Do what thou wilt! That is the whole 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 thoughts in the magical force field of Saturn:

Fra.	Akados Magu Pneumatikos	Bro.	Wil	Bro.	Profundus Invoco
		Br.	Rudolfo	Sister	Luminata
Fra.	Albertus	Br.	Hertoro	Sister	Theodora
Fra.	Amenophis	Bro.	Sigmund	Sister	Aruna
Sister	Balthasar	Bro.	Liberius	Sister	Rosemarie
Sister	Ebro	Bro.	Heinrich	Bro.	Metanus
Fra.	Eichhart	Br.	Prozogood	Bro.	Aurelius
Fra.	Ernesto Noesis	Sister	Wilja	Br.	Fabian
Ms.	Erasmus	Bro.	Samana	Brother	Alexander
Fra.	Friedrich	Bro.	Johannes	Bro.	Lysanias
Fra.	Giovanni	Bro.	Sigur	Bro.	Latentus
Fra.	Han Rulsow Yin	Br.	Michael	Bro.	Dion
Fra.	Hermanius	Brother	Marpa	Brother	Radarius
Fra.	Hilarius	Brother	Chaplain	Brother	Fried
Fra.	Inquestus	Br.	Robertus	Bro.	Karol
Sister	Joachim	Brother	Erus	Bro.	Alexis
Fra.	Kosmophil	Bro.	Karolus	Bro.	Titus
Fra.	Marius	Brother	Reinhart	Brother	Sirato
Fra.	Martini	Brother	Wilhelm	Brother	Dominic
Fra.	Masterius	Brother	Balsamo	Br.	Emilius
Fra.	Medardus	Bro.	Peterius	Br.	Raimund

Fra.	Merlin	Brothe r	Benedict	Brothe r	Angelius
Fra.	Panaton	Sister	Gerlinde	Br.	Leo
Fra.	Protagoras	Bro.	Valecsens	Schw.	Melanie
Ms.	Reno	Bro.	Apollonius	Bro.	Lothar
Fra.	Saturnius	Bro.	Sergius	Bro.	Ana-Raja
Sister	Theoderich	Brothe r	Laurentius	Bro.	Oedur
Fra.	Theobald	Brothe r	Gradarius	Schw.	Alma

The brothers Francis, Nadarius
and Uparcius were conceived in
the mental
sphere were remembered.

The following brothers were excluded: Karl, Luzian, Hermes, Marianus. The following brothers
were newly admitted: Olear, Aquarius, Gerhard, Noah.

Brother Hiob received a dispensation until 30 September 1956.

The master gave a lecture on the secrets of mudras.

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

November 1955 (Issue 68)

PAPERS FOR

ANGEWANDTE OCCULT

THE ART OF LIVING

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by Fra. Ernesto Noesis

THE MYSTERY OF DREAMS

by Fra Giovanni

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by Fra. Amenophis

NOVEMBER 1955

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NIHILISM – WORLD RELIGION.

By Fra. Ernesto-Noesis.

(Lecture given in the forecourt lodge of the Orient Düsseldorf.)

It is not possible to cover the topic exhaustively in a single lecture. I have therefore decided to select just a few key points from this extensive field and examine them in more detail.

The terms used in this topic appear to be completely contradictory in meaning.

Nihilism – from the Latin 'nihil' (nothing) – refers to the radical rejection of all existing beliefs, values and orders. This also includes the Buddhist mindset, for which the goal of life is to enter nirvana – pure nothingness. This also negates the continued existence of the ego as a personality.

A distinction is made between ethical, philosophical and political nihilism. Ethical nihilism is active in all kinds of subversion and advocates the principle that "nothing is valuable". Philosophical nihilism is evident in Greek philosophical teaching, sophistry, with the attitude that "nothing is real and nothing is true". Political nihilism pursues the tendency: "Always be ready to kill; kill everything within yourself!". The spiritual father of political nihilism is Nietzsche. He replaced harmony with the "will to power" in place of harmony. The nihilist is a son of the sceptic. The effects of nihilism are fourfold:

1. Uprooting,
2. Shrinkage,
3. Specialisation,
4. Insectification.

Uprooting is a detachment from everything.

Shrinking manifests itself in a one-sided development of the intellect. In this process, the emotional life undergoes a process of shrinking. Specialisation

specialisation has the effect that work completely absorbs the individual. The individual thus loses touch with the wholeness of life. An increasingly pervasive objectification sets in. Insectification was first made known by Dostoevsky, who compared the individual to a louse – that is, an insect. Other writers drew comparisons with a rabbit or a worm. Sartre sees humans as polyps. Nihilism is undoubtedly a sign of the times and has been promoted by civilisation as well as by technology. The offspring of nihilism are shamelessness and suicide out of fear.

Man finds himself between the abyss and the altar. Where there is no God, man is alone. Man is the most dangerous and ferocious animal as soon as transcendence disappears. Man has the ability to change and recognise his limits. New eras arise through thoughts. First, the thoughts are conceived by a single person, then put into practice by a few; finally, a larger circle is encompassed by them. Those who live spiritually rise above the physical prison. Nihilism is a sophisticated cannibalism of indifference. It must be replaced by a new sense of responsibility on the part of the individual and thus also of the community, whereby the human must take precedence over the national.

The spiritual person strives for balance. It is the starting point on the path to success, contentment and happiness. Material successes are subject to fluctuations that do not bring lasting happiness and certainly cannot fulfil people internally, i.e. satisfy them, even if a certain material basis is essential for life. Science and technology have not yet been able to remedy this deficiency. Therefore, man seeks the solution to the problem in the irrational realm. He forms an idea of the world and life. Here, "God" is named as the highest principle. Ultimately, this results in an attitude and, furthermore, an attachment to a worldview, a religion, i.e. the worship of God. Religion is, in essence, the relationship between humans and the deity. The deity is understood to be the incomprehensible, the source and root of energy, life and consciousness of everything that ever was, is or will be. God is the primal force revealed in creation. It manifests itself through the radiance of every

perfect spiritual being as the force of the entire cosmos. The Trinity of Godhead is a human concept and is based on the law of harmony of the number 3. It comprises:

1. the Godhead as the creative universal primal force,
2. God as the manifestation of the Godhead
in all variations, including religion,
3. the universal spirit as the primal force manifesting itself
in all of nature.

The triune nature of the deity characterises many other forms of religion besides Christianity, including Hinduism as "Trimurti":

1. Brahma (= sun) = Manifestation of the deity,
the creative principle.
2. Vishnu = Preserver.
3. Shiva = Destroyer.

We also find them in ancient Egyptian religion:

1. Osiris = God of the sun and vegetation; in
mythology, Osiris appears as the
son of the earth god Geb and
the sky goddess Nut.
2. Isis = Wife of Osiris;
she is thought of as a sky goddess.
3. Horus = The moon;
He is reborn every day by the sky
goddess Isis and is the son of
Osiris.
He is also called the eye
of the god Horus.

In the creation myth, the following are juxtaposed:

1. Anu, the sky god,
2. Bel, the god of the earth,
3. Ea, the god of the depths of the
water.

Humans judge nature according to the conditions of their own being (trinity: body, soul, spirit).

We become aware of the existence of the deity through our intellect, our feelings and our conscience, the primordial knowledge of the divine laws of harmony. Therefore, a religious disposition (*sensus numinis*) seems to be inherent in human nature.

Despite their differences, similarities can be found within religious movements, which have a certain structure, in particular a typical form of religious life and its world of forms (cult and myth). A distinction is then made between intellectual, emotional and volitional religiosity. Religious inwardness will constantly seek expression, striving to penetrate God by adapting the powers inherent in human beings, to find the divine in nature, in thought and in art. Religion is further deepened by mysticism, which separates itself from the worldly in order to unite with God.

Theism, the belief in a personal God, envisages a separation between God and the world, while pantheism equates God with the world (the world spirit).

Theology (the study of God) encompasses the systematics, history and practice of the denominations. Theosophy (knowledge of God) concerns the mystical teaching of God and the world, which arose from visionary insight and revelation.

It attempts to trace all religions back to a common origin.

The oldest layer in religious belief is the idea of the workings of a power called "mana" in the Melanesian language (the deep consciousness of animals, plants and stones). Similar beliefs are therefore referred to as mana religion. These ideas are found as Joia in Australia, as Pantang among the Malays, as Ngai among the Masai in Africa, as Orenda among the Hurons, as Wakanda among the Sioux Indians, and finally as a power of popular belief among the Germanic peoples. The religious treatment of such things, which are supposed to serve human purposes, leads to the technique that has remained alive: magic. Through this, humans want to subjugate supernatural powers. There are people endowed with power, e.g. doctors (medicine men

medicine men), priests, judges, etc. They are the bearers of a life force and are therefore revered in the ceremonial forms of primitive peoples. But they are also under the protection of mana. The "dangerousness" of mana comes from the Polynesian word or the Tongan dialect "taboo". This gives rise to the "awe-inspiring". With subordination to a being far above humans, a moral deepening of religion occurs.

From experiences such as death, sleep, dreams, emotional experiences, memory and thought, one concludes that there is a force at work within human beings, the "soul". Not all peoples summarise these manifestations in a soul. The Chi Negroes assume a soul that is at work in living human beings and one that exists after death. In West Africa, it is believed that humans have four souls: the shadow, the dream soul, a soul that lives on in animals, and a soul that continues to exist. The Malays even recognise seven souls. Some primitive tribes attribute up to 30 souls to humans. According to the Pyramid Texts, the dead and therefore more powerful king has up to 14 "Kas". In ancient Egyptian religion, "Ka" is a term for a kind of second self of the human being that accompanies him during his existence. This is also understood to mean the astral body of the human being, which is to be bound by mummification. (See Dr Trofinowitsch, Egyptologist: "Der Ka", Saturn-Gnosis, issue 1, 1928).

The psychological term "soul" is highly controversial. Prof. Dr. R. Stübe reports in "History of World Religions" on the belief in the soul in the sense of theological definition: "The soul is seen as a power that exists and is effective even after death." This erroneous assumption led to hopeless conceptual confusion, because the soul is not the spirit, not the "I", nor the ego of the human being.

The belief in the continued existence of human beings led to the worship of deceased spirits and the offering of sacrifices at their graves. This is also the basis for the rich furnishings of royal tombs. The offering of sacrifices to the spirits of ancestors can be found among the Ba-Rongas in Africa. The cult of ancestors has been preserved even among highly cultured peoples, such as the Chinese and Romans. Even today, ancestors are honoured in the Yule customs of the ancient Germanic peoples and in Scandinavian Christmas customs.

. Belief in souls, or animism, was considered the oldest stage of religion. It is preceded by the older idea of interpreting nature according to human nature.

The spirit of the dead, thought of as a bird, is said to linger at the grave. Therefore, food, clothing, tools and jewellery were placed in the grave with the deceased. The sayings in the Book of the Dead describe how the deceased must answer for their deeds before the court in the underworld. Later, people sought to protect the dead with amulets and magic spells. Indian religion recognises the concept of the immortality of the human ego, whose ultimate goal is liberation from rebirth, the abolition of material existence. The doctrine of reincarnation is therefore based on the reincarnation of the spiritual core of the being, the ego, in a new human body to balance karma.

The Hebrew word "nefesh", meaning soul, the life-giving force in human beings (1t.Söderblom), shows how closely power and soul are connected. For Homer, psyche already meant "soul, as well as life". The soul is often equated with breath, because breath is a sign of life, while spirit is usually understood as the principle of survival and the divine (S. Paul Brunton: "The Way Inward"). Brunton explains in the same work: "Man's religious longing can be traced back to the desire slumbering in the subconscious for reunification with his true 'I'! The true 'I' is therefore the spirit (ego), while the soul (the body of sensation) has a subordinate meaning.

Causal thinking establishes the belief in a creator, a primal father (deity). Accounts of the creator and creation begin with the story of the gods, which is referred to as myth.

The priestly science of the Babylonians and Assyrians represents the concept of the unity of the world, in which all world events appear as a lawful process. The Babylonian epic tells of the creation of the world. Based on cosmological speculations, the gods are related to the stars, the regions of the heavens, and the continents. The relationships in the world are reflected in numbers. In the religious texts of the Babylonians, considerable importance was attached to the interpretation of signs, magic formulas, demon conjurations, curses

and magical healing. This also included the invocation of the spirits of the dead.

The Sumerians had already developed a theology. Religion is not a creation of priests. The priesthood is merely an effect of religion. Its task consists in the technical execution of the cult, its order and the expansion of existing religious views. The magic of the Babylonians was practised privately and was therefore not part of the ritual of worship. The effect of natural phenomena is manifested to us in mythological narratives, such as the story of the Flood. A great religious-national epic, named after its hero Gilgamesh, is a summary of the most important legends. The poem about the world and the creation of mankind reveals the Babylonians' world view (cosmology) based on astrology (astronomy). When studying the history of world religions and comparing the diverse types of religion, the religion of primitive peoples, the peoples of the Near East and East Asia, India, the Persians, classical antiquity, Islam and the ancient American religions, one recognises a common basis in their essential features:

"The pursuit of higher values and respect for the supreme
law!"

The Chinese take the view that "the man with a broad mind recognises the truth in all religions, while the man with a narrow mind sees only their differences!" Religio means return or reunification with the primordial light. The wholeness that we admire in the world order is the result of infinite division, as we also know it in the diversity of denominations, which are, however, part of the global "religion".

Nihilism also has a religious connotation, which is expressed in atheism, even though it takes a negative position. The extreme nihilist also questions the validity of all binding knowledge. In doing so, he negates his own nihilistic position, because he considers this view to be rationally justifiable and well-founded. In this way, he falls into the same circular reasoning as someone who says, "There is no valid knowledge." If this statement is

is correct, then his position is untenable, because this statement, "There is no universally valid knowledge," is nevertheless regarded as genuine insight.

World religion is the awareness of the harmonious forces of the cosmos and the resulting consequence of the internalisation of the human being. This unites the lower self with the higher self and leads to spiritualisation. It is the goal of Saturn Gnosis, with which we are ideologically connected, which is expressed in the high octave of the planetary demiurge.

"Saturn harbours deepest maturity and internalisation as
well as serious knowledge in its high octave!"

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The Secretariat.

THE MYSTERY OF DREAMS.

By Fra Giovanni.

So much has already been written about dreaming and dreams themselves that this topic could be considered exhausted. Yet time and again, when someone takes a closer look, they discover something new, interesting, mysterious and, above all, the great enigma.

Since time immemorial, many events have been symbolically represented in myths and fairy tales. Symbols also live in dreams and often reveal something supernatural, something beyond the senses that cannot be expressed in any other way and can only be communicated in analogies, parables and similes.

This gave rise to interpretations of dream symbols in ancient times and among different peoples, which are often similar, but just as often differ greatly from one another.

Rational people approach the world of dreams without the understanding that the Romantic poets sought to revive. It was the Viennese physician Sigmund Freud who had the courage to take dreams seriously again and discover meaning in them.

However, advanced dream research has since shown his interpretation of dreams to be too one-sided. Freud's approach was too closely intertwined with anthropology, which led him to view humans primarily as creatures driven by instinct. One of Freud's students and contemporaries, Alfred Adler, took a different point of view. While Freud preached pansexualism and emphasised the contradictions between the pleasure principle and the reality principle, Alfred Adler focused on the contradiction between wanting and being able. The will to power would be the sole factor in the more or less successful fulfilment in dreams of the sense of power that is suppressed in ordinary waking life. It is only through the deeper insight of the Swiss physician C. G. Jung that the more differentiated interpretation of dreams that prevails today has become possible. For him, dreams are the representation of the subconscious in symbolic form. For him, the subconscious is the source from which the creative powers of a certain "inner self" arise. Through Jung's insights into the origin of

With the development of symbolism, the interpretation of dreams has also become more flexible and is now of great therapeutic help. Medical psychologists are primarily interested in the dreams recounted by patients seeking healing.

However, the realm of dreams extends beyond the doctor's consulting room. There is also talk of dreams in much larger districts and circles, of what people are capable of and achieve in their dreams. In most cases, the subconscious mind appears to extend beyond the limits of waking consciousness to an extent that cannot be explained by conventional school teachings and knowledge.

Dreams are among the most peculiar experiences of humankind. All peoples are familiar with them. However, each people and each language has its own specific idioms and expressions for describing the experience behind them. In English, we call a person a "dreamer" who, lost in thought and absent-minded, wants to convince themselves and others of something unbelievable. There is a saying that goes, "Dreams are just bubbles." For materialists, this saying contains the whole truth. For seekers, it is only half the truth. In dreams, things happen that do not occur in waking life, or at least not in the same way: delusions, sensory and self-deceptions, soap bubbles, castles in the air and creations of a highly peculiar nature, which we would call "surreal" or "expressionistic". These kinds of dreams and dream symbols can be dismissed as "bubbles" insofar as they represent illusions, accessories and after-effects of daily life. We know that dreams are not just nonsense and fantasies, but that they also represent teachings and inspirations. While Freud and Adler regarded dreams as the "via Regia", the royal road to the subconscious, for C. G. Jung, dreams are the path to the inner self and the collective subconscious. But neither the individual nor the collective subconscious can solve the ultimate mysteries of the dream experience. Dr. Georg Lomer, a neurologist from Hanover who, based on his own experiences, has transformed himself from a materialist into an esotericist, sees dreams as "the first gateway to the beyond." With this insight, an ex-

scientist conforms to esoteric research and thus confirms Leadbeater, who says: "What at first appears to be only a dream may be the portal that allows access to that higher realm where true vision alone is possible."

In ancient Greece, Morpheus was the god of dreams and a son of Hypnos, the god of sleep. The words morphine and hypnosis are derived from the Greek gods Morpheus and Hypnos. We also know the word morphine as a drug that, when injected into the bloodstream, makes people believe they are in heaven on earth, while under hypnosis we understand a sleep-like, unresisting state of consciousness caused by an external will.

Poets have always been regarded as noble dreamers. They have brought to life in their works things they have sensed and imagined, dawning memories and lofty inspirations. But other arts, such as music and painting, can also bring dreamlike creations before our eyes and ears. However, we are not talking here about the dreamlike inspirations of artists, but above all about the dreams that are familiar to us from our own experience. These dreams come and go as nocturnal and unconscious additions to our daily lives and are part of the ancient and universal experience of all humanity. We know from our own experience that dreams have their own seemingly uninfluenced rules and laws. What they reveal to us in colourful images, often in a striking way, ranges from the reflection of old and new experiences and sensory impressions to phenomena that are described as telepathic, true, warning and prophetic dreams and visionary apparitions.

All people dream, but not all can remember their dreams after waking up. It is also not always possible to say with certainty whether something was dreamed or "sensed" in a more or less awake state.

Was the person awake or asleep when they had a particular mental experience that left a lasting impression? As the poet Chamisso often said, "As a child, I dreamed myself back"; for we know how difficult it is to distinguish distant memories of waking life from mere dreams. Dreams and memories can become so similar

or clearly expressed. The Frenchman Charles Richet defines this state with the words: "There is in fact only one difference between the mental state of a dreamer and that of a waking person, and that is that the sleeper cannot focus his attention on the real things around him. They are transported into an imaginary world and do not control the digressions of their thoughts through precise sensations. This lack of control essentially constitutes the dream state. One no longer knows where one is; one is no longer reminded of concrete reality by the mechanical and physical forces of the world around us. Attention cannot concentrate and a directing will is no longer present.

The occurrence of dreams depends on various causes that cannot always be clearly identified. Just as physical stimuli can trigger a dream, emotional excitement and experiences, as well as strong emotions such as fear, worry, disgust, revulsion, anger or excitement of all kinds, as well as cheerful experiences, can also give rise to dreams and influence their specific form. But even when daytime experiences are used as building blocks for the dream structure, there is very often a deeper meaning hidden within it. Just as our thoughts

"secretions of the brain," dreams are not merely unimportant sleep disturbances caused by physical stimuli. Initiates have so far spoken more clearly and accurately about dreams than medical experts and scientists.

In many dreams, it becomes clear how dreamers are characterised by what they dream and how they dream it. The Talmud already states: "What and how a person is, so he dreams." In dreams, we are also very often reminded of things that we had long since and finally forgotten in our ordinary waking consciousness.

Dreams speak to us in the most significant and enigmatic language when they use profound and mysterious symbols to show us things that cannot be expressed in ordinary words, or when they present us with images of the future or the past, or when they reveal things to us that we cannot otherwise perceive by normal means. These dreams are usually called "prophetic dreams". Since time immemorial, they

have been a revered mystery to all peoples since ancient times and have found expression in myths, fairy tales, legends and traditions.

Even the Bible tells us about the importance and appreciation that the peoples of that time attached to dreams. In the Book of Job, for example, it says: "Sometimes in a dream at night, when sleep has taken hold of a man on his bed, God opens his ear."

Socrates also spoke positively about prophetic dreams. But it was not only the Greeks; the Egyptians, Babylonians, Romans, Arabs and other ancient peoples also attached the same high importance to dreams. Evidence of the high regard in which dreams were held can be found in every culture, especially for dreams that were recognised as prophetic dreams through symbolic imagery and placed great and high demands on interpretation. A classic example is found in the Bible in the story of Joseph, who interpreted the Pharaoh's dreams. Even in the Epic of Gilgamesh, estimated to be 25,000 years old, it says:

"Ea, the god of the depths of the water, shows the hero Gilgamesh dream images so that he can guess the secret plan of the gods." The unknown poet of this magnificent epic is already familiar with all kinds of dreams – dreams as harbingers of things to come, as admonitions and warnings, as comforters and helpers. In ancient China, thousands of years before our era, the "Dschou-Li", the book of rites of the Dschou dynasty, was written, which tells of dreams and the functions of dream interpreters.

However, the following fact did not escape the attention of the peoples, namely that we often fly in our dreams. More or less everyone has probably already experienced the feeling of flying or floating in a dream. It is a widespread belief that during sleep the soul leaves the body like a butterfly and wanders around on adventures. The aforementioned ancient Chinese book of dreams states: "The soul steps out and wanders around." The symbol of the butterfly for the soul is still used today by the Burmese.

Another phenomenon has been observed in dreams: the appearance of deceased persons! Realists and materialists take this as an opportunity to claim that dreams are the only basis for the belief that humans live on after death. This, they say, is the origin of all metaphysics. Without dreams, there would be no

reason to separate the world, and even the division into soul and body is related to the concept of dreams and explains the origin of all beliefs in spirits and gods.

A natural understanding of dreams and their peculiarities has been and continues to be found where the sense of fairy tales has been preserved. In unadulterated folk tales, we find symbolism similar to that in our dreams. Those who understand fairy tales not as fables or empty inventions, but as insights into the soul of nature and highly gifted with fairy-tale sensibility, also have a high understanding of their dreams. The Brothers Grimm aptly said: "Common to all fairy tales are the remnants of a belief dating back to the earliest times, which is expressed in a pictorial conception of supernatural things." Poets and painters experience dreams as a source of inspiration. Novalis expresses this in his book "Die Erwartung" (The Expectation) as follows: "Is not every dream, even the most confused, a strange apparition which, even without thinking of divine providence, is a significant tear in the mysterious curtain that falls into our innermost being with a thousand threads?" And as the Spaniard Calderon says: "In the rooms of this wonder world, only a dream is the whole of life, and man, I now saw, dreams his whole being and doing." And long before Calderon, the Chinese philosopher Chuang Tzu wrote: "Chu-aing-Tzu dreamed he was a butterfly and, as such, knew nothing more of himself as a human being. After waking up, he asked himself: Was I a human being who dreamed he was a butterfly, or am I now a butterfly who dreams he is a human being?"

Freud, Adler, Jung and other researchers have contributed greatly to clarifying the dark realm of dreams, so that modern depth psychology now sees dreams as the expression of the unconscious in the soul. Compared to true and warning dreams, as well as dreams of the future and visions, ex-scientific research has failed.

And yet another phenomenon has been observed. Most dreams are visual experiences, i.e. dream experiences are perceived with the sense of sight. Very rarely do sensations of smell,

taste, warmth, cold or even pain occur. It is equally rare for people to dream in colour.

Scientists, materialists and modern intellectuals only accept dreams insofar as knowledge of them can help a patient undergoing analysis. However, prophetic dreams are rejected on the grounds that they are not worthy of belief. But Lord Alfred Whitehead assures us that "all things in nature are equally incredible," for every investigation carried to its extreme leads to the incredible, the unbelievable, to facts that cannot be grasped by human understanding at all or only imperfectly. Seen in this light, sleep is perhaps an even greater mystery than dreams. Dreams about the future pose the greatest difficulties for researchers and scientists, because they are difficult to understand with the laws of logic and causality, as the human concept of space and time is different from that expressed in dreams. Space and time, as we use them in our everyday lives, do not actually exist; we only need them to understand ourselves and our lives. As physical beings, we are spatial entities and experience everything that happens between birth and death with this spatial factor in time. In sleep and dreams, space and time no longer have the limiting significance they have in our waking consciousness.

It is no coincidence that poets, occultists, esotericists and even simple country folk, who are often outstanding connoisseurs of the soul and metaphysicians, often know much more about these things than our specialist scholars. Charles Dickens, for example, writes in his *David Copperfield*: "We have all experienced the feeling that sometimes comes over us, as if what we say or do has already been said or done before, in times long past, as if we had been surrounded by the same faces, things and circumstances in times long gone, and as if we knew perfectly well what would be said in the next moment, as if we remembered it."

Let us therefore note: the subconscious, which manifests itself in dreams during sleep, knows and sees more than the conscious mind when awake!

When awake, human beings are, as it were, trapped in the cage of their senses. Bound by the abundance of daily impressions and their professional duties, they no longer have the opportunity to make use of all their dormant possibilities and abilities. In sleep and dreams, however, the powers of his unconscious spiritual body take hold of him, symbols appear before his inner eye and often enable him to find solutions to problems and tasks that he could not or was not able to solve while awake. To name just a few men who found solutions to problems that preoccupied them in their dreams: Paul Ehrlich discovered the side-chain theory; Niels Bohr discovered the atomic model; Carl Duisburg discovered the blue dye indigo blue; August Kekulé von Stradonitz discovered structural theory and the theory of the benzene ring. It was Auguste Kekulé who said: "Let us learn to dream, gentlemen, and then we may find the truth!"

And those who do not
think are given it without
worry.

Even if such processes occur in only a fraction of dreams, they nevertheless point to the great possibilities that lie dormant in the human subconscious and to the great mystery and enigma.

However, there is another dream phenomenon that must be mentioned. It is deeply and strangely impressive when we find ourselves in a dream in a certain environment that we have never seen before, yet feel that it is somehow familiar to us. The same applies to our experiences and perceptions when we are awake. At some point, for example, we are suddenly overcome by the feeling: I have been to this place, in this area, before! And it is not uncommon for details to emerge in this state, more for some people than for others.

In these cases, it is a so-called "déjà vu" experience. Déjà vu means "already seen" or "already experienced" and occurs mainly in the familiar deep sleep dreams, which are usually genuine memories of previous incarnations.

Trance and meditation states naturally often transition into sleep, during which memories from the subconscious are particularly likely to surface.

a kind of dream image, but they are not; rather, they are actually a repetition of past experiences and impressions.

In this context, I also refer to the essay published in the December 1950 issue: "Dream Life as Magical Reality" and to the brochure by Fra. Eratus: "The Dream in Deep Psychological and Occult Meaning".

For the seeker and esotericist, the dream is, in the true sense of the word, a realistic transcendental experience in spiritual spheres in which the mystic reaches the goal of the mystical path, the Unio Mystica.

THE IDEA OF BROTHERHOOD

inspired by C.F. Endres of

Fra. AMENOPHIS.

"Within these sacred walls,
Where man loves man, No traitor
can lurk,
Because one forgives one's enemy.
Those who do not rejoice in such
teachings Do not deserve to be human
beings."

At the dawn of a new era, a new zeitgeist is developing that will lead to the unification of large groups of peoples, to a great union of peoples that spans the entire earth.

Centuries ago, this idea spread through the brotherhood of lodges, Masonic and others, which has always served the prosperity and peace of humanity.

The Fraternitas Saturni lodge, which is a spiritual brotherhood dedicated to the study of esoteric secret sciences and whose tradition dates back to the 15th century, is also a worthy member of the esoteric lodges, which, through their sublime symbolism, magical rituals and imparted knowledge, open up the higher intuition of human beings and enable them to grasp and understand the true origin and nature of the human soul and the transcendent and immortal destiny of humankind.

It is a profound symbol of the lodges that there are no class designations, no titles, nor ranks within them, but only the address "brother".

This is no trivial matter! It is a commitment to humanity! It is the ideal par excellence! – All of humanity is one brotherhood!

All esoteric societies have always cultivated the idea of brotherhood and held it as the highest ideal.

It encompasses in particular the brothers of the lodge to which one belongs, but also the brothers of all other lodges and, on a global scale, all people of good will.

The chain is therefore the symbol of the idea of brotherhood, that wonderful social idea which alone is capable of carrying the fruits of esoteric inner work with all the fire of love, with all the light of knowledge, into the cold and hate-filled dark world of humanity.

From this idea of brotherhood arises the healthy sense of mutual help that should prevail among all people.

This is a delicious fruit of esotericism, which is always aristocratic in its essence. However, this "aristocratic" is not meant to imply that the prerogatives of birth, social position or money are valid in this aristocracy, but rather that the leading heads of the lodges, the a r i s t o i , i.e. the best in spirit and character, should be the ones who matter.

Not every brother is suited to a leadership position. Some are in the lodge because they need the inspiration that it provides. Others are suited to working within the lodge: intellectual abilities vary.

Any advantages that one may have over another are not decisive. The only thing that matters is one's attitude!

The work on one's brother is the first task: brotherly love.

There should be no brothers who are only after honours and degrees, whose pride is to distinguish themselves from others by an outward sign, who acquire formal knowledge instead of seeking wisdom.

The idea of brotherhood in the lodges is based on biological insight, which should be gained through the study of the humanities.

"Love your neighbour as yourself!" These words of the great world teacher JESUS are the brotherhood idea!

And in "Love your enemies!" - the climax is reached.

However, it is only through love for our neighbour that we walk towards brotherly love – this goal that lies beyond human power.

Love through will! This will gives man the greatest freedom. But for lodge brothers, freedom never means arbitrariness, never liberation from the personal or social responsibility that the individual bears towards the community.

The specific demands of social ethics are not absolute in themselves, but only relative to the nature of community life.

Nevertheless, all social ethics have an absolute component, and this absolute is the demand for mutual assistance.

The necessity of mutual aid gave rise to the family, as well as every kind of human community, from the clan to the people to the state.

The misery of human beings lies in the fact that no one says to another: I will help you!" Everyone thinks only of helping themselves and trampling on others wherever they find the opportunity to do so.

How foolish! Even pure egoism should realise that it ultimately harms itself when it destroys the necessary functions of the community through hateful behaviour towards individual members of the community.

From a biological point of view, those who help others help themselves, because they help the community.

But how far removed is man from this insight!

But for the brother of the lodge, the duty of brotherly help, whether spiritual or material, should be a matter of course, the fulfilment of a dignified duty, the upholding of an ideal, which is also a school of life for him.

For he should and must gradually learn to see a brother in every human being.

This is difficult, indeed difficult! –

Is it not true that the mark of Cain is on man's forehead? Does he not slay his brother Abel every day?

Does this parable not show man his weakness, which he must combat if he wants to rise to a higher level through knowledge?

The idea of brotherhood in the Lodge is the most sublime that can be conceived.

The fact that the bearers of this idea are occasionally errant or weak human beings cannot be held against the idea itself.

There are also errors and mistakes in some lodges. But one must always distinguish between error and immoral attitudes! No matter how carefully the selection of lodge members is made, there will always be one or two unworthy individuals who slip through the narrow mesh of the ballot.

Or one can be an excellent esotericist even though one belongs to a lodge whose teachings are in some ways erroneous.

Brotherly love must overcome error. Forgiveness must be the highest virtue!

"Be noble, helpful and kind....."

How can a person achieve this goal if they do not see their neighbour as their brother?

The commandment of mutual assistance, which is self-evident among biological brothers, should be a matter of course among all people!

Mutual assistance requires the complete elimination of all selfishness.

Just as biological brothers know and trust each other, the brothers of a lodge (local lodge) should also know each other well and be familiar with one another.

For a lodge is a covenant of friendship, a covenant of the most serious and intimate friendship between fellow travellers on life's journey.

It should not be content with being a club, but must become a visible symbol of unity among the living, a symbol of mutual assistance, a symbol of brotherhood .

And it is only from the idea of brotherhood alone that the right to respect for human rights, for freedom of thought and conscience

and for peace in the world.

LOGE SECRETARIAT:

Fra.Eratus (Karl Spiesberger) has now published his long-awaited new pendulum textbook entitled "Der erfolgreiche Pendelpraktiker" (The Successful Pendulum Practitioner).

With its excellent content and 26 illustrations, this work is the best textbook in this field to date.
Price: M 7.80.

In addition, Master Gregorius has published the earlier magical letter No. 5 "Pendulum Magic" in a new edition and revision in the collection of magical manuals.
Price with numerous illustrations: M 4.80.

This book, which has been out of print for a long time, also provides an excellent basis for pendulum research, as it provides the scientific foundation for this discipline of the sidereal pendulum.

Both books are required reading for members of the Lodge and will be sent to the brothers through the antiquarian bookshop in the near future.

Based on these two works, the brother is able not only to master the difficult field of pendulum research, but also to use it in a magical sense for his own training.

ANTIQUA BOOKS DEPARTMENT:

Please note that the ephemeris for the year 1956 is now available. Price including postage: £2.

ASTRONOMY:

For those interested, the "New Kosmos Star Map" of the northern starry sky can be supplied.

Diameter 27 cm with instructions for use in a bag. £7
including postage.

57. 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: 21 degrees Libra. 1955

"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. Akademos Magu Pneumatikos	Br. Will	Bro. Profundus Invoco
Fra. Albertus	Br. Rudolfo	Sister Luminata
Fra. Amenophis	Br. Hertoro	Schw. Theodora
Siste Balthasar r	Bro. Sigmund	Sister Aruna
Siste Ebro r	Brothe Liberius r	Schw. Rosemarie
Fra. Eichhart	Bro. Heinrich	Bro. Metanus
Fra. Ernesto Noesis	Br. Prozogood	Br. Fabian
Fra. Erasmus	Schw. Wilja	Bro. Lysanias
Ms. Friedrich	Bro. Samana	Bro. Latentus
Fra. Giovanni	Bro. John	Bro. Dion
Fra. Han Rulsow Yin	Bro. Sigur	Bro. Radarius
Fra. Hermanius	Bro. Michael	Bro. Fried
Fra. Hilarius	Brothe Marpa r	Bro. Karol
Fra. Inquestus	Bro. Chaplain	Brothe Alexis r
Fra. Joachim	Bro. Erus	Brothe Titus r
Fra. Kosmophil	Bro. Karolus	Brothe Sirato r
Fra. Marius	Brothe Reinhart r	Bro. Dominic
Fra. Martini	Brothe William	Br. Emilus

r

Fra. Masterius	Brothe Balsamo r	Brothe Raimund r
Fra. Medardus	Bro. Peterius	Bro. Angelius
Fra. Merlin	Brothe Benedict r	Brothe Leo r
Fra. Panaton	Sister Gerlinde	Schw. Melanie
Ms. Protagoras	Bro. Valecsens	Bro. Lothar
Fra. Reno	Bro. Apollonius	Bro. Ana-Raja
Fra. Saturnius	Bro. Sergius	Bro. Oedur
Fra. Theoderich	Brothe Laurentius r	Schw. Alma
Fra. Theobald	Brothe Gradarius r	Bro. Aquarius
	Br. Alexander	Bro. Gerhard
		Bro. Noah

The brothers Francis, Nadarius and Uparcio were remembered in the spiritual realm.

The brothers Robertus and Aurelius were excluded for unreliability and their names were burned in incense. Brother Aurelius' assignment to Brazil has been cancelled.

The brothers Faustus and Immanuel were newly admitted to the Berlin Orient.

As part of the centralisation of the lodge, the following were appointed as fraternities and accepted into the ranks of the older brothers:

Fra. Dion	Fra. Alexander	Fra. Karolus	Ms. Marpa
Fra. Sigur	Fra. Erus	Ms. Kaplarius	
Ms. Prozogood	Ms. Wilhelm	Ms. Valescens.	

"Love is the law! Love under will! Merciless love!"

7th PROTOCOL

The Orient Conference Düsseldorf – North Rhine-Westphalia District of the Lodge "Fraternitas Saturni" on the day of the solstice at 21 degrees Libra in 1955.

The brothers and sisters of the forecourt joined together through the magical chain and sent good thoughts to the external members in a ritual celebration.

Brother Hiob spoke on the topic: "The gravity of the Earth in contrast to the gravity of the stars in their weakened physical effect on humans."

Brother Kaplarius was presented with the certificate of appointment conferring the dignity of brotherhood. Brother Noah was introduced into the Forecourt as a neophyte.

During the informal gathering, breathing and astrological exercises were performed. To resolve instinctual and material attachments through conscious self-control, the Yr rune (Yr fork) was practised in conjunction with a brief explanation of Nirvana (overcoming the lower octave = the great inhibitions). Brother Noah presented some flexible horoscope diagrams, which are to be tested at the next meeting. Subsequently, considerations were made on the topic "The new world religion and its problems" and literature reviews were continued.

Düsseldorf, 16 October 1955.

Frater Ernesto-Noesis
Vorhofmeister.

Farbige Planeten-Einstecknadeln

Diese Nadeln dienen zur Beobachtung der täglichen Transite und der fälligen Direktionen über die Aspektstellen und Planetenplätze im Geburtshoroskop.

Die Farben entsprechen der magischen Farbenskala der Planeten.

Sonne — gelb

Mond — weiss

Merkur — orange

Venus — grün

Mars — rot

Jupiter — blau

Saturn — schwarz

Neptun — dunkelblau

Uranus — hellblau

Pluto — dunkelblau

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PAPERS FOR

APPLICABLE OCCULT

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by Gregor A. Gregorius

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Reflections by Fra. Amenophis

DECEMBER 1955

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THE SECRET OF THE MUDRAS

by Gregor A. Gregorius.

The so-called mudras, or ceremonial finger positions used during magical rituals, conceal a great secret that is part of the esoteric knowledge of Eastern religions.

This knowledge is carefully guarded by priests and has so far only been shared with a few Europeans who, as a great exception, had received higher ordinations.

In Indian religious cults and also on the island of Bali, mudras are still part of the ritual practice of sacred acts, although even the lower priesthood is no longer aware of the true meaning of mudras and only uses these finger positions purely ceremonially according to ancient tradition.

In any case, this is a rudimentary ancient wisdom from the Lemurian age, in which the leading priesthood of the peoples possessed a far higher initiation than today.

These mudra rites have been preserved in their purest form on the island of Bali, which is understandable when one considers that the entire island world of Java, Sumatra, Bali, etc., consists of the peaks of high mountain ranges that stretched across the sunken continent of Lemuria. During the enormous geological catastrophe that led to the demise of this continent, these islands and their indigenous populations were preserved, which is why the Polynesian and Melanesian peoples are among the oldest races on Earth.

Even today, in the almost inaccessible jungles of the islands and on the high mountains, mysterious and enormous temple structures of a lost culture can be found, about which nothing is known. Connections can be drawn to the equally mysterious colossal figures on Easter Island and, strangely enough, to the ancient Mexican step pyramids.

The Hinduism of the Balinese does not encompass the religious concepts of India, nor does it correspond completely to the Hinduism of the glorious era of the great Hindu empires, when almost the entire archipelago was under the rule of Javanese princes. Hinduism, which was brought to Bali from India, blended with the ancient cults of the peoples already living there, mixing Indian religious teachings with Polynesian animism.

A distinction must be made here between Indian Hinduism, Javanese Hinduism and Balinese Hinduism, which is based on ancient Balinese animism.

Since these variants of Hinduism now overlap to some extent throughout the Polynesian archipelago, and since other mysterious doctrines of the gods have been added, it is understandable why the ancient, purely magical use of mudras has been almost completely lost and their magical significance forgotten, thus reducing the actions to superficial ceremonies.

The Mohammedanism that later appeared on the islands and is still very powerful today naturally supplanted even more of the ancient Lemurian wisdom of the islands' original inhabitants.

The old names of gods and cults disappeared or were displaced by Hindu gods.

However, the researcher C. P. Tiele had already determined that the Indian Bata-ra-Guru was none other than the ancient stone god Wata-Gunung of pre-Hindu culture. (*Vaterländische literarische Studien* 106.Jahrg. 1886.)

Other researchers also described the ancient indigenous population as stone worshippers. The cults were therefore purely animistic, but researchers still speak of an unknown pre-animistic culture.

From a geological point of view, the Polynesian island world is purely volcanic in nature as a secondary consequence of the aforementioned violent natural disaster. This explains the darkness that surrounds these ancient primitive religions.



In conclusion, however, it is now also apparent that in the peripheral areas of the ancient Lemurian cultures, which in pre-antique times extended as far as the eastern edge of the Mediterranean and even as far as Madagascar, there must also have been rudiments of magical usage in the various ancient religious cults of the peoples, albeit very concealed, which point to the mystery of the mudras.

This is indeed the case. In the rites, cults and ceremonies of all ancient peoples, in the sacred acts and services of all religions, the mysterious finger positions are found to be anchored in dogma and ritual as a custom.

Even in Christianity, especially in Catholicism, this ancient magical practice found its way in, without, however, the magical meaning of the finger positions and hand gestures being known.

It is interesting to note that knowledge of the magic of the hands was also known and enshrined in cults in the Atlantean religion, the religion of the lost continent of Atlantis, throughout all three periods of the Atlantean epochs, which spanned thousands of years.

In Egypt, which was a late Atlantean colony, we find the same strange hand and finger positions, and in the ancient Nordic cultural circle, whose countries are also on the fringes of Atlantis, we find the ancient mudras in the runic positions and runic handholds, albeit without the magical basis.

This explains why ancient knowledge was still rudimentarily present in the Middle Ages, appearing in guilds and builders' lodges, and later being adopted by Freemasonry. However, it increasingly lost its old magical character, was used purely ceremonially, and often took on a completely different cult significance.

Only in very few European secret lodges was knowledge of the original meaning of mudras preserved; it was kept very secret and used only in the higher degrees for magical exercises. In Germany, only the Fraternitas Saturni lodge possesses this partial knowledge, as it is the only lodge that works magically and ritually according to ancient magical wisdom. But even

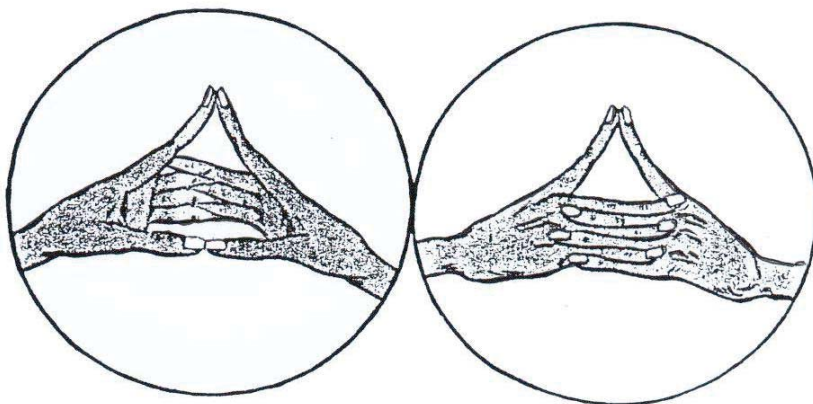


Abb. I

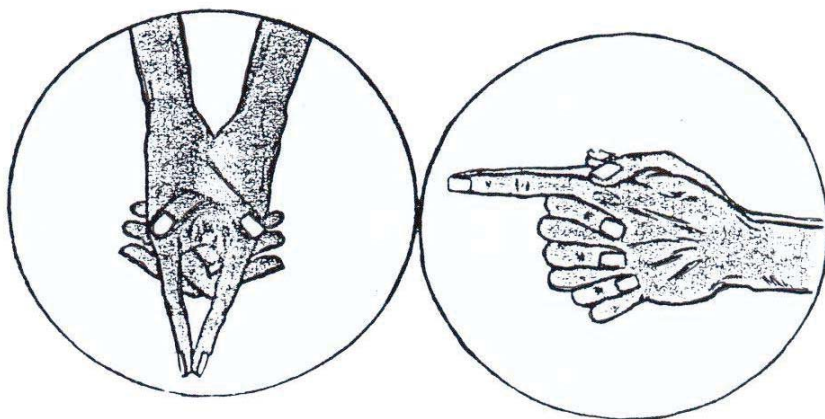


Abb. II

here, too, it is only a matter of old partial traditions, which have also been kept very secret until now.

However, since the Lodge considers itself a precursor and pioneer of the now dawning Age of Aquarius and therefore always strives to do away with the mysticism of the past era in the spirit of the Uranian demiurge, crystallised through Saturnian cults, these explanations are intended to serve as a guide for studying brothers to penetrate this subtle knowledge, although, of course, the ultimate wisdom cannot be revealed within the scope of this publication, but must be reserved for the high degrees for high magical practice and esoteric knowledge.

The solution to the mystery of mudras is not that difficult for those who have mastered the occult disciplines. Based on the principle that human beings themselves, in their form and rhythm of movement, represents and is a symbol of bound primal forces, and that furthermore every symbol signifies a conceived or even formed spatial force field, whose intended limitation and form can be changed and cancelled out through variations, transformations and connections, one already obtains the key to this magical use of mudras.

The life force that is present in every human being to a greater or lesser extent, resting in their etheric body, centralised in the chakras, which can be systematically polished into an astral or even mental state of vibration and can evoke higher states of consciousness, provides the second key to the practical application of mudras.

(See: Gregorius. "The magical reversal of the chakras in the etheric body of the human being. Study booklet, May 1951.)

It follows from this that posture, movement, rhythm and gesture form a unity of expression in humans which, when performed with spiritual awareness and, above all, based on trained breathing techniques, brings about a tremendous increase in a person's radiant power, a deliberate and absolute reversal of polarity of shorter or longer duration.

The primary goal is to consciously activate the individual chakras, with the aim of creating a harmonious overall connection between all the chakras

to generate the so-called Kundalini power, also known as serpent fire, which is the goal of almost all existing yoga systems.

According to chakra teachings, there are two important chakras in the palms of the human hands which, when activated, develop the ability to radiate and absorb energy. Through this ability to radiate one's own healthy life force, also known as healing energy or life force, the magnetiser, for example, heals sick people through trained systematic treatment.

In purely magical practice, the magus is able to use the od flowing from his palms to strengthen all kinds of objects, symbols, magical utensils, etc., i.e. to envelop them in a so-called magical od mantle.

(See: Karl Spiesberger. "Mag. Initiation" – "The Od Mantle as Protection against Human and Astral Influence.")

However, the trained magus is also able to consciously form so-called thought psychogones = thought forms, also by using the hand chakra as a kind of transformer of his own will and imagination. As is well known, the polarisation of the will can be increased to the point of imagination and the formation of transcendental structures.

In all these magical practices, the fingers of the hands are directional factors of radiation. Through them, the odic and mental radiations of the magus or officiating priest can be consciously directed during ritual acts! This is the primordial secret of mudras!

When the priest-magus forms symbolic shapes with his hand position and finger placement, these are deliberate concentrations of his mental and odic powers.

(See: Gregorius: "Symbolism and Magic"

Student Journal, January 1953.

Dr Liedtke: "Astral and Mental Magic." Study

Booklet November 1952)

As already mentioned, every symbol is a centre of power!

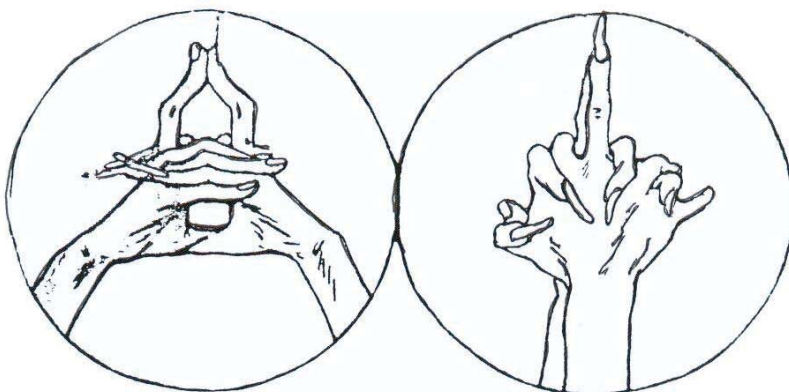


Abb. III

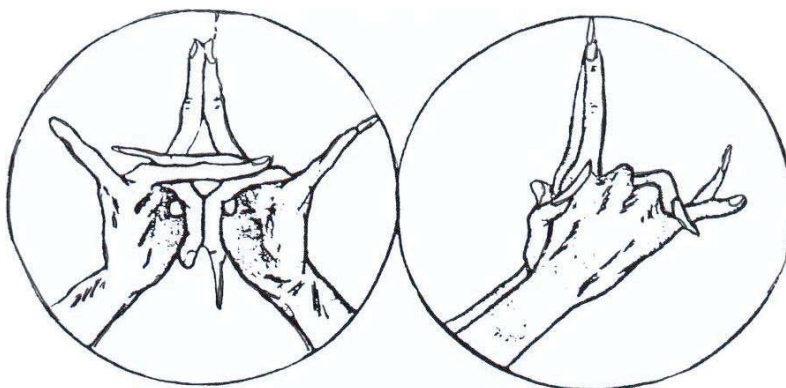


Abb. IV

If a conscious addition of gesture and posture is now added to this formation, combined with a selected corresponding sound vibration of an instrument (gong, bell, stringed instrument) – this also includes the sound of human speech – (practice of vocal breathing technique), this can and will produce an almost unimaginable effect of concentration and charisma, as the basis of a mystical cult, a religious act.

Incense and fragrances, colours and flowers contribute to deepening the experience, strengthening the officiating priest's capacity for expansion so that he can achieve a connection with mental spheres.

In Hindu and Balinese religious cults, each mudra is accompanied by a formula, a so-called mantram. In European customs, too, certain magical formulas or invocations, mantrams or prayers accompany the hand position and finger placement.

Mantramic or meditative magic is, in turn, a very difficult field in itself, as indeed the entire content of these treatises presupposes a comprehensive knowledge of the secret sciences with their various disciplines.

The actual structure and connection between mudra and mantra cannot, understandably, be provided in this publication.

However, the author is currently working on a comprehensive work that deals extensively with the meaning of mudras in Europe. It will be published under the title:

"European Mudras."

I. In Catholicism - In runic wisdom -

In Masonic ritual - In the nature of secret cults

The four mudras provided are indicative and are partly of Balinese origin and partly taken from the lodge archives.

Saturn – Mudra. Symbolises the sacred number 3 of Saturn.

Asana – Position: Angled arms with elbows extended, forming a triangular symbol with the head.

Hand position – mudra in front of the solar plexus.

Formula with threefold invocation: Arratron! Be merciful to me!

Mudra of the O.T.O. – Degree of the Fraternitas Saturni.

Belongs to sexual magic and symbolises the vagina and the power of the moon. Posture:

Arms bent, hands in front of the solar plexus, fingers pointing diagonally downwards.

Formula when invoked nine times: Hasmodai! I am ready to serve you!

Mudras can therefore be used for cultic and religious purposes to generate mental vibrations, but also for purely magical purposes to bring about an astral connection.

The will of the officiating priest or magician decides.

The picture accompanying the booklet, as well as the two mudras (III. IV.), are taken from the unfortunately long out-of-print book in the series: "Cultures of the Earth.

Volume 15.

"Mudras in Bali". Author P. de Kat Angelino.

To supplement the lodge publications for the private library, the following are still available to the brothers and sisters of the lodge and can be obtained from the secretariat for a fee of M 1.50:

Lodge minutes:

Book	2,	containing	the	minutes	Nos.	5 - 16
let						
"	3,	"	"	"	"	17 - 23
"	4,	"	"	"	"	24 - 35

The Secretariat.

ON THE PRINCIPLES OF THE TRINITY.

Reflections by Fra. AMENOPHIS.

I.

The Father-Mother Principle.

The URSTATIC MOMENT, the CENTRAL POINT in the not yet existing COORDINATE SYSTEM of the cosmos – the RESTING DIVINITY – was located in its PUNCTUALITY in NIRVANA, in NOTHINGNESS, in a state of complete INDIFFERENTIATION, in this state which the Greeks called
C H A O S.

Nevertheless, this SPECIFIC NOTHING must have mysteriously contained the sum of all the seeds of later becoming, just as this INDIFFERENTIATION concealed the FATHER-MOTHER PRINCIPLE of PRIMORDIAL CREATION was hidden in this INDIFFERENCE.

From the virgin birth (PARTHENOGENESIS) proven in the lower kingdoms of nature, many philosophers and esotericists conclude that the URSTATIC MOMENT is to be understood as PRIMA Mater, as URMOTHER, from whose womb all things were born without procreation.

But anyone who knows that the foetus in the womb is still completely undifferentiated until the 5th month of its development, i.e. that it combines both sexes, will not find it so strange when exact esotericism speaks of the FATHER-MOTHER PRINCIPLE.

On an occasion that must be described as the actual PRINCIPLE OF INDIVIDUATION, the original act of creation, which is the greatest MYSTERY, the deepest secret that can never be grasped and recognised by human minds, the first IMPULSE, the IMPULSE OF THE WILL, arose in the punctual structure of Divinity, the will to emerge from NOTHING into APPEARANCE.

The WILL is therefore the FIRST PRINCIPLE, which progressively, i.e. continuously, urges further development.

This brought the SECOND PRINCIPLE into play, WISDOM.

Wisdom, however, contains a wealth of ideas that want to take shape when LOVE is present for their execution.

If one describes the IMPULSE OF THE WILL as the pure FATHER ASPECT, then one must recognise in the second principle a double principle in unity, the WISDOM-LOVE IMPULSE, which is also called the SON ASPECT.

If one considers the aspect of wisdom in natural life, one will be astonished to discover that wise thoughts and actions are never devoid of love, indeed that the fruits of these thoughts and actions are apparently no longer so wise, but rather have been done out of love for the cause or for progress or for whatever it may be.

On the other hand, evil thoughts and actions prove through their effects that the impulses behind them were foolish, i.e. highly unwise. However, the concepts of evil and good are relative.

Love is therefore the inevitable outflow of the impulse of wisdom, from the most all-encompassing form to the most subtle sexual love.

In human language, however, the impulse of wisdom and love is further subdivided, e.g. into kindness, mercy, grace and peace.

For this reason, people may be inclined to regard wisdom and love as two completely different concepts, but after some reflection, based on what has been said above, one should come to the conclusion that there is only this one equation

$$\text{WISDOM} = \text{LOVE}$$

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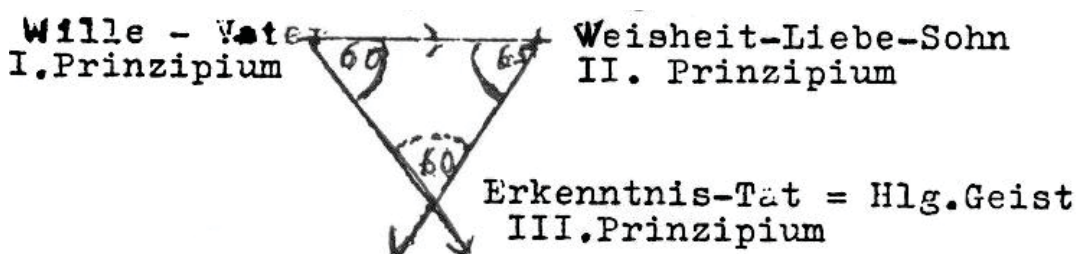
When ideas that have been conceived cannot be realised, an inner dissatisfaction, a disharmony arises in man, because the ideas urge man to give them form and shape.

One could now imagine that the Father Deity and the Son Deity, the WILL = IMPULSE, urged manifestation, unfolding.

But in order to remain in eternal harmony, the ideas had to be put into action, and for this purpose the Father Godhead and the Son Godhead together created – O mystery upon mystery! – the impulse of action or knowledge.

This third principle, which arose from the same determination to achieve harmony on the part of the Father and Son deities, from the impulse of will as well as from the impulse of wisdom and love, could thus be described as the HOLY SPIRIT ASPECT.

Imagine this in the following diagram:



From the point, the punctuality of the Father Deity, a line radiated out, the linearity of the Son principle.

With the same determination to maintain eternal harmony, two impulses radiated simultaneously from the two corner points under the same conditions (equal angles of 60°), and these impulse rays had to meet at an intersection point, where they formed the third corner point, the apex, under the same harmonious conditions (angle of 60°).

Thus, the resulting equilateral triangle with the same angles of 60° is the symbol of the Trinity: in involution: WILL - WISDOM: LOVE - CONFESSION: ACTION or GOD THE FATHER - GOD THE SON - GOD THE HOLY SPIRIT.

The well-known earthly equivalents are: SPIRIT – POWER – MATTER or SPIRIT – SOUL – BODY.

For: "As above, so below, and as below, so above," said the wise world teacher HERMES TRISMEGESTOS.

Only now could the ideas urging manifestation take shape and form, could the spiritual worlds appear down to the material planes, could the invisible and visible cosmos be created.

Only in their works could the FATHER, SON and HOLY SPIRIT – the Godhead – become fully conscious of themselves.

Let us take an everyday example: God the Father as the builder, the client who had the will to erect a building; God the SON as the architect who, in accordance with the will of the builder, developed the ideas from wisdom and love for the work; and GOD the HOLY SPIRIT as the mason who, according to the designed plan of the world, now laid stone upon stone to create the OPUS MAGNUM, the great building of the world.

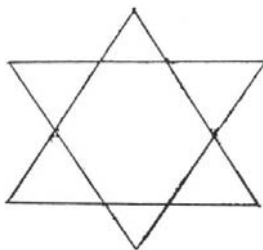
From this alone derives the idea of describing the DIVINITY in its TRINITY as the ABAW), the ALMIGHTY ARCHITECT OF ALL WORLDS.

The total sum of the angles in the equilateral triangle of INVOLUTION is 180° , which is equal to the sum of the angles in a semicircle.

In order to return to full harmony, which can only be found in a closed circle with an angle sum of 360° , the Trinity had to conceive and plan in advance an equilateral triangle of the same kind; and this is the triangle of EVOLUTION of reversal, where from the base of KNOWLEDGE: ACTION – IMPULSE and WISDOM: LOVE – IMPULSE, two equally

meet at their intersection, the WILL – IMPULSE, to achieve universal harmony.

Therefore, the hexagram can be described as the symbol of universal harmony and possesses the highest magical powers. In esoteric symbolism, it is the symbol for the universe.



II.

The principle of knowledge – action.

The equilateral triangle pointing downwards in the diagram of the Trinity shows the descent of divinity into material procreation (involution), the transformation of potential deity into kinetic deity.

The apex forms the KNOWLEDGE - ACTION - IMPULSE or the HOLY Spirit aspect, which shaped all forms from the idea into reality. As long as humanity still lived in a so-called dream state, i.e. as long as the I-consciousness and its associated carrier, the mental body, were not yet fully developed and hovered above the material body, human beings willingly allowed themselves to be led and guided by the HIERARCHIES flowing out of the HOLY SPIRIT.

This usually happened in such a way that one of these divine leaders incarnated in a chosen human body and the people obeyed the orders of this person.

In this way, all the ancient cultures of the earth came into being, and the kings or priests said of themselves, not without reason, that they descended from the gods.

It was a time of paradise on Earth, when human beings did not yet have any responsibility of their own.

A few centuries before our era, however, in the course of God-willed development, there were already people and sections of the population whose ego consciousness was fully developed and took complete possession of the body.

This state occurred almost simultaneously, mainly among the intellectual elite of Greece, Rome and Palestine.

This led to intellectual reflection, and the views that had previously been felt to be correct, especially in religious matters, were stripped of all emotion and examined with the sharpness of the intellect.

While people felt the wisdom and love of the deity in all things through their divine leaders, the gods of the

rational view of beings with overly human traits; they became what people imagined them to be.

But the development of the intellect also brought some very welcome aspects: people learned to subordinate the natural kingdoms to a large extent, to shape matter according to their own ideas, which found expression in all kinds of art.

They had learned to master part of the divine creative urge themselves, and it was therefore natural that human beings should now begin to tend towards self-aggrandisement.

Human beings were indeed meant to attain knowledge through their ego consciousness, since this is a major part of the KNOWLEDGE-ACT PRINCIPLE. However, it was not in accordance with the divine plan for them to become arrogant, since this trait lacked wisdom and love.

Under these circumstances, the divine hierarchies slowly withdrew from humanity, and only rarely was there a human being who could boast of divine guidance.

Instead of the hierarchies, however, the demons successfully attempted to take control of those humans who were still open to the other planes, which was reflected in the transformation of later cultures. At this point, the wave of involution began to reach its lowest point, a wave that continued to sweep through all peoples for centuries and can still be seen today in all people who are caught up in the deepest materialism. Human development thus headed towards a state of entropy, a paralysis in the material world, and the lack of wisdom and love was bound sooner or later to lead to the complete self-destruction of all that had been created.

One may regard it as a cosmic law of conservation that an entropic state triggers a state of EKTROPY, for EKTROPY is revitalisation, a new kinetic impulse.

This knowledge was possessed by individuals who had retained a natural clairvoyance from earlier epochs, and they awaited and proclaimed the SAVIOUR, the MESSIAH, who was to bring about a turning point in time.

The DIVINITY, which in its TRINITY had brought all that exists into being through the PRINCIPLE OF KNOWLEDGE-ACTION by means of will, wisdom and love, was no longer understood by humans in its divine attributes, since the emotional grasp of the divinity had given way to intellectual understanding.

Intellect developed particularly rapidly among the spiritual leaders of the Israelites. The former concept of God gave rise to a theology based on dialectical and sophistical thinking on the part of the priestly caste, which found its sole support in rigid dogmas and legal prescriptions. The benevolent God in whom people had placed their trust became YAHWEH, a strong and zealous god of vengeance, who was feared rather than loved.

As foreseen by the ancient clairvoyant prophets, a new impulse, a radical change, a turning point in world history was given to earthly development at this time.

This turning point in world history came about with the incarnation of the Christ impulse on earth.

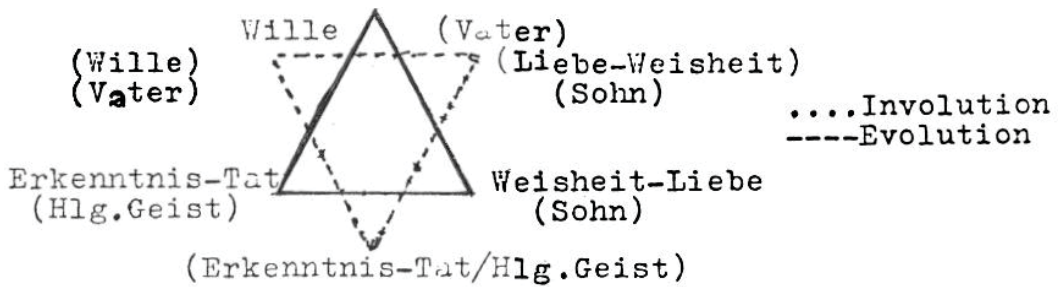
What remains of this cosmic event are the accounts written down in the Gospels by people who still possessed remnants of the old instinctive clairvoyance.

Only a later legal-dialectical way of thinking, the consequences of which can be seen in today's theology and civilisation, could no longer make sense of these, as the key to them had been lost.

Thus it came to pass that theology can now only speak of the man Jesus, and the spirituality of the CHRIST IMPULSE has been forgotten.

With the withdrawal of the PRINCIPLE OF KNOWLEDGE-ACTION (Holy Spirit aspect) from the direct guidance of humanity, as reflected in the abandonment of the divine hierarchies, a new basis was formed together with the PRINCIPLE OF WISDOM-LOVE (Son aspect), which had to initiate a new development according to the PRINCIPLE OF WILL (Father aspect).

A glance at the following diagram will clarify the process.



If we refer to the dotted triangle as the INVOLUTION triangle, then the newly created triangle represents EVOLUTION, or further or higher development.

From the first part, it is evident that the WISDOM-LOVE PRINCIPLE or the SON aspect, also called the CIMISTUS IMPULSE, is a spiritual entity of cosmic quality and magnitude. One may now ask how it was possible for such a cosmic aspect to enter the body of JESUS of NAZARETH.

For such a cosmic entity would be so powerful in its effect that a human body would be destroyed in an instant, as one probably rightly assumes that the spiritual principles in man gradually consume his body, which is why physical death must also occur.

The meaning of human development may be sought in the fact that, as the higher bodies in human beings become more perfect and refined, this goes hand in hand with an improvement in the earthly body, until matter can become a permanent carrier of the human spirit and no longer has to fall prey to transience.

Reflection tells us that, under the known conditions, the entire cosmic CHRIST IMPULSE could never have been contained in the fragile vessel of a human body.

But how could this indwelling have taken place? –

The process has been sufficiently described in the Jordan baptism, and those familiar with the initiation mysteries of ancient cultures can easily reconstruct what actually happened.

Despite everything, there is still some explanation needed.

A mundane example may perhaps provide a plausible explanation: we observe that the light of our sun floods around us, although we are accustomed to speaking of its rays. We therefore live in an ocean full of sunlight.

In the same way, the WISDOM-LOVE PRINCIPLE or the CHRIST IMPULSE has surrounded us and the entire cosmos since the beginning of time.

If we take a piece of cardboard, cut a hole in it and let the sunlight fall through it into a darkened room, we see a concentrated ray of sunlight.

This ray has the same qualities as the sunlight that surrounds us, which has not noticeably decreased in quantity and continues to have the same effect in all other places as before.

This captured ray of sunlight, which is only a tiny fraction of the total solar radiation, can also be broken down into the same spectrum by the prism or examined in other ways.

Analogously, it could only be that a tiny ray of the cosmic WISDOM-LOVE PRINCIPLE fell into the human being JESUS as if through the hole in the cardboard into a dark room and filled him with the same qualities.

And just as too much sun would scorch or burn all life on earth, so would it have been with the man JESUS if the entire cosmic CHRIST IMPULSE had completely filled him. Based on what appears to be a misunderstanding of tradition, probably stemming from the cosmic events that took place at the hour of death, knowledgeable people throughout the ages have assumed that the world was without the CHRIST IMPULSE when JESUS died and lay in the tomb. However, it is clear from what has been predicted that this cannot be the case. Even if one wanted to relate the Christ impulse solely to our solar system, it would mean no change, analogous to the example of the sun.

It would, of course, be conceivable that every solar being represents an outgrowth of the cosmic PRINCIPLE OF WISDOM AND LOVE. Nevertheless, even though probably only a single ray of the CHRIST IMPULSE took up residence in the human being JESUS, it took only a short period of almost three years, counting from the baptism in the Jordan, to completely destroy the human body of JESUS. He would have had to die in the very short term anyway, and JESUS was also aware of this when he asked for divine strength in the Garden of Gethsemane on the night he was betrayed, so that he could still fulfil his task. And as the Gospels report, an angel came and strengthened him.

The teachings that the indwelling CHRIST impulse imparted to the people through the man JESUS were WISDOM, LOVE, GOODNESS, MERCY, GRACE and PEACE, all qualities that were necessary for humanity to accept, both then and now, in order to free them from the rigidity of ENTROPY and influence them to transform matter and its values into higher forms and states.

For with the cosmic event, the incarnation of the CHRIST impulse, the impetus for EVOLUTION was given, the seed was sown in the earth, which must first grow before it can blossom and bear fruit. This process can only proceed very slowly, for there are many difficulties to overcome, as every gardener knows, which is why he carefully protects edelweiss from frost and pests.

For the descent of the wave of involution has not yet subsided on earth to this day, and in Central Europe it is currently overlapping with the rising wave of evolution. Since both appear to be equally strong at present, this confusion and disunity can be found in the world.

If the earlier cultural epochs and the various waves of peoples had each created separate worlds of consciousness, it stands to reason that the CHRIST impulse was about to build a world of consciousness that was fundamentally different from them. Such a world of consciousness is clearly evident in the early days of Christianity, and it was only the strict organisation of the Christian Church that gradually pushed the

true and spiritual spirit of Christianity into the background.

Admittedly, there has never been a lack of protests against the authority of the Church from the ranks of the knowledgeable and the initiated; above all, it was the Gnostics who wanted to preserve a Christian world of consciousness in its pure form, as they still possessed inner vision.

A world of consciousness is created by thoughts and feelings, regardless of which people and on which occasions, but not by denominations and rituals, although it cannot be denied that these act as certain aids in the process. The worlds of consciousness are based on the mental plane and work down through the astral plane to the etheric plane and thus slowly but steadily on the actions of the physical plane. A world of consciousness, consisting of all thoughts and feelings as well as corresponding actions that are adequate to the WISDOM-LOVE PRINCIPLE, must lawfully group itself around CHRIST as an ectropic centre

The example of the electrostatic magnet may illustrate this: this would be addressed as the centre of ectopia. Imagine the contents of human consciousness as filings of all known metals, mixed together and scattered over a glass plate.

The iron and nickel filings represent the contents of the Christian world of consciousness, while all the others represent the other contents of consciousness.

If you hold the electromagnet under the glass plate, you can see how the iron and nickel filings are attracted by the magnetic force and group themselves into specific lines of force, while all the others separate themselves.

In this way, the CHRIST impulse continually arranges and draws all Christian consciousness to itself and is thereby continually strengthened.

In view of our present age and its materialistic character, where there is hardly any time left for Christian consciousness, where the actions of humanity more than ever mock the PRINCIPLE OF WISDOM AND LOVE, many serious-minded people often argue that the

CHRIST impulse is losing more and more of its power and fruitfulness despite the authority of the Christian churches

in strength and fruitfulness, so that one could claim that the entire evolutionary action of divinity through JESUS CHRIST has been in vain, that the ectropic centre has already exhausted itself and is heading towards entropy.

At first glance, this view seems entirely justified and almost indisputable.

Rudolf Steiner, the seer and anthroposophist, speaks of a return of the Christ impulse on the etheric plane in the Age of Aquarius, while other knowledgeable individuals anticipate the emergence of a new ectropic centre and the arrival or birth of a new avatar.

In order to find the most probable scenario here, one would first have to probe the current status.

Let us hear what Rudolf Steiner has to say on this subject:

"The Christ mystery took place at a time when a relatively large number of people still possessed the old instinctive clairvoyance and were just able to understand it. They recorded their understanding in the Gospels. Christianity migrated westward, was accepted and processed with a dialectical spirit."

Today, people talk about this mystery in words that remain mere words; they begin to discuss, for example, the meaning of the Lord's Supper and do not even notice that they no longer understand the real meaning when they begin to discuss it at all, because as long as one has something as an inner experience, there is no need to argue about it.

Thus, humanity today does not realise that in religious matters it lives solely according to the principle of ecclesiastical authority.

Are not most people completely satisfied when they are told that something has been scientifically proven?

What are theological universities other than the successors to the old monastery schools, where legal-dialectical thinking is taught and students are educated according to the principle of authority?

Thus, it is understandable that even among the clergy, the correct attitude towards the truth of the Christ mystery had to be lost, so that a chaos in religious matters could arise, in which we live today.

The modern scientific world view is incapable of understanding human beings. Nothing positive can be said about the true nature of human beings; science only considers human beings insofar as it addresses physical development on the basis of the theory of evolution (Darwin-Weissmann).

People today only feel what they have inherited from their ancestors, i.e. only the physical. (National Socialist Race Law).

This in turn results in a feeling of worthlessness in human existence, because intellect alone, this developing soul force of the last millennium, hollows out human beings in terms of their self-perception.

In the worldview of antiquity and even in the time of early Christianity, people still knew that they came from spiritual heights, that they lived before entering earthly existence.

However, merely having theoretical knowledge of this, as is fortunately often the case today, is of no value until it becomes a living feeling.

Rudolf Steiner says the following on this subject:

"But in the second half of the 20th century, we can expect the beginning of a new Christ experience that will change the state of mind of many people.

A time is approaching that will prepare inner vision, which will once again seize people, not the former instinctive vision, but a vision based on full consciousness.

We must prepare for the CHRIST MYSTERY to reappear in the human imagination.

The intellect cannot lead to vision; it dissolves everything. Why are theologians and their kindred spirits still fighting today against all spiritual knowledge

that seek to prepare humanity for vision, just as they fought against Gnosticism in the past? ---

The intellect can only eliminate vision through its philological arts or, through tyrannical authority, maintain the status quo for all, which strives only for a comfortable life.

These considerations show that the Christian churches have long since ceased to be and can no longer be the mediators of a true CHRIST EXPERIENCE, and that, on the other hand, the sciences have not yet advanced far enough to be of help to the people of today.

Humanity has recognised the tyranny of both systems and no longer believes in mere words, but rejects them, and thus the key to the current stagnation in consciousness has been found. It is therefore not surprising that humanity must do without the inner support that can only arise from the knowledge of the WISDOM:

LOVE IMPULSE.

As mentioned before, the old wave of involution has by no means subsided. On the contrary, towards the end of an epoch such as the dying Age of Pisces, a condensed overview of the events of the centuries reappears, so that one believes oneself to be facing a step backwards.

Taking the above into consideration, it may become clear that it must appear as if the action of the CHRIST IMPULSE has been a failure.

Master Therion, alias Aleister Crowley, and the THELEMISTS, on the basis of higher inspirations, regard the dawning Age of Aquarius as the epoch of the WILL, of THELEMA.

As explained in the first part, the Father aspect is the PRINCIPLE of WILL.

If the Thelemists were not ahead of their time, the Father aspect would already be replacing the SON aspect. This development would be entirely correct and to be expected, but at the current stage of development, this expectation would still have to be considered premature.

However, an age of development will not always last exactly 2160 years, as is generally assumed to be the duration of a zodiacal epoch.

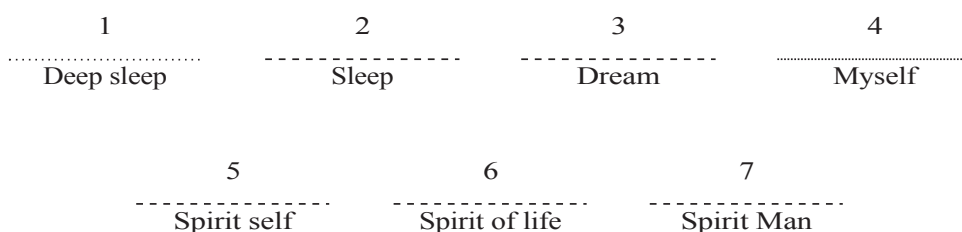
For development can be compared to a spiral winding around a conical pyramid. Here, the lower phases are larger, while the subsequent ones become smaller and smaller.

The divine timetable cannot be measured by earthly standards of time!

The earth has currently completed just over half of its cycles; at the moment of reaching the halfway point, the PRINCIPLE OF LOVE came into being.

PRINCIPLE OF LOVE appeared.

Let us listen to what Rudolf STEINER said about the development of the Earth and consider the following diagram:



"The physical body is the inheritance of the 1st, 2nd, 3rd and 4th stages of earthly development.

The etheric body is the result of the 2nd, 3rd and 4th stages of Earth's development.

The astral body is the result of the 3rd and 4th stages of Earth's development.

The ego itself now comes into development in the fourth round of the earth.

Later, the spirit self, the life spirit and the actual spirit man will follow.

The spirit self undertakes the transformation of the astral body to a higher level, the life spirit the transformation of the etheric body, and the spirit man that of the physical body.

Even now, one can take the spirit self into one's consciousness soul, thus preparing it in embryonic form for its later state of development. Human beings must say to themselves: I regard the human being as something whose

its inner being transcends what one can become as an earthly human being. As an earthly human being, one must feel oneself to be, in a sense, a dwarf compared to what the actual human being is.

On the one hand, human beings will always be bound to the earth, but on the other hand, they will feel themselves to be cosmic beings.

Until then, they will have to regard themselves as a mystery, but the stronger this feeling of the soul becomes, the greater the desire and expectation to solve the human mystery, the more the cosmos itself will respond to these questions.

Just as CHRIST appeared physically at that time, so the spiritual Christ will provide the answer to these questions, because he is a being who has connected himself from outer space with earthly humanity."

According to this, the meaning and goal of the development of the Earth and humanity could be seen in the fact that they strive towards a special perfection with the help of human work on themselves, both in their earthly actions and in the creation of higher levels of consciousness.

Let us look once more at the diagram of Earth's development.

The Earth and, with it, humanity find themselves in this fourth planetary state of waking consciousness, having overcome the dream, sleep and deep sleep consciousness of the earlier stages of development.

The next higher form of consciousness is imaginative consciousness, for which the beginnings already exist in some individuals today. This form of consciousness is subject to Jupiter and thus also to the principle of will, for imagination can arise solely through the will.

However, as long as SATURN still reigns on Earth, WISDOM: LOVE PRINCIPLE or the CHRIST IMPULSE remains the only means of overcoming it.

The Age of Aquarius is the 11th sign of the zodiac, the number of man is five, the number of the cosmos is six. Together they add up to

the number 11.

But if we subtract the difference between 6 and 5, we are left with the number one as a symbol of the primal force, the POWER of LOVE.

In the 11th hour of the world, the light of love, WISDOM, struggles:

LOVE PRINCIPLE or the CHRIST IMPULSE, struggles with the darkness of earthly egoism, which wants to draw everything to itself, to grab everything.

URANUS, the second lord of Aquarius, wants to give humans the highest knowledge, and it is entirely up to humans whether they will restrict themselves in a Saturnian way or achieve the highest freedom through the CHRIST IMPULSE. Only then will the great demiurge Saturn vibrate within them in the higher octave.

Only in the latter case will Saturn transform into Jupiter and human beings will share in the help of the FATHER ASPECT.

The PRINCIPLE of WILL will then unite in the distant future with the PRINCIPLE of WISDOM: LOVE, and the Earth and with it humanity will have reached its goal:

L O V E W I L L W I L L !

Farbige Planeten-Einstecknadeln

Diese Nadeln dienen zur Beobachtung der täglichen Transite und der fälligen Direktionen über die Aspektstellen und Planetenplätze im Geburtshoroskop.

Die Farben entsprechen der magischen Farbenskala der Planeten.

Sonne — gelb	Jupiter — blau
Mond — weiss	Saturn — schwarz
Merkur — orange	Neptun — dunkellila
Venus — grün	Uranus — hellblau
Mars — rot	Pluto — dunkelblau

Preis der Serie DM 1.20

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58. 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 Scorpio 55.

"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:

'Thelem'.

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

Fra. Akademos Magu Pneumatikos	Br. Will	Bro. Metanus
Fra. Alexander	Br. Rudolfo	Br. Fabian
Fra. Amenophis	Bro. Hertoro	Brothe Lysanias r
Fra. Balthasar	Bro. Sigmund	Bro. Latentus
Fra. Dion	Brothe Liberius r	Bro. Radarius
Fra. Ebro	Bro. Heinrich	Br. Fried
Fra. Eichhart	Schw. Wilja	Bro. Karol
Fra. Erasmus	Bro. Samana	Brothe Alexis r
Fra. Ernesto Noesis	Bro. Johannes	Bro. Titus
Fra. Erus	Bro. Michael	Brothe Sirato r
Fra. Friedrich	Brothe Reinhart r	Br. Dominic
Fra. Giovanni	Br. Balsamo	Bro. Emilius
Fra. Han Rulsow Yin	Br. Peterius	Br. Raimund
Fra. Hermanius	Brothe Benedict r	Brothe Angelius r
Fra. Hilarius	Sister Gerlinde	Bro. Leo
Fra. Inquestus	Bro. Apollonius	Schw. Melanie
Siste Joachim r	Bro. Sergius	Bro. Lothar
Fra. Chaplain	Brothe Laurentius r	Brothe Ana-Raja r
Fra. Karolus	Brothe Gradarius r	Bro. Oedur

Fra. Kosmophil

Fra. Marius

Fra. Marpa

Fra. Martini

Fra. Masterius

Siste Medardus
r

Fra. Merlin

Fra. Panaton

Fra. Prozegod

Ms. Protagoras

Ms. Reno

Ms. Saturnius

Ms. Sigur

Fra. Theobald

Fra. Theoderich

Fra. Valescens

Fra. Wilhelm.

Br. Profundus Invoco

Schw. Alma

Schw. Luminata

Schw. Theodora

Schw. Aruna

Schw. Rosemarie

The brothers Francis, Nadarius and Uparcio were
remembered in the mental sphere.

Brother Romananda was newly admitted.

The master gave a lecture on the topic: "The
spiritual foundations of healing magnetism" and
then demonstrated an experimental practical
magnetic treatment.

Fra. Albertus was summoned to Berlin from
southern Germany and joined the Berlin Orient.

"Love is the law! Love under will! Merciless love!"

8th MINUTES

of the meeting of the Orient Düsseldorf – North Rhine-Westphalia District of the Lodge Fraternitas Saturni on the day of the sun's position at 26 degrees Scorpio in 1955.

The brothers of the forecourt joined together in ritual celebration with the external members in the magical force field of Saturn and sent magical powers to all of humanity for the realisation of the idea of absolute peace.

V.-Mstr. Ernesto-Noesis spoke on the timely topic

"Spiritual Guidance - Magical Reality!"

It was announced that an occult circle had been opened in Düsseldorf under the leadership of the V.-Mstr., which represents the preliminary stage for the Düsseldorf local lodge.

The topic of conversation during the informal gathering was the calculation method for drawing up the birth horoscope. Brother Noah demonstrated the practical application of an ascendant clock he had constructed. On this occasion, the brothers were introduced to Dr Heinrich Reich's system, the representation of the cosmos in the spiral horoscope.

The basis of the assessment is the position of the planets and their affiliation with the four elements of being: will = fire, reality = earth, spirit = air, soul = water.

The spiral horoscope drawn up for Grand Master Gregorius showed that the element air = spirit is predominant in him, with the elements fire and water subordinate to it, while the element earth is of no significant importance.

At the next meeting, the birth horoscopes and transits in the near future of Mstr. Gregorius and Br. Laurentius will be discussed in more detail.

Düsseldorf, 20 November 1955.

Frater Ernesto-Noesis. Master of the
Forecourt.

R e b i r t h .

The human soul is like water.

It comes from heaven, it rises to heaven, And again it
must descend to earth,

Constantly changing!

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