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THE ART OF LIVING

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by Gregor A. Gregorius

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ROSICRUCIANISM BY TODAY.

By Fra. Gregorius.

I. Part

The planet Uranus is considered the planetary higher octave of the planet Mercury. Thus, mercurial, deeply spiritual thinking rises to intuitive, highly spiritual recognition.

The wisdom of Jupiter, the profound understanding of Saturn, the cognitive knowledge of Mercury are now outshone by a bright, clear light of Uranian absolute vision. The impulse of the coming age of Aquarius allows all things to appear in this new light with crystal-clear sharpness. It removes the darkness, the shadows from the forms of the existing.

Now is the time to view the concept of Rosicrucianism in recent decades in this light and to recognise it clearly. There are many misconceptions to be dispelled, many things to be clarified, and many events to be properly illuminated. Based on and looking beyond the murky facts and experiences of recent decades, we can say with great justification that true and genuine Rosicrucianism can be regarded as the mystical and most beautiful flower of the Age of Pisces; but this flower has wilted and is dying with the epoch of humanity sinking below the cosmic horizon. The bright red of the rose in the cross has faded and already lies in the pale greenish glow of this century's decay.

It is indeed time not only to clearly recognise this fact, but also to speak openly about it. The Rosicrucianism of this century is dead, gone. The numerous attempts to revive it have been in vain. All that arises are convulsive movements of impotent impulses of will, often from unsuitable personalities who repeatedly try to raise this decaying trunk anew. The wood of this cross is rotten and decaying, eaten away by worms. The genuine flowers have withered, and the charlatanism of our time makes use of the crudest imitations of paper roses. Christian Rosicrucianism is sinking just as inexorably in the course of cosmic events as Christianity itself. The great divine impulse

impulse of the leader of humanity, who stood at the beginning of the age and said to humanity, "Love your neighbour as yourself," has lost its great spiritual power and is being blown away in the thunderous roar of the approaching new age.

We assume that the brothers and readers of these lines have a comprehensive knowledge of the historical facts of Rosicrucianism over the past centuries. For the uninitiated, we once again provide the most important source works for study below. In the examination for the Gradus Solis, this knowledge will be required for a higher graduation, so that it is not necessary to go into the historical facts again here.

It is not only probable but certain that the true origin of spiritual Rosicrucianism lies hidden in the Orient, for the sensual-sexual secret symbolism of the Rosicrucians has a profoundly Oriental influence. Christian Rosicrucianism is therefore basically only a new aspect of Oriental wisdom and arose under the influence of the cosmic age of Pisces. But the roots of Oriental secret knowledge lie in prehistoric times, in the Atlantean and Lemurian epochs of humanity. Various paths point to this fact through the Egyptian and Indian wisdom teachings. So when the secret tradition of the Rosicrucians points to and draws on earlier primordial knowledge, this is certainly not without justification. The teachings of the Essenes and the philosophy of the Neoplatonists also provide certain clues to this.

There are also hints of this in the writings of Jamblichus. In the Arab secret schools of magic, there was certainly a close connection between the individual teachers (see Geber), which later, especially in Spain, in the first centuries of our era, probably even remained intact in organisational terms. In a certain sense, Christian Gnosticism can also be addressed as Rosicrucianism +).

+) The following works can be considered Rosicrucian in orientation: Bernhard
 Basinus, De cultibus magicis.
 Martin Delrio, De disquisitionibus magicis.
 Raymund Lullius Theatrum Chymicum.

The more Christianity spread, the more numerous became the personalities who are considered to be oriented in the Rosicrucian sense, as their writings indicate, without, however, any organisational connection being verifiably established:

Gerhard of Cremona	around 1150
Arnold of Villanova	around 1250
Roger Bacon	around 1270
Raymund Lullius	around 1300
Petrus of Abano	around 1380

The ever-increasing influence of the papacy naturally had good reason not only to absorb this Rosicrucian wisdom more and more, but also to suppress it as secret knowledge for selfish purposes. We know that no verifiable Rosicrucian organisation existed before Andrea. However, it has been established that after the fama became known in 1610, efforts were made to organise the numerous Rosicrucians living at that time.

There are no actual documents to prove this, but it can be assumed that Paracelsus, Fludd, Francis Bacon, Julius Sperber and Kunrath played certain leading roles in this movement. Michael Meyer is fairly certain of this.

Most researchers date the apparent emergence of Rosicrucianism to the publication of the important work:

"Andrae, Jos., Val.: Fama et confessio Fraternitatis Rosae Crucis 1614". However, there is no organisational evidence of this. It was not until much later, in the following century, that we encounter an actual lodge organisation. Numerous writings and evidence of a purposeful structure have been handed down to us regarding the Rosicrucian organisation of the Gold and Rosicrucians. After the decline of this organisation, the remaining authentic remnants, mainly in England and Holland, and partly in Germany, were absorbed, as it were, by the increasingly powerful Masonic lodges.

It is therefore entirely correct to speak of Rosicrucianism as the roots of genuine Freemasonry. This fusion was already apparent in Fludd's time. The ever-increasing decline of spirituality

into materialistic thinking meant that from the end of the 17th century and throughout the 18th century, Rosicrucian organisations disappeared from the scene. The latest organisational manifestation of Rosicrucian ideas can be seen in the founding of a theosophical Rosicrucian society in Leipzig in 1901. However, with the decline of theosophy, which was flourishing at the time, this Rosicrucian impulse soon came to an end.

When the anthroposophist Rudolf Steiner founded the Anthroposophical Society, drawing on the most valuable, intelligent and spiritually fruitful elements of the theosophical societies, he caused them damage that has still not been overcome today.

When considering the organisation, we can therefore at least acknowledge the

theosophist Franz Hartmann

and the anthroposophist

Rudolf Steiner

as the last traditional

Rosicrucians of modern times. Certain prerequisites for this apply particularly to Rudolf Steiner. The real spiritual value of this outstanding personality for today's transitional epoch has not yet been grasped and recognised by most people.

The secret magical movement founded in England and America in 1905 no longer has anything to do with Christian Rosicrucianism in its internal structure. On the contrary, it should be regarded as a transitional phenomenon propagating the new law of the Age of Aquarius as the world's first Uranian lodge impulse.

One of the most authentic offshoots of the Rosicrucian movement is the propagation and re-establishment of the Pansophic idea in Germany, which, however, no longer appears viable to us due to its lack of organisational strength. In Mexico, on the other hand, the well-known occult writer Dr. Krumm-Heller has carefully guarded and successfully preserved the Rosicrucian tradition and has remained in contact with the spiritual temple and the few sources in the mother country, recognising that even is compelled to conform to Uranian impulses.

In Hamburg, too, a remarkable attempt was made in 1923 to gather suitable, particularly scientific circles for Rosicrucian

ideas ++). In Berlin, too, the German Rosicrucian Federation has recently taken up similar endeavours, without, however, reaching wider circles, despite the thoroughly Rosicrucian impulse to educate truly positive people of spirit and action with healthy bodies. In contrast, the Rosicrucian Association of a theosophical nature founded by Annie Besant in England and also that of Max Heindel American Rosicrucian Fellowship, thanks to its solid funding, is still going strong these days. But the strong theosophical embellishments and organisational dogmatism have long since overgrown the genuine Rosicrucian ideas here. Even the "New Thinkers", who have been increasingly coming to the fore in recent times, also partly cloak themselves in Rosicrucian garb, and so one encounters these often well-intentioned but always futile efforts everywhere. We do not wish to go into the charlatanism of individual persons who are making a name for themselves in various large cities, for they are only excesses of this transitional period, which will be pushed aside by the ever-stronger new cosmic influences. In France and Holland, the meagre remnants of the Rosicrucian movement have long since lost their organisational significance. In Eliphas Levi and P e l a d a n , the movement had strongly entered the Kabbalistic-magical waters and no longer bears fruit today.

We have long recognised the futility of the secret efforts of Catholic Jesuit circles in Germany to gain a foothold in Rosicrucianism, and these efforts have been completely unsuccessful.

Thus, we clearly see that, despite all appreciation for well-intentioned, serious endeavours, it is a deliberate or even unintentional deception of seekers when personalities of the present day present themselves as members of a true and genuinely traditional Rosicrucian organisation. Certainly, every secret scientist who takes his studies seriously can consider himself a spiritual heir to Rosicrucian ideas. But then he should

See the magazine "Das Rosenkreuz" (The ROSY CROSS), published by Dr. Maack, Hamburg 1923, of which, however, the second issue did not appear.

There is currently a certain spiritual epidemic in occult circles of people pretending to be emissaries and members of a so-called Great White Brotherhood in order to impress the foolish or to make money from book sales.

When a spiritual person feels mentally connected to Rosicrucian-style mentalistic ideas and has been mentally drawn into the spiritual circle of like-minded brothers, he should remain silent about it. But the current, ever-growing occult movement is producing the strangest results. We have to mention some very significant works by recent mystics that deserve absolute recognition, but we want nothing to do with the so-called White Brotherhoods. When we bear a rose in our lodge seal, in whose calyx Saturn is symbolically hidden, this is meant to signify that we have recognised the true value of the Rosicrucian spirit and wisdom in Saturnian crystallisation and are processing it in a "vitalisation" at its core in order to build a new spiritual epoch as a pioneer of Uranian ideas for the new coming age of Aquarius. We recognise all the great, true and genuine bearers of the Rosy Cross who have passed away as spiritual leaders of humanity – we need not mention names here. We honour them in ritual, but we feel mentally connected to them across all times through our purposeful study of the secret sciences. We publicly declare that we are ready to join forces with serious seekers who, through their knowledge and work, can be addressed as being touched by Rosicrucian ideas, with our entire organisation and our spiritual knowledge, to build a fruitful organisational structure.

It is essential to preserve the most precious asset of the last millennia for the centuries to come. Anyone who genuinely wishes to assist in this endeavour, without selfish motives and with truly idealistic actions and thinking, is welcome to join us. But let us repeat what was emphasised at the beginning of this treatise: this new Uranian knowledge, the new spirit of Aquarius, of which we consider ourselves to be the first visible manifestation, does not tolerate embellishment with long-outdated dogmas of a religious movement whose core, whose philosophy, is no longer relevant in the new era.

spiritual humanity has become useless. A new early gnosis burns in the first green light on the horizon and begins to shine. We profess ourselves to be captivated by this cosmic phenomenon and walk towards this light as a united magical brotherhood in order to receive and use the crystal-clear weapons and insights of this new impulse.

In the spirit of Saturn.

II. Part.

This treatise appeared in 1928 in the lodge magazine "Saturn-Gnosis" and, almost three decades later, there is little to add to its statements.

What was said then still applies today.

The old Rosicrucianism, which can be described as the flowering of the Age of Pisces, is in its final stages. The crystal-clear Uranian influx of the new Age of Aquarius is causing this flowering to wither more and more. Today's humanity is no longer open to this mysticism based on Christian principles.

The Second World War and the era of Nazi ideology, as well as today's influential communism with its anti-religious tendencies, have almost completely destroyed Rosicrucianism at its roots.

Even if efforts and associations still arise today in Austria and southern Germany that attempt to revive the old Rosicrucianism, these efforts usually end in mysticism, no matter how idealistic the intentions of their organisers and founders may be. They are like galvanic convulsions that can no longer have a lasting effect on humanity. The old Rosicrucian teachings are closely linked to Christian teachings, and as these are losing more and more ground due to the demonic events of our time, any attempt to revive Rosicrucian ideas is doomed to failure. Even if certain circles form and groups are established,

they remain insignificant in themselves. They are by no means to be regarded as a constructive factor.

As long as these endeavours do not leave Christian soil – and according to their basic idea, they cannot – as long as they do not adapt to the spirit of the new age – which is impossible for them due to their old, traditional intellectual armoury – they form only an outdated amalgamation of theosophical teachings with the rudiments of Rosicrucianism and remain unproductive and meaningless for the momentous events of our time. The strong materialisation of the masses, the threat of nuclear war, levelling communism, the one-sided orientation of the intelligentsia, the fruitless and meaningless for the momentous events of our time. The strong materialisation of the masses, the threat of nuclear war, levelling communism, and the one-sided intelligence of the growing youth are not only inhibiting factors for a revival of Rosicrucian ideas, but also contribute to their complete destruction.

There is no point in fighting against it! It is a pity about the idealism, the spiritual effort and energy that is expended on it.

The European peoples must be given a completely new religious foundation to replace dying Christianity – one could imagine a new astro-religion based on cosmosophy or a new nature-loving sun cult, because the indifferent majority of the peoples must have something to believe in in order to be able to endure everyday life and life in general.

But the time is not yet ripe for this. The seeds for this can be sown, and in some cases have been. But with these idealistic goals, one must reckon with centuries before they can take shape and have an effect. At present, we are only at the beginning of the process of decline of the dominant religions, which is most evident in Europe. It will be a long time before humanity frees itself from the inhibiting dogmas of current religious teachings. With time, people will become intelligent enough to see through the processes of dumbing down and the suggestions that are repeatedly imposed on them. With time, humanity will gradually free itself from the shackles of spiritual gagging. This is not a utopia, but only a logical consequence of cosmic changes in the universe, for the Earth, and thus humanity, is in a constant interplay of forces and tension with the cosmos.

A human lifetime is not a valid measure of time here. The change takes place in a rhythm of 2160 years, and we are currently in the midst of a process of transformation between two eras.

See:

Gregorius.	"Magic of the Coming Age."	Saturn Gnosis 1928
"	"The Cultural Epochs in Astrological Perspective."	" 1928
"	"Human epochs and astrology."	" 1929
"	"The new astro-religion."	" 1929

In the course of publishing our current publication, the aforementioned essays will be reprinted, as unfortunately the magazine "Saturn Gnosis" is hardly available anymore.

Andraea, Jos.	: Val. Fama and Confessio Fraternitas Rosae Crucis. 1614. The Chymical Wedding of Christian Rosenkreutz, edition by Hans Wildermann 1923.
Beyer, Dr. Bernhard	: Teaching System of the Order of the Golden and Rosy Cross Leipzig 1905.
Bittner, Dr. K. G.	: The Cross with the Seven Roses. The Path of Initiation of the Rosicrucians
Geiger-Gog, Anni	: In the Land of the Holy Cross. Pfullingen. Secret Figures of the Rosicrucians from the 16th and 17th centuries. Large octavo plate work.
Gregorius	: Saturn Gnosis. Volume II. The Rosicrucianism of Today.
Hartmann, Dr. Franz	: Among the Adepts and Rosicrucians. Leipzig. Adventures Among the Rosicrucians. In the Forecourt of the Temple of Wisdom and the History of the True and False Rosicrucians .
Heindel, Max	: Rosicrucian Mysteries. Leipzig. Rosicrucian Philosophy. Leipzig. Rosicrucian Christianity. Leipzig. The Worldview of the Rosicrucians. Leipzig.
Herre, Chr. Louis	: Occult Symbolism of the 13th Century. Freiburg 1922. The Vestibule Cycle in Freiburg Minster as a builders' lodge. Freiburg 1919.
Horneffer	: Symbolism of the Mystery Cults 1924.
Jennings, H.	: The Rosicrucians, Their Customs and Mysteries. Berlin 1920. The Secret Figures of the Rosicrucians.

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| Kiesewetter, Karl | : The Rosicrucians. Leipzig 1922. |
| Kienast, R. | : Johann Valentin Andreae and the Four Genuine Rosicrucian Writings. Leipzig 1926 |
| Krumm-Heller, Dr. | : Rosicrucians in Mexico. Halle. |
| Kurtzahn | : The Rosicrucians. Lorch 1926. |
| Lienhard, Friedrich | : Under the Rosy Cross. Stuttgart 1925. |
| Mailly, Anton | : Catholic Rosicrucianism. Pfullingen. |
| Martens | : Secret Societies. |
| H. Cornelius | : Agrippa von Nettesheim. Magical works. "Pansophia", Leipzig 1925. |
| Pansophia | : Small mystical-magical picture book by the A.B.C. students of the Fraternitas vom Rosenkreuz. The Hermetic Brotherhood of the Rosy Cross. |
| Peukert, Will-Erich | : The Rosicrucians. Jena 1928.
"Das Rosenkreuz" (The Rosicrucians), magazine 1923, issue I. Published by Dr. Maak, Hamburg. |
| Schick, Dr. Hans | : The Older Rosicrucianism. Berlin 1942. |
| Schrödter, Willy | : The Rosicrucians. Lorch. |
| Schrödter, Reg.-Rat | : The Secret Arts of the Rosicrucians. 1954 |
| Schuster | : Secret Societies. |
| Schwarz-Bostunitsch, | Freemasonry. Weimar. 1928. |
| Gregor | : |
| Sebottendorf, Baron von | : The Practice of Ancient Turkish Freemasonry.
Leipzig.
The Talisman of the Rosicrucians. |
| Surya, G. W. | : Modern Rosicrucians. Pankow-Berlin. The Freemasonry Museum, Leipzig 1927. |

The study booklets "Blätter für angewandte okkulte Lebenskunst" (Leaves for Applied Occult Life Art) 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 of occult, esoteric literature.

They will then be unavailable in bookshops or antique shops.

The publisher.

MAGICAL UTENSILS:

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*"One, whether the circle melted away, One, whether it never came into being, for
One is everything when the appearance of duality vanished."*

CONSIDERATIONS ON A ROSICRUCIAN GLYPH AND ITS CONSTRUCTION

By Br. APOLLONIUS.

In the book "The Rosicrucians" by H. Jennings, one finds various very small reproductions of Rosicrucian glyphs. They are included in the text without any particular commentary, so that their interpretation is left to the discernment of the reader of the book.

One of the glyphs caught my attention in particular. I therefore reconstructed it on a larger scale and attempted to fathom its meaning.

The circle encompassing the entire figure apparently represents the supreme creative spirit. Within the large circle are four smaller circles, which touch it from the inside and whose centres lie on the main axes of the figure. They correspond to the rulers of the four corners of the world, the Elohim.

Three squares are also drawn in. According to the Rosicrucians, these undoubtedly represent the created worlds:

the Empyraeum, the
Aetheraeum
and the elemental region.

The smallest square (elemental region) and the middle one (etheric region) both contain a closed line, which is created by connecting the corners with the centres of the opposite sides. This line was referred to in medieval painting as the "infinite circle" and was used as the basis for the "tracery" in many paintings (e.g. Giotto's Crucifixion in the Arena Chapel in Padua).

In purely mathematical terms, the following applies:

If we set the side length of the small square equal to 1, then the measurement for the side of the middle square is equal to 2. The hypotenuse A C in the right-angled

triangle ABC with the cathetus equal to 1 and 2 is then $\sqrt{5}$ and the semi-

diameter for the smaller circles is $r = \frac{\sqrt{5}}{2}$.

For the radius R of the outer circle, we obtain:

$$\frac{\sqrt{5}}{2} + \frac{1}{2} = \frac{\sqrt{5} + 1}{2}.$$

The radius R is divided by the side of the middle square at P. The division ratio is:

Lower (larger) section: entire distance

$$\begin{aligned} &= 1 : \frac{\sqrt{5} + 1}{2} \\ = & \frac{1}{\frac{\sqrt{5} + 1}{2}} = \frac{2}{\sqrt{5} + 1} = \frac{2(\sqrt{5} - 1)}{(\sqrt{5} + 1)(\sqrt{5} - 1)} \\ = & \frac{2(\sqrt{5} - 1)}{5 - 1} = \frac{1}{2}(\sqrt{5} - 1) = 0.618 \dots \end{aligned}$$

The radius R is thus divided by the side of the middle square in the golden ratio!

Starting with the smallest square, the figure can be easily drawn and enclosed by the large circle. This is the path from "bottom to top". If, on the other hand, we start with the large circle and try to follow the Creator's path "from top to bottom", we arrive at the following construction:

Draw the encompassing circle with two perpendicular diameters and divide the radius R in the ratio of the golden ratio so that the larger section touches the centre of the circle. This allows you to draw the middle square, as the larger section indicates the distance of the square sides from the centre of the circle. By drawing the "infinite cycle" in the middle square, you obtain the centres of the four small circles, and after drawing

the same, you also have the corner points of the small square. Everything else is just connecting lines. The glyph constructed in this way thus illustrates the creation of the worlds with the help of the "divine proportion". Here, too, the golden ratio appears as a means of division and separation, as Fritz von Trüttschler noted in his essay "The Wonders of the Number Pi" (Mensch und Kosmos, issue 10).

One cannot help but marvel at the ingenious way in which the Rosicrucians proceeded to illustrate the great mystery of the creation of the world in symbol.

Farbige Planeten-Einstecknadeln

Diese Nadeln dienen zur Beobachtung der täglichen Transite und der fälligen Direktionen über die Aspektstellen und Planetenplätze im Geburtshoroskop.

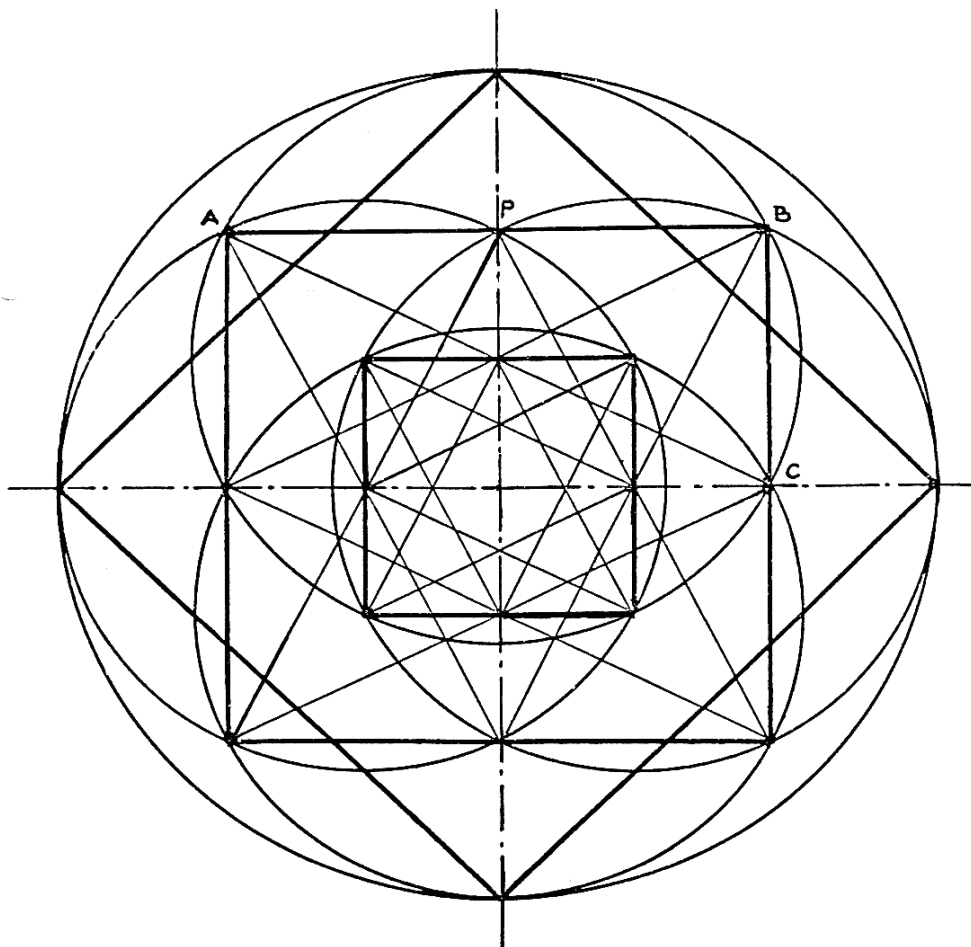
Die Farben entsprechen der magischen Farbenskala der Planeten.

Sonne — gelb	Jupiter — blau
Mond — weiss	Saturn — schwarz
Merkur — orange	Neptun — dunkellila
Venus — grün	Uranus — hellblau
Mars — rot	Pluto — dunkelblau

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THE SPIRITUAL FOUNDATIONS OF HEALING MAGNETISM.

by Gregor A. Gregorius.

It is undisputed that healing magnetism has brought about temporary or even permanent healing in many cases of illness, which has also been recognised by medicine. The transfer of healthy life magnetism from the healer to the sick person through treatment has often worked true miracles, especially in cases of nervous or rheumatic disorders.

Nevertheless, no solid foundation has yet been established in diagnostic and therapeutic treatment, as most magnetisers have not yet recognised the purely spiritual principles of healing magnetism in the true sense. They heal according to their various, mostly individual practices, with varying degrees of success.

Unfortunately, however, there are many charlatans in this field who often work purely suggestively and are in no way able to achieve a lasting cure for a serious illness. It is therefore self-evident that a magnetiser, alternative practitioner or psychotherapist must have a fundamental and comprehensive knowledge of medicine as one of the most important requirements of the state before being granted a licence to practise.

Although there are numerous textbooks on healing magnetism, their doctrines and instructions often contradict each other directly and lack any spiritual foundation. They often even confuse and mix up the basic concepts that should serve as a foundation.

Therefore, we will now provide a purely esoteric basis for healing magnetism without taking medical considerations into account.

We must first start from the Indian esoteric teaching that human beings have a sevenfold body and that these bodies, due to

their subtle ethereal structure, they interpenetrate each other and are in close contact with each other.

These bodies are classified as follows:

1. The organic body.
2. The nervous body.
3. The prana or etheric body.
4. The astral body.
5. The mental body.
6. The causal body.
7. The Buddhi body.

This classification is already familiar to students from earlier study booklets with their various modifications and meanings, so there is no need to repeat it here, especially since only the first three bodies are relevant to the basis of healing magnetism.

Assuming that human beings are in close and constant contact with the cosmic radiation force fields and electromagnetic field zones of the Earth's aura through their etheric bodies, the following basic principle applies: The primary causes of all illnesses in human beings lie in the etheric body.

This etheric body contains four modifications: life ether, heat ether, light ether and cosmic ether, which interpenetrate each other and are collectively called prana power. Our sun is considered to be the most important manifestation of this entire etheric power, which it transforms, as it were, from cosmic spheres.

The chakras located in the etheric body of the human being are now regarded as further transformers of the inflowing cosmic forces and are thereby maintained in function and movement. (See Study Booklet May 1951: The Magical Awakening of the Chakras in the Etheric Body of the Human Being.)

These chakras are not only connected to each other, but also closely linked to the human nervous system, especially the nerve plexuses. Indian teachings refer to these chakras as wheels because of their various rotational movements, and they are symbolised by lotus flowers, whose

different numbers of petals in turn indicate a connection with certain planetary forces. (See September Study Booklet 1953: Astro-Medicine.)

If such a chakra is disturbed or somehow inhibited in its function, or if it is completely at a standstill, then the person's contact with the necessary cosmic radiation at this point is inhibited or completely interrupted, and this disturbed function first affects the person's nervous system and then, secondarily, the corresponding organs. Therefore, the primary cause of an illness is to be found in a disturbed chakra function, and the cause of the illness lies in the etheric body of the sick person.

The healing magnetiser must take this fact into account and can detect such disharmonies in the etheric body of the human being by means of pendulum diagnostics.

The first consequence of such chakra dysfunctions is nervous disorders. Only later do organ diseases become apparent.

Therefore, a trained healing magnetiser is well equipped to intervene in cases of nervous disorders in a helpful and preventive manner through healing magnetic treatment.

By laying on hands or applying magnetic strokes, the magnetiser consciously transfers his own etheric life force to his patient, thereby not only strengthening the relevant centres in the etheric and nervous bodies, but also, through appropriate treatment, strengthening or recharging the patient's entire body, with a profound effect on any diseased organs.

This life ether or life magnetism, also referred to as life od by some authors, can therefore be transferred by a trained practitioner, especially since this transfer or irradiation of the od can also be controlled by willpower.

It is, of course, extremely important that the healer himself is a perfectly healthy person who has a certain surplus of his own odic force

and is always mindful of supplementing this through an appropriate natural lifestyle. Upon reflection, a number of dangers for the sick person immediately become apparent. Undergoing treatment by a healing magnetiser is always a serious matter of trust, often even a certain risk, judging by the above-mentioned points.

The healer's mental attitude also plays an important role here, and mutual sympathy between healer and patient is one of the basic requirements for successful treatment. Only then will the magnetiser's healing energy flow harmoniously into the body of the sick person. The healer's main energy is transmitted through his two hand chakras or fingertips, supported by a stronger function of his own will chakra, which he consciously activates. Before treatment, he will always first try to establish mental and spiritual harmony between himself and the patient in order to achieve the necessary rapport, which is conducive to the transmission of energy.

For this reason, too, this type of healing magnetic treatment has a very beneficial effect on the patient's diseased or overstrained nerves.

If there is a basis of trust, contact with the healer becomes stronger from treatment to treatment and the success of the healing magnetic radiation becomes more lasting.

Based on this fundamental fact of the transfer of the healer's odic force to the patient, serious organic diseases cannot be directly cured or cell decay stopped. The healer's help is always only secondary, strengthening the vitality of the sick person, and this is the meaning and purpose of a healing magnetic treatment.

In conclusion, much higher demands must be placed not only on the healer's knowledge and medical expertise, but also on his own person. He bears almost greater responsibility towards the patient than the doctor, because through the conscious transfer of a part of his own self, he also gains direct influence on the psyche of the other person and is able to influence their mental and spiritual state.

To penetrate one's own districts. Almost every healing magnetiser works with strong impulses of will and, above all, with trained powers of imagination. These magical forces can not only be consciously transmitted, but are also often unintentionally absorbed by the patient. This naturally gives rise to new dangers. Therefore, the healer must not only be a healthy person, but also a person of high ethical and moral character.

So-called remote healing treatments, which are based more on telepathy and belong more to the realm of magic, will not be examined here, because they in particular are subject to so many errors and pure suggestion effects that this area must be considered even more difficult and is particularly susceptible to charlatans and fraudsters.

Jesus Christ would certainly be considered a successful alternative practitioner today, because his so-called miracles were largely based on the transfer of energy and the suggestive effect of his strong personality, supported by religious beliefs.

If a person who is aware of these things always strives to be in close contact with nature and, as far as possible, tries to adapt mentally and spiritually in harmony with cosmic laws, they will hardly be prone to serious organ diseases. Their etheric body and chakras will then vibrate in harmony, neither overstrained nor inhibited. Then the higher bodies of their self will also develop harmoniously, and gradually their otherwise mostly latent 12 senses will unfold, bringing them into even stronger contact with the higher spheres.

LODGE MINUTES

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:

Booklet	containing minutes nos.	5 – 16
2,		
" 3,	" " "	" 17 – 23
" 4,	" " "	" 24 – 35.

The Secretariat.

WEG DESTINATION DESTINATION

If you search in vain for the most secret, most
exquisite art of human life, you will find only
one thing, but it is enough:

The right path to the right destination!

59. 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 24 degrees Sagittarius 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 powers of thought in the magical force field of Saturn

Fra. Akademos Magu Pneumatikos.	The brothers Franziskus – Nadarius –	
Fra. Alexander	Uparcio in the mental sphere was	
Fra.Amenophis	thought.	
Fra.Balthasar	Furthermore, the	
	brothers:	
Fra.Dion	Brother Wil	Bro. Metanus
Fra.Ebro	Br. Rudolfo	Brother Fabian
Fra. Eichhart	Brother Hertoro	Brother
		Lysanius
Sister Erasmus	Brother Sigmund	Brother
		Latentus
Sister Ernesto-Noesis	Brother Liberius	Brother
		Radarius
Fra. Erus	Brother Heinrich	Brother Fried
Sister Friedrich	Sister Wilja	Brother Karol
Sister Giovanni	Brother Samana	Bro. Alexis
Sr. Han Rulsow Yin	Brother Johannes	Brother Titus
Sister Hermanius	Brother Michael	Brother Sirato
Fra. Hilarius	Brother Reinhart	Brother
		Dominicus
Fra. Inquestus	Brother Balsamo	Brother Emilius
Fra. Joachim	Brother Peterius	Brother
		Raimund
Fra.Kaplarius	Brother Benedictus	Brother
		Angelius
Sister Karolus	Sister Gerlinde	Brother Leo

Sister Kosmophil	Brother Apollonius	Sr. Melanie
Sister Marius	Brother Sergius	Brother Lothar
Sister Marpa	Brother Laurentius	Bro. Ana-Raja
Sister Martini	Brother Gradarius	Brother Cedur
Sister Masterius	Brother Profundus	Sister Alma
	Invoco	
Sister Medardus	Sister Luminata	Brother Aquarius
Sister Merlin	Sister Theodora	Brother Gerhard
Sister Panaton	Sister Aruna	Brother Noah
Sister Prozogood	Sister Rosemarie	Brother Ramananda
Sister Protagoras	-----	
Sister Reno	Fra. Eratus gave a lecture on the topic: "The Chrestos Idea in Gnosis" and Fra. Reinhold read several chapters from the unpublished manuscript "Liber Legis" by Master Theri- on, which he has translated.	
Fra. Saturnius		
Fra. Sigur		
Brother Theobald		
Brother Theoderich		
Sister Valescens	-----	
Ms. Wilhelm	Brother Gerhard from Dielmissen was present as a guest of the Lodge.	

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

This study booklet is accompanied by issue 29 of the publication "Einweihung"
(Initiation) by Fra. Eratus (Karl Spiesberger).

The amount of M 1.50 is to be sent along with the fee.

9. 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 24 degrees Sagittarius 1955.

The brothers of the forecourt joined together in ritual solemnity with the external members in the magical force field of Saturn and sent magical powers out to all of humanity for the realisation of the idea of absolute peace.

Brother Laurentius held a meditation session entitled "Fantasy or Reality" (inspirations from higher beings).

Brother Laurentius was appointed 2nd Supervisor, in agreement with Brother Alexis, who, due to frequent business-related absences, has assumed the position of 3rd Supervisor.

Brother Noah was appointed Secretary of the Orient Düsseldorf and the District of North Rhine-Westphalia.

Düsseldorf, 17 December 1955.

Frater Ernesto-Noesis, Master of
the Court.

COURT COUNSELLOR KARL VON ECKARTSHAUSEN:

A chapter on the study of the body:

Nothing is consumed: the parts that one body loses are taken up by another body. This giving up of bodies and taking up of other bodies is what makes up the life of things. Everything is therefore only change, nothing is death!

When change occurs, there must be a body present to receive the parts given up by one body. The general recipient is the air, which receives most parts of bodies and, depending on the circumstances, passes them on to other bodies.

February 1956 (Issue 71)

P A P E R S F O R

— A N G E W A N D T E O C C U L T —

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

C O N T E N T S :

ESOTERIC POETRY

by Gregor A. Gregorius

THE TRUTH IN THE SECRET SCIENTIFIC PROBLEMS

by Fra. ✱✱Amenophis

GNOSIS AND KABBALAH AS THE BASIS OF

DIVINE REASON

by Gregor A. Gregorius

FEBRUARY 1956

ISSUE 71

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

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"ESOTERIC E POETRY."

Passing.

When, in lonely, quiet hours, my soul
folds its wings to dive down into the
deep sea of times long past,
it follows with longing the organ tones that
sound from purple depths,
singing the song of becoming in an
ancient melody.

Distant priest bells ring in Atlantis and within
white temple walls,
which lie in forests submerged by seaweed,
there is a murmur,
like litanies and prayers
dedicated to gods long since dethroned, who hid
their faces in the depths of the sea.

Enigmatic voices speak words I do not
understand as I walk down the paths,
silent shadows walk beside me.

Hesitantly, I descend the steps, whose
marble burns from the depths, following
an invisible call
that calls me by an ancient name.

A companion stands waiting at the dark gate. Is
it death? Is it the end?
He greets me. With a blessing gesture,
he stretches out his hands towards me.

Welcome, brother! You return home to old times. At the
altar, ancient rites await you.

You have atoned through your suffering.

A gong sounds. The old myths still flourish.

I kneel before the altar steps. The sigils
glow in sacrificial flames. The god
Osiris called me back.

And golden light breaks through the veil.

Gregorius.

1952

THE TRUTH IN THE SECRET SCIENTIFIC PROBLEMS.

(Dialogue between a neophyte and an elder brother on the problems of secret science.)

by Fra. AMENOPHIS.

Neophyte: Dear Brother, I have studied everything I could find on the occult sciences with great enthusiasm. I am familiar with the ancient mysteries, as far as they have been handed down to us, and I also know the teachings of all religious denominations; even the Hermetic disciplines are no longer foreign to me.

Based on this wealth of knowledge I have gathered, I should actually have arrived at a completely clear and established world view, and the secrets of the "ultimate things" that man seeks should lie open before me. However, like Pontius Pilate, I must unfortunately ask again and again:

"What is truth?"

Brother: Yes, what is truth? It is and has always been, from time immemorial to the present day, the most legitimate question of searching humanity.

Goethe says: "If you do not feel it, you will not attain it!"

You know, dear brother, that the best thinkers of the human race have tried in many ways to lift the veil of mystery that hides the truth from our cognitive abilities, in order to catch at least a grain of truth. What they considered to be truth, they have left us in profound treatises, whose wisdom they gained in a religious-philosophical or mystical-magical way.

Neophytus: But does not every system claim to be in possession of the sole truth?

Brother: Unfortunately, you are right. Whatever system it may be, and even if only a tiny fragment of the truth has been recognised, they always believe that they have already recognised the whole; but the deity mocks them!

Neophyte: The "Book of Books", Genesis, begins with the words: "In the beginning was the Word, and the Word was with God, and God was the Word, and all things were made by the same." ---
Plato, however, says: "In the beginning was chaos!" – So who is right? ---

Brother: What you quote is Luther's translation; in the Greek text, "Word" is translated as "Logos", but even there the meaning remains obscure. Similarly, Plato's "chaos" allows for many different interpretations.

Neophytus: Perhaps we could come closer to the truth with the words of the evangelist John (4:24). He says: "God is spirit."

Brother: Dear brother, one can only imagine the deity as one is able to imagine it by virtue of one's own intellectual, spiritual or other qualities. That is an irrefutable truth! But let us consider the words "God is spirit" more closely. By "spirit", people tend to imagine something supernatural, incomprehensible, unknowable, but nevertheless something concrete, if one feels this "something" within oneself, at least in its manifestations. –

Neophytus: Can't "spirit" be equated with the animating agent? But then, to be fair, one would have to admit that all living things have a spark of this spirit! –

Brother: It's not quite that simple, but the conclusion is generally quite accurate. One could imagine the deity as an infinite "sea of spirit". All fish and amphibians and many other creatures live in the sea, the watery part of the earth; we humans and all land animals, however, live in a sea of air. From this

analogy, one might be justified in concluding that there is a sea of spirit.

Neophytus: The Apostle Paul says, "For in him we live and move and have our being!" He certainly imagined the deity as a surging, undulating, omnipresent, infinite sea of spirit. But how can man comprehend and recognise this? –

Brother: Bo Yin RA says about this: "You want to grasp the unformed sea of spirit, and it slips away from you as you think you hold it in your hands!" The emphasis here is on the word unformed! – If humans want to form an idea of God as spirit, then spirit must manifest itself. But this requires a form, and to create a form, substance is needed.

Neophytus: But where is this substance, this primordial substance?

Brother: It too must be grounded in the Godhead. It is the other side of the Godhead, and one can also choose the symbol of a billowing, surging sea of substance for it.

Neophytus: Where would the divinity be polar in its primary structure, as spirit and substance? –

Brother: We do not know whether this is the primary status, and like many other things, we will never know. But it is the case that all systems begin with this polar status as the outer limit of our imagination. Spirit and substance, father:mother=principle, male-female is the primordial concept of humanity.

Neophyt: So it's not as simple as I first thought!

Brother: The deity is equated with the Father aspect as spirit. He is the organising principle, the fertilising world of ideas, the spiritually creative, formative power, entropy, the fiery, consuming, consuming, the light, radiant, seraphic, the good, –

the eternally procreative.

The deity as substance is the mother aspect, the seething, unformed, unregulated substance, the formable mass, the energy of the watery, mollusc-like protuberances, the ectropy, the dark, mysterious, terrifying darkness, the satanic, the evil, the eternal bearer.

The analogy is the dark womb in which life seeks entry in order to form itself, the womb of the earth into which the seed is placed, the Mater-Matrix=Mother from which the formed emerges. –

Neophytus: One could therefore describe the father aspect as light, but the mother aspect as the lamp that only shines when the light inside it is lit.

Brother: A word from Schelling on this: "The principle that is dark by its very nature is precisely that which is simultaneously transfigured into light, and both are, albeit only to a certain degree, ONE." –

Neophytus: According to this, the evangelist John and Plato possessed only partial truths, because the deity consists equally of spirit and chaos.

Brother: That may be so. But listen further. Between the sea of spirit and that of substance, between spirit as creator and substance as mother, a polar tension must be assumed. And therein lies the great mystery of individuation, of the manifestation of the deity.

Neophytus: We also find this polar tension in the love between man and woman, and the child is the manifestation of this love.

Brother: Certainly, that could be the simple explanation for it, for Master Hermes Trismegistos says: "As above, so below, and as below, so above." Despite everything, this process remains obscure, and instead of the

recognisable truth is now replaced by the most diverse speculations ever conceived by the human mind.

Neophytus: That is precisely what is so confusing, because each of these speculations may have a certain degree of probability.

Brother: Their diversity can probably be attributed to the fact that different ages and cultural epochs developed their own particular hypotheses about the divine in accordance with their respective mentalities.

Neophytus: And which one would correspond to our mentality?

Brother: You know that mathematics always plays a major role in the laws of nature that we recognise. Therefore, it would seem quite natural to derive creation as the manifestation of the deity from a mathematical point of view.

The two constants of action of the sea of spirit and the sea of substance crossed each other through the impetus of the spiritual-mathematical idea and formed the coordinate system from the parallel. You can find the two parallel seas of divinity in the symbol of the zodiac sign Aquarius. ("And the Spirit of God moved upon the face of the waters!" (Genesis)) Even today, the fertilisation of different species (plants, animals, humans) is still referred to as crossbreeding.

Neophytus: That is why the sign of the cross is the simplest but oldest symbol of humanity!

Brother: And rightly so! Any number of ordinates and abscissas can be entered into such a coordinate cross, which in turn intersect.

Translating the whole thing from two dimensions into three would result in a spatial grid that one could already imagine. In order to bind this first form that had been created, i.e. to give it permanence, the organising spirit projected a spark of spirit into each intersection point.

Neophytus: Is the first intersection point God?

- Brother: On the surface, that would seem obvious. But the first intersection point, the central point, is only the concentrated energy in this system, i.e. the "navel" of the deity that has entered into formation, so to speak.
- Neophyte: If I have understood correctly, the so-called Principium Individuationis, the impetus for balancing polar tension, will remain an eternal mystery. But what idea can one have of the effect of the organising principle on the unregulated mass of substance?
- Brother: At the moment of individuation, part of the flowing, formless mother aspect solidified according to the mathematical idea of this space-grid construction, and this contraction was the birth of a substance world that solidified like something that had been poured.
- You know that the living sap flow in a tree transforms into matter every year, forming a so-called annual ring. As in the small, so in the large! This coagulated material world probably has several different degrees of solidity, as we learn, for example, from the aggregate states of the watery element, which occur as vapour, water, fine ice (snowflakes and ice = crystals) and compact ice.
- This is how the entire creation came into being, the macrocosm as well as the microcosm, and likewise all conceivable intermediate realms of varying density.
- And the densest substance known to us so far, which we call matter, includes our earthly world and everything that lives on it.
- Neophyte: This is indeed a cosmosophy that one can accept; it seems reasonable and understandable.
- However, has creation not been complete since unimaginable times, as many religious systems teach?

Brother: Even if this may be true for our earthly circumstances, the process of creation cannot be considered complete.

The Gnostic Eugen Heinrich Schmitt says the following about the less dense realms of creation:

"The general development of the world, as it presents itself in nature and history, means a constant increase in the energy of the higher forms of life, the great sunrise of the spirit and the unveiling of the unconscious. For with the more intense illumination of the higher forms of life, their lower sensual limitations are also unveiled, and with them the secrets of the subconscious. Nature and spiritual development thus work to actualise what is hidden in the predisposition, what is submerged in the womb of the unconscious, to unveil the heavenly Isis."

According to this, the creation of the world would be anything but complete, for the less dense intermediate realms, which still exist in shadow-like, subconscious primal states, strive with the help of the liberating entropic radiation of the material worlds towards greater intensity, towards conscious animation and awareness.

But even our Earth is not yet the final creation in the process of individuation.

Therefore, the law of eternal change prevents the entire cosmos, including our Earth, from prematurely rounding itself off into a closed whole.

However, the moment of individuation is not to be sought in immemorial times. It is always present, no matter how far development and specification have already taken place or will still take place.

Schelling says: "The irregular always lies at the bottom, as if it could break through again, and nowhere does it seem as if order and form were the original, but rather as if something initially irregular had been brought into order."

Neophytus: If I understand correctly, the sea of spirit and the sea of substance still exist as they did in the beginning. And there is only one present!—

Brother: To understand this, one must completely detach oneself from the school concepts of time and space, for there is in fact no time in the objective sense, but rather time rests in space itself. Time and space therefore only have value as metaphysical concepts.

Dr Ernst Schertel expresses this clearly and unambiguously in a single sentence: "The whole of creation, however, is an intertwining of ectropic and entropic tendencies, which only appear to us as successive states in time as a projection."

Neophytus: In summary, one can say that the deity is both the unregulated substance and the organising spiritual principle, but also the sum of all that has been created, the whole of creation.

That would be pansophy!

Brother: Certainly. From this, one could also derive the concept of the Trinity, which can be found in almost all religious systems, whereby the eternal substance would be interpreted as GOD THE FATHER, the organising principle as GOD THE SON, and the created as GOD THE HOLY SPIRIT.

Neophytus: Could the ancient name of God, J A O, also be traced back to this?

Brother: J = Latin IGNIS = fire, - spirit = glyph A

= Latin AQUA = water, - substance = Glyph

O = Latin ORIGO = origin - Creation = Glyph

These glyphs combine to form the HEXAGRAM, which is drawn inside a circle and was considered the second highest symbol after the cross.



Neophytus: These would also be the triangles of involution and evolution. But what meaning might underlie the manifestation of the deity?—

Brother: This question can only be answered to a limited extent, as it belongs to the principle of undividution.

Everything that is alive in creation – and what is not alive! – must therefore be a substance that is firmly connected to a node in the space grid, i.e. a spark of spirit, in order to maintain its form.

Without this anchoring, it would have to return to the lawless, formless, maternal sea of substance.

The significant act of individuation, the appearance of the deity, must of course be granted a specific purpose.

Since the deity was in an unconscious state as a polar sea of spirit substance, there is really only one explanation for this act of creation, namely that the deity wanted to become conscious of itself.

In order to become conscious, form and shape are necessary in which the still unconscious can be reflected.

Even a child only becomes aware of itself when it recognises its image on a surface of water or in a mirror.

Thus, the deity in its fullness needs the entire creation, from the atomic particle to the gigantic sun, from the smallest cell to the differentiated organism, in order to become fully conscious of its omnipotence and greatness, its wisdom and intelligence.

And above all in humans themselves or similar intelligent beings that may populate other solar systems.

Neophytus: When the French poet Henri Queffélec says in his play of the same title, "God needs man," there is actually a very profound meaning behind it.

Brother: You are surely familiar with the passage from Genesis: "God created man in his own image, in the image of God he created him." ---

This means that man is also a polar being, created from the elements of the eternal mother and given form and shape by the ordering spirit. What truly animates and sustains him is the spark of spirit, through which he is inextricably linked to the immense space grid.

In this respect, the spirit of man is eternal, has been there since the very beginning and will remain as long as the space-time grid, creation, exists at all.

Neophytus: The Indians speak of the exhalation and inhalation of the deity, of Mahakalpa and Mahapralaya. This Pralaya, which is synonymous with inhalation, is said to bring the whole of creation back to complete dissolution.

Brother: Gnosis also speaks of apokatastasis, the restoration of all things. It remains to be seen whether this is merely an analogy, arising from the recognition of the eternal change of form, as our starry world teaches us so vividly, or whether the deity will indeed one day surrender its consciousness in order to pass into a state of rest, of unconsciousness. But this will remain a mystery to humans, because at the present moment it is probably still a mystery to the deity itself.

Neophytus: Seen solely from our earthly point of view, the deity cannot yet have grown weary of its creation, for every invention, every discovery made by humankind would be a confirmation of the content of the deity's consciousness, and every higher development would serve the sole purpose of ever more perfect consciousness in its works.

Brother: I too can agree with this view, but let us stick to the subject of man for now.

This appears to us as a composite organism, yet as an individual being.

Upon reflection, it becomes completely clear to us that this view cannot be correct, for in terms of substance, it is completely dependent on the planet that carries it and that sprang from the womb of the eternal All-Bearer. This ectopic aspect in humans is only kept within the boundaries of its form by the guardian of order, the spark of spirit. If it were to divert its attention for even a moment, the primal phenomenon of the mother aspect would break through again, and unregulated growth would destroy the human form.

And unfortunately, this phenomenon is occurring today in many human bodies, where unregulated cell growth disrupts the normal life process and in many cases renders the physical instrument prematurely useless.

Neophytus: Dear Brother, you speak of carcinoma, of cancer. A new, but, as it seems to me, very correct version, even if it does not yet explain everything.

Brother: Yes, that is the true secret of this disease, which the enlightened have long recognised, and one will never find a bacillus, a virus or any other pathogen.

The opposite pole, the spark of spirit, the animating principle or also the organising guardian, as I have just called it, which on the one hand is anchored as a projection of the deity with an intersection point in the space grid, and on the other hand has been linked to the human body, is the entropic, fiery, consuming force. It enables humans, as the only creatures on earth, to attain knowledge of their divine connection and to distinguish good from evil.

As we have seen, evil is that which is disorderly and ectropic, and must therefore be regarded as evil because the organising principle guides it to classify all things and phenomena according to mathematical criteria or symbols into rules and forms, whereby an aversion to everything that is irregular and unformed must arise. But also as an entropic, consuming principle

principle, the deity is the destroyer, or, to put it less crudely, the consumer of all created forms of substance. Many medical authorities have expressed the view that the animating agent has a constructive, formative effect until maturity is reached, but then gradually becomes the consumer of the human body.

Neophyte: So God is the creator, sustainer and destroyer in one person – Brahma – Vishnu – Shiva. -

But you said that every human being is connected to the space grid through a spark of spirit.

However, the traditions of the wise and enlightened of all times indicate that at the time of the geologically presumed continent of Lemuria, humanity, like the animal species, was assigned to a "group spirit of man". It was only in later times, when humans became fully conscious of their EGO, that this group spirit split into many individual sparks. How can this contradiction be explained? –

Brother: This is only correct in relation to the soul, this link between the divine spirit and the material body. There is still a "group spirit of man" for the entire human species, or more precisely, for each of the seven rays of humanity.

It is only for the sake of simplicity and better understanding that a spirit spark has been assumed for each being up to now. In order to receive a spirit spark of their own, individual human beings must give birth to the God within themselves, i.e. the "spirit self", which, according to Rudolf Steiner's secret teaching, is to be developed by human beings in the 5th earth cycle.

Neophytus: In which round are we living now? –

Brother: According to Rudolf Steiner, we have just passed the halfway point of the fourth round behind us; in this round, the ego self, individuality, is to develop. However, even now, the spirit self can be prepared in its consciousness soul

soul for its later state of development, and there are a few on earth who have already succeeded in doing so, and even more.

Neophytus: It is actually quite disappointing that we humans are not directly connected to the space grid. Now I also understand what Master Therion means when he refers to the whole of humanity as dung in comparison to the few chosen ones.

Brother: It is a very serious matter, but there is no need to lose all hope just yet. For every individual being is connected to the group spirit of humanity by a fine thread, like an umbilical cord, and thus has a share in the divinity.

It is roughly the same relationship as we belong physically to our Mother Earth and thus to the Godhead as the giver of all things.

Nevertheless, we feel completely independent. Unfortunately, as individual beings, we do not yet have eternal character in this way. As already mentioned, this can only be attained when we give birth to God within ourselves, when we have developed the spirit self within ourselves.

Neophytus: Given this uncertainty of human beings in creation, must we not regard the whole of life as meaningless and purposeless? –

Brother: Dear Brother, even if it may not sound pleasant to some ears, how can human beings, these dwarf creatures from an unspeakably small section, from a tiny fraction of an unspeakably small corner in a particle of creation, judge the deity on the meaning and meaninglessness, the purpose or purposelessness of his creation? --

If we seek meaning in human life – as indeed in all of creation – for why should humans occupy a special position from this point of view – then meaning can only ever be found in the fact that the deity wants to become conscious of itself! Humans are just one of the many instruments on which God plays his own incomprehensible symphony.

The fact that we may assume that man in his form comes closest to the prototype of God's conception does not imply any preference.

Certainly, human beings have been given the ability, above all other creatures, to recognise the deity and to seek to cultivate and nurture the part of themselves that they have received from God through living a corresponding life, so that it may grow within them like a flower.

But how few value leading such a life, a life in which God participates in all actions, all thoughts, a life of deification, where everything becomes a ritual act!

Feeling like a child of God in all aspects of life is only important to a few; most people are content to satisfy their earthly needs without ever giving a thought to knowing God.

For them, life is in reality meaningless because they do not want to be open to the meaning of life.

Many have rebelled against God because of this idea that life is meaningless. Is it not rebellion when a person takes their own life because they themselves have made it a farce, meaningless?

But there is also what is known as passive resistance to God's will.

These resisters proceed from the consideration that eternal change, death, is the great scandal for humankind, which can only be combated by suppressing its antithesis, birth.

Dr. M. Bruno writes: "Highly human reason has the destiny to carry out the cosmic moral law through its own ability to renounce childbirth and to regulate the times of its execution."

Even such a "heroic" decision on the part of humankind would not impress the deity in the least.

It would use other humans from other races or other planets for its own purposes.

What does the will of man mean against the eternal will of the deity for incarnation!

Hecatombs of humans have come and gone, will come again and go again, and their will carries no weight in this interplay of supercosmic proportions.

Neophytus: These people who fight against birth are thereby denying themselves any possibility of higher development, as well as the hope – however distant its fulfilment may be – of one day attaining the spirit self, the spark of spirit that connects them directly to the space grid, to the deity, which gives them eternal character.

Brother: Dear friend, how can people who live without faith, hope or love, whose super-material elements are still too deeply embedded in their earthly bodies, and who vegetate in a state of materialistic unconsciousness, clearly recognise their future goal? --

If they no longer believe in the Christian doctrines of salvation, then the occult teachings are foolishness to them. Let us take, for example, the doctrine of reincarnation, of rebirth. The counterargument that is repeatedly put forward is that human beings have no continuity in their consciousness, no chain of consciousness. It must be admitted that the examples often cited, such as the changing of the seasons, caterpillars, pupae, butterflies, etc., do not prove the theory of reincarnation.

Nor do the often-quoted Bible passages such as Matthew 5:26:

"Verily, I say unto thee, thou shalt not get out thence until thou hast paid the last farthing." or Job 14:14, etc. Even the memories of people with a gift for the media from previous lives, as reported in newspapers and magazines, are almost without exception uncontrollable. None of this is evidence!

The theory of reincarnation is a matter of faith or purely personal experience.

Neophytus: Actually, one must also ask oneself what interest the deity would have in an individual return!

The animating spark of God is immortal and, after using up a human body, can easily create a new body as an instrument of its consciousness. In any case, all experiences on the earthly plane are transferred to the consciousness of the deity, which is omniscient.

Perhaps it is only the seductively comforting thought that is in favour of the return of human beings! –

Brother: This thought is logical and noteworthy in itself, especially for opponents. But a poet says: "It is not an empty, doubting delusion, created in the brain of a fool! – In the heart it announces itself loudly: We are born for something better!– And what the inner voice speaks does not deceive the hoping soul!" What the poet says here about the "inner voice" is very important for every human being. How else would it be possible that, despite all intellectual considerations and contrary to all real evidence, something in us always resists the idea that everything ends with physical death!

It was stated earlier that the spirit spark is not directly connected to human beings, but that the human group belongs to one of the seven spirit sparks, depending on race and colour.

What could it be that nevertheless makes us a personality and, beyond that, an individual? –

Neophytus: According to the Indian secret teachings, human beings have a sevenfold body: Atma – Buddhi – Manas – as a trinity, and Kama Manas – Kama Rupa – Linga Sharira – and Sthula-Sharira as a quaternity.

Brother: Despite its probable correctness, this teaching is unfortunately just as unprovable as that of rebirth. But human beings know from experience that they have a world of feelings and a world of intellect

. Together, they form the so-called world of consciousness. All energy functions require a structure, a form, for their existence, as we have already seen. The attentive observer will also notice that the physical body is only the mediator for feelings of all kinds, an intermediary to the extra-corporeal regions, while the brain is the keyboard of the world of thoughts. It follows from this that the sum of feelings constitutes an entity in itself, just as the sum of thoughts or intellectual powers constitutes another. Together, we call these the soul of man. And in contrast to the animating, ordering, creative spirit, this forms a reservoir of all the feelings and intellectual powers of God. According to the Sanskrit designation, these would be the Kama-Rupa and the Kama-Manas that you mentioned. In union with the body, this forms the personality, the ego of the human being, which only has full validity in earthly life. If everything ended with physical death, these two soul bodies would have to continue to vibrate for a while, like in a dream, until all the feelings and thoughts they had collected had been exhausted and faded away into the cosmos. The majority of humanity still belongs to this class. However, all those who not only immerse themselves in the things of the world with their intellect and emotions, but who strive to direct their thoughts to higher spiritual regions, who reflect on divine or human problems that lie entirely outside their personal sphere of thought and feeling, gain access to the divine world of ideas. Through intuition, many things are revealed to them that remain hidden from others. To use the technical term from Sanskrit, they have made contact with the Manas of the Trinity Atma-Buddhi-Manas with their Kama-Manas, albeit only temporarily. For the Trinity is the so-called "Higher Self" of man, which is only present in embryonic form and needs to be developed by man

.
This can also be compared to an energy particle of the spirit ray or spirit spark, like the corpuscle of the sunbeam in the terminology of the doctrine of light. In this sense, human beings are working to rise to individuality. However, as we have seen before, the higher realms, to which our energy particle of the spirit spark also belongs, are still quite shadowy and strive to obtain energies from the realms of material life in order to attain greater intensity.

It follows from this that it cannot be of any use to them if the contents of consciousness are lost through oscillation in the cosmos.

However, as long as the powers of thought and feeling are still based on the group entity of the human being, i.e. no individual values have yet been created, they cannot be used by the "Higher Self" as building blocks for its consolidation. Or, to put it another way, this Higher Self, which is at a high vibrational frequency, can only take in the emotional and mental vibrations of the soul body that are at the same frequency.

Thus, only a vanishing fraction of the soul's emotions from an earthly life migrates to the receptive Higher Self, in many cases nothing at all, and everything else would have to be lost, even though the best conditions for a second attempt might be present.

Since, under these circumstances, an enormous amount of specialised vibrational energy would be lost, for reasons of economy in the universe, the only option left is to offer the soul bodies a new chance.

Since the higher pole, the Higher Self, cannot draw it to itself, the soul body must swing to the other pole and become bound again to a new earthly body, through which it is given the opportunity to attempt to raise its vibrations to the higher pole

vibrations. And this is what is called rebirth or reincarnation. That there must be a law for this which we have not yet recognised is beyond doubt, but I have attempted to sketch its meaning in broad outlines.

Neophytus: What prospects open up for the striving human being, but also how terrible it would be if the human being had to fade away into nothingness!

—

Brother: There is such a thing as "spiritual death," also known as "eternal death." Bad and sinful people who become increasingly entangled in crime from one life to the next can also lose the magnetic connection to their Higher Self, the energy particle of the divine spark. Then they may return to Earth many times, but they will become weaker and weaker, and their entire soul energy will finally dissipate into the cosmos. They have reverted to the formless, anonymous mother mass.

Neophytus: On this occasion, however, I must ask: What does sin mean, what is sin? I do not consider the definitions of the church and contemporary morality to be absolutely correct, since in this regard, in particular, judgements in contemporary events are subject to many changes.

Brother: Unfortunately, the term "sin" has become a collective term for all kinds of moral and ethical tendencies of the times, misjudging its actual meaning. Sin means 'separation' and refers to separation or isolation from the organising principle, from one's spiritual spark, from God. Therefore, godlessness = sin.

Furthermore, everything that inclines towards the irregular, subterranean, formless principle, because it disturbs the divine order. Every person should live their life to the fullest, multiply the talents entrusted to them, enjoy everything to the extent that their soul and body are capable of receiving and giving. In this way, they serve the enrichment of God's consciousness. Any excess ruins the body and soul and shortens life. That is also sin.

However, this is far from advocating disregard for moral and ethical rules, as some may think.

Certainly, human beings may enjoy everything, but only insofar as they do not cause suffering or coercion to other human beings. Every human being is like a star and must live their life according to their own laws.

Any disturbance from another party, any conscious or unconscious interference in this process, is also a sin and is subject to a certain law of reparation, karma. The Bible calls a conscious disturbance of another person's life course a "sin against the Holy Spirit."

It is through the law of reparation that our moral and ethical concepts acquire their firm basis, whether or not they change over time as they adapt to the requirements of life.

Neophytus: Now, at all times there have been people who, through special actions, through renunciation or flight from all normal human habits of life, have striven for the opposite of sin, for holiness. I am thinking of ascetics, monks and nuns, yogis and the like. Do these people have an advantage over others? –

Brother: The attempt to lead a life pleasing to God in a mostly unnatural way in order to advance more quickly in one's development must be considered completely misguided.

Anything that harms the body, this tool of becoming aware of God – and this is the case with starvation, freezing, flagellation, torture and much more – is a departure from the laws of life and therefore also falls under the heading of "sin". Did not Jesus himself say: "Wait for the body, but only so that it does not become lustful!" Of course, such experiences also serve the awareness of God, but only from the negative side.

But if such an aberrant attitude is still linked to the hope

of a special reward from God, one can only feel pity for these poor, deluded people. There is no reward of any kind, not even the eternal bliss that such people desire.

"The kingdom of God is within you!"

The reward for all good deeds is to be sought within each individual, in that karma, the law of compensatory justice, creates better and more favourable opportunities for development in a new incarnation.

However, one should not believe that these can only be found in wealth and a good life. That would be a catastrophic mistake! –

Neophyt: It is regrettable that the concept of God and everything associated with it is understood in so many different ways. And there are also people who have no concept of God at all, and the time does not seem far off when only very few people will concern themselves with the existence of God.

Brother: It would probably not matter to humanity if the majority of people succumbed to nihilism. Everything would remain exactly the same, measured, of course, by our capacity for knowledge. This is also purely philosophical speaking. For when, in the end, the deity in man urges itself to become conscious, there is no other possibility than for the deity to form a concept of itself. One could also say that man forms a concept of God, which would basically be exactly the same thing.

Human beings may resist awareness of God with their limited will, but the divinity within them is stronger and will sooner or later break through. Even the most ardent atheist (denier of God), who has spent their entire life without any concept of God, will come to this realisation at the hour of death, even if they never wanted to admit it.

Neophytus: Dear brother, you explained to me that the mind and emotion bodies are a world of consciousness of the personal self. I must...

From this we can conclude that every human being carries their own special world of consciousness within them. –

Brother: That is also true. Because the empirical environment is actually seen and perceived by each individual through their own subjective prism, every human being must have their own separate world of consciousness or imagination.

This brings us to a special topic that opens up unexpected perspectives. When we look at past cultures in different ethnic groups, we notice that each one has its own unique world of ideas, although it cannot be denied that closer critical examination would reveal some parallels. When, for example, people come together whose subjective ideas are the same or similar in many respects, a group crystallises from this, and from several groups a general world of ideas of the cultural circle in question, and this is then regarded as the sole truth until it is replaced by another.

In most cases, the impetus for these worlds of consciousness is provided by the religious founders or moral teachers of the time, and the "people" or "community" groups themselves around their subjective ideas. Of course, these separate worlds of ideas are strongly influenced by, and indeed directly dependent on, the empirical environment, which is why the world of consciousness of a cultured people living in paradisiacal abundance must be completely different in nature from that of a people living under harsh conditions.

If we compare, for example, the Egyptian and Nordic worlds of ideas, we find fundamental differences. Even today, the Indian and Western worlds of ideas form almost insurmountable opposites.

Paul Mongré says: "There need not be only one continuum of world states in which we are interwoven. Alongside them, any number of other worlds of any content are conceivable

represented by timelines on which points in the present play out their roles. In other words, a pluralité des mondes that we must acknowledge precisely because we cannot convince ourselves of its existence through experience, but remain dependent on our own timeline."

Or Schelling: "The successive gods have really taken possession of consciousness one after the other. Mythology as the history of gods, that is, mythology itself, could only be created in life itself; it had to be something experienced and learned." -

Or the great initiate A.M.O.: "God" itself does not exist, but is only conceived by us. Forces become images when other forces make them so. Since the worlds of consciousness only form the contents of people's souls, they have no direct connection to the "higher self," to the spiritual spark of the deity.

The worlds of consciousness that have become group consciousness form, i.e. they form a central spiritual being, a god in the series of "gods", such as Yahweh, the God of the Jews, Isis and Osiris of the Egyptians, Wodan etc. of the Germanic peoples, Buddha of the Indians, Allah of the Mohammedans, and so on. These have thus become central entities on the soul levels, and all followers of the same consciousness content group themselves around them.

And they exist as long as further powers are supplied to them by humans in their consciousness through veneration and worship, just as a phantom arbitrarily created by a magician needs a constant supply of power to remain alive.

The great master Jesus said, "In my Father's house are many mansions," by which he meant these worlds of consciousness. Western Christianity, however, has a different foundation, insofar as the Christ being is worshipped as wisdom: the impulse of love of the Godhead in consciousness. Insofar as the denominations and

other communities only worship the man Jesus, the soul complex of the man Jesus has also become the central group entity on the spiritual plane. Therefore, no one who strives for true knowledge of God should burden themselves with the contents of consciousness from foreign cultures, for these can only be a hindrance on the direct path to the spirit self, unless this is karmically conditioned from previous incarnations.

Neophytus: You spoke of Buddha as a god, as a central being on the soul plane. I had always considered him to be an avatar, a leader of humanity. How can this be explained?

Brother: Since you see a fundamental difference in this, this question should also be addressed.

Throughout history, there have been creative or magical individuals who have created consciousness that differs from the norm by virtue of their inherent knowledge. This usually led them to become founders of religions, such as Krishna, Gautama, whom they call the Buddha, Jesus, and Mohammed.

From this you can see the difference between the man Gautama and the Buddha.

We call these beings incarnated in the flesh avatars because they transcend the general level and were therefore usually elevated to the rank of gods by their contemporaries.

Who or what are avatars? Where do they come from? Unfortunately, nothing satisfactory can be said about this. They all referred to themselves as sons of God, messengers of God, servants of God.

Even the legendary Atlanteans had their messenger of God named YANDRA, and in the post-Lemurian era it was JOAN who rose from the sea. Among the Jews before the time of Moses it was Melchizedek, and we find many references to this in the Bible when it is stated "according to the order of Melchizedek". This

must therefore have been a servant of the ordering principle in the earliest stages of human development. It can be assumed that the avatars are individualities who originate from earlier highly developed states of existence, who in their development already connected the Higher Self, the spirit spark, to themselves and can therefore rightly call themselves sons of God. They may, of course, also come from other, so-called "redeemed" planets, but we do not know this. In any case, they are always individuals in whom certain divine qualities are reflected.

And depending on the needs of the deity in its becoming conscious here on earth, these avatars convey the direction of human development. If we look back at past epochs of development, we find human leaders who mainly taught humanity the practical things of life. They served the organising principle; it was the era of the so-called Holy Spirit impulse. The whole of antiquity belongs to this epoch. Gautama, known as the Buddha, also served this impulse by teaching a world view based on practical reason. When the soul qualities, the mind, developed more strongly, the Son aspect, the wisdom: love impulse, came into action, and its messenger was Jesus, also known as the Christ. It had become necessary for human beings to develop love within themselves, which alone leads to wisdom.

In later times, when the spirit self in human beings will appear, the epoch of the impulse of will, which is equivalent to the Father aspect, will dawn.

In conclusion, I would like to say that the avatars unite to form group entities according to the qualities of intelligence, wisdom and love.

The intelligent group entity represents, so to speak, the brain of the organising deity, while the one characterised by wisdom and love represents the heart of the deity.

What more can I tell you, dear brother?

Every deeply disposed person is a seeker of God and forms a world view. What is truth? Pilate's question will remain unanswered. Nevertheless, the search for truth is innate to human beings, and so I have given you a description of a world view that does not necessarily have to be correct. What matters is inner peace, not even the most sophisticated system of world views.

Buddha said: "Whatever teaching you are convinced leads to peace and not to passion, to humility and not to pride, to contentment and not to greed, to satisfaction and not to quarrelling, you can be sure that it is the truth, the law, the teaching of the Master."

We have touched upon the great mystery that cannot be expressed in words. We began our reflection with the mystery and ended it with the mystery, for without the mystery there is nothing; the mystery is

Everywhere.

GNOSIS AND KABBALAH AS THE FOUNDATION OF DIVINE REASON.

By Gregor A. Gregorius.

What did the Gnostics seek and find? What did the magicians and Kabbalists seek and find?

Both had the same goal, though not the same methods. Both taught the doctrine of reason concerning the origin of things and attempted to prove the visible manifestation of reason. They said: The same reason that created and ordered the world is also manifested in humans at a certain point in their overall development. Adam means 'human being' and symbolises the first human being in our ancestral line in whom reason appeared.

The Gnostics in ancient Greece equated Jesus of Nazareth, whose teachings appeared as a salvation for the cultures that were in decline at that time, with the Logos of reason. They said to the uninitiated: the same reason that created the world took human form through Jesus Christ in order to win over humanity, to open it up to the teachings of reason and to test its truth, to prove its power for life. Jesus was thus a manifestation of reason and, through his principle of love, paved the way for its development.

For the Kabbalists, the fact that humans can be rational was proof that the being that created humans consists of reason. This conclusion formed an important basis for Kabbalistic teachings.

The Church Father Justin also writes that the high endowment of man consists in the fact that a part of divine reason has been implanted in him and that he is thus able, through persistent striving for truth and justice, to recognise divine reason, even if only imperfectly.

Thus, human beings, who are themselves a revelation of divine reason, are also capable of developing it.

This divine reason is his innermost property and the force that transcends and determines his entire being, his close contact with God.

The Gnostics say: "Everything reasonable that is familiar to people today was first given in the form of images, parables, formulas and inner insights, initially only to a select few. Their inherent reason enabled them to recognise and understand. They were the first initiates and insiders. But those people who could not comprehend the inner meaning remained stuck in the myths and understood the images given only sensually. For them, the deep spiritual truths were then only images of angels or demons, and they revered the knowledgeable people who stood above them. The phenomena that could not be explained by reason now formed the basis for the angelic beings of Gnosticism or for the demonic world of Kabbalah. Or the chaos that arose from not understanding gave rise to the demigods, the god-men, and also the realm of intermediate beings, sirens, satyrs, etc. The mythology of peoples is permeated with such gods or demigods, whose existence was believed in because they appeared to the strongly nature-connected sensibilities of the humanity of that time as manifestations from higher spheres.

However, the knowledgeable priest-magus had long known that when he invoked God, Tamudz, Adonai, Logos – regardless of who or how he shaped his invocation or the incantatory ritual and gave it form – he only gave manifestation to that part of the divine power dwelling within him which he had received through the reason dwelling within him. "You resemble the spirit you comprehend!" That is why the measure of knowledge is different and multifaceted in every human being.

The Kabbalist knows 72 names of God. The ancient knowledgeable magicians knew a world of demons and very specific classifications. It was always the realm of images in the most diverse spheres as manifestations. Only those who truly knew recognised the meaning through their reason. They alone were able to see behind the veil of Maya.

This is how the priestly castes were formed, complemented by the priestly and mystery schools, unless their leadership was in the hands of gifted leaders.

Not only the Gnostics and Kabbalists, but also the Stoics, as well as many other religions, still expected a more perfect manifestation of the Logos, and all hopes for the Messiah are directed towards the revelation of divine reason.

And this longing still pulsates today in all of humanity in all possible variations. It is the true driving force behind knowledge and insight.

We must be clear that, unfortunately, the majority of humanity in its current evolution is afflicted with irrationality. Stupidity, ignorance of higher knowledge, is more noticeable than ever. Humanity is more mired in materialism and intolerance than ever before, despite the astonishing scientific advances of modern times. People recognise and work purely intellectually, but the close contact with divine reason that existed in the past is now weak and suppressed. The liberating principle of love is being stifled in murderous wars. People are trying to penetrate the universal structure and are using the insights and knowledge they have gained to destroy entire peoples.

Thus, humanity currently finds itself once again in a state of obsession, and the images of revelation appear purely demonic, turning even highly intelligent minds into mere tools of purely demonic forces.

Only those in the know realise that the laws of form and imagery governing the slow evolution of humanity not only have cosmic origins, but also often carry a negative character, creating the necessary tensions that alone can bring about the balance required for progress and development.

For the spiritual consciousness of the coming Aeon of Aquarius, Christian mythologies and teachings deprived of their spiritual content will certainly not suffice, nor will a materialistic philosophy or intellectual materialism.

A total revolution of all previous values is underway, and the Uranian impulse is beginning to have an ever greater effect. Although humanity is currently in the midst of a spiritual eclipse, so to speak, the rays of the new demiurge are already beginning to flood through. And these cosmic impulses have a destructive effect at first if they cannot be reversed into a higher octave of their action. This applies to humanity as a whole and also to the individual.

As long as only the Martian instincts in humans are awakened and activated by the new influx, humanity will not be redeemed and will continue on its path to destruction.

The few voices crying out in the wilderness are not heard or understood. Eastern teachings no longer inspire, and church dogmas have become ossified and are no longer viable. The mission of Jesus Christ has failed.

Unworldly ascetics only bring new chaos with their teachings. Preachers of all modern denominations and teachings, as long as they still have one foot rooted in Christianity, fail, no matter what cloak they drape themselves in, because humanity no longer wants to and cannot believe, and the motive for salvation has long since lost its power in the face of the visible realities of tremendous injustice that rules over people, whether through dictatorships or egalitarian regimes of violence. The individual human being is increasingly being pushed back into being a herd animal, precisely because he lacks divine reason. He does not comprehend, does not understand and must obey!

The state rules, and never before has humanity been as spiritually impoverished as it is today.

Certainly, many thousands of people are fleeing to the so-called occult districts again at this time. But for the most part, only new chaos awaits them here, and once again they are mostly misguided. Charlatans and misguided do-gooders dominate. The old truths are no longer taught or understood. Most of the relevant occult literature is deliberate or unintentional deception and lacks any reasonable basis. The door is wide open to nebulous mysticism. The poor, disappointed people do not possess the necessary discernment.

The terrible wars and revolutions of recent times have almost destroyed people's sense of home, and humanity looks with fear and trepidation at the dark clouds of new disaster rising from the East.

People of good will are forcibly eliminated or silenced. Walter Rathenau and Mahatma Gandhi were murdered, and most politicians, despite all their intelligence, do not have the will for true peace, for they too lack divine reason.

And yet the old truth is by no means hidden! One only has to seek it and know how to find it.

For time and again, there are people in all nations who preach them and try to spread them. Admittedly, they too often have to speak only in parables in order to make themselves understood to the ignorant masses. The eternal value of ancient wisdom is still there and is in itself imperishable. Even the old master Goethe said: "Everything transitory is only a parable!" Nature itself is conditional and therefore changeable. But the primordial being is unchangeable and eternal, for it is the cause of all phenomena. And this being is not physical. It is the spiritual principle of divine reason, which has manifested itself from the beginning. This reason says that there cannot be and is not a God of church teachings to be understood personally, but the concept of divinity is inviolable, whether we call it zero-point energy, omnipotence, the central star, the giant mother, the spiral nebula function, the absolute, or anything else, just to find a way of expressing our ignorance. The person in whom divine reason has revealed itself no longer asks questions, but is also no longer subject to the usual levelling suggestions. He knows, and that is precisely why he is inwardly faithful and tries to live according to the laws of harmony within himself, as far as he is able. He retains a clear view of all that is transitory, and with the imperishable he has inner spiritual contact. Here lie the roots of true human and attainable bliss, which lead man back to the primordial foundations of being. There are certain spiritual heights of human knowledge where the knowledgeable person is unassailable. These peaks are very lonely, but the people on them breathe rarefied air.

Here lies the realm of Saturn, the demiurge of the causal plane, the creator of the laws of causality, the lord of karma.

Here begins the realm of Saturnian gnosis! The Saturn Logos contains within itself the deepest and highest knowledge in our solar system, for it is the reflection of the innermost core of the solar demiurge, whom we can regard as our creator, who will be both father and mother if we think esoterically.

The great philosopher Schopenhauer writes about the world as will and representation. But the Kabbalist says the same thing with an image of knowledge, forming a triangle with the three letters A – M – Sch. In doing so, he also expresses the creative power of ideas and desires that reveals the divine will of reason. Aleph = air, M = water, Sch = fire, or also air = spirit, water = desire and idea, Sch = primordial will, and these three symbolise primordial being.

There is actually no significant difference between the Gnostic teachings on dimensions and the Kabbalistic sigils and formulas. Only the perspective changes; the content remains the same.

Thus, the symbols and formulas contain not only wisdom, but also bound forces. Recognising them is possible intuitively, also through mysticism and magic. But then they reveal the true existence of an invisible order. And those who understand this resonate with divine reason.

According to ancient occult teachings, those who can release and bind hidden powers are magicians.

That is why Gnosis and Kabbalah are ultimately formal sciences, because their images, formulas and teachings are only representations of a reason that can no longer be grasped by the senses. In this respect, they resemble the formulas of chemistry and physics, the equations of arithmetic and mathematics. They are incomprehensible to the ignorant, but to the knowledgeable they contain the deepest revelations and are therefore no mystery at all.

This treatise is taken in part from an unpublished manuscript by Dr. G. Simko, U.S.A.

BOOK REVIEW.

In the series of magic manuals, which Richard Schikowski's Berlin publishing house has thankfully published in a very handy and artistically modern format, the following volume has appeared:

Arnold, Hans. "Secret Spell Wisdom – The Magic of Spells."

Hardcover, narrow format, 136 pages. M 4.80.

This little book is very rich in content and well suited as a reference work for the study of magic, as it contains the following topics from all areas and cultures, according to the table of contents below:

Magic formulas of the Chaldeans. – Spell magic in the Egyptian Book of the Dead. – Secret spell wisdom of the Turanian peoples. – Kabbalistic, Rosicrucian, alchemical spell wisdom. Magic spells from sympathy. – Wisdom sayings of mysticism.

Gregorius.

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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ANTIQUARIAT EUGEN GROSCHKE - BERLIN-GRÜNEWALD
Winklerstr. 9

60. ORGANISATIONAL REPORT

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

Meeting of the forecourt on the day of the sun's position 0 degrees Aquarius 1956

"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.Akados Magu Pneumatikos	Brother Wil	Br. Aquarius
Sis. Alexander	Brother Rudolfo	Brother Gerhard
Sister Amenophis	Brother Hertoro	Brother Noah
Sister Balthasar	Brother Sigmund	Brother Ramananda
Sister Dion	Brother Liberius	Brother Lothar
Sister Ebro	Brother Heinrich	Sister Wilja
Sister Eichhart	Brother Samana	Sister Gerlinde
Sister Erasmus	Brother Johannes	Sister Luminata
Sister Ernesto-Noesis	Brother Michael	Sr. Theodora
Sister Erus	Brother Reinhard	Sr. Aruna
Sister Friedrich	Brother Balsamo	Sr. Rosemarie
Sister Giovanni	Brother Peterius	Sr. Melanie
Sister Han Rulsow Yin	Brother Benedict	Sister Alma
Sister Hermanius	Brother Apollonius	-----
Fra.Hilarius	Brother Sergius	The brothers Franziskus, Nadarius, and Uparcio were
Fra. Inquestus	Brother Hiob	remembered in the
Fra. Joachim	Brother Laurentius	spiritual realm. -----
Fra.Kaplarius	Brother Gradarius	
Sister Karolus	Brother Metanus	The master gave a
Fra.Kosmophil	Br. Fabian	lecture on the topic:
Fra. Marius	Br. Lysanias	"Christmas". Christmas Festival a

Sister Marpa	Brother Latentus	Fiction and a Symbol."
Fra.Martini	Brother Radarius	
Fra. Masterius	Br. Fried	Br. Dominikus from Ravensburg was present as a guest.
Fra.Medardus	Brother Karol	
Fra.Merlin	Brother Alexis	
Fra. Panaton	Bro. Titus	
Sister Prozogood	Brother Sirato	
Sister Protagoras	Brother Dominicus	
Sister Reno	Brother Emilius	
Fra.Saturnus	Brother Raimund	
Sister Sigur	Brother Angelius	
Sister Theobald	Brother Leo	
Sister Theoderich	Bro. Ana-Raja	
Sister Valescens	Brother Oedur	
Sister Wilhelm	Brother Profundus Invoco	

Apologies were received from Sr. Gabriele and Br. Andreas due to illness, and from Br. Immanuel and Sr. Helia due to disability.

After the expiry of the dispensation, the following was expelled from the Lodge in Berlin Orient: Sr. Carola.

The dispensation of Br. Hiob was declared terminated.

It was decided to hold an informal experimental evening in Berlin Orient on the first Friday of every month.

Love is the law! — Love under will! — Compassionate love!

March 1956 (72 magazine)

BLATTER FOR

ANGEWANDTE OCCULT

THE ART OF LIVING

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MARCH 1956

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HUMAN EPOCHS AND ASTROLOGY

by Fra. Gregorius.

The ancient wisdom teaching of astrology enables us to explore the great epochs of humanity beyond history. Through comparative observation on an astrological basis, it is possible to find a periodicity in human history and human development that is closely related to the cosmos.

The starting point for this study is the astrological knowledge of the precession of the vernal equinox. In 150 BC, the Greek astronomer Hipparchus discovered through astronomical observations of the different lengths of the star "Spica" that the equinoctial points slowly shift on the ecliptic. This shift is called the precession of the vernal equinox.

This point traverses 30 degrees of the zodiac in approximately 2160 years along the imaginary extension of the Earth's axis. It is interesting to note that this astronomical event, the passage of the vernal equinox through the individual signs of the zodiac, brings with it a clearly recognisable change, a blossoming or decline of great human civilisations. An objective comparison of the historical periods within these time units provides easy proof of this assertion.

The vernal equinox is currently in the last degree of the sign of Pisces and will enter the zodiac sign of Aquarius around 1950. Ahead of us lie the 2160 years of the coming Age of Aquarius.

The further we go back into the lost epochs of early human history, the more difficult it naturally becomes to assess and reconstruct the culture of that time.

Nevertheless, it is entirely possible to draw certain conclusions based on the characteristic correspondences of the signs of the zodiac, which indicate the nature and general structure of the cultures of that time in broad terms. This opens up a whole new field of work for the astrologically trained cultural historian. The illumination of cultural epochs according to astrological

has been attempted only to a limited extent, yet it offers certain clues for sketching a picture of those times, which could be greatly deepened by calculating the planetary positions in past millennia and centuries. Using the planetary locations and their aspects to each other at that time, it would be possible to astrologically justify the individual major historical events and prove that important planetary constellations were indeed the cosmic causes of these momentous events affecting entire peoples.

If the transition of the vernal equinox into a new sign of the zodiac indicates enormous changes in the overall structure of the planet Earth, then certain constellations are certainly major and temporally rare causes of great wars, migrations of peoples, revolutions and other decisive events affecting nations.

Here, then, new paths are being opened up for historical research into humanity, paths that shine light into the grey darkness of humanity's dawn.

Between 11,050 and 9,000 BC, the vernal equinox was located in the zodiac sign of Leo, which, as is well known, is ruled astrologically by the Sun. We can assume that a corresponding golden age must indeed have prevailed on Earth during these millennia if we accept the astrological correspondences of this sign of the zodiac to that epoch.

Not only must the main races of humanity at that time have been of great stature – this is probably where the roots of racialism lie – but the culture and legislation of the peoples of that time must also have been characterised by political acumen and wisdom. Individual races dominated and ruled over other peoples with a certain lust for power and violence as leading nations.

Since the 4th house was occupied by Scorpio, this was certainly a state religion based on high priestly, mystical initiation. Mystical thinking must have been more deeply rooted in humanity as a whole than it is today. This is also indicated by the occupation of the 8th house.

through the sign of Pisces. It can be assumed that in this age, with its deeply mystical and religious sensibility, a sensitive function of the higher senses of human beings must have prevailed among the more highly cultivated peoples. It is likely that the spiritual life and intellectual thinking of the peoples was greatly enhanced by a strong sensual perception, by clairaudience and clairvoyance.

The occupation of the 9th house by the sign of Aries also points to spiritual positivity. Trade and commerce flourished. Extensive friendships between peoples existed, as indicated by the sign of Gemini in the 11th house and the sign of Libra in the 3rd house. The sign of Cancer in the 12th house also indicates a strong religious attitude. Presumably, the main religions of the time were strongly oriented towards sun worship.

The lower classes and the lower strata of the individual peoples were kept in strict servitude, in accordance with the ruling classes' thirst for power. The heyday was only possible at the expense of the enslaved lower classes. This is suggested by the Capricorn sign in the 6th house.

From 9000 to 6500 BC, the vernal equinox was in the zodiac sign of Cancer.

It is here, in this epoch, that the astrologer Libra the roots of the Indian Brahmanic cultural period, because according to astrological correspondences, this age must have been characterised by a particularly pronounced, deep religiosity of the peoples, based on inspirational and intuitive thinking. It is likely that the first roots of a religious moon cult are hidden here in this period, which then reappears repeatedly in later epochs.

The second house of the world horoscope was occupied by the zodiac sign Leo at that time. Therefore, there must have been a well-ordered state system in place during this era, which was still subject to a certain degree of despotism among the ruling peoples. The financial system of that time was certainly well organised. It is likely that the origins of the caste system still in place today

in India and Africa, which at that time must have been based primarily on purely economic conditions, while the priestly caste was of course already dominant at that time.

The sign of Sagittarius in the 6th house indicates this, and Aries in the 10th house says the same.

The strong religious tendencies of the previous Leo age deepened even further in this epoch and spread into powerful and comprehensive cult practices.

Such religious deepening naturally brings with it a parallel flowering of the artistic creative abilities of the peoples, as indicated by the sign of Libra in the 4th house.

Due to the caste system, the lower classes were also called upon to serve in the military more often, as Sagittarius was in the 6th house.

The prominent position of Aries in the 10th house certainly brought about a more positive attitude towards national sentiment among the individual peoples, thus sowing the seeds for the great periods of war that were to come.

During this era, the zodiac sign of Taurus in the 11th house initially led to a strengthening of the bonds of friendship between nations, particularly through intensive trade and the flourishing of the arts and crafts. Virgo in the 3rd house provided a real foundation for the general flourishing of the peoples, still a consequence of the golden age of Leo.

From 6500 to 4350 BC, the sun was in the zodiac sign of Gemini.

Here we already encounter the high cultural blossoming of early Egypt. Highly cultured inner-African peoples dominated. Some researchers place the heyday of Atlantis in this age, probably rightly so. But the ancient Persian culture must also have its origins in this age

, because the duality of the sign of Gemini implies, as its spiritual counterpart, the beginning of religious dualism.

The Persian religion with its dichotomy of ORMUZD and AHRIMAN is typical of this. Even in the remnants of Atlantean religion, as in Mexico and India, we often still find the religious opposites in the worship of gods.

It is interesting to note that in this era, the lower classes or the lower, non-ruling peoples were already prone to a certain degree of rebellion and outrage. Scorpio in the 6th house and Aries in the 11th house suggest that wars were already being waged here, caused by the disruption of the former alliances of friendship between nations. The great nations were already waging wars of conquest, so that this era can already be described as turbulent in contrast to the previous one.

The mysticism and religious attitudes of past eras gradually receded and passed on to individual classes and societies, as indicated by Capricorn in the 8th house. However, these classes were no longer ideologically oriented towards the general welfare of humanity, but served only the domineering purposes of the state.

Although trade and transport were promoted – through the sign of Cancer in the 2nd house – partly through voyages of discovery and new sea connections, the nations – Virgo in the 4th house – began to close themselves off and shape themselves independently in terms of economic and social development.

The Age of Taurus – 4350 to 2200 BC – is much easier for cultural-historical research to access, as we are dealing primarily with Egyptian culture here.

The religious symbolism alone is compelling, as the ancient Egyptians used the zodiac symbol of Taurus as religious headdresses for their gods. Since Venus rules this sign and Taurus is also an earth sign, this cultural epoch of humanity had a highly artistic impact above all

in architecture, through monumental buildings, and in all areas of art.

Since Capricorn occupied the 9th house of this horoscope, this artistic sensibility must have been based on deeper intellectual understanding. Since Saturn rules Capricorn, it is logical that this knowledge was again very little known, belonging only to the priesthood. This is indicated by the crystallisation and seclusion of Saturn.

On the other hand, the people, i.e. humanity in general, were also at a high artistic and cultural level, showing understanding and interest in the artistic trends of the time – Libra in the 6th house.

The sign of Gemini was in the 2nd house, so economic life at that time must have been very lively. According to this sign, trade and commerce must have flourished, which was indeed the case, according to historical research.

The 10th house, the house of public life, was ruled by the sign of Aquarius. This brought with it bold technical innovations, the construction of canals, temples and pyramids, as well as the connection between architecture and astronomy, resulting in a flourishing of highly intellectual science.

Parallel to this era was the heyday of the Chinese people, which had much in common with the Egyptian era.

As Aquarius was at its zenith, this age bore a certain resemblance to the now dawning Age of Aquarius. So at that time, just as now, there must have been a great wave of spiritual intuition, which, however, could not free itself from the earthbound nature of the sign of Taurus on the ascendant.

During this epoch – Pisces in the 11th house – friendships between peoples developed on an aesthetic basis. Literature and poetry flourished – Cancer in the 3rd house indicates this. We know that the Egyptian and Chinese peoples were characterised by a high ethical culture, as well as by strong hospitality and the cultivation of the fine arts. Both peoples left their mark on humanity at that time with a refinement that has never been equalled since. Even today, Western Europeans still have

The average person is still far from having the refined, deeply rooted appreciation of art that the average Chinese person still has today, whether one considers Eastern painting – Hokusai, Sucho, Utamaro – or Eastern poetry – Lao-tse, Bhagavadghita—even in more recent times—or delving into Egyptian art, ornamentation and painting, one will always notice how little soul our culture has today compared to that era.

In this age, astrology dominated as the comparative religious philosophy of the priesthood. Cancer in the 3rd house indicates the adaptation of intellectual powers to the magical popular sentiment, for only in this way was it possible for the priesthood to rule here again.

From 2200 to 150 BC, the vernal equinox was in the Age of Aries, symbolised in turn by Judaism, which was flourishing at the time, through the sign of the ram's or lamb's head, through the ram's horns in the symbols of Jewish religious worship. Mars rules Aries. So, naturally, this planet had to affect all the peoples of the earth through its warlike counterpart during these millennia. In fact, as we know from historical research, all ancient peoples were engaged in continuous periods of warfare, starting with the Phoenicians and continuing with the Greeks and Romans.

This made the entire age a barren one in a spiritual sense, for Scorpio, which is ruled by Mars, was also in the 8th house. During this period, humanity sank particularly deeply into materialism and burdened itself with enormous karma.

The sign of Capricorn was in the 10th house, which favoured the tyrannical rule of individual kings and leaders. The lower classes were once again greatly exploited – Virgo in the 6th house – and the priesthood more or less secretly supported the state power to the detriment of the working people.

The Egyptians of the New Kingdom, the Babylonians, Assyrians, Persians and Romans are therefore peoples who stood under the rule of the lower octave of Mars.

and thus caused immense damage to the overall development of humanity through their warlike spirit.

Despite everything, trade and change at that time were stabilised by the sign of Taurus in the 2nd house. Gemini in the 3rd house gave rise to a lively spirit that permeated the literature of all peoples.

Cancer in the 4th house brought a strong sense of national identity and love of country and deeply rooted peoples in themselves, so that they increasingly strayed from the idea of great world brotherhood, as they no longer felt these ideal spiritual vibrations.

Thus, this age, shining far beyond itself, created serious disharmonious aspects for the later millennia, which have not yet changed today, since the spiritual impulses to counteract them are still largely lacking in humanity today, unfortunately.

We now come to the zodiac sign of Pisces, in whose last degree we currently find ourselves in our cultural epoch. It began 50 years BC and ends in 1950.

Since experience has shown that every age has brought a new spiritual impulse to humanity, and that this impulse is always embodied by a new world teacher, the appearance of Jesus Christ at the beginning of this age is considered the starting point for the spiritual epoch of Christianity.

Humanity had sunk particularly low during the previous cultural periods of the Age of Aries. Once again, a God-man had to come who would connect the two halves of the world – as the researcher and astrologer Künkel so rightly says – heaven and earth, who would reunite earth and heaven and bring them into harmony. Thus, there is a deep symbolism in the astrological sign of Pisces.

It is not incorrect to say that Jesus led people back to his Father's house, to God. He restored the bridge from earth to heaven in a spiritual sense.

The great warlike spirit of the Aries epoch ebbed away and the great, universal, philanthropic Christian religion flourished.

At the gateway to this age stood the tenet of the new religion: "LOVE YOUR NEIGHBOUR AS YOURSELF."

This wonderful impulse of the Age of Pisces, which Jesus Christ gave to humanity, shone brightly. And today, at the end of this age, we know that humanity did indeed pass through this gate, but then lost itself again in the abyss of the age and trampled underfoot the teachings of the world teacher who gave it this impulse. Today we can say that the mission of Jesus Christ has failed, unless we view it as expedient from a higher perspective of existence. For even failure can bear fruit and be the cause and preparation for the new impulse of the following age.

Thus, all spiritual periods are intertwined like chains and are connected in their expediency, in that negative and positive impulses alternate and complement each other in the cosmic interaction of an enormous universal structure of world dynamics, the effects of which we can only faintly guess at and rarely recognise.

Since, figuratively speaking, Aries attacked the sign of Pisces from below, this age, although it also bears the stamp of religiosity, had to become an age of struggle, as these two forces fought for supremacy within it.

Jupiter and Mars were in interaction, and the world war showed us that Mars won at the expense of the wisdom and goodness of Jupiter's impulse in the soul of humanity. This explains spiritually the religious wars of the past millennia, which often escalated into the most diabolical cruelty through the effect of the sign of Scorpio in the 9th house. Under the strong influence of Mars – caused by the respective planetary transits – the human intellect did not shy away from resorting to the most cruel measures to eliminate the opposition. The church, which was becoming increasingly dogmatic, made extreme use of Martian, satanic forces in witch trials and the like. Scorpio in the 8th house also caused the peoples to fall into

fell into the deepest superstition, which had a particular impact in the Middle Ages, while the immediate aftermath of the Age of Aries in the Martian sense was evident in the persecution of Christians in early times.

The Gnostic religion, which, carried by the purest idealism, reflected the impulse of love in its purest form as early Christian Gnosticism, was increasingly suppressed, and only now, at the end of the age, is the lodge "FRATERNITAS SATURNI" attempting to carry the last remnants of this high religious culture over into the coming age.

On the other hand, the sign of Libra in the 8th house gave rise to a wonderful, deeply felt Christian art in the occult-mystical colouring, which found expression in sculpture, painting and poetry.

Aquarius in the 12th house favoured the inspirational vision of God by individual mystics, and the profound Saturn of Capricorn in the 11th house created the strong flourishing of religious communities and the dominance of monasteries and religious orders.

Jupiter in Sagittarius in the 10th house caused the strong rule of the papacy. However, the mystical impulse underlying the Age of Pisces was increasingly suppressed by the bloody greed for money that characterised this era in particular. This age in particular demanded rivers of blood, first for the sake of faith, then for the sake of gold.

The battles of Islam and the flooding of Europe by the Mohammedan armies, the heretic wars of the Middle Ages, the Thirty Years' War, the conquest of Mexico – all are effects of this unfortunate epoch of humanity.

It is also interesting that in the epoch of the veneration of the Mother of God, the zodiac sign Virgo is in the 7th house. The veneration of the Virgin is therefore not an unconditional consequence of the Christian religion, but represents a characteristic feature of the entire epoch.

This allows us to examine our age in much greater depth. New hypotheses constantly arise when we use astrological correspondences to aid our observations.

The Cancer sign in the 5th house indicates a strong preoccupation with child rearing on a religious basis – the Children's Crusade – and a strong tendency for the entire social structure of the state and the family to be dominated by children, which has become increasingly apparent in recent decades.

Aries in the 2nd house clearly shows that trade and change in the Age of Pisces, the entire economic structure of nations, were brought about and promoted by strong Martian impulses, by violence and the power of money, much to the detriment of every spiritual national soul.

This review of five different periods of human history actually shows new paths and, above all, gives those who have found faith in the great rhythm of reincarnation the joyful certainty that their spirit will be drawn back at certain intervals to the ever-renewed reconstruction of lost cultures, to erect the great spiritual edifice of the world, which is shaped in its numbers and dimensions by the great LOGOS, the Sun Christos, who is no longer comprehensible to our spiritual senses and thinking, but whom we feel in every conscious breath of our lives.

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This essay is taken from the magazine Saturn Gnosis, January 1929 issue.

CHRISTMAS: A FICTION AND A SYMBOL.

by Gregor A. Gregorius.

The Star of Bethlehem, which guided the Wise Men from the East, is one of the most moving symbols ever conceived as a prelude to the entire Christmas story, which is, after all, only a pious legend that indifferent Christianity has believed in for thousands of years.

"We have seen his star! Where is the King of the Jews? We have come to worship him!" And the star went before them and stopped over a stable in the small town of Bethlehem, where the Saviour of mankind, the baby Jesus, lay in a manger. The wise men offered gold, frankincense and myrrh, fell down and worshipped the child."

A beautiful legend, believed and artistically glorified and embellished in every generation over the past millennia.

There is nothing wrong with Christmas itself, as long as it is seen as a celebration for children and believers, a celebration of love that returns every year and brings joy and edification to people.

But the knowledgeable esotericist has long since outgrown this childish belief in his understanding and knows that this festival, like so many other Christian teachings, is only a fiction, an absolute deception.

The churches and religions need such embellished legends in order to keep the people faithful in the interests of the state, for the church is, after all, the right hand of the state. The virgin conception of Mary, the many visions of the so-called saints, indeed the entire life of Jesus of Nazareth, are accepted faithfully and uncritically, even in our enlightened, scientifically based age.

But what are the established facts of the events of that time, stripped of their legendary character?

They paint a very different picture, and some people who still believe in Christianity will be horrified when they read these lines. They may believe them and consider them to be true, or they may not. That is their own business. But scientific research knows no faith; it only adheres to established facts!

That is its strength, its accuracy, its foundation. Many branches of science have contributed to this research. Pure historical facts, archaeology and astronomy speak the same language and come to the same indisputable conclusions about the legend of Jesus.

In 1603, the famous astronomer Kepler observed a conjunction of the two large planets Jupiter and Saturn, which occurs every 260 years, but in different signs of the zodiac! Kepler calculated backwards and found that in the year 7 BC, the same great conjunction took place in the mystical sign of Pisces.

Rabbi Ababarnel had already prophesied the coming of a Messiah at the time of this great conjunction.

In 1925, while deciphering Babylonian cuneiform texts, the German scholar P. Schnabel found the same reference to the conjunction that took place in 7 BC, which has since been completely established by modern astronomy for all centuries. It has been established that the great conjunction mentioned above actually took place three times in the year 7 BC due to the retrograde motion of the planets Jupiter and Saturn, two of which were visible in the early morning sky.

Luther, who mistranslated so many passages from the Bible due to his limited education, also contributed to such errors, because the correct translation of Matthew's words is: "We saw his star at dawn!" This version is consistent with the astronomical facts.

On the road to Hebron, seven kilometres from Jerusalem, running exactly north to south, lies this ancient high road, which the

wise men had to take to reach Bethlehem. At dawn, still veiled by the early morning mist, the two planets Jupiter and Saturn, standing close together, appeared to them as a single star, which naturally seemed to precede them on their way. The inherent brightness of Jupiter was magnified by Saturn.

The meeting of the three wise men with Herod, which the Bible speaks of, must have taken place much earlier, because Herod died in 4 BC! This is a proven fact, which in turn suggests that the birth of Jesus took place seven years earlier than is generally assumed today, precisely at the time of the great conjunction.

The prophet Micah predicted the appearance of the Messiah 700 years earlier on the basis of astronomical insights.

The three wise men probably observed the first of the three conjunctions in the year 7, which took place on 29 May at 21 degrees Pisces, in Babylon and set off when the second conjunction took place at 18 degrees Pisces, arriving in Bethlehem with their caravan on 4 December, when the conjunction occurred for the third time at 16 degrees Pisces.

Since ancient times, Jupiter has been considered the royal star of all peoples in astrology, and Saturn is the star of the Jewish people. Thus, it is still understandable today that the wise men, scientists versed in astrology in Babylon, came to the conclusion that the location was Bethlehem based on their calculations, for astrology still works today with precise location determinations and country allocations that correspond to the planets and signs of the zodiac according to ancient tradition and have proven to be entirely correct.

The high status of astrology in ancient times, when it was the state religion and state science of most peoples, testifies not only to the wisdom of that time, but also to the accuracy of these calculations.

According to tradition, an ancient temple of Mithras, a sanctuary of the sun god, is said to have been located in the cave system in Bethlehem. The cult of Mithras celebrated 25 December as the birthday of the sun god. Incidentally, 25 December is also assumed to be the birthday of Buddha.

It is quite clear why the Church used the ancient pagan days of the solstice celebrations to arbitrarily set Jesus' birthday on 25 December, because in doing so it conveniently tied in with the traditions and customs of other cults and religions.

Trained esotericists, who regard the royal art of astrology as a religious worldview, have long been aware of the fact that Christmas is merely a remnant of ancient sun cults of Atlantean origin, of later solstice celebrations. They are familiar with the cosmic rhythm of cultural development, the cultural epochs of humanity, which are based on the signs of the zodiac, each of which exerts its noticeable influence for 2160 years.

The Age of Pisces began before the birth of Christ, and according to esoteric teachings, it was the Mahatma who was the spiritual impetus behind this age that began at that time. Through him, the Logos principle, also known as the Christos principle, the spiritual impulse of the Solar Logos, was represented and propagated through teaching. It is not his fault that his teaching is still regarded today as the foundation of the smallest religions on earth, where the signs of decline in Christianity are already so noticeable. He was certainly a man obsessed with his ideas, who now wanted to put into practice in an idealistic way the knowledge he had acquired between the ages of 12 and 30 in the secret schools of Alexandria or in the mystery schools of Egypt. It was foreseeable that he would succumb to the power of the Jewish priestly caste, which was supported by the occupying power of the time, namely Rome. Incidentally, strangely enough, there is no mention in the records of Pilate's term of office of any trial against Jesus! Such idealists have always ended up on the cross, at the stake, in prisons or gas chambers. Nothing has changed in this respect to this day. In any case, the mission he set himself must be regarded as a failure.

Today, we stand at the beginning of the new age of Aquarius, which is imposing completely different cosmic impulses on humanity and which, through its primordial influences, is having a revolutionary effect in all areas. This

The highly spiritual age, which we now refer to as the atomic age, will bring humanity completely unexpected achievements, not only space travel, but also tremendous, far-reaching spiritual insights. The Age of Pisces is slowly sinking into the mists of the past, and at the end of the current age, Jesus Christ will certainly be an even more legendary figure than he is today. Two thousand years have changed the face, structure and knowledge of humanity immensely, as we can see when we look back.

Thus, even today, the Christ myth, the Christ legend, has only a symbolic character, even if the masses are not yet fully aware of this.

According to research, the boy Jesus was probably the child of a Jewish mother and a Roman legionnaire, and Joseph's flight with Mary to Egypt can also be understood from this point of view, a change of residence to escape the shame of an illegitimate birth. Whenever peoples are subjected to years of occupation and suffering, such intermingling of bloodlines is commonplace, not only in Germany today.

Jesus was certainly a gifted, outstanding person, but his so-called miracles can all be explained by his extensive knowledge of healing practices and are based on the disciplines of suggestion, hypnosis and naturopathy, which were already known to the priestly caste at that time.

We are aware that, in their current spiritually immature state of development, people still need a religion that at least partially keeps the evil and animalistic instincts in individual human beings in check. But the cult of the crucified Christ is losing its power in the coming Uranian age and is no longer sufficient to level the intended religious narrow-mindedness of the people, whose spirituality and intellectual thinking are maturing through the spirit of the times. The aim must be to give the people a new, contemporary religion in the form of a new, nature-based sun cult on a cosmosophical basis. Then today's Christmas celebrations will once again take on the ancient character of the solstice festival, and the Sun Logos will be worshipped as the God of our immediate

universe, who is both our sustainer, father and mother. This does not require legends and children's fairy tales, but simply empathy with the divine powers, whose mostly incomprehensible workings we recognise and sense in nature.

Our great poets and thinkers have always shown us the spiritual path to this end. The people do not need paid servants of the ecclesiastical institutions for this, but can walk the path of this knowledge alone, supported by their inherited instincts for nature, which must be brought back up from the subconscious to a new understanding of the laws of harmony and nature, as far as thinking human beings can comprehend them in their current state of development, which is also in a state of constant change.

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PLANETARY HOURS AND TATTWA IN THEIR SIGNIFICANCE FOR PRACTICAL MAGIC.

by Gregor A. Gregorius.

I. Part. The planetary hours.

Human beings are like transmitters whose spiritual energy radiates into the cosmic spheres. This gives them, above all, a connection to the ethereal vibrations of the Earth's aura, which is absolutely necessary as a basis for practical magical experiments in conjuration magic.

The desired manifestations from the superimposed planes of existence can only be fully achieved if the necessary vibrational basis has been created to enable the invoked entities to manifest themselves, or to make themselves visible to the magus. (See the study booklet April 1951, "The Astral Plane and its Significance for Practical Magic.")

Such a being, whose vibrational state is very subtle, must, in a sense, condense itself by attracting further ethereal substances from the lower plane of existence. Only then is it able to make direct contact with the odic-magnetic force radiated by the magus or to take possession of the medium's life odic force, as well as to make use of the finer substantial particles of the related incense or perfume fragrances to shape its own vibrational form.

The earth aura itself is, as is well known, filled with constant cosmic radiation from the stars, among which the energy forces of the planets play a particularly important role.

These stellar influences are tremendously effective forces that shape and influence the entire being of man, his organs, his soul and his spirit in a harmonious or negative sense.

This fluctuating, perpetual absorption of energy is the causal driving force behind all life processes. It takes place in countless modifications, which are still far from being fully researched, in a perpetual interaction. This involves not only radiating light ether, but also radioactive elements of cosmic origin, planetary and fixed star forces.

The electromagnetic force fields in the universe from the fixed star sectors are transformed by the planets orbiting in the sun's gravitational field into direct radiation onto the Earth.

The constantly changing position of the planets creates an extremely complex sphere of influence, which is, however, subject to very specific laws, the structure of which was already known to ancient peoples and cultures and which has been handed down to this day without restriction as a tool for practical magic.

The Chaldeans, Egyptians and Assyrians used the same knowledge as the Arabs, Greeks and Romans, and later in the Middle Ages the same practices were used to prepare magical incantation rites.

Since the trans-Saturnian planets were not known at that time, only the seven celestial bodies known at that time were used as the basis for establishing the laws of the planetary hours.

The 24 hours of the day were divided up, with the first hour on Sunday after sunrise being set as the beginning of the series of planetary influences. assigning this hour to the Sun, the second hour to Venus, the third hour to Mercury, the fourth hour to the Moon, the fifth hour to Saturn, the sixth hour to Jupiter, the seventh hour to Mars, the eighth hour then beginning again with the Sun, the ninth hour with Venus, the tenth hour with Mercury, etc., in the same order.

According to this arrangement, the 24th hour falls on Mercury, and the 25th hour marks the beginning of the next day, Monday. This day begins with the Moon as the first celestial hour and ends with the hour of Jupiter. Tuesday begins with the hour of Mars and ends with the hour of Venus, Wednesday begins with Mercury and ends with Saturn, Thursday begins

begins with Jupiter and ends with the Sun, Friday begins with Venus and ends with the Moon, and Saturday begins with Saturn and ends with Mars as the celestial hour.

This is the basis for the well-known allocation of the days of the week to the individual celestial bodies, which is still in use today, as effective and predominant daily influences.

Sunday = Sun. Monday = Moon. Tuesday = Mars. Wednesday = Mercury. Thursday = Jupiter. Friday = Venus. Saturday = Saturn.

For a quicker general overview, it is advisable to create a celestial hour table from the first to the 24th hour of the day, starting after sunrise as described above.

One should not imagine that a celestial hour lasts exactly one hour, but rather that the duration of a celestial hour corresponds to the natural length of the day and night, and therefore, depending on the season and the changing length of day and night, the celestial hours will also be correspondingly shorter or longer.

In order to determine the duration of a celestial hour, a calculation is necessary. To do this, one must know the exact time of sunrise and sunset.

Since the sun does not rise at the same time in all places on earth, one must know the exact geographical position of the location in question, i.e. its eastern or western longitude and northern or southern latitude.

This information is easy to obtain, as most astrological manuals, calendars and ephemerides contain detailed tables of the geographical positions of locations, since this knowledge is part of the general astrological toolkit. Most daily calendars also indicate the exact sunrise and sunset times.

Since astronomical times refer to local time and since 1 April 1893, the so-called Central European Time was introduced by international agreement for Sweden, Norway, Denmark, Germany, Austria, Switzerland and Italy, whose standard meridian

runs through the towns of Görlitz and Stargard (15 degrees longitude), a time correction is necessary. Western European Time was also introduced for England, Spain, Belgium and the Netherlands, whose standard meridian is 0 degrees Greenwich.

The Eastern European Time introduced for Romania, Egypt and Turkey is based on 30 degrees east longitude from Greenwich.

(France, Russia, Greece and Portugal have not signed these agreements and therefore do not have a standard time.)

For Germany, a time correction must therefore be made to convert local time to Central European Time.

This is done using the following formula:

1. If the determined eastern longitude of a location is less than the eastern longitude of the standard meridian (15 degrees), the difference between the two longitudes must be added to the local time.
2. If the eastern longitude of the location is greater than the eastern longitude of the prime meridian, the difference must be subtracted from the local time.

The prime meridian for Central European Time is therefore 15 degrees longitude, Görlitz, which in time terms is one hour 0 minutes!

Example:

Local time given for sunrise at 6:20 a.m. in Berlin.

Normal meridian Görlitz	=	1 hour	–	minutes
eastern longitude from Berlin	=	0	54	"
	Difference		6	minutes
Sunrise: local time early		6 a.m.	20	minutes
	plus time difference		6	"
Sunrise according to GMT		6 o'clock	26	minutes.

Sunset local time in the evening		8	2	minutes
	plus difference		6	"
Sunset according to CET		8 o'clock	8	minutes.

If the location in question were to the east of Görlitz, e.g.
 Königsberg in East Prussia = 1 hour 22 minutes east longitude, 22 minutes would have to be subtracted from the local time given!

The preceding sunrise would therefore be 5:58 a.m. CET for Königsberg. Sunset would be 7:40 p.m.

After this preliminary calculation, we can now proceed to determine the exact duration of the planetary hours.

First, determine the time between sunrise and sunset and then between sunset and sunrise to obtain the daytime planetary hours and the night-time planetary hours. Depending on the season, the night arc will be shorter or longer than the day arc. Taking the above example for calculation:

We calculated according to Central European Time:

Sunrise:	6:26 a.m.	Berlin.
Noon	12:00 p.m.	
minus sunrise	6 " 26 "	
	<hr/>	
	5 hours 34 minutes	
plus time until sunset...	8 hours 8 minutes	
	<hr/>	
Length of day:	13 hours 42 minutes	or 822 minutes
divided by 12 = 68.5 minutes	=	1 hour 08 minutes

Thus, the length of a diurnal hour is: 1 hour 08 minutes.

To determine the length of the night hours, we must calculate the time between sunset and sunrise the next day.

Midnight	12 hours 0 min
minus sunset	8 " 08 "
	<hr/>
	3 hours 52 minutes
plus time until sunrise	6 " 26 "
	<hr/>
	10 hours 18 minutes

Length of night: 10 hours 18 min or 618 minutes
divided by 12 = 51.5 minutes

Thus, the length of the night star hour is: 51 minutes 30 seconds.

Let's assume it is Sunday morning
sunrise

6:26 a.m.

first planetary hour Sun. Duration

1 hour 08 "

7:34

Second planetary hour Venus

1 h 08 "

8:42

Third planetary hour Mercury

1 h 08

9:50

Fourth planetary hour Moon

1 h 08"

10:58

Fifth planetary hour: Saturn

1 St. 08 "

12 hours 06 min.

Sixth planetary hour Jupiter

1 h 08"

13:14

Seventh planetary hour Mars

1 h 08"

14:22

Eighth planetary hour Sun

1 h 08"

3:30 p.m.

Ninth planetary hour Venus

1 h 08"

16:38

Tenth planetary hour Mercury

1 h 08"

17:46

Eleventh planetary hour Moon

1 h 08"

6:54 p.m.

Twelfth planetary hour Saturn

1 St. 08 "

20 hours 02 min.

Now the night planet hours begin:
with second values plus 20.08 min. sunset.

Thirteenth planetary hour Jupiter			51	min.	30	sec.
	20	Hour	53	min.	30	sec.
Fourteenth planetary hour Mars			51	"	30	"
	21	o'clock	45	min.		
		k				
Fifteenth planetary hour Sun			51	"	30	sec.
	22	o'clock	36	min.	30	sec.
		k				
Sixteenth planetary hour Venus			51	"	30	"
	23	o'clock	28	min.		
		k				
Seventeenth planetary hour Mercury			51	"	30	sec.
	24	o'clock	19	min.	30	sec.
		k				
eighteenth planetary hour Moon			51	"	30	"
	25	o'clock	11	min.		
		k				
or at night:	1	"	11	"	30	"
Nineteenth planetary hour Saturn			51	"	30	"
	2	o'clock	03	min.		
		k				
twentieth planetary hour Jupiter			51	"	30	"
	2	o'clock	54	min.	30	sec
		k				
twenty-first planetary hour Mars			51	"	30	"
	3	o'clock	46	min.		
		k				
twenty-second planetary hour Sun			51	"	30	"
	4	o'clock	37	min.	30	sec.
		k				
twenty-third planetary hour Venus			51	"	30	"
	5	o'clock	29	min.		
		k				
Twenty-fourth planetary hour Mercury			51	"	30	"
<u>Sunrise:</u>	6	a.m.	20	min.	30	sec.

The first planetary hour on Monday therefore begins with the moon, in accordance with the daily allocation.

It is understandable that the planetary hours are most effective on the day assigned to the planet in question! For example, the lunar hours on Monday, the Martian hours on Tuesday or the Saturnian hours on Saturday.

In magical terms, the planets Moon, Saturn and Neptune have a stronger effect during the night than during the day.

Generally speaking, the hours from 11 p.m. to 1 a.m., i.e. the so-called midnight hours, are particularly suitable for magical exercises and incantations. The closer the hours are to the approaching sunrise, the weaker they are in magical terms. For example, a lunar planetary hour shortly before sunrise would be of little effect.

With the moon, particular attention must be paid to the phase it is in. The full moon has the strongest magical influence. During the new moon, only invocations of earth beings and pure necromancy should be performed. (See also the October/November 50 study booklets on "Practical Moon Magic.")

The significance of the planetary hours.

In general, the usual astrological correspondences and attributions of the planets also apply to the influx of the planetary hours assigned to them. This astrological knowledge is assumed here.

One must distinguish between effects on a purely material basis and magical suitability for practical magical experiments.

The hour of the Sun:

The sun is not a magical planet in itself, but its influence is spiritual and positive, and the solar hour promotes all things and matters related to spiritual activity, friendships, career, protection, promotions, offices, superiors, politics, business and representation.

The night sun hours are weak. – But they are suitable for all mystical contemplations of a mental nature.

Health and nature-related matters can be promoted and improved during the sun hour.
The first sun hour of the day is particularly suitable.

The moon hour:

The moon, with its sphere, is the strongest magical planet and plays a particularly important role in all magical experiments.

It has a particular effect on the female sex and greatly promotes mediumship.

Its powers are used to conjure up intermediate beings, especially on full moon nights, and to influence female persons.

All things related to water, plants and animals are subject to the strong influence of the moon.

A sexual act intended to lead to fertilisation should be performed during the moon hour if possible. This hour is favourable for travel and change, moving house, friendships with women, all domestic matters, gardening, nursing the sick and changing jobs.

However, the influence of the lunar hour is not long-lasting if the moon is not in a favourable aspect with the planet Saturn on that day. The lunar influx is always changing and fluid and rarely provides a solid, lasting basis. In magic, the moon is called the servant of Saturn.

It always unfolds its strongest effect in a favourable connection with other planets, especially Saturn. It is the actual magical transformer of astral light! Without it, magical incantations rarely succeed, and it is particularly effective in sexual magic in connection with Venus and Mars.

Legal proceedings, house building and redecorating should not be started during a lunar hour.

The Saturn hour:

The planet Saturn is a particularly powerful planet with magical effects and must be used with great caution. It is the planet of death, and death usually occurs during its hour. Esoterically speaking, it is the planet of karma, the guardian of the threshold, the planet of maturity and deepest internalisation. But one must grasp this great demiurge in its higher octave, then it will lead the seeker to the highest heights of knowledge.

When poorly aspected, it usually has a sinister, negating and inhibiting effect, causing poverty, illness and destruction.

He is the actual great hour hand in the clock of human life. Materially, he and his hour are favourable for all matters related to older people, science, studies, inheritances, mining and agriculture, research, antiques and archaeology.

When unfavourably aspected, it always has a chronic, delaying tendency. It is the cause of accidents, usually with fatal consequences or resulting in protracted chronic illness.

Consequently, the hour of Saturn can only rarely be considered favourable. Saturn promotes a tendency towards black magic and gives a cruel character.

An illness that begins during Saturn hour is usually fatal and always chronic.

Important things should never be started during the hour of Saturn, except for serious studies and scientific work. However, if Saturn is well aspected with Jupiter or the Sun, the conclusion of a contract can still be favourable and lasting.

The Saturn hour is favourable for necromantic conjurations and invocations of earth beings. It is particularly effective as a night hour on Saturdays. (See also the study booklet April 52, "Conjuring Practices for Saturn.")

The hour of Jupiter:

The planet Jupiter, the demiurge of abundance and wealth, commonly referred to as the planet of good fortune, has a much stronger astral tendency than is generally assumed.

Although it greatly promotes material affairs, it is also the cause of all illnesses associated with the good life. When unfavourable, it brings waste, losses in court cases, and is often the cause of character flaws.

It is not a planet with magical powers per se, but it greatly promotes religious thinking and is considered the planet of mysticism and charity.

However, it just as often leads to mysticism, religious heresy, excessive piety and superstition.

When well aspected, its basic tendencies are kindness and benevolence, wisdom and priesthood.

It is considered the planet of jurisprudence, the clergy and the authorities. Therefore, its planetary hours are favourable for lawsuits, authorities, legal matters, ecclesiastical and religious matters, marriage, engagement, gambling, public affairs, representation, offices and political party matters.

Jupiter is particularly favourable in material matters when it is well aspected by the Sun and Venus. (See also Study Booklet March 52, "Incantation Practice for Jupiter.")

The Mars hour:

The planet Mars does not have a purely magical tendency in itself. However, it is the strongest planet in terms of will and energy and can therefore be used in all magical experiments, especially in sexual magic practices, as astrologically it governs the entire sexual and instinctual sphere of human beings, especially men.

When poorly aspected, it brings strife, discord, accidents, injuries, especially from iron, fire or weapons; it is also often the planet of death for violent acts

and their consequences. Murder, sexual crimes, violent temper and brutality belong to its sphere.

Its planetary hour can be used to begin all matters that require strong energy impulses, strength and willpower. But even then, care must be taken to ensure good aspects.

Illnesses that begin during its hour progress quickly and acutely and can often be overcome through one's own impulsiveness and willpower. They never take on a chronic tendency as with Saturn. The hour of Mars is always favourable for sports, love and pleasures of all kinds.

The hour of Venus:

Venus is also not one of the magical planets. However, it is attributed with all sensual activity. It has a strong erotic effect, influences sensuality and should therefore also be included in magical experiments, especially when it is connected to Mars through aspects.

Mars and Venus both have a very strong effect in the astral sphere, and in pure black magic invocations they greatly promote demonism, especially in sexual magic practices.

When well aspected, Venus and its planetary hour provide artistic and creative impulses.

The hour of Venus is favourable for love, friendship, society, art of all kinds, engagement, games, music, painting, dance, theatre, pleasure, luxury, jewellery, clothing, etc., and can be used advantageously in all these matters.

Venus's otherwise favourable influence is greatly impaired by unfavourable aspects from Saturn, Mars or Jupiter.

The hour of Mercury:

The planet Mercury has no magical effect whatsoever. In astrological terms, it is a purely intellectual planet and is considered a planet of travel; it is particularly effective in all written matters and contracts.

Its hour is favourable for travel, representation, commercial transactions, money matters, teaching, lectures, journalism, book trade, literature, correspondence, magazines, school, applications and messages.

It is unfavourable for marriage and love affairs, friendships, the sale of real estate and the conclusion of important contracts.

When well aspected, the planet Mercury promotes scientific study and research.

Finally, it should be noted once again that when using planetary hours, whether for material matters or for magic, there must always be a precise combination with the planetary influences of the day, as well as with the so-called mundane aspects of the planets among themselves. Only then can one be reasonably sure that the relevant influx of the planetary hours can be used harmoniously and beneficially.

In addition, the vibrations of the tattvas must also be taken into account, which will be discussed in the following booklets.

Of course, above all of the above considerations is the personal natal chart with its given basic tendencies, its diagnostic examination and the effectiveness of the transitory planetary transitions and the various directions of the current planets. Only then does one obtain the correct, viable basis for work in the magical sense, as well as for the shaping of one's life.

To be continued. (Part II: "The Tattva Vibrations.")

CONVERSATIONS ABOUT LOGE AND BROTHERHOOD.

by Gregor A. Gregorius.

Brother Archivist:

Master, I have been following the structure and organisation of the lodge for several years now, and I must admit that I am concerned about the slow progress that has unfortunately been observed.

According to the available statistics, approximately 60 lodge members have resigned or been expelled in the last three years. That is half the number of new members who joined during this period.

Would you be so kind as to explain to me and the brotherhood the deeper reasons for these conspicuously numerous resignations, so that changes and precautions can be made to avoid them in the future? It cannot be due to the knowledge and teachings we publish, which are universally recognised as good and valuable.

Unlike the Masonic lodges, the membership fees are not too high and should be affordable, especially since the brothers receive two study booklets per month in return for their contribution.

As is well known, a lodge is not an association and therefore has corresponding representation obligations and expenses.

I am well aware that new members initially function only as neophyte brothers = students for the first three years and have every right to resign after giving three months' notice, i.e. within six months. But the departure rate still seems quite high to me.

What can be done about this?

Master:

I understand your concern and have shared your reservations for a long time.

Unfortunately, however, there are several factors at play here that cannot be changed.

However, I would like to take this opportunity to explain the reasons that usually lead to people leaving.

May my remarks also serve as propaganda to counter preconceived misconceptions about the lodge. Our promotional brochure, which is sent to interested parties, contains everything worth knowing about the structure of the lodge and its spiritual goals! The content of our study booklets speaks for itself. It is not a question of knowledge.

However, as the lodge secretariat will confirm, the vast majority of resignations are due solely to financial difficulties. Although the lodge grants brothers in need a long-term exemption from contributions upon application in the event of prolonged illness, unemployment or other material worries, the lodge grants brothers in need a long-term exemption from contributions upon request, this is rarely taken advantage of and this practice has not proven successful, because a long-term exemption unfortunately leads to a certain alienation from the lodge and the accumulated debt must ultimately be covered.

Unfortunately, it must be noted time and again that most people do not have the inner strength of character to keep their word and honour the commitments they have made by signing their name. The concept of unconditional honesty and reliability is very rarely found.

Our repeated demand that lodge service and lodge membership be given top priority in life is often not sufficiently appreciated or adhered to.

On the contrary, people allow other everyday concerns to take precedence and put the Lodge last.

This is one of the first mistakes made by the neophyte brother.

He does not understand that he must worship himself and his membership in the lodge; he does not create the religious foundation for this, as followers of Christian churches or communities often do. He does not anchor the lodge within himself and is usually unaware of the inner and outer dignity of a lodge brotherhood. In the December 51 study booklet, I spoke in detail about the cult and the training of the personality. Unfortunately, these words and instructions are given far too little attention.

Our entire publication is entitled "Leaves for Applied Occult Art of Living" – a title that is in itself indicative of its direction.

Every esotericist – as we call ourselves – must first devote himself to the task of training his own personality, centralising it, raising it to a higher level, freeing himself from the accumulated dross of previous false spiritual attitudes, and becoming immune to the suggestions that keep humanity in bondage and stupidity.

This task alone takes several years to complete, and unfortunately very few people are willing to undertake it.

Only when one has become a personality, which means a certain inner strength, independence and determination, can one begin to systematically study and acquire the necessary knowledge. Serious occult study always takes several decades.

Most people have a completely false idea of our lodge from the outset and expect things that they will never get.

In most cases, it is merely curiosity that drives them to the Lodge. They often expect pecuniary advantages, new connections that will further their careers, or believe they will experience mysterious things, be taught magic, or become a magus with tremendous powers who rules over his fellow men and becomes wealthy with the help of astral and demonic entities. The desire for power and ambition are often the reasons for joining a lodge.

However, these people forget that we are a pure knowledge lodge and have no material aspirations whatsoever. Membership brings no material benefits or other material advantages.

It is therefore understandable that these types of people are disappointed with their membership of the lodge and leave after a while.

Many also fail to consider that even the Lodge can and wants to be only a guide for serious penetration into the difficult occult realms. Anyone who believes that they only need to read the two study booklets per month is on the wrong track. Each of the occult disciplines requires extensive study of books and thus a further financial burden on the brother,

which is, of course, at his own discretion and depends on his own ability to purchase them given his circumstances and social structure.

Brother Archivist: I have often noticed a certain opposition within the brotherhood to the practice of so-called compulsory books, which in themselves represent an increased financial burden on the brother concerned and are not affordable for some.

Master: This practice was and is well-intentioned and is also in line with the points just mentioned.

Since, unfortunately, 70% of the occult literature on offer is useless and superfluous, the Lodge considered it very appropriate to assist its members by procuring truly useful and complementary literature in order to avoid unnecessary expenditure.

Since the compulsory books were actually good books, the expense was tolerable, and, above all, individual brothers were readily granted credit for purchasing the books, it should be clear that this approach was advisable in the interests of study.

Nevertheless, I have ordered that this system of compulsory books should not be extended any further.

Brother Archivist: Since the booklets accompanying the study booklets by our Fra. Eratus contain a great deal of practical information, they should generally suffice for further education. It must be left to the brother's thirst for knowledge to determine the extent to which he wants to pursue his studies or can pursue them according to his financial means. I am pleased that a certain change is to take place in this regard in order to avoid placing too heavy a burden on the brothers.

Master: Unfortunately, a large part of the reasons that led to the brother leaving the lodge are his environment and his own lack of energy to overcome these influences in the interests of the lodge and himself.

How often does the brother in question succumb to the inhibiting influence of his wife, parents or other relatives?

Not only have there been cases in which the wife refused to fulfil her marital duties as long as her husband was in the lodge, but the church

was mobilised to break the influence of the Lodge. This was particularly common in Catholic areas. The family doctor was also often mobilised, and the brother's professional sphere was interfered with, all with the aim of dissuading him from the Lodge. Very often this was successful! For unfortunately, most men are subject to the demonic erotic or sexual influence of women, or rather their own instincts.

In small towns and villages, the brother often becomes the subject of malicious gossip when it becomes public knowledge that he belongs to a lodge, which is often unavoidable due to postal deliveries or close neighbourhoods.

The ignorance and narrow-mindedness of the indifferent masses towards lodges is often frightening. In villages, the brother in question is then considered a sorcerer. We have seen such cases often enough, and this pressure has often led to resignation.

Brother Archivist: The attacks to which our lodge in particular has often been subjected, which have even escalated to omissions in public newspapers and magazines, also appear to be quite alarming. Could nothing be done about this?

Master: "Even the gods fight in vain against stupidity!"

This old proverb is particularly apt here. The power of the press is too great to be successfully countered. Such sensationalist magazines are just waiting to get their hands on new material for their smear campaigns, no matter how factual the responses and defences may be.

As long as the Lodge does not have greater capital and suitable publication opportunities at its disposal, nothing can be done against this malicious gossip. Incidentally, the damage caused within the brotherhood by these inflammatory articles has been very minor. The members already have enough discernment of their own not to fall for the malice of dark elements. An upright lodge brother considers it beneath his dignity to concern himself with these dirty machinations at all.

Much worse and more serious is the opposition from the ranks of occultists, theosophists, anthroposophists, spiritualists, Christian scientists, Rosicrucians, etc., most of whom are hostile towards us.

The main reason for this attitude is that we do not stand on the ground of the usual Christian doctrine and define the concept of divinity differently according to our purely esoteric, cosmosophical worldview. There has been a feud between the churches and the lodges for many centuries. So this should come as no surprise to us. But the fact that the stupidity of most occult followers is so great and so far-reaching that they confuse or identify the demiurge of Saturn, the principle of highest maturity and deepest internalisation, with Satan, and consequently regard our lodge as satanic or black magic, is the height of stupid ignorance of the higher occult and esoteric teachings.

There is nothing that can be done about this either. It is only regrettable that so-called revelation spiritualism, this ugly blossom of such evil mysticism, has spread so widely, misleading and further dumbing down people. Certainly, we ourselves propagate the greatest possible freedom of belief and thought in accordance with the law of the new age of Aquarius. We do not lift a finger to help those who are going astray. Every ego must work off its own karma. Those who are stupid and gullible cannot be helped. Everyone can and should find happiness in their own way!

We are not fighting against these ignorant masses. It is up to the intelligence of each individual to follow their own path to knowledge, depending on their maturity and based on the knowledge they have acquired in previous incarnations.

But we should be left in peace! Even if the spiritual Saturnian centralisation of the Lodge deflects the demonism of stupidity, it is still unpleasant to hear the same intellectually inferior attacks against our Lodge repeated over and over again.

We are the only enlightened, ritualistic and magical knowledge lodge in Germany, and we can be proud of that without becoming arrogant.

. According to the law of merciless love, we do not waste our energy and knowledge on those who are unworthy.

Those who come to us seeking advice, knowledge and help will be assisted!

But how many come and how few are chosen on the basis of their aptitude for studying higher knowledge, which has its roots in pre-Christian Gnosticism, in antiquity and in earlier cultural epochs of humanity.

We are looking for upright people of strong character who know what they want when they embark on the path of esoteric study.

We are looking for people for whom the concept of brotherhood is sacred, who are willing to consciously participate in the evolution of humanity, but apart from the indifferent masses, only the best spiritual human material.

At the dawn of the new age, the new law shines in crystal-clear light:

"Do what thou wilt! That is the whole law!"

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

Those who have understood this and organise their lives according to it in the greatest spiritual freedom will be grateful and loyal to the Lodge. A spiritual temple can only be built if the stones are properly hewn, angled and harmoniously placed.

Now you will understand better, dear brother, why it is precisely the most highly spiritual secret lodges that have so few members. Do not worry, the temple is being built and is in the process of becoming. Many broken stones, much rubble and chaff lie to one side, but that is no great loss.

I am constantly reminded of the harsh-sounding words of Master The-rion, which contain the truth: "Three-quarters of humanity is nothing but dung for their spiritual upper class!"

Each of our neophyte brothers should try to grow into this spiritual elite through his own efforts. The Lodge can help him in this. Perhaps it can only be a guide on part of his steep path to the heights of knowledge, for the more mature a person becomes, the quieter it becomes around him in his self-chosen solitude. – But for this he does not need a redemptive motive, no Christian-oriented faith, but only an inner connection with the harmonious laws of the universe, to the extent that he is able to attain it.

or a Christian-oriented faith, but only an inner connection with the harmonious laws of the universe, insofar as it is possible for him to attain this.

It is truly worthwhile to strive for such spiritual and mental elevation.

When a brother of the lodge, as required, attunes himself inwardly and spiritually to the magical influx of the lodge as much as possible during lodge evenings, when he tries to make contact through meditation and contemplation, then this religious hour will give him strength for everyday life as well.

Lodge service can be equated with religious service. The idea of brotherhood can be something sacred.

Then he also learns the true meaning of love, which finds its harmonious expression in the bond with the brotherhood of Saturn.

For the proclamation continues:

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

BOOK REVIEW.

Moufang, Wilhelm Dr.

"Magicians – Powers and Mysteries."

A handbook of supernatural phenomena and
their interpretation.

Hardcover, linen. 402 pages M 14.80

Illustrated 1954.

This well-equipped and very interesting work by the well-known author, who has been engaged in occult research for decades, is not intended to be a textbook, but rather a collection of descriptions of occult experiences and reports. This makes it an introduction to the entire field of occultism. The author does not unreservedly affirm these occult mysteries, but rather takes a critical stance. Nevertheless, he convinces the reader of the reality of the existence of supernatural spheres, which are still closed to exact science, through the numerous events listed, which have very often been proven by credible witnesses. The book is therefore a first-class, thoroughly engaging reference work on the problems of occultism and is highly recommended.

Gregorius.

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61. ORGANISATIONAL REPORT

of the "Righteous, Enlightened, Perfect, Secret, Magical and Ritual Lodge
FRATERNITAS SATURNI – Orient Berlin."

Meeting of the forecourt on the day of the sun's position 28 degrees Aquarius 56.

"Do what thou wilt shall be 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 Peumatkos	Brother Wil	Bro. Oedur
Sis. Alexander	Bro. Rudolfo	Brother Gerhard
Sister Amenophis	Brother Hertoro	Brother Profundus Invoco
Sister Balthasar	Brother Sigmund	Brother Lothar
Sister Dion	Brother Liberius	Brother Aquarius
Sister Ebro	Brother Heinrich	Brother Noah
Sister Eichhart	Brother Samana	Brother Ramananda
Sister Erasmus	Brother Johannes	Sister Wilja
Sister Erus	Brother Michael	Sister Gerlinde
Sister Friedrich	Brother Reinhard	Sister Luminata
Fra Giovanni	Brother Balsamo	Sr. Theodora
Sr. Han Rulsow Yin	Brother Peterius	Sr. Rosemarie
Sister Hermanius	Brother Benediktus	Sr. Melanie
Sister Hilarius	Brother Apollonius	Sr. Alma
Sister Joachim	Brother Sergius	-----
Sister Kaplarius	Brother Hiob	The brothers: Francis, Nadarius, Uparcio were remembered in the mental sphere.
Bro. Karolus	Brother Laurentius	
Fra. Kosmophil	Br. Gradarius	
Fra. Marius	Brother Fabian	
Sister Marpa	Brother Lysanias	-----
Sister Martini	Brother Latentus	The Master greeted the Fra. Hermanius from Hamburg as a guest.
Fra. Masterius	Brother Radarius	
Fra. Medardus	Br. Fried	

Fra. Merlin	Brother Karol	Newly admitted
Sister Panaton	Brother Alexis	Brother Thomas from Bonn.
Sister Protagoras	Brother Strato	
Sister Prozogood	Brother Dominikus	The following have duly declared their resignation from the Lodge: Br. Titus, Br. Metanus and Sr. Aruna.
Sister Reno	Brother Emilius	
Sister Saturnius	Brother Raimund	
Sister Sigur	Brother Angelius	
Sister Theobald	Brother Leo	
Sister Theoderich	Bro. Ana-Raja	
Sister Valescens		
Bro. Wilhelm		

Fra. Ernesto-Noesis was expelled from the Lodge, his name was burned in the sacrificial fire and his ego was transferred to the Demiurge of Saturn.
Urgen of Saturn.

The forecourt in Düsseldorf is suspending its meetings until the redesign of its new lodge home until further notice. The Master gave a lecture on the topic: "Conversations about the Lodge and Brotherhood." Guidelines on lodge service and lodge duties.

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After the lodge meeting, the previous rune experiments on the formation of space force fields were continued.

Apologies for absence due to illness: Fra. Konradi and Sr. Gabriele.

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Love is the law! - Love under will! - Uncompromising love!

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PAGES FOR

ANGEWANDTE OCCULT

THE ART OF LIVING

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by Dr. Ferdinand Maack †

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THE TATTWA VIBRATIONS AND THEIR SIGNIFICANCE FOR PRACTICAL MAGIC.

by Gregor A. Gregorius.

II. Part.

Continued from the March issue.

The knowledge of the tattwa influences originates from ancient Indian wisdom, according to which the entire universe consists of the two basic principles "prana" and "akasha".

Prana is the primordial substance, the life ether, which permeates all living beings in the natural world on Earth, but also our entire solar system with its planets, for prana flows from the sun, which can be regarded as our mother star. This prana ether is the first spiritual, energetic manifestation of our solar logo, and the opposite pole, which enabled the entire formation and further densification of this prana force, is the centralising, constructive, formative, and likewise all-pervading ethereal force of the demiurge Saturn, who, as a negative principle, creates the equilibriumtension necessary for the interplay and development of existence.

The Saturn Logos is therefore the highest ruling principle of matter forming itself into materiality, as its first manifestation. The balancing of tension between these two opposites gives rise to movement and vibration. The interflowing of these positive and negative forces forms a cosmic rhythm of movement, whose established modifications are called tattwa vibrations.

The existence of these ethereal and yet already subtle tattwa vibrations has been proven often enough, even if they are only perceptible through highly attuned senses or in a trance state.

Since ancient times, the tattwa vibrations have been divided into five principles or etheric states:

Akash	=	the negative primordial ether principle	-	corresponds	the	auditory ether
Vayu	=	the airy principle	-	"	"	Emotional ether
Tejas	=	the principle of light	-	"	"	Light ether
Prithvi	=	the earthy principle	-	"	"	Odour ether
Apas	=	the watery principle	-	"	"	Flavour ether

Akash-Tattwa belongs to Saturn, Vayu to Mercury and Venus, Tejas to Mars, Prithvi to Jupiter and the Sun, and Apas to the Moon.

This correspondence is very important for creating a basis for practical magic in combination with the planetary hours.

Further correspondences of the tattwa are:

Akash	=	Space. Sound.	—	The vibration is circular.	Colour: black.
Vayu	=	Movement.	—	" " " Wavy.	Colour: blue-green.
Tejas	=	Expansion.	—	" " " oblique.	Colour: red.
Prithvi	=	Cohesion.	—	" " " Selective.	Colour: yellow.
Apas	=	Contraction. —		" " " Downward sloping.	Colour: white.

For psychic individuals or mediums, there are further possibilities for perceiving the tattwa.

Akash = middle tone. Vayu = high, fine tone. Tejas = high, loud tone. Prithvi = Low tone. Apas = Very soft, low tone.

Psychics who are clairvoyant, or musicians and composers, are able to hear and clearly distinguish the sound vibrations of the tattwa (spherical music).

Akash = very cold and dry. Vayu = cool. Tejas = hot.
Prithvi = warm, moist. Apas = cold.

Akash = bitter. Vayu = sour. Tejas = pungent. Prithvi =
sweet. Apas = astringent.

Akash = syllable Ham. Vayu = Pam. Tejas = Ram.
Prithvi = Lam. Apas = Vam.

The sensitive person, the magus or the medium can not only perceive and feel all these correspondences through their heightened senses, but also use them in magical applications. For them, these correspondences are means of distinguishing between the respective tattwa vibrations, means of control and means of suggestion. They strengthen their intuition, inspiration and imagination, all three of which must be developed and present in order to practise practical magic.

It is now very important to know that we can not only regard the Akash tattwa as the strongest tattwa, but that all five tattwas are, in a sense, united, centralised and bound in it as the first manifestation of vibration.

Only secondarily did the other four tattwas develop from it as dissolved and classified sound and tone, which was necessary for the balancing harmony between the Sun and Saturn.

Even though the Solar Logos is the impulsive creative spirit, Saturn is the great creator and designer! We must never forget this fact.

The vibrational state of the tattwas within the Earth sphere is now subject to a fixed and controllable alternating rhythm.

The vibration period of a tattwa lasts exactly 24 minutes! The rhythmic series always begins with the rising of the sun, with the Akash tattwa opening the sequence. After 24 minutes, Vayu follows, then after the same period of time, Tejas, Prithvi and Apas. After exactly two hours

the series begins again from the start and continues until the next sunrise begins again with Akash.

The calculation of the tattwa:

The tattwas naturally vibrate according to local time and begin their rhythm with sunrise calculated according to local time. This means that, just as when determining sidereal hours, it is necessary to convert local time to Central European Time beforehand. This conversion is done exactly as described in the first part of this essay and therefore does not need to be explained again here. Once the sunrise has been converted to Central European Time, all that is needed is to add 24 minutes to the time of sunrise for each tattwa! Akash-Tattwa begins. The other tattwas then follow in the specified order. A precisely regulated clock must of course be available to determine the exact minutes.

For sensitive people, there is now another way to determine the respective vibrating tattwas, and this is the natural rhythm of the breath.

It has been established that the flow of breath does not pass through both nostrils with the same strength and regularity; rather, in a healthy person, the flow of breath shifts to the other nostril every two hours in a regular alternation. During this alternation of the flow of breath every two hours, the breath flows very weakly through both nostrils for a few minutes.

This fact was already known to ancient peoples and is particularly well established in Indian philosophy.

There, the right-flowing breath is called "Surrya breath" or "Pranatem sun breath", and the left-flowing breath is called "Chandra breath" = moon breath.

The breath flowing through both nostrils is called "Shusumna".

According to precise observations, the right-side breath flow – the sun breath – is in harmony with the Vayu and Tejas tattwas, while the left-side breath flow – the moon breath – is in harmony with Prithvi and Apas.

The state of change – Shusumna – corresponds to the Akash tattwa. The sun breath has a stimulating, loosening, transforming and warming effect and corresponds to the sun, Mars and the moon breath corresponds to the moon, Venus and Jupiter and has a cooling, calming and balancing effect.

In a healthy person, on the first day of each new moon, at sunrise, the breath enters the left nostril, after two hours the right nostril, then back to the left, and so on, alternating for three days, during which the breath always flows more strongly on the left side at sunrise.

On the fourth day after the new moon, the stronger breath flow begins on the right side at sunrise, changing to the left after two hours, continuing on the 5th and 6th days, while on the 7th day at sunrise, the stronger breath flow returns to the left. The rhythm is therefore continuous, lasting two hours and three days. If a person is ill, has a fever or low temperature, this otherwise very harmonious breathing system is immediately disrupted.

The tattwa vibrations are therefore in a certain harmonious relationship with the human breathing rhythm and can be adjusted.

There is now another purely experimental way of perceiving the vibrations of the tattwas in colour. Of course, this again requires a certain sensitivity.

Sit in a calm posture or sitting position –Buddha position or Egyptian position or any other comfortable position – at a table, rest your head in both hands, close both ears tightly with your thumbs, your eyes with your index fingers, both nostrils with your middle fingers, your mouth with your ring fingers and little fingers, and then hold your breath for a few seconds! – Despite your eyes being closed, you will see one of the five tattwa colours develop out of the initial darkness, depending on the tattwa that is vibrating at the time of the experiment.

Repeat the experiment after half an hour. Of course, this must be practised for a while, and you will find that the colour perceptions become clearer and brighter over time.

Over time, the experiment will become more and more successful, and you will be able to see the respective vibrating tattwas in colour without any further preparation, simply by closing your eyes.

Even with this simple experiment, the attributed taste, hearing and sound perceptions associated with the tattwas may occur to a greater or lesser extent.

These tattwa experiments can also be combined with experiments in mirror magic (see Study Booklet February 51, "Mirror and Crystal Magic"), as attention to the tattwas and the hours of the stars is part of the practical magical toolkit.

The meaning of the tattwa.

The Akash tattwa:

As already mentioned, this tattwa has a purely Saturnine character and is suitable for scientific work, deep meditation and contemplation, solitude and reflection.

All other worldly things should not be carried out or begun during this tattwa.

It resonates with the primordial ground of being as a negative, but one that can also have a tremendously positive and centralising effect in its own way. Mental depression, sadness, world-weariness, listlessness, disharmony and moods that are otherwise inexplicable often have their cause in this tattwa.

Only that which is to be spiritually underpinned and grounded can be fundamentally begun in this tattwa.

It is understandable that people who are inclined towards black magic can make use of the enormous negative power of this tattwa, for all the dark

forces in humans, such as hatred and the will to destroy, are greatly amplified by Akash. The demons of the Saturn demiurge vibrate in Akash with tremendous power. Often enough, they bring spiritual or even physical death to the magus himself.

Only those "initiates" who have grasped this demiurge in a higher octave may dare to consciously make use of the Akash-Tattwa, for then the mental intelligences of Saturn stand by them, helping and building them up!

Even the angel of death shows a knowing and forgiving smile and is able to transform himself into Lucifer, the bringer of light, who leads human beings to lonely, very high peaks of human knowledge that lie beyond good and evil.

It is expressly stated here that the meaning of the astral hours, which were discussed in the first part of this treatise, also corresponds and agrees for the most part with the basic meaning of the tattwa in its material and spiritual effects.

Therefore, both should be combined and taken into account when making an assessment. This applies to all tattwas.

The Vayu tattwa:

This tattwa has a strong influence on feelings and speech. Since its basic principle is movement, this influence can be put to practical use in all areas of life that require ongoing activity in their development and a faster rhythm. Language skills, public speaking skills, travel and correspondence are greatly enhanced by this tattwa.

It inhibits sensuality and sexuality, conception, and is therefore unfavourable for all matters of love, marriage and friendship.

Unfortunately, this tattwa also strengthens all disharmonious and bad character traits in people. Deception, fraud, charlatanism,

intrigue, avarice and all base instincts can be intensified by this tattwa. It does not promote moments of happiness, but is often fatal due to accidents during travel, and also makes people prone to rash suicide.

Loss of money, loss of home, separation from love and friendship relationships are common in its vibration.

The Tejas Tattwa:

The main characteristics of this tattwa are energy, willpower and positivity, making it a primary driving force for all aspects of everyday life and spiritual development.

Of course, if a person has bad predispositions, these can also be promoted and reinforced by the tattwa in an unfavourable sense. Anger, quarrelsomeness, jealousy and acts of violence are caused by this tattwa in people with the corresponding predisposition.

This tattwa can also bring death through murder, war or accident.

This tattwa is favourable for purely sensual, sexual experiences, especially when it vibrates in the hour of Venus or Mars.

With this tattwa, it depends very much on one's own determination and will whether its powers are used constructively or destructively, because its basic character corresponds to Mars.

The Prithvi Tattwa:

This tattwa is good and life-affirming in nature and promotes all the good qualities of human beings.

It has a Jupiter-like character, appears kind, benevolent and auspicious, promotes a love of justice, religious sentiment, mystical disposition, joy, success, love life, marriage, friendship, etc.

On the material level and also in the mental sphere, it therefore vibrates favourably and constructively. It is suitable for invoking higher mental beings in magic, for cults, celebrations and religious services. There is no demonism in it, as in the previous tattwas.

The Apas Tattwa:

This tattwa also vibrates very favourably for general life planning in its basic tendency.

It has a strong lunar character and therefore promotes all matters relating to home, children and marriage. It has a strong influence on female persons in a good sense. Conception, pregnancy, menstruation and all matters of love proceed favourably in it.

Mediumship and sensitivity are promoted by this tattwa. However, the demons of the moon also resonate within it, which are very relevant to practical magic, and in people with bad dispositions, tendencies towards alcoholism, gluttony and intoxication can be greatly intensified, especially if the planet Neptune is poorly aspected in a person's horoscope.

A thorough combination of tattwa vibrations and planetary hours is therefore very important and beneficial.

However, individuals who, despite prolonged practice, do not achieve noticeable and visible success with the tattwa exercises would be better advised to abandon these exercises altogether and limit themselves to the influences of the planetary hours. Their sensitivity is not strong enough to evaluate the tattwa vibrations.

These tattwas are only sub-vibrations that can be used as a supplement in magical practices. They are not absolutely necessary, because the influence of the planetary hours, the daily planets and the constellations is far stronger.

Unfortunately, there is little in-depth and comprehensive literature on this interesting topic. References to this knowledge can often be found in astrological and other occult works, but they are usually incomplete. However, it is just as important for yoga practices as it is for magic. It is also important for cults and meditation.

Those who have the predisposition to develop these powers within themselves will inevitably find them of great practical use in everyday life and also for their desired spiritual development.

Literature:

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(Tattvic and Astral Influences). Miller: "Die Tattwa" (The
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Farbige Planeten-Einstecknadeln

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Mond — weiss	Saturn — schwarz
Merkur — orange	Neptun — dunkellila
Venus — grün	Uranus — hellblau
Mars — rot	Pluto — dunkelblau

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PSYCHIC-MAGICAL INFLUENCE THROUGH HIGH FREQUENCY AND ETHERIC CURRENTS.

by Fra.....Johannes (the Elder).

Through their latest research findings, the exact sciences are increasingly finding a bridge to forces of a transcendental nature. The concepts of force and energy, which are irrational in themselves, are gaining greater significance through the discovery of their subtle effects. The epistemology of Eastern philosophies is increasingly confirmed by these latest findings, which I referred to in my first essay on "The magical reversal of the odic centres in humans". The synthesis between scientific research into these "invisible radiant energies" and the occult teaching of similar forces will bring about a fundamental change and deepening in all areas, including practical life, in the new age. In this sense, today's remarks are intended to provide clues about practical experiments and empirical facts that are of particular value for maintaining the health of the human body and for its esoteric development. The demands of life require an increasing expenditure of energy on the part of human beings, both physically and psychologically, and as a result, they must find all possible ways to compensate for this expenditure of energy, which often exceeds the norm. According to the latest research, such energy intake and regeneration processes cannot be sought in a purely physical-material sense, but must find their solution in the psychological-spiritual realm. Since we know that the human body consists of vibration complexes, of which the electron already represents a composite organism or an electromagnetic power centre, we must seek the method of maintaining the health of the body in the balancing of these disturbed radiation complexes. This must be done in a physical, mental and spiritual sense.

The sciences that deal with the study of celestial bodies have confirmed that the entire universe is flooded with rays. Man's relationship to the cosmos has a particularly strong effect on him as an individual and as the centre of vital development, since he is a reflection of the macrocosm. Thus we find in him all the aforementioned radiation phenomena, and it is our task to record the laws governing these energies. This cannot be done solely from an empirical-scientific point of view, but must be done in conjunction with intuitive perception, for the limitations of human sensory functions impose boundaries that cannot be transcended by intellect and reason. This connection between the scientist and the feeling of connectedness of cosmic empathy, i.e. a certain priestly attitude in the sense of the ancient sciences, will make it possible to advance in these fields of knowledge at all.

As a certain centre point between the cosmos and the Earth, humans are primarily subject to two strong radiation tension relationships. These are the electromagnetic energies, which are primarily transmitted to us through the medium of the atmosphere, and terrestrial radiation. In this field, researcher Alexander Müller has developed a new theory of radiation for the first time and, on the basis of numerous pieces of evidence, confirmed that such effects exist and that the disturbed vibration complexes can be regulated by suitable electrolytes. This is s e p delenopathy, which can be considered the first future healing method. All of these facts have been physically tested, measured and verified.

From the vast field of invisible radiation energies, two in particular should be singled out, which can be used to exert a psychic-magical influence on humans and thus unfold their effectiveness in two ways. These are the so-called ether rays and High-frequency currents. In order to understand the practical effect of these two types, I must briefly outline the fundamental laws of radiation in general and in particular.

We distinguish between body rays and wave rays. In the case of body rays, the body is both the carrier of the ray and locally variable. (I am reminded of the water jet, the jet of projectiles, etc.) This type of ray is particularly used in a technical sense and, despite its materiality, already shows many transcendent processes. For our consideration, they are of no importance for the time being. Of greater significance are corpuscular rays, which we can observe particularly in the decay of radium.

Wave rays are fundamentally different. Every body that vibrates emits waves without undergoing any substantial change. Only the movement continues. I refer to water waves, the vibrations of a string, sound waves and the like. Water waves in particular demonstrate the basic laws of wave theory. In this context, rays are understood to be the direction in which the waves travel. And so the concept of wavelength, which can be calculated precisely, is of particular importance for the effect of such rays. On the basis of these physical calculations, the types of rays have been discovered and evaluated in a practical and technical sense. Thus, the effects of alternating current, Hertzian waves, ultra-red and ultra-violet rays, X-rays and gamma rays have been discovered.

The latter types of radiation are already manifestations of cosmic ether waves, which we cannot yet prove scientifically, but which we know exist and differ only in their different wavelengths.

The longest visible waves we know are those of red light, and the shortest are those of violet light. The latter are about half as long and therefore have twice the frequency.

In acoustics, such a ratio of 1:2 is represented by the octave of the corresponding low tone. From this we can see that the visible ray waves known to us cover just under an octave, while sound waves, for example, are audible through 11 octaves.

Knowledge of these radiation processes is therefore still very limited, and the experiments I am about to describe are also new territory and require further verification and research.

The light vibrations, which are of particular importance in all magical experiments, are so-called transverse vibrations that occur in the ether and have been partially researched. Their speed is known to be 300,000 kilometres per second.

It is interesting to note that the English researcher and physicist Maxwell put forward the theory that light vibrations are electromagnetic in nature. They are therefore similar to Hertzian waves and those used in wireless telegraphy.

Here, too, we find a connection to Indian esoteric philosophy, which holds a similar view. I refer to the work of Rama Prasad "The Finer Forces of Nature".

Despite the speed of light, it takes a long time to travel astronomical distances.

Even though the 150 million kilometres that separate us from the sun are traversed by light in 8 1/4 minutes, it takes 4.8 years to reach a star such as Alpha Centauri.

It is understandable that there are planets in the sky that have long since died out, yet their light still reaches us. From this we can gauge how strong the intensity of the cosmic ether waves must be, and that the human body, as a reflection of the macrocosm, is naturally influenced by them.

I have outlined the latest research on this in my article "The Magical Reversal of the Od Centres in Man", Saturn Gnosis, Volume I.

The results reported so far on visible and invisible types of radiation show that not only matter has an atomistic structure, but also electricity, and apparently even energy.

More recent researchers have already recognised the transcendental significance of the concepts of force and energy.

The old saying that nature does not make leaps is refuted by the research results, especially those concerning invisible rays, and one could even say that nature only works in leaps, albeit in a completely lawful manner.

We, the truly initiated, Hermeticists, magicians and sages, have known and asserted this.

Human beings, in their tripolar position in the cosmos, manifested through body, soul and spirit, are closely interlinked with cosmic radiation phenomena. As is well known, electromagnetic forces are developed through the organic-functional processes in their bodies. The radioactivity of the human organism has also been proven.

These processes naturally create electromagnetic and radioactive space force fields around them, which enable the exchange of cosmic and human rays through certain centres in their etheric body and the corresponding mediating nerve plexuses.

This view is explained in more detail in the Indian teaching of the chakras, which I also explained in my first article. However, the aforementioned processes are partly reflexive and unconscious, so it is understandable that human beings are influenced in their essence by the types of radiation flowing through them and that physical and mental consequences become apparent, the causes of which were previously unknown.

The experiments explained later show, however, that through the intervention of trained magical will and through concentrated ideas and consciousness, the cosmic or developed human being can consciously absorb and transmute the etheric rays in some modifications.

Of course, this only applies in a relative sense, since certain media are needed to absorb certain vibration complexes. In order to find a physical means of expression, some researchers have attempted to find such transmitters in metals. Gold, silver or copper were mostly used for this purpose.

These metals, like others, show great absorptive capacity for cosmic radiation types due to their special electron vibrations.

Based on these facts, antennas have been constructed that capture and collect ether rays and, through the intervention of humans with a certain state of consciousness and autosuggestion, allow them to become effective.

Professor Korschelt invented the solar ether ray apparatus, which undoubtedly has physical efficacy. Dr Eckhoff invented devices that have a similar effect on humans through the spiral action of two counter-rotating spirals made of a special metal.

All these devices transmit etheric rays to the body and, according to the laws of thought power, bring about corresponding, similar types of vibration through autosuggestion. Dr Eckhoff calls this application telepathy or telesion.

This involves the generation of electro-physiological action currents in the human body for various purposes, especially healing. All of the above results and facts have made it seem possible to achieve other effects as well.

For example, an engineer in our circles has constructed a 27-turn copper spiral with a copper disc at its centre. By connecting this disc to a copper sponge, an antenna was found that experimentally exerts physical and psychological effects on humans.

Experiments with this apparatus have shown that it is capable of picking up cosmic ether waves, which have an effect on sensitive people through a corresponding state of consciousness.

It is peculiar and interesting that when this spiral is irradiated by a person with strong magnetic powers, the effects become much stronger. In the experimental setups, sources of error due to exaggerated imagination or imagination were eliminated as far as possible, and yet the effects were the same.

This seems to prove that this device not only captures and transmutes cosmic ether waves, but can also transmit human rays in the same way.

This opens up entirely new applications for the new healing methods, which, albeit in a mechanical way, can support the psychic-magical ones. I will continue these experiments with other devices yet to be constructed and report on them when the opportunity arises.

Similar methods, albeit in a different way, have shown corresponding results in the application of high-frequency currents. I assume knowledge of these currents, which can be traced back to the research results of Nikola Tesla.

The purely physical effects of high-frequency currents consist of a so-called diathermy effect and a radiation effect. The latter includes the ozone, thermal and ultraviolet effects.

This alone has physiological effects on the human body that can be used for healing purposes and surpass all other known applications of electricity.

Special experiments have been conducted to use high-frequency current in a psychic-magnetic context. These experiments have produced effects that point to uncharted territory in this field as well.

By interposing the human being, it is possible to connect high-frequency currents with the so-called odic rays of the human being and to allow them to take effect through concentrated consciousness.

I would like to pick out two of the experiments of this kind and explain them in more detail.

If a person is placed in the earth's magnetic meridian and connected on the left side to the metal saturator of a modern high-frequency device with the softest possible tuft radiation, the body is charged in a physiological sense.

The experimenter can now use his hand as an electrode to draw the current from the other person's body, which is noticeable by the formation of sparks and the generation of heat at the points of contact.

This has been the application in physiological terms to date. It is possible to influence certain centres through specific magical states of consciousness.

In this experimental setup, with the current strength measured individually, placing the right hand on the subject's solar plexus and concentrating one's magical will on the magnetic forces of radiation produces a powerful deep effect on the entire sympathetic nervous system as well as a localised influence.

This makes it possible to influence people not only physiologically but also psychologically. In this way, in conjunction with appropriate suggestions, magical effects can be achieved, such as trance states, which cannot be achieved in such a short time by other methods.

In a similar way, one can also irradiate the human epiphysis and significantly promote the abilities of clairvoyance and thought transmission.

This reduces the effort required on both sides and eliminates unfavourable side effects.

Everyone can deduce the consequences in every respect, but especially in the psychic-magical sense.

These hints alone show how far the magical can be connected with the physical, and that both are only degrees of difference of one primordial energy.

The second series of experiments deals even more with the magical-magnetic effects on humans. It is known that high-frequency currents not only have a surface effect, as indicated above, but that they can also produce deep effects when applied unipolarly.

According to the laws of vibration, these deep effects cannot only be of an organic nature, but must also be able to affect the psychic element in humans through reflex effects. This makes it possible, on the one hand, to strengthen the magnetic emanation forces and, on the other, to increase the receptivity.

The glass electrode vibration is, by its very nature, only mechanical, but it can nevertheless achieve fruitful results. However, if the human body is switched on and the hand is used as an electrode, the effects are significantly different when trained magical will is switched on.

The following experiments are based on these principles:

The patient is positioned as in the aforementioned experiments. The experimenter allows the current to enter his body through his left hand by means of the metal saturator. The dosage of the current is individual and adapted to the desired effects.

Now the right hand is the active electrode, which has to perform the various manipulations. Even irradiation by the conically directed fingertips on the main nerve centres (without contact), such as the solar plexus, heart centre or pineal gland, produces strong magnetic effects when the magical will is activated.

Based on my experiments, I would say the ratio is 1:5, i.e. the effects are approximately five times as strong in magnetic terms as with a general magnetic double-pole treatment.

The high-frequency currents seem to strongly activate the magnetic currents in the body and also polarise them through the power of will, so that positive and negative effects can be achieved.

The influence becomes even stronger when one touches the body of another person. I have found that irradiating the pineal gland in this way achieves deep hypnotic states that far exceed the general ones. The evocation of certain abilities, such as receptivity to thought rays or clairvoyance, is also significantly promoted and supported by this method.

The reversal of the odic centres is also easier and more effective in this way.

For the new psychic healing methods, these results mean significant savings in time and energy for the physician or practitioner.

Further experiments have been undertaken and even show a favourable influence on the activities of the endocrine glands. I will report on this later, when sufficient confirmatory results are available.

These explanations should show that we can indeed use natural forces through mechanical applications, in conjunction with magically trained will, and thus increasingly arrive at synthetic methods that fully fulfil the task of supporting the body's healing efforts. But these applications will also be fruitful for magical experiments, because they reduce the difficult preparations and save energy and time for the experimenter and the medium.

I would like to emphasise that the information provided in these experiments does not yet justify replicating them, because not only must one have undergone personal training and reached a certain level of development, but knowledge of certain technical manipulations is also necessary.

But the very possibility of such an evaluation of these forces should be an incentive for everyone to engage with them. It proves that the new age of the Aquarius Aeon does not deny or want to set aside mechanical forces, but uses them synthetically to significantly increase and deepen the effects of magical-spiritual abilities in humans.

Certainly, these methods place much greater demands on human beings than merely acquiring knowledge through study, but they also restore their sense of cosmic connectedness and consciousness.

Mindful of the law:

"DO WHAT YOU WILL!"

We must no longer impose any restrictions on ourselves in our evaluation of all natural forces, for all ideas – and this is particularly evident in the new research findings, however fantastic they may be – will one day become reality according to cosmic law.

, however fantastic they may be, will one day become reality according to cosmic law.

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ON REALITY AND IMAGINATION

That which appears to be constant and uniform to all, or rather to most, people, we call reality.

However, this reality always behaves according to our organs and is not an absolute reality in itself, but merely an appearance.

With different senses, we would have different realities!

Court Councillor Karl von Eckartshausen.

ALCHEMY AND ROSICRUCIANISM AND THE TABULA SMARAGDINA HERMETIS.

by Dr. Ferdinand Maack

I. The Rosicrucian Principle.

In the cosmos, there is a lawful connection and mutual interdependence between all things. The alchemical, Rosicrucian natural philosophers referred to this universal interconnectedness of all phenomena, the mathematical-mechanical legality and relativity that binds all phenomena – incidentally, the only thing we can establish with scientific certainty – as the "golden chain".

Chain of Homer" (aurea catena Homeri) or the "ring of Plato" (annulus Platonis)⁺). The modern buzzword for the uniformity of natural phenomena is, as we know, "monism". However, this expression is useless because uniform laws can just as easily be dualistic, tri-alistic or pluralistic as they can be monistic. Modern monism is old, outdated metaphysics, even though it claims to be new natural science. But whether the universe is based on a spirit, a force, an energy, a life, a matter, a will, an unconscious, a god, or whatever else one may call it, we do not know and cannot know. Nor does it matter whether the world is based on one, two, three or ten thousand principles. The main thing is t h e g e m e i n s c h a f t l i c h e n

Lawfulness of the whole, of the lower and upper spheres, of the visible and invisible cosmos. So we can neither know whether the world is based on a monon, nor can we know what this hypothetical monon is like. But we do know that the world is something that holds all things together. Together, common, common to all is koinos in Greek. The alchemists now have such a "koinism" that holds something together. Together, common, common to all is koinos in Greek.

common something. Common, general, common to all things is koinos in Greek. Such "koinism" was primarily advocated by the alchemical and Rosicrucian philosophers.

⁺) Homer's golden chain.

"Omnia ex uno." Everything comes from a common source: Koinist unism.

Our Earth is a tiny part of the universe. Therefore, the unistic Koino mechanism also extends to the sublunar sphere. Earthly events depend on heavenly ones. As above, so below. As above, so below. This supreme hermetic wisdom also begins one of the oldest alchemical documents, the several thousand-year-old *Tabula smaragdina Hermetis*. It preaches the lawful unity of the world, the analogy of macrocosm and microcosm, and the mutual exchange *himmlischer und irdischer Kräfte*, which meet between heaven and earth and flow back to earth after their union. This interplanetary rendezvous of the terrestrial and sidereal "central fire" contains one of the greatest secrets of becoming. Thus, not only do the wonders of nature "happen," but they also "penetrate" earthly existence from above. For the readers of the *Tabula* are different: "ad praeparanda, perpetranda, penetranda mi-racula rei unius". From the chain of sidereal-terrestrial events, the truth of astrology, which is nothing other than cosmic co-mechanics, follows without further ado.

The cosmic primordial phenomenon in which the *u n i = v e r s e l l e*, i.e. the uniformly directed (rotated) lawfulness proceeding according to a principle of unity, first manifests itself in the most tangible way is *p e r i o d i c i t y*: day and night, summer and winter... Who can count the countless facts in which periodicity manifests itself? Be it astronomical, meteorological, geological, biological, physiological, pathological, psychological, sociological, political processes; be it phenomena in world history or cultural history; be it material or spiritual processes; intellectual currents; religious, ethical, aesthetic, philosophical movements – everywhere the universal law of periodicity prevails.

There is no periodicity without polarity. This, too, is a *lex alchymica*. The preparation of the "philosopher's stone", the chemical process of the *Lapis philosophorum*, for which the emerald tablet provides profound instructions, is analogous to world events, to the story of creation. As above, so below.

small. The matter of the stone is polarised. The paternal part comes from the sun (Δ , philosophical sulphur), the maternal from the moon (☾ , philosophical mercury). The wind, i.e. the air, brings the matter (\ominus , philosophical salt) down from above in its belly. In the earth, it then matures into stone or its natural precursors, which are then further processed artificially. "Where nature ends, art begins." Nature's

The philosophical system of alchemists has countless, sometimes (deliberately) contradictory expressions, terms, phrases and symbols for polarities and the lapi-distic indifference product. The term "Mercury" in particular is used (deliberately) to cause confusion and mislead profane readers. Above all, the polar Mercury must not be confused with the indifferent Mercury. If ☿ is indifferent, then one pole is \ominus and the other is

pole is Δ or ☉ (nitrum) and therefore ☿ is equal to \oplus (salniter). If the poles are designated with Δ (fire) and ∇ (water), then the apolar has the symbol \star (fire water, shamayim). One should not imagine ☿ or \oplus or \star as inactive.

but, on the contrary, highly e. Just as an "acid" and a "base" do not result in an ineffective "salt".

Every polarity is relative. There are no absolute poles. The poles differ only quantitatively, gradually. Everything is (N), i.e. potentially dualistic. The current polarity appears either as $-+$ or as $-+$, i.e.

one pole has the upper hand without the other having disappeared completely. The pole that has the upper hand appears as the active one; the other is passive.

Take a handful of fine sand, throw it into a cylinder glass filled with water, stir and let it settle. "Separate!" After a while, you will have

"above" at the positive pole "spirit" and "below" at the negative pole "body". Above is the "volatile", below the "fixed". "Nostra materia est una." But nota bene:

"Materia nostra est – spiritus." And this philosophical spirit has countless names that hint at its potential polarity, e.g.: "double Mercury,"

"double serpent", "hermaphrodite", "androgynes", "Resbina", "white and red water",

"green stem with white and red flower", etc., etc.

Now shake the vessel, i.e.: "Fac volatile fixum, fac fixum volatile". "Unite!" Then you will achieve balance, chaos, apolar indifference.

Repeat the experiment, and you will have the return of all things, regeneration.

Action – reaction. Everything is reactive, relative. Everything is passive. It does not matter whether in physical-chemical processes, in a test tube, in the "philosophical egg", or in physiological or psychological processes; it does not matter whether among atoms or celestial bodies, among stars or among brains. A materialistic age is followed by a spiritualistic one as a reaction, just as war is followed by peace and drought by rain. It does not matter what the polarities are called or in what forms they appear. Ultimately, everything strives for balance, indifference, entropy, for "chaos regeneratum", for completion.

"Pater omnis telesmi totius mundi est hic."

There is no polarity without duality. A single thing cannot do anything on its own, "out of itself". It remains still, dead. Movement and life, progress and development require at least two factors that mutually fertilise each other. The law of polarity symbolically becomes the law of bisexuality. Sexual images and ideas play a major role in the description of the great work, the creation of the philosopher's stone.

There are no "automes" (autos – self) among atoms; there are only "allomes" (allos = the other). Whatever a so-called self possesses, it owes to something else. Everything comes from outside, ultimately. "From above," if you will. One could also say: "From below." Here, God is equal to the devil.

Allomanticism leads mechanistically to sensualism and determinism and mystically to revelation, inspiration, intuition, initiation, guidance, direction, election, grace, salvation.

Everything changes, but nothing transforms and changes "of its own accord". Every change requires a second factor. Every trans-formationist a allomatic. The means of alchemical transformation is the philosopher's stone. This chemical preparation had to

be added to the object to be refined from the outside , "projected" onto the object to be refined. Only through the "inoculation" of the stone, through inoculation, does movement and life arise. All phenomena are – according to the tabula – adoptive phenomena. Whether the "magisterium" transmutes lead into gold, whether the "elixir" heals the sick, whether Christ's blood is the red tincture for tax collectors and sinners, whether an inorganic, organic or psychic transformation takes place – the blessing always comes from above, salvation from outside, rescue from the non-self, from the other. "With our power, nothing is done, we are soon lost..." Salvation from some physical, mental or spiritual state; the change of state; the turning away from the old and towards the new; tropism; rebirth (regardless of whether one indulges in mystical or mechanistic expressions, in old or new forms of thought) – the "turning point" always comes from outside, whether from above or below, from God or the devil, from the senses or the sub-senses, or from the super-senses. Everything that comes comes from the other, from outside. Physical as well as psychological.

Good and evil. Misfortune and blessing. Everything must "adapt" to something other, foreign, external. All phenomena are – according to the tabula – adaptation phenomena. The "stone" is the paradigm, the typical mode for this.

The self is nothing, the other is everything. The I is nothing, the you is everything. This world (cis) is nothing, the beyond (trans) is everything. Beyond the self, beyond the ego, beyond matter, beyond sin, beyond the senses, beyond the world – there lies the solution to the mystery of humanity and the world. And because Koinism tolerates no contradiction in its laws; because what is below is also above; but we down here can only comprehend a m e c h a n i s t i c process, because we can only imitate such a process – all this results in a t r a n s - c e n d e n t a l mechanism. "Sic habes gloriam totius mundi. Ideo fugiet a te omnis obscuritas." –

We started from unity. Everywhere we saw periodicity, polarity, duality. One thing is always relatively dependent on another. This led to alomaty. Everything is in a state of change, of transformation. Everywhere, the old wants to become new; everywhere, two opposites (father and

mother) a third arises (child). "Ex unitate per dualitatem ad trinitatem." So b e h e r
r s c h t the principle of the Trinity everything. But the
old must first be destroyed if something new is to be reborn for the higher perfection
of the whole.

This, roughly outlined, is the quintessence of alchemical Rosicrucian wisdom. Many
have drunk from this primordial source, even without knowing or wanting to. And
many who knew did not want to acknowledge or name the source. T h e

Rosicrucian principle isa allomatic:
"philosophy of the other". The most outstanding feature of the allomatic world view is
that it is e o i p s o ethical . It does not need any
"justification" for ethics. It is ethics. For everything revolves around the other, around
the you. There is no I, no "self" here.

Likewise, the allomatic principle is unquestionably a religious one. For it teaches
absolute dependence on something else, something more powerful, more mighty,
higher.

It does not matter whether this external superiority is called God, the devil, fate, milieu,
pressure or something else.

Mechanics and mysticism, both extremes go hand in hand here. Both are just
different ways of looking at one and the same idea. Consistent mechanics leads to
mysticism. Consistent mysticism leads to mechanics. For both mechanics and
mysticism are, in principle, allomatic and therefore also dualistic. No matter how
much alchemists may desire the one—

h e a l t h C o h e r e n c e of all things, no matter how firmly they forged
Homer's golden chain, their "monism" was only valid for the created world, not for the
Creator himself. For God is an "autos"; he acts "per se"; from himself, from within. That
is why we do not understand him ! We humans can only imagine something that is not
from itself , i.e. something mechanical. Our
"worldview" can and must (if we do not want to get caught up in contradictions) be a
mechanistic one.

But a mechanism logically requires a mechanic. A "first mover". After that, it goes "by
itself". Apparently. But before that, there was

different self, a real auto, was necessary. As soon as this divine self has – logically – done its duty, it can leave. Scientifically, we can no longer use a self, no autom, but only allomes, i.e. non-independent, universally determined, allonomous individuals.

Everything these individuals possess has been instilled in them from outside, grafted onto them,

"revealed". The Revelation is a mechanistic fundamental phenomenon.

Alchemical "monism" only begins with chaos genitum. Alchemists were not pantheists, but theists. Their art, hermetic spagyrics, consisted in bringing forth chaos regenera.

If, therefore, our present-day monists, e.g. Haeckel, follow famous models in abolishing the dualistic opposition between God and the world in the opinion that "the world exists through its own inner power and by itself," and if they attribute everything, physical and psychological, to the atoms of "constitution" and believe that life and consciousness already "inhabit" the atoms, then one can call such a view whatever one likes: only Not a "mechanistic" one. A mechanism has no "facilities" whatsoever, nothing is "inherent" in it, it can do nothing "by and of itself"; rather, everything is done through something else. Mechanistic atoms are not automata, but allomata. Every

u n g is in principle a dualistic; "monistic". It is indeed a "unity-

The direct opposite of the "allomatic" Rosicrucian principle is the "automatic" Buddhist principle. One can conclude from Paul Dahlke's

"Buddhism as a world view" clearly recognises the difference between the two principles (which are, of course, referred to differently here). Buddhism is a "philosophy of the self". "Automatism" operates with "in-forces" (energies). Buddhism is ethical automatism. For it teaches how self-conscious forces can be made to disappear through voluntary self-overcoming and self-renunciation. Scientific "automaticity" knows only "external forces," which are constantly changing but remain the same overall.

Tabula Smaragdina Hermetis.

This mysterious document forms the traditional foundation of alchemy and, consequently, of Rosicrucianism, which emerged from alchemy.

Verum est, sine mendacio, certum et verissimum:

That which is below is like that which is above. And that which is above is like that which is below, to accomplish (prepare, penetrate) the miracles of the one thing. And as all things came from the One, through the meditation of the One, so all things were born from this one thing, through adoption (adaptation). Its father is the sun. Its mother is the moon. The wind carried it in its womb. Its nurse is the earth. The father of all telesmi of the whole world is here. Its power is complete, if it is turned into earth. Separate the earth from the fire, the subtle from the dense, gently and with great ingenuity. It ascends from the earth to the sky, and descends again to the earth, and receives the power of the superiors and inferiors. Thus you will have the glory of the whole world. Therefore, all darkness will flee from you. This is the strength of all strength, with which it will conquer all subtle things and penetrate all solid things. Thus the world was created. From this there will be marvellous adaptations, the method of which is here. Therefore I am called Hermes Trismegistus, having the three parts of the philosophy of the whole world. What I have said about the operation of the sun is complete.

True, without falsehood, certain and wholly true:

The lower is like the upper. And the upper is like the lower, in order to accomplish the miracle of a single being (namely, the "philosopher's stone"). And just as all things originate from the One, through the contemplative mind (the Logos) of the One, so too are all things born from this single being, namely through (external) acceptance of the same (through grafting). The father of the being is the sun. Its mother is the moon. The wind carried it in its belly. Its nourisher is the earth. It is the father of all perfection in the whole world. Its power is perfect when it is transformed into earth. Separate the earth from the fire, the fine from the coarse (the spiritual from the material), slowly and with great skill. It rises from the earth to the sky, and again it descends to the earth and takes in

focus on the power of the upper and lower regions. Thus you have the glory of the whole world. Therefore, all darkness in the world will depart from you. This being is the strength of all strength, because it will conquer every spiritual thing and penetrate every physical thing. Thus the world is created. From there will come wonderful adaptations, for which this being is a model and example. That is why I am called the thrice-great Hermes, who possesses the three parts of all worldly wisdom. What I have said here about the creation of the sun (gold) is complete.

This treatise by the late great researcher Dr. Maack, who is considered a scholar and initiate, was handed over by him to the "Fraternitas Saturni" lodge for its archives in 1926.

We honour his memory by now publishing this little-known knowledge.

BOOK REVIEW.

Alex Stimmelmayer: "The Voice of the Cosmos in Human Life on Earth." 64 pages, paperback. DM 2.50.

Schwentine-Verlag, Preetz/Holst.

A natural philosopher guides us through meditative observation of nature to the origin of all being. Inevitably, every manifestation leads to that incomprehensible power we call God, or rather, the deity.

The titles of the individual sections alone give an idea of the wealth of issues addressed by the author, e.g.: "Primordial days and the creation of life". – "The primordial creation of life in the light of cosmobiology". – "The mirror of the cosmos in the life of nature". – "The instinctive and the personal self." – "Being and primordial being." – "The enlightenment of man." – "God and the devil." – "This world and the next." – etc.

A work that presents rationalists with puzzles to solve and has much to say even to knowledgeable esotericists.

K. Spiesberger.

Everything that has an effect must have a
counter-effect, otherwise it has no effect. The
forces of the acting things and their
consequences are measured by this counter-
effect.

62. 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 Pisces 1956

"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:

'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. Akademos Magu Pneumatikos	Brother Wil	Brother Profundus Invoco
Fra. Alexander	Brother Rudolfo	Brother Lothar
Fra. Amenophis	Brother Hertoro	Brother Oedur
Sister Balthasar	Brother Sigmund	Brother Aquarius
Sister Dion	Sister Liberius	Brother Noah
Sister Ebro	Brother Heinrich	Brother Ramananda
Sister Eichhardt	Brother Samana	Sister Wilja
Sister Erasmus	Brother Johannes	Sister Gerlinde
Sister Erus	Brother Michael	Sister Luminata
Sister Friedrich	Brother Reinhard	Sr. Theodora
Sister Giovanni	Brother Balsamo	Sister Rosemarie
Sister Han Rulsow Yin	Brother Peterius	Sr. Melanie
Sister Hermanius	Brother Benediktus	Sister Alma
Sister Hilarius	Brother Apollonius	-----
Sister Inquestus	Brother Sergius	The brothers: Francis, Nadarius, Uparcio were remembered in the spiritual realm.
Fra. Joachim	Brother Hiob	
Fra. Kaplarius	Brother Laurentius	
Fra. Karolus	Brother Gradarius	-----
Sister Kosmophil	Brother Fabian	
Fra. Marius	Brother Lysanias	
Sister Marpa	Brother Latentus	

Sister Martini	Brother Radarius
Sister Masterius	Brother Fried
Fra. Medardus	Brother Karol
Sister Merlin	Brother Alexis
Sister Panaton	Brother Sirato
Sr. Protagoras	Brother Dominikus
Sr. Prozogood	Brother Emilius
Sister Reno	Brother Raimund
Sister Saturnius	Brother Angelius
Sister Sigur	Brother Leo
Sister Theobald	Brother Ana- Raja
Sister Theoderich	Brother Gerhard
Sister Valescens	
Sr. Wilhelm.	

Brother Balsamo was granted a dispensation until 31 March 1957 on the grounds of serious illness.

The Master gave a lecture on thought psychogons and magical thought beings.

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

May 1956 (Issue 74)

P A P E R S F O R

— A N G E W A N D T E O C C U L T —

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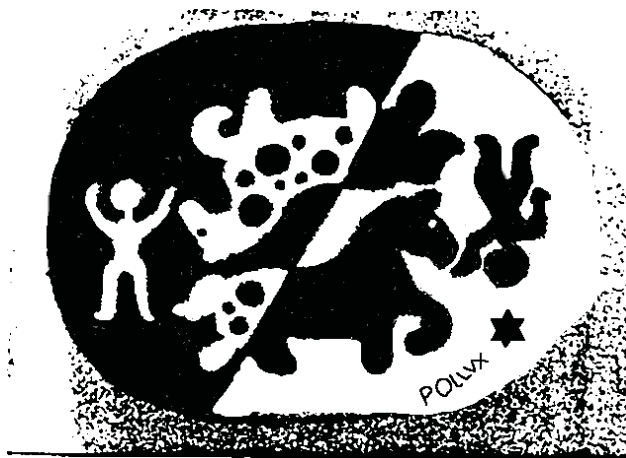
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ANCIENT GODS IN MODERN ARTISTIC SPIRITUALITY.

by Br. Apollonius.

It is not surprising that esoteric artists try to utilise their insights into the supernatural in their creative work. But they will not do so without hesitation, for they must fear that too many non-artistic considerations will have to be taken into account, which will suppress the artistic element. Finding the right synthesis here is a difficult undertaking. Therefore, my works reproduced here and explained below should not be seen as definitive, but rather as a preliminary stage in the spiritualisation of art, which will only come to fruition in the course of the Age of Aquarius, but which has already been heralded for decades by ever-increasing abstraction and a departure from the representational, an art that only wants to be parable in a deeper sense, to the extent that the transitory, by its very nature, can be at all.

Gemini



The zodiac sign Gemini gives those in whose horoscope it is emphasised restlessness, a fluctuating nature and constant entanglement in contradictions. More than other people, they have two souls in their

. In ancient times, these two souls were personified in the twin brothers Castor and Pollux. The constellation named after them stood in the zodiac sign of Gemini at that time, at the end of the Age of Aries.

My illustration depicts two regions: the dark one of sensual pleasures and the light one of peace of mind. The brothers are driven from one to the other, trying with varying degrees of success as horse tamers to subjugate the unbridled stallions of their instincts to the guidance of their higher will.

Pollux is now riding his horse through the bright, sunlit sphere of knowledge, while Castor must pass through the dark, material, Saturnine sphere. After a short time, however, the brothers will gradually give way to each other, again and again, with no end in sight.

And yet, above the head of each of them hovers the six-pointed star as an ideal, representing and promising the reconciliation of opposites!

In Rosicrucian terminology, the brothers represent the Mercurius duplicatus, which must be transformed into Hermes trismegistos in order to reach perfection.

Gaia.



The representation of the earth goddess Gaia is formally based on Stone Age idols. This is intended to express the very ancient idea of this being, which dates back to the early days of humanity.

The figure is dark like the soil and has the moon, the transformer of all celestial influences, as its matrix. Above her head is the sun, and at her feet is Saturn. The crossed ribbons under the moon form a mark and identify the goddess as a bride.

As such, she is alternately bound to the upper and lower demiurges, so that the goddess sometimes becomes the eternal feminine that draws us upwards, and at other times the great whore who threatens to extinguish all that is spiritual. In accordance with her positive function, her aura unfolds upwards into blossom. On either side of the figure are small trees, the upward-striving tree of life and the downward-pointing tree of knowledge.

True insight is free from self-consciousness:

no one is your enemy. No one is your friend. All are equally
your teachers.

Abraxas.



Abraxas was the chief deity of the Gnostics, often depicted on gems. He initially appears as a variation of the Greek Apollo.

The cock's head and the legs ending in snakes are curious.

Every bird's head refers to the spiritual. Even today, people still say of this or that person: "He's got a bird!" This is used to express that the person thus described is a dreamer and not quite normal. Artists, philosophers and people who are often lost in thought always have a "bird" in the eyes of the general public. They have spirit, and the spiritless cannot stand that.

Think also of the eagle and the dove, which also symbolise the spiritual. The rooster also has the meaning of the wake-up call. So there is no doubt that the rooster's head of Abraxas signifies his free spirituality.

Snakes, on the other hand, are animals that burrow into the earth, thus belonging to the lower world, but they are also reputed to be particularly clever. They symbolise the spirit bound to matter, which operates below the threshold of consciousness. In humans, it sleeps as the serpent power Kundalini and awaits salvation. Abraxas, whose legs end in snakes, also controls this power. He is therefore the lord of the upper and lower light.

He carries the sun as his shield, the moon stands by his side, and a five-pointed star rises beside him. Abraxas is the son of the solar and lunar principles, the son of God, whose heart is the sun of our planetary system. The five-pointed star marks him as the archetype of man, as Adam Kadmon, whose sphere of influence is the twelve sections of the zodiac, which he travels around annually in his sun chariot. The twelve-spoked wheel beneath his figure points to this in concise symbolism.

Abraxas has a female breast because he is dual-sexed, the synthesis of paternal and maternal forces.

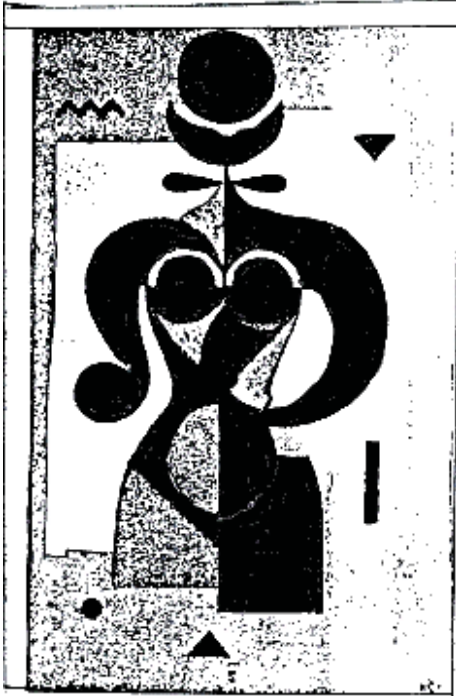
The Egyptians called him Horus, whose right eye is the sun and whose left eye is the moon; the Greeks worshipped him in the two aspects of Apollo and Dionysus; the Gnostics gave him the name Abraxas and devised the peculiar image seen here; but we call him Chrestos, the Pantocrator. The names change and are transient, but he himself remains and is imperishable until the end of the world.

world. This is also expressed by his mystical name $\text{I A } \Omega$, which means: "I am the beginning and the end!"

Isis.

Father, Mother	and the Son who
came forth from both	together form the
archetype of the triad.	

For the ancient Egyptians, Isis represented the mother principle. According to Plutarch (in his work "On Isis and Osiris"), she is the feminine aspect of nature, which encompasses all creation



. She is the thousand-named one because she takes on all shapes and forms from the rational being (i.e., from the deity). She is space and matter for good and evil.

Everything created comes forth from her womb. In her, the divine imprints its images and allows them to take shape. Thus, her son Horus is also the visible image of the spiritual world (the Son of God, the Chrestos).

"I am all that was, is, and will be. No mortal has unveiled my veil. The sun is my child." So it was written on the temple of the Great Mother at Sais.

the primordial moisture, the not-yet-matter, the here of the moon is her domain.

That is why in my depiction the moon stands in place of the head, as a receptive bowl, reminiscent of the calyx of a flower. Above it floats the sun disc, the symbol of the fertilising Osiris.

The goddess's neck is adorned with a flat lemniscate, the symbol of everlasting, flowing life.

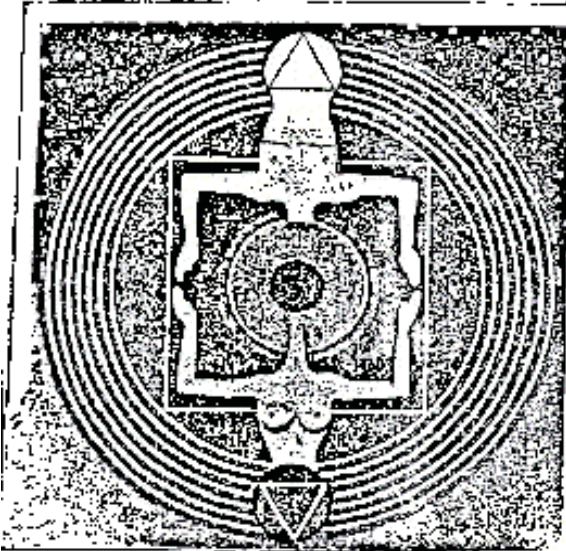
Above the breasts, the zodiac sign "Aries" appears as a symbol of radiance.

Below it, the heart is depicted as a receptacle.

In the lower abdomen, the diverging spiritual impulse (divided circle) is cast into forms and born into the material world.

Small symbols, such as those representing the ascending and descending spiritual currents (triangles) and the mother water line (~~~) as an expression of the ethereal primordial moisture, surround the figure.

The Eye of Horus.



"The divine eye was almost extinguished. Then I restored its former power; and after the great collapse of the world, I rearranged the circular paths of the heavens."

(Egyptian Book of the Dead, Chapter 17)

The nature of the deity is bipolar. One pole is active, masculine, light, radiant, centrifugal. The other is passive, feminine, dark, condensing, centripetal. These two centres of power are the father and mother of all creation.

From the interacting duality emerges the third, the spirit of the sun, which has the spiritual from the father and the subtle agent from the mother that envelops it. This ethereal garment enables it to enter all regions of our cosmic system, to ascend into the spiritual and to penetrate the material in a fertilising manner. The Sun Spirit is the mediator between above and below; he is the Chrestos, called Horus by the Egyptians. And he is one with Father and Mother. That is why he forms their joint, radiant head in the depiction.

In him, the fatherly forces from the heights and the primal motherly forces from the depths join hands.

He has power over the planetary logoi, which unfold their activity in the seven spheres that comprise the triad, and uses them for creative and dissolving activity.

Horus manifests himself in the sun and stands like an all-pervading eye in the centre of the created world, which is symbolised in the image by the square surrounding the arms of the world parents.

As time passes, people tend to overthrow their former gods and replace them with others. Those who are overthrown are then denigrated as demons

, if not denied any reality at all. The latter corresponds particularly to the mindset of our materialistic age. The gods of ancient cultures are seen as time-bound figments of the imagination, meaningful or absurd, depending on the observer's point of view. But these gods are not dead. They were all revealed aspects of the infinite deity, capable of resurrection and capable of being experienced anew when the scope of our knowledge has expanded accordingly. As early as the 4th century AD, the Church Father Augustine struggled to achieve such foresight, saying:

"The very thing we now call the Christian religion has existed since the time of the forefathers and has never been absent since the beginning of the human race until the coming of Christ in the flesh, from which time onwards the true religion, which already existed, began to be called Christian."

BOOK REVIEW:

G. Turmont. "The Origin of the Earth and the Development of Humanity".

From the show of Guru Noimantagara. 44

pages, paperback. DM 2.50

Schwentine-Verlag, Preetz/Holstein.

Religions and secret teachings of all ages agree that original sin weighs heavily upon us. However, nowhere is there a satisfactory explanation for the so-called "Fall of Man". What we are told about it lacks logic and defies all justice. Ignorant, as it is said, the monads departed from the deity in order to return to it with knowledge. Is it compatible with divine justice to impose such a terrible burden on the ignorant as the eon-long evolutionary cycle of the egos? –

Turmont's writing sheds light on this darkness. His hypothesis is worth discussing. Every esotericist should familiarise themselves with it, even if they do not agree with the author on every point.

At the time of the great cosmic catastrophe, when Satan and other cosmocrators separated themselves from the primordial principle in order to found their own realm, the visible cosmos, legions of high spiritual beings fell with them. And these unfortunate beings, now imprisoned in the dungeon of materiality from which they must escape, are us, the author claims.

Turmont gives a thrilling account of how this process of liberation takes place and what role Adam, Eve and Christ play in it.

K. Spiesberger.

Ask the earth, the air and the water
about every secret they hold for you.

The unfolding of your inner senses will grant
you the power to do so.

THE CULTURAL EPOCHS FROM AN ASTROLOGICAL PERSPECTIVE.

by Fra. Gregorius.

Over the course of millennia, drastic geological changes to the Earth's surface have led to the demise of entire races and peoples.

There is now a way to view and explore these great epochs of humanity outside of history. This opportunity is offered to us by the ancient wisdom of astrology. Through comparative analysis, it is possible to find and explore a periodicity in human history and human development that is closely related to the cosmos.

In this study, we base ourselves on astrological knowledge of the precession of the vernal equinox. In 150 BC, the Greek astronomer Hipparchus discovered through astrological observations of the different lengths of the star Spica that the equinoctial points slowly shift on the ecliptic. This shift is called the precession of the vernal equinox.

This point traverses 30 degrees of the zodiac in the imaginary extension of the Earth's axis in about 2160 years. It is interesting to note that this astrological event, the passage of the vernal equinox through the individual signs of the zodiac, brings with it a clearly recognisable change, a blossoming or decline of great human civilisations. An objective comparison of the historical periods within these time units provides easy proof of these claims.

The vernal equinox is currently in the last degree of the sign of Pisces, and around 1950 it will enter the zodiac sign of Aquarius. We are therefore in an extremely important transitional period of interaction between the spatial force fields of two zodiac signs.

In this consideration, we must reckon with an orb of 3 degrees, so that the effects of the coming Age of Aquarius have already been noticeable in the last two centuries and are now becoming increasingly visible in recent decades. Thus, the new world month casts its visible reflections ahead, and intuitively gifted individuals are increasingly recognising the causal connections between the great human cultures and the cosmos, which are also primarily anchored in cosmic ideas.

According to ancient tradition, Aquarius is ruled by airy Saturn and Uranus. Aquarius itself is a fixed air sign. Saturn is not earthbound in this sign. Mercury and Venus are in dignity in it. Even from these few facts alone, it is difficult to put into words the enormous significance of the resulting cosmic influences, so manifold are the conclusions and observations that arise from them.

The equinoctial position of the Sun in the cosmic world horoscope is currently at 30° Aquarius. From there, the Sun is in strong opposition to Neptune, which is at 30° Leo. Since this degree can also be regarded as the position of the Earth, the catastrophic effect is that the Earth is, on the one hand, enveloped in the increasingly powerful Earth-bound rays of Neptune, which is already in the orbit of Virgo, and on the other hand is oppositionally attacked by the inspirational Sun in Aquarius, which takes on a Uranian character as it has entered the sphere of influence of Uranus, which rules the sign of Aquarius.

This means that Neptune will continue to exert tremendous influence on Earth in the coming centuries. Since it is located in the 7th house, the house of public life, it naturally also influences the state, and we can expect a strong spread of Bolshevik and communist ideas.

Neptune will also have a revolutionary effect in ethical and moral terms, especially on the female sex. Sexual polarity will become blurred and softened. More and more women will appear with solar influences, while men with strong feminine influences will become increasingly

become more numerous. On the other hand, tolerance and permissiveness in love life will become significantly stronger; for example, Section 175, which deals with homosexual laws, will be repealed in the coming decades. Lesbian love will become increasingly widespread. In a word, the emancipation of women from men, which is already noticeable, will become increasingly prominent. Of course, this will also have an emotional impact, and people's psychological structure will change, because the opposition of the Uranian Sun will bring a strong tendency towards cruelty and harshness into the world, which unfortunately will very often have a malicious effect due to the lower octave of Neptune in the first quarter of the new world month.

The coming state institutions will also become more cruel, harsher, and more despotic. Communism, which eliminates any lofty flights of fancy, will strongly schematise the individual. The state will become more despotic than ever, as we see today in Russia, where all individual freedom of thought and spirit is suppressed, where researchers and intellectual heroes such as Leibniz, Kant, Humboldt, Nietzsche, Einstein, Eckehard, the mystics and many others are placed on the index. This phenomenon can already be found in Italy today, for fascism is nothing more than Bolshevism in a foreign Romanesque guise. The occult wave will spread more and more in public. Hundreds of charlatans and occult swindlers will deceive the people. We had a similar Neptune effect 150 years ago, when Neptune produced men like Cagliostro. This similar era will return, only with a much stronger presence.

Uranus will undoubtedly have a strong influence on art and architecture, for example, while Neptune's influence will bring about major changes in the laws of harmony in music. New compositions are already being written in duple metre. Today's spiritual values in music will be completely destroyed and reversed by the new Uranian-Neptunian rhythm. All in all, this is an era that will bring about a great spiritual awakening, but at the same time it will shake the foundations of the entire existing spiritual world – the result of the Age of Pisces – and partially destroy it. The strongly feminine era

In the religion of the Age of Pisces, it will take on a harsh masculine expression in the Age of Aquarius. Mercury, standing in dignity, will generate strongly concentrated Saturnian thinking, which will also strongly influence women as individuals. Women will learn to think more sharply and logically to a certain extent and will generally attain greater intellectual significance than they do now, even achieving full equality with men, for Venus is also exalted in Aquarius. Since the Sun is in its fall in Aquarius, the strongly positive solar influence on the male sex will decline and will have more of an effect in spiritual impulses, which will be so strong that, with good constellations of Uranus, Saturn and Mercury, they will lift the material bondage that ties us to our Earth in a high flight of spirit. A new Atlantis period will begin, for airy Saturn will also crystallise the intuitive impulses of Uranus spiritually and allow them to take effect through Mercury.

When the constellations are favourable, Mars will also lose its sharp, malicious octave and have more of an effect in spiritual battles. We will receive a whole new literature of an aphoristic nature. The education system will have a strongly mercurial character. As already mentioned, love life will, on the one hand, tend towards oversaturation and perversity in bad constellations, but on the other hand, it will generate high ethics and culture in individuals under favourable influences. Almost every day we read about new epoch-making inventions; the whole of humanity is visibly changing before our eyes. By looking at the individual houses of the Aquarian Age horoscope, we can deepen our understanding of what has just been said.

The 5th house clearly shows us that the coming generation is freeing itself from tradition. The female sex is throwing off the shackles of old morals, because the sign of Gemini in the 5th house gives the female sex much greater freedom of movement, even in the erotic sphere. The revolution in clothing and dress is in full swing among women. A change in customs is already clearly noticeable, and this change is by no means having a negative effect, as adherents of the old morality claim, but rather greater sexual freedom is creating greater tension

and frees humanity from the enormous inhibitions of violent gagging by false morality. The new era will teach people to devote these liberated sexual energies entirely to the community, thereby creating a much healthier erotic atmosphere.

In the Age of Pisces, the zodiac sign Pisces was in opposition to Libra. The glorification of the Virgin, the moon and virgin cult of the Age of Pisces, the cult of Mary, will disappear. In its place, the sun will once again become the philosophical and religious symbol of culture. The sun myth of the Edda and Heliant will be reborn. The cult of the crucified Christ's corpse will give way to the worship of the living power of the sun, the worship of a sun-Chrestos. The cult of mourning will become hymns of joy.

In terms of sexual ethics, men as individuals will no longer demand the old moral concepts of female virginity, but will have to bow to new laws in their moral sensibilities. The pure Virgin Mary gives way to the reborn Isis, Jesus Christ to the reborn Horus.

Gemini in the 5th house also signifies a greater development of games and sports, a freer upbringing of children, as has already been clearly noticeable in recent years. Art will also receive new impulses, for Venus, standing in dignity, is the ruler of the artistic sign of Libra. Saturn will transform these high artistic impulses into architecture above all else. We are already experiencing the blossoming of a new Aquarian architecture, which has a purely Saturnine character, rigid forms of grandiose elation.

The 9th house, the house of intellectual thought, is ruled by the sign of Libra. The new art movement will have a stronger inspirational foundation. Uranus, being the higher octave of Mercury, will raise artistic sensibility to an eccentrically high level of thought. Colour-light painting and colour-tone music are already emerging.

The age of dark mysticism is over, for the occult houses, the 4th, 8th and also the 12th houses are filled with earth signs, which do not allow for any mystical immersion in God.

On the other hand, the warlike Scorpio is in the 10th house. Periods of war of unprecedented cruelty will occur, expressing the most evil and also the highest aspects of Mars.

Great changes will come to light in everything related to money and economics in the new age, because Pisces is now in the 2nd house.

Wars will no longer be fought over money, but rather over the power and supremacy of one people over the other peoples of the earth, as Alfred Döblin describes in his novel "Berge, Meere, Giganten" (Mountains, Seas, Giants), for in the

the 7th house is ruled by Leo,

the sign of the desire for power, which is in opposition and tension with the sign of Aquarius.

A new spiritual impulse has already been launched into humanity.

Above the door of the new age, new words are carved, a new law, the words:

"Do what thou wilt shall be the whole of the Law! – There is no law beyond: Do what thou wilt!"

and further:

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

The severity of this law will permeate future generations with crystal clarity, for Saturn, who rules the first third of the age, will bring all those who do not understand him to realisation through suffering and severity. Suffering matures, shapes and ennobles!

Judaism will first gain tremendous power as its current, more underground rule becomes increasingly apparent, for Saturn, in its lower octave, is the planet of the Jewish people. However, this rule will not last long, for Uranus, the planet of the future, will displace and forever destroy these effects of Saturn

its lower octave through a series of rapid, explosive events and destroy them forever.

As the representative of the pure Age of Aquarius, he will then shine over the ruins, over the grave of suffering that Saturn has caused as the executor and destroyer of being, and will bring forth new, rich, flourishing life from the ruins.

The new humanity, the new Uranian race, will bring with it the supremacy of a new Aryan race which, as Annie Besant recently and correctly observed, is already in the making. A new Atlantean race will exercise spiritual dominion over the rest of the earth in order to advance the human revolution. Spiritual Judaism, standing under the higher octave of Saturn, predestined for the Uranian cosmic vibration, has grasped this transformation and is already working consciously hand in hand with the leading esotericists.

Here, too, it will again be up to human beings themselves whether they use the inventions and the new spiritual powers of knowledge that the cosmos is throwing into their laps for themselves, not in a selfish sense, but for charitable development, for the good of all humanity.

If they do not do so, Saturn will reappear as the new rod of discipline in the Capricorn age following Aquarius, which will last for the next 2000 years, as a new test, a new time of suffering.

In February 1996, Uranus, the ruler of Aquarius, will enter its sign and have its first conjunction with the Sun. This is an immensely important cosmic event.

In the spring of 1997, Uranus will conjunct Jupiter in Aquarius. The great priest, the great world teacher and also the great king of the age will then appear. In 1999, Neptune will enter the sign of Aquarius, and once again a tremendous spiritual and cosmic process will take place, this time in a positive sense.

During this period, humankind will probably have fully extended its dominion to the ends of our planetary system, at least in a spiritual sense.

Looking ahead into our future, we see ever new world ages dawning in the twilight of new human epochs, in accordance with the ascending signs of the zodiac. And even now we can foresee that a new golden age, lasting two thousand years, lies hidden in the Age of Sagittarius that follows the Age of Capricorn.

Thus, the vernal equinox in the zodiac signifies the hand of an enormous clock, the hour hand of a higher cosmic world – the second hand of eternity.

This illumination of cultural epochs according to the astrological division of houses has been little attempted so far, but it offers such an enormous field of work that a multi-volume work could be written about it. A researcher would have to devote his entire life to comparative study, because if, in addition to the houses, one were to calculate the planetary positions of the corresponding times on the basis of astronomical data, one would be able to greatly deepen the interpretation, which I am limiting today to the houses.

On the basis of the planetary positions and their aspects to each other at that time, one could precisely explain the individual major historical events and prove that important planetary constellations were indeed the cosmic causes of these decisive events in the history of nations. One can be sure that migrations of peoples, great wars, the rise and fall of important personalities can be proven in detail by planetary constellations.

Based on the recently published work:

"Schoch: Planet Tables",

which enables us to go back to astronomical data from 3600 years before the birth of Christ, taking into account the earlier Babylonian, Chinese and Indian calendar calculations, which differ from those used today, such work is possible. This opens up phenomenal opportunities for work that must be of great interest to anyone involved in occult and esoteric research. Here we can clearly see how much higher the intuitive basis for research in the coming age will be.

Historical research will no longer concern itself with the tedious and often useless learning of data from the history of individual peoples that is in itself unimportant. Instead, new research will, to a much greater extent and with greater foresight, encompass, penetrate and illuminate entire periods of human culture, paying less attention to individual destinies.

What a wonderful prospect this offers, for example, to art historians who can register the astrological correspondences of the artworks of past centuries and millennia, who with a clear intuitive gaze would see the cosmic origins of the individual styles, which in turn must be conditioned by the occurrence of planetary constellations.

A review of the past millennia will be provided later in the next issues as a supplement to this treatise. Thus, we can say that we are facing a tremendous period in human history. Great nations will perish, for humanity will decimate itself to a few million in the coming wars of the new age through the new weapons of atomic destruction on a grand scale. Only then will the few survivors realise that humanity fell victim to the demon of ignorance of higher things. This realisation will trigger a complete reorientation in all areas. Human life, which was so worthless until now, will once again be respected, cared for and cherished. State regulation and promotion of sexual intercourse will occur to promote public health. The castration of criminal natures and the ruthless eradication of prostitution will be pursued. The sign of Aquarius is in any case an infertile sign in terms of procreation. As a result, wars that kill people will soon become impossible, because humanity will no longer reproduce to the same extent as before.

Through cosmic influence, the root chakra in humans will be throttled and the forehead chakra, freed from its shackles, will increasingly take over the former's function of consciously procreating spiritual individualities.

Dr H. Künkel:	The Great Year. Jena 1922.
Dr. Max Kemmerich:	Causal Law of World History. 1922.
Rudolf Mewes:	Periods of War and Spirituality. Leipzig 1922.
Stud.Rat Diepold:	Europe's Near Future.
v. Stromer-Reichenbach:	Historical perspectives.
Dr Max Kemmerich:	Calculating Germany's History and the Future.
H. Schulte-Vaerting:	The laws governing historical events and the last 100 years of European history.

This essay is taken from the magazine "Saturn-Gnosis". October issue 1928.

People no longer know that what is visible about them, their physical body, is no more than the coat they wear and put away without much fuss, and that what is their true reality, their immortal soul, remains as unaffected by being "laid in the chest of the earth" as they themselves are by a coat that has become unusable.

Hans Sterneder

THE INTEGRAL HUMAN BEING OF THE FUTURE.

by Br. Arminius.

Human beings experience their destiny according to their level of consciousness. We can view the word destiny both in the sense of determination (certainty) and in the sense of destination (fate, providence).

In one of the most comprehensive descriptions of the structures of consciousness within human history, the Swiss scholar Jean Gebser divides the epochs according to their respective structures as follows:

archaic magical
mythical mental

and allows each subsequent epoch to mutate from the preceding one. Mutation is, in a sense, an act of birth of decisive importance and not a gradual transition in the sense of development. The epochs that are still historically tangible for us begin to fade into obscurity, turning back from the mythical to the magical, while in the present we find ourselves at the end of the mental structure or at the beginning of a new one, which Gebser calls

integral

Each era is reflected in its structure, initially in its efficient form, which carries the seeds of healthy development, and ultimately in its deficient form, which reveals the signs of decay. One could almost say that it is deficiency that forms the breeding ground or mother soil for a new mutation, and that signs of decay are necessary for something new to emerge. Today, according to Gebser, mental deficiency manifests itself in an excessive emphasis on the rational. Measured and measuring time divides the world and, with it, human beings into beings that count in parts and seeks to preserve wholeness only through composition (synthesis). However, the fact that human beings are increasingly losing their standards in the process is demonstrated not least by their inability to be masters of their own destiny.

We are at the end point of a development that must lead to the total fragmentation (atomisation) of the world, unless forces are mobilised at the last minute to bring humanity to a better understanding. The situation of the times in which we find ourselves has already been sufficiently illuminated from a wide variety of perspectives. Here, we should be primarily interested in human beings, whom I would like to describe as integral human beings in view of the integral structure of the new era.

What do we mean by integral? It means holistic and no longer refers to a composition of parts that ultimately must be fragmentary, but rather to the whole in its freedom from space and time, and therefore also in its transparency (diaphanousness), not subject to boundaries, three-dimensional, but four-dimensional and no longer perspectival, but aperspectival.

How can we imagine the person who is supposed to meet these demands? In Latin, *integritas* means integrity, purity, blamelessness, and in relation to humans, it refers to a state of flawlessness, a healthy state which, through its integrity, offers the possibility of accomplishing everything that humans have been capable of since the beginning of their human existence. At the beginning of this essay, we said that "human beings experience their destiny according to their level of consciousness". Now, based on the division into the structures of the different epochs, we can also identify a change in consciousness in each case. According to Gebser, the magical epoch is characterised by a sleep-like level of consciousness, while the mythical epoch is characterised by a dreamlike level of consciousness. The mental epoch is characterised by wakefulness, and the integral epoch will be characterised by transparency as the manifestation of the spiritual.

It should not be understood that only one level of consciousness existed in each individual section. A new mutation may give rise to a new structure of consciousness, but the old one nevertheless remains present in human beings, or rather, human beings are able to reawaken within themselves the level of consciousness they possessed in an earlier epoch. It is therefore understandable that in the present day...

exercises emerge that revive abilities that humans possessed in magical or mythical times. The integral human being will thus be able to unite within themselves the complexity of all previous levels and thereby become aware of the wholeness and fullness of life in an unbroken form, encompassing both origin and present. They will develop a kind of clairvoyance and clairsentience that will enable them to give the world a new appearance. Many of the delusions and errors in which modern humans are caught up will fall away, for everything will become apparent in a better light. The integral human being will be able to do the right thing in a purposeful manner, for his insight will no longer be based on comparative observations and scientific research methods (as understood hitherto), but on knowledge of the real laws governing the structure of the world. Much already appears outdated today and no longer viable. Just think of today's human nutrition, medicine or the other natural sciences. But even in the social sphere and in the arts, the transformations are already clearly visible. We just have to learn to hear and see. The integral human being will no longer be constrained by a temporal mindset. Since Einstein and Planck, the conditions for a new structure of consciousness have also emerged in physics and mathematics.

The fourth dimension, which is still widely misunderstood, is becoming increasingly clear due to the fact that we ourselves, as integral human beings, are able to "perceive" it, i.e. to experience or feel it for ourselves. Even today, many people are able to detach themselves from space and time and induce states of consciousness that

Allowing the "otherworldly" within us to become recognisable. In such "occult" experiences, we will no longer see merely a revival of mythical or magical states of consciousness, but will regard them, in the sense of the holistic structure, as a requirement for the new human being. While today's human being is still largely confined to the space that he embeds in the flow of time in his three-dimensionality, the integral human being breaks out of the spatial structure in order to gain a new perspective in four-dimensionality. He overcomes time as a measuring but also restrictive factor and, in his freedom from time, creates the conditions for unlimitedness and sovereignty, for creative depth.

No longer is the dual system with its contradictions decisive for the actions of the integral human being, but rather the preservation and realisation of the holistic in its integrity. The single-point focus of the perspective view is shifted to the diversity of possible references to the aperspective, and the view becomes insight.

However, people who are still caught up in the mental level of consciousness will regard everything that they cannot comprehend and classify with their minds as mere figments of the imagination. It should be expressly noted here that it is extremely difficult in times like these to approach new phenomena and even what is yet to come with an open mind and sober clarity. In many cases, we have not even left the previous century behind us, with its romantic and subjective manifestations. One need only think of the perplexity of the great masses of people in the face of phenomena such as Picasso or Paul Klee, not to mention atonal music.

Much is too uncomfortable for people today, and they seek to avoid anything uncomfortable. Prejudices and dogmas block their view of connections that would not be too difficult to establish. The integral person does not seek comfort and does not remain stuck in emotional ideas; they do what their insight tells them to do, and this insight is at the same time a transparency into the background and foundations of their own reality. From the creative germ, they project what is necessary according to need and deal with hardship with a clear handling of the means that are unrestrictedly available to those who demand them in the right way, i.e. with spiritual frugality and freedom.

The integral human being will be able to reflect the character of purity and freshness to himself and the whole world, for renewal or resurrection in a truly spiritual-integral attitude is worthy of human beings alone.

Jean Gebser:

Origin and Present Volume I

The Foundations of the Aperspectival World.

Origin and Present Volume II

The Manifestations of the Aperspectival World.

Jean Gebser:

Western transformation.

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FOUNDING PROTOCOL

of the local lodge of the "Fraternitas Saturni" in Hamburg.

On Easter Saturday, the holiest day of the lodge, the responsible lodge Orient was opened in Hamburg and illuminated and installed by Grand Master Gregorius.

This Orient is considered the district lodge for Holstein and Northern Germany.

Brother Hermanius was invested with the dignity of Master of the Forecourt, Brother Amenophis was appointed First Warden and Brother Lothar was appointed Second Warden.

This created a central point for Holstein and the North German district in the organisational structure of the lodge and gave the brothers there the opportunity to exchange ideas. For the time being, the lodge meeting there will only take place quarterly on the third Saturday of the month in question, starting on 21 July.

The Secretariat.

BOOK REVIEWS

Alex Stimmelmayer: "The Voice of the Cosmos in Human Life on Earth."
64 pages, paperback. DM 2.50
Schwentine-Verlag, Preetz/Holst.

A natural philosopher guides us through meditative observation of nature to the origin of all being. Inevitably, every manifestation leads to that incomprehensible power we call God, or rather, the deity.

The titles of the individual sections alone give an idea of the wealth of issues addressed by the author, e.g.: "Primordial days and the creation of life" – "The primordial creation of life in the light of cosmobiology" – "The mirror of the cosmos in the life of nature" – "The Instinctive and the Personal Self" – "Being and Primordial Being" – "The Enlightenment of Man" – "God and the Devil" – "This World and the Hereafter" etc.

A work that presents rationalists with puzzles to solve and that even has something to say to knowledgeable esotericists.

K. Spiesberger.

SECRETARIAT:

A new and very noteworthy book has just been published, which should really be declared compulsory reading because of its excellent content. However, the price of DM 14.80 argues against this, so it must be left to the brothers to order it from the Lodge Antiquarian Bookshop. However, it is strongly recommended that they do so.

The book in question is Franz Bardon's "The Way to True Adeptship". Hardcover, linen, 270 pages, £14.80 with two illustrations.

It is a course in 10 stages. Theory and practice of magic. The author provides a very detailed and easily understandable introduction to many important occult and magical disciplines without falling into dogma and Christian or theosophical restrictions.

There are now three valuable courses available to the brothers:

1. "Die magische Einweihung" (The Magical Initiation) by Karl Spiesberger. (Fra.Eratus).
2. The books of Douval. A total of 12 volumes.
3. Bardon. "The Way to True Adeptship".

These three courses complement each other perfectly and provide an excellent and accessible basis for the comprehensive study of the occult sciences, especially magic.

The study booklets of the Lodge "Leaves for Applied Occult Life Art" offer far more than these three courses due to their comprehensive content and richness and can be regarded as the crowning glory, as they cover the entire field of secret science and esotericism with all its disciplines, making them justifiably considered the most comprehensive occult-scientific publication series in German specialist literature.

BOOK REVIEWS

Lehmann, Friedrich, R.: "Cultural History and Recipes of Love
" 1955. 180 pages. Full cloth DM 12.80

The author provides a very lively and stimulating cultural-historical cross-section of herbs, drugs and treatments that stimulate and sedate love life, as well as the active ingredients in food and luxury foods. Some of the traditional knowledge gained through experience has now been confirmed by research. This unique compilation will be of value not only to specialists in the field, but also to those interested in cultural history. The addition of an index in a possible new edition would considerably increase the book's usefulness.

For occultists who practise practical magic, the book is a treasure trove, as sexual osphresology can be particularly useful for sexual magic.

Gregorius.

Franz Buchmann-Naga.

Key to the 72 Names of God in Kabbalah.

Paperback. 50 pages. Illustrated. DM 3.60 Osiris-Verlg.

This small, highly instructive brochure covers the practice of Kabbalistic invocation and talismanic theomagic, as well as the invocation of genies.

These explanations are therefore valuable for the practising magus, as they provide instructions for establishing a magical basis for the incantations and invocations to be performed. Very little can be found about this discipline in modern German occult literature, which is why this brochure is highly recommended.

Moufang, Dr Wilhelm –
W.O. Stevens.

"Mystery of Dreams". Hardcover, full linen

400 pages, DM 10.80. Paul List Verlag, Munich.

This exquisitely produced book offers a wealth of richly varied descriptions of the dream life of all peoples, past and present. It cites and interprets dreams of well-known figures from world history, which are authenticated and predominantly telepathic and prophetic in nature.

The rich content of the book is not only interesting reading, but also introduces the reader to the world of dreams and explains dream phenomena wherever possible.

For this reason, the book occupies a very prominent place in this field of dream literature and can be recommended without reservation.

Gregorius.

POEM BY MAX SCHACKE

"How could it be easy for humans to achieve
the longed-for, complete happiness

If only man on earth

Larger than a l s be Skill

Max Schacke

63. ORGANISATIONAL REPORT

of the "just, enlightened, perfect, secret, magical and ritual lodge: Fraternitas Saturni – Orient Berlin".

Meeting of the forecourt on the day of the solstice 1 degree Taurus 1956.

"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. Akademos Magu Pneumatikos	Bro. Wil	Bro. Oedur
Sis. Alexander	Brother Rudolfo	Brother Aquarius
Sister Amenophis	Brother Hertoro	Brother Noah
Sister Balthasar	Brother Sigmund	Brother Ramananda
Sister Dion	Brother Liberius	Sr. Wilja
Sister Ebro	Brother Heinrich	Sister Gerlinde
Sister Eichhardt	Brother Samana	Sister Luminata
Sister Erasmus	Brother Johannes	Sister Theodora
Sister Erus	Brother Michael	Sr. Rosemarie
Sister Friedrich	Brother Reinhart	Sr. Melanie
Sister Giovanni	Brother Balsamo	Sister Alma
Sister Han Rulsow Yin	Brother Peterius	-----
Sister Hermanius	Brother Benediktus	The brothers Franziskus, Nadarius, Uparcio, Panaton
Fra. Hilarius	Brother Apollonius	were remembered
Fra. Inquestus	Brother Sergius	in the spiritual
Brother Joachim	Brother Laurentius	realm.
Sister Kaplarius	Brother Gradarius	At his request,
Brother Karolus	Brother Fabian	Brother Hiob has
Fra. Kosmophil	Brother Lysanias	duly
Sister Marius	Brother Latentus	Brother Hiob has
Sister Marpa	Brother Radarius	resigned.
Sister Martini	Brother Fried	Newly admitted to
Fra. Masterius	Brother Karol	the Berlin Orient
		were: Br.

Fra. Medardus
 Fra. Merlin
 Sister Protagoras
 Sister Prozogood
 Sister Reno
 Sister Saturnius
 Sister Sigur
 Sister Theoderich
 Sister Theobald
 Fra. Valecsens
 Sister Wilhelm

Brother Alexis
 Brother Sirato
 Brother Dominicus
 Brother Emilius
 Brother Raimund
 Brother Angelius
 Brother Leo
 Brother Ana-Raja
 Brother Gerhard
 Brother Profunus
 Invoco
 Brother Lothar

Jogh and Br. The-
 omachus.
 Fra. Panaton crossed
 the threshold of the
 mental sphere into
 the realm of the
 Guardian and
 surrendered his ego
 to the great
 demiurge Sa-
 turn.

The Master gave a lecture on the secret lodges of the present day, with particular reference to the "Fraternitas Saturni".

Frater Eratus was awarded the "Gradus Soli" and Frater Amenophis the Mercury degree for their services.

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

June 1956 (Issue 75)

P A P E R S F O R

— A N G E W A N D T E O C C U L T —

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

C O N T E N T S :

T H E C U L T A N D M A G I C O F V E N U S

by Gregor A. Gregorius

I. T H E S I G N I F I C A N C E O F V E N U S

II. T H E L E G E N D O F V E N U S

III. T H E C U L T O F V E N U S

IV. T H E V E N U S I N I T I A T I O N

V. T H E C U L T O F P R I A P U S O R T H E P H A L L U S C U L T

P A T H S T O M A G I C A L I N I T I A T I O N

by Fra. Amenophis

J U N E 1 9 5 6

I S S U E 7 5

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

Price: 5 DM

Privately printed

THE CULT AND MAGIC OF VENUS

by Gregor A. Gregorius.

These treatises have been translated from French by Brother Immanuel, partly using the work "Venus la Déesse magique de la Chair" by Pierre Piobb.

This well-known author and occultist ranks alongside Elivas Levi, Stanislaus de Guaita, Papus and Peladan and possessed the same esoteric and magical knowledge as these renowned authors.

I. The significance of Venus.

The goddess Venus has always occupied a prominent place among the ancient gods and played an important role in magic in antiquity and even today.

As the goddess of love and sensuality, beauty and harmony, her magical influence is very profound and is particularly effective in conjunction with other planets.

Like all other planets, she vibrates in two octaves – theonic or demonic – and, although she is considered a redeemed planet in esotericism, she is capable of generating an overwhelming demonism in the erotic and sexual spheres. This predestination is particularly strong when it is violated by disharmonious aspects in mundane astrology, and every horoscope owner whose birth chart shows Venus connected to other planets by square aspects will feel the demonic forces of Venus within themselves during their lifetime, be able to develop them, or suffer from them.

While Venus has only a secondary effect on men, taking a back seat to the sexual potency of Mars, it dominates the sexual sphere in women. In both sexes, however, it is considered the inspiration for eroticism in all areas, thereby unleashing creative forces that, in the potency of their higher octave, can prove fruitful in all the elevated

and inspirational spheres of artistic creation.

The purely astrological and magical correspondences of Venus are listed in exhaustive order in the March 1952 study booklet as a necessary basis for Venusian-based conjuration magic.

The practices of sexual magic are only possible with the use of demonic Venusian influences, as are the invocations of the intermediate beings and demons of the astral plane.

Cosmic connections with the sexual planet Mars are important here, and for women also with the Moon and Neptune.

Venus increases mediumistic and sensitive vibrations and promotes inspiration and imagination.

Its sacred magical number is 7, and it dominates the zodiac signs Libra and Taurus. It is also particularly effective in Scorpio, Cancer and Pisces.

Its high polarities lie in homosexuality and hermaphroditism, and in ancient mythology its deities are often androgynous. In corresponding connections with the Jupiter demiurge, it often leads to the confusing realms of mysticism in religious overpolarisation.

II. The legend of Venus.

Venus was the daughter of Dionea, a nymph of the intermediate realm, conceived by the god Zeus.

She was born in the foam of the sea, emerged from a seashell according to legend, and was carried by the winds to the island of Cyprus, where she was welcomed and raised by the sea nymphs.

When she reached puberty, the Horae Eirene, Eunomia and Dike, daughters of Themis and Zeus, came and took her to Mount Olympus. All the gods fell in love with her because of her charm and beauty, but

Zeus placed her in the arms of Vulcan as a reward for his help in the battle against the giants.

But the god Vulcan was ugly, lame and primitive in mind. So Venus soon gave herself to the god Mars in the exuberance of her senses. When Vulcan noticed her infidelity, he surprised the lovers, spread an invisible net over their bed and brought the prisoners before the council of the gods.

However, the gods did not condemn the infidelity; Neptune obtained their atonement through a ransom, and Venus fled to Cyprus, where she bore Mars a son named Anteros.

After a love affair with the giant Typhon, Venus fled with Anteros. She then met her first great love in the form of Adonis, the son of the Cypriot king Cinyras and his wife Myrrha. After Adonis' death, Venus married Mars and bore him a son, Eros or Cupid.

This was also the time of the famous legend of Paris as the judge in the contest to choose the most beautiful goddess. Paris chose Venus over Minerva and Juno. Venus rewarded him by giving him Helen, the daughter of Zeus and Leda, as his wife. But Helen was the wife of King Menelaus of Sparta. And so the Trojan War began. Venus sided with Troy, while Minerva and Juno supported the Greeks.

During this time, Venus had another son, Aeneas, by the shepherd Anchises. After the battle, Venus returned to Olympus for good and lived there united with the three Graces, Euphrosyne, Aegle and Thalia, and now ruled over the world as the goddess of love. —

This is the legendary story of the goddess Venus, who stumbled from man to man in sensual passion, seduced all the gods, was unfaithful, and was only redeemed later after the end of her earthly life.

However, there are also esoteric interpretations of this legend.

Venus is considered the esoteric symbol of attraction, the 7th form of the deity, the potentiality from which balance results. That is why

Venus as a planet is attributed to the sign of Libra in the zodiac, the sign of harmony and fair balance.

She is born from foam, from the fermentation of primordial water, from chaos, at the moment of creation. In infinite space, gravitational forces began to take effect, the waters of space dispersed, and pulsating life began to form in rhythms. From the primordial ocean arose the foam-born. Even today, the rhythm of living life and existence appears in the rhythms of the number seven.

According to esotericism, creation is based on four plasmas:

being = existence = fire, time = air = movement = rhythm, space = primordial water = organic life, gravity = earth = attachment to matter.

These are the four primordial elements that Egyptian wisdom laid down in the Sphinx and the pyramids.

The rhythmic forces of attraction belong to water, and Venus was born from water – the foam – of the union of water and air.

Venus, as the primordial feminine creative principle, can only unfold its effectiveness in connection with other potentialities, hence the recurring marriage and union with other planetary forces.

The first connection with fire = Vulcan. The first fall into demonism. The fulfilment of the sphere of the sign Scorpio in the zodiac. In the sign Sagittarius: the second bond with Mars. The first idealistic penetration.

In the sign of Capricorn: separation from Vulcan. The emergence of hatred and vindictiveness.

In Aquarius, Anteros is born, idealism rises to spirituality.

In the sign of Pisces: Typhon pursued Venus, but Neptune freed her. In the sign of Aries: the passionate union with Adonis.

In the sign of Taurus: death of Adonis by a boar.

In the sign of Gemini: the bond with Mercury. (Intellect. Art, science).

In the sign of Cancer: Venus' triumph as a female being, as the most beautiful goddess.
Connection to the moon.

In the sign of Leo: the battle of the Trojan War.

In the sign of Virgo: the legendary wounding of Venus by King Diomedes. The karma sign.
End of karma burden.

In the sign of Libra: Venus' return to Olympus. Redemption.

In this way, the cosmic development of Venus can be classified in the signs of the zodiac and her most important planetary connections to the other planetary beings can be assigned.

Any astrologer can determine the astrological connections that result from this.

The resulting magically effective aspects are:

Venus with Mars in	favourable =	Love, devotion.
Sagittarius:	unfavourable	Sexual demonism.
	:	
Venus with Jupiter:	favourable =	Mysticism. Wisdom.
	Unfavourabl	Gluttony. Intemperance.
	e:	
Venus with Saturn:	favourable =	Beauty of form. Artistic design.
	unfavourable	Sexual cruelty. Emotional coldness.
	:	
Venus with Uranus	Favourable =	Science. Idealism.
/Mercury:	unfavourable	Nervous and erotic overexcitement.
	:	
Venus with Neptune:	favourable =	Inspiration. Music. Painting. Mediumship.
	Unfavourabl	Addictions. Lies. Deception.
	e:	
Venus with Mars in	favourable =	Passion. Sexuality. Creative
Aries:		.
	Unfavourabl	Sexual dependence. Infidelity, servitude.
	e:	
Venus in Taurus:	Favourable =	Love of nature. Sense of beauty.
	unfavourable	Pulsatility. Possessiveness.
	:	
Venus with Mercury:	favourable =	Intellect. Science.
	unfavourable	Charlatanism. Excesses.
	:	

Venus with Moon:	Favourable =	Motherhood. Perfection of womanhood. Closeness to nature.
	Unfavourable:	Prostitution.
Venus with Sun:	Favourable: =	Intellectuality. Beauty. Dominance. Fame.
	Unfavourable:	Desire for power. Ambition.
Venus with Mercury in Virgo:	favourable =	Criticism. Intellect.
	unfavourable:	Karmic burden. Nervousness. Overpolarisation.
Venus in Libra:	favourable =	Harmony. Justice. Beauty. Love and idealism.
	Unfavourable:	Hetaerism.

For the magician trained and knowledgeable in astrology, it is now easy to decide, based on the keywords given here, whether to invoke the intelligences or angels of the Venus sphere or its demons for joint vibrational union with similar entities of the other connected planets. Then he can secondarily determine the sigils, symbols and numbers he needs as a basis for the conjuration magic.

Study booklets to be used to supplement the study:

March 1952: "Magical Invocation Practices for Venus and Jupiter."

December 1950: "Making magical invocation pentacles." November 1952: "Astral and mental magic."

May 1953: "Sexual magic."

III. The cult of Venus.

For many centuries in ancient times, there was a religion of Venus with various cults whose origins lay in the ancient Egyptian cult of Isis. These were cults of beauty and sensual pleasure, which were gradually destroyed by Christianity. Instead of affirming the senses, modesty and denial took their place, and the cult of beauty and love had to give way to the cult of the crucified Christ's corpse. Humanity became poorer in its affirmation of life. The artificial concept of sin restricted

sensual pleasure, and hypocrisy and deception began to flourish. Although it was not possible to eradicate the natural affirmation of the sexes, it was concealed and forced into secrecy. Under the concept of purity, humanity was robbed of the most beautiful affirmation of life. People became unfree. They were bound by new sacraments that were alien to life.

In contrast, in the ancient cult of Venus, there was a high polarisation of sexual love, a deep anchoring in religion.

The Venus religion also had its sacraments and sacrificial offerings, but these were affirmative in every respect. Communion was the most intimate union of bodies in divine ecstasy. Sexual tension represented the connection with the goddess Venus in the fulfilment of mutual attraction. The most sublime act of creation was fulfilled through voluptuous ecstasy in the union of bodies, in the harmonious accord of the senses and lust. The concept of chastity had not yet been born, although this cult also had its specific dogmas and rites to which one voluntarily submitted. The human body receives and transforms the divine vibrations of the deity, and the convulsive ecstasy achieved is a parapsychical sensation and high polarisation that elevates humans to divine realms. It mediates between the abstract, which is superior to it, and the concrete, to which it is subject. It is our only and most precious opportunity to receive and absorb the electromagnetic induction of all energies flowing in from the cosmos. And this ecstasy is not immoral, but natural and human, and is in the interest of human development and procreation. It is a natural necessity and life-affirming. This impulse of the forces of nature is a gift to humankind and the natural source of a joy connected to nature. Its absence often leads to serious physiological disorders, but its affirmation leads to the energetic health of the physical organs and senses.

Thus, the religion of Venus has five sacraments in its cults.

1. The communion of physical symbolic consecration to Venus.
2. The correction of the congenital defect (sacrament of circumcision).
3. The confirmation of the forces of attraction.

4. Marriage.
5. Hierodulism or temple service.

There are many traditions about this, albeit often only rudimentary ones.

1. In a sacrament similar to baptism, the child was consecrated and promised to the goddess Venus.
2. In the sacrament of circumcision, organic inhibitions were removed in a sacred sacramental act. After sunset, the child was taken to the temple of the goddess. With a knife made of copper, the metal of Venus, virginity was surgically removed in both sexes.
3. At puberty, confirmation, the sacrament of first sexual activity, the stirring of the sexual attractions of Venus, was celebrated. The onset of the first menstruation in young girls or the first ejaculation in young boys, as the first noticeable fluidial shivers, were highly regarded and celebrated in the cult of Venus. The young person now stood on the threshold of the great mystery of the goddess Venus. The first sacrificial act took place symbolically. The cloths stained with blood from the operation or menstruation were burned in a sacrificial fire after being shown to the faithful in a solemn procession.

Sexual union was not permitted in this sacrament, but the neophytes were now led to a special mystery school, guided by priests or priestesses, to be initiated into the mysteries of love and devotion. They were enlightened about the mystery of procreation and the sexes. They were taught the rhythms of desire, the positions for coitus, the words and gestures of eroticism, the mysteries of kissing, the lust and tenderness of the lips as a means of exchanging the body's fluid currents of pleasure. They studied the art of embracing, the magnetic, lust-inducing aura of the arms and hands on certain areas of the body, they were shown erotic dances and introduced to the fragrant essences of aphrodisiacs. This training lasted seven months and seven special holy weeks, which had to be spent in the temple in the service of the goddess.

The fourth sacrament of marriage was celebrated with special ceremonies in the temple. The first sexual activity or union was performed as a solemn act by the priest before the altar of the goddess, whereby one should not think of a purely sexual act by the officiating priest, but rather that he performed the act symbolically with a phallus. Only at the special request of the spouse was the act performed organically by the priest or a designated hierophant in order to emphasise the sanctity of the sacrament. The first marital union of the spouses could also take place during the first act of sexual devotion in the temple during the ceremony.

Once again, especially for the wife, this was followed by thorough training and education about the mystery of birth, with particular emphasis on the prenatal education of the unborn child. The cosmically favourable days of conception were calculated and announced to the spouses, as were astrological interpretations as guidelines for the education of the coming child.

The fifth sacrament, ordination to temple service, was celebrated only after very careful selection of the boys or girls destined for temple service. The rites were very strict for both sexes. The young people were trained for ritual worship and had to serve in the temple for at least seven years.

They were specially trained and taught in temple dances, as altar boys and other necessary cultic acts.

In order to enable single girls and women who were not bound by love or marriage to connect with the goddess, they were allowed to devote themselves to the men they desired in a kind of open temple service on special days or festivals in the vestibules of the temple. They themselves were not allowed to make a choice or refuse sexual intercourse. This type of temple service was a sacrificial cult in the service of the goddess.

It was entirely consistent with a deep religious sentiment. Only later, with the decline of the cult of Venus, did this develop into tolerated prostitution.

In the heyday of the cult, however, free sexual union was always considered a desired cosmic function and a search for the highest convulsive ecstasy through changing partners. The surrender of personality was also a sacrifice to the goddess.

Herodotus, Strabo, Augustine and Pausanias provide further accounts of the administration of the sacraments of Venus.

Venus's reign in the sign of Libra corresponds to the time of the equinox and twilight on the horizon. Therefore, it was important that sexual intercourse took place at twilight and in a lying position (Libra symbol). (See also publication: Special Issue No. 2 for Frater. "The astrological aspect signs as symbols for coitus positions" and also No. 1 "The sexual mystery of the Gnostic Catholic Mass of the O.T.O.")

The later Dionysian cults were also heavily influenced by the ancient mysteries of Venus, and the dances in the sacred groves of the god Dionysus were purely erotic in nature and ended in indiscriminate sexual abandon, as we still find today in the cults of primitive peoples.

The roots of the later development of hetaerae and courtesans are hidden in the cult of Venus. Whereas in earlier times it was considered an honour to be admitted to temple service, later compliant slave girls replaced the priestesses and the original cosmically anchored cults and rites were profaned.

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IV. The Venus Initiation.

The actual initiation into the cult of Venus or into the priesthood was kept very secret.

It encompassed the lesser and greater mysteries.

A distinction was made between mystics and priests of different degrees. Mystery schools existed not only for the people, but also for the internal priesthood.

The high priestesses were particularly highly initiated, similar to the Egyptian cult of Isis. The high degrees were purely magical in structure, and the hierophants received training in high magic, cult and symbolic magic, and above all in cosmogony and cosmosophy.

The temple servants were at the lowest level of initiation and were not trained in magic, but knew all the secrets of lust and devotion. They were assigned to the sub-goddess Cotyllo, the goddess of lust.

The next initiation corresponded to the cult of Derketo, a daughter of Venus, who gave birth to Queen Semiramis. This initiation was already underpinned by magic and included magical rites, the preparation of magic and love potions, and knowledge of hypnotic and magnetic disciplines.

The third degree of initiation was called Cypris. It is a difficult, dark degree. Its rites take place in a darkened temple. For a time, the initiate must learn to renounce the pleasures of love and learn the incantation rites of the Venus demons. Flagellant rites and masochistic tendencies prevail here. This is in memory of the god Adonis, who was wounded in his genitals and, according to legend, was torn apart by a wild boar.

The initiations of priests and priestesses required a high polarisation of esoteric sensory perceptions in purely esoteric or mental realms. Vows of chastity were sometimes required in order to achieve a purely spiritual high polarisation free from all sexual desires. The high value of secret symbols was recognised and used in these degrees. The entire pantheon of gods was studied and recognised on a religious-philosophical basis. The goddess Venus was worshipped only mentally and in an idealised form. The sublimity and spirituality of love dominated here over the material essence of organic lust. The abstract and unknowable was elevated to the status of an idol. The goddess Venus was freed from earthly bonds.

Due to the immorality that set in during antiquity, the cult of Venus also decayed and degenerated over time, and its sacred original cult practices and ceremonies became orgiastic festivals. However, it is highly interesting that even today, customs and traditions can still be found among all peoples that point to the cult of Venus.

Much could be said and written about this. Although the main place of worship of Venus, the temple at Lampsakos, has long since disappeared into the mists of time, its rites still resonate in the astral light of the Kamaloka plane

, its rites still resonate, even if they are only apparent to a few.

V. The cult of Priapus or the phallic cult.

The phallic cult is an ancient brother cult of the Venus cult and is particularly rooted in the ancient Gnostic teachings and rites. In ancient times, it was found among all peoples and even survived into the early Middle Ages, albeit in a profaned form.

As the son of Bacchus, he was particularly revered and the phallus was considered his symbol. He had his own special temples in Rome and his cults were purely sexual and procreative cults. As the counterpart to the female cult of Venus, he glorified the purely masculine principle. Cosmologically, he belongs to the demiurge of Mars and his sacred number is 5.

According to Plutarch, the god Osiris was often depicted with an erect phallus in Egypt to symbolise his creative power.

While today's Christian believers look up reverently at the body of the crucified Saviour, in the ancient Priapus cults the idol of a phallus was accorded the same fervent worship. In solemn rites, these phallic symbols were worshipped, anointed and adorned, and in purely sexual rites, the virginity of young girls and boys was often sacrificed to them, similar to the cult of Venus. Orgasmic dances, invocations and magic formulas served to worship it. This male sexual cult can still be found today among all primitive peoples on all continents, especially during spring festivals, and in India it is still in full bloom as the Lingam cult. In Indonesia, Melanesia, Java, Africa, and everywhere else, this nature-loving cult is still widespread, albeit often concealed, as in the voodoo cult on the island of Haiti, for example. The African snake cult is a pure phallic cult.

The great priapic festivals of antiquity, which were pure celebrations of joy in spring, like the Bacchus festivals in autumn, were deeply rooted in the beliefs of the people

and were not originally considered immoral or indecent. In ancient Isernia, one of the main centres of this cult, not only were the altars of the temples decorated with phalluses, but this symbol was placed in all locations, just as images of the Madonna are placed along roadsides today. Phallic symbols were displayed in baths, marketplaces and public buildings. This cult even found its way into northern countries, and its symbols can be found in England, Sweden and Ireland.

In ancient Germania, the god was often later called Fricco as the counterpart to the goddess of fertility Friga or Freya.

Even today, the phallic symbol is used and worn as a talisman in Italy and southern France. Great power has been attributed to this fascinum since ancient times. (Hence the modern word "fascination".)

In fact, the erect male member still exerts a fascinating influence on every receptive and passionate woman today.

Women who are addicted to the use of these male members, which are still artificially produced today with all kinds of refinements, could still be described today as phallic priestesses, as servants of lust. (Godemiche). In ancient cults, defloration was often performed ritually in temples as a sacrament by priests with the aid of stone phallic symbols as a sacrificial act to the god Priapus.

On the island of Celebres, there is a large bronze cannon barrel from a medieval shipwreck. It is still revered as a sacred symbol there today, and in annual spring festivals it is anointed and worshipped by the girls and women of the population as a symbol of fertility. A Priapus or Lingam cult in its purest form.

In various Gnostic sects, the phallic cult served the purpose of absolute fusion with the respective concept of divinity, and its cult led to orgastic nightly festivals with indiscriminate sexual union of all participants as the finale and goal of the festival.

In the Middle Ages, black masses or devil cults emerged as a perversion of this cult, in which the phallus also played a major role. It is to the credit of the Christian Church that it portrayed the phallus as a symbol of the devil and its

Attributes were labelled as devilish. This deliberately destroyed one of the most beautiful, popular, nature-loving cults, coined the term sin, and condemned sexual activity, which had previously been openly affirmed as a revelation of nature, to sink into hypocrisy, lies and deception. Public brothels replaced temples, and prostitution was promoted in place of love and dance festivals. And this obvious cultural decline continues to this day!

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We do not understand the magic of the ancients
because we take things too physically, too sensually. There
is wisdom and greatness in the symbols of the ancients, but
one must penetrate to the heart of their secrets and not be
satisfied with the surface of things alone.

Freih. v. Eckartshausen

PATHS TO MAGICAL INITIATION

by Fra. Amenophis.

All magic emanates from the body and from the corporeal, from the material and pictorial appearance of existence.

The fact that the body and things possess only "phenomenal reality" is irrelevant, for there is no other reality for any consciousness than that of the idea, the object, the appearance.

No one should believe, as is often assumed and even taught by some schools, that one can become a magical person through spiritual exercises, through certain practices, i.e. through one's own strength, through one's own will! On the contrary, it is a matter of "grace," which is hardly understood today and which is determined by one's personal destiny, whether one believes it or not.

This "grace," which is no longer part of the vocabulary of modern man, cannot be forced through exercises or faithful adherence to "tasks"; it is a gift from God and thus a sign that God is urging us to become incarnate.

"Those who do not carry demonic seed within themselves will never give birth to a magical world!"

Even today, however, something of "GOD" still sleeps in every human being. If this seed does not sprout, it is mainly due to the highly unsuitable living environment of today, to the material and intellectual attitude of human beings, who are no longer able to feel physically and spiritually.

Today, one would have to be a very special person to lead such a harmless, holy life as every swineherd and shepherd once did.

A means of magical awakening that was commonplace in earlier times but has become very rare today is contact with and training by a true initiate (initiated person), an Illuminati (enlightened person).

The atmosphere surrounding them alone can cause many magical seeds to sprout. Nevertheless, the living breath of the initiate remains necessary to awaken the latent magical powers in human beings and cannot be replaced by anything else.

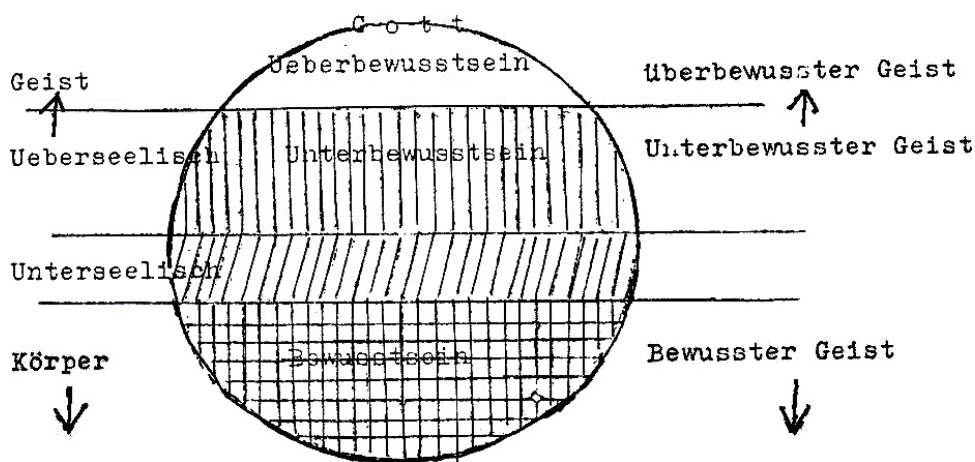
The conclusion from this is clear: magic can never be learned from books, even if the book comes from a true initiate, because the initiate's breath has already been killed in it.

Books can only be used as a guide, and fate, in which "grace" must be decided, would have to add the irrational greatness of the "living".

All those who dabble on their own according to printed instructions end up on a completely shallow track and mistake fleeting surface images of the psyche, ideas based on peripheral nerve stimulations (mediumistic deep triggers in the subconscious bodies) for magical revelations.

However, such a view of magic is completely wrong, and such practices cannot lead to the desired goal.

Consider the following diagram by Kurt A.B. Lederer in relation to what has been said:



A "magical person" must affirm, consecrate and forget their sensually limited existence, and symbolise the invisible existence as a force, instinct or destiny, a life that is only sensed!

One must not view one's body merely as a physiological apparatus, but as a metaphysical entity!

Deification is not a psychological experience, not idolisation, but a ritual act!

And this cultic act of "divine embodiment" is the consecration, the magic that calls forth and conjures the divine in human form and human space!

It includes being deeply moved and filled by the appearing divine presence, which is unified throughout one's entire being and received with all the senses, the formation and effect of the divine in the whole given being!

In ancient times, this goal, this deification, was achieved through "mystical death", when the neophyte, who had undergone many trials, purified in body and soul, was lowered by the hierophant – a truly high initiate— into the sacred temple sleep and, after awakening, returned to life as a "new man," a "magical man," an "initiate," a "son of the widow."

At this point, for a better understanding, the path of initiation into the ancient Egyptian mysteries may be described as it has been reconstructed from the deciphering of hieroglyphics from ancient temple texts and through excavations:

"After the neophyte had been sufficiently instructed by the temple hierophant and found worthy, he was led to the altar in the inner sanctuary on an evening when the pure crescent of "Isis" was enthroned in the sky. He could still turn back, but once the narrow gate in the altar had opened for him, there was no turning back. Only forward to the light, to knowledge, or to certain doom.

Only a torch accompanied him on his way into the unknown, into the untrodden. Accompanied by the solemn hymns of the priests, the entrance closed behind him and

He finds himself in a narrow underground passage, surrounded by rocks.

The passage becomes increasingly narrow, and he can only crawl on all fours, with the earth weighing down on him like a monstrous nightmare.

Many a despondent soul has failed to find the courage and willpower to pass this test. They were found starved to death in the rocky chamber that became their grave.

By pressing his limbs tightly against his body, the neophyte finally manages to squeeze through this rock tunnel, and after a long, anxious eternity, the passage widens into a vault where he can walk forward again.

He has passed the first test, that of the earth.

But as he breathes a sigh of relief, he sees that he is standing before a yawning abyss, the bottom of which the torch cannot illuminate.

He examines the opposite bank, but it is too far for him to jump. Doubt and fear assail his soul and try to throw it off balance.

The leap into the depths seems certain death. Did the masters want him to die?

But there is no way out, and so he commends himself to his God and leaps down, down into the night, into death.

Down below, however, he quickly returns to life, for he has jumped into a pool filled with water. However, the shock of the jump has shaken him deeply, loosening the structure of his soul.

Having just escaped certain death, is he now to perish here in the wet element? His torch went out when he jumped into the water. In the deep darkness, he cannot find a way out; he floats in the water, in the bottomless abyss, without support, and in this desolate situation he is bound to fall into despair.

Trusting firmly in his God, who has guided him well so far, he feels his way along the rock walls and finally becomes aware of the steps carved into the stone, which he can cling to with difficulty and use to pull himself up.

The second test, the water test, is passed.

The essence of these trials are the inner experiences that are deeply engraved in the soul, which detach the soul from the body and direct it entirely to its inner powers.

One should not see this as athletic achievement, but rather as training of the soul's powers, from which he learned to be his own guide and goal.

The inner strength to see through the outer appearance of things in order to attain spiritual insight could now find its final application in the third test.

Following a narrow rocky path to which the steps led him, he suddenly found himself facing a fire that blocked his way forward. Only courageous determination, as required in the first two trials, could overcome this obstacle.

It turned out afterwards that the flames were only a reflection, through which the neophyte could pass unharmed.

This was the trial by fire, and he had conquered the three elements.

Finally, however, he faced the test of his moral integrity, also known as the trial by air.

Arriving at a cave, he found a soft bed on which he could rest. A beautiful slave girl, almost naked, brought him a delicious refreshing drink: "Hail, O young man, you have bravely passed the tests, be happy and enjoy life!" the girl called out to him. But when he drinks the spicy wine, he cannot resist the slave girl's advances. If she succeeds in beguiling him, she gains her freedom, but the mystic remains a slave in the temple district for the rest of his life, as he is still a slave to his senses.

But if he also rejects this temptation, a curtain opens in the background of the grotto and before him stands the priestly college, which welcomes the new

"Osiris" and welcomes him into their midst. And now the actual initiation takes place.

While the trials could only be passed through the mystic's own strength, the work of initiation was that of the hierophant.

Placed in a kind of sarcophagus (like the one in the Pyramid of Cheops, in which no mummy was ever buried), the mystic was covered with the cloak of the hierophant and lowered into the temple sleep. Through the powers radiating from the hierophant, the soul of the mystic rose into the supernatural worlds and he was allowed to behold the divine powers in their true essence: the powers that animate the stars, the beings that build and sustain the human body, and the forces of fate that guide it from earthly life to earthly life.

Here he encountered his "higher self" and became an "Osiris," an "immortal."

In those days, when the ego had not yet freed itself from the group consciousness of the people, this method was entirely justified. However, this form of initiation had to come to an end as the self-aware ego matured. Such an intervention, as in the ancient mysteries, can therefore no longer be carried out in practice without endangering human beings, and true initiation today has thus been transferred to one's own inner self.

But even today, this process of ancient initiation is still symbolically practised in Masonic lodges, which is by no means reprehensible, but is all the more misunderstood by the public.

This fulfilment by the deity, this true deification of the body or incarnation of God, took place in the man Jesus of Nazareth when he underwent the "mystical death".

The great Christ consciousness, the divine WISDOM:LOVE principle, united with the physical body of the man Jesus.

This cultic act of the incarnation of God was the great sacred consecration, which is symbolically continued to this day in the Christian West through the sacrament of baptism.

If those who possess the necessary supra-personal prerequisites intend to practise according to written instructions, they must be aware that the exercises must not be followed schematically; retreats must not be regarded as a school assignment, but must be undertaken from this sacred attitude, as already indicated above.

Therefore, enrichment by a "living master" remains desirable and cannot be replaced by anything else.

The body is the starting point of all magical effects, as has already been explained in detail in the treatise on the "Magical Worldview," and it is to this that one must first pay the greatest attention.

What must first be regained is the lost sense of everything physical and corporeal.

Our daily life today, which is usually tied up in mechanical tasks, and the sedentary lifestyle that is practised in most cases, kills any feeling for the body. Gymnastics and sport only achieve superficial effects.

In order to penetrate the deeper layers of the inner body structure, a specific type of gymnastics is required, known as "sensual" or "articular" gymnastics.

"Sensual" refers to exercises that gently increase body awareness; "articular" refers to positions that influence body awareness through strong hyperextension of individual joints.

Sensual exercises are like listening to the body and are performed from a state of relaxation, whereas articular exercises involve mechanical stretching and bending of the body or individual joints and are performed from a state of increased tension.

When performed in combination, both forms produce whirling movements ranging from the gentlest to the wildest. (Compare Mazdaznan, the dance of the howling dervishes, cult dances of antiquity, such as those of wild peoples).

In sensual exercises, the body is completely relaxed, all voluntary movements are switched off, so that the body is just about standing upright. The arms and head hang limply, the body collapses in on itself. If, following or counteracting the pull of gravity, a certain impulse to move is given, one can notice how the body automatically assumes certain positions. In doing so, one should pay attention to the inner tensions of the body, listen to one's inner voice, because the body, so to speak, speaks for itself and is not drowned out by our impulses of will. In this way, one can learn to experience one's body anew and use it for completely new purposes through this path of empathy.

Similar experiences are also made with so-called "autogenic training", the only difference being that one chooses the resting position (corpse position).

Articular exercises, on the other hand, are completely different. These are designed to have a particular effect on the spine. They involve bending the torso forwards and backwards and circling the torso while standing and kneeling.

You practise the so-called bridge position, i.e. you bend backwards until your hands touch the floor. To do this, you need a wall for support at the beginning, which you slowly feel your way down. You then extend the exercises to the hand, foot and hip joints, which gives the body ever greater mobility.

These two types of gymnastics are combined by completely surrendering to sensual movements and increasingly exaggerating the articular movements, accelerating the tempo so that spinning and tumbling movements arise. In doing so, one should not suppress the writhing movements of the throat. All this may seem quite strange, but all acrobatics have their roots in occult-magical gymnastics. During the exercises, one will naturally avoid wearing normal clothing because it is a hindrance, and will be content with swimming trunks or a loincloth. Likewise, the need for a carpet will arise, which, without any tendency to historicise, would hark back to ancient cult objects (prayer rugs).

The exercises mentioned, along with abstaining from certain or, at times, all foodstuffs, serve the purpose of influencing the physical sphere and changing the world of imagination.

It is a curious fact that we can exert or receive effects not only in our ordinary, empirical world of imagination, but also through shifts and transformations within our bodies. For the world of consciousness is directly dependent on the body, which is the carrier of our centre of consciousness.

Through our bodies, we transform the contents of our consciousness in a much deeper way than through empirical means.

The exercises listed above are merely a kind of preparation for the actual act of transforming our physical sphere and our world of consciousness.

In order to bring about a transformation, it is necessary to completely destroy our world of imagination, to suspend all consciousness, i.e. to achieve a state of "oblivion", because only then can the energies within the body be concentrated on specific points, resulting in a projection, a vivid image to the outside world. Extinction and condensation are the axes of all magical practice and can be expressed in a single word: ecstasy.

And only in ecstasy can human beings come into contact with their GOD, who is, after all, the punctual projection of all cosmic and paracosmic dynamics within ourselves.

He forms the universe in its infinity, but at the same time also the centre of our "I".

Since our empirical consciousness does not reach into the absolute depths, it only becomes accessible to us in ecstasy, which stirs and uplifts everything.

Peryt Shou says: "Every GOD is one's own SELF in a special cosmic-astral channel, which the self, stimulated by ecstasy to spontaneous vision, finds by reflecting itself in it." Even to have lingered for a moment in

this magical state is indelible, and such a person is truly "consecrated," "reborn."

The ancients already knew that the ecstasy necessary for this is a free gift from the gods, i.e. the grace of fate, and can never be forced through practice.

This process is a "procreation" through the "will of God".

The first state one must try to attain is complete oblivion. It is important to perform these exercises at night and only when the stars are favourable, especially the moon. Since the moon forms the negative pole of the sun-earth-moon battery, negative currents arise at night, which alone help to relax the nerves and interrupt the vibrations of the nerve ether in its transmission to the sense ether of the soul, so that no more sensations reach the consciousness.

In a calm and collected mood, extinguish the light and light only a single candle, completely dimmed.

The whole body must be relaxed, the head slightly raised as if to drink. A deep feeling of calm will set in, which must take on a numbing character. This state can be supported by light narcotic incense.

First, let your thoughts run free without dwelling on them. Then try to switch off all thoughts and ideas more and more and reach a state of complete emptiness. Place your left hand on the back of your head while gently stroking down from your head to your feet with your right hand.

Once you have successfully completed the preparatory sensual exercises, you will notice how your limbs make themselves felt in an indefinite, groping manner, and how certain syllables form in your throat.

The eyes are closed, and a sensation must arise as if one were sinking into an infinite body of water or into a boundless space.

None of this should be forced; it must come naturally.

In this state of extinction, our imagination sinks into the "status nascendi", the energetic primordial state, which is unconscious. Provided one has the necessary predisposition and the state of extinction has actually been reached, the rearranged imagination will quickly ignite.

The "waters of the deep" bubble up and exhale strange vapours. What lies dormant in humans in the form of imageless energies is revealed pictorially: moluscan-like forms from the mineral and animal kingdoms appear, flowing back into nothingness or taking on ever new protuberances. Ancient states of cosmic being are traversed; the images that emerge represent the energetic morphology of faded states of being that has taken shape.

The ego has a hidden memory of its evolutionary stages, which are also philogenetically imprinted on the individual and have by no means been lived out.

The overall character of this imaginary world is gloomy, confusing and grey-energetic.

Everything energetic has two sides, the ectropic or kinetic, which is identified with evil, the satanic, and the entropic or potential, which is identified with good, the seraphic.

Consequently, the dark is powerful, irrational, destructively creative, incomprehensible, unfamiliar and therefore terrifying.

In the vision of ecstasy, we see in an instant all the forms or images of God that correspond to the individual stages of our absorbed being.

Schelling said about this: "The successive gods have really taken possession of consciousness one after the other. Mythology as the history of the gods, that is, mythology proper, could only be created in life itself; it had to be something experienced and learned."

Or the great initiate A.M.O. says: "Something that is only spiritual power or a complex of such powers can appear as a person. The 'God' in itself

does not exist at all, but is only thought by me. Forces become entities when other forces make them so. If God wants to become a body, he can only do so by giving a human being the impetus to create him. God is an illusion, but everything we think is an illusion. In itself, force is nothing, but only in appearance. And you create this appearance through yourself for yourself!" –

But the whole of creation is an intertwining of ectropic and entropic tendencies, which only appear to us as projections in time as successive states!

Schelling says: "At the bottom of things there always lies the irregular, as if it could break through again at any moment, and nowhere does it seem as if order and form were the original state, but rather as if something initially irregular had been brought into order. This is the incomprehensible basis of reality in things, the remainder that never disappears (the ens of the alchemists), that which cannot be dissolved in the mind with the greatest effort, but remains eternally at the core."

Thus, one part of being is the ectropic part, the generative, the other, the entropic, the consumptive.

The generative would cease to generate if the consuming did not receive the excess like a sea!

Thus, this law also governs magical ecstasy: light is born from darkness, bliss from horror.

Gradually, the billowing, undulating forms separate, become clearer, more subtle, solidify and begin to shine in bright splendour.

The dark night of the steaming depths is transformed into emerald brightness, and the mystic believes he is floating in blissful ecstasy through circling solar spaces.

This is the fundamental experience of all magical ecstasy, as it has been experienced since the ancient mystery initiations, even if today ecstasy in this perfection can only very rarely be achieved by Europeans.

Of course, all the sensations that occur during ecstasy are hallucinatory and suggestive, but the same is also true of "empirical reality

reality" is also a hallucination, an imagination!

The mystic's imagination first becomes a hallucination and then reality, i.e. a perfect hallucination for all those present, because it fits into the context of our environment and becomes visible, audible and tangible. (Rosicrucian test!)

Once you have succeeded in arbitrarily creating the state of extinction and maintaining it for some time, you can move on to the condensation exercises.

Condensation is the retention of a certain idea, its clarification to the point of plastic design.

The most suitable thing for this is a person whom one imagines as vividly and plastically as possible, without becoming tense, because any tense effort immediately clouds the image and causes it to disintegrate. The will may only give the impetus to the idea, but it must unfold on its own.

Of course, this can only happen through concentration, by keeping all other ideas at bay.

If one can hold on to the image, one should also try to address it and let it respond, that is, interact with it as with an empirical human being.

If the image corresponds to a living person, one will thus come into telepathic contact with them; they will have to think of us or dream of us.

This discipline serves as an end in itself in what is known as image magic.

In the further condensation exercises, the aim should be to deepen the image, i.e. to project further inner forces into it. This changes the image, moving it away from the natural image, but it gains a more meaningful character, as experienced and expressed by the artist when creating a painting, for example. The resulting imaginative form thus becomes more and more the embodiment of a vibrational form of our inner forces.

Every human being has, according to their ancestral line (not the earthly one!) and thus through their position in the universe, their conditional GOD, or in other words

put, carries within them a very specific individual projection of the overall cosmic dynamic.

This "GOD" vibrates, like everything energetic, between the two poles of ectropy and entropy.

Robert Blum writes about this: "The energy that underlies the visible world as its cause and prototype must necessarily unite the two principles of positive and negative within itself.the coexisting and coessential conditions of all manifestations of life and the basis of all evolution."

And Schelling: "The principle that is dark in nature is precisely the one that is simultaneously transfigured into light, and both are, albeit only to a certain degree, one."

These two statements touch on the Father: mother principle of the deity, whereby the father principle, as the procreative principle that generates the spark of fertilisation, originates in the spiritual, in the light, in the bright; whereas the mother principle, as the ever-giving birth, is to be sought in eternal darkness, in bottomless depths, surging and swelling, in chaos, in the so-called realm of mothers. The source of disorder is the mother principle, while the father principle is the organising and consuming principle.

One of the most important things for the magician is to research the name of his "God," because the performance of all magical acts is always dependent on these vibrations.

Thus, the ancient Jews had the name of their God in the syllables J (Yod), H (He), V (Vav), H (He) = Yahweh.

Once "our God" has become an image and gained a body, the mystic must unite with him and nourish him with his heart's blood so that his magical powers overflow onto him.

This is the "magical communion", becoming one with God; it is the "sacrifice" that is always at the centre of all cultic acts and is still preserved today in the Catholic Mass.

The mystic must discover the objects and methods that have the most stimulating effect on him and from this he must shape his cult rules and sacrificial techniques.

From these climaxes, which arise in the "communion" with "his God," the rest of his life must be filled with a magical-sacred atmosphere that ennobles and sanctifies all things.

Only in this way can the magical person protect himself against the ever-pressing "Romanic" forces, which are all the cosmic energies that work against the principle of individuation.

Only when one feels the magical powers within oneself may one direct the power one has gained towards empirical goals.

However, it can only ever be recommended to focus these powers primarily on your own body, to bring it health and strength. When in a state of extinction, you must create the idea within yourself that you are healthy and try to clearly perceive the weaving of divine powers within us. In doing so, you must not think that this is only suggestion, but that every suggestive phenomenon is reality! -

Everything that works is real!

Later, one may also try to influence things and others, but one should not be discouraged by failures. The very feeling of counterforces is a sign that these "Rimanic forces" are resisting the power of the "God" within us and fighting for their existence.

Let's hear what Bo Yin Ra has to say about this:

"God cannot be found in space or outside of space until He has been born in you and in you alone for you! You do not know that the living Spirit, if He is to be God, needs human beings to form Himself in His image! You want to grasp the unformed sea of the spirit, and it slips away from you as you think you hold it in your hands.-

Thoughts create idols, and thoughts destroy the thought. Do not believe that these idols are powerless, as you yourself seem to be! You yourself have endowed them with power and do not know it! You do not yet suspect that you can endow with power and that your power consists precisely in this, that ü-

You command powers that are far mightier than you! Thus you have conceived idols and, through your faith (your imagination), endowed them with power! You mock faith or seek to support it with science, but you do not yet know that your faith is more than what you believe. In faith, you are given the highest power, because through faith you can make powers your servants, which have a primal force where they become free from their shackles through faith!

Rarely does anyone want to give all knowledge to their dreams and truly become part of the imagined world of reality!

But here the key lies hidden in deep shadow, guarded since eternity by the mothers! Whoever does not descend to them will not obtain it!"

Thus, entering the magical world is not a "training" like learning a craft, but rather the invocation of the darkest forces within us, which is why our entire being must undergo a transformation.

Magic is a return to the initial states of being, in which the divine still worked actively.

Only those in whom the divinity reawakens, opens its eyes again, will be magical beings, and even if there are only a few of them, the divinity will then shine on others and give birth to new rings of being.

There are only a few who bring about the real "birth of God". Most must adhere to the "image of God" of their master, for when a "God" has taken shape in a magical master, everyone else can also accomplish this birth anew within themselves.

In this way, the deity comes to life and gains power over a large number of individuals. (See all forms of religion!) However, it would be quite wrong to strive for individual magical abilities such as cryptoscopy, psychometry, prophecy, telekinesis, telepathy, etc., as these are linked to special gifts.

Any desire to produce profane occult phenomena should be avoided. They occur quite naturally when their time has come.

Any indiscriminate experimentation to produce certain phenomena is not recommended. Not only does this make it more difficult to penetrate the magical realm, but the results will be disappointing, if not harmful. Only those who feel they were born to be magicians and are equal to these forces should seek entry into the magical worlds.

It takes tremendous imagination and creative power to bind the free energies and make them visible.

All others, however, risk serious harm, and possibly immediate destruction, when tapping into ectropic energy sources.

But even without such phenomena, devotion to magic is of fundamental importance for existence.

Only in this way can seemingly meaningless existence acquire meaning. Only through magical action, experience and recognition can we come into contact with the deity and become one with it.

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The inner sense is the power of imagination in humans, through which various impressions received by the senses are identified, simplified and transferred to the soul. The inner sense is the interpreter of the soul. It interprets what the body expresses through impressions on the senses into the spiritual language of the soul.

Fr. v. Eckartshausen

64. ORGANISATIONAL REPORT

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

Conference on the day of the solstice: 29 degrees Taurus 1956.

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:

"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. Akademos Magu Pneumatikos	Bro. Wil	Bro. Aquarius
Sister Alexander	Brother Rudolfo	Brother Noah
Fra. Amenophis	Brother Hertoro	Brother Ramananda
Sister Balthasar	Brother Liberius	Brother Thomas
Sister Dion	Brother Heinrich	Sister Wilja
Sister Ebro	Brother Samana	Sister Gerlinde
Sister Eichhardt	Brother Johannes	Sister Luminata
Sister Erasmus	Brother Michael	Sister Theodora
Sister Erus	Brother Reinhart	Sr. Rosemarie
Sister Friedrich	Brother Balsamo	Sister Melanie
Sister Giovanni	Brother Peterius	Sister Alma
Sister Han Rulsow Yin	Brother Benediktus	-----
Fra. Hermanius	Brother Apollonius	To the brothers who dwell in the mental sphere:
Fra. Hilarius	Brother Sergius	Brother Francis
Fra. Inquestus	Brother Laurentius	Brother Nadarius
Sister Joachim	Brother Gradarius	Brother Uparcio
Ms Kaplarius	Brother Fabian	Brother Panaton.
Sister Karolus	Brother Lysanias	-----
Sister Kosmophil	Brother Latentus	
Sister Marius	Brother Radarius	
Sister Marpa	Brother Fried	

Sister Martini	Brother Karol
Sister Masterius	Brother Alexis
Sr. Medardus	Brother Sirato
Sister Merlin	Brother Dominicus
Sister Protagoras	Brother Emilius
Sister Prozogood	Brother Raimund
Sister Reno	Brother Angelius
Sister Saturnius	Brother Leo
Sister Sigur	Bro. Ana-Raja
Sister Theoderich	Brother Gerhard
Sister Theobald	Brother Lothar
Sister Valecsens	Brother Profundus Invoco
Sister Wilhelm	Brother Oedur

Due to unreliability, the following were expelled and their names burned in the incense fire to resolve the repercussions with the lodge: Br. Sigmund, Br. Rupert, Br. Maximilian, Br. Franz.

Newly admitted to the Berlin Orient: Sister Themis.

Brother Heinrich in Buenos Aires was granted a dispensation until 30 June 1957 at his request.

The dispensation of Br. Profundus Invoco has expired. From May onwards, he will once again be duly listed as a brother.

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

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THE ART OF LIVING

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JULY 1956

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LOVE IS THE LAW!

A study on love by Fra. AMENOPHIS.

".....and did not have love,
I would be a resounding gong or a clanging cymbal."

(1 Corinthians 13:1)

Anyone who still has a sense of the nature that surrounds them knows the bright star in the firmament that shines in the west shortly after sunset in spring. It is Venus, the second closest planet to our sun and the neighbour of Earth, which in constant alternation seems to follow the sun and then stands in the eastern sky before sunrise. That is why it is also called the morning and evening star, and in the alternation of day and night, it is sometimes the signifier of the dawning day and sometimes the conclusion of it. Thus, it appears to us as the beginning and end of the earthly day, like the alpha and omega in the Greek alphabet. But for lovers, this planet has been the star of love and promise since ancient times; did not the Egyptians call it "Isis", the Phoenicians "ASTARTE" and the Romans "VENUS", all of which are names associated with the goddess of love? –

In astrology, this planet is also referred to as the "little happiness", while esoteric scientists speak of it as the "redeemed planet".

This planet in the firmament is like an eternal reminder to humanity that LOVE should frame our entire lives.

Is it not true that love, in the positive sense, means "HAPPINESS" to us humans, which everyone strives for, and does it not contain a certain "redemption"? - And that is why the law of the Lodge in the spirit of the new age is:

"LOVE IS THE LAW – LOVE UNDER WILL – COMPASSIONATE LOVE!"

So what is love?

This concept, which seems so simple to us, is not as easy to explain as it initially appears, because one person will have a completely different definition for it than another.

When we look into the eyes of our mother, our beloved, our child, we know that love speaks from them; but we also know that this love is very different in each case.

Since the beginning of the Christian era, we have known that LOVE is a very prominent divine quality, which can manifest itself in humans in ways ranging from a zephyr-like, mimosa-like expression, through all intermediate stages, to the brute force of a storm of passion.

For the critical observer, however, three main forms of expression of love emerge quite clearly:

- 1.) Sexual, purely physical, instinctive love,
- 2.) Spiritual (platonic) love,
- 3.) Charity, brotherly love, as a spiritual expression.

Instinctive or sexual love can be regarded as a pure early form in humanity. As the first form of expression of love, it dates back to the time when humanity was divided into two sexes and is shared with animals.

It was only over the course of many millennia that the second form of expression developed, which also distinguishes humans from animals. It is the form of love that touches the spiritual realm, whereby it is usually the sight of the form, the shape of the object of love, that provides the necessary impetus.

Insofar as this form of love finds satisfaction in itself alone, it is also called platonic love and is often mistakenly referred to as "spiritual" love.

The highest and third type known to us must be considered to be charity, brotherly love. While the first two groups are not devoid of egoism as a driving force, this is absent in charity. This love was taught and exemplified by the great master JESUS, and a large part of the Masonic communities have chosen brotherly love as their sublime goal of development.

These three main groups of love can also be transposed onto the three major stages of human life:

The young man, as an unfinished human being, is generally content with the early form of love. His sexual drive causes him to seek the object of his desire, and only frequent changes of partner can satisfy this. –

The mature man, recognises when choosing his companion that, in addition to sexual love, spiritual harmony is of decisive importance, since only both together can grant him complete satisfaction.

The old man, who has normally lost the attraction of sexual love, can still love with his soul. If he wants to find complete satisfaction, he needs to compensate for the lack of sexual love, which he achieves by broadening the basis of his capacity for love: spiritual love, love for his neighbour, brotherly love, arises. –

But connections can also be made to the four elements, whereby, strangely enough, the three main groups always come together in the combination of two elements:

- | | | | |
|-----|-----------------|---|---|
| I | (<u>Earth</u> | = | satisfaction of animalistic urges, purely selfish |
| | (| | sexual love as an early form of humanity, |
| | (<u>Fire</u> (| = | Passionate instinctual desire, spiritual longing for the form |
| | (| | that is satisfied in the fire of physical union. |
| | | | |
| II | (Water (| = | Adoration, purely spiritual satisfaction with form, vague |
| | (| | desire for love, also possible without a concrete object |
| | | | (imagination) |
| | | | |
| III | (Air (| = | The spiritual form of love of altruism, neighbourly love |
| | | | love, brotherly love, - Charitable form of expression, - |
| | | | expressed in the lower octave through flirtation. |

In human life, it is not so much the exact concept of love that plays a major role, but rather its possible derivations.

A distinction is made between fatherly love, motherly love, childish love, spousal love, friendly love, affection, adoration, worship, passion, friendliness, kindness, mercy, compassion, self-love, narcissism, and so on.

If we take a critical look at the obligatory fatherly or motherly love = parental love, we realise that humans, just like animals, act according to the biological laws of rearing, which has nothing to do with LOVE.

Even the much-praised and celebrated motherly love can only be regarded as a selfish instinct for rearing offspring.

What is understood as love for children can rightly be said to be non-existent; at best, there is a certain gratitude, but in most cases not even that, due to the same biological laws that apply to parents.

If, nevertheless, in one case or another, genuine love occurs between a child and a parent, karmic bonds are responsible for this.

In the case of women, who are generally more emotional by nature, there is almost always only a combination of spiritual and physical love in the first two stages of life. This refers to the current status.

However, since women have a special task to fulfil in the household of nature through procreation, the whole love complex is only a means to an end, to the fulfilment of this task.

As soon as the premise for this is established through the process of fertilisation, the feeling of love – if one can still call this instinct for rearing children that – is transferred to the unborn child and later solely to the growing child. Only to the extent and for as long as the wife feels the urge to reproduce again does she also desire the love of her husband. From this point of view, the woman is primarily a purpose-bound bearer of the reproductive instinct and only sporadically filled with genuine feelings of love. –

Only the matron, the ageing woman, can, under certain circumstances, rise to the level of neighbourly love, and she then finds her place in charitable associations, thus serving the third form of expression in the same way as the old man.

According to these definitions of love, one might be tempted to regard the first two main groups as earthly, i.e. inferior, and to recognise only "spiritual love" in the form of charity or brotherly love as originating from God. Unfortunately, this is often claimed by Moraists and, above all, by those who feel called upon to do so, representatives of Christian dogma and some spiritual scientific associations.

However, this is only a testament to their superficial way of thinking or their inability to practise love itself.

Everything comes from the deity, who is the embodiment of all human emotions, including spiritual and sexual love. One should write the "price of love" (1 Corinthians 13) in the book of these narrow-minded people.

Did not JESUS also say to the adulteress: "You have loved much, you will be forgiven much!" -
-

The evangelist John says (John 4:24) "GOD IS SPIRIT!", but in John's letter 4:16 it says: "GOD IS LOVE!". --

These apodictic statements contradict each other and do not contradict each other, depending on the point of view from which they are considered.

If we start from the premise of spiritual scientists that the period we call ancient times was the sole era of the "Holy Spirit aspect", in which the deity revealed itself on earth as a constructive and ordering principle, then we will understand that there was no place for "LOVE" on earth yet. This consideration will explain much of what we humans today are forced to regard as the most cruel barbarism in those times.

For this reason, we find that the peoples of these epochs, and not only those who worshipped monotheism, elevated orderly severity and justice as the necessary attributes of the deity to the ideal.

The secret teachings of H. P. Blavatsky and Rudolf Steiner tell of the very first humans, who, as so-called "sweat-born" beings, were still completely androgynous and reproduced through spontaneous "budding" without any impulse of love. It remains unclear whether this was actually reproduction or whether these first human beings merely created a new body for themselves as soon as the first one was worn out. In other words, a kind of parthenogenesis, virgin birth, but probably pseudo-parthenogenesis, and only in cases where this flora-like act of reproduction can still be considered "procreation".

Genesis begins with the separation of the sexes and conceals everything about the early history of humanity on Earth. And on this occasion, the early form of love, the purely sexual one, is immediately branded ad infinitum by the fable of the Fall. Unfortunately, it is not known exactly who was the inspiration for this fable of the Fall, but it seems to be a much later addition by a Jewish Gnostic who wanted to define and explain in some way how "EVIL" came into the world.

Christian Gnosticism (from Valentinian 140 AD), however, sees this Fall of Man taking place earlier, in the higher spheres, before the separation of the sexes had taken place on earth, and the rest of Gnosticism is also built on this core. If this pillar were to be removed, it would completely collapse as a rather strange world of ideas.

From the "HIGHER WISDOM", the "SOPHIA", arose through "budding" or "OUTTURNING" - ACHAMOTH, the lower wisdom, also known as the world soul, which needed the "space of emptiness", matter, for its activity.

And this "fall into matter" becomes the "fall of man" in the biblical fable. Is it any wonder, then, that since the later orthodoxy of the Israelites, sexual love has been regarded as something "unclean," something to be hidden, which Christianity simply adopted from Judaism?

"What GOD has sanctified, let no man profane!"

We humans must always bear in mind that creation, as it presents itself to our perception, is not yet complete, but is always an action of the deity oriented towards progress and based on perfection.

It is incomprehensible how man can portray the effects of progress as a "fall", a "fall from grace", i.e. something bad, something "evil"!

This method of reproduction through budding, as may have been appropriate for the first human beings, lacked a very specific characteristic of the deity: LOVE.

For can one imagine this characteristic in an act that seemed to serve no other purpose than to create a new form again and again in order to ensure the continuous survival of the EGO living in this carrier? If one wants to speak of love in this case, one could at best describe it as "self-love," as egoism.

Certainly, the individual EGO lived on forever on the not yet solidified physical plane, and was therefore immortal in a certain sense or to a certain extent, but in this way it was never possible to develop an all-encompassing LOVE, a cosmic, divine LOVE.

It must therefore be regarded as an act of divine wisdom and deliberation when SOPHIA split into ACHAMOTH, thereby giving rise to the material worlds of the cosmos, which inevitably led to the progressive solidification of human bodies, which in turn meant that these bodies, which had already become more solid, could no longer be dissolved by a simple act of will in the "sweat-born". For this reason, a slow dissolution of the bodies that had become more solid took place over a longer period of time, which we call DEATH.

If the departure of the ego of the "sweat-born" from the worn-out body was voluntary and therefore not painful, it was replaced by a compulsory withdrawal from the body governed by other laws and beyond the control of the ego's own will

: human beings must die.

But this happened solely so that human beings would no longer be preoccupied with themselves in complacent self-love and could create a new body whenever they wished, in order to continue living on the physical plane.

Ever since the deity planted LOVE in the souls of human beings, i.e. initially the urge for sexual love, two people are needed to build a new body, and because this body also had to be a solidified body from the outset, the formation of the body took longer than with those "born of sweat": the receiving part, the woman, was pregnant for 280 days.

And the more solid the human body became in the course of involution, the more painful not only death but also birth became. For this reason, however, the mystery of the separation of the sexes ultimately remains a mystery that cannot be fully fathomed. Nevertheless, it can be seen from the above explanations that the driving force behind this divine action was "LOVE", which now had to take effect in each individual creature if the progress of humanity was to be guaranteed. Analogous to "budding", the first effect of LOVE had to be a purely physical, i.e. sexual, one, and both humans and animals had to obey this law.

Now one may ask why this change was also applied to the animal world. Everything in the world is in a state of constant progress, and it would be entirely possible that the egos that still live in animal bodies today could one day take on a human body, whereby they would already be familiar with the first stage of the capacity for love.

Seen in this light, sexual love is the primary effect of the divine attribute of love and should always and constantly be revered as an expression of God's wisdom. This is the spiritual origin of sexual cults.

In accordance with the cognitive abilities of humanity in the early ages, sexual love has therefore been revered in many ways as a divine attribute

and numerous legends of gods and conceptions of God entwine themselves like a lush framework around the concept of the primary effect of LOVE.

From the multitude of cults in this regard among the various races and peoples, let us mention here the PHALLUS = or LINGAM cult, the worship of the membrum virile (male member) and, as its counterpart, the YONI cult, the worship of the woman who bears children, of matrimony, of the vagina, of the cleft, the slit, the fissure, are mentioned here.

It did not mean erotic-sexual satisfaction for the girls or women of that time when they visited the sacred groves dedicated to Priapus at full moon to pierce their hymen on the statues with erect phalluses erected there, i.e. sacrificing their virginity to the god, just as widows offered their love to the deity, which was expressed in their own lust.

What was regarded with childlike naivety among these peoples and in those times as a godly beginning was considered sinful and shameful among the Jews and later, from the beginning of the Christian era onwards, and special value was attached to the hymen, i.e. the untouched state of the female genitals; the deflowered virgin, however, fell into contempt. The developing conceptions of God transferred human characteristics to the deity, and thus arose the version of the creation of SATANA, the female counterpart of the male deity.

Through procreation, that is, through sexual intercourse between the two, the entire cosmos, both visible and invisible, is said to have been born. However, in order to give "evil" a place in creation as well – for as a result of the solidification of the body, the selfish genetic material from the "budding" had also become stronger in humans indeed, death, which had become necessary, was for them the first and strongest embodiment of the evil principle—naively allowed Satana to rise up against her creator, whereby she was cursed and became SATAN, the principle of evil, the antithesis of God.

This may also give rise to the belief that evil originates from women, as evidenced by the legend of Adam and Eve.

There are a number of similar conceptions of God, all of which must have arisen in this form through naive self-reflection.

To this day, however, Christian Gnosticism teaches that women are the bearers of "evil", while men are the bearers of the "seed of light", through which alone they can return themselves and women to God in Gnostic marriage through a certain kind of sexual magic.

However, this version and similar ones could only arise because the divine attribute of "LOVE" was equated with "PROGENY".

But this is a fundamental and serious error! Procreation serves the reproduction of the species, not of the individual, and is common to both humans and animals.

The compelling business of procreation is based on a law of nature, and nature suppresses all other sensory perceptions and sensations in favour of this act.

While animals are bound to specific mating seasons, humans can perform this act at any time; but the actual motivation for it is basically self-love or love of the species, from which the species is propagated, just as in the budding that took place in primeval times.

If the stimulus for this in animals and primitive humans is merely the other sexual organ and its smell, since the development of love, humans should feel a sense of their sexual partner as a fellow human being.

However, even today, many peoples of the world do not require any real feeling of love in order to engage in the act of mating, which is why spouses can be chosen by the two sets of parents at their discretion. Even in the civilised regions of the world, it is said to be common for marriages to be concluded on the basis of considerations other than the love and affection of the partners, whereby such marriages merely satisfy the law of mating.

The concept of "LOVE" has nothing to do with the pure act of mating, but is merely the observance of a law of nature for the preservation of the species, as long as nature is interested in this. When tribes are doomed to extinction

are, because from nature's point of view they no longer meet the requirements of the times, then despite the act of procreation, indeed despite genuine love between the partners, procreation will no longer take place. Here we should remember the North American Indians, the Fuegians, and the Australian Aborigines, who in our day are doomed to extinction, as was the case for many peoples in times past and will be the case in the future.

In the eyes of many moralists and Christian moralists, as well as in some secret schools, the act of procreation is accorded a far too exaggerated value, indeed it is regarded as the only divine heritage that remains to man.

The Gnostics even go so far as to see the man's seed as bound to the so-called "SEED OF LIGHT" of the "PLEROMA" or "LOWER CHRIST", which is why it should never be spilled, let alone wasted, as it is the most precious commodity.

Should this really be the case? --

Isn't this view entirely materialistic in nature? -

Doesn't every animal also have its own seed? From a biological point of view, isn't it completely equivalent to that of humans in many respects? And how should the seed of light relate to this? Is it not pure human arrogance to assume a special position vis-à-vis animals on this very material point? And has nature not arranged it so that with every ejaculation millions of spermatozoa (sperm cells) must perish in favour of the one that reaches the ovum first? Or that the semen produced by animals during the mating season is nevertheless senselessly spilled and wasted in the absence of a creature of the opposite sex, as can be seen in zoos during the various mating seasons or

For example, can you observe this in deer in the wild?

Shouldn't the young man's nocturnal emissions be considered on the same level? Or the vice of masturbation?

We can see what a complex set of questions can be raised by such a claim by the Gnostics.

Of course, it cannot be denied that procreation is something divine in itself, but is not everything in us, about us and around us a divine manifestation?

Why should procreation alone be the most important thing?

But that would mean remaining primitive or going back to the past, when the separation of the sexes had just taken place and self-love was the primary and sole motivation for the union of the sexes. –

As already mentioned, the selfish urge to assert oneself and the overvaluation of the sexual act or the material substance of sexuality as a sign of divine heritage has seduced and continues to seduce people into speculative and dangerous actions that culminate in the abuse of this divine power, regardless of whether it involves the so-called black magic of obscure conjurers or the sexual magic of the Gnostics. –

When the Knights Templar came to the Orient to guard the Holy Sepulchre in Jerusalem, they learned of many forgotten sexual cults and initially collected such rituals and cult objects out of cultural and historical interest.

It was therefore no surprise that some of these beliefs became mixed with Christian doctrine, giving rise to a form of Gnosticism that was largely based on Christianity but contained many foreign elements and used symbols from sexual magic to represent spiritual effects. The fathers of this Gnosticism still clearly understood the symbolic nature of the sexual elements, while their successors, who had lost their understanding of genuine symbolism, contributed to the revival of pure primitive sexual magic. Thus it was inevitable that fate would condemn the last remnants of the Knights Templar, together with their Grand Master, Count MOLNAY, to destruction. They were massacred at a banquet in Paris on the orders of the French king. The reason for this was a lack of understanding of a work of art that the Knights Templar had rescued from the Orient and brought with them.

brought to Europe; the Baphomet. This symbol of supreme wisdom, which even the Knights Templar living at that time hardly understood, was regarded as an image of the devil, and thus the Templars were considered servants of the devil. A detailed explanation of the "Baphomet" cannot be given here. Suffice it to say, however, that the human body as an animalistic prop (goat's head and goat's feet), both in male and female form, or as androgynous or gynandra of former epochs of humanity, contains a divine EGO (angel wings). The left hand points to the serpent (KUNDALINI), which is to rise to the Sahasvara (sun) chakra at the crown of the head, whereby the immortal spirit self can be begotten (the phallus bursting forth from the crown). From this, through wisdom, ascension to divinity occurs (serpent ascending to the eye of God), which is indicated by the right hand pointing upwards.

All other related sexual rites and techniques originate from later, already materialistic times, when the highly spiritual level could no longer be reached or understood.

They merely represent a relapse into outdated rites of primitivism. This is not to say that these sexual rites have no effect whatsoever. On the contrary, like blood rituals, they have a very powerful effect on other planes, but unfortunately only on the demonic ones, since the higher spiritual realms withdrew long ago in order to leave humans free to make their own decisions.

Today, it is no longer possible to determine when humanity began to experience spiritual feelings of love. Like all transitions in nature, this one took place slowly, and it certainly took a long time before humanity developed this spiritual form of feeling within itself.

One might well assume that this great upheaval occurred in the post-Atlantean period, which is not to say that the Atlanteans were still lacking this emotional complex. Since they were the most highly developed representatives of homo sapiens on earth at that time, they probably also enriched all the peoples who came into contact with them emotionally and spiritually.

It was not so long ago that parents sacrificed their children to some god, not out of religious fanaticism, but simply to ask the gods for better material circumstances. Here, the selfish streak is clearly evident, as is the fact that maternal love did not exist and the instinct to raise children was even lower than that of animals today. A child, which today is regarded as a sacred pledge of love between two sexual partners, was then considered merely an object, a thing that one possessed.

It is clear that one cannot yet speak of a spiritual element of love in this context.

And if we can say today that spiritual love has taken hold of large sections of humanity, who recognise and love their partner as their neighbour, sexual intimacy is still an indispensable means of bonding. However, we can already speak here of harmony as the result of love that is not limited to the brief moment of sexual intercourse, as in the days when sexual love alone reigned supreme.

Incidentally, pure sexual love, or the "primary affect," is not limited to primitive peoples as the sole love complex; even in civilised nations, there are often exceptions that must be regarded as a relapse.

In the connection of the primary affect with the secondary affect of LOVE, which is to be understood as sexual love on the one hand and spiritual love on the other, egoism has already had to cede some of its rights in favour of love for one's neighbour, even if the latter is also one's sexual partner.

This seems to bring this form of love a little closer to the divine attribute.

With the mission of JESUS CHRIST on earth, a fundamental change took place, as he brought humanity closer to the divinity as the almighty principle of love.

"GOD is LOVE, and whoever remains in love remains in GOD and GOD in HIM" (1 John 4:16).

What humanity should learn from this time onwards is LOVE, which is completely free from all selfish motives.

And the sublimity of this LOVE, which even the worst human being would recognise, culminates in the unambiguous doctrine established by JESUS CHRIST:

"Love your enemies, bless those who curse you, do good to those who hate you, pray for those who insult and persecute you, that you may be children of your Father in heaven." -

-

Of course, we humans are still very far from such LOVE, but who says that we alone should develop this love within ourselves?

The Godhead allows humanity to rise slowly from stage to stage. If the first stage of love was pure sexual love, the second stage, spiritual love, which has already been attained by part of humanity, then the next stage also had to be revealed to those who were more advanced.

Therefore, it cannot be expected that all people in the Western world should have already ascended this stage in the nearly 2000 years since the third stage of love was exemplified by JESUS CHRIST, especially since the time of earthly existence is relatively short for the individual.

As has already been said, what enormous periods of time must have passed before the feeling of love awakened and became established in the soul, which is still imperfect in some cases and does not yet apply to all peoples in general.

And who can seriously say or establish as a commandment that only the third stage of love should apply to us today?

Just as sexual love plus soul love is a more perfect and harmonious form of love, the addition of this tertiary affect to the two existing forms of love can only make the harmony more perfect.

But to say it again and quite clearly: the deity can never overturn the curriculum that has been established for humanity, and sexual love between two heterogeneous people can never be abolished in favour of spiritual love, or even both forms for the sake of neighbourly love, brotherly love.

or even both forms for the sake of charity, brotherly love.

Just as sexual love has grown out of the love of the soul, so these two are the breeding ground for love of one's neighbour. How could a person love their neighbour if they had not first learned to love their sexual partner?

Otherwise, human beings would become poorer in their experiences, which is certainly not in the spirit of evolution. And the reality of daily life proves to us time and again that spiritual love is usually bound to sexual love and can only exist on its own in abnormal cases. One requires the other, and only together are all three forms of love known to us so far desirable.

The Latin student who learns the basic concepts of this language in sixth grade cannot do without these basic concepts in seventh grade or even in the final examination; he must apply everything he has learned from this language if he wants to pass his exam and deliver work that can be considered perfect. Therefore, as long as this form of life on earth and earth itself exist, there must continue to be sexual love as the primary form or first stage, soul love as the secondary form or second stage, and neighbourly love as the tertiary form or third stage.

And no single form of love possesses complete harmony on its own, but only the synthesis of all three forms or stages can approach the divine quality of love.

It is all just human speculation when the Gnostics teach that man must regain his original androgynous state if the APOKATASTASIS, i.e. the return of all things (to God), is to take place one day.

The end of all things is the personalisation of everything created on earth! –

A reversal of the course of development according to Gnostic theories would correspond to a regression, since the androgynous state existed in the early days of humanity, assuming that this term applies to a completely sexless state, which, however, must remain an open question.

sexless state, which must remain open to question.

In the course of this study, it has thus been possible to establish how humanity has developed purposefully in love up to now, and even the present time with its retrograde tendency cannot be a measure of whether this development will or can be continued.

There have always been regressive tendencies in human development, as the planets teach us in their apparent change. And what do 2,000 years mean in terms of the scientifically assumed development of humanity over many millions of years!

But it is true that the present day shows a dangerous restorative tendency, a regression to old forms and attitudes that were believed to have been overcome. This is evident not only in spiritual matters, but also in art, politics, economics and religion.

It is, of course, in keeping with the times that so many old sexual rites and cults are becoming fashionable again today, that people are resorting to sensual, material acts that are completely outdated and represent nothing more than a relapse into bygone times. This is due to the lack of a proper worldview and outlook on life from which the spiritual reality of the EGO can be understood. This has led to a regression of the awakening sense of the I; one can say that there has been a direct loss of personality, because this alone has cleared the way for the restorative tendencies that now lead back to those past lives when the sense of the I had barely awakened. Certainly, most of these people are serious seekers on the path to GOD, and they believe that by reversing the polarity of their sexual centres, they will develop more quickly than the majority of humanity. But past lives cannot be revived; they keep people trapped in ghostly realms.

For development does not like leaps, as visible nature impressively teaches us every day. That only leads to disasters!

No one should try to raise their polarity by suppressing certain forms of love in favour of a single one!

Whether or not the person concerned succeeds, they are in any case depriving themselves of a large part of the chain of experience in the normal course of development, which at best will end too early for them, as a result of which they may lag behind on the path to the goal of general human development.

Let us conclude by summarising what has been said so far from another perspective: SELF-LOVE (egoism) is fundamentally LOVE for life and has been imprinted as a purposeful necessity of form. This must and should be overcome, which human beings must learn in a threefold sequence of stages.

The person who recognises their neighbour in their sexual partner already loves with a higher component of their being, but love still serves egoism. Only when spiritual love, true brotherly love or neighbourly love, comes into play is love harmoniously rounded off in human beings, for then body, soul and spirit are equally involved in it, and the synthesis is complete.

LOVE IS THE LAW – LOVE UNDER WILL – COMPASSIONATE LOVE!

However, this theorem deserves a brief explanation:

Compassion is one of the derivations of love; but should one not have compassion for one's neighbour? Compassion is a completely fruitless form of love as long as it is satisfied with regret. Compassionless love therefore means being active in love, as true brotherly love demands, which stands by our fellow human beings everywhere, helping them. –

And this love must voluntarily submit to one's innermost will. And this innermost will is an impulse from God. Love under will has nothing to do with our desire and instinctive will in close contact and harmonious formation. Love under will is only present when it is exercised with the will of GOD. Then it is God's will!

But that means love in all ways, love in all forms, love on all levels, without any restriction!

Those who have recognised this have overcome egoism, the early form of love, in the sequence of stages on the threefold path, and may count themselves among the children of LOVE, the children of GOD, for their will is only a reflection of divine will!

No useless, pitiful waste of loving energy, but loving readiness to act when the innermost will commands it! And since every impulse of the will is preceded by a thought process, this love that then comes into action is spiritually and divinely founded. For spirit is God, and God is spirit!

And every "concept of God" that man creates is the fruit of an impulse of love from the Godhead!

"Instead of thinking of myself, I want to
immerse myself in the sea of LOVE."

From the estate of the well-known writer Otto Julius Bierbaum. God wills it!

I am full of lust and love and cry out
loudly for lust,
as the stag cries out for water! So give it to
me!
For God has willed it.
And when you say sin, God sins! And when I
love, I serve God
Is that not so? Yes or no?
--- Oh God, he is not!

MENTALISTIC SIGILL CONSTRUCTIONS IN MAGICAL SQUARES.

by Gregor A. Gregorius.

The following short treatise is to be understood as a supplement to the author's very important essay in the December 1950 issue, which appeared under the title: "The Doctrine of Symbols and Sigils from Magical Squares for Practical Magic".

The explanations in this essay are so fundamental to practical conjuration magic that they must be studied in depth, for they actually form the basis for a construction theory for the creation of sigils from magic squares, through which the magus is quite capable of gaining influence over the higher spheres. The instructions given can be expanded upon extensively and are intended primarily as a guide to this difficult field of conjuration magic.

They therefore do not need to be repeated in this treatise, as they remain fully valid.

However, the practising magus, who is also a mystic, does not always intend to penetrate the astral spheres and connect with astral demons.

According to his mystical-religious sensibility, however, he seeks connection with higher mentalistic entities that are supposed to help him on his mystical path to knowledge.

However, in order to make contact with these beings, he needs special sigils to which these mental beings respond. These mysterious symbolic drawings can also be obtained from the magic squares, taking into account the magic number theories and their magical correspondences. For this purpose, one uses the numerous series of irregular number squares, which nevertheless exhibit a systematic numerical structure in their arrangement

, even if they lack the absolute numerical harmony in their structure that is always present in regular squares.

In the series of drawings accompanying the essay, we see in Figure 1 the regular triple square of the planet Saturn. The sigil constructed from it has an extremely strong magical effect, especially in Saturn magic, and shows absolute harmony and regularity in its construction.

Figures 2 and 3 show irregular triple squares, and the sigils formed from them are no longer harmonious in form, even though they are still powerful due to their coherent, lawful numerical structure.

Squares No. 2 and No. 3 result in the number 12 in the final results, except for the one diagonal, which results in the number 15 when added. This is where the irregularity lies, but at the same time it is also the key to the magical effect of the two squares on a mental basis.

Both squares bear Saturnian tendencies, but the number 15 corresponds to the divine names I A H and H O D, and the Martian number 5 corresponds to the sacred Kabbalistic letter H E. The resulting sigil thus transforms the mentalistic divine power of Saturn from its closed state into energetic expansive power, in a sense through Martian impulses that have a directional effect. (According to magical-esoteric teachings, the planet Mars is also a servant of Saturn!) However, this sigil does not have a demonic effect in any way and resembles a concentration of Saturnian mentalistic expansion, which is to be used as a guide when invoking Saturnian and, in part, Martian entities.

The specific use can be seen in the aforementioned essay in the December 1950 issue.

Even more interesting is illustration no. 4 of the six-square, in which the two preceding squares are combined into an irregularly constructed square, which, however, contains the same powers mentioned above, even more intensely, in its arrangement of numbers and sigil construction.

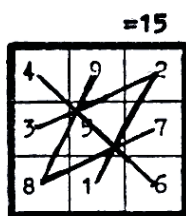


Fig.1

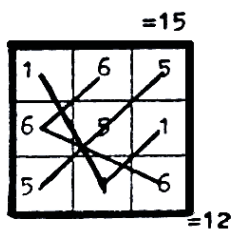


Fig.2

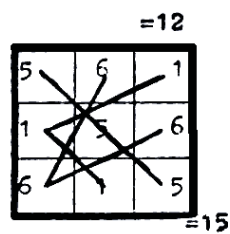


Fig.3

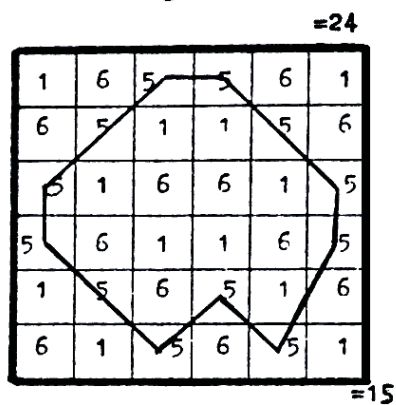


Fig.4

$$2664 : 24 = 111$$

The peculiar yet harmonious sigil drawn in it is created by combining the Martian numbers 5 contained in the square, which together yield 12 times 5, or the number 60.

The cross numbers in this square add up to 24 (6), with the exception of one diagonal, which in turn adds up to 15. The base number 6 is the sacred magic number of the sun and corresponds to the letters of the sacred name H e and V A U according to Kabbalah. But it is also the magic number of the Earth Demiurge! –

The numbers used add up to the number 2664, divided by 24.

= 111! This highly magical number belongs to the intelligence Nachiel, associated with the sun.

The number 24 is also a spiritual-magical number that can be used to beneficial effect in the sphere of the Earth on a material basis. It combines the numerical harmony of the sacred number 12 and the number 6, thus embodying the powers of the Sun and the Earth.

Thus, this sigil, when applied in a magical sense, has the effect of activating mentalistic solar forces, polarised in a Martian manner, in the sphere of the Earth Demiurge through appropriate invocations and incantations.

There is no demonic reagent hidden in this sigil either, but it can be used in practical mysticism to invoke mentalistic angelic beings of the sun, Mars and also the earth spirit.

These explanations are only intended to be a further guide to the field of practical conjuration magic, for the many possible variations of the magical number squares allow numerous further combinations to be created, thereby opening up further possibilities. Detailed trials and experiments will reveal further avenues here.

Study booklets to be consulted:

March 1952.	Magical invocation practices for Venus and Jupiter.
April 1952.	Magical invocation practices for the Sun and Saturn.
October 1951.	Introduction to the theoretical practice of Kabbalah symbols. the Kabbalah.
August 1953.	Demonic signatures encrypted in theonic characters and symbols.
June 1950.	The connection with the mental sphere.
November 1952.	Astral and mental magic.

January 19 y Symbolism and magic.
1953
February 1953. Mentalistic magic.

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

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THE EMPTY AND FULL DEGREES IN THE ZODIAC

by Gregor A. Gregorius.

In ancient astrology, all degrees of the zodiac were taken into account when interpreting the birth chart, and different meanings were attributed to them.

Unfortunately, this knowledge has been lost over time and has only been passed down incompletely.

The Egyptians had so-called deanery gods who ruled over the individual deaneries and who, in turn, were assigned special ranks within the deanery itself as central points within the deanery in question.

Some insights into this are provided by the ancient astrologer Firmicus Maternus, who was administrator under Constantine the Great and wrote the extensive astrological work *Mathescos libri 8* around the year 336, which was first printed in Venice in 1497. It was republished by Prukner in Basel in 1551 and has since been reprinted several times over the centuries.

This author published a table of the so-called full degrees, which is reproduced below for the sake of originality.

He writes: "Full degrees are those degrees in which the effectiveness of the relevant decans comes into full effect. Empty degrees do not have a decan character.

It is rare for the ascendant, the sun and the moon and all the other five planets to fall on full degrees.

Natives whose birth chart has a planet or an important point of the horoscope falling on a full degree are favoured in life depending on the nature of this degree conjunction. If this occurs several times in the horoscope, the native's life will be particularly happy.

Natives whose horoscope does not show any of the above cases will have little luck in life and are not capable of development.

The position of the natal chart is also particularly important. The medium coeli, the point of fortune, the career significator and, above all, the ascendant must also be examined accordingly.

In the table below, the degrees in which the names of the decans are listed are full degrees, the others are empty degrees.

In second place, a table can be provided as a kind of supplement, which was compiled by Dr. Hasfurt in 1584. He calls it the table of bright, dark, empty and smoky degrees.

It can also be used in a similar way for study. Perhaps in some cases, these investigations according to the two tables will shed light on otherwise unrecognisable events and aptitudes in the horoscope. There is always a true core of ancient knowledge hidden in ancient astrology."

The empty and full degrees
according to Firmici Materni

☿	4 - 8	Senator	18 - 21 Sentacher	27 - 30 Sentacher
♄	4 - 10	Suo	13 - 20 Aryo	26 - 30 Romanae
♂	1 - 7	Thesogar	10 - 14 Ver	18 - 23 Tepis
♁	8 - 13	Sothis	16 - 19 Sith	22 - 30 Thiumis
♊	1 - 7	Craumonis	12 - 14 Sic	21 - 30 Futile
♎	6 - 9	Thumis	12 - 17 Tophicus	24 - 27 Afut
♏	1 - 5	Sevichut	12 - 19 Sepisent	23 - 28 Senta
♌	4 - 8	Sentacer	15 - 20 Tepisen	23 - 27 Sentineu
♍	1 - 9	Eregbuo	13 - 19 Sagon	24 - 30 Chenene
♊	8 - 10	Themeso	16 - 19 Epimue	25 - 30 Omot
♋	5 - 9	Oro	14 - 19 Cratero	23 - 30 Tepis
♏	7 - 12	Acha	16 - 20 Tepibui	27 - 28 Uiu

Table of "light" - "dark" - "empty" and "smoky"

grades

according to Dr. v. Hasfurt - 1584

Type of Grade	☿	♈	♊	♉	♊	♋	♌	♍	♎	♏	♐	♑
"Bright"	4 20	3 15	4	8 28	5 30	3 8	5	5 8	7 19	3:10	5 9	3 28
	5 8	4 7	5 12	12	- -	6 16	6 27	6 20	7 30	4:19	5 30	4 22
	5 29	8 28	6 22	- -	- -	- -	8 18	- -	9 9	5:30	8 21	6 12
"dark"	3 3	2 30	3 7	2 14	10	3 30	3 21	3	3 12	3 22	4	2 30
	8	3 3	5 27	- -	- -	5	5 10	3	- -	7	- -	6
	- -	- -	- -	- -	- -	- -	- -	- -	- -	- -	- -	8
"empty"	1 30	5 12	3 30	2 30	5 25	2 10	3 30	5 27	- -	3	5 25	3 25
	4 24	5 20	4 16	4 18	- -	5 27	- -	6 14	- -	- -	- -	- -
"Smoky smoky"	- -	- -	- -	2 20	10	6	- -	2 22	4 23	3 15	4	- -

In recent literature, astronomer Erich Winkel has published a translation of the books of Firmicus Maternus, which appeared around 1930 in Linser-Verlag, Berlin, but unfortunately is also very rare to find.

In the important eight-volume astrological treatise by astrologer Johannes Vehlow, a special chapter is devoted to the deanery gods of the ancient Egyptians, and discusses in detail the elevation, fall and destruction of the planets, not only on the basis of ancient astrology, but also providing purely mathematical proof of the validity of these ancient teachings according to the golden ratio theorem. In this highly interesting treatise (Vehlow, Textbook Volume 2, pages 190-218), he writes: "The doctrine of the decans is an ingenious attempt by ancient cultures to determine the polarising forces at the edge of our world."

The decan gods form the boundary of our world island. Therefore, the whole decan problem is a boundary problem!

Certain degrees in a decanate are therefore extremely important, especially if there is an important larger fixed star on them. Then these occupied degrees form, as it were, a filter for the positive forces coming from outside.

or negative extra-planetary forces from other world systems connected to our world island. At these important degrees, the planets located there then unfold as transformers of incoming fixed star forces.

Thus, as Vehlow quite correctly writes, the primary causes of the decanate effect lie in the mental aura of our system, where the Indians also placed their mental planets. Therefore, the problem of the decanates is basically a transcendental problem. The ancients tried to explain and confirm it through their theology. Modern times, however, continue to build on the purely dynamic foundations of horoscopy and attempt to arrive at the same insights purely rationally.

SPECIAL ANNOUNCEMENT FROM THE SECRETARIAT.

On Saturday, 4 August, the opening and installation of the local lodge's forecourt will take place in Stuttgart in the presence of the Grand Master.

On 6 August, the Master will give a promotional lecture to invited guests in Reutlingen.

Those brothers of the Lodge who are able to attend these meetings can obtain further details from the Berlin Secretariat. The organisation is in the hands of Bro. Ramananda in Stuttgart.

BOOK REVIEW.

L. Roon Hubbard.	The path to the free self – a new spiritual healing method.
Hardcover, 128 pages.	£7.80

A new handbook on personality training, which has become widely popular in England and America. It is a method for self-discovery

the powers that lie dormant in every human being, but are usually buried. By dissolving existing inhibitions, undreamt-of successes can be achieved in one's career and in life. The path of self-analysis is the key to this.

The content of the book is based on modern testing principles. For people who want to work seriously on themselves and are interested in modern testing research, this book is an excellent aid.

Gregorius.

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SECRETARIAT:

This study booklet is accompanied by issue 31 of the publication "Einweihung" (Initiation) by Frater Eratus.

The brothers receive it at a preferential price of M 1.50, which is to be sent together with the monthly fee.

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"MAN AND DESTINY."

Unfortunately, after 10 years of existence, the Moritz Stadler publishing house has decided to discontinue this beautiful and valuable magazine.

This is widely regretted in occult and esoteric circles. Once again, the occult movement has one less mouthpiece to combat the materialism of these demonic times.

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65. ORGANISATIONAL REPORT

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

Conference on the day of the sun's position 25 degrees Gemini 1956.

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	Bro. Wil	Bro. Noah
Sis. Alexander	Bro. Rudolfo	Brother Ramananda
Sister Amenophis	Brother Hertoro	Brother Thomas
Sister Balthasar	Brother Liberius	-----
Sister Dion	Brother Heinrich	Sister Wilja
Sister Ebro	Brother Samana	Sister Gerlinde
Sister Eichhart	Brother Johannes	Sister Luminata
Sister Erasmus	Brother Michael	Sister Rosemarie
Sister Erus	Brother Reinhart	Sister Alma
Sister Friedrich	Brother Balsamo	-----
Sister Giovanni	Brother Peterius	The brothers in the
Fra. Han Rulsow Yin	Brother Benediktus	mental sphere were
Fra. Hermanius	Brother Apollonius	remembered:
Fra. Hilarius	Brother Sergius	Fra. Francis
Brother Inquestus	Brother Gradarius	Brother Nadarius
Fra. Joachim	Brother Fabian	Brother Uparcio
Sister Kaplarius	Brother Lysanias	Brother Panaton
Fra. Karolus	Brother Latentus	-----
Sister Kosmophil	Brother Radarius	Have duly completed
Ms. Marius	Mr. Fried	their resignation
Sister Marpa	Brother Karol	:
Sister Martini	Bro. Alexis	Brother Laurentius
Sister Masterius	Brother Sirato	Sister Melanie.
Sister Medardus	Brother Dominicus	The magical
Sister Merlin	Brother Emilius	repercussion was
Sister Protagoras	Brother Raimund	resolved.
Sister Prozogood	Brother Angelius	-----
Sister Reno	Brother Leo	Brother Olear
Sister Saturnius	Bro. Ana-Raja	Ms Konradi
Sister Sigur	Brother Gerhard	Brother Albertus
Sister Theoderich	Brother Lothar	Brother Andreas
Sister Theobald	Brother Oedur	were excused
Sister Valescens	Brother Profundus Invoco.	in the Berlin Orient.

Sister Wilhelm

Brother Aquarius

Brother Theomachus gave a lecture on the topic: "The esotericist's point of view and the natural sciences."

An obituary was given in memory of Master Rechartus, who was called to the mental sphere on 22 May 1956. Honour to his memory.

Until further notice, the Berlin experimental evenings are cancelled.

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

OBITUARY FOR MASTER RECNARTUS.

On 22 May 1956, the great demiurge Saturn opened his dark gate to the only remaining Rosicrucian master of the present time – Fr. Recnartus, alias Heinrich Trenker.

With him, one of the last mystics of the old guard of our time passed into the mental sphere.

Fr. Recnartus was not only a true Rosicrucian, but also the Grand Master for Germany of the pansophic lodges. The fact that this lodge was unable to develop as desired was due to the serious rift between Master Recnartus and the world champion Therion, alias Aleister Crowley. Fr. Recnartus never recovered from this serious dispute. Especially since the Berlin Orient of his pansophic lodge was closed and dissolved at that time.

As a true mystic, Recnartus continued to live in silence, always striving to contribute to the spiritual evolution of humanity. He remained lonely, especially since he was unable to find a true spiritual successor.

In an esoteric sense, he was considered the last representative of the mysticism of the Age of Pisces and was called the Henkelkreuzmann.

It was not his fault that this mysticism of the Age of Pisces was gradually fading away, unable to withstand the iron influx, the two-stroke rhythm of the new Uranian Age of Aquarius.

Recnartus was a self-taught man in the truest sense of the word, basing his work primarily on the mystic Christian Friedrich Krause, Tauler, Swedenborg, Jakob Böhme and other mystics of the Middle Ages. The place he occupied among Germany's leading esotericists will therefore remain vacant for a long time and will not be easily filled. The sometimes quite friendly and personal relationship that existed between Recnartus and me for more than 50 years often led to years of collaborative work.

Rechnartus was a master in the "OTO" and, after a long period of confidential training, initiated me into this order as a brother. He held degrees in the "Order of the Golden Dawn" and various other hermetic secret societies, which were unfortunately published in the Reich Law Gazette and banned during the coup in 1933.

Mstr. Rechnartus was one of the silent ones in the land of mysticism, and we hereby honour his memory.

Gregor A. Gregorius Grand
Master of Germany of the
Lodge
"Fraternitas Saturni"
Orient Berlin.

August 1956 (Issue 77)

P A P E R S F O R

ANGEWANDTE OCCULT

THE ART OF LIVING

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AUGUST 1956

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ABOUT SECRET LODGES OF THE MODERN AGE

by Gregor A. Gregorius.

Since the passing of Master Therion, who was rightly regarded as the world champion of esoteric secret lodges in modern times, a veil of secrecy has been drawn over the continued existence of these lodges, which is difficult to penetrate, as it is understandable that not too much can be written about them openly.

The following sketch aims to shed some light on this darkness in order to bring a certain clarity to the context.

It seems important to do this in order to counter the recurring opponents and detractors of Master Therion, who are mostly just misguided or spread outright falsehoods.

The starting point for the modern era is considered to be the

"Rosicrucian Society"

Founded in England in 1865 by three unknown masters and hermeticists whose origins are unclear. There are various versions of this story. Some researchers explain these masters as new incarnations from the medieval Order of the Rosicrucians, others speak of direct emissaries of the so-called Great White Brotherhood, whose headquarters are said to be in Tibet. In esoteric circles, mental manifestations by gifted egos are assumed.

This union gave rise to the

"Hermetic Order of the Golden Dawn" (Golden Dawn =

G.D.)

in 1887

The leader of this order was MacGregor Mathers.

This order was referred to as the so-called outer order for an inner order behind it, whose members never appeared in public. In it, the Christian Rosicrucian basis was increasingly

and replaced by Hermeticism, philosophy, magic and secret symbolism.

From this Order of the Golden Dawn, two secret orders emerged:

∴	A	∴	A	∴	= Silver Star)	Stella Matutina
			or)	=
	S	∴	S	∴)	Morning Star.

In 1911, Mathers was expelled.

Therion had belonged to the Order of the Golden Dawn since 1898 as Brother Perdurabo and, after breaking with Mathers in 1905, attempted to reunite the three orders mentioned above by founding or renewing

the A ∴ A ∴.

(S ∴ S ∴ = Silver Star - A ∴ A ∴ = Astrum Argenteum)

Therion claimed to have received authorisation for this from a higher intelligence of the mental white brotherhood.

The Order of the Golden Dawn comprised 11 degrees in three sections:

G.D.	with	5 degrees	
R.R.A.C.	with	3 degrees	(Ruby Rose and Gold Cross)
A.A.	with	3 degrees	(Silver Star).

In 1897, there were five temples operating officially:

Isis-Urania Lodge	in London
Osiris Lodge	in Weston Super Mare.
Horus Lodge	in Bradford.
Amon Ra Lodge	in Edinburgh.
Aha-thor Lodge	in Paris.

In 1914, the Isis-Urania Mother Lodge was closed, but later reopened by Stella Matutina as the Merlin Temple Lodge.

In 1917, the temple of the Aha-thor Lodge in Paris was closed. Today, the A.A. officially only exists in New York. Stella Matutina is currently not active

. The Order of the Golden Dawn has only scattered members in individual countries who do not work officially.

Within the G.D. and his A.A., Therion founded the O.T.O. = Oriental Templar Order, which still operates secretly in America, England, and Switzerland today and also has individual members in Germany. It particularly cultivates the ancient Gnostic wisdom and magical secret practices.

Therion also referred to his A.A. as Atlantic Adepts or as the visible manifestation of the Great White Brotherhood.

In 1925, Therion attempted to bring the German Rosicrucian movement, led by Master Rechartus alias Heinrich Tränker, under the auspices of his A.A. The negotiations fell through. Shortly before, Rechartus had attempted to found the Pansophia Lodge in Germany, but only the Orient in Berlin officially operated under the leadership of Master Pacitius, alias Albin Grau.

After the break between Therion and Rechartus, the Pansophic Orient in Berlin was closed in 1926, and most of its members formed the "Fraternitas Saturni" lodge under the leadership of Master Gregorius. After renewed negotiations with Therion, the Fraternitas Saturni adopted the new law of the Age of Aquarius, "Do what thou wilt," proclaimed by Therion, and the lodge was confirmed and recognised by Therion as the Grand Lodge of Germany.

At Therion's instigation, the "Thelema Society" was founded shortly before in Leipzig (headed by Miss Martha Küntzel) to represent his business interests. Miss K. was later murdered in a concentration camp.

After Therion's death in 1947, Karl Germer (Fra.Saturnus) took over the representation of his interests in New York, and Friedrich Lekve in Hildesheim took over for Germany, but he later distanced himself and handed over his duties to Dr. Petersen in Hamburg. However, this man also ceased his work after a short time.

In Switzerland, with Germer's consent, a Mr. Metzger founded an Abbey of Thelema, which still exists today.

In England, the leadership of the A.A. and the O.T.O. was in the hands of Mr. Kenneth Grant and G.J. Yorke in London.

According to the Ministerial Gazette, the Fraternitas Saturni was officially banned by the Nazi government in 1933, but was reopened in 1950 by Mstr. Gregorius after his return from exile.

A small Swiss group of the O.T.O. still existed in Locarno in 1937 under the leadership of Miss Sprengel, Miss Jantzen and Dr. Maag in Lugano.

Miss Sprengel was the secretary of Grand Master Theodor Reuss, who worked with Therion in Italy for a time. According to Miss Sprengel, the well-known dancer Mary Wigmann and the dancer Laban were trained there. Master Gregorius took part in a meeting of the O.T.O. in Locarno in 1937, which was led by Miss Sprengel. This Miss Sprengel is not the same lady who was mentioned in the annals of the A.A., unless there was some kind of mystification at the time, because the dates do not match. In his confessions, Therion mentions that a strange manuscript was found in a bookshop in London, which Mathers translated and deciphered. This manuscript is said to have contained Miss Sprengel's address for further clarification. This information is highly doubtful and appears to be a somewhat strange deliberate concealment.

It can therefore be stated that neither the A.A. of Theri-on, nor the Order of G.D., nor the O.T.O. are currently operating officially in Germany.

Farbige Planeten-Einstecknadeln

Diese Nadeln dienen zur Beobachtung der täglichen Transite und der fälligen Direktionen über die Aspektstellen und Planetenplätze im Geburtshoroskop.

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THOUGHTS ON THE NATURE OF RHYTHM AND FORM

by Fra. AMENOPHIS.

Life reveals itself to us in very specific forms and in a specific sequence of events.

When summer is followed by autumn, winter and spring in the course of the year, we speak of an annual rhythm and understand this to mean a regular sequence of seasons on earth.

What, then, is "rhythm"? It means "flow," something "flowing," and we recognise this characteristic in the above example, since experience shows that one season does not suddenly give way to another, but that one imperceptibly merges into the other, flowing into one another.

This same example, however, shows us like no other how life is renewed in this cycle, this rhythm, because with spring, new life emerges quite obviously in nature.

Rhythm is therefore the constant renewal of life in a smooth, flowing form, similar to the highs and lows of a wave curve or a circular line, in which every point is a beginning and an end, a completion and a new departure.

Rhythm is therefore an essential characteristic of life! –

This, of course, only refers to life as it is perceptible to the senses, as reflected in the natural world, in the plant, animal and human kingdoms.

Goethe already noted in his meteorological studies that the mercury in the barometer rises and falls twice within 24 hours.

The peak is at 9 a.m. and 9 p.m.; in between are the low points in the afternoon and at midnight.

This expansion and contraction of air pressure resembles breathing, a pulse beat.

The Earth is therefore not a dead planet, not a dead celestial body in the solar cosmos, but a living being that breathes in and out.

This intrinsic rhythm of the Earth's inhalation and exhalation is continued in all the living beings it supports; it forms the basic symptom that binds humans, animals and plants to the phenomenon of daily periodicity.

But it is not only sleeping and waking, birth and death that are bound to this rhythm of energy; it also influences the mental and spiritual daily routine.

In the morning, the energy in human beings is expansive, acting outwards, before tending to subside from midday onwards. The late afternoon, on the other hand, shows greater activity, and towards evening human beings are able to turn to synthesis, to the experience of the inner world.

But the earth as a living being also knows the rhythm of sleep and wakefulness.

We speak of the earth awakening in spring, when even before the calendar spring begins, the sap rises in the trees, leading to lush plant growth that quickly covers the forests and fields.

If spring is like the morning, then midsummer is like noon, autumn is like the afternoon and evening, and winter is like a state of rest, of sleep.

What the earth has exhaled and produced during its daytime is taken back in again, inhaled, from autumn to winter. Thus, the earth and the sun oscillate in a cosmic dance, in an interplay, in a rhythmic process, and everything on earth somehow oscillates in rhythm with them.

The formation of matter began in the cosmic rhythmic surge, condensing through the watery, rhythmically rising and falling (ebb and flow of the sea, sap flow in plants) into something solid, like a curd.

"SUBSTANCE IS THE END OF GOD'S WAYS." –

The annual rings of trees speak to us most vividly about this law of the universe. Each year's sap supply produces a ring through deposition, an increase in circumference, in substance.

After a certain number of years, particularly striking ring formations can be observed, and this rhythm has been proven to coincide with the astronomically known rhythms of planetary orbits.

It is therefore obvious that the other rhythms of the orbits of the various planets are expressed in the plant world, imposing their harmonies on the living sap flow.

In many forms, the rhythms of the worlds and stars, frozen into matter, reveal themselves to us; one only has to know how to recognise them.

Experiments have shown that the planet Saturn exerts its influence on the metal lead, just as Venus does on copper, and these examples alone reveal to us hidden affinities, certain correspondences between the heavenly bodies and the material world of the earth.

But what about human beings, the freely moving rational beings on Earth? –

In healthy people, breathing and blood circulation are in a very specific relationship to each other. This relationship can be expressed numerically as 1:4, i.e. one breath corresponds to four heartbeats.

We also find this basic ratio of 1:4 in the composition of breathable air, which consists mainly of 20% oxygen and 80% nitrogen, which in turn means that the blood must pass through the lungs four times to become saturated with oxygen.

The pituitary gland (hypophysis) has a weight ratio to the pineal gland (epiphysis) of 4:1, and it is these two glands that play a major role in regulating growth in their oppositeness.

The ratio of our pulse beats to breaths per minute is normally 72:18.

If you calculate the 18 breaths for 24 hours, you get 25,920 breaths. This number is well known in astronomy, as it represents the so-called "Platonic world year". During this time, the vernal equinox traverses the entire zodiac in its retrograde motion (precession).

If we divide 25,920, i.e. the Platonic world year, by the 360 degrees of the zodiac, the result is 72 years. This would therefore be a "cosmic day" and the number of heartbeats per minute. If we divide 25,920 by 60, the number that represents the measure of our hours and minutes, we get the number 432.

The diameter of the sun's orbit contains 432 times the radius of the sun, as does the diameter of the moon's orbit contain the radius of the moon.

The circulation of a red blood cell in the closed bloodstream takes 23 seconds; based on 72 heartbeats in 60 seconds, this is 28 heartbeats.

During the same time, we breathe in and out seven times, i.e. after 7 breaths, the lungs should be ventilated once.

Red blood cells (erythrocytes), which carry oxygen and are responsible for the oxygen-carbon dioxide exchange without which we would die, are also subject to the basic ratio of 1:4.

White blood cells (leukocytes) move much more slowly because they do not flow in the axial current of the blood. Their speed is 10 to 12 times slower, and so one cycle in the bloodstream takes 10 times 28 or 12 times 28 heartbeats. 10 times 28 is the female rhythm and 12 times 28 is the male rhythm.

From these examples, we obtained a specific series of numbers: 1 for a day, 7 for a week and 28 for a lunar cycle.

However, 280 days is the length of pregnancy.

Accordingly, a lunar rhythm prevails in our blood circulation, while the blood wave is a solar rhythm due to the number 72.

Why all this number juggling?

Simply to show how the rhythm in humans is related to the rhythm in the cosmos. For if rhythm is life, or an essential characteristic of it, then, according to the thesis of the unity of all life, a certain basic rhythm must also be detectable everywhere.

But numbers reveal a rhythm of constant renewal of balance in human beings, which has been given to us by nature from inexhaustible sources.

Even the ancients recognised the healing principle of nature in the ratio 1 : 4, which is why they called the number 4 the "fons naturae", the "source of nature".

It is therefore understandable that any deviation or fluctuation from the basic rhythm must lead to illness.

However, human beings are not purely a product of the earth; their origin must be sought in the spiritual worlds.

It must not be forgotten that, in addition to their body, human beings also consist of soul and spirit, and it is this spiritual-soul core that builds up their individual body with the help of earthly forces and fundamental rhythms.

The human form is also not earthly and is not held together by earthly forces. The spiritual-soul being that dwells in the body gives it its form, for left to itself, it would disintegrate.

The form is shaped by very specific forces that do not lie in matter.

If seeds from different plants are placed in the same soil, each plant species develops its own unique form despite the same soil conditions and the same supply of water, air and light. A human being who has not been seen for ten years is still recognised as the same person, even though a stream of substance has passed through them in the form of food intake and excretion, which over the years has changed their physical substance.

has not been seen for ten years is nevertheless recognised as the same person, even though a stream of substance has passed through him through food intake and excretion, which over the years has completely replaced his original bodily substance, so that one could say that he has become a different, new person in terms of substance.

It is not matter, not substance, that is enduring, but form. Accordingly, a distinction must be made between the matter of the organism and the formative forces that shape its form and inner structure. There is a certain tension between these two fundamental realities, similar to that between a tamer and his wild animals.

For the human spirit-soul ego, the formative forces are the mediators to the world of matter. However, in order to do their work, they need a material substance that has been prepared and shaped by a living being, such as the seed in the plant world or the fertilised egg in animals and humans.

As soon as the egg is fertilised, the egg substance, which has come to life, begins to proliferate in a completely formless manner. Cells are created at an enormous speed, one after the other.

Now the formative forces intervene, in accordance with the karmic complex that the ego preparing for incarnation brings with it, and over the course of 280 days they form and shape the nerve, gland, muscle and bone tissue until the human form has developed. In the process, cell multiplication is continuously regulated according to plan and slowly suppressed in the further course of development, so that approx.

Twenty years after birth, complete equilibrium is achieved. It is then said that a person is fully grown, meaning that further cell growth (not to be confused with the constant cell replacement) is no longer possible.

There are parts of the human organism that, so to speak, mature very early on and are then finished, becoming fixed in their form. This is the case with the brain, for example, while the metabolic and sexual organs continue to be highly active for much longer.

The older a person gets, the more the formative forces recede, which normally leads to an increasing rigidity of the entire organism. This should be compensated for by a spiritualisation of the person and a stronger development of the soul life as the ties to the body are loosened.

On the other hand, cell life can flare up completely unregulated where individual parts of the organism have not been sufficiently formed.

This unregulated cell growth can turn into uninhibited growth, and the body must become ill. This uninhibited cell growth is called carcinoma or cancer.

Neither earth rays, viruses nor other causes of various kinds are the sole pathogens of this disease, which is so widespread today, even though these and many other causes certainly play their part. The decisive factor for a tendency towards uninhibited cell growth is the inner, hidden karma of the human being, when it prevents the spiritual-soul entity, the EGO, from connecting properly with its body, for if this were not the case, all human beings would have to develop cancer, because they are all equally exposed to the damage caused by modern life. The materialism of our time has led people into ways of life that make them unhappy and ill. Only when the spiritual in human beings is once again recognised as central, when the dominion of the spiritual-soul being in the body is strengthened and acknowledged, can a harmonious connection to the physical body arise, which then counteracts a predisposition to disease of the form.

THE GOAL

I have always walked without a goal
Never wanting to come to rest, My
paths seemed endless.

Finally, I saw that I was only wandering in
circles, and I grew tired of the journey.
That day was the turning point of my life.

Now I hesitate to walk towards the goal, For
I know: on all my paths Death stands and
offers me his hands!

Hermann Hesse (Music
of the Lonely)

THE HERMETIC ORDER OF THE GOLDEN DAWN.

A contribution to the history of secret orders by Ing.
Lambert Binder, Vienna.

Part I.

Anyone familiar with the work and life of the great Irish poet William Butler Yeats (1865-1939), a poet, playwright and essayist of outstanding importance, who was awarded the Nobel Prize in 1923 in recognition of his special achievements, will soon come across the "Hermetic Order of the Golden Dawn", of which Yeats was a member.

William Butler Yeats was one of the few great and genuine poets of our age, on a par with Hermann Hesse or Rainer Maria Rilke, a poet who is so deeply rooted in Celtic-Irish culture that his extensive life's work seems almost untranslatable in large parts and is difficult for continental Europeans to understand due to a thousand strange motifs and allusions. What brought this great and amiable poet into such close contact with occultism and magic that he even joined such an exclusive secret order as the Golden Dawn?

First and foremost, his Irish ancestry: Ireland, located on the westernmost edge of Europe, is an island steeped in magic, truly an island of dreams and visions. William Butler Yeats himself said of his Irish homeland: "In Ireland, this world and the one we go to after death are not far apart ... Indeed, there are times when these worlds are so close that it seems as if our earthly possessions are nothing more than the shadow of things beyond." Yeats believed with all the power of his ardent poet's heart that Ireland was just such a holy land, like Judea, for example, most holy where it is most beautiful.

that all the lonely and lovely places in Ireland were filled with invisible beings and that it must be possible, through magic, to establish a living relationship with these beings.

Then it was certainly Yeats' great imagination, his power of imagination, that drove him again and again to deeper occult studies, his hope that by penetrating more deeply into those hidden spheres he could also bring new, fertilising streams of energy to his poetry. Added to this was the ancient, otherworldly magic of Celtic mythology, all the grandeur of these heart-stirring sagas and legends, the palpable presence of the elves, the "Sidhe," the

"silent people" who ride away on the wind and lure people away from their ordinary lives – it was the insatiable longing for Avalun and Tyr-nan-Og, the land of eternal youth, that had been revived in Yeats and gave him his most intimate dreams and his most beautiful poems. After all, his poetry, which at that time flourished in the symbolism of sounds and thoughts, had always been inclined towards magic and mysticism;

"For Yeats, poetry is a way of dealing with spirits, with an invisible order of things, and the poet is the guide in the transition from one order to another," says literary historian Bowra.

The origins of the "Hermetic Order of the Golden Dawn" lie hidden in the darkness of the years between 1880 and 1890; according to one version, the order emerged from an already existing society called "Hermetic Students," which in turn emerged from an unknown

"Master" had been founded. According to another version, however, a mysterious book dealing with problems of ceremonial magic, which an English Rosicrucian, Dr. William Woodman, had unearthed in an old shop, contained the address of a German initiate (the former owner?). The strange book, which was not easy to decipher, was finally unravelled by Dr. Wynn Westcott and, in particular, by an experienced and highly gifted occultist named Samuel Liddell Mathers. In the course of their investigations, they also discovered a connection to the German lady, a Miss Anna Sprengel in Nuremberg.

This Miss Sprengel turned out to be a high-ranking initiate, a member of a German Rosicrucian lodge, and on the basis of her instructions

and advice, which she was permitted to give as an adept, the "Hermetic Order of the Golden Dawn" was founded in 1887. A large part of the Order's rituals and ceremonies can be traced back to the instructions of those German initiates; according to these, the special goals of the Order included establishing contact with the great masters of the White Lodge, the hidden rulers of world destiny, as well as conscious communication with one's own guardian spirit.

Shortly after the founding of the "Golden Dawn," Miss Sprengel died and relations with the German Lodge waned; when Dr. Woodman also passed away a little later, Samuel Liddell M a -

t h e r s the sole leader of the Order on the earthly plane. Mathers, who was also a military expert of some standing, was all in all a man of great abilities, who, among other things, had retranslated and published one of the most important books on the occult, the "Key of Solomon", and was a capable organiser, but one who could not tolerate any contradiction or criticism and wanted to lead the Order in a thoroughly authoritarian manner.

A few years after its founding, the Golden Dawn already had around a hundred select members and various branches in England, Scotland and France. However, in order to successfully continue the work of the Order, it first proved necessary to establish the requisite contact with the masters of the White Lodge, a task that Mathers had to undertake under all circumstances. With the help of his profound knowledge of ceremonial magic, he also succeeded in establishing direct contact with three of the Grand Masters in France, namely in the Bois de Boulogne; since he had been recognised and confirmed by these masters as the head of the Golden Dawn, among other things, he returned to England in triumph.

Mathers was undoubtedly a highly gifted and interesting man who led the adventurous life of an occultist of that time, full of vitality, vigour, fearlessness – but also afflicted with all kinds of all-too-human weaknesses, including, for example, his thirst for titles, which led him, a man of humble origins, to later boast of noble ancestry and adopt the

sonorous name of Mathers Mac Gregor of Glenstrae. He is also frequently mentioned and quoted as Mac Gregor.

Nevertheless, Mathers succeeded in bringing important new members to the Order, so that soon an illustrious group of bold spirits gathered under the banner of the "Golden Dawn". On 7 March 1890, at the age of 25, William Butler Yeats, who at that time still belonged to the "Theosophical Society" and knew its founder, H.P. Blavatsky, personally, joined the Order. Although the Order had adopted some theosophical views and doctrines in keeping with the spirit of the times, it primarily cultivated the European occult tradition, in which high magic (in the sense of Eliphas Lévy, for example) and a gradual progression of initiation played a major role. In contrast to the Theosophical Society, which was much more widespread, the "Golden Dawn" could always be considered a kind of very exclusive secret order, and to be accepted into it was considered an honour and a calling.

Incidentally, one of the most famous members of the Golden Dawn was the enfant terrible of magic, Aleister Crowley, who later called himself the "Great Beast" (Mega Therion), the man who was 666 – and who is one of the most controversial figures in modern occultism. His character, equally hated and passionately defended, fluctuates considerably in the history of magic, but despite all the ambiguity and Eulenspiegel-like nature of his character, he was nevertheless one of the truly initiated, albeit one of the "courageously misguided", to use a phrase coined by Dr H. Fritsche. However, it must be emphasised that such eminent researchers and occultists as Dr. Heinrich

Wendt, Dr. Herbert Fritsche and Friedrich Lekve expressly declare that they owe essential inner experiences to this strange Aleister Crowley, which should finally tip the scales of judgement in his favour...

Aleister Crowley joined the Order of the Golden Dawn on 18 November 1898 and willingly took the oaths and vows required of him. Other important members included the brilliant magical writer Arthur

M a c h e n , born in 1863 in Caerlŷn on Usk, of whom Howard Philips Lovecraft later wrote: "Of all living writers who deal with problems of cosmic horror, few, if any, equal Arthur Machen, the author of several dozen longer and shorter stories in which themes of brooding primeval fear and hidden horror are heightened to almost unimaginable artistic and realistic climaxes." Arthur Machen's most beautiful novel, in which a Welsh youth flees from a modern world of misery and hardship into a dream reality, into the distant past of Roman Britain, bears the telling title "The Hill of Dreams". The famous actress Florence Farr, with whom George Bernard Shaw exchanged many letters, was also a member of the Golden Dawn at that time, as was the recently deceased Algernon Blackwood, the well-known author of masterful ghost stories.

This abundance of distinguished artistic personalities in the Hermetic Order of the Golden Dawn should come as no surprise; even Aleister Crowley, whom most people know only as a magician, was a painter and poet of great skill, three long poems by whom were even included in the Oxford Book of Mystic Verse, and who published many volumes of poetry, among other works. We must not forget that at the same time in France, Josephin P  ladan, who called himself "Sar" (=King), was the head of the "Order of the Catholic Rosicrucians, of the Temple and of the Grail" and that he preached with conviction the harmony between artistry and magic. His friend Stanislaus de Guaita, who far surpassed him in magical ability, the author of "The Serpent of Genesis" and other magical works of great importance, used his occult influence to enable a hitherto relatively unknown poet, Edouard Dubus, wrote a brilliant play that far surpassed anything he had produced up to that point, so that the surprised poet himself exclaimed: "Guaita has made me a god!" Charles Morice wrote at the time: "Every true poet is by nature an initiate!" And C.M. Bowra also says explicitly of William Butler Yeats' symbolist style of poetry: "It corresponded to a significant element in his nature, his deep trust in dreams and visions, in the

mysterious and the occult. It corresponded to his belief that the poet was a kind of mediator between spirits and humans, a seer (poeta = propheta!) who was able to find the key to the mysteries of life...

As is customary in almost all occult societies, the higher members of the Hermetic Order of the Golden Dawn also had secret names. However, a specific peculiarity of the "Golden Dawn" was that these secret names consisted mostly of complete sentences in Latin, so that, for example, an early announcement by the Order in the magazine "Lucifer" (dated 15 June 1889) is signed with the following "sentences":

Sapiens Dominabitur Astris, English: The wise shall rule by means of the stars.

Secret name of Miss Anna Sprengel.

Deo Duce Comite Ferro,
companion.

English: God my guide, the sword my

Secret name of Samuel Liddell Mathers.

Non Omnis Moriar,

English: I shall never perish wholly.

Secret name of Dr Wynn Westcott.

Vincit Omnia Veritas,

English: Truth conquers all.

Secret name of Dr. W. Woodman.

Among the later members, the secret names of Aleister Crowley, who was called Frater Perdurabo ("I will remain until the end"), William Butler Yeats, "Daemon Est Deus Inversus" (the demon is a reversed god), and Cecil Jones, Frater Volo Noscere ("I want to know"), are known. Of course, in keeping with the tradition of Western secret orders, the "Golden Dawn" also consisted of a multi-layered hierarchy, at the top of which stood a mysterious entity of no longer earthly origin, secretly called "Ipsissimus", meaning "the I in highest perfection". Then followed, in descending order, the MAGUS, the MASTER OF THE TEMPLE, the ADEPTUS EXEMP-TUS, the ADEPTUS MAIOR, the ADEPTUS MINOR, the PHILOSOPHUS, the PRACTICUS, the THEORICUS and the ZELATOR. These degrees of initiation were related to the ten branches of the Tree of Life from the Kabbalah; gifted students were able to pass through the lower degrees, the so-called "Outer Order", in a relatively short time.

Aleister Crowley is reported to have risen incredibly quickly through this ladder as a result of his extraordinary magical abilities; in December 1898, he still held the lowest degree of ZELATOR, but by the end of February 1899, he had already reached the third degree, that of PRACTICUS. Only the strict rule that there must be an interval of at least three months between the third and fourth degrees meant that Crowley was only able to attain the degree of PHILOSOPHUS in May.

Friedrich L e k v e in Hildesheim, who today commendably administers Aleister Crowley's intellectual and magical legacy in the German-speaking world, reports that Crowley's first magical exercises, which were assigned to him by the order's leadership, were experiments in the field of so-called "astral visions". To everyone's surprise, after half a dozen such experiments, the student had already far surpassed his teachers. "Astral visions", penetration into the world of "images", of archetypes, is certainly a branch of magic that is closely linked to the awakening of the creative genius in man, a field that must therefore be of great attraction to artists. The "power of visions", the fervour of these visions, must of course be able to give new and significant impetus to all artistic creation.

For example, William Butler Yeats tells the strange story of a vision he conjured up, a vision that then took on a mysterious life of its own and thus became "visible" to a number of other people. Yeats once performed an invocation of the moon in an empty room above the castle chapel at Tullyra Castle, persistently repeating the prescribed ritual on nine evenings until, on the ninth night, the "images" finally appeared. First, an ancient centaur appeared at full gallop and in the midst of a blinding light, followed immediately by a "naked woman of enchanting beauty, standing on a pedestal and shooting an arrow at a star". Her skin, Yeats continues, was of such a wonderful hue that every human skin colour looked unhealthy and corpse-like in comparison. The bow and arrow, the "naked woman of enchanting beauty" and the appearance of the vision immediately after an invocation of the moon undoubtedly point to the ancient moon goddess.

Artemis, the night hunter. That same night, the poet Arthur Symons, a friend of William Butler Yeats, wrote a poem based on a dream about a woman carrying a bow and arrow and shooting at a star; at that time, Symons could not have known about his friend Yeats' vision. When Symons returned to London a short time later, he found a novella submitted by Fiona Mac Leod in which the vision of a woman shooting an arrow into the night sky was poetically rendered ("The Archer"). And the child of a magical student of MacGregor's came running into the house from the garden, crying, with the fearful cry: "Mummy, Mummy, now a woman has shot an arrow into the sky, I'm so afraid that she has killed the dear Lord..." And a little later, a little cousin dreamed of a man shooting a star down from the sky; the child said, "But I don't think the star minded, it was already so old..." and in a second dream, the same child saw the star lying in a cradle... Yeats, who was troubled by this sudden abundance of visions and dreams on the same theme, went to his brother in the order, Frater NON OMNIS MORIAR, and asked him for a possible explanation. Without a word, the latter opened a drawer, on top of which lay two drawings, one of a woman shooting at a star with a bow and arrow and one of a centaur... Based on his Kabbalistic studies, Dr. Wynn Westcott then explained that it was not a star, but a small flaming heart, which was also TIPHARETH, the centre of the Kabbalistic tree, and that the two symbolic figures seen in the vision had to be "experienced" upon reaching a certain Kabbalistic degree of initiation ...

W. B. Yeats, who had only known theories at the Theosophical Society, was thrilled that the "Golden Dawn" offered him the opportunity to do successful practical work. He applied Mathers' methods to others and had a lot of success with sensitive women in particular, which was certainly partly due to his strange "mesmerising" eyes. The tantric symbols used always evoked equivalent visions, and when, for example, Yeats once placed the symbol of death on his friend William Sharp's forehead (without the latter knowing what the sign meant),

), this visionary promptly saw a funeral procession passing by on the street. A similar experiment, conducted by a certain Mr. P. Ure from the head of the order, Mac Gregor Mathers himself, proceeded as follows, according to the test subject's report: "Mathers gave me a symbol drawn on a card (it was the tantric symbol for fire) and I closed my eyes. The vision came very slowly (not like with sensitive women, where the first darkness is suddenly torn apart as if with a knife) and images arose before me that I could not control; a desert and a black giant slowly rising from the ground out of a pile of ancient ruins. Mathers later explained to me that I had seen a being from the order of salamanders."

Other activities within the Order included conjuring nature spirits, elves and fairies, about which Yeats published a report in *The Theosophist*; visiting haunted castles, whereby the Order members were only allowed to exchange their observations afterwards; keeping detailed occult diaries in which every single vision had to be described, and the like. Yeats also studied the magical topography of Ireland and possessed a map on which all points that were considered "magically charged".

But far more dangerous experiments were also attempted, such as the training of astral bodies that could serve as vehicles for magical excursions (similar to Tibetan tulpas), and once again it was Aleister Crowley who undertook these operations with zeal and great success. He later formulated this magical discipline in a few short sentences that are full of profound meaning:

"Imagine an image of yourself standing in front of you. Condense it so that it becomes plastic and visible to the eyes of your environment. Project your consciousness onto this image, then ascend..."

The last and greatest magical operation that Crowley performed as a member of the Order of the Golden Dawn before leaving Europe for a long time was the invocation that has since become famous in the history of magic.

the Abramelin demons, which, based on the "Book of High Magic" by the arch-magician Abra-Melin, which Crowley owned in an ancient edition from 1458, was begun but not completed in the solitude of the Scottish country estate Boleskine near Inverness on the shores of Loch Ness. This involved the highly important summoning and visualisation of one's own guardian spirit (guardian angel), but first the Abramelin demons had to be subjugated and tamed. In his short biography of Aleister Crowley (Class No. C 1 of the Thelemic Exercises), Friedrich L e k v e describes this invocation as follows: "Even the preparatory operations led to undesirable phenomena; screams and howls from invisible forces, rumblings and noises of all kinds, sometimes shadowy forms. Panic seized the Boleskine area, guests left in a hurry, the gatekeeper became an alcoholic and even dangerous to the public. Nevertheless, the experiments themselves developed to Crowley's satisfaction.

In some cases, the summoned forces condensed into such cloudy, darkening formations that lamp light had to be used in broad daylight to produce the prescribed talismans. Crystal visions were performed and revealed beings of sublime beauty on the one hand and unimaginable horror on the other, archetypes, primal forms in the truest sense of the word. Scenes and series of images flooded up from the conjured depths, conveying unexpected insights. The core of the operation had not yet been reached when external circumstances forced its sudden termination; the leader of the Order of the Golden Dawn, Mathers, called Crowley to Paris on urgent business ..."

It seems that several demons conjured up in Boleskine were able to escape the magical compulsion and broke out, becoming independent: a decline in morals, attempted murders, accidents, etc. were the highly undesirable consequences of this in the surrounding area.

Unfortunately, the Golden Dawn was not spared internal strife. William Butler Yeats, whose idealism and inner purity were beyond doubt, as well as several other brothers of the order, began to suffer from the growing arrogance of Mathers MacGregor, but they also saw Crowley more and more as a dangerous "black magician".

greed," and factions formed within the order; only a very small minority of five members remained with Mathers and Crowley at that time. John Symonds reports on futile attempts to resolve the conflict and explicitly states that Yeats' "gentle, poetic spirit" shrank from the demon Crowley, even though Yeats, according to his own occult lodge name "Daemon est Deus Inversus", should have sought the hidden god in this demon. Yeats and his group had not yet understood, at least at that point in time, that, to quote Dr Herbert Fritzsche, "moral qualities – however desirable they may be on the surface – have no bearing on the effectiveness of initiation rites. No matter how human an initiate may be, as long as he identifies with some truth, he is 'infallible'.

In this sense, the dogma of the Pope's ex cathedra "infallibility" certainly reflects a genuine occult fact ...

The small group around Mathers and Crowley thus split up, so that the order continued to exist separately in Paris and London at that time. Incidentally, Crowley left Europe shortly afterwards to go to Mexico.

Since the highest duty of the members of the "Golden Dawn" was not to seek mystical union with God, nirvana, but rather to remain in touch with the concerns of the human race, to become a living link in a chain connecting the earthly and supernatural worlds, to work for the renewal of the world (an ancient Rosicrucian ideal), the rebirth of the individual was closely linked to the idea of a rebirth of the whole

World. In fact, Mathers announced as early as 1893 that an era of tremendous, revolutionary wars was about to dawn. Yeats himself collected all the prophecies about these coming wars that he could find in many countries. he believed that the time was very near when God would reach out his hand to mankind to form a new third covenant in the spirit of Joachim of Floris. Rumours spread from mouth to mouth that a new saviour of the world was already living in hiding on earth in Ireland and that the old prophecy of Virgil would take on new meaning:

"A new, sublime order of generations is now emerging, a new heir is already descending from heavenly heights..."

Yeats toyed with the idea of creating a new religion for Ireland, combining the principles of Christianity with those of the ancient Celtic world and the teachings of the "Golden Dawn". He wanted to create a magical centre in Ireland, not unlike the ancient Greek Eleusis, a place where the magical powers of the land would be so "condensed" that the noblest men and women of the Irish people could draw direct inspiration from them, so that, strengthened by these supernatural powers, they could then work and create for the good of the whole nation...

There were many Irish people at that time who enthusiastically embraced Yeats' ideas, and it is no exaggeration to say that much of the intellectual foundation for the later liberation of Ireland was laid during that period.

These intentions could only be carried out if a precise ritual was worked out, a task which Yeats undertook with the utmost zeal due to his initiation and experience in the Order; it was to be a system that combined incantations and meditations, that exploited the effectiveness of symbols that Yeats had become familiar with in successful practical experiments in the "Golden Dawn"; it was to include ceremonies for the visionary evocation of ancient Irish deities.

Yeats' most enthusiastic collaborators in this long-term work, which spanned several years, were George Russell, Fiona MacLeod Leod, and the Irish revolutionary and "most beautiful woman in Ireland," Maud Gonne, to whom Yeats was bound by a lifelong, albeit unrequited, love and for whom he wrote many of his most beautiful poems.

Although none of these ideas and thoughts were ultimately implemented, the work and effort were not wasted and bore fruit in countless other areas.

Half a century has passed since these events and deeds. Yeats became the great and world-famous poet who nevertheless remained true to his magical youth and, even in later years, repeatedly returned to magical-occult problems, even developing a whole complex system of occult worldview. Crowley repeatedly kept the world in suspense, wrote book after book, founded the "Order

The Thelemites, the people of the coming age, and had a growing congregation for whom his works were and are "true initiations."

Today, of course, these old members of the "Hermetic Order of the Golden Dawn" are all "gone". Aleister Crowley died on 1 December 1947 at the age of 72; the "Gnostic Requiem" was read over his flower-covered coffin and, to the horror of some of Brighton's philistines, Crowley's "Hymn to Pan" was recited.

William Butler Yeats , died on 28 January 1939 in Cap Martin in southern France; the outbreak of war prevented the transfer of his body to his homeland. But in September 1948, the great deceased was brought home with full honours on an Irish Navy ship to the "Emerald Isle" and, as he had wished in one of his last poems, buried in the small cemetery at Drumcliff, at the foot of the bare, towering mountain Ben Bulbin, which plays an enchanting role in Irish legend.

One of the main meditations prescribed in the Order of the Golden Dawn was the contemplation of the mystical rose. This meditation allowed each member of the order the widest possible scope: the rose could be a symbol of divine love blooming on the cross of sacrifice, but it could also be a symbol of supreme beauty or mystical union with God. The illustrious shadow of the Rosicrucians thus also fell over the "Golden Dawn"; but even though Christ-an Rosenkreuz was still spoken of in the "outer order," in the "inner order" it was only referred to as "Christ within us." Meditations were considered extremely important, for it was, of course, one of the fundamental teachings of the Order that "whatever we build in our imagination will later manifest itself in our lives."

becomes real." Thus, the alchemical transformation of lead into gold became an effective symbol for the transformation of matter into pure spirit, and so every member of the "Golden Dawn" had to solemnly commit themselves to strive for this great transmutation, a commitment that William Butler Yeats had also made when he took the following oath during his solemn initiation into the Inner Order:

"I, Daemon est Deus Inversus, hereby vow that I will strive with all my strength to lead a pure and selfless life and that I will thereby prove myself a faithful and devoted servant of the Order.

I vow that I will keep everything concerning the Order and its secret teachings secret from the whole world, including those who currently belong only to the Outer Order, as well as all uninitiated persons, and that I will strictly preserve the veil of secrecy between the Outer and Inner Orders.

Furthermore, I solemnly vow with a solemn oath that, with divine consent, from this day forward I will undertake the great work of purifying and elevating my spiritual nature so that, with divine help, I may transcend human nature and achieve union with my Magus and guardian spirit, and that I will never abuse the great power that will be entrusted to me as a result.

The "Golden Dawn" still exists to this day; on a questionnaire issued in Austria after 1938 for the purpose of "purifying the civil service," which listed no fewer than 51 Masonic lodges and Masonic lodge-like organisations by name, there was, between the "Oriental Templar Order" and the "Misraim Rite 90°" was also the "Hermetic Order of the Golden Dawn".

There are many different kinds of people who come together in an order such as the Golden Dawn: people with individual plans and intentions, with likes and dislikes, but people who are all held together by the discipline of the order and who, through it, strive for and achieve the highest goals.

and achieve. Whoever strives and endeavours belongs to the innate nobility of the world; and under the spiritual sun, they can unfold like a plant awakening from a dull hibernation, they can break through from the world of banalities and the noisy day into the heroic and the magical. The brother of the order does not have to become "better", that would not be a yardstick, but he must become more "himself", he must become someone else from someone who is transient, someone who remains. It is always the purpose of all secret orders to awaken the buried powers in human beings, to hammer into them that they are "sleeping gods" who must awaken. The means to this end may vary, different symbols may be used, different sayings and different guises, but one thing always remains: the initiation through which man consciously shapes himself into a star, the commitment to the "work of the new earth", that shimmering magic that comes "from the castle on the heights of the stars", from that castle which, as an imperishable archetype, also stood behind the Order of the "Golden Dawn", from the mystical castle of the Grail, for which our longing is eternally boundless.

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66. ORGANISATIONAL REPORT

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

Conference on the day of the solstice: 28 degrees Cancer 1956

"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:

"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	Brother Wil	Brother Noah
Sis. Alexander	Bro. Rudolfo	Brother Ramananda
Sister Amenophis	Brother Hertero	Brother Thomas
Sister Dion	Brother Liberius	Sister Wilja
Sister Ebro	Brother Heinrich	Sister Gerlinde
Sister Eichhart	Brother Samana	Sister Luminata
Sister Erasmus	Brother Johannes	Sr. Rosemarie
Sister Erus	Brother Michael	Sister Alma
Sister Friedrich	Brother Reinhart	-----
Fra Giovanni	Brother Balsamo	The brothers in the mental sphere were remembered: Fra. Francis Fra. Panaton Br. Uparcio Brother Nadarius -----
Fra. Han Rulsow Yin	Brother Peterius	
Fra. Hermanius	Brother Benediktus	
Fra. Hilarius	Brother Apollonius	
Sister Inquestus	Brother Sergius	
Sister Joachim	Brother Gradarius	The following duly resigned from the Lodge: Brother Profundus-Invoco. -----
Fra. Kaplarius	Brother Fabian	
Fra. Karolus	Brother Lysanias	The following have been expelled from the Lodge: Fra. Balthasar and
Sister Kosmophil	Brother Latentus	
Sister Marius	Brother Radarius	
Sister Marpa	Brother Fried	
Sister Martini	Brother Karol	
Sister Masterius	Brother Alexis	Demonium of Saturn

Sister Medardus	Brother Sirato	for the Abyss
Fra. Merlin	Brother Dominic	.
Sister Protagoras	Brother Emilius	The names of the departed
Sister Prozogood	Brother Raimund	brothers were erased in the
Sister Reno	Brother Angelius	incense fire in order to
Sister Saturnius	Brother Leo	release the magical
Sister Sigur	Bro. Ana-Raja	repercussion with
Sister Theoderich	Brother Gerhard	the Lodge.
Sister Theobald	Brother Lothar	
Sister Valecsens	Brother Oedur	
Sister Wilhelm	Brother Aquarius	

The Master gave a lecture on the Hiram legend, the passwords of the Freemasons and the symbols of the cross.

It was announced that, exceptionally, the September lodge would not take place until the fourth Saturday in September.

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

SECRETARIAT:

Brothers who have purchased the now unfortunately discontinued magazine "Mensch und Schicksal" (Man and Destiny) from the Lodge Antiquarian Bookshop can still purchase missing issues individually to complete their existing volumes so that they can be bound in a practical manner.

SECRETARIAT:

Lodge "Fraternitas Saturni" - Orient Hamburg.

1. Minutes of the meeting of the Orient Hamburg - District Holstein and Northern Germany - of the Lodge "FRATERNITAS SATURNI" on the day of the sun's position 1 degree Cancer.

The brothers of the forecourt joined together in ritual solemnity with the external members in the magical force field of Saturn and sent them good thoughts.

Fra.Amenophis spoke on the topic:

"Trichometry"

a treatise on the tripartite division of man into body, soul and spirit.

Following the lecture, V.-Mstr. Hermanius pointed out the great power of the runes, which are suitable for loosening and invigorating the etheric body like hardly any other magical means. The activation of the etheric body achieved in this way is of decisive importance for progress. Without the proper functioning of the etheric chakras, no significant success can be achieved.

There are two kinds of grace in breathing:
drawing in air and expelling it. The former
oppresses, the latter refreshes:
so wonderfully mixed is life. Thank God
when he presses you,
and thank him when he releases you again.

From "Kräfte des Atems"
(Powers of Breath) by Werner
Zimmermann

September 1956 (Issue 78)

P A P E R S F O R

— A N G E W A N D T E O C C U L T —

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A S T U D Y O F T H O U G H T O N A N T H R O P O S O P H Y

Fra. Masterius

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Privately printed

THE DIVINING ROD AS A MAGICAL PROP.

by Gregor A. Gregorius

In addition to the sidereal pendulum, the divining rod is also an excellent tool for detecting phenomena in magical experiments.

It inevitably indicates the electromagnetic field zones that tend to form during incantations and other invocations.

Of course, these explanations require a precise knowledge of how to use the divining rod in order to rule out mistakes or errors from the outset.

The literature required to learn the practice of dowsing is easy to obtain. The Lodge's antiquarian bookshop will procure this literature on request! Many instructions and requirements for use are the same as for the usual practice of pendulum dowsing.

Even the simple fluidic radiation of humans can be measured and determined using a divining rod. In healthy people, it is approximately one metre and is usually subject to very strong fluctuations throughout the day, becoming weaker after strenuous physical work and stronger during mental intensity and sexual or other tensions and excitement. The different functioning of the individual chakras also plays an important role in the recharging of od. After a healthy sleep, a person's odic radiation and life magnetism are at their purest and strongest in the morning, in the first hours after sunrise. It can also be very positive around midnight, especially

¹ see: Karl Spiesberger: "The Successful Pendulum Practitioner".
Gregor A. Gregorius: "Pendulum Magic."
" " " : "The magical awakening of the chakras in
human etheric body."

Suitable for magical experiments. - A person trained in the occult knows that various other factors play an important role here, such as the tattwa vibrations, the planetary hours and the general state of health, as well as the conscious activation of the aura through fragrances, perfumes, incense, essential oils, etc.

This knowledge is therefore assumed to be available.

The relevant study booklets of the Lodge provide detailed information and an introduction to these difficult disciplines.

Even with simple meditation and contemplation exercises, especially when these are performed in specific positions and physical postures, a second person using a divining rod can detect a significant increase in radiation extending over a range of several metres.

It was observed in the experimental group of the lodge that, with the various rune positions combined with corresponding vowel breathing exercises, the experimental subjects emitted energy with a range of up to seven metres. The Man rune usually – but not always – generated the strongest intensity of the fluidic force field that formed. The shape of the force field that formed was always that of a pointed cone, with the base forming half a metre behind the test subject – very often even less – thus indicating only a weak intensity of radiation to the rear.

In other magical experiments, such as the formation of a thought-being through imagination psychogony, the divining rod also serves well, as the local changes in the thought-being made on command or request are unmistakably indicated by the rod.

During invocations of various kinds, the presence of astral beings in the room, which are invisible but nevertheless present, can be detected by the divining rod, and a trained magus can even assess the strength of the mostly demonic entities based on the nature of the resulting deflections. It has often been found that such astral entities cannot tolerate

tolerate the swinging of a pendulum, let alone detection by a divining rod. They dissolve after a short time and disappear. The tip of the divining rod acts here similarly to the radiating tip of a magical sword.

During the great magical invocations performed within the closed magical circle, the divining rod cannot, understandably, be used by the magus himself during the actual experiment. But even after the experiment has been completed and the dismissal formulas for the summoned demons have been pronounced, after leaving the circle, the divining rod still indicates the presence of astral balls in the room. This search can be carried out calmly and without danger because, as already mentioned, in this case the divining rod acts like a magical sword. Of course, in all these experiments, a great deal depends on the intuitive attitude of the rod holder, on the degree of his own mediumship. This often leads to quite surprising results.

Even the so-called spirits – the egos of deceased people – which remain in rooms for varying lengths of time, can be detected by the rod. It is often astonishing how many such spirits can be detected in older houses. This has nothing to do with spiritualism, because the magus deliberately intervenes in this sphere of the dead, which a believing spiritualist would never do.

What is important in these experimental projects is always the attitude of the dowser, who does not seek to make contact with earth currents, water veins or metal veins, but rather attunes himself to the aura of people or entities and tries to detect the fluidal vibrations in the room.

Such spatial force field zones are almost always present, often of very different origins. The divining rod is a very useful and practical instrument in this research.

The Lodge has now commissioned its jeweller to produce a custom-made divining rod based on the results of many corresponding test series, which is particularly suitable for magical purposes.

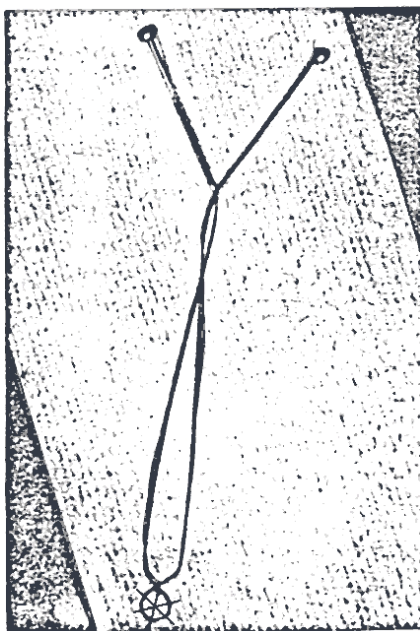
As the illustration shows, it is designed for broad coverage with its head.

It consists of a 35 cm long, 2 mm thick copper wire, bent into the usual dowsing rod shape. The two handles, each 10 cm long, are wrapped in silver wire and end in two 0.5 cm thick brass balls. The circle at the top, created by the bend, is filled radially by six copper wires, which enable more intensive reception and transmission.

The three metals: copper, silver and brass are thus harmoniously effective in the divining rod.

The divining rod can be purchased from the Lodge's antique shop. Each rod is individually made.

Price in cardboard box: £15.



THE TRICHOTOMY.

A study of the three states of aggregation of human beings by
Fra. AMENOPHIS.

In 869 AD, the Church Fathers gathered in Constantinople for the 8th Ecumenical Council to discuss doctrinal and constitutional issues. At this council, the so-called TRICHOTOMY, or three-part division of man into body, soul and spirit, which had previously been part of Christian doctrine, was abolished for reasons of expediency. From then on, human beings were to be recognised as having only an invisible SOUL in addition to their visible body.

But from that moment on, twilight and confusion began in the Christian West regarding knowledge of human nature, the consequences of which we are still bearing today.

The abolition of TRICHOTOMY means nothing more and nothing less than the beginning of the spiritual decline of the West. Although Gnostic sects and later the lodges have passed on the knowledge of TRICHOTOMY to their followers to this day, it has always been and remains accessible only to a small circle.

However, it is particularly important to impart this knowledge to people today, whose intellectual capacity has increased considerably since the Middle Ages, in accordance with their rationality, since no one can be expected to simply believe something that contradicts their understanding, as the dogmas and doctrines of the denominations still demand today.

The Age of Pisces was the epoch of FAITH. People absorbed the mystical dogmas taught by the authorities emotionally, without their dissecting and destructive intellects getting involved.

Today, standing on the threshold of the Age of Aquarius, human beings want to truly understand and recognise these things, otherwise they reject them. For

desire to understand, this desire to recognise, is a typical characteristic of the Aquarian period, which will lead humanity to undreamt-of spiritual heights.

But even today, a large part of Western humanity already possesses the prerequisites for this spiritual growth, only that the recognition by those who know should be guided in the right direction in good time.

There is generally not much to say here about the material body of the human being, since science, led by medicine, has achieved incredible things in this field since the days of Hippocrates with the aids created by technology, and will continue to do so.

Today we know for certain that the human body is a cellular state in which each individual cell has its own life. For example, arbitrarily excised cell substance can be kept alive for certain periods of time with suitable nutrient fluid, even if the entire organism has already succumbed to death and decomposition. In this way, the excised heart of a frog has been made to continue beating for a relatively long period of time – even those who were biologically dead could be brought back to life, albeit only temporarily, by means of heart injections. One could continue with such examples.

From these more or less successful experiments, science, with its purely materialistic and mechanistic approach, concludes that the life of all cells taken together constitutes the life of a cellular state, a human being or other creature.

The consequences resulting from such doctrine are obvious, because there is no room left for a "SOUL" or a "SPIRIT" in these theories.

This "LIFE" is also supposed to be the carrier of all so-called "spiritual influences," triggered by stimuli from the environment and the body's own exchange of fluids. And for the origin of a spiritual basis, which must nevertheless exist, the "GENES" of heredity theory were invoked, these scientifically unproven carriers of all emotional components

and effects in the chromosomes, which are inherited from the parents at conception.

However, these "GENES" are the only support for the emotionally and psychologically emphasised theory of heredity, but it is not considered tragic that they have so far eluded precise scientific proof.

It is considered proven and established that all cells in a cell state renew themselves over the course of seven years; this means that every single cell dies to make room for a new one.

Taking into account these few examples from scientific theories alone, it cannot be expected of a person of our time to show even the slightest interest in the doctrine of TRICHOTOMY or the tripartite division of man into body, soul and spirit.

For science cannot provide an explanation for the soul and the spirit, and so their existence is based solely on the teachings of religious denominations or ancient traditions, the accuracy of which can no longer be verified.

However, we humans know very well that our physical body consists of the elements of our planet Earth in its most subtle building blocks and that after "death", after the "departure of life", it dissolves back into these elements.

For this reason, it remains highly questionable that "LIFE" or the What might be called a "vitalising agent" is a composite of the combined effects of the life impulses of the individual cells, for experience, observation and experiments teach us that although the life of the cellular state known as the human being may cease or escape, the individual life of the cells can continue to exist for a while.

For the life of the cellular state possesses a clearly defined sense of self-awareness, and if part of this cellular state can be artificially kept alive for a period of time, then a partial consciousness should also remain and be detectable.

But none of this could be established. What remained was a living but unconscious cell substance, and nothing more!

Thus, the theories and evidence of science remain completely unsatisfactory, since they fail to provide proof of the origin and whereabouts not only of "genes" but also of conscious life itself, and thus must stray into the darkness of an unwanted metaphysics.

This is why even a person who adheres to a materialistic-mechanistic worldview will not be able to satisfy themselves with scientific theories at the deepest level of their intellectual reasoning, which is why we find uncertainty about these things everywhere among civilised people, which has slowly but steadily increased to a state of anxiety, not only with regard to the "afterlife", but also to the course of life itself. –

But this would be the point at which one would have to apply leverage in order to bring the mystery of life out of mystical obscurity, if not into the exact proof of science, then at least into the light of the logical thinking of a theory of correspondence.

Could the elusive, consciously animating agent of the cellular state, which we briefly call life, perhaps be the "SOUL" of confessional beliefs?

Plato, the Greek philosopher, says:

"The soul is the substantial bearer of life; it existed before birth and lives on after death. It loses its knowledge at birth and drinks from the stream of forgetfulness upon entering life. With the use of the senses, former knowledge is gradually regained. Accordingly, all learning is basically the recollection of what was known before."

According to Plato, the SOUL would therefore only be a carrier of life, because like the physical body, it too is supposed to be substantial.

If this were indeed the case, only the "SPIRIT" would remain after the threefold division, which we would have to examine as a possibility of "life in and of itself".

Even the most die-hard atheist will have to admit that there is a force in the universe that creates, moves, changes and destroys everything. The philosopher calls this force "life in and of itself," but the religious person calls it "God."

Early on, humanity elevated this force to the status of a fixed concept known as "God" or "SPIRIT".

We know from physics that force or energy is something invisible to us and can only be recognised in its effects.

From this, one could well deduce that "GOD" or "SPIRIT" could be the force or energy or life itself. However, everything that we refer to as force in our human terminology requires a point of attack, a base, in order to exert its effect.

Any educated person can understand this for themselves from all kinds of examples from the physics of everyday life.

However, one could imagine the SPIRIT or LIFE as a force in its effect, like LIGHT.

This remains eternally light in itself, but is not perceptible to humans as long as it does not strike any object that it illuminates.

The light of the sun, for example, is continuously emitted evenly in all directions, as astronomy proves to us, but at night, when the sun is behind our earth, we see nothing of this light, which should illuminate space evenly. It is dark around us, and we only become aware of the existing sunlight again when its rays hit the moon or another celestial body.

So is astronomy wrong?

No, but light itself is a force that remains invisible to our eyes without a point of reference.

However, year after year, we can observe another effect of light, namely when it breathes new life into the frozen, lifeless forms of the plant world in spring. Here, one could speak of a spiritual, invigorating effect of light, because light also has an undeniable invigorating effect on us.

And one can rightly conclude from this that the "SPIRIT" as a primal force and the "LIGHT" as a primal force are invigorating parallels, if they are not, in essence, completely one and the same.

But let us set up the following equation:

Primordial force or energy = GOD or SPIRIT

Primordial force or energy = LIGHT or LIFE

GOD or SPIRIT = LIGHT or LIFE.

"If two quantities are equal to a third, then they are equal to each other!" –

If we take our definition one step further, we arrive at the conclusion that GOD, SPIRIT, LIFE, LIGHT are, for humans, separate concepts of a single primal force that has no form itself, but creates forms in order to express its effect through them.

It is our experience that created forms can be connected and separated, built up or destroyed, or transformed into new forms, but the invigorating primal force cannot be separated; it permeates everything without interruption, as long as the form is receptive to the light.

Is it not therefore understandable that the oldest form of worship is the veneration of light?

And what profound meaning lies in the fact that, to this day, a light ritual is celebrated in all lodges, which is considered the most distinguished and sacred!

And have not all those who strive for the deepest knowledge always struggled for their enlightenment?

Light, as a divine primal force, must therefore be like the SPIRIT, like the "animating agent" in human beings, which needs a form, a point of contact, in order to express itself or become visible.

Can the physical body, consisting of the gross material elements of the earth, be the form or carrier of the spirit? The answer to this question is provided by observing light. The moon or another planet, which consist of elements that are quite similar to those of the earth, can only be illuminated by sunlight. It does not penetrate them, at least as far as human beings can judge. On the other hand, a cloud in the sky, which is in a much finer state of aggregation, is illuminated by light, because otherwise, when the sky is overcast, even during the daytime there would have to be darkness as at night.

For this reason, the physical body in its gross materiality cannot be a suitable carrier of the spirit, and so another substantial body, consisting of particularly subtle elements, must be interposed between the spirit and the physical body.

And this subtle body, which must be assumed, is referred to as the "SOUL".

But what is the SOUL? –

From the effects we can observe daily in ourselves and in our fellow human beings, it must be a composite of ideas, imaginations, feelings and actions, which we usually refer to as character when they run subjectively in a constant direction.

Our observation also tells us that one cannot yet speak of character in children, but rather in adult humans. And yet the predispositions for character must already lie within the child, for we know that character can hardly develop completely in the course of a short earthly life; at most, it can be consolidated or expanded.

But the ideas, perceptions, feelings and behaviours that form a predisposition to character must come from somewhere.

It has been established that education and environmental influences play only a minor and temporary role in this.

This is easy to prove, because fundamental character traits, both good and bad, are timeless in themselves and only a few are coloured by the time-bound nature of life.

But what could be more obvious than to seek these subjective components in nature, in creation, which is, after all, the mother of all being and existence in all its forms and effects! –

If, on the one hand, creation consists of such extremely subtle components as the primal force or spirit, light and life, whose effects we can just about perceive, and, on the other hand, of coarse-material realms such as those presented to us by the visible universe, there would be a huge gap between these two states of aggregation. It is therefore logical to assume a middle stage in creation and to grant it the same rights as the other two states of creation.

Thus, one may also assume that the whole of infinity is filled with the ideas of the deity. This infinitely subtle substance, also called the primordial ground or mother substance, is like a disorderly, chaotic sea full of ideas and their conceptual images. All ideas, these countless miniature conceptual images of forms, relationships and modes of action, are hidden in the smallest envelopes, just as the various elements of the earth are enclosed in individual cells.

These are what the mystic or magician beholds on his "journey to the mothers".

The air, which is known to be a continuum (connected), can also be separated into small and smallest parts, such as in the bubbles of soap foam, each of which encloses a part of the air that does not differ in any way in its composition from the surrounding air, but contains everything that the airspace as a whole also has.

Thus, on an extremely reduced scale, the monad also encloses everything that is contained in the primordial ground.

The soul body can therefore be described as a compendium of countless substantial miniature conceptual images or as a subtle cellular state composed of the various intelligence particles of the primordial ground, and thus the soul would also be the appropriate carrier of the SPIRIT, the primordial force, of life itself.

A fair measure of all these envelopes or cells combined in one being forms a perfect human soul.

Just like the material body, the soul body is also something composite, and if even the rigid form of the physical body is capable of renewal, of transformation every seven years, how much more must this possibility be granted to the subtle, highly flexible soul body!

For a compendium, a composite, can be divided, completely dissolved or transformed into other compendiums in order to produce corresponding forms and configurations. It is therefore reasonable to assume that the soul body has the ability to transform itself daily, even hourly, in its composition.

That this must be so, because otherwise all ethical and moral laws and educational measures would be completely illusory and could never improve a person, should be easy to understand.

Although all the cells of the physical body are renewed over the course of seven years, the image of the human being remains basically the same, apart from the necessary but minor changes of ageing, which is why one will in almost all cases recognise a friend whom one has not seen for decades, for example.

The same applies to the soul body. Even though many additional ethical and moral values, or their opposites, change it over the course of a lifetime, a very specific structure remains

and recognisable.

And this soul structure, which represents a specific subjective imprint, is then the character.

However, according to the above statement by the Greek philosopher Plato and the considerations already made, the soul of a newborn being must already possess a certain amount of soul compendium before birth in the earthly body, i.e. bring it with it into incarnation.

This, in turn, presupposes the pre-existence of the soul body. As we shall see later, this pre-natal existence of human beings must also be taken into account.

From a scientific point of view, during the act of procreation, the parents provide the material building blocks for the physical body through the chromosomes in the spermatozoa on the one hand and the ovum on the other.

And according to our considerations of correspondences, these must also transfer all the missing soul parts to the embryo, which needs them in order to attain a complete, i.e. 100% soul, which alone enables it to grow into a fully-fledged human being on the physical plane.

What then seems strange to us in the child springs from the part of the soul it has brought with it and remains strange in relation to the ancestral line; but what comes from the parents or the ancestral line has an effect not only on the body but also on the character, shaping it.

As for the "genes" of heredity theory, which cannot be scientifically proven but are only recognisable in their effects, these would be equivalent to the soul parts that parents pass on, i.e. bequeath.

For this reason, it is also understandable why science will probably never be able to prove the existence of "genes" by conventional means, since the parts of the soul have a metaphysical character and will probably always retain this character during this earthly cycle.

From the above, it automatically follows, according to the theorem of correspondences, that much, if not everything, that takes place in the earthly

physical realm has its counterpart in the spiritual realm, or vice versa.

Thus, the inscription on the TABULA SMARAGDINA of HERMES TRISMEGISTOS (Hermes the thrice-wise) will now become understandable to many:

"As above, so below; as below, so above."

Returning once more to the primal force, the "spirit" of man, "life in and of itself," which needs the soul body as a base, a carrier, a form, one will be able to make quite different observations in life despite everything that has been said.

Since the soul body is closely connected to the physical body—one could even say that it has been pressed into it—the structure of the physical body becomes extremely important for the activity of the "mind."

So, even though the soul forms a unity with the body, the "spirit" of the human being remains outside this connection, just as, for example, the sun, as the animating agent of all the planets, acts on them from a certain distance.

For if a planet came too close to the sun, it would burn up in the sun's fire before it crashed into its greater mass. Thus, without a relationship of distance, the spirit, as the animating agent for today's stages and forms of existence, would also be the destroyer! —

When observing a cretin (a person with mental retardation), one might be tempted to deny that they possess either a complete soul or a mind. However, this does not have to be the case! It is more likely that the physical mass of flesh and the clumsy body structure constrain the soul to such an extent that the mind can no longer function freely.

An old proverb rightly says: "A full stomach does not like to study!" So if even an overloaded stomach restricts the activity of the mind, how much more so does a corresponding body structure.

The so-called intelligent person, who consumes the nutrients for this through much learning and constant mental activity, loosens the soul more or less from the flesh and offers the spiritual light a much broader area of attack where it can manifest itself.

Common sense has also coined an apt term for this, referring to spiritualised faces or people.

At this point, we should recall the example of the cloud and the moon. In this way, the "spirit" can increasingly illuminate the soul body of a spiritually striving person, thereby gaining ever greater influence over the physical body. In the case of the cretin, with his clumsy flesh structure that imprisons the soul body as if in a prison, it is only illuminated like the moon, so that no reflection can fall into the physical body. This idea roughly corresponds to the average development of modern Western man. Of course, this has nothing to do with wisdom, as wisdom can only arise when the whole soul is enlightened and the body has also become light. But this means that the spirit in man has finally gained primacy over the flesh.

But all forms, compendiums or compositions – think of the soul body as well as the physical body – can only hold together and function as long as the "life", the "spirit" or the "primordial force" remains within them. Without the spirit, everything would remain dark and dead and would have to succumb to dissolution into primordial matter.

When a person reaches adulthood, they become a personality, which means that, according to their abilities and character traits, or in other words, based on the composition of their soul body, they have become a special human being who, although they may undergo many transformations in the course of their life, nevertheless retains the same basic character.

It is this personal aspect for which the body is merely a transient persona mask, for it is the form of the soul body that already has this finer substance level outside the physical plane in the intermediate realm during earthly life.

The logical conclusion from this, however, is that it compellingly points to a spiritual life in a so-called afterlife!

But the meaning of life (for we humans seek meaning in all things out of an innate instinct) is obviously to be found in the higher development of the soul's qualities in ethical and moral values, as well as in the experiences gained through environmental influences in earthly existence. (Otherwise, ethical and moral laws would never have been conceived and established by humans, and no human being would ever feel inclined to obey them.)

However, it is certain that development towards perfection cannot be achieved in the short time of one earthly life. That is why, since ancient times, humanity has taken it for granted that souls return to earth.

This is the basis of the doctrine of reincarnation, or rebirth. According to this theory, which for understandable reasons has not yet been proven and is therefore highly controversial, the people of today's Western world would already have a series of earthly lives behind them.

And in each earthly life, they matured into a person and a spiritual personality.

Thus, a being who is preparing to be born on the earthly plane today would bring with it a soul body consisting of the sum of all previous spiritual personalities, the sum of all experiences and ethical values.

This sum would therefore be its soul body, its soul compendium. One could imagine it as a series of individual images of a person in different clothes, copied one on top of the other.

The human being who continues to live in his soul body after his physical death is subject to a certain law of selection.

According to this law, all cells of his soul body that were exclusively related to earthly life and are therefore worthless, i.e. useless, on the soul plan die.

All technical skills, for example, through which the deceased practised their earthly profession, are completely worthless in the so-called afterlife, unless they contain special insights that have eternal value.

One could imagine that in today's age of materialistic

mechanistic way of thinking, this would account for a very large part of the soul cells, leaving not much else. The fully grown soul body thus shrinks to a dwarf.

So it does not matter in the hereafter what high earthly position the deceased held.

There, he could possibly be among those who are subject to a terrible process of shrinkage. Even less can wealth or earthly knowledge mean anything for life after death. The

"poor Lazarus", on the other hand, developed high ethical values in his miserable life on earth, which remain with him, reflecting the balancing justice that one so often hopes for in vain in earthly life!

Catholics call this selection process purgatory, Indians call it Kamaloka, but the Gospel speaks of judgement!

Of the 100% soul body attained on earth through the addition of the soul parents, not many per cent remain, which then still consist of the sum of all earthly incarnations.

It is therefore understandable that, to stay with our example, these remaining parts of the personality, like blurred negatives, cannot provide a clear image of the person, just as the person cannot have any real memory of their previous earthly lives.

And therein lies, quite apart from the divine necessity of selection, a great blessing! –

Only in this way is the newly incarnating human being offered the unbiased opportunity to allow itself a new and more perfect individual personality in the forthcoming earthly life, free from all the ballast of memories – which in most cases are likely to be full of unatoned guilt.

For the end of GOD's ways is PERSONALITY!

Knowledge is man's most precious inheritance – and he should seek it by every possible means. The laboratory is not the only workshop for testing and experimentation. The realm of true knowledge does not end with matter, not even with matter in its most refined and incomprehensible state. Only the intellectual limitations of a particular age would allow such a thing to be true. Genuine scientific rigour is possible in every branch of knowledge. It is extremely instructive to follow the chemist and see how his discoveries lead him from the dense compositions of matter to the finer and finest. But there are other kinds of knowledge, and those who are truly hungry for knowledge need not limit themselves to the field of experimentation that is subject to testing by the physical senses. If we could question nature and its creations under oath, so to speak, we would learn that our eyes only see the outside and that external things always and everywhere keep their being and essence hidden "inside". An inner world animates and permeates the entire world of things, down to its densest formations.

M. Collins
from "Light on the Path"

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THE DEMONIC PRINCIPLE OF THE VOWEL "U" IN MAGIC.

by Gregor A. Gregorius.

Through his studies, the knowledgeable brother is already initiated into the magic and mysticism of letters, especially vowels. He knows about the power hidden within them.

The awakening of the chakras in the etheric body of human beings can be achieved through appropriate breathing techniques in combination with the sound effects of vowels.

See: Gregorius, "The Awakening of the Chakras in the Etheric Body
of
Human Being."

Also: Leaves for Applied Occult Life Art.

October 1953.

Gregorius, "The magical sound figure of man."

In all cults and rituals of all religions, vowels play an extremely important role in ceremonies due to their magical effect. The priest or hierophant, whether celebrating mass or performing an incantation, sings the rites richly interspersed with vowels at regular intervals, thereby achieving a strong suggestive effect on the faithful and, through autosuggestion, raising themselves to the desired ecstatic state, which is more or less necessary for their office.

Especially in high magic with its ancient incantation rites, vowels unfold great magical power, since the sound of a vowel is of cosmic origin, anchored, so to speak, in the music of the spheres. Therefore, according to ancient tradition, each planet is assigned a specific vowel, through which the magus can still today establish the desired contact with the sphere of the planet in question when he uses the specific sound in his incantation rites. A correspondingly tuned gong, a magical bell, a string stretched to the desired tone, have a similar effect here as the human voice does when singing a vowel.

bell, a string tuned to the desired tone, have a similar effect to that of the human voice singing a vowel.

Naturally, in this sound magic, the combination of the vowel with corresponding consonants is also very important.

The vowel "U" is particularly important and applicable in magic in this regard, especially when it comes to astral invocations.

The great angel of Saturday, who is a servant of the Saturn Demiurge, is named Uriel, and a whole number of demons and mostly evil spirits have names that emphasise the vowel "U".

The vowel "U" contains a powerful, deep unity, a kind of cosmic gravity, because it resonates with spheres anchored in cosmic depths to which the human subconscious reacts particularly easily. The vowel has its greatest effect on humans in the sexual sphere. It embodies depth in a multidimensional way. It lies beneath the colourful and light world and is dark in all its manifestations. Its timbre is dark brown, black with interspersed dark red tones.

It represents the trans-Saturnian planet Pluto, the god of the underworld.

The vowel "U" conceals very powerful creative forces that can be made fruitful, especially in other dimensions. All demonic, astral creations are made with its cooperation. In our sphere, the vowel usually has an ominous effect, because it also carries a Saturnian character and the seed of death within it.

The words: disaster, cause, urn, crypt, pit, ground, chest, underground, dig up, envelop, cover, misfortune and many other related words in the English language, especially those beginning with "um" or "un", have a meaning that refers to something hidden, subterranean.

The undertone is life-denying and points to the underworld. However, the vowel always refers to fundamental reasons, causes, origins and denotes the root of every action, every event that is anchored astral or cosmically. The consequential

and unfolding can take place through it in all other spheres. Erotic-sexual in the sphere of Venus, energetically destructive in the sphere of Mars, or deadly in the sphere of Saturn.

One will be amazed at the abundance of apt correspondences that can be found to recognise the figurative effectiveness of the demonic vowel. The name of the bird of death, the eagle owl, is just as figurative as the word 'upheaval' or the term 'primordial phenomenon'.

The cuckoo, like the clock, indicates the passage of time and life.

The archetype lies in the creative cosmic laws of imagery of those planets that can manifest themselves through this vowel.

In all rites, contemplations, invocations and meditations, sing the vowel U in a deep voice and use a corresponding gesture in a creative, upward movement of the hands and arms with the body bent forward.

After performing this gesture nine times, straighten your body and place both palms on the root chakra to radiate the absorbed energy into the sexual area. This quickly establishes contact with the demons and vibrations of the underworld.

The vowel "U" can also be used successfully to invoke the intermediate beings, the dwarves, gnomes, undines, i.e. the beings of the depths.

See: Gregorius, "The Magical Invocation of Earth Beings and Gnomes."
Leaves for Applied Occult Life Art
1951. January issue.

Furthermore: "The Astral Plane and Its Significance for
Gregorius, Practical Magic."
Journal for Applied Occult Life Arts.
April 1951.

According to gemstone magic, the following gemstones are favourable for this type of incantation:

bloodstone, lava, magnetite, garnet, carbuncle, onyx, sardonyx.

These are stones attributed to the planets Pluto and Saturn.

See: Brunhübner. "The Planet Pluto."
 Gregorius. "The Magic of Gemstones, Amulets and
 Talismans."
 Journal for Applied Occult Life Arts.
 July issue 1953.

This essay is intended only as a kind of special guide for people who practise magic, a way of deepening their knowledge, as it presupposes a comprehensive background in magic.

Like all other vowels, it is part of the necessary equipment of magic, but caution is advised when using it.

THOUGHT POWER, THE SPIRITUAL

FOUNDATION OF LIFE.

Thoughts are incessantly active elemental forces, like water, wind or electricity. Their creative power is unceasing. Every human face reveals either an uplifting, an indifferent or a destructive world of thoughts. It flashes through the cells of the body and always leaves its mark, as it works like a thousand tiny chisels on the raw material of the body. Will is the comprehensive power of consistent thoughts. Will is the moving remote effect and spiritual creative power of the individual. Will is dominion. In this way, it subordinates things and forces them into forms, turning fluctuating currents into realities. Many people have a sudden surge of will. But only a few have the great will to live, the incessantly vibrating, driving force of a single longing that gives their life purpose and direction. Only from this spiritual material, from a passionately animated unity of life, is a personality carved. That is the true, only magic: the royal dominion over life and over all material things.

By Emil Peters

A STUDY OF THOUGHT ON ANTHROPOSOPHY

by Fra. Masterius.

The word anthroposophy is derived from Greek and means:

Ho anthropos = man and sophein = to teach, thus, "the teaching about man."

Anthroposophy is the life's work of Rudolf Steiner, who developed the teachings in connection with Goethe's insights. Anthroposophy is, in two senses, the teaching and wisdom of humanity:

- 1.) Human beings, as the highest form of creation in our visible world, are placed at the centre of consideration.
- 2.) The new knowledge is not passively given to human beings in the form of revelations, but must be actively sought through the effort of cognition.

Self-education and self-improvement of the human powers of consciousness therefore form the foundation of anthroposophy. Knowledge, i.e. the knowledge of knowledge, is not a luxury in human life, but the irrefutable, natural endeavour to find a foundation on which to stand securely. Human beings are creatures who need answers about themselves, about the world and their place in it. Their "being" is inextricably intertwined with the urge for knowledge. If this is lacking or insufficient, they sink into meaninglessness, despair or dullness.

Natural formations, minerals, plants and animals do not need knowledge. They have "being" within them. They are held in "being" by the universe and protected from the abyss of nothingness. They do not ask where they come from, where they are going or who they are. They stand in "being" without question and with certainty. Man steps out of this unquestioning certainty into fragmentation, into real doubt. He feels separated from himself and the world. Dar-

From this arises his feeling that he is externally opposed to himself and the world. From the fullness of the security of "being," he is thrust out into nothingness and now looks back at "being" from the abyss of nothingness. Man thus looks back at the world and at himself.

Thrown out of being, let go of being, floating above the bottomless abyss of nothingness, human self-awareness awakens. In the questions: Who am I? What is the world that surrounds me? he must now regain and re-establish himself.

What minerals, plants and animals are given by the grace of the universe, i.e. the divine, spiritual world, man must conquer for himself: the ground on which he stands, the meaning by virtue of which he can live. But this ground and meaning is the answer he gives himself to the above questions.

Whatever that answer may be, it satisfies man at first because he escapes nothingness and stands on the ground of real "being." In this sense, however, the answer of absolute materialism, even nihilism, should also be satisfactory. As a triumph of his free spirit and unconditional will to truth, man could even bear this nihilistic truth, which would have to destroy him.

When humans begin to question and investigate, they do not want to dream in self-made illusions of desire, but rather stand on the firm ground of truth, i.e. true reality.

The conclusion is then: only that which takes into account my human nature and all the facts of the world is true.

When human beings reflect on the forces at work within them when they think the devastating truths mentioned above, i.e. the supposedly inescapable truths of a materialistic world view, they realise that the very fact of their thinking mind alone refutes this nihilistic truth. Otherwise, they would sacrifice themselves like a Moloch. This truth, once recognised, is not devastating, but rather a remedy for human existence. This truth is therefore the fundamental basis of the world, elevated to knowledge. In this knowing "being", the abyss has then closed.

Creating this supporting foundation for oneself is called "thinking."

We look out into the vastness of nature and the cosmos, we listen to the depths of our own being, and we encounter the question in our external senses as well as in our inner self-experience: How can I unravel everything, how can I grasp everything conceptually in order to bridge the abyss of nothingness? We become aware of this abyss because we are self-conscious beings.

I am thinking here of the Sphinx of Oedipus from Greek mythology, who asked Oedipus the same questions.

Since nothing is given to us, we must actively produce the answers ourselves from the creative power of our mind, through intuitive thinking. We then find the solutions to this primordial riddle, which come to us from the world outside and the depths of our soul, through ourselves.

What we unfortunately too often call thinking today is only partial thinking, because it usually deals only with the smallest part of the world, with matter. Thinking does not only mean taking in external sensory impressions. Nor does it mean explaining the universe in mathematical terms, but rather, in Goethe's words: "Every object, when properly observed, reveals a new organ within us." Knowledge of the world is at the same time educational self-development. We must constantly bring new forms of thought up from our subconscious and thereby train and awaken our spiritual being.

In contrast to natural science, which must be described as the science of matter, anthroposophy is a field of spiritual science. This should not be understood in the same way that the humanities, history, art and philosophy are contrasted with the natural sciences at our universities, but rather one must imagine anthroposophy in the sense of a real world of spiritual forces and beings permeating the earth and the cosmos. These also belong to nature and matter and can be studied physically, chemically, zoologically or botanically.

Anthroposophical spiritual science fully recognises the findings of modern natural science. It merely draws attention to the other half of the world, which has been partly forgotten today, and shows that it is precisely the facts of the material world that can only be fully understood in comparison with the forces and beings of an immaterial world. One could therefore say that anthroposophy is the completion of modern natural science. It follows the path begun by human cognition to its conclusion, to the discovery of the true foundations of being. Human beings are therefore not forced to pay for the consequences of a one-sided, materialistic world view by renouncing knowledge and resorting to faith.

If one recognises anthroposophy as a path to knowledge, as a science, then the question of how the contents of this or that ideological creed relate to anthroposophical truths has no place here, for these can neither be proven nor disproven. In all fields of science, evidence and refutations can only be obtained from the relevant subject areas themselves and according to a certain method of knowledge.

For example, the question of the repeated earthly lives of human beings is important. This question must be considered beyond all our desires or aversions. Only such an attitude corresponds to the basic requirement of all knowledge: freedom from prejudice and preconceptions. Anthroposophy aims to lead human beings to a strong experience of their "I am".

In the words of Rudolf Steiner: "Anthroposophy is a path of knowledge that seeks to lead the spiritual in human beings to the spiritual in the universe."

It should be noted that anthroposophy is a path to knowledge, not a system of dogmatic doctrines. It is therefore of utmost importance to emphasise that all truths contained in anthroposophy should serve to increase the activity of one's own thinking and stimulate meditative training of consciousness. All deeper thoughts that go beyond the material foreground of the world are not dead, intellectualistic doctrines, but seeds. These seeds manifest and reveal themselves in human beings as forces of transformation, not least for moral existence. Anthroposophy does not interfere with any religious confession. It is based entirely on

the power of truth. However, this truth is not a power that overwhelms or compels people; it only works to the extent that people surrender to it in their thinking. Therefore, anthroposophy presupposes spiritually free people, and it can only exist in the sphere of absolute freedom. This freedom is twofold:

- 1.) Freedom of decision to undertake the enormous effort of truly objective, unprejudiced thinking.
- 2.) Freedom of decision to draw the conclusions that arise from the recognised truth.

Anthroposophy wants to lead people to learn to recognise the experience of their "I am", especially since forces are at work today to level everything human.

Whatever one's opinion of Rudolph Steiner, the relationship is always like that between pupil and teacher.

The teacher possesses knowledge that is hidden from the student. The student possesses it in the subconscious, but it is untrained. Being a student therefore means thinking through the knowledge imparted by the teacher and following the path of research indicated by him.

In a mutual give and take, anthroposophy demands training: reverence on the part of the teacher for the independent, free spirit of the pupil and the pupil's trust in the teacher's knowledge.

If one approaches anthroposophy without prejudice, one comes to the conclusion that anthroposophical spiritual knowledge in no way contradicts modern science. The opposite is true: modern science as a whole is a single call for it.

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

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Winklerstr. 9

At the suggestion of some BBr .:., I have decided to publish articles on this subject in future under the heading
section

KNOWLEDGE KNOWLEDGE SCIENCE

. I am thinking here of the publication of smaller, independent works which, through comparative studies, should enable a critical evaluation of the so-called "scientific world view". I hope that in this way we will not only enrich our own occult world view, but also sharpen our intellectual tools for the tremendous struggle in which the evolution of this epoch has placed us.

Gregor A. Gregorius Mst .: v.
St.

Proposal for the first topics:

1. The esotericist's point of view and the natural sciences. A fundamental investigation by

Br.: Theomachus.

2. Depth psychology and spiritual polarisation of human beings.

Schw.: Themis.

3. The role of sexual energy in occult events.

Br.: Theomachus.

SECRETARIAT:

Foundation of the Lodge Forecourt in Stuttgart.

On Saturday, 4 August, the Grand Master of Germany, Gregor A. Gregorius, solemnly illuminated and installed the local Lodge forecourt in Stuttgart.

Fifteen brothers from Stuttgart and the surrounding area were in attendance.

Brother Ramananda was appointed Master of the Forecourt and conferred the title of Frater. He will serve as Provincial Master for Württemberg until further notice.

Brother Masterius became 1st Overseer and Brother Marpa 2nd Overseer of the Stuttgart Orient.

Master Gregorius then spoke to interested parties in Reutlingen and visited brothers of the lodge in Günzburg and Munich.

67. ORGANISATIONAL REPORT

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

Conference on the day of the solstice: 25 degrees Leo 1956.

"Do what thou wilt! - That is the whole of the Law! - There is no Law above 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	- <u>and also to the brothers:</u>	
Mr Alexander	Brother Wil	Brother Noah
Sister Amenophis	Brother Rudolfo	Brother Thomas
Sister Dion	Brother Hertoro	Brother Probandus
Sister Ebro	Brother Liberius	Brother Rotamundus.
Sister Eichhart	Brother Heinrich	
Sister Erasmus	Brother	<hr/> and also the sisters
Samana		
Sister Erus	Brother	
Johannes		
Sister Friedrich	Brother Michael	
Sister Giovanni	Brother Reinhart	<hr/> Sister Wilja
Sister Han Rulsow Yin	Brother Balsamo	Sister Gerlinde
Sister Hermanius	Brother Peterius	Sister Luminata
Sister Hilarius	Brother Benedictus	Sister Rosemarie
Sister Inquestus	Brother Apollonius	Sister Alma
Brother Joachim	Brother Sergius	Sister Maria.
Sister Kaplarius	Brother Gradarius	<hr/>
Sister Karolus	Brother Fabian	
Sister Kosmophil	Brother	The brothers in the
Lysanias		mental sphere were
Sister Marius	Brother	remembered:
Latentus		
Sister Marpa	Brother	
Radarius		
Sister Martini	Brother Fried	
Sister Masterius	Bro. Karol	Fra. Francis
Fra. Medardus	Bro. Alexis	Sister Panaton
Sister Merlin	Brother Sirato	Brother Uparcio
Sr. Protagoras	Brother Dominicus	Brother Nadarius.
Fra. Prozogood	Brother Emilius	<hr/>
Fra. Ramananda	Brother Raimund	
Sister Reno	Brother Angelius	
Sister Saturnius	Brother Leo	
Sister Sigur	Bro. Ana-Raja	
Ms Theoderich	Brother Gerhard	

Sister Theobald
Sister Valescens
Sister Wilhelm

Brother Lothar
Brother Oedur
Brother Aquarius.

Sister Maria was newly admitted to the Hamburg Vorhof, and the two brothers Probandus and Ratamundus were assigned to the Stuttgart Vorhof. The Master gave a report on the installation and illumination of the antechamber lodge in Stuttgart and the corresponding organisational expansion of the lodge in Württemberg. - Fra. Konradi received a dispensation until 30 September 56 due to serious illness.

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

October 1956 (Issue 79)

PAPERS FOR

APPLICABLE OCCULT

LIFE ART

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OCTOBER 1956

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THE MYTH OF OSIRIS AND ISIS

by Br. Apollonius.

Ploitarcho of Chaeronea (46–120 AD) held a high priestly office in Delphi until the end of his life. He was perhaps the last true initiate into the Apollo-Dionysus mysteries at the famous place of worship. This highly educated man was knowledgeable about the entire occult tradition accessible at that time and wrote an outstanding work on the myth of Osiris and Isis, which originated in ancient Egypt. In this meticulous work, the various views of his time on the chosen subject are subjected to thorough examination and combined with the author's own profound insight, which can still be groundbreaking in many respects today. In addition, over the course of the past century, Egyptologists have tapped into many direct sources of ancient wisdom, so that the deeper meaning of the ancient myth is becoming increasingly clear to esotericists. The following explanations are also intended to contribute to this.

The essence of the content of the mythological narrative is reproduced according to Plutarch:

Two pairs of gods are the main characters. Osiris, the cosmic god-man, and the moon goddess Isis, his wife and sister, stand on one side of the action. Osiris' brother Seth, the lord of Saturn and matter, along with his wife and sister Nephthys, the mistress of Venus, take the opposite side.

Osiris fathered his son Horus with Isis and the bastard Anu-bis with Nephthys, whom he once mistook for Isis because of her great resemblance to her. Seth, who had no children with Nephthys, was so enraged by Osiris' transgression that he became his brother's mortal enemy. He had a magnificent chest made, which he promised as a gift at a banquet to the person who could fit inside it exactly. Osiris, whom Seth had secretly measured, was the one among all the guests who

fit most precisely into the box when placed inside experimentally. Seth and the 72 other guests conspiring with him seized this moment. They quickly placed the lid on the box, nailed it shut and poured hot lead over it. Thus Osiris died on 17 November, when the sun was in Scorpio, in the 28th year of his reign.

When Isis heard this news, she fell into deep mourning and set out in search of the chest, which had been turned into a coffin and thrown into a river by the conspirators, where it drifted out to sea. After a long time, she received news that the box had washed ashore at Byblus and was lying under a juniper bush. However, this had quickly grown into a large tree that had completely enveloped the box. The king of the country had already had the tree felled and erected as a column in his palace when Isis arrived unrecognised. She hired herself out as a nurse to the royal family so that she could secretly mourn and weep at the pillar. Finally, however, she revealed her identity and asked to be allowed to retrieve the coffin from the pillar and take it with her, which was granted. She moved in with her son Horus and hid the chest in a special place.

Nevertheless, one night during a hunting trip, Seth found the coffin, took out the corpse and cut it into 14 pieces, which he scattered here and there. When Isis found out, she immediately set out to search for the pieces, painstakingly gathering the scattered limbs of Osiris, straightening his spine and reassembling the body. Only the phallus was missing, so she had it artificially recreated and consecrated.

Soon afterwards, the departed Osiris appeared to his son Horus and urged him to take revenge on his adversary. Horus was ready to do so and prepared himself for battle with Seth.

After a bitter struggle that lasted many days, he succeeded in binding Seth and bringing him to his mother. But contrary to expectations, Isis did not take his life, but loosened his bonds and set him free. Full of anger, Horus tore the crown from his mother's head.

The freed Seth now mocked Horus and reproached him for his "illegitimate" ancestry. Horus, however, was vindicated by the gods and defeated Seth in two further battles.

Meanwhile, Isis and her sister Nephthys were busy with the mummy of Osiris. Isis spread her wings over the divine being with the unstopping heart and let seed flow from the dead man. Fertilised by it, she bore Osiris another son, Harpocrates, i.e. Horus as a child, a younger Horus. Thus she regained her crown.

In order to grasp the meaning of the myth, it is necessary to analyse the individual characters and their actions.

S e t h

Seth is the dark face of the deity, the contracting, condensing and ultimately solidifying principle that manifests itself in Saturn and has an effect on matter.

"It is you alone who has the primordial element," says a papyrus from the late period. Seth thus has the basis for a formal effect in being, is a prerequisite for every sensually perceptible creation, but at the same time is also the resistance that must be overcome and the germ of decay, i.e., of relapse into formlessness. He represents the life-hostile, self-contained, static being in contrast to the life-giving, transforming, dynamic becoming. The latter inspires his brother.

O s i r i s

Osiris, the divine ray from the beyond, the luminous but invisible principle, is the creative force that fertilises all becoming. He is the imperishable, purely spiritual impulse flowing from the bosom of the primordial deity. But Seth has that which is to be fertilised, the basis for the effect in being. Osiris must find access to his elemental realm if living beings are to be brought forth. The path leads via

I s i s,

The mistress of primordial moisture, of not-yet-matter, of the super-elemental quintessence. Isis has the matrix, which manifests itself in the moon, the transformer of all heavenly influences. Osiris must mate with Isis. In her womb, what has been received is carried to term and brought to meaningful fruition. She exerts her influence on all forms of creation, making them "notable" and

therefore also called the "Thousand-named". She forms what is to bear a name. After millennia, Novalis says:

"I see you in a thousand images,
Mary, lovingly expressed....."

However, it should be noted that the goddess's fertility is based on the union of the fertilising power of her husband Osiris with the condensing power of Seth. She willingly opens her arms and womb to her light-filled brother and connects him with the contracting, matter-forming essence of her dark brother, whom she also serves. That is why she also releases Seth, whom Horus brings to her in chains. This action reflects the negative aspect of the goddess. She is the sister of Osiris and Seth, and therefore close to and indebted to both of them. As a wife, she can only be considered for Osiris, because ■ q S is an infertile union.

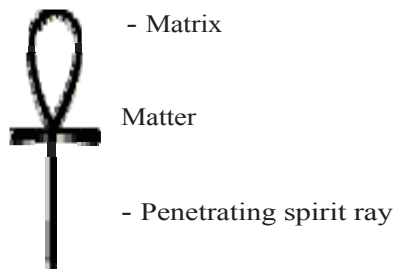
Esotericism refers to Luna as Saturn's servant, and astrology regards the moon as half benefactor and half malefactor.

Isis, the moon goddess, is on the one hand a mother whose womb is receptive and fertile for all the creative impulses of the deity, but on the other hand also the transmitter of destructive and destructive forces.

Her image is the lunar complement of man, the earthly woman. She can contribute significantly to the realisation of man's imagery, but she can also be the demon who prevents him from developing his essence and destroys him.

The act of copulation between Osiris and Isis was viewed cosmically on the day of the first new moon after the beginning of spring, i.e. when the sun conjuncts the moon in the sign of Aries, through which the divine ray enters our universe. On this day, "The Descent of Osiris into the Moon" was celebrated.

The fertilising process was symbolised by the frequently depicted "sign of life" or handle cross.



The fruit of the gods' copulation is

Horus,

who is mocked by Seth throughout the narrative because of his "illegitimate" ancestry. This accusation is not entirely unfounded, for Horus, the son of God, has a share in both parents. He has the solar spirit from his father Osiris and a subtle body from his mother, the mistress of primordial moisture. So he is not purely spiritual! But this subtle, super-elemental body enables him to ascend and descend from the primordial ground to heaven and from heaven back to the primordial ground. He is lord and king above and below, the two-headed lion god who has his manifestation in the sun and brings the creative power received from his father to fruition in our solar system until the end of the world. He is the mediator between the purely spiritual Father and the material-bound Mother, to whom all power is given in heaven and on earth. His right eye is the sun, his left eye the moon, according to the ancient texts.

Horus is justified before the gods against Seth's accusation, for the subtle garment that envelops him belongs to the sphere of influence of the principle of light to the same extent as that of his dark adversary and does not degrade its wearer.

The descent of Osiris into the moon is only the beginning of an even deeper descent of the creative power into the realm of matter in order to work creatively within it. Opposing this is Seth, who seeks to restore the tension-giving primordial division into light and darkness.

To reverse this. Based on this tendency, he attempts to bind the spiritual element that has invaded his domain entirely to matter and to exhaust it within himself by stimulating its progressive disintegration. The imprisonment of Osiris in the chest and his subsequent dismemberment illustrate this figuratively. In this way, the primordial chaos is to be restored.

The adversary's work already seems to have succeeded, for the heart of Osiris stands still and his reproductive organ has been lost. But Isis, who has the matrix for entering the material world, also has the gateway for leaving it, and enables the dismembered and passive Osiris to be resurrected by gathering the dismembered parts in her womb and giving birth to Harpocrates from them.

Harpocrates, actually Heru-pa-chrat, means "Horus as a child". His birth is thus a repetition of the birth of Horus. The image of the Mother of God carrying the infant Horus remains intact. Isis, the ethereal agent, is the bearer of the divine spirit. This spirit of God is the crown that cannot be taken from her despite her connections to the lower world. That is why she appears crowned again in the story when Horus, who has turned away from her, is replaced by Harpocrates. The repetition of the birth of the son of God signifies that the Logos sacrifices itself again and again into matter, but also rises again and again, because its essence is imperishable. Meister Eckehard, the mystic of the Middle Ages, also knew this, expressing it in the strange words: "God becomes and ceases to be."

We are at a turning point. The ending Age of Pisces has brought with it a "becoming" of the divine impulse.

Seth, the lord of matter, celebrates triumphs. Osiris is once again dismembered and has become the "god with the non-beating heart". Horus, the son of God, has left us.

But Uranus, the heavenly Aquarius, will pour out his urn of new spiritual impulses upon us, and Horus will be reborn as a heavenly child, as Har-pokrates, from the womb of the great mother Isis.

Let us be confident with Master Therion, who, entering the threshold of the new Aeon, proclaims:

"The age of Horus is here!"

Farbige Planeten-Einstecknadeln

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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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THE OCCULT ELEMENT IN MUSIC

by Ing. Lambert Binder.

There are many songs, magical operas, pieces of music and even entire symphonies whose main theme is the supernatural, the occult. We listen to these creations, we may even feel a "creepy" sensation here and there, but we usually cannot detect any greater, deeper effect. Although we are often deeply moved by the music on an artistic level, we do not feel the genuine "occult" shudder, nor do we feel the actual presence of the otherworldly realm and the real cold breath of "astrality".

Is music even capable of creating such access to the supernatural beyond its artistic effect? Is it possible for it to convey those feelings of genuine awe, that inner awe which, according to Goethe, is "the best part of humanity"?

Yes, it can, there is no doubt about that! Music has access to the supernatural and the occult; the otherworldly realms are by no means foreign to it, and sometimes great and brilliant composers succeed in opening these doors for a while and, through the magical power of sound, leading listeners into the "dark realm".

In the following, we will attempt to take a brief tour through the realms of Western music to identify those works in which the supernatural and the occult are truly revealed, i.e. those works that are capable of captivating the listener, serving as a 'vehicle' for them to see beyond this world through the medium of sound.

Of course, it is not possible here to include the mysterious realms of medieval and early music, or to examine the psychological effects of certain a cappella choirs and certain church modes. This alone would require a separate treatise. Dr. Franz S p u n d a

For example, during his visits to the Athos monasteries, especially the Russian monastery of Rossikon, he personally heard those ancient hymns, sung for hours on end during agrypnia, a night vigil, which have the power to open the inner senses but also to shatter the outer man.

that are sung during an agrypnia, a night vigil, and which have the ability to open the inner senses, but also to crush the outer man.

We find the first traces of the occult in modern European music in Christoph Willibald Gluck's opera "Armida" (1777). Magic, necromancy and sorcery play a major role in this opera, and Gluck has indeed succeeded, as he did in the Hades scenes of his earlier opera "Orpheus" (1762), in giving his music that certain otherworldly colouring which must have particularly enthralled the sceptical audiences and listeners of the 18th century, who were not accustomed to such strong fare at the time.

The 18th century was, of course, not only the dominant era of the Enlightenment and free-thinking materialism, but also the age of the Golden and Rosicrucians, the era of Mesmer, the Count of Saint-Germain and (at a respectful distance) Cagliostro. At the end of this era stands, quite rightly, *The Magic Flute* (1791), a magical opera with a great deal of occult embellishment, which, however, cannot be cited as a prime example of the occult in music: this opera is not dominated by the living, evocative symbol that would move us deeply, but by the Masonic allegory with its trappings. Schikaneder's libretto, which is not exactly of high quality, is ennobled and saved by the wonderful music, whose greatness and genius are undisputed. Nevertheless, this music does not open up direct access to the supernatural; its great effect extends to other areas, and even the artful and musically forward-looking singing of the "two armoured men" cannot change this. But a few years earlier, Mozart wrote his "Don Giovanni" (1787), which unleashes upon us, at least in one great scene, all the horrors of the otherworldly realm – this is the grandiose scene in which the stone Commendatore, invited to the feast by Don Giovanni in a frivolous and blasphemous manner, actually appears. "Amidst the terrifying chords of the subterranean spirit world, the mighty marble colossus enters" (E.T.A. Hoffmann); those sounds truly bear the genuine stigma of the other world, which not only suddenly descends upon the stage, but also touches our hearts

with a truly icy breathEven a sensitive person like the poet Eduard Mörike felt the "otherworldly" effect of this scene, of the terrible chorale "Your laughter ends before dawn!", when he writes about it: "Now followed the whole, long, terrifying dialogue, through which even the most sober-minded are pushed to the limits of human understanding, indeed about t h e and see the supernaturaland hear "

According to the composer himself, Giuseppe Tartini's "Devil's Trill Sonata" owes its creation to a strange dream: "One night in 1713 (so Tartini recounts), I dreamt that I had made a pact with Satan and that he had thereby become my servant. In the dream, I took my violin and asked His Hellish Majesty if he could perhaps play it. The devil took the violin from my hand and said he would try. He then played a sonata that was strange, yet so uniquely, unearthly beautiful that I had never heard such a wonderful composition in my life." Immediately after waking up, Tartini wrote down what he remembered of this sonata. But although the musical creation that came about in this way was described as Tartini's best work (the striking double-stop technique of the "devil's trill" still has a tremendous effect today), Tartini never ceased to lament that the sonata he wrote down was only a pale reflection of the dream sonata....

In Beethoven's vast and almost inexhaustible life's work, there is no evidence of a connection with the supernatural in the sense of the "occult". However, the master's last works do venture into regions filled with unearthly transcendence; especially the last string quartets (e.g. Op. 132!) are at home in realms that are no longer of this earth, filled with the disembodied coldness of outer space and dwelling in distant star worlds that we can only imagine with shy admiration....

Beethoven's Piano Trio Op. 70, No. 1, bears the unofficial title "Ghost Trio", but this designation, which it owes to its slow movement (*Largo assai et espressivo*), has nothing to do with the occult.

With the advent of Romanticism in music, the door was opened to themes of the supernatural and the haunted. The first Romantic opera was by no means *Der Freischütz* (1821), as is often mistakenly claimed, but rather the only opera by the great poet and musician Ernst Theodor Amadeus Hoffmann (the "ghostly Hoffmann"), *Undine*, which was performed to great acclaim in Würzburg in 1816. After 23 performances, the promising series came to an abrupt end when a fire broke out in the opera house, destroying all the decorations and costumes for this opera. Unlike Lortzing, who later set the same material to music, E.T.A. Hoffmann gave more space to the uncanny and haunted, and the water spirit Kühleborn in particular has a thoroughly ghostly character in his work. Unlike Lortzing, who later set the same material to music, gave more space to the eerie and haunting, and the water spirit Kühleborn in particular has a thoroughly ghostly character, "whether he appears as a giant white figure in the disreputable forest or, as in Act 1, sings gruesome things, grinning through the window" (H. Pfitzner).

The occult element in Carl Maria von Weber's *Freischütz* is taken from the realm of folk legends; the eeriness of the forest, the devilish magic of the magic bullets, the demonic world of the Wolf's Glen – all this is effectively underscored by Weber's ingenious music. Even more of the truly occult can be found in Heinrich Marschner's *Vampir* (1828), which deals with one of the most gruesome subjects of the occult world.

In his songs, Franz Schubert sometimes set texts to music that deal with occult phenomena. His Op. 1, "Erlkönig", is undoubtedly an artistically brilliant early work, but from the point of view of the materialisation of a truly occult touch, Carl Löwe's "Erlkönig" is almost preferable, as here the uncanny and ghostly elements come through more essentially. However, our Franz Schubert – in whose naïve and cheerful soul the uncanny found little fertile ground – nevertheless succeeded in writing at least one song of a truly demonic nature, namely the famous "Doppelgänger" (Double), based on the words of Heinrich Heine. Just as Goethe once encountered himself on the road from Sesenheim, as he recounts

, the hero of Heine's poem encounters his own ghostly doppelgänger at night, as he hauntingly mimics past lovesickness in front of the house of his former lover. Schubert's music here truly has all the qualities of the uncanny, the horrific, as it later bursts forth here and there in some of the songs of the "Winterreise," overshadowed by a premonition of death.

But perhaps all this also influences the listener because words and sounds combine everywhere to create an exaggerated effect, and because the occult element in the music is effectively underscored by the accompanying circumstances, be it the words of the text or the stage design. But there are also pieces of music in which horror, the encroaching proximity of the otherworldly, is inherent: for example, in Frederic Chopin's extensive oeuvre there is a strange piece, the finale of the B flat minor Sonata (Op. 35), in which the eerie presto movement, consisting entirely of triplets to be played "sotto voce and legato", inevitably draws one into the realm of the supernatural with the most vehement force of emotion. Attempts have been made to explain this feeling of eeriness by suggesting that one senses

"dead leaves swirling over a freshly dug grave", but this somewhat sentimental image does not in the least do justice to the haunting effect of the piece of music....

Robert Schumann's work is, of course, often close to the realm of the otherworldly. From his youth onwards, he was greatly impressed by the character of the demonic Kapellmeister Kreisler (from E.T.A. Hoffmann's "Kater Murr"). His music for Lord Byron's Manfred features a "song of the spirits", the "appearance of a magical image", a "spell of exorcism", an "invocation of the Alpine fairy" and an "evocation of Astarte". Some of the "night pieces" and "fantasy pieces" in his piano music contain highly eerie and spooky passages; but his song "Zwielicht" ("Twilight wants to spread its wings...") deserves special mention, as here the threat of the intrusion of eerie supernatural powers into human life is expressed musically in an incomparable and heart-rending way ... perhaps Schumann already sensed here, as he often did, the shadows of madness descending upon him ...

Franz Liszt lives on in our memory less as a composer than as the greatest virtuoso of the piano. Today it is hardly conceivable that two such giants as Liszt and Paganini lived and worked at the same time. Paganini, the "sorcerer" with the violin, whose appearance alone placed him in the realm of the demonic, achieved this through his playing, which has of course faded into obscurity, and his bravura pieces, which can only be explained by devilish artistry (he could

e.g. playing a note and its octave simultaneously on the same string!) transported his listeners into states of obsession and rapture that could in some cases be interpreted as occult shifts in consciousness, so that even Franz Schubert wandered around for days after Paganini's concert

"as if in a stupor" for days after Paganini's concert. Liszt, on the other hand, despite his affiliation with cultivated Western civilisation, had nevertheless remained closely connected to the primordial foundations of life. The man who knew how to move smoothly and confidently on the parquet floor of Parisian salons as the darling of high society, and especially of women, also sat around the campfires of Hungarian gypsies, listening to the melancholic, semi-Asian sounds of their fiddles, and his soul, as his biographer L. Nohl emphasises, had early contact with the demonic. Later, he wrote such stupendous, terrifying works as the gruesome "Totentanz" (Dance of Death), whose main motif is the terrible sequence of the "Dies Irae" from the "Missa pro Defunctis", he wrote the "Faust Symphony", in which dozens of bars have a genuinely eerie, Mephistophelean, devilish effect (so that one sometimes literally feels the cold devil's claw on one's neck), he also wrote a little-known work, the "Malediction", a musical curse charged with all psychic forces.

Another contemporary of Liszt, Hector Berlioz, is, quite unjustly, little appreciated in Central Europe; at least his "Symphonie fantastique" is well known here, however. It premiered in Paris in 1830 and contains as its last (fifth) movement the "Dream of a Witches' Sabbath," in which the hero attends a Walpurgis Night surrounded by gruesome ghosts, sorcerers, witches, and hellish monsters. At the end, a grotesque parody of the "Dies Irae" sounds and mixes in a devilishly blasphemous way with the garish sounds of a witch's dance rondo. In "Faust's Damnation" by

Berlioz, cries from the actual language of hell (Swedenborg's?) are set to music, the "infernal barking of the punishing demons". Connoisseurs of medieval grimoires will find these cries from the language of hell somehow familiar, such as the hellish cry: Marexil burrudixe formy Dinkorlitz, Tradium, Merondor, Irkymur, Irimirikarabrao! It is well known that when, during a performance of "Damnation", the choir uttered the unbearably philistine, tame phrases "Hell's brood, stoke the flames" instead of the gruesome pandemonium cries, Hugo Wolf jumped up in the middle of the performance and indignantly took to his heels, as Friedrich Eckstein reports.

The young Felix Mendelssohn Bartholdy succeeded in his "Music for a Midsummer Night's Dream" in a way that remains unsurpassed to this day. Those who, like us, are convinced of the reality of the fairy world in the midst of our earthly realm will always admire the grandeur and "authenticity" of this music anew.

The second half of the 19th century was musically overshadowed by the giant figure of the man whose work, from *The Flying Dutchman* to Klingsor's magic castle in *Parsifal*, is rooted in the occult world. For example, the invocation of Erda from the *Ring* has an eerie musical effect, opening up primeval abysses into which the listener cannot stare without feeling deeply shaken. The fire magic from *Die Walküre* is a brilliant and extraordinary piece of music, but it is not "effective" in the occult sense.

On the other hand, as any sensitive person will confirm, Wagner, in his early period, namely in "*Tannhäuser*", depicted the erotic magic of the Venusberg, the magical attraction of the elemental beings there, in music of the most genuine and eerie magic. That Wagner himself possessed magical qualities is described, for example, by Court Councillor Max M., who reports how he listened to a piano recital by Richard Wagner as a guest at Villa Wahnfried. During the passionate performance (a free improvisation on the theme "*Nie sollst du mich befragen*" [Never shall you question me]), the audience watched in horror as Wagner's head was suddenly surrounded by blue flames, a veritable St. Elmo's fire. Court Councillor M. also reports

that Wagner had often successfully used the rare ability of "blood magic"....

The beautiful opera "The Tales of Hoffmann", which proves its effective musical magic time and again, cannot, however, be the subject of our consideration, since the uncanny and the occult are only a game here, albeit a brilliant one.

In his early work "Feuersnot", Richard Strauss already placed a magician at the centre of this opera, who, as punishment for the injustices he had suffered, enveloped an entire city in demonic darkness. But it was not until later, in his music dramas Salome and Elektra, that he succeeded in truly penetrating the otherworldly realm of the occult and supernatural. In "Salome", for example, at the point where the drunken Herod suddenly feels the wings of the angel of death: "Ah, it is cold here! There is an icy wind and I hearWhy do I hear

the rustling of wings in the air? Ah, it is as if a huge black bird were hovering over the terrace. Why can I not see it, this bird? The rustling of its wings is terrible." The way Richard Strauss expresses these words with his music is extraordinarily eerie and powerful, a true example of the otherworldly breaking into the realm of music. And in Elektra, Clytemnestra describes how her nights are filled with demonic visions and nightmares, with furies and ghosts. One must hear this passage to be convinced that the music here expresses things whose reality literally makes one's blood run cold, music of such intensity and power that, like some scenes from Die Frau ohne Schatten, it seems to originate from a demonic, genuine inspiration from "the other side".

Hans Fitzner's opera "Das Herz" attempts to set genuine medieval spells to music, as in the great threefold invocation of the demon Asmodi by the physician Athanasius.

Another piece by the same great composer with an eerie "otherworldly" effect is "Der Tod als Postillon" (Death as Postilion) from the choral work "Von deutscher Seele" (From the German Soul).

Pfitzner, who had a special relationship with death from the very beginning, as

his great work "Das dunkle Reich" (The Dark Realm) proves, has repeatedly touched on the "other side" in his compositions, which are of the greatest and most genuine effect. Two recent works, Arthur Honegger's "Totentanz" and Karl Schiske's magnificent oratorio "Vom Tode" (On Death), also demonstrate how much the artistic representation of death through music can be a path to otherworldly, occult realms.

Antonín Dvořák's symphonic poem "The Noon Witch" proves that it is not only the dark side of nature that is musically productive. In this composition, the eerie magic of high summer noon (for sensitive souls equivalent to the magic of midnight) is ingeniously set to music.

In Othmar Schöck's fantastic opera "Venus" (1920), whose libretto is based on Prosper Mérimée's novella "La Venus D'Ile", the statue of Venus in the park is "of hellish majesty", an "ironie infernale" lies on her features... and in the final act, Horace sings the statue awake in a lyrical monologue of downright demonic obsession, using his singing and the power of the music to make credible what no director in the world could otherwise make credible, namely the embrace by the archetypal image, the kiss of death....

Now we shall briefly touch upon the work of the great Finnish composer Jean Sibelius. Sibelius comes from the country that gave the world the wonderful magical epic "Kalewala", the "land of a thousand lakes", where the shamans and strange magicians of the far north are still a tangible reality today. In his music, one repeatedly encounters passages in which this primal magic comes to the fore in a frightening way, for example in "The Swan of Tuonela", in "Tapiola" or in many other works. While for most European composers the supernatural and the magical are exceptions in music, in Sibelius's work they are always "lurking" and emerge surprisingly from time to time. Hidden but present behind his music is magic.

The great Russian composers very often use occult motifs, mainly derived from folk tales and legends. Like Berlioz before him, Modest Mussorgsky also depicts this in his famous symphonic poem

Never "The Night on Bald Mountain" a witches' sabbath, and even in "Boris Godunov" there are several genuinely spooky passages that tug at our heartstrings. In Rimsky-Korsakov's fairy tale suite "The Golden Cockerel", an astrologer plays an important role, and a highly eerie atmosphere pervades many scenes of this strange work. In Igor Stravinsky's fantastic ballet "Petrushka", supported by highly effective music, E.T.A. Hoffmann's eerie automaton and puppet horrors are revived, the gruesome imitation of the living by hybrid creatures and puppets. And finally, Alexander Scriabin attempted to write a kind of theosophical music in accordance with his later worldview; reference should be made here to the two piano sonatas subtitled "Black Mass" and "White Mass". Unfortunately, however, this music mostly remains stuck in the exoteric, without stirring up the primordial grounds of the truly occult. In this sense, his "Poème Satanique" cannot be considered entirely convincing either.

Finally, we should remember the great composer Ferruccio Busoni, who died in 1924. In his opera "Doctor Faust," the music repeatedly opens up access to the otherworldly realm and allows sensitive listeners to feel the genuine breath of the "beyond."

The wealth of material means that only a very brief overview of a large area could be given here. There is still a wide field open for occult research here, and it would be particularly interesting to examine whether people with clairvoyant abilities have similar visions when listening to this or that music, from which binding conclusions could then be drawn about the truly occult character of the music in question. Part of the often blurred boundary between our world and the "other side" is undoubtedly occupied by music, at least by the kind of music that, according to Eckermann's account, brought the "witch dances of Blocksberg" vividly to life before the eyes of even the Olympian Goethe when he heard a piano quartet by the young Mendelssohn in 1827, thereby irrefutably proving its magical power.

GNOSTIC INCENSE RITUAL

by Gregor A. Gregorius.

The resumption of incense burning at the ritual opening of a lodge prompts me to make a few remarks from a cultural-historical perspective.

Above all, it should be noted that the ritual performed is purely magical in nature. This also explains why the text is spoken in its original form, i.e. in ancient Greek words. It further explains why a pan is used for the incense burning itself and not one of the incense burners known from Christian tradition. The closed censer with chains is only suitable for burning a few specific substances, primarily incense; the open charcoal burners or pans, on the other hand, allow the use of almost all magically effective substances.

Incidentally, the pan owned by the lodge is also quite interesting as a unique piece. It is made of hammered brass and has some symbols and a Latin inscription engraved on its outer bottom in a rather primitive hand engraving.

J U S T E C R U C I S U F F I X U S E S T

(He was rightly crucified).

The unambiguous meaning indicates that the device is used on very specific occasions. The drawing above the inscription shows an inverted pentagram from which a burning torch protrudes. It dominates a square (cube?) and this in turn dominates a sphere below it, which can be seen as the globe through stylised clouds. The letters S and C, marked with arrows, are undoubtedly the initials of two words that indicate polarities through their position. They can therefore be interpreted in three ways, each of which has three different levels. Here, only the meaning of the lowest level can be communicated:

1. In the sense of the Rosicrucian-chemical tradition, SOLVE (dissolve) and COAGULA (coagulate; become solid).

2. In the spirit of the Gnostic-Masonic tradition

SCIENTIBUS (the knowledgeable) and CREDENTIBUS (the faithful).

3. As the beginning of the Latin words

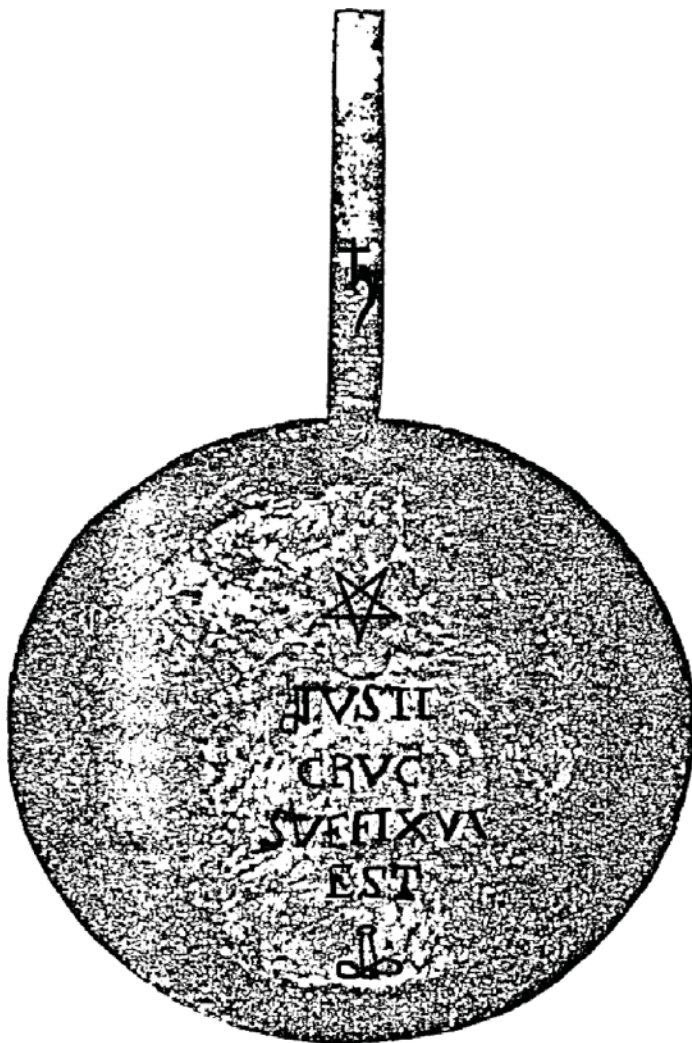
SINE (without) and CUM (with).

The phallus below the inscription shows, as a kind of scrotum, the A-our symbol, which is also the mathematical symbol for "infinity". This shows the knowledgeable who really rules the world, how he does so and how he reveals himself.

The pan comes from the estate of a Hungarian dentist who died in a Bohemian sanatorium in the late 1920s.

During the Second World War, it came into the possession of Br. Theomachus, was given a new handle and was once again used for magical incense burning. It is therefore unlikely to have been made earlier than the turn of the century, but it can be assumed that its engraving draws on older models. In any case, it attests to the use of magical-ritual incense in the Templar tradition, which has been questioned by some circles (especially Freemasons).

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PARACELSUS AS A MYSTIC

by Gregor A. Gregorius.

The great physician Paracelsus, whose skills are still recognised by modern science, was a Faustian figure with a demonic thirst for knowledge and one of the few great initiates of the Middle Ages.

He belonged to the secret society of the Rosicrucians.

As a pure mystic, however, he could not fit his knowledge of God into the structure of a prescribed faith and the dogma of the ruling church, and this was the primary source of his great opposition at that time.

He was a truly German man in the national sense and always used the German language for his teachings, instructions and recipes, including in his numerous writings and books. This was a great risk, as the scholarly world of the time only used Latin. For this reason alone, he was considered an outsider and an eccentric in scientific circles.

During his era, the Nazis recognised this fact and deliberately attempted to portray Paracelsus as a kind of pioneer, a goal that was furthered by Kolbenheyer's three-volume novel about Paracelsus, which was published at that time.

This assumption was, of course, incorrect, because Paracelsus was first and foremost a cosmopolitan, never engaged in politics, and was only strongly connected to his German homeland through his emotional feelings.

He rejected book knowledge and repeatedly referred to living nature as the greatest and deepest teacher. His connection to nature is wonderful, encompassing all realms of nature and reaching into the higher spheres of the cosmos. He was a cosmosophist in the truest sense. He saw human beings and the animal world, the plant world, but also the intermediate beings and the realm of demons and the spheres of angels in their natural and God-given purposefulness, integrated into the great pulse of life.

Paracelsus wrote over 400 papers and books, all of which convey his formidable intellect in a truly pansophical sense. He was truly a genius who descended into the primordial depths of all existence, searching and researching, in order to be able to help sick humanity as a physician, but who nevertheless humbly bowed to the great laws of the universe, which are reflected in all earthly existence and in nature.

As a mystic, he reached up to the stars, and as a true Rosicrucian, he recognised the profound truth of the doctrine of the great sage Trismegistos, which was:

"That which is above is the same as that which is
below, and the lower is like the upper."

His entire healing method, diagnosis and therapy were based on this insight and wisdom.

He mastered the laws of polarity, using tension balance and the healing factors of opposites in his prescriptions.

This is the source of his great successes. His doctrine of signatures arose in this way and is still valid today. Every thing on earth, be it human, animal, plant or mineral, is in constant connection with the stars of the universe and is subject to the constant interaction of the ever-changing constellations of the stars. Hence his recognition of the cosmic laws of form and image.

He taught: "If I know the cosmic origin of a thing, I recognise its nature and can determine whether the connection between the cosmos and nature is still undisturbed and fluid. If this connection is disturbed or interrupted, the harmonies that underlie the above are transformed into disharmonies and the person concerned is ill, separated from nature. In order to restore these lost harmonies, I must, on the basis of my knowledge of the nature of each thing, combat the principle that forms the origin of the disharmonies with its opposite principle, or reinforce it with principles that resonate with it. Only in this way can I recognise the true origin

of the illness and attempt to heal and help by using divine powers."

This profound insight led to practical application in Paracelsus' healing art in the form of well-considered medical diagnoses and prognoses, which always proved their worth. For example, he treated a hot acute illness, which he recognised as being based on Mars, either with a Saturnian principle of coldness or by strengthening the hot principle through overpolarisation with appropriate Martian substances.

An example of today's medicine applying the same principle: Lues is a Mars and Venus disease = metal correspondence: iron and copper. It is cured with lead or mercury = Saturn correspondence, or with Salvarsan, which in turn is associated with Mars.

Occult medicine teaches that the primary cause of every disease lies in the etheric body of the human being, in the malfunctioning or overpolarisation of the relevant chakras, which are located above the organs or nerve plexuses.

Therefore, the first step is to harmonise the etheric body, which will be followed by a strengthening of the nervous system, thereby laying an important foundation for the desired healing of the affected organ.

Paracelsus thus followed a similar path to today's spagyric medicine and homeopathy, and he was also aware of the healing effects of light and colour.

He usually made his own tinctures from mineral or plant ferments and salts, precisely according to astrologically based correspondences.

Paracelsus was thus a knowledgeable mystic who, through his medical art, pursued practical mysticism in ideal application.

He was not only an alchemist with great knowledge, but also an initiate into the chemistry of the universe, into a higher alchemy. As a Rosicrucian, he probably knew and used the legendary red tincture or elixir of life, and perhaps also the so-called philosopher's stone, for some of his healing successes border on the miraculous. -- These are, of course, only

Versions that are unlikely to be entirely credible, because periods of severe poverty in his life suggest that he did not know or master the transmutation of metals.

It is clear to those knowledgeable today that Paracelsus was not without fault as a human being. His ego was also subject to the trials and karmic laws of his life at that time.

It can be assumed that, as a practical magus who knew and partly mastered the world of demons, he did not enter these spheres with impunity and thus burdened himself once again. His violent end to life points to this. In his old age, he was addicted to drink and died as a result of murder.

Paracelsus was certainly a deeply religious man, just like the other great mystics – such as Meister Eckehard, Jacob Böhme, Tauler, Angelius Silesius and others – but his preoccupation with practical magic often led him down dark paths. Contact with demons rarely goes unpunished.

So one could say that, like Elivas Levy, he had a light and a dark side. This cannot and should not be a measure of value, for while one may well recognise him as a physician and natural scientist, understand and respect him as a mystic, his leadership, his initiation into the disciplines of magic and alchemy can only be understood and judged by very few people today, unless they themselves are "knowers".

MAGICAL BEING

is the eternal fundamental phenomenon from which the space-time events of the world of this life find their origin and interpretation. It is the principle that transforms the womb of undifferentiated matter into the infinitely diverse play of enriches our vibrant existence.

The magical is not the opposite of the natural, but its necessary prerequisite!

Dr Walter Kröner

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Munich 1932. 218 pp. Cardboard. Illustrated. M 5
- Sperlings, M.: The Dictatorship of the Atom.
The Sidereal Pendulum and the Divining
Rod.
Munich 1933. 118 pp. Cardboard. Illustrated. M
3.50
- Glähn, A.F.: Introduction to the Theory of Pendulums.
Memmingen 1929. 15 pp. Brochure. M 1

- Wall, Dr. A.: The divining rod and the sidereal pendulum.
17 illustrations. Leipzig, 1910. 112 pp.
Paperback. M 3
- Zacharias, Joh.: Hidden Forces in World Affairs. Munich
1922. 90 pp.,
brochure. Illustrated. M 5
- Zechlin, Dr. M.: Scientific Foundations of Sidereal Pendulum
Oscillations.
Munich 1935. 111 pp. Cardboard. M 3.50
- Bolte, Joh.: Research and discoveries with the sidereal pendulum.
Leipzig, 1937. 177 pp.
Cardboard. Illustrated. M 5
- Fischer, Hanns: The Divining Rod.
Treatise on the magical reed.
Munich. 110 pp. Cardboard. Illustrated. M 4
- Gädicke, W.: The sidereal pendulum, the divining rod and
other sidereal detectors, ray indicators and
odoscopes.
Oldesloe 1924. 108 pp.
With 11 illustrations. Paperback. M 3
- Herzog, Em.: Dowsing Rod. Instruction and Handling of the
Dowsing Rod and the Sideric Pendulum.
Vienna, 1926. 93 pp. Paperback. Illustrated. M 3
- Huter, C.H.: The Mystery of the 20th Century.
The Radiant Human Being – World and
Miraculous Powers, etc.
Dresden 1939. 62 pp. Cardboard. Illustrated. M
3
- Lakhovsky, G.: The Secret of Life. Cosmic Waves and Vital
Vibrations.
Munich 1931. 264 pp. Cardboard. M 7.50
- Langbein, Dr H.: Pendulum railways and their scientific explanation
through radioactivity.
Munich 1914. 14 pp.

	Brochure with drawings.	M	1.50
Leuenberg, v. Siegen:	The Sidereal Pendulum as an Indicator of Human Character Traits. Leipzig, 1915. 92 pp. Paperback.	M	3
Mermet, H.:	The Pendulum as a Scientific Instrument 3rd ed. Kolmar 1937. 363 pp. with tables and illustrations.	M	5
	A brief insight into my pendulum method. Colmar 1937. 49 pp.	M	2.50
Geffken, Mr:	News about N-rays. 5 Tfln. and illustrations in text.	M	4
	Munich 1919. 96 pp. Cardboard.		

SECRETARIAT:

Due to an unfortunate oversight, there has been an unfortunate mix-up regarding the authorship of the essay "A Study of Anthroposophy" in the September 1956 study booklet.

The work is not by Fra. Masterius, but by our Fra. Kosmophil in Duisburg.

SECRETARIAT:

This booklet is accompanied by the publication "Einweihung" No. 32 by Fra. Eratus = Karl Spiesberger. The brothers of the Lodge receive the booklet at a preferential price of M 1.50 instead of

M 2. This amount is to be sent in with the monthly fee.

Exceptionally, the regular lodge minutes are not printed in this issue, as the September lodge meeting will not take place until the 5th Saturday in September due to Master Gregorius' trip to Switzerland and Italy. The minutes will appear in the November issue.

BOOK REVIEW.

Bernus, Alexander von:

"The Secret of the Adepts." Insights into the
Magisterium of Alchemy, the Preparation of
the Major Arcana and the Path to the Lapis
Philosophorium.

70 pages with 6 plates.

M 5.80.

The well-known author is one of the foremost experts on the occult discipline of alchemy in modern times, and this book is sure to cause a stir in relevant circles.

As there is little good, comprehensible literature on alchemy, Osiris Publishing deserves great credit for bringing out this instructive book.

It can be highly recommended for purchase.

Gregorius.

SECRETARIAT:

This study booklet comes with a free sample issue of the newspaper

"Neues Europa"

, which is already widely known and appreciated.

The paper is now in its 22nd year of publication and is considered the leading publication of modern times, dealing with all the problems of the occult fringe sciences in an appealing and popular scientific manner.

It is also important for occultists and esotericists to hear about the latest developments in the political arena and to be kept up to date, especially since "Neues Europa" is edited by the well-known editor H. Waldo May in a political manner in keeping with the spirit of the coming age.

We recommend this newspaper, which can be obtained regularly through the lodge secretariat in single issues without a subscription obligation. It is published twice a month and costs 50 pfennigs per issue. It is delivered immediately after publication on the 1st and 15th of each month.

SECRETARIAT:

In the interests of the lodge organisation and the promotion of brotherhood, the lodge attaches great importance to the brothers and sisters of the lodge getting to know each other personally, where possible, in order to cultivate a fruitful exchange of ideas.

For planned holiday trips, the secretariat will be happy to provide the address of the relevant location upon request.

However, collective addresses for propaganda purposes will not be provided! For large cities where forecourt lodges exist, only the address of the relevant forecourt master will be provided.

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Hanover	Bonndorf/Black Forest
Friedrichshafen	Dettingen/Erms
Porta Westfalica/Westphalia	Marktleugast/Upper Franconia
Hagen/Westphalia	Wuppertal-Elberfeld
Wattenscheid	Darmstadt
Heltersberg/Palatinate	Frankfurt
Altenberge/Westphalia	Pirmasens
Fellbach/near Stuttgart	Ravensburg
Göttingen	Sindelfingen
Göppingen	Buxheim-Memmingen
Niederfischbach/Sieg	Waldkirch/Black Forest
Preuss.Oldendorf	Cologne
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Harpstedt-Bremen	Meldorf/Holstein
Rendsburg	Leverkusen
Hamelin	Warmensteinach
Duisburg	Herford/Westphalia
Mülheim/Ruhr	Kirchentellingsfurt

Schorndorf/near Stuttgart

Bad Sachsa/Harz

Mannheim

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November 1956 (issue 80)

BLATTER FOR

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THE ART OF LIVING

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THE POET RAINER MARIA RILKE AS AN ESOTERICIST.

by Gregor A. Gregorius.

On the 30th anniversary of the poet's death.

Time and again, I am asked by members of our brotherhood, who are particularly close to aesthetic literature, to pay tribute to those of our great lyricists and poets who rightly deserve the name of esotericists.

Such rare embodiments of the ego have always existed, but they are rarely found in the present day. At the turn of the century, however, they were more numerous among the German people. A whole series of names deserve to be remembered because, each in their own way, they worked in an esoteric sense and thus attempted to advance human evolution. Unfortunately, they could not know or even suspect that the demonium of the time that was then emerging was stronger than they and their thinking. Even if their mission is to be regarded as a failure from today's point of view, they did not live in vain. Their spiritual work will bear fruit, even if it only ripens in secret. The secret lodges will always be the guardians of these precious spiritual treasures for centuries to come, even if their own people have forgotten them in this age of material and spiritual dullness.

Looking back over the past few decades, we must unfortunately conclude that we – the German people – have become very poor in the field of poetry.

There are certainly young talents emerging among the younger generation, but they have not yet made their mark and have not yet matured.

And yet, as always after disastrous wars, there is a great longing among the people for the spiritual experience that only a gifted poet can convey with his magic words.

Looking back, we can marvel at how rich we were in this respect at the turn of the century. At that time, we had not just one or two, but a whole group of lyricists and great poets who shone like stars in the firmament of the poetic heavens and outshone each other, as it were.

It would be going too far to name all the great and well-known poets and writers of that time. I will now mention just a few names of lyricists who, despite their diverse modes of expression, are all connected by a common bond of deep spiritual experience, all of whom can be united, as it were, in a wonderful chord of poetic art.

Each of these people is a great figure, each of them was gifted, and each of them will remain indispensable among the greatest poets of their time.

Each of these poets had his own small community, his followers and his own creative realm.

I will list these names at random without assigning any value to them. Each of them is worthy of having their works, or at least some of them, in the bookcase of any educated German person among their book collection.

Who today still knows the names and works of Cäsar Flaischlen, Hugo von Hofmannsthal, Christian Morgenstern, Johann Schlaf, Paul Verlaine, Stefan George, Richard Dehmel, Arno Holz and Rilke, to name but a few of the many?

Anyone who is well-read will feel a kind of inner joy light up in their heart when they remember each of these names and their works. All of them were great poets and artists in the truest sense of the word.

But there is one among them whose language touches the hearts of seekers in particular, whose lyrical verses display a very high degree of internalisation, and that is Rainer Maria Rilke.

He was a true mystic and esotericist, which is why Eberhard Maria Körner published a remarkable essay about him in the January 1955 issue, along with an astrological interpretation of his birth chart, in order to bring him closer to our brothers.

If, at the end of this essay, reference was made to a certain spiritual mystery that surrounds Rilke, this essay aims to shed a little more light on the darkness, for it speaks of the mystical connections of Rilke's becoming.

He was undoubtedly an ego of the demiurge Jupiter, but one that was burdened by the karmic planet Saturn in the 6th house – the house of karma. Therefore, the suffering and loneliness in his life had their intended cosmic origin. His primary task was to work off the karma he had accumulated in previous incarnations!

We believe that he succeeded in this, as far as his existence allowed him to do so. May he be granted, as the poet Johannes Schräpel says, to spread his wings freely and joyfully in his coming incarnation in a new sun valley!

Rainer Maria Rilke was born in Prague in 1875 and died on 29 December 1926 at the age of 51. He studied in Prague, Munich and Berlin. Rilke travelled extensively. He spent a long time in Russia, Italy and France, but it was the Russian countryside with its immense vastness that particularly inspired him and brought out his penchant for mysticism.

While at the turn of the last century German poets and artists were mostly and essentially oriented towards Romanic cultures, as represented mainly in France and Italy, and Germans still looked westward and southward, continuing an old tradition of German longing, Rainer Maria Rilke turned first to Russia, after a brief experience of the Italian spring of the Renaissance in Florence,

He himself took with him, as it were, the legacy of intellectual Europe, but he himself bore heavily under the weight of his culture's outdated refinement and longed for the young vigour and freshness of a people who were still young and full of life.

He himself took with him, as it were, the legacy of intellectual Europe, but he himself bore heavily on the outdated refinement of his culture and longed for the young strength and freshness of a people who were still directly connected to their distant past and seemed to be saving all their energy for a new beginning. His youth had already brought him into contact with the Slavic soul, and it was only logical that the most decisive encounter of his youth was with a woman of Russian origin, Lou Andreas-Salomé.

She showed him the way to the Russian essence, both through her own nature and through very practical preparations for his visit to Russia.

Rilke wanted to get closer to the Russian people by learning their language, literature, history, art history, myths, legends and myths, and by learning about their past and present. He wanted to understand the spiritual and cosmic goals that this people had set themselves. So he prepared himself linguistically and academically for his visit to Russia.

He was greatly impressed by Russian painting of the 18th, 19th and 20th centuries and eventually planned a biography of the painter Ivanov (1806–1858).

Gogol, Tolstoy and Dostoevsky appeared to him to be the characteristic representatives of Russian humanity.

Rilke visited Russia twice, in 1899 and 1900, both times from spring to summer. He got to know the Russian people who live in the cities, as well as the people in the vastness of the countryside. In St Petersburg, he encountered Russian painting in the galleries; in Moscow, impressed by the abundance of churches and the great collective piety of the people, he experienced the only "true Easter of his life".

Rilke also visited the peasant poet Droshin in the solitude of his village.

His path also led him to the poet who had been a defining influence and guide in his youth and who, even then, could look back on a rich life: Leo Tolstoy.

He was fortunate enough to experience the solitary greatness of the elderly poet in person during a conversation in Yasnaya Polyana, where the poet lived.

The impact of the Russian experience on Rilke's poetry is far-reaching and continues to resonate to this day. This is where the roots of his mystical thinking lie.

Russia provides the backdrop for his efforts to become God. For him, the Russians are a people in the making, still close to their origins in the unbroken youthfulness of their national identity, and the icons are God's milestones. He sees the people as a metaphysical community of individual, dark loners, into which he would like to fit. And the country is a primeval landscape of enormous dimensions, a mythical landscape in which only vague historical features have been inscribed. Here, for the first time, he feels something like home. Art still seems to him to be the same as nature here, and he therefore feels drawn to the youthfulness of the Russian people, which seems desirable to him because he is burdened with the legacy of an overly conscious Western Europe.

The decisive factor is that Rilke senses a new beginning in Russia. The extent to which he feels that he is on the eve of something new that is about to come into being, and how convinced he is of Russia's vibrant future, is demonstrated by statements that testify to his astonishing instinct. He sees the feverish development of Western cultures and senses alongside it the broader breath of Russia, whose development proceeds in slow, steady strokes.

Rilke encounters great patience in Russia. Time often seems to be absorbed by the vast space. And all this points to a long-term task for the Russian people. He loves Russian legends, which emphasise timelessness, and loves Russian early history and the Russian Middle Ages, which are mostly only recounted in legends, probably because he sees here the great difference to the West, to the haste of Europe, in the wake of which a saying such as "time is money" could arise.

Rilke is the poet of the soul. The soul and legend are more untouched by the effects of time. The "poet of the soul" senses Russia's great patience and tremendous invulnerability through time.

And for this, too, he loves Russia. "The West," said Rilke, "unfolded in a single moment during the Renaissance, the Reformation, revolutions and kingdoms; in the twilight of its transitions, the rapid rockets of its beauty sprang forth, and it had centuries, while beside it, in the realm of Rurik, the first day still lasted, the day of God, the day of creation."

The Song of Igor, for example, one of the most important documents of ancient Russian history and folk poetry, written in 1185, was translated by Rilke.

Another book, "The Stories of the Dear God," presents a poetic reworking of the bylina, or heroic songs, some of which are 400-500 years old. These songs have been passed down by word of mouth and remain alive among the Russian people to this day, and were first recorded during the Romantic period.

Perhaps the most immediate evidence of his relationship with the Russian language and thus with the Russian people is the fact that Rilke wrote about ten Russian poems.

It is interesting to note that Rilke also encountered Maxim Gorky, the first outstanding poet of the new Russia, and that in him, too, he encountered the richness of Russian humanity. This encounter took place six years after his travels in Russia, on the island of Capri, where he met the poet, who was living in exile, and came to love his Russian nature, which struck him as particularly characteristic under the Mediterranean sun.

What Rilke did not see and could not have guessed, because his certain intellectual one-sidedness and lack of cosmopolitan overview completely deprived him of the ability to judge, was the recognition of the demonic character trait of the Russian people, which can erupt particularly uninhibitedly in the individual.

The mystical and religious disposition inherent in the broad Russian people, coupled with dullness and ignorance, provided a broad basis for the emergence and influence of the great demonic instruments that then left their fateful mark on their time – Lenin and Stalin– in whose wake the communist idea cast its dark clouds over Europe, the consequences of which cannot yet be foreseen today. Just as the German people were abused by a similar satanic tool, Hitler, so too did the terrible upheaval that Rilke could not foresee take place in Russia. His mental suffering would have risen to monstrous proportions as a result.

But another side of his nature was also revealed during his stay in France (Paris).

The strong eroticism that lay dormant within him, often glowing in sublimated doses through his poems. His stay in the artists' colony of Worpswede also had a fertilising and maturing effect on him.

He also owes much to his friendship with the great sculptor Rodin, whose private secretary he was in his final years.

We can therefore clearly see that Rilke belongs to the seekers of God. His spirit bridges the earthly world to the hereafter, and his inquiring mind searches beyond the stars. Rilke was a mystic without emphasising it and did not know that he was an esoteric in the purest sense of the word. Esotericists are introspective people who seek to grasp the meaning of life in the world of the smallest and in the world of the largest, who know that, due to an involuntary inspiration, God is in all things, and whose gifted intuition allows them to recognise that the roots of all events lie primarily in the cosmos. Cosmological thinking, mystical feeling, spiritualised thinking and magical will – this is the esotericist, among whom we can count Rilke, even if he was probably not fully aware of it.

I do not want to list all of Rilke's depths and works in biographical order, but I will mention only his most mature books, which reflect his great skill. These are: "The Book of Images" and "The

Book of Hours".

The Book of Hours is Rilke's magnum opus, in which he gave his best. Every intellectual is familiar with Rilke's book "The Way of Love and Death of Cornet Christoph Rilke", which is particularly loved by young people.

Rilke's prose works are also unforgettable, the most famous of which is the book that was also his last work, "The Notebooks of Malte Laurids Brigge".

I can therefore conclude this essay with a verse from Rilke's study book. As a true poet seeking God, he says the following words:

"I circle around God – around the ancient tower, and I circle for millennia, and I still do not know whether I am a falcon, a storm or a great song."

Rainer Maria Rilke had a large following – even today, many people are still enthusiastic about him.

The following poem was sent to me by one of his enthusiastic followers, the poet O. K. Rupprecht, who is trying to build a new bridge to people who do not yet know Rilke.

To Rainer Maria Rilke.

This moves you: the sound of some chord in the
cathedral. A word laden with memories. In the
evening, a woman passing by,
a fleeting glance exchanged.

That moves you: - And blows from where, to where?
Every encounter has a final, true meaning
is farewell. Oh, how staying made me empty!
Wealth lies in loss and desire.

You remain alone. – Because God sees you lonely, he
seeks you out and becomes a song within you.

In the course of our publication, I will give further voice to these gifted poets and
lyricists, or we will remember them. – We

know that everything that has been created in terms of spiritual values is recorded in the Akashic Records. And it is good to be able to read them from time to time.

(See also the study booklet from January 1955, essay: Körner, Rainer Maria Rilke.)

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

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MAGIC OF THE COMING AGE

By Gregor A. Gregorius

There are only a few people in Europe whose mentalistic thinking, guided by intuition, rises of its own accord to those heights and peaks of human knowledge from which it is possible to encompass the constant, unstoppable evolution of humanity in a broad and far-reaching field of vision. One must be a brother of the seventh degree of a magical lodge in order to consciously make oneself receptive to the rhythm of the law of evolution, which is cosmically anchored, through meditative contemplation, in order to recognise it and utilise it in a magical-cosmic sense for the benefit of all humanity. Only those who know the forms and their laws, only those who can bind and release the forces, are magicians.

But in whom the rhythm of the universe resounds and resonates, allowing him to ascend to absolute unity, so that he can participate as an instrument and creative spirit of the great eternal architect in the construction of the great temple, he bears on his forehead the truly luminous symbol of the magical high priesthood. Standing at the threshold of god-manhood, he is the recipient and conductor of cosmic ideas and the pioneer of coming epochs.

In recent years, such spiritual leaders of humanity have become increasingly visible and audible to those whose deeply rooted longing makes them prick up their ears to the thunderous roar of coming events.

We are already in the orbit of the Age of Aquarius, already caught up in the revolutionary vortex of its cosmic space force fields, which in the coming aeon will trigger the reversal of the Age of Pisces and act as a natural equaliser of tension.

Never before in recent centuries has the considerable distance between spirit and matter widened as much as it has in the last few decades, at the end of the Age of Pisces. But on the other hand, never before has the influence of the coming archetypes of Aquarius been so strongly felt by the spiritual leaders of humanity as it is today. On the one hand, negation

On the one hand, there is a relentless descent of the masses into material hedonism, driven solely by the sensual indulgence of pressing complexes of inertia in totally unspiritual contemporary trends, embellished with purely superficial intellectualism. On the other hand, an exhilarating uprising of spiritual forces, cosmically polarised, increasingly numerous individuals who are already grasped by the igniting sparks of Uranian forces, or instinctively sensed by those few sensitively disposed people whose souls are receptive to the magical influence of spiritual Aquarius-Saturn, already sensing it in its higher ok, recognising its second mystical Jupiter nature and trembling with deep religious awe.

The majority of humanity is hesitant to embrace new ideas. It often takes decades before proven empirical facts can prevail and become generally accepted. Thus, the spiritual leaders of humanity are often far ahead, maintaining only loose contact with humanity, yet strongly influencing it.

This Saturnian loneliness is the lot of every initiate who has crossed the threshold guarded by Saturn, the keeper of the threshold. Through suffering to knowledge, through hardship to crystallisation. These words must be felt deep in one's innermost soul in order to understand the powerful impulse of the coming age.

It is only necessary to consciously surrender to the cosmic vibrations of Saturn in order to awaken, generate and strengthen the Saturnian magic within oneself. Then, during the magical rituals, its symbol glows in the mirror image of its higher octave in a rich, dark green, peculiar spiritual colour tone. Then the "initiate" also gains the spiritual and personal distance from humanity that is necessary for fruitful work, for a spiritual mission. Hundreds do not climb the high peaks; the boldest climber forces his way alone.

Magical-cosmic astrology shows the way everywhere, especially now at the threshold of the new age, with its unprecedented impact. Silence Mars within yourself, in your blood, in your impulses to action, and transform its forces into spiritual drive.

Force Venus to shine in only a mild, charitable light, free and refine your lower instincts. Above all, control the moon and its lunar emanations, so that you do not negate your greatest enemy, the greatest obstacle to solar ascension, woman as a creature, without negating her essence and the magical forces of the moon, Venus and Neptune bound to her. You should only control her with merciless love. Such are the magical teachings of ancient priest schools for lay students who received their first elementary knowledge of higher divine magic.

Thus, the "initiate" must and should consciously experience each Saturn transit over his stars in a magical ritual and perform it cosmically. Then the spiritual waves of higher knowledge carry him higher, and Saturn, as the ruler of all being, draws his magical circles around him. These magical rituals are taught in the lower degrees of the magical lodges. It now becomes clearly visible to the spiritual eye of the student that at the threshold of every ascending age in the eternal cycle there is a shining inscription.

When, at the beginning of the Age of Pisces, the Christ impulse began to flood through humanity, the magic of the words "Love thy neighbour as thyself" began to take effect, just as in the Age of Aries the patriarchal law of "an eye for an eye, a tooth for a tooth" left its harsh mark on the peoples. And once again, an inscription shines on the portal between the pillars of the new age with tremendous magical significance: "Love is the law, love under will, love without pity."

Comments on this will also be made available to wider circles in the near future. But the foundation of the base, which is being consciously laid and built here by the lodges under consideration, is becoming ever stronger and broader in order to carry the new age of Aquarius and bring it to fruition. Already the dawn of coming mighty epochs is burning in the cosmic firmament!

Note:

This essay first appeared in the lodge magazine "Saturn-Gnosis" in July 1928 and is still fully valid today.

BOOK REVIEW:

Winkelmann, Joachim: "A B C of the Secret Sciences."
A reference encyclopaedia for study. Bound
in linen. 120 pages.
Long pocket format £5.80

This small, useful encyclopaedia meets a real need and facilitates the studies of every occult scientist, as it contains a large number of foreign words and expressions from the fields of fringe science and the occult that cannot be found anywhere else in standard foreign language dictionaries.

Of course, it cannot be complete due to its limited scope, but it will nevertheless serve its purpose and is recommended for purchase.

Gregorius.

Give your life a firm direction and do not let the
misfortunes of the moment push you off course!
Find the melody of your life and never let it fade
from your ears!

THE ADON-HIRAM LEGEND

By Gregor A. Gregorius.

In secret lodges that also use the traditional Gnostic wisdom of pre-Christian Gnosticism in their rituals, a flowering acacia branch is placed on the altar during special celebrations. This is a symbol of the great architect Adon-Hiram, King Solomon.

This custom is also anchored in the rituals of the Templars and is upheld in the lodge "Fraternitas Saturni" during a memorial service in honour of the Grand Master of the Templars, Jacobus Burgundus Molensis.

This knowledge has also been preserved in some Masonic lodges.

King Solomon Ben David ruled in Jerusalem from 970 to 930, and at his behest, the temple in Jerusalem that bore his name was built.

In the fourth year of his reign, he entrusted the construction and interior decoration of this temple to the master builder Hiram of Tyre.

King David, Solomon's father, had handed over the original plans and ideas to his son, and Solomon, who is known as the Wise, perfected these plans. But the crowning glory of this work, the deep anchoring of pure esoteric wisdom in the construction of the temple, in its dimensions and decoration, in the temple furnishings, is due to the master builder Hiram, who was a true initiate, a man of knowledge.

All his work was based on his knowledge of the cosmic laws of numbers, which he applied to all his creations. As a result, the temple, just like the great pyramid of the Egyptians, became a monument to advanced, cosmically based mathematics, which was intended to immortalise the magic of numbers. Hiram used the finest metals – gold, silver and copper – for the temple equipment and decoration, as well as the most precious gemstones according to astrological tradition.

In the choir of the temple stood a gilded altar, and to the right and left of it were two large gilded cherubim with outstretched wings. Each wing was five cubits long. In front of the temple's vestibule, Hiram erected two bronze pillars, each 18 cubits high and 12 cubits in circumference. A sphere five cubits in diameter rested on each pillar. He named the right pillar Jachin and the left pillar Boaz.

These two pillars can still be found today in every Masonic temple as an ancient sacred tradition.

The floor plan of the temple corresponded to the shape of an unfolded cube.

Without the vestibule, the temple was 60 cubits long = 39.09 m. (One cubit = 63.66 cm).

With the vestibule, it was 70 cubits = 44.56 m.

The vestibule measured 10 cubits = 6.37 m, the actual building 40 cubits = 25.46 m, and the choir 20 cubits = 12.73 m. The width was 20 cubits = 12.73 m. With the choir facing east, it had a main entrance in the west through the vestibule and one entrance on each side of the building in the south and north. This temple complex became the model for later places of worship. The two columns became towers. The transept was added later.

The main decoration of the temple was a large basin made of metal, supported by twelve bronze animals. It had a diameter of ten cubits and was five cubits high.

The animals symbolised the 12 signs of the zodiac, and the basin, called the brazen sea, was the archetype of the later baptismal font.

All of today's Masonic tools also have their archetypes and original forms from the hand and spirit of Hiram.

The hammer, square, compass, plumb line, scales, stone, etc. are of purely symbolic meaning, even if these symbols are interpreted differently according to the degree of initiation in the lodge.

Thus, ancient wisdom and symbolism found their way through tradition and lore into the builders' huts of the Middle Ages and into the lodges of today.

Hiram's family tree can be traced back to Cain.

Cain, Hanoah, Jrad, Mahujael, Methusael, Lamech, Tubal-Cain, Vulcan, Chus, Nimrod, Hiram.

Adon, Hiram's father, died before his birth, which is why Hiram is often referred to as the son of the widow from the tribe of Naphtali. He was born around 990 BC.

Hiram is identical with Hermes Trismegistos, the great sage. Thus, he carried on the ancient heritage of the Cainites as magical wisdom into his time and bequeathed it to posterity through his works and architecture.

Hiram died at the age of only 30, when Saturn completed its first cycle in his birth chart.

King Nebuchadnezzar destroyed Solomon's Temple in 590 BC, which marked the end of the Solomonids.

Hiram himself was treacherously murdered by three journeymen. His spiritual legacy and his lineage were continued by Queen Balkis of Sheba in Arabia. Balkis first became the lover and ally of King Solomon, but then developed a deep affection for the royal architect Hiram. She is identical with the Queen of the South, the black Isis.

After her later escape, following Hiram's death, she gave birth to Hiram's son Aynom in her homeland.

Before his death, Hiram presented Balkis with a large emerald, which, according to legend, was the brightest stone from the crown of Lucifer, the light-bearer Saturn, and contained great magical power. Generations of Cainites preserved it until Hiram. The mysterious words were engraved on this stone:

oyrano anô oyrano katô	Heaven above, heaven below
astera anô astra katô pan	Stars above, stars below
anô pan toyto katô	Everything above, everything
tayta labe kai eytyche	below
	Understand this – well done!

The Hiram legend also contains the origins of the so-called master words, which are still commonly used in lodges today.

The three murderers buried Hiram's body in the gardens outside the city and covered the grave with acacia branches.

King Solomon decreed that the first word spoken when the body was found should be the new Master Word.

Twenty-seven old masters recovered the body, which had been in the ground for three days. They dug up the body in silence, but one of them cried out in alarm: Mac – Benac! meaning flesh is separating from bone (Putrefactio-Resurrectio). This exclamation is still used today as a master word and password in lodges.

The old master word used to be Yahweh. Similarly, "Thulbalkain" and "Shibbo-leth" are still Masonic passwords today. Recognition handshakes also originate from this period, such as the great distress signal of the Freemasons: with hands raised above the head, palms facing downwards, one calls out: Elai, bene alemanah! meaning "Come to me, children of the widow!" (in memory of Hiram).

Due to its long lifespan, the acacia is considered the tree of immortality. The cross at Golgotha is also said to have been made of acacia wood, and Christ's crown of thorns of acacia branches. The table in Solomon's temple for the showbread was made of gilded acacia wood.

Thus, we find much ancient wisdom anchored in the Hiram legend. Ancient esotericism and magic have not yet completely died out and still have an effect today in the rituals of the lodges.

Even though much may have been profaned and interpreted in a simplistic manner, the true essence still holds tremendous magical power for those in the know.

(See also the brochure by Prof. Hans Wolff: Die Adon Hiram-Legende, Landsberg 1955.)

All life comes from nature and is an embodiment of secret forces and ethereal substances, an organisation of the great will of the sun that guides our ancient Earth. If only we could explore these planetary influences, to which we are subject!

AWAKENING AND TRANSFORMATION THROUGH THE POWER OF THE RUNES.

By Fra. Hermanius.

Anyone who studies the esoteric sciences will soon realise that all spiritual and physical endeavours should serve only one purpose: to attain spiritual rebirth through progressive transformation and insight.

All the major religions of the world speak of this spiritual rebirth; whether one reads the ancient Edda or the mysteries of the Egyptian Book of the Dead, whether one delves into the religions of the Incas or Aztecs, or into the teachings of Buddhism, Islam or Christianity, they all claim that without spiritual rebirth, a return to the heavenly Father's house is not possible and the manifold hardships of earthly life cannot be banished.

Although many people have tried to achieve this lofty goal through religious revival, relatively few have succeeded. For most people, the reason for their failure lay in their inability to properly understand the spiritual demands and physical disciplines and to act accordingly, and ultimately in a false education based on an unsuitable system.

Nevertheless, although much has been sinned in this regard, there have always been two groups of people who have achieved this coveted goal in a shorter or longer period of time. These are the mystics and magicians of the secret schools and lodges, who were guided on the right path by trained leadership and unlimited self-sacrifice and were thus able to achieve their goal.

The secret of rebirth consists, in short, in the knowledge of the manifold teachings and their observance, and in a fundamental activation of the etheric body.

However, since the activation of the etheric body – and the resulting awakening of the chakras – is the most important and most difficult task for the neophyte, the necessity of practical exercises must be given high priority. Without this practical work, rebirth is simply impossible for people today.

The dynamic power of the practical exercises lies in the magic of words – known as mantra mysticism – as taught in the writings of Kerning, Kolb, Wein-furtner, Gregorius, Peryt Shou, etc. The aim is to make the whole body sensitive to letters. Such a profound secret is hidden in letters that people can hardly imagine it. It is therefore really worthwhile to study the contents of the aforementioned writings diligently and to familiarise oneself with this unique art. This word magic is available to everyone free of charge; no person, no profession, no level of education, no race and no religion is excluded from it.

The author, who has spent years studying word magic exercises and trying out several systems, feels compelled by his experiences to point out the high value and effect of the runes, through which he has been able to achieve the best results.

Knowledge of the runes is shrouded in mystery. The origin of these sacred symbols is lost in the mists of time. It is indisputable that they are of Aryan origin and were the highest religious knowledge for the Nordic tribes. This knowledge must have been passed down orally from priest to priest, because there is only one historical work that tells us about runes. This historical work is the song collection of the Edda, a document of humanity, dark and profound as few others. As it lies before us today, it may be considered mythological and historically obsolete, but its metaphysical content is – just as it was then – still the highest magical knowledge for the renewal and rebirth of humanity. In it, miracles and parables are used to speak of eternal things, just as in the Bible.

The runes also whisper of rebirth. They echo with the same devoted call, the same struggle as in the ancient verses of the Bible or the even older Bhagavad Gita. They hold untold possibilities.

verses of the Bible or the even older Bhagavad-Gita. Unimagined possibilities lie within them.

As far as practical work is concerned, the author is convinced, based on his experience, that the powers of the runes have a far more profound and rapid effect than the powers of letters. Anyone who has experienced and felt the dynamic power of the runic sounds and gestures for themselves will have to agree with him. In terms of effect, it seems to the author that runic powers are like dynamite, while letter powers are like powder.

This is not surprising, because in addition to the letter assigned to it, the rune also has a special rune gesture, requires a special posture when practised, and has a symbolic character that is expressed through high spiritual insights (expressive formulas). Of particular importance and effect here is the rune grip, which comes into play here like no other system and thereby awakens the hand chakra, the importance of which cannot be overemphasised.

The secret lies in the fact that the interaction of these forces can exert such an effect on the etheric body of human beings that the uninitiated cannot comprehend. This etheric body of human beings, which plays a major role in physical and mental well-being, is still a mystery to most people.

Through the magic of words, a rhythmic state of vibration is achieved which causes a gradual rearrangement of its molecules, which is nothing other than a "spiritualisation". Basically, a dilution effect is achieved, exposing parts of the nerve forces that were previously so enveloped by coarse matter that they could not perceive consciously desired states of being on a higher level. But when, under the influence of word magic, the etheric currents begin to stir and previously unperceived life currents come to life, bringing with them health, joy of life and higher spiritual insights, then one is taught better and wonders in amazement why the secret of word magic is so little known.

Before the author began practising the runes, he had diligently practised writing letters for about three years. During this time, he was able to convince himself of the wondrous effect of the powers of letters and also achieve visible success, but it was not as if he was shaken to his core. He experienced this when, in July 1955, he came across Spiesberger's book "Runenmagie" (Rune Magic) and began to work with it.

After thoroughly immersing himself in the contents of the book and following the instructions given, he soon noticed that the ether currents began to circulate much more strongly, literally penetrating his very bones and – in the words of the adepts – causing his blood to boil in his veins.

Only now did he experience the undreamt-of power and effect of the magic of words. Now he knew what the etheric body and etheric currents meant and had recognised what practically constituted the secret of rebirth. Even though he often experienced unpleasant twinges during practice and occasionally felt slightly nauseous, this did not worry him or deter him from continuing his exercises. He knew what was happening in his body and simply slowed down the pace in such cases. Despite these unpleasant side effects, after each exercise he noticed that he was feeling better and better, both physically and mentally, and his desire to continue practising remained undiminished.

Soon, an obvious weight loss was noticeable. Close friends and relatives expressed concern about his poor appearance and spoke behind his back about cancer. The author, who knew what he wanted and did not feel ill in any way, continued to practise undeterred. For him, these unpleasant side effects were nothing more than roadblocks that everyone encounters on the path to rebirth.

The first sensation occurred when the author experienced severe pain in his right big toe. As a result of an accident, this toe had become almost stiff, so that on some days he had to limp and felt annoying pain. The pain he now felt was of a completely different nature.

While practising the Is rune, he had the feeling as if a very sharp needle was being thrust through his entire toe with brutal force. This was very painful, but after the pain subsided, he felt a pleasant sensation of movement and lightness shoot through his toe. This development lasted almost five months and then subsided with an almost complete recovery from the ailment. Even if it could not be completely cured, the difference compared to before was like night and day. The prescribed medical remedies had all failed, but the powers of the runes had worked a miracle. With regard to the physical healing effect, the author was to experience an even greater event on his own body.

As the toe problem subsided, the author developed a nasty rash on his lower abdomen – just above the root chakra – which spread from the left side across the entire lower abdomen in about 14 days and became very watery. The whole thing looked very serious and ugly on the outside. If the concerned relatives and acquaintances had seen this inflammation, they would have been horrified. The author, who knew what was going on and was not in the least disturbed by what was happening, nevertheless continued to practise undeterred. For – as unlikely as it may sound – despite all the ugly and sometimes painful circumstances, the feeling grew stronger and stronger that the magic of the runes was bringing about a necessary chemicalisation in the abdomen, which was absolutely essential in the course of rebirth. It was also astonishing that the author felt hardly any pain during the day, which disappeared completely when practising, and he was thus able to pursue his professional activities without hindrance. In order to explore this process in all its depth, the author slowed down the tempo of the exercises at certain times. He found that at tempo the inflammation subsided, but immediately a noticeable pressure was felt in the abdomen, which imperiously demanded the old tempo of the exercises again. From this, the author could see that he had recognised the problem and acted correctly by continuing to exercise without losing his nerve. This illness lasted about six months, then subsided completely and left not the slightest trace. As miserable and ill as the author looked and as much as he suffered from the unpleasant circumstances during the inflammation, he felt

He looked happy after the inflammation had subsided. He had lost about 8–9 pounds and felt physically fresher than ever before.

His good looks were a mystery to everyone. But what touched him most pleasantly was the fact that he now discovered a completely different breath, through which he reached deeper states of consciousness in meditation and achieved those successes in self-control that had eluded him despite his strenuous efforts.

On the other hand, his dream life was also noticeably enhanced. From the symbols that appeared and the experiences he had in his dreams, the author was able to recognise beyond doubt, with the help of Weinfurter's "Mystical Primer", that he had indeed found the right path, something he had never been entirely certain of before. The author must refrain from saying anything more about the dreams and their symbolic meaning, as these are his own personal matters that could be jeopardised by profanation.

We know that thoughts are forces. They not only activate our subconscious, but also penetrate deep into the Akasha plane (realm of causes), thereby transforming our desires and wishes into real values. Who would still doubt this fact? Are not our daily efforts more or less a striving and seeking to see positive thoughts realised? In this respect, too, runes work wonders. Since each rune not only symbolises an idea but also expresses its spiritual power in a certain direction, e.g. health, spiritual progress, happiness and prosperity, marriage, etc., rune magic can also be transformed into practical success magic. The author has also tried his hand at this and has been able to improve his life situation in many ways. He repeatedly observed how the autosuggestive influence of the subconscious through the magical formula for success of the Sig rune, using the rune grip, brought about such a realisation of thoughts and desires that not the slightest doubt could arise about the favourable outcome of the matter.

This use of runes for the purpose of shaping a successful life is still virtually unknown today. However, anyone who considers that runes are carriers of ideas cannot ignore them. They know that within them

there lies a mysterious power that can make our thoughts and desires visible. It is understandable that if the runes are capable of exerting such a strong effect on the etheric body – activating and harmonising it – this effect must also be visible on the physical body. It goes without saying that this must initially be accepted with more or less unpleasant side effects.

But one thing is certain: those who practise runic exercises regularly (especially in the order prescribed by Spiesberger) will noticeably increase their physical well-being, gain new vitality, stimulate the endocrine glands (chakras), eliminate impurities to a greater extent and may even banish chronic ailments.

The author has experienced the truth of these claims first-hand and expressed it in the preceding lines. This fact may be proof to many who are willing to try their luck with runes. They can be certain that with regular and conscientious practice, they will experience similar things for themselves; at the very least, they will experience improved health, even rejuvenation, which will be evident in their appearance.

However, let no one despair if they do not feel any of this at the beginning of their exercises. The beginning is the hardest part. Every person has their own particular idiosyncrasies, their Achilles' heel, which must first be struck. But once this has been struck and the runic currents begin to murmur, they will soon experience how runic powers can work.

Now a few rules of conduct, the observance of which cannot be recommended strongly enough:

Anyone who practises runic work in order to achieve a lofty goal must also live accordingly. As a result of the awakened etheric currents, there is a great temptation to recklessly squander the newly acquired powers on sexual matters, alcohol and other inclinations. But those who cannot control themselves in this regard will either fall into black magic or suffer evil repercussions. Alcohol in particular – especially distilled beverages – should be avoided like the plague. Since extraterritorialisations are easily

, the states experienced are nothing more than a display and flaunting of the lower self. Where Bacchus reigns, Venus is also at home, and hence the instability in intoxication towards sexual matters.

Smoking should also be kept to a minimum if it cannot be given up entirely. Smoking pollutes the etheric body.

On the other hand, incense should be burned very often before the exercises, because this has a beneficial effect on the etheric body, which is far too little known.

In summary, it can be seen from the above that through practical work with runes, a fundamental awakening and transformation in physical and spiritual terms can be consciously achieved. In addition, the runes can also be used to shape a successful life. Who could ask for more?

For this reason, based on his experiences, the author feels compelled to point out the great importance of runic magic, which, in his opinion, is still given far too little attention.

Let no one of the present generation believe that they can achieve any significant success on their path to rebirth without practical word magic. Those who believe they can do without this practical work almost all lose themselves in a pernicious mysticism or religious fanaticism. They all get carried away with an idea with which they want to make their dear fellow human beings happy, but which usually just gets on their nerves. Why? Because the instrument of their spirit, namely the etheric body, has not been sufficiently awakened and thus has not allowed states of consciousness to arise that must be experienced unmistakably in order to distinguish between truth and illusion. Here, opinions fundamentally diverge forever, because both paths lead further and further away from each other.

Therefore, anyone who is dissatisfied with themselves and the world, anyone who is not making sufficient progress in their spiritual pursuits, anyone who is concerned about their health or suffering from financial hardship, should not hesitate any longer and confidently reach for the runes.

You will not regret it.

Literature:

Spiesberger: Rune Magic.

Strauss-Saraga: Theupic Healing Methods.

REPORT ON THE 2ND MEETING OF THE LOGENVORHOF STUTTGART.

In keeping with the timing of the simultaneous lodge conference of the Orient Berlin, the brothers from Stuttgart and the surrounding area also gathered on Saturday, 29 September 1956. The Grand Lodge was commemorated, as were all brothers and sisters in other locations.

Under the guidance of Brother Marpa, work began on "Esoteric Astrology", which will continue until further notice.

Fra. Ramananda concluded by reporting on the work in Reutlingen and discussing a few organisational issues regarding the tasks for the near future.

The Master of the
Forecourt, Brother
Ramananda.

LOGE FRATERNITAS SATURNI – ORIENT HAMBURG.

2. Minutes of the meeting of the Orient Hamburg – District Holstein and Northern Germany – of the Lodge "Fraternitas Saturni" on the day of the sun's position at 29° Virgo.

The brothers and sisters of the forecourt joined together in ritual solemnity with the foreign brothers and sisters in the magical force field of Saturn and sent them good thoughts.

The Master of the Forecourt, HERMANIUS, spoke on the topic:

"Awakening and Transformation through the Power of the Runes",

a personal account of the effect and versatile use of the runes.

Fra. Amenophis then gave a presentation on the Thelemic law: Love is the law – love under will – merciless love.

Following both presentations, a discussion took place, during which it was noted how important the aspect of love is in relation to working with runes. Those who are able to consciously send out this aspect of love are protected against all demonic influences and have nothing to fear. Their work will always be successful and bring blessings.

The Master of the
Forecourt. Fra.
Hermanius.

68. 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: 6 degrees Libra 1956.

"Do what thou wilt! - That is the whole of the Law! - There is no Law above 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.Akados Magu Pneumatikos	Brother Wil	Brother Probandus
Sister Alexander	Brother Rudolfo	Brother Rotamundus.
Sister Amenophis	Brother Hertoro	
Fra. Dion	Brother Liberius	Sister Wilja
Sister Ebro	Brother Heinrich	Sister Gerlinde
Sister Eichhart	Brother Samana	Sister Luminata
Sister Erasmus	Brother Johannes	Sister Rosemarie
Sister Erus	Brother Michael	Sr. Alma
Sister Friedrich	Brother Reinhart	Sr. Maria
Ms Giovanni	Brother Balsamo	Sr. Sophia
Sister Han Rulsow Yin	Brother Peterius	Sister Martha-Helene
Sister Hermanius	Brother	-----
	Benedictus	
Sister Hilarius	Brother	
	Apollonius	
Fra. Inquestus	Brother Sergius	The brothers in the
Fra. Joachim	Brother Gradarius	mental sphere were
Fra.Kaplarius	Brother Fabian	remembered:
Fra.Karolus	Brother Lysanias	Fra.Francis
Sister Kosmophil	Brother Latentus	Sister Panaton
Sister Marius	Brother Radarius	Brother Uparcio
Fra.Marpa	Brother Fried	Brother Nadirius.
Fra. Martini	Brother Karol	-----
Sister Masterius	Brother Alexis	Newly admitted:
Fra.Medardus	Brother Sirato	
Fra.Merlin	Brother	Sister Sophia
	Dominikus	
Sister Protagoras	Brother Emilius	Sister Martha-Helene.
Sister Prozogood	Brother Raimund	-----
Sister Ramananda	Brother Angelius	
Sr. Reno	Brother Leo	
Fra.Saturnius	Bro. Ana-Raja	
Sister Sigur	Brother Gerhard	
Sr. Theoderich	Brother Lothar	

Sister Theobald

Brother

Oedur

Sister Valescens

Brother

Aquarius

Sister Wilhelm

Brother Noah

At his request, Br. Thomas was duly discharged from the Lodge.

Br. Theomachus gave a lecture on the subject of "Levitation". The Master gave a brief report on his meeting with the Swiss brothers in Italy and Switzerland.

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

69. ORGANISATIONAL REPORT

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

Meeting of the Forecourt on the day of the solstice 27 degrees Libra 1956.

"Do what thou wilt! - That is the whole law! - There is no law above Do what thou wilt!

- And the word of the law is:

'Thelema'

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

Fra.Akados Magu Pneumatikos	Brother Wil	Brother Probandus
Sister Alexander	Brother Rudolfo	Brother Rotat-Mundus
Sister Amenophis	Brother Hertoro	
Fra. Dion	Brother Liberius	Sister Wilja
Fra. Ebro	Brother Heinrich	Sister Gerlinde
Sister Eichhart	Brother Samana	Sister Luminata
Sister Erasmus	Brother Johannes	Sister Rosemarie
Sister Erus	Brother Michael	Sr. Alma
Sister Friedrich	Brother Reinhart	Sr. Maria
Sister Giovanni	Brother Balsamo	Sr. Sophia
Sister Han Rulsow Yin	Brother Peterius	Sister Martha-Helene
Sister Hermanius	Brother	-----
	Benedictus	
Sister Hilarius	Brother	
	Apollonius	
Fra. Inquestus	Brother Sergius	The brothers in the
Fra. Joachim	Brother Gradarius	mental sphere were
Fra.Kaplarius Fra.Karolus	Brother Fabian	remembered:
	Brother Lysanias	Fra.Francis
Fra.Kosmophil	Brother Latentus	Sister Panaton
Fra. Marius	Brother Radarius	Brother Uparcio
Fra.Marpa	Brother Fried	Brother Nadirius.
Fra.Martini	Brother Karol	-----
Sister Masterius	Brother Alexis	Newly admitted:
Fra.Medardus	Brother Sirato	
Fra.Merlin	Brother	Sister Echeziela
	Dominikus	
Fra. Protagoras	Brother Emilius	Brother Nikolay.
Sister Prozogood	Brother Raimund	-----
Sister Ramananda	Brother Angelius	
Sr. Reno	Brother Leo	
Fra. Saturnius	Brother Ana-Raja	
Sister Sigur	Brother Gerhard	
Sister Theoderich	Brother Lothar	

Sister Theobald

Sister Valescens

Sister Wilhelm

Brother

Oedur

Brother Noah

Brother

Aquarius

The Master gave a lecture on the topic: "The poet and lyricist Stefan George as an esotericist."

Further expansion of the lodge organisation was discussed. Love is the law!

Love under will! Compassionless love!

December 1956 (Issue 81)

BLÄTTER FOR

ANGEWANDTE OCCULT

THE ART OF LIVING

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SELF-REFLECTION AS A NECESSITY OF THE TIMES!

by Gregor A. Gregorius.

At first glance, this topic may seem somewhat peculiar, because at a superficial level, it is not immediately apparent what to make of it.

But I would like to emphasise right from the start that my words are addressed to all those people who have the ability to reflect, that is, to engage in self-reflection, a kind of inner contemplation.

Such an undertaking is not so easy, because it must unfortunately be said that many people, we can say most people, live their everyday lives or go through life with worries and are unaware that every contemplative person so urgently needs an hour of inner reflection.

Perhaps my words will cause some of you to pause and reflect, and realise that there are still words that have nothing to do with external life.

Every person has sufficient reason for self-reflection, today in these difficult times more than ever.

Almost every day brings some new decision, almost every day brings a parting from something, and this parting is the meaning of the decision, the meaning that everyday people, as we might call them, in contrast to contemplative people, are usually completely unaware of because they do not think at all about the deeper meaning of everyday life and events.

But it would indeed be a high ethical goal to become a person who is fully self-aware when making these decisions and resolutions, whether they come to him from outside or have their primary basis within himself – in his deliberations, in his world of thoughts, in his reason.

I recently read a sentence in a book by Meister Eckehardt that reads as follows:

“You must go from yourself into yourself; within you lies the truth that no one who searches in external things will ever find!” Or when we stand in front of our bookcase, i.e. the bookcase of an intellectual person, in which our great mystics and philosophers must have their place of honour, we pick up the little book "The Ethics of Spinoza". We leaf through it and find the sentence:

"It is in the nature of reason to regard things not as accidental but as necessary."

Is it not as if this sentence were written yesterday for our present time?

One might say that these are almost all truisms, but that is not the case. Rather, it is so that, due to all the complicated and difficult discussions and thoughts, we no longer see what is simple and can no longer find the path to this simplicity and the path to ourselves.

It is painful for a spiritual person to see how, in our time as in past decades, spirituality is once again being trampled underfoot, how human dignity was despised, human life disregarded, and spiritually outstanding individuals treated shamefully and destroyed.

Unfortunately, this has mostly been the case with humanity; in its compact majority, it has always been hostile to the individual, that is, to the spiritually outstanding person. The instincts of the masses are directed against the spiritual individual, the human being. There is an instinctive aversion, one might even say hatred, underlying this indifferent mass, which causes it to take a stand against intellectuals, and even more so against purely spiritual people.

You know from my lectures that I make a distinction between intellectualism, school knowledge, knowledge from books and knowledge acquired through study, as well as so-called esoteric spiritual wisdom, which is based more on the inner life of human beings and perhaps

has a somewhat mystical character, but which is to be regarded as very valuable in a spiritual sense, because this pansophical attitude and maturity makes such people true citizens of the world.

Unfortunately, throughout the centuries, people have mostly failed to recognise their great minds and spiritual warriors, or have paid attention to them too late.

Humanity has very often allowed its best minds to starve or sink into poverty, and today, in an age when collectivism is being propagated, there is once again a great danger that the individual human being will not be sufficiently respected in an intellectual sense, but will instead be restricted and thus allowed to wither away. Individual thinking cannot tolerate inhibitions and constraints.

Collectivism may be an economic experiment, but intellectual collectivism must be rejected in any case, for it leads to standardisation and thus to the atrophy of the intellectually superior human spirit.

The English master Theon once said in his works:

"Everything you do must be done consciously. You must be clear about your goals.

Those who are suffocated by everyday life, who let themselves drift, are certainly lost and will sink into the crowd."

But most people have already lost themselves; they have not even found their own inner path. They have lost their way, they live wrongly, and yet time is so precious, our lives so short.

Our best energy is consumed by the juggernaut of time, we have no goal, fog lies in the valley, on the path we walk. We cannot even see the heights and freeze in the depths.

Many of you will now say, what should we do? We are harnessed to the daily grind, we are tired and worn down by everyday life, we are hungry and do not have enough to eat, we have to worry about our clothing and are inwardly full of disappointment about our suffering, especially disappointed in people.

These are objections that are correct in themselves, but they are of a material nature; they do not strike at the heart of the matter. I cannot respond to these objections, because we are concerned here with the inner human being.

In any case, throughout the centuries there have been many highly intellectual people who lived in poverty, went hungry and could barely afford clothes, yet who contributed immensely to humanity. I could give you a whole list of names from all fields of human knowledge: Heinrich Heine, Franz Schubert, Paracelsus and many others.

It is clear, and should be readily acknowledged, that a person's intellectual creative powers can flourish when fate has provided them with a healthy basis for life, whether through their own work or through the help of those around them.

Herein lies the purely economic and political task of our time: to create this foundation, which has been destroyed for our people by the wars behind us, and thus for each individual human being. We must, should and want to work on rebuilding this foundation. But I repeat once again that this has nothing to do with purely spiritual development; that is secondary. It all concerns the intellect in human beings and not their spirituality.

Let us first learn that, with all due respect for material things, for possessions, for the power of money, these are not the main thing! The spiritual person can say openly that possessions are a burden.

This is not to say that one should not strive for what is absolutely necessary; that goes without saying, but a warning against excess is appropriate here.

Intellectual people in particular need a certain amount of culture in their lives; they need many small, often tiny things to embellish their existence, things that the masses do not demand at all and do not consider necessary.

But we know from experience that spiritual power very often begins where matter ends. However, this insight should not hinder us in shaping and mastering matter; it should only convey to us the concept of its inadequacy.

mastering matter; it should only convey to us the concept of its inadequacy.

We are not calling for extremes, and when we say that possessions make us unfree, everyone should think about how many worries they have that are caused solely by their possessions.

Once a person has understood that material things are no longer the main focus of their existence, once they have understood that it is right to reduce material things to a minimum necessity for living, then they have learned the first lesson.

This is part of the self-reflection that leads to the liberation of the self from the demon of possession.

We know that there are four major factors that have an enormous influence on human life:

hunger, thirst, sex and the power of money. But there are other factors, most of them demonic in their effect, such as the human tendency towards domination or revenge, envy and resentment, ambition and, last but not least, the tendency towards untruthfulness.

We must curb all these things within ourselves as far as possible, for it is almost impossible to free ourselves from them entirely, but they must no longer dominate us and no longer impair the spiritual content of our lives. This is very easy to say, but it is very important. The spiritual person must first of all gain an understanding of the value and worthlessness of his fellow human beings.

He should not lose himself in charitable love for humanity, for that would be wrong, since people are usually not worthy of such love.

Leonhard Frank is not right when he writes in his book: "Man is good!" That is rarely true!

However, we can say that human beings are evil in their dominant instincts, but they can be good in their spiritual impulses and realms!

Here again lies the great task for each individual: to suppress the instincts within them insofar as they have a disharmonious effect, to refine them and to transform them into spiritual and soul qualities! One can work on this throughout one's entire life. One should do so incessantly, and all the demonic factors I have mentioned will gradually lose their influence.

Despite all friendships, the spiritual person is mostly alone; they must walk most of their life's path alone. Friendship, love, marriage and other forms of community do not change this much.

A few days ago, I read in the newspaper that some modern people are reluctant to use the formal "you" in their dealings with their fellow human beings, as is customary in political parties and political life or other communities.

The author of this newspaper article came to a completely wrong conclusion, thereby demonstrating his immaturity. If only he knew how rare it is for a person to truly deserve the "you" that elevates them not only into the realm of friendship, but also into the realm of complementing one's own self.

Especially in our time of political struggle, one must repeatedly experience how most people who address each other with "D u " without hesitation, because they are connected with each other in economic or political life, do not usually stand fully behind this "D u " . Most of the time, only intrigue, resentment, envy, and the struggle for position dominate people. There is no thought of true brotherhood here!

Out in the trenches of the battlefields, or even in prisons and concentration camps, a closer D u brotherhood has developed, which has proven itself through shared endurance of hardship, suffering and lack of freedom. But in everyday life, true human brotherhood is very rare, and everyone is only concerned with themselves and secretly strives to take the place of others.

Recognising this is also part of self-reflection, i.e. the value and worthlessness of one's fellow human beings. However, once you have found someone who deserves the title of "true" and who is a sincere friend, you should love and cherish them as your most precious possession. Even in our lodge, the fraternal "thou" is only used in the higher degrees.

How many people do not live their everyday lives as they should as self-aware individuals conscious of their own power? How many people bow and scrape under pressure and remain silent, whether at work, in their political party or in their marriage? And yet we should strive to shape our lives as we wish and, above all, as our spiritual human dignity demands.

We know we are doing the wrong thing, but we often lack the courage, the will, or even the strength to put an end to it once and for all. We demand justice from fate and forget that we are being punished quite rightly.

Ultimately, we will have to make a decision and part with everything that is weak. We will have to separate ourselves from all the baggage that weighs us down, from everything that is old and powerless.

This realisation is particularly important at this time of reconstruction. Let us take a symbolic view of the ruins of the cities, for we now very often find ourselves facing the ruins of our previous intellectual insights.

Thousands have succumbed to the false suggestions of political parties and have had to realise that they have gone astray.

But many thousands more now stand there empty-handed and discouraged because they cannot find their way forward. Yet these are precisely the ones who need to reflect on themselves, for they are like a flock that has lost its leader.

Even if they are desperate and inwardly discouraged, filled with mistrust of the new era, their self-reflection should tell them that it is an absolute necessity of the times to strive once again towards a specific goal, and this goal is always spiritually seen as the One and is written in shining letters above the door to our age:

"The goal is the spiritual evolution of humanity."

It may seem to some now that life is pointless, that everyday life is so difficult to bear; but one must not think that way. Many of us have been thrown off course by the harshness of fate, losing our possessions and everything else, and can no longer find the strength to rebuild.

He must now ask himself, was what happened actually pointless? Certainly not for him, because every evolution leads only to maturity through experience. The meaningfulness of this insight lies precisely in fathoming the cause of what happened, in recognising the wrong paths that one has taken either as an individual or that entire peoples have taken by allowing themselves to be led by false leaders. Here again lies a logical structural idea. Through self-reflection, the individual matures into a personality, and this will also have an effect on his environment and ultimately on his people.

We must try again to gain confidence in ourselves, confidence in that part of the population that is willing to cooperate intellectually. Furthermore, we must recognise that these leaders are of an intellectual nature and not of the same kind as the powers that have ruled us in recent decades. Here, everyone must be able to form their own judgement if they claim to be mature. A spiritual person does not succumb to every suggestion, because they are critical and have their own judgement. For them, there is no glorification. The masses need aids such as images of leaders, rallies, appeals, newspapers and books for political education.

The spiritual person who has followed the path of self-reflection no longer needs these things.

We must achieve unity again and learn humanity and humaneness in the sense of a spiritual community of minds! Regardless of race, gender, profession, whether worker or employee, artist or scientist, all are called upon to work towards the spiritual goal.

We do not want to lose ourselves in politics or party struggles, but only to do our part in the reconstruction that falls to us in our field of work – and that is the spiritual sector. This is conscious cooperation in the evolution of humanity!

One can now give oneself some practical pointers for life, which can perhaps be used as a basis for self-reflection.

First of all, take a good look at the people around you. Are they all really necessary for you and your spiritual development? Who can you do without? Who is just dead weight for you? You will be amazed at how many useless people cling to you! This one has to be invited, that one has to be written to, you have to pay this visit, and you have obligations here and there. Is all that really necessary? Isn't the time precious enough that could otherwise be used for spiritual development? Aren't there good books that could be read in quiet hours? Aren't valuable lectures that one should listen to more important than this ballast of the environment? Hasn't the constant use of the radio often degenerated into a veritable plague?

Of course, one can only judge this on an individual basis.

Those who are actively engaged in professional life have enough tasks to accomplish, to educate and to help, as far as they are able in their profession. But there are still many who truly waste their days and their time. Women in particular are adept at these obligatory considerations for relatives, family and acquaintances.

The whole of bourgeois life is interspersed with such stupid, conventional considerations. So away with these burdens, away with visits to relatives and congratulations.

It is much easier to limit your circle of friends, most of whom do not deserve the name.

Be alone as often as possible and try to make time for the quiet hour I mentioned earlier, the hour in which you can reflect on yourself through self-contemplation.

Choose only people who are spiritually useful to you and who have high spiritual and intellectual values for your circle of friends. In this way, you will spare yourself a lot of annoyance and disappointment and thereby free up energy for yourself.

Furthermore, limit your everyday habits; you surely do so many useless things out of pure habit. Limit your pleasures if they really do not deserve the name when critically examined. A good concert or a good lecture can give you a lot, but it is not necessary to watch every operetta and every film, as most people believe they must do.

A solitary walk in nature or together with a dear, valuable person can mean more to you than an evening filled with shallow socialising.

Furthermore, limit your possessions that weigh you down. Start with books. There are very few books that deserve to be kept for years and a lifetime, but then they can be more valuable than a spiritual friend, than many living people.

Then clear your home of all the superfluous clutter that wives usually bring into the marriage.

There are so many poor people today who can be helped with any superfluous piece of furniture that you don't really need, but only keep because it is a reminder of times gone by.

I knew a friend who, in a fit of emotional turmoil and tidying frenzy, threw all his vases, blankets, cushions, lace and pictures out of the window onto the street, much to his wife's horror. I don't recommend this, as it would be too extreme, but do burn some of these things if they cannot be used by fellow citizens who have no possessions.

Most people have no idea about home decor, because so-called mementos and memories are just as bad and damaging to mental development as pictures of deceased people on the walls.

Most people also do not know how to harmoniously design their environment.

There is much more to say on this subject. But this reflection is also one of the paths to self-reflection, i.e. the struggle against habit, against tradition, against the restrictive bourgeoisie of a bygone era.

Further explanations of the results of self-reflection and the "culture of the self" can be found in the study booklets on occult spatial art – December 1951 and June 1950 issues.

One thing is clear: the demands of the times make it necessary for us all to change, because the new construction needs purposeful, active and also spiritual people. The new age of Aquarius calls for a new humanity.

I have not spoken here for any social class, for any class or category of people at all, but I have addressed each and every one of you, every spiritual and soulful person.

But everyone will recognise that there is a task here which, logically, must first lead to the formation of spiritual cells and thus, in a very purposeful way, to a spiritual elevation of the peoples.

In this way, we do justice to both the higher polarisation of our self-awareness and thus also the higher development of humanity as a whole! The path to this leads through self-knowledge to self-reflection.

Only the individualist can be a spiritual fertiliser!

The collectivist works for the conscious dumbing down of the masses!

ANTIQUARIAN BOOKS:

The brothers of the Lodge have received a supplement to the prospectus for Franz Bardon's new work announced by the publisher: "The Practice of Magical Evocation".

The work is scheduled to be published in December at the latest, and it is advisable to secure the preferential price by ordering in good time.

Judging by the excellent content of Bardon's previously published book, "The True Way to Adeptship," which was enthusiastically received, this new work will also occupy a prominent place in the field of specialist magical literature.

It is expensive, but it contains many illustrations, some of which are in colour. As always, brothers of the Lodge can purchase the book on credit with confidence.

THE POET AND LYRICIST STEFAN GEORGE AS AN ESOTERICIST

by Gregor A. Gregorius.

The poet and lyricist Stefan George was born on 12 July 1868 in Rüdesheim near Bingen am Rhein.

He is a very special exception among the modern poets of the turn of the century. He shines like a lonely star among the constellations in the firmament of the poetic heavens.

Stefan George is recognised by many educated people as a leader in modern poetry, but he is also reviled by many.

He formed a circle of students around him at an early stage, even before he went public with his work.

I would like to mention a few names of important poets who professed their allegiance to him:

First	Hugo von Hofmannsthal,	Paul Gerard,
	Karl Wolfskehl,	Ludwig Klages,
	Leopold Andrian,	Richard Perl,
	Max Dauthenedy,	Oskar Schmidt,
	Ernst Hardt,	August Öhler,
	Karl Gustav Vollmöller.	

This circle, which revered George as its master, collaborated with him to publish "Blätter für die Kunst" (Leaves for Art). This magazine was lavishly and magnificently designed by an artist from the circle, Melchior Lechter.

Blätter für die Kunst contained not only poetry, but also essays setting out a programme, a theory of modern poetry, thus placing itself in stark contrast to naturalism. The editor of this magazine broke new ground. Initially, all words were written in lower case, i.e. without capital letters, and all punctuation marks were omitted. The aim was to be deliberately ultra-modern, propagating the spirit of the times.

In the 19th century, it was written: "Intellectual art aims to be an art for art's sake; it does not seek to invent business in poetry and fiction, but rather to reproduce moods. It does not seek contemplation, but representation; it does not seek entertainment, but to create impressions. The poem is the highest and ultimate expression of an event; it is not the reproduction of a thought, but of a mood. Only that is art! Its realm is the mood realm of deep dreams."

Their early proponents were Novalis-Hölderlin, and above all Jean Paul, as well as poets such as Baudelaire, Verlaine and Villiers.

Thus, Stefan George and his circle at that time appeared extravagant and abstract in their work, but there were many people who recognised the wonderful beauty that lay in this word painting, in these verses.

One can speak of individualism in its purest form, even of a certain over-education, if one wants to do justice to Stefan George. He was a magician of words, and his poetry was deliberately constructed around the magical sound of words, even the sound of vowels.

Stefan George preferred new word formations and used unusual and rare-sounding phrases. He once said: "A poem is a structure, a selection of measure and sound." Just as painting works through the distribution of line and colour, so poetry works through selection, measure and sound. Through the juggling dance of things, through his imagination and enlivened with truly earthy content, this created realm becomes a dreamt sensation. In his imagination, the awareness remains that his creatures receive their souls from him, that they obey his magic wand; and behind the excitement, guiding them, stands the cold-hearted, stylising mind."

This is how Stefan George viewed his work. Everything created should be combined, stylised, grouped and constructed down to the smallest perceptible detail. The style of a poet, says Stefan George, is the most intimate language of his soul.

In his work, Stefan George always pursued the goal of speaking a pure, sonorous, strict and beautiful language.

As a result, many people often find Stefan George's poetry harsh and austere. But his work always has something solemn and dignified about it.

It is said that Stefan George possessed the soul of a magician and priest, an aristocrat, the soul of an aesthete who knows how to conceal more than reveal through his often heavy poetry.

His work is often steeped in melancholy, and everything seems somewhat over-cultivated. He wants to be a friend and herald to all lonely people, but Stefan George has nothing to do with the masses. He is so far removed from the hardships of the masses that, for him, the lonely person on the throne, the lonely seeker of beauty, suffers more than the starving poor.

He values feelings for art above all else, beauty above all else. Because he emphasises all this too much, he appears to many people to be overly cultivated, and he himself became a lonely person.

He once said: "My garden needs neither air nor warmth. The garden I built for myself and its lifeless flocks of birds have never seen spring."

I will now name a few works by Stefan George:

"The Primer", "Hymns", "Pilgrimages," "Alga Bahl," "The Books of the Shepherds," "The Year of the Soul", "The Legends and Songs of the Hanging Gardens," "The Carpet of Life," "The Songs of Dream and Death," "The Seventh Ring" and "The Star of the Covenant".

Stefan George also created adaptations of works by Shakespeare, including "Sonnet"; he also translated Verlaine and Baudelaire's "Flowers of Evil". He also translated Dante. His translations are true masterpieces. The tempo, rhythm, sound and tone of the original are reproduced with the utmost precision, making his translations true marvels.

Stefan George was a glorifier of friendship, especially between men. He paid little attention to love for women, but nevertheless there is passion in his poetry. However, in his work, this passion sometimes seems exaggerated and too stern, too aloof, lacking in warmth and vitality. Above all, he glorified the greatest figures of his time, such as Goethe, Dante and others. He was particularly enthusiastic about the painter Böcklin and was always drawn to lonely individuals who walked on the spiritual heights of the human race.

As a person, George was proud and appeared unapproachable to most people. His aloofness was deliberate; he did not want to popularise himself and considered himself and his mind to be a spiritual flower of his time. As a result, many of his friends described him as haughty and conceited, but this was probably only an appearance. Like many pure individualists, he consciously chose the path of spiritual solitude, the path that leads to the heights of humanity, away from the crowd, out of the realm of the commonplace and into the solitude of the mountain peaks.

It goes without saying that the human spirit, in its maturity of knowledge, reaches such greatness and weight in the minds of individual individuals that it must separate itself from the crowd, for it is not understood.

But the poet who speaks not to the masses, but only to a select circle, will naturally not only be misunderstood, but also disregarded, mocked and scorned. Those, however, for whom he speaks, and whose intellectual capacity grasps the spiritual essence of his work, will appreciate him all the more.

This is especially true of the poet Stefan George, who, as I have already said, rose like a lonely star and outshone many others with his brilliance. In a spiritual sense, he was a precursor of the new age – the Age of Aquarius – that is now dawning, or, as he himself said, a voice crying in the wilderness!

So when I tried today to bring you closer to the poet Stefan George, to give you an insight into his lonely world, it is necessary for us to have a mature understanding of modern literature. Just as we need to know about Arno Holz, Verlaine and Baudelaire

, the poet Stefan George is one of those people we cannot carelessly pass by, regardless of whether we love him or not. But as an intellectual pioneer, he must be respected.

Stefan George was not interested in politics, but he was nevertheless an opponent of National Socialism and emigrated in good time. Given his character, the National Socialists even tried to win him over. Göbbels himself wrote to him personally, but Stefan George brusquely rejected the invitations sent to him on several occasions; he remained abroad, where he died in Italy in 1943.

From an esoteric point of view, Stefan George was a true precursor of the Age of Aquarius that has now dawned.

He certainly knew nothing yet of Master Therion and the law of the Age of Aquarius that he proclaimed.

But his nature and his poetry breathe the revolutionary spirit of modern times. He sensed the collapse of all the spiritual values that prevailed at the time and wanted to save himself, as it were, on a desert island.

He knew that behind the literary movements of naturalism and symbolism there were always philosophically based world views, which usually came to the fore at a turning point in history, caused by the chaos that arises when the different influences of two signs of the zodiac collide.

Thus, even then, social compassion for the economically enslaved classes arose on the one hand, while on the other hand, exaggerated nobility and contempt for the masses prevailed.

And this contrast is much more apparent today. Communism, which levels everything spiritual and soulful, stands in stark contrast and in fierce conflict with the individualism of the leading intellectual circles of the West. Not to mention the will to destroy that communism directs against the Church and other religious tendencies.

These existing contradictions were also carried far into the so-called bourgeois era of that time, which is now heading towards total collapse, a process that began shortly after the turn of the century and was almost completed by Hitler and the Second World War.

But Stefan George, like Friedrich Nietzsche, raised the banner of intellectual aristocracy and highly polished individuality!

While Rainer Maria Rilke, who was also an admirable aesthete, fled into religious mysticism to escape the world, Stefan George propagated a leadership-oriented prophecy and attempted to take up the fight, with the will to destroy everything that was rotten and dull, entirely in the spirit of Uranus, in order to train a new spiritual leadership class. He wanted to save art from the people. For him, it was exclusively temple service, not service to humanity! He celebrated beauty through the use of form, gesture and ritual, always with the awareness and desire not to be understood by the masses and with the intention of standing above the indifferent people.

He himself once said: "The profound harmony of measure, number and creation should and will only be understood by the chosen, the gifted and the masters! Inner truth has its own laws and can only shape outer beauty in this way, but form conveys inner meaning! Supernatural ideas can only be grasped intuitively or through inspiration."

We find this esotericism to a high degree in Master Therion, albeit in a different form and design. But it is equally and similarly fundamental to the spiritual structure of our lodge, the "Fraternitas Saturni". Here, Saturnian hardness is paired with Uranian spirit and attempts to centralise and fertilise groups of people who stand above the suggestions and mediocrity of mass humanity in order to be signposts into the new age.

In the light blue light of the demiurge Uranus, the law shines at the gate of the turn of time:

"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:

"Theme"

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

LODGE SECRETARIAT:

For decades, a huge book has been sitting in the lodge's antiquarian bookshop, enormous in size: 32 cm wide, 43 cm high, 335 pages thick, made of handmade paper:

Arno Holz , "Phantasus".

Published by Insel-Verlag. 1916 in Leipzig. First and only edition.

This work should find its way into good hands that will appreciate it and is hereby offered to the brotherhood at a price of M 100.

The poet and lyricist Arno Holz, who has long since passed away, was a great loner. He was an esotericist and mystic, but also a fantastical writer who remains unsurpassed to this day.

His book is unique in literature! It contains a wealth of knowledge, partly hidden and concealed in humour and biting irony. There will probably never be another work of poetry like it. A treasure trove of wisdom drawn from all cultures.

In the truest sense, one can never fully read this book. It fills the quiet hours in the lives of lonely people again and again!

Arno Holz was a voice crying in the wilderness! He did not speak to the masses, but his profound knowledge, coupled with scorn and irony, inspired those who understood him.

Nevertheless, he died lonely and abandoned in abject poverty in an attic room in Berlin. Once again, humanity allowed a valuable and creative person to starve in the truest sense of the word!

EXCERPT FROM ARNO H O L Z

"PHANTASUS".

At night, seventy bronze cows guard my temple grove. A thousand
colourful stone lamps flicker.

I sit on a red lacquer throne in the
holy of holies.

Above me,
through the sandalwood beams, in the
carved square
stand the stars.
I blink!

If I were to stand up now,
my ivory shoulders would shatter the roof, the sky I built,
under which I dammed the circling waters, the myriads of centuries
blue through me,

collapsed
and the large, sparkling, egg-shaped diamond in front of my smooth, green, brazen, flat-
domed, bold, broad, pensive forehead
pushed in the moon.

Should I ... once again ... establish myself? Should I
... cancel the whole thing?

INo!

The fat priests can snore away. I I'm not
getting up!

I sit with my legs tucked under me, thinking this,
thinking that,
feel it, like clouds drifting through my brain, and reflect
myself in my navel.

It is a bleeding ruby
in a naked belly of gold!
Ever new temple steps, ever new temple halls,
ever new temple wreaths, built around me by the pious peoples.

Festive crowds, crowned with roses, beltless
youths and maidens, slender-limbed in their
dance steps,
cheered around my altars, fluttered about by white doves.

BOOK REVIEW:

Lankes, Dr Otto:	"The World View of Astrology." Presented according to ancient sources. With 37 pictures and 12 drawings. 367 pages. Bound in linen.	M 14
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The publication of this book was a truly remarkable achievement in these chaotic times, and both the author and the publisher deserve the highest praise for it.

The work's excellent content places it far above the intellectual level of similar books published to date, as the author's explanations and treatises on this difficult subject are imbued with a true esoteric spirit that deserves high praise.

The original unity of astrology with the ancient cult of the dead is restored, and the astrological symbols shine forth as reflections of living visions and promises of rebirth. The harmony of the planetary spheres begins to resound anew, and the cosmic aspects of the stars are transformed, in Kepler's sense, into musical harmonies in which world conditions are revealed.

The book definitely belongs in the library of any esotericist or mystic, but it will also delight the lay reader and help them form a clear opinion on the problem of the ancient royal science of astrology.

Gregorius.

REPORT ON THE 3RD MEETING OF THE VORHOF STUTTGART

on the day of the sun's position at 27 degrees Libra in 1956.

In a ritual celebration, the brothers joined with their brothers and sisters from abroad in the magical force field of Saturn.

Under the direction of Fra.Marpa, work on "Esoteric Astrology" was continued. The programme for the next meeting was decided.

Master of the
Forecourt:
Ramananda.

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They are no longer available in shops and have been completely out of print for years.

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THE WILL IN HANDWRITING

by: Lore Dujardin, Bad Wildungen.

When we say of a person, "he knows what he wants," there is recognition in these words.

Perhaps a mother will simultaneously let out a quiet sigh, thinking of the resistance inherent in her child's willpower, of the potential friction that arises when dealing with a strong-willed child, but there will also be a proud undertone in her voice. She sees rightly sees in this strong will an essential human talent, with the help of which the child's other talents and abilities can also be brought to fruition. She therefore believes in her child's success.

In general, this means external success, because someone with this disposition can gather their strength and use it systematically to fight their way to success.

We then speak of assertiveness and determination. However, there is also an emphasis on willpower when it is passive in nature, i.e. when it is not active advancement or aggression that predominates, but rather perseverance, loyalty, resilience, concentration and steadfastness.

And it is also a different kind of emphasis on willpower when it is predominantly directed outward as energy, or when it is directed inward to create or maintain order within a person, as we call self-discipline.

Now, these different aspects of will can coexist in a person, but they can also be predominantly one-sided and vary greatly in strength. A person's success and harmony then depend on this and, above all, on what else they have "picked up".

Thus, performance, reliability and trustworthiness are largely dependent on willpower, but not solely on it. The soul is a

whole, and success is only possible through the interaction of all forces.

Like any other faculty, the will can be developed and enhanced, albeit within the individual limits inherent in every human being, whether this means broadening its scope or concentrating its powers. Seen in this light, it is merely a tool that can be used to create platitudes and works of art, serving selfish or global goals.

But it is also, in the broadest sense, an organising principle which, because it can organise and guide the forces available within and outside our character, leads to flexible achievements both internally and externally.

We are now interested in how the will is manifested in handwriting. The previous record certainly makes it clear, even to those who are not yet familiar with scientific handwriting interpretation, that the emphasis of the will cannot be read from individual characters in the writing. Rather, it involves several groups of characteristics that must be recombined again and again in order to make accurate determinations. Will must be seen and evaluated in the context of the whole person.

Therefore, it is better for the reader to allow the individual writings to make an impression on them without prejudice, so that they can then follow the text affirmatively without difficulty. Writing sample 1 is a very good example of the remarkably inward-directed will combined with a not inconsiderable active outward orientation.

The writing is regular, accentuated, steep and written with pressure. But it is also vivid, colourful and rich, because strong emotions and aspirations are under control. Overstroking and sharp strokes reveal, in addition to the characteristics mentioned above, the determined, imperious will of a self-confident man.

er weniger schönen Goss-
te jedoch bitte in jedem
Kind wir nicht an, bitten 1.

alt und in machtvollen Tingen,
ilgeln will und der angeblich
bluten und sogar kochen, wenn 2.

sing? das ist kommt
noch nicht in der
hier finanziell voll 3.

chrift. heute habe
ich mit dem Namens-
frage in Augenblick. 4.

The confidence of the layout and, above all, the stroke, combined with pronounced clarity, reveal the high calibre of the writer, who is capable of organising and pursuing his plans in a purposeful and self-assured manner, occasionally even ruthlessly and persistently over a long period of time.

His strength is as convincing as his skill.

Since intelligence, legal thinking and a pronounced vitality support each other, he will be able to outlast his opponents and steer his business through very difficult times.

In his personal life, his strong will is reflected in his characteristics: honourable, reliable, strong-willed.

He is by no means weak-minded. For this reason, and because he has an ethical orientation, his pronounced egoistic aspirations are not destructive in their effect. The other person is somehow included.

In sample 2, the emphasis on willpower is characterised by regularity, narrowness, pressure and, above all, sharp strokes. Here, the writing is slightly tilted to the right, towards other people. He wants to reach out more to his neighbour. Writer 1 is more reserved, cautious, proud, and above all mentally controlled, and — despite appearances to the contrary — his warmth and sympathy are genuine and much greater than those of writer 2.

Schreiber is only open to things that affect him personally. He approaches his fellow human beings in order to assert his will and opinion. But he does not do this with a natural awareness of his power, not as a matter of course, but rather stumbling over his own feet in the process. He organises for the sake of organising, and thus fails to achieve real success.

His will is also based on very subdued emotions. That is why his criticism is "sedentary", hurtful and devoid of any warmth. Principles dominate his life. He also demands that those close to him adhere to principles. In doing so, he has to overcome considerable resistance within himself, which exhausts his strength. There is too much rigidity in him, so that despite his right-wing leanings, he finds it difficult to achieve much in the way of flexible performance.

In addition, the narrowness of his mind corresponds to the narrowness of his heart. However, work that requires concentration and precision is done with great diligence. His reliability in his direct work is therefore to be affirmed. But... he is a good example of how everything in a person is interconnected. Principles alone do not constitute an ethical attitude. His willpower as an attitude and discipline is remarkable, but it is a mask, an intentional impression intended to conceal his inner instability and insincerity from others.

Writer 3 does not have the patient, superior attitude of writer 1. Although he is also a planning entrepreneur, organising and planning take a back seat to action. He gets stuck in himself. He also expends more energy, is less educated, less talented and, on the whole, more one-sided. But he is determined!

He wants to achieve his goal with tireless diligence, namely to create material wealth. Day and night, he is driven by this and only this goal. And since he has clearly defined commercial qualities and is firmly convinced of his abilities, his inner simplicity makes it easy for him to achieve his goal sooner or later.

His own conviction is his greatest help. In situations where his intellectual powers fail him, it will enable him to act correctly in accordance with the clear and constant goal before him.

Even the uninitiated layman can see immediately that sample 4 does not show deliberate mastery. It is neither regular, nor narrow, nor large or forceful, has no hard angles in the middle band, but does have sharp strokes. It is even quite irregular, indicating an untamed emotional component.

The writer is therefore not as controlled as the author 1., nor as educated as him (although probably just as intelligent), not as robustly healthy, not as upright and confident, not as impressive in securing his rightful place, but. he is just as capable and successful as an entrepreneur, and not because his difficulties were fewer.

He sees his work as more than just an activity to which he devotes all his mental and emotional energy, in which he wants to express and elevate himself, like an artist in his work of art. Not only experience and knowledge, but also his own ideas drive him to constantly seek and find new ideas.

Despite his lack of discipline, which of course occasionally causes problems in his private life, it does not interfere with his performance. And although the writer has to take a few detours to reach his goals due to his reduced physical capacity, he remains successful in his determination and perseverance

because he possesses talent of will. Talent of will is not weakness of will, but rather a recessive willpower that allows the writer to quickly adapt and adjust. He also reacts quickly, extremely quickly. Emotional involvement mobilises all their strength, their easily excitable temperament drives them on, and so their emotional involvement compensates for their lack of emphasis on willpower.

Talent of will is rare.

If the precise interplay is missing in the case of weakened willpower, then we are faced with a person who is weak-willed or has weakened willpower, who may not only be less productive on the outside, but who is also at risk of developing character flaws under certain circumstances. However, this is only true to a certain extent, because the low emphasis on will makes them open-minded and can promote sensitivity and psychological understanding.

Will talent is sometimes characteristic of brilliant people, especially those who are musically inclined and receptive to the forces and vibrations of the universe.

SECRETARIAT:

Please note that brothers and sisters of the Lodge who reside in the eastern sector and zone can only receive one study booklet per month for their monthly contribution, which they pay in eastern currency.

The brothers of the Lodge also receive only one study booklet per month for their monthly contribution of M 5.

Back issues of study booklets to be delivered at a later date will be credited in full. Previous exceptions are hereby revoked.

This new regulation shall come into force on 1 January 1957.

ANTIQUARIAN BOOKS:

Three astrological calendars are already available for the coming year 1957:

Huter's astrological calendar for 1957	M 2.40
Lorcher Calendar for 1957	M 2.40
Your success. Swiss astrological calendar for 1957	M 2.80
Ebertin pocket ephemeris for 1957	M 2

Please send in your orders.

70. 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 25 degrees Scorpio in 1956.

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 thought forces in the magical force field of Saturn:

Fra.Akados Magu Pneumatikos	Brother Wil	Sis. Wilja
Sis. Alexander	Brother Rudolfo	Sr. Gerlinde
Sister Amenophis	Brother Hertoro	Sr. Luminata
Sister Dion	Brother Liberius	Sr. Rosemarie
Sister Ebro	Brother Heinrich	Sr. Alma
Sister Eichhart	Brother Samana	Sister Maria
Sister Erasmus	Brother Johannes	Sr. Sophia
Sister Erus	Brother Michael	Sister Martha-Helene
Sister Friedrich	Brother Reinhart	Sr. Echeziela
Sister Giovanni	Brother Balsamo	-----
Sister Han Rulsow Yin	Brother Peterius	
Fra. Hermanius	Brother Benedictus	
Fra.Hilarius	Brother Sergius	
Fra. Inquestus	Brother Gradarius	The brothers in the

Fra. Joachim
 Fra.Kaplarius
 Fra.Karolus
 Sister Kosmophil
 Fra.Marius
 Sister Marpa
 Sister Martini
 Fra. Masterius
 Fra. Medardus
 Bro. Merlin
 Brother Protagoras Brother
 Prozogood
 Sister Ramananda
 Sister Reno
 Sr. Saturnius
 Sister Sigur Sister
 Theoderich
 Sister Theobald Sister
 Valescens
 Sister Wilhelm Sister
 Apollonius

Brother Fabian
 Brother Lysanias
 Brother Latentus
 Bro. Radarius
 Brother Fried
 Bro. Karol
 Brother Alexis
 Brother Sirato
 Brother Dominikus
 Brother Emilius
 Brother Raimund
 Brother Angelius
 Bro. Leo
 Brother Ana-Raja
 Brother Gerhard
 Brother Lothar
 Brother Oedur
 Brother Noah
 Brother Aquarius
 Brother Probandus
 Brother Rotat-
 Mundus
 Brother Nikolay

mental sphere were
 remembered: Fra.Francis

Sister Panaton
 Brother Uparcio
 Brother Nadirius.

 Br. Apollonius was
 awarded the dignity of a
 Fra-ter of the Lodge for
 his services.

The Master gave a lecture on the topic: Dream Life – Dreams – Symbolism –
 Psychoanalysis.

The brothers Jogh, Faustus and Imanuel were granted a dispensation until April
 1957 upon request.

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

REPORT

on the 4th meeting of the Stuttgart Forecourt, the Lodge "Fraternitas Saturni" on the day
 of the sun's position 25° Scorpio 1956.

 The brothers of the Stuttgart Vorhof joined with the visiting brothers and sisters in a
 ritual celebration.

Fra.Wilhelm spoke about "The Colours of the Human Aura".

The work on "Esoteric Astrology" was continued, and important organisational matters
 were discussed.

Master of the Forecourt:
Fra Ramananda.

COLLECTION AND SILENCE

C o l l e c t i o n a n d S i l e n c e

Restlessness is the hallmark of those who have lost their inner peace and do not triumph over life. They are at the mercy of their restless, constantly tense, agitated and exhausting thoughts. By constantly being positive, they deprive themselves of the infinite benefits of negative tensions. positive tensions.

However, this should not come about as a result of exhaustion, but voluntarily, as a conscious state.

Only constant practice enables one to bring thoughts in and out at will, for this true mastery of the mind itself confers a most astonishing degree of physical and mental capacity.

From:
"Radiant Powers" by Enil
Peters

BOOK REVIEW:

Roger Peyrefitte, The Keys of Saint Peter. Hardcover. Full
linen. 406 pages. DM 16.80.

This book is a triumph! The author and publisher deserve the highest praise for it. It sheds light on the darkness of our times.

Devout Catholics will be astonished and horrified by the open and even more covert criticism levelled here at Rome and the papacy. In this sense, the book is a dangerous book, but not at all for people with an intellectual and esoteric mindset. It was placed on the Index, but it cannot be silenced.

In a highly ironic manner and with brilliant style, the author attacks the Papal State and reveals things and facts that even devout Catholics do not know and will never learn. This book has even caused political discord with the Vatican. Rome is rife with intrigue, lies and deception. Non-Catholics are horrified by the degree of stupidity and dullness with which the faithful are governed and kept together. Above all lies the veiling veil of holiness. Exorcism, belief in demons, relics and the sale of indulgences are, just like the cult of saints, only installed and promoted to increase the Vatican's millions in assets. The faith of the masses is exploited purely for practical purposes. Thus, the book shakes the narrow structure of the millennia-old priestly state.

The brothers of the Lodge will read this witty, sarcastic book with inner satisfaction, for they know about the ancient enmity between the papacy and the secret lodges.

The Grand Master of the Templars, Jacobus Burgundus Molensis, who was burned at the stake by Pope Clement V on 11 March 1314 in Paris

, would now read this book with great satisfaction in the mental sphere in the afterlife.

ANTIQUARIAN BOOKS:

There is a work in the occult and esoteric literature that has formed the basis for the study of the secret sciences for over 50 years. It contains a tremendous amount of knowledge and is almost inexhaustible.

Blavatsky. "The Secret Doctrine" and "Isis Unveiled"

six volumes, bound in linen, antiquarian DM 300, encyclopaedia format.

Almost all students are familiar with the name of this work, but as it has been out of print for a long time, it is one of the rarities of occult and theosophical literature.

This rare copy can be purchased from the antiquarian bookshop on credit.

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Gregor A. Gregorius

BERSERKER

BOOKS

