

ORDO FRATERNITAS SATURNI

volume 2



BERSERKER

BOOKS



Brotherhood, for he participates in the work of these circles in magical reality.

Now it happens that someone comes and says: I have regularly fulfilled my duties in everyday life. I have also fulfilled my duty to our circle. I am not idle in my free time either. I read and study. I practise and research. I live in seclusion from the noisy crowd and pay no attention to the trinkets of life. I go into nature and seek its peace. I am not subject to any of the great suggestions that pass through the peoples. Is that not enough? It is quiet around me, and I long for light, for new goals!

And I must reply: If that is so, then I ask you, show me the person who is following in your footsteps, who is to carry on your spiritual legacy!

Where is he? How far is he?

Or I ask: Show me the record of your best thoughts, your spiritual work of maturity, which you can determine for those seekers who come after you! Where are the trees you planted? Or where is the being who obeys you and follows your magical call?

Seek the further path within yourself! Meditate! Meditate! Meditate!

Most of the time, the one who asks these questions then understands and eagerly continues to create!

One often hears it said: Have not leaders always arisen in times of need, influencing entire peoples with their powerful impulses?

Those who ask such questions are not knowledgeable people, no matter how intelligent they may be in life. They know and suspect nothing of the reality of the great counter-demiurges who consciously and powerfully influence time as giant demons. They know nothing of the almost eternal struggle between light and darkness when they ask such questions.

And yet it is so easy to apply a fair criterion to those who claim to be leaders or who are believed to be leaders. Look at them and their deeds. Not at the life they lead, because that is not decisive. Such demonic tools usually live differently from the general public and are always abnormal in this respect. But if they promote the

Spiritual freedom for humanity? Does it promote spiritual individuality? Does it promote religious impulse and inner faith in human beings? Is it opposed to all violence and bloodshed? Does it tolerate no injustice, no restrictions? Does he respect the cosmic laws and grant freedom of thought? Does he promote love for humanity and the brotherhood of mankind in the sense of universal love? Is he just and true? Does he keep his word?

All in all: is he a person who draws on true humanity for the benefit of all?

If he is not, then he must be considered an instrument of the demonic forces that fight against the Chrestos principle of love and universal goodness on earth. Then everything is different, and his success is only an illusion and deception to conceal the truth.

These questions need not be applied only to political figures of modern times, but apply generally in the sense of the criteria for a spiritual leader. Politicians are rarely spiritual leaders, even if they represent worldviews. And then it depends on these worldviews whether they correspond to the above principles and do not tolerate the degradation of humanity.

There have always been false and true prophets in the world, and great heresies have often dominated for a long time, captivating people in their blindness and leading them astray.

The training of the personality should be a strong counterbalance and produce voices in the dispute that are no longer subject to false suggestions, but recognise the demons in their falsehood and deceptive splendour with a clear view. A magus who masters and recognises the mental worlds is also able to recognise the great world demons and is not subject to them.

Only in this way is the required work on oneself also a beneficial creation for humanity. These esotericists are the leaven of fermentation among the great mass of indifferent people. This, then, is the task for each of us to understand. These are truly great and far-reaching goals, above all conceived and seen in a completely unselfish way. Everyone can be called upon to participate in this work

and is welcome. No status or social background, no special education is decisive. The mystical glow also burns in people who are poor in the material sense, as past spiritual guidance has proven often enough.

The world clock is now approaching the final hour!

Will the forces of good and harmony succeed in saving humanity from the bitter cup of a new war? For this would bring about the downfall of entire cultures.

Or will this suffering also be necessary, according to a higher plan, in order for humanity to mature?

We do not know.

A true esotericist does not fear for his own self, for he knows that his ego is immortal and that he will surely be thrown into a new round of work on the human plan when the time is right for him and in accordance with his destiny.

But even so, he too will say:

LORD, IF IT IS POSSIBLE;

LET THIS CUP PASS US BY!

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HEALING MAGIC OF NATIVE PEOPLES IN FORM AND COLOUR

Lecture given at the Lodge in 1926 by Neophyt Sister
Magdalene.

What we express through language, thought and consciousness must be sought in the naive, primitive expressiveness of the rites, customs and traditions of primitive peoples. And these rites and customs, whether religious in nature, such as the initiation of youth, the initiation of young men, or the cult of the dead, or secular in nature, such as hunting magic or the dance of joy, are interesting enough to be worth studying. They are imbued with magical expressiveness, which finds its artistic impulse in figures and masks that support and symbolise it. We find a particularly artistic emphasis in the various forms and expressions of medicine.

For the psyche of primitive peoples, medicine as we know it is unthinkable and unacceptable, as their primitive minds would oppose it with an insurmountable inhibition. The effectiveness and mode of action of the medicine of primitive peoples culminates almost exclusively in a mystical manner. However, this is not or was not the case for all primitive peoples. We must not generalise indiscriminately here. For example, we know from Parkinson about the skull operations performed by the indigenous people of Neupommern (South Seas), from Delafosse about a well-thought-out prophylactic treatment for dysentery among the natives of the Gold Coast (West Africa), and from Snethlage about a highly remarkable wound treatment among the Brazilian Indians.

These no longer primitive healing methods are sometimes mixed with magic, but without magical acts and without imagery, and their effect lies mainly in the objectivity of the method.

But there are also groups of primitive peoples for whom the magical aspect of practising medicine is paramount.

More perplexed than anything else, the primitive man is confronted with internal illnesses that are invisible to him. And so his strongly emphasised, primitive imagination has sought a wealth of explanations for this: "The will of the deity. The evil eye. Disease demons. Black magic. Incarnations of evil animals and substances. Spirits of the dead, demonic people" and many more. These ideas stand in stark contrast to the actual causes of disease, and in the battle against these supernatural powers, the type, form and colour of the weapons used by primitive peoples to combat them emerged.

Aesthetic form and magical power do not always go hand in hand. Not all tribes produce the same quantity or have the same artistic sensibility. In many cases, aesthetics and mysticism are roughly balanced.

There are three types of representation of figures and scenes of magical significance in medicine, which can be sharply distinguished from one another:

1. The images "into which the illness is banished." We encounter them most frequently among the Golden people of North Asia. This is essentially the position of a substitute being into which the illness, leaving the body of the sick person, is supposed to enter.
2. One places oneself under the protection of a higher divine or demonic power. These powers then have to fight the patient's disease demon and defend his right to life.
3. The substance – effects that we encounter most in their most perfect form in West Africa. Here, the effect lies in the magical substances that are placed in containers, the type and shape of which often embody a high degree of artistic creativity.

Thus, we find the most artistically perfect of these containers of magical substances in West Africa, near the mouth of the Congo River, on the Loango Coast. There

is the home of fetishism. It is not easy to choose these magical substances called fetishes, because their careful mixture of powers and precise adherence to the manner of their use is a prerequisite for achieving the desired effect. The magical moment of effect does not depend on the figure or the container, which is a secondary factor, but on the mixture of powers of the substance that is inserted into the belly, chest or head of the figure, or simply hung around the figure.

What is the difference between a fetish figure and an idol?

An idol is a creation that is worshipped as a religious cult under a symbolic concept.

The fetish is the artistic container of a magical substance, to which mechanical instructions for use are attached, serving a specific purpose.

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The artistic design of such a fetish figure is not bound by any norms and can vary greatly. A rigid, straightforward posture with a strong-willed, concentrated gaze predominates. However, it is not uncommon to find fetish figures that symbolise the suffering of the sick person through the nature of their movements. These figures emphasise the representation, whose magical powers are directed towards specific goals. They are mainly found on the Indonesian island of Nios, whose medicine was so well described by I.P. Kleinweg de Zwaan. Carved wooden figures, which became famous through the Indonesian Batak, serve more general purposes. Serious illnesses are attributed to the loss of the patient's soul, and in this case, healing magic takes the form of carving a human figure, which is then dressed and has hair, nails and other substances containing the patient's soul attached to its navel area. This figure is placed in the location where the soul of the sick person is believed to be in order to lure the soul back.

In terms of appearance and form, West African fetishes differ greatly from Indonesian fetishes. In the latter, for example, we find large, armless, horned half-figures as symbols of suffering.

which the sick must touch, and which are then questioned by the priest, who acts as a mediator between the demonic spirit that caused the illness and the spirit of the idol. The priest's request, which takes place with great ceremony, is that the spirit of the idol should appear before the demon of illness to persuade it to leave the sick person and seek another victim. If this prayer is answered, healing appears in the form of a cloud, which the priest catches in a cloth and places tiny, glowing pieces of which on the sick person's forehead. The priest directs this ceremony, determines the type of wood for the figure, chooses the location for its placement, the type of decoration and the form of sacrifice. Often, another figure similar to the main figure is attached to the roof of the house. Animal masks are used to cure epilepsy.

Bartel's book, *Die Medizin der Naturvölker* (The Medicine of Indigenous Peoples), has introduced us to a host of magical figures from the Golden and Giljak peoples of North Asia. Their outward appearance already reveals the ailments for which they were conceived. For example, a wooden heart is worn to treat heart disease, a bear with another bear sitting on its back is worn to treat back pain, and a male figure with large genitals is worn to treat sexually transmitted diseases. The connection between the magical figure and the illness is not always so clear, but with a few exceptions, they are evidence of a rather childlike, primitive form of art.

If we turn our attention to the masks , which play a major role in the treatment of illness, we arrive at a much higher level of representation of healing magic than in the statuettes. Since the mask either illustrates the power itself or represents a protective device through which the wearer becomes equal to or equal to the demonic being, it is understandable that great value is attached to their artistic representation. The way in which these masks are used to combat demons varies and is more or less active. We are familiar with masks from Africa and America, which the medicine man uses for consultation and whose ornamentation and colourfulness are well suited to weakening demonic aggression.

Almost all tribes on the Loango Coast in West Africa have a custom whereby medicine men wear masks, but it is not known whether this is purely a protective measure or whether it serves a healing purpose.

Depictions of wolf and bird heads are not uncommon and belong to a frequent group form that has special significance among the Athena Indians as well as among the neighbouring Tlingit tribe. Each shaman possesses a series of masks, which he selects according to a vision and which are intended to reinforce certain abilities of the shaman by representing greater and lesser helper spirits.

As mentioned above, mask depictions achieve their highest artistic form when, as with the Sinhalese, they embody the demonic SELF . Thus, masks symbolise the demons of typhoid fever in various stages, others the demon of worm disease, or that of rheumatic pain. And these masks are among the most bizarre, expressive and emphatic representations. The ceremony in which they are used takes place in such a way that the shaman sacrifices the mask, then puts it on and dances around the sick person with certain rhythmic movements and monotonous singing. If the aim is to expel the agents of disease after a death, bast masks are used which cover the whole body and represent the demons of disease themselves. Masked Indians, embodying disease-causing animals and spirits, appear, and the main ceremony ends with the phallic dance.

The mask is most interesting when viewed as a symbol of disease. An azure blue butterfly is considered to be the cause of malaria. The mask has two wings, a proboscis and a sharply drawn zigzag line on the chest, symbolising the movement of the butterfly. The mask of a small leaf bug, which is considered to be the cause of eye disease, and the mask of a poisonous bird's voice, among others, belong to the same category of representation.

Now let us turn our attention from the representational art of primitive peoples to painting, which is by no means as well represented as

statues and masks. We hear of colourful body painting in Australia and Africa, which is supposed to promote the healing process, and of red colouring of the upper lip in cases of fever, but these cases are sporadic. A single example of pictorial representation for healing purposes is known from the area of the Navajo Indians (New Mexico).

When we talk about a picturesque representation, we must not Europeanise this term. For us, a painting is the creation of a colourful form of expression, for which purpose the dyes are mixed with liquid binders. This is not the case with the Navajo Indians. Their material consists of multicoloured dry powder: blue, white, red, yellow, black, etc., which is sprinkled into the silhouettes of figures and shapes that have been drawn on the levelled floor of the medicine hut.

These paintings are very distinctive and decorative in their bright powder colours, which usually symbolise an event from the tribe's mythology. What is interesting and admirable about them is the combination of monumentality and grace that meets us in the slender, straight-lined figures of the goddesses and things, and which promotes recognition for the naturalistic work of the Bushmen. The healing treatment itself is, of course, in a magical relationship with the sick person. The patient must sit down at a specific point on the image, then, accompanied by prayers from the shaman or a masked representative of the deity, the shaman moistens his hands with saliva, presses them onto specific parts of the image and then presses his stained hands onto the patient's body. In this way, the colourful sacred substance is transferred to the patient's body with magical healing powers. The treatment concludes with a vigorous massage.

There are many other interesting and mystical aspects that are worth observing, such as the medical equipment itself, which includes rattles and drums as well as beautifully carved tubular bone instruments. These are most commonly found among the North-West American Indians and are purely mystical aids. The shaman sucks

the disease demon out of the sick person's body and then spits it into the bone tube, which he carefully seals at both ends.

The so-called SYMPATHY MAGIC (see July 1952 issue), whose effect is often surprising despite its often bizarre use, represents a variation of the healing magic of primitive peoples that has survived to this day.

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Furthermore, the table of contents for the second volume of BLÄTTER FÜR ANGEWANDTE OKKULTE LEBENSKUNST (Leaves for Applied Occult Life Arts) is enclosed with this study booklet.

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P A P E R S F O R

ANGEWANDTE OCCULT

THE ART OF LIVING

CONTENTS:

ASTRAL AND MENTAL MAGIC

by Dr Wilh. Liedtke

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I S S U E 1 3 / 1 4

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MAGIC OF THE ASTRAL POWERS

How intoxicatingly resounds the music of the Bacchantes
from the mountain pipes in praise of Dionysus! In his
hands, one man plays the pair of clarinets and blows into
the perforated pipe. And the finger-danced music buzzes
loudly

Accompanied by frenetic cheering.

Another blares the cymbals of metal, Three shrill
strings whirl.

The demonic call of the hidden choir roars with the
dull, wild bellowing of a bull, And like thunder from
the depths of the earth,

So rolls the storm of the beaten drums! (From Aeschylus'

"Lykurgeia".)

Humanity owes its most ancient consciousness to this Dionysian intoxication. For thousands of years, it has been trying to transfer the dull (and yet so absolute!) knowledge of Dionysus into the crystal-clear (and yet so relative!) science of his brother Apollo. And again and again, a day comes when the Apollonian, tired of the glaring daylight, longs to return to the revelations of the holy night.

The heart longs for the voices of the primordial mothers when the head has racked itself in vain, when it has racked itself so futilely – as it has today! – that it no longer has any world view at all, but only a heap of rubble of incompatible doctrines:

Bohr's atomic theory assumes premises regarding radiation phenomena that are in sharp contradiction to the electromagnetic theory of light. Planck's new quantum theory cannot be reconciled with the old

wave theory, which until now has sought to explain a large part of physics. Einstein's theory of relativity rejects the ether hypothesis, which is the basis of the theory of the electromagnetic field, etc., etc.

Since we only know that we know nothing, it would be strange arrogance to reject a priori any desire to learn about the research of ancient "magical" cultures into the structure of the world.

All priest schools agreed that, beyond the surface of the skin of his gross physical body, man has other "surrounding bodies" (astral body, aura, gloriolate) that belong to his overall organism, which we, following the suggestion of the recently deceased eminent occult scientist Dr. Ferdinand Maack, wish to designate as perisomata (Greek: peri "around", soma "body", plural = somata).

We choose this artificial word not out of a love of foreign words, but because the older terms do not appear to be scientifically useful.

THE MAGIC OF THE HIGHER DIMENSIONS

will be attempted here for the first time, based on ancient rituals, especially Egyptian ones. We know that religion and magic must be completely recreated for the coming age!

Our methodology: We present reports on the "astral knowledge" of indigenous peoples and ancient civilisations in a strictly historical account and subject them to critical scrutiny using all the tools available to modern historians. We then compare this scientifically accurate knowledge of ancient times with the findings of modern research.

of our culture.

Readers with a more philological and historical bent may now draw mythical and ethnological parallels, while those with a scientific education may recognise the extent to which ancient peoples anticipated or even foresaw the results of our space research. In this way, the works of the ancients can once again bear fruit in many areas by helping to guide the development of our own world view.

ancient peoples can once again have a fruitful effect in many areas by helping to guide the development of our own world view.

The magical human being is, as we well know, even more different in those ancient documents of humanity than ethnological or scientific teachings. What he seeks and what he finds depends entirely on his mental and moral constitution. --

In addition to his physical senses, whose sphere of influence is narrowly limited and highly specialised, man, according to the ancient "magical" world view, possesses an all-sensory range and reach: we would say in modern terms: a force field within whose boundaries he can effect or undergo physical-chemical as well as psychic-spiritual transformations. Here, if we are to follow Dr. Ferdinand Maack's expression, at the boundary where the material body merges into the immaterial environment, is the zone in which all subtle optical, acoustic and other "tentacles" are anchored, with which the individual can absorb environmental forces or press his own forces into the environment; this is where odic, animal-magnetic, telepathic and teleplasmatic phenomena arise; this is "the stage on which occult phenomena take place".

But it is not only humans who possess such perisomata. The ancient Egyptians already emphasised that gods and animals, even the sun, moon and stars, indeed every object, possesses its "K A" , its fluidal mirror image. The Egyptians are in complete agreement with the Indian teachings on this point. 1)

Indian astrophysics measures the diameter of the sun at 600 billion kilometres, i.e. 70 times the diameter of Neptune's orbit. It understands this to be the sun's total energy range. Western astronomy has also recently come to believe that Uranus, Neptune and the recently discovered Pluto were torn from foreign systems into the light, heat and electromagnetic sphere of our central star – we would say into the

sun's perisoma —: the sun as a vampire! - - Let us now attempt to

summarise THE MAIN KNOWLEDGE OF THE ANCIENTS ABOUT THE PERISOMATA

into short sentences in order to obtain working hypotheses that will certainly be useful in both exoteric and esoteric fields and may also be confirmed in many areas by science in the age of radio and radiation research. A final remnant will, of course, remain forever subjective experience of individuals, i.e. a matter of faith, in this research. — Those sentences are:

1. Every physical-material form of existence is surrounded by a biological-energetic perisoma (astral plane).
2. Every physical-material form of existence is surrounded by a mental-energetic perisoma (mental plane).
3. Countless perisomas lie within each other, the more subtle within the more gross, and the energetically stronger expands at the expense of the energetically weaker.

This is not the place to draw all the conclusions from the first two sentences that arise for all areas of occultism. However, one can see

For example, it is immediately apparent that there must be two types of astrology. Firstly, there is astrology which, true to its name, is knowledge (logos) of the astral perisomes. In half a century at the latest, humanity will have acquired this knowledge by purely exoteric means. Then, but only then, will the old Ptolemaic-Arabic formulation of this knowledge be a point of view that we have overcome.

Alongside this, however, there has always been another astrology as a doctrine of the mental perisomata. And since these are of an even more subtle vibration than the astral ones, in this field, even in the future, it will not be possible without help psy-

It should be possible to manage without chemically trained media and occult methods in general. That there may also be more subtle or purely spiritual worlds (the Manassa globe of the Kabbalists!) that cannot be recognised through astrological rules at all, but only through enlightenment (buddhi), is wonderfully illustrated by the last canto of the "Paradiso", where Dante, the greatest poet and seer of the Age of Pisces, becomes one with the mystical powers of this sign in ecstatic rapture.

From sentences I and 2, it follows that there must be a kind of "theory of relativity" of the "astral plane" and "mental plane," which has not been considered at all until now. What is "astral" or "mental" in relation to the Earth need not be so in relation to larger cosmic contexts ! Calculated from the Earth as the centre, the space force field Sun – Saturn is a "mental" one; calculated from the Sun, it would only be the gross material body of the Logos between its "upper" and "lower" lights. Its "astral" sphere would be the trans-Saturnian planets, its "mental" sphere the distant force vortices of the zodiacal signs. – More on this at the end of the section: "Magic of Mental Powers".

The third sentence encompasses "the problem of the unconscious," if one understands the unconscious not as a mere gradual reduction of consciousness, but as a differential disappearance of coarser forms of consciousness, which are obscured by the superior light of other, finer forms. This problem of the relationship between astral and mental forces can also only be discussed in the last section; here it suffices to refer to Dr. E. H. Schmitt: "The Subjective and the Objective and the Problem of the Unconscious" (SATURN-GNOSIS, vol. 3, p. 115), who takes a philosophical approach, and to Dr. Schwake (SATURN-GNOSIS, Vol. 4, p. 197), who proceeds with psychoanalytical methods.

For our purposes, it is currently more necessary to point out that there must be a "magical diplomacy": every new acquisition or training of physical abilities or mental discoveries improves the position and power of one's own perisoma vis-à-vis all other human

or non-human perisomes (including those of the stars!). Indeed, humans create artificial perisomes: an electric super-eye
= infrared photocell; a super-ear = telephone, radio, and many substitute senses.

The significance of perisomes for understanding and mastering the world was excellently described by EUGEN GEORG in a work published in 1930 within the context of the greater cosmo-biological connections. Note 2)

"Every physical-material form of existence is surrounded by a biological-energetic perisoma (astral plane)."

We are initially concerned here with the perisoma that is "biological-energetic", i.e. whose "energy" (will, desire) relates to "life" (bi-os).

It is clear that this will to live is based on an enormous affirmation of life, similar to the idea of "eternal recurrence". Translated into physical terms, we find it in the attempt by the great researcher NERNST to shape "the structure of the world in the light of recent research".

M. SCHWICKERATH (note 3), who compares these and other modern philosophical ideas, attributes "new, almost prophetic power" to this view and compares related ideas from the Buddhist world view.

What is correct about this is, first, that Nernst's view, which regards the will to live as life itself, as both the given and the goal, is a philosophically creative idea; secondly, that, like so many modern biological ideas, it was once recognised by Buddhism with wonderful sharpness and clarity and thought through relentlessly to its ultimate conclusions. Reference should be made here to the very remarkable study by DR. M. BRUNO, "When Birth and Death Correspond....." (SATURN-GNOSIS, vol. 5, p. 246).

For magical practice, we do not need to examine the "will to live"; we simply accept it as a "fact". Then the
"A S T R A L P L A N", the "world of feelings and passions", as the theosophists said, the totality of all the will to life

perisomata. We understand this immediately when we refer to the ancient Egyptian statements about the KA, which, incidentally, as A. TROFIMOWITSCH has proven, are also found in a very similar form in Borneo.

The KA, as the bearer of the desired life, only separates from the gross material body "after the human KA has satisfied itself with life." The KA feels happiness, fear, horror, etc., and enjoys dancing, music and the scent of incense. The highest desire of human beings is therefore "to do what their KA loves." But if the gross physical body is suffering, for example from hunger, the KA threatens to leave the person. The KA permeates all parts of the physical body: each gross part has a subtle counterpart in the KA structure. The KA of a man has the form of a man, that of a woman has the form of a woman, and that of an animal has the form of the corresponding animal species. The size of the KA grows in accordance with the growth of the physical body.

The perisomatic ocean of emotions is thus formed from radiations that are vehicles of a will, the will to live. This will, the instinct for self-preservation, is in itself neither "good" nor "evil"; only its excess, the lust for life and pleasure, the victory of the animalistic-biological will to live over the divine-spiritual will to overcome life, could be branded as something reprehensible. The theosophical teaching that the "astral plane" is hell is therefore only true to a very limited extent.

For the same reason, it is not correct to regard every "astral" M a g i c should not be dismissed outright as "black" magic. Experimental magic as a natural science is neither good nor evil; it is the magician's ethics that decide! Those who use astral powers to promote their own development or that of humanity should not be condemned. On the other hand, it should be pointed out in the strongest terms that the activities of spiritualists, despite the cloak of pious trinkets with which they are usually adorned, are nothing more than ancient pagan necromancy, which can lead to complete mental derangement.

THE ASTRAL PLANE IS UNDER THE RULE OF THE MOON AND MARS

is claimed by ancient astrology. According to the preceding explanations, this is not as strange as it might seem at first glance. Three facts must be taken into account to explain this:

1. The Moon and Mars are physically closer to Earth than other planets. Their perisomata will therefore mix most easily and thoroughly with that of Earth and be able to penetrate it. The moon has already come so close to the Earth that it has become its satellite from an independent planet, and after this moon crashes into the Earth, Mars will orbit our star as a new moon. (Compare MAGICAL LETTER NO. 9: "Magia cosmophica" p. 67)

2. From a spiritual perspective, the Moon and Mars are "representatives" or "rulers" of the passions. When ancient astrology referred to Mars as the "lord of anger," for example, it meant that Mars is part of that world will – Heraclitus called it the "world stream" – which we humans perceive as "wrath"; for astrology is, in the deepest sense, applied metaphysics for exploring the workings of the world. (Note 4)

The seers of all times agreed that they sensed a lustful world will in the Moon and Mars, i.e. precisely what we call biological-energetic will. The biological-energetic perisoma of the Earth will therefore mix particularly intimately with the perisomas of the Moon and Mars, not only because of their physical, external proximity, but also because of a deep spiritual kinship. (Note 5)

Now we can understand the seemingly arbitrary rule of astrology that careful observation of certain positions of the Moon and Mars is necessary for astral magic!

3. The moon and Mars are in a polar relationship to each other. According to the claims of ancient astro-magic, Luna is "female" and Mars is "male", i.e., translating medieval thinking into modern terms: all

world events take place rhythmically according to the law of polarity. (Note 6)

The forces of the moon are close to the negative pole of the world's forces, while the forces of Mars are close to the positive pole. Strong charging of the earth's perisoma with moon rays will therefore be good for passive astral magic (dreams, clairvoyance, mediumship, visions), while strong charging with the forces of Mars will be favourable for active astral magic (influencing one's own or another's will)!

This Earth perisoma, which is subject to such strong Moon-Mars influences, acts (like the Moon and Mars) as a collecting lens or a condenser of all planetary forces coming from outside. At the same time, however, the Earth perisoma is also charged from within, i.e. from the Earth, by human thoughts; for thoughts are radiations! Therefore, the etheric sea of the Earth's perisoma is certainly flooded with the most diverse currents and is in a state of constant, rapid change. There, as it says in "Inferno" V, 31, "Lo spiro infernal che mai non resta" (The infernal whirlwind that never rests) rages.

That is why this world often appears to mediums as a shimmering swamp full of ghostly, protean, ever-changing vermin...

In our opinion, the doctrine of perisomatic phenomena is very well suited to giving modern people a real insight into the nature of ancient magic. In the "MAGICAL LETTERS", a standard work that anyone interested in occult science should have at hand, the ancient magical knowledge is presented accurately and without obfuscation; but even there, the reader must accept – or reject – the information presented in its ancient or medieval form. Now we have the opportunity to revisit those ten MAGICAL LETTERS and translate all of their information into modern thinking through the teachings on the perisoma. The result for the esotericist would be a tremendous expansion of their own spiritual perisoma! Let us now ask:

To what extent is it possible to influence the astral Earth Perisoma
and use its powers?

DR. FERDINAND MAACK used to say that the planets are like enormous stamps that strike into the astral matter from outside and impose a certain imprint on it, without us poor little humans being able to change anything about it through any kind of magic! That is very true. Magic does not suspend the laws of the gross material plane or those of the subtle planes of existence. But, as Egyptian wisdom says: "Stars above, stars below". And: "Also the human being is a star ! "

This world view sees the universe not as an automaton, but as an organism, "a moulded form that develops as it lives". And even if we are never able to recognise the cause and purpose of this organism, we can still see a principle of shifting forces: every form of energy strives to flow from places where it is present in higher intensity to places of lower intensity. (Note 7). If we look not only at the fact, but also at the (supposed) goal of this shift, we could say:

The amount of free energy in the world of creation is
probably constantly decreasing!

This modern principle of entropy is also an ancient human concept: the Gnostics claimed that the salvation of the world would come when the Logos could no longer create. He would no longer be able to do so when all free energy was bound. That is why they considered it a sacred task to consume this free energy through all kinds of debauchery in order to withdraw it from the Logos! (But despite their efforts, there is still enough of it available
!)

Thus, the law of entropy does not originate from purely physical considerations, but from general philosophical considerations, ultimately from a "magical" mindset.

All religion is "Islam" (surrender); the religious person accepts those "free" forces as a gift from the cosmos. All magic is will; the magical person

wants to take the kingdom of heaven by storm. That is why all science is magical in the deepest sense! THORNDIKE, in his great work on "Magic and Enchantment," clearly recognised and expressed this!

The magical person sees himself as the centre of cosmic world dynamics.

Unconcerned with "freedom" or "unfreedom" – and that is perhaps the great thing about them! – they seek to press their powers into weaker perisomata or to allow foreign powers from stronger perisomata to flow into themselves, using that "principle of distribution of powers".

What tremendous will! A three-dimensional being wants something! And perhaps its birth and death are nothing more than transitional phases of four-dimensional phenomena passing through hyperspace. These beings may pass through us like light through crystals, bringing us "happiness" and "misfortune," "health" and "death," without suspecting it or attaching the slightest significance to it! And perhaps we, for our part, are "fate" for countless other beings. Such thoughts, which once only ecstasies were able or dared to entertain, now fill the mind of the mathematician. (Compare Henri PIONCARE's "Analysis situs"!)

If we are honest, we still have nothing but this "principle of distribution of forces" for magical work. But Faustian man is wrestling ever more fiercely with the mystery of non-Euclidean geometry, the "unbinding" and "binding" of forces, atomic synthesis and atomic disintegration.

THE DISCOVERY OF THOSE SECRETS OF THE
"FOURTH DIMENSION" (), THAT IS

THE TRUE A S T R A L M A G I E

Let us draw conclusions for everyday life
from the above!

Human beings can also charge the astral force field of the Earth's perisome with their own radiation, and they do so unconsciously every day. They help to charge this force field and thus contribute to their own destiny!

Either man does not control his thoughts, in which case he does not possess the slightest freedom of will and is guided like a machine by the planetary engineers of the universe (Hegel's puppet theory!). Of such beings – and most of humanity is like this! – it is rightly said: "The rope he was struggling with was long, but unbreakable!" Those who control their thoughts and do not constantly charge the astral body of the Earth with disharmonious thoughts possess free will, or to put it more precisely, the freedom that human beings can have in relation to the astral perisoma.

Humanity charges the astral force field of the Earth's perisoma with thoughts of hatred and revenge; terrible catastrophes, world wars and spiritual epidemics are the consequences. The prophets of all nations have proclaimed this. Karma really hangs like a sword of Damocles over our heads!

THE P E O P L E W E L L
B E C O M E , W H A T
THINKS THINKS !

It is all too easy to test the accuracy of this teaching. Si vis pacem, para bellum ! If you want peace, prepare for war – this is a typical phrase of Western delusion. The disharmonious thinking of entire peoples who crave glory and plunder, or who are enslaved and curse their executioners with every breath, creates vortexes of unimaginable power in the astral light, "demons" that man himself has created, demons that tear him apart because he has abused the divine gift of his free will.

The East knows more! Think of the countless passages in Buddhist works that demand control of the mind. "When a disharmonious thought wants to arise, he (the enlightened one) suppresses it; when it has arisen, he destroys it!" That is the negative precept. And the po-

The response to this is: "With a loving, peaceful, unmoved mind, he radiates to the north, south, east, west; above and below; he radiates throughout the entire universe with a loving, peaceful mind, cleansed of anger and resentment!"

But the East also acts accordingly! When Gandhi forbids his followers from using violence and hatred, he does so not out of sentimentality or weakness, but because he wants to owe the accomplishment of his work solely to mental, divine forces, not astral-demonic ones. He knows well that an empire founded on the battlefield will also perish on the battlefield, because destructive thoughts are built into creation. Just as Gandhi forbids his disciples from sexual intercourse in order to lift them above and beyond the lunar-Venusian influences, so he forbids the use of violence in order to master the Martian passions. Whether this is humanly possible in the long run remains to be seen. The great Mahatma thus practises astral magic, which is the highest form of magic:

THE HIGHEST A S T R A L M A G I E
I S T H E C O N Q U E S T
OF A S T R A !

When the thoughts of human beings were pure and created a bright cloak of light around the Earth, a golden age prevailed; when their senses and aspirations degenerated, when the astral body of the Earth became, as it were, full of sores and wounds, Kali Yuga dawned!

In the West, too, we are gradually recognising the truth of such "fairy tales". We are also gradually discovering the laws of astral matter, laws which, incidentally, will only be variations of the laws of gross matter, for otherwise we would find it difficult to discover them.

Thought creates astral formations, thought psychogens, which have form, colour and charge. The form and colour are shown to us by the thought photography of Prof. BARADUC and his successors. The electromagnetic charge, which can be detected by sensitive people (as can form and colour),

corresponds to form and colour, because the inner and outer, content and form must also correspond in the subtle planes. When psychology, which is still too materialistic, has refined its methods, it will be possible to gain deep insights into the "mechanism of thought" and to recognise genius (e.g. that of the artist) to the extent that human predisposition allows. We have just quoted the title of a work by the great researcher SCHLEICH because he was one of the pioneering minds in this field. And now we can guess why he was one of the first to recommend surgery under anaesthesia: precisely because he knew what is possible in the astral plane!

THE JUSTIFICATION OF ASTRAL POSSIBILITIES

is still in its infancy here in Europe, but the simplest sentences have already been discovered! "I am getting better every day!" This Coué sentence is effective in all its naivety because a created thought structure is strengthened by constant repetition, constantly recharged and thus kept alive. The great poet SHAKESPEARE was, of course, aware of this modern "discovery" of the effectiveness of repetition, even in the astral perisoma. After his Macbeth has been harbouring the thought of murdering Duncan for a long time, an exteriorisation of this murderous thought occurs, as it were. In a gruesome and magical scene (II,3), it says:

"Is that a dagger I see before me? The handle towards
me?

Come, let me grasp it!

I do not have you, yet I see you always! Terrible image!

Are you not as tangible to the hand As you
are visible to the eye?

Are you only a dagger of thought,

A delusion of a feverishly inflamed brain? You show me the path
I should take!

- I still see you
And drops of blood on your blade that weren't
there before.
- It is not real! It is my bloody
thought
That appears before my eyes!

Here we have everything together: the psychogon has the shape of a dagger; it has the colour of Martian blood; and it has become so strong through the incessant repetition of the murderous thought that it compels its creator: "You show me the way I must go!" Truly, a scene from Shakespeare is better than any collegium psychologicum! --- What

THE ASSESSMENT AND APPRECIATION OF THE ASTRAL EARTH PERISOMA

As far as great religious or magical figures are concerned, "his character varies throughout history". All great masters have been of the opinion that man's goal lies on higher planes of existence, and we have already subscribed to this objective. However, as we emphasised in the introduction, it is not correct, especially in religious circles, to refer to the "astral plane" as "hell" per se!

It would be ungrateful to consider the astral perisoma of the Earth a cosmic rubbish dump. Just as life in its present form would be impossible on our planet without a protective atmosphere due to the cold of space, so without this subtle covering, human beings would be exposed, naked so to speak, to the cosmic radiation of the planets and fixed stars. However, we now know from laboratory experiments that there are a multitude of types of radiation which, when directed at the human body, have a destructive effect on it. ("Death rays"). These types of radiation are also the greatest enemies of space travel, for what use would it be to solve this problem technically in order to travel to regions where the human body and perhaps all matter would be dissolved?

The much-maligned "astral plane" is therefore the cosmic protective shield of the Earth. We only receive the forces of the planets and fixed stars after they have passed through the moon like a gateway and been reversed in the Earth's perisoma. In our current state, we are certainly not capable of

For example, we cannot absorb Neptune's rays, but only moonbeams with a small addition of Neptune's rays. We live here on Earth in a radiation laboratory whose wise economy passes on the enormous cosmic forces to us only in extreme dilution and in connection with subtle matter, so as not to burn us! This is not just a playful comparison, but probably also the exact cosmic reality! Those who are not very strong should hardly dare to leave the protective area of this armour plate. This is one side of the astral perisome, its good side, so to speak, the advantage it offers. Now think of Goethe's famous saying that our strengths are also our weaknesses! The same is true here! The advantage of the earth perisome, that it absorbs all radiation and reverses its polarity, is at the same time a disadvantage, because since it eagerly absorbs not only the rays coming from outside, but also those emanating from the earth, it is nothing less than a monstrous vampire! Thus, ancient ghost stories find new scientific justification!

There have been peoples who never ventured out to sea in the course of their history. Likewise, there have always been people who never, or only unconsciously in their dreams, longed for the sea. astral sea. But just as the sea is a source of greatness for nations, just as the storm-tried sailor mocks the landlubber behind his warm stove, so too is the astral sea a mighty source of power, and its master mocks philistine happiness in the corner!

Certainly, a voyage of discovery into these mysterious regions is even more dangerous than the adventurous expeditions of the conquistadors! Many who ventured there have remained in the "land of no return"!

In order not to tempt anyone into adventures whose extent they cannot foresee, we consider it our duty to first

SOME GENERALLY APPLICABLE STATEMENTS ABOUT ASTRAL MAGIC

We have already recognised that, as a result of the law of polarity, active (Martian) and passive (lunar-Venusian-Neptunian) currents are present in the Earth's perisoma. Accordingly, there is active and passive astral magic, the sending out and receiving of astral forces, will magic and mediumship. – For the passive-mediumistic attitude, statement 1 applies:

Astral knowledge received through mediumship is worthless
if it cannot be transformed into mental understanding!

Uncritically accepted, mentally unpurified astral knowledge is at best an "occult sensation", fills the coffers of enterprising salon magicians, but leads the medium, and all who blindly believe him, into deception and self-deception, even into mental confusion and states of possession. – For the active-volitional attitude, sentence 2 applies:

Astral power radiated by mediums is dangerous to the public if it is
not guided by mental goodness!

Since the astral perisoma of the earth acts like an enormous collecting lens, uniting the radiated forces and then radiating them back again, the magical law of repercussion applies, according to which every magus receives back the forces he has sent out, amplified: thus the benevolent magician draws from the pleroma of abundance, while the misanthropic magician is consumed by his own fire.

We now understand the warning of the ancients that Saturnian rigour is necessary for a passive-mediumistic attitude and for examining astral revelations, but that Jupiterian kindness is necessary for active-volitional magic. – Sentence 3:

A lack of Saturnian hardness leads to madness, a lack of Jovian
kindness leads to crime!

For those who, despite this warning, are still determined to learn about and perhaps master these mysterious powers, we would like to open up some

sources to which they would otherwise have difficulty gaining access. They can be assured that we will not provide them with false or – even more dangerously! – half-true instructions, but that they will receive practical instructions based on genuine, ancient rituals.

The average woman is devotion, devotion as a tremendous, blind, dull instinct, laden with suffering for eternity. The average man is will; will as a tremendous, blind, dull instinct, laden with suffering for eternity!

These beings cannot perform magic, and if they succeed in doing so by accidentally tuning into planetary or tattvic currents, such lucky strikes threaten them with grave seduction into futile and evil deeds.

Animals also have their "astral magic". Migratory birds are guided telepathically by cosmic currents – as are ships, aeroplanes, etc. today – but they must obey this compulsion, without will. (Instinct!). The same applies to the animal man: he is in truth a "l'homme machine".

ALL PREPARATIONS FOR MAGIC

there must therefore be purification, refinement, and illumination of
the instincts; the first effort must be to transform the instinct into
spiritual power.

We therefore do not, as is otherwise customary, recommend the "magical gaze" or similar practices of will magic. Based on the teachings of the perisoma, readers will be able to imagine for themselves what happens in the process. This "magic gaze" at a person's intuition centre above the bridge of the nose is a kind of astral bombardment of the other person's perisoma! But learning such magical tricks is not what matters here! Great goals cannot be achieved with small means! WE WANT xml-ph-0000@deepl.internal PURIFICATION!

WE WANT PURIFICATION

The female receptivity, an even more monstrous, blind, dull instinct, wasting itself, confusing the senses, indulgent, becomes the gift of

listening and silence, to an inspiring receptivity, to a fully conscious, voluntary, sacrificial willingness to be a vessel!

The male will, an even more monstrous, blind, dull instinct, formless, barbaric, boundless, becomes more highly differentiated, shaping matter, purposeful.

This spiritualisation of the instincts, the "reversal of the lights", is necessary and – is possible!

It is possible through a conscious reversal of the odic centres. The theory behind this is explained in SATURN-GNOSIS I, p. 36 ff; and the practice in MAGICAL LETTER NO. II = "Splitting Magic" p. 36 ff.

The essay in SATURN-GNOSIS is entitled: "The magical reversal of the od centres in humans". It provides an introduction adapted to Western understanding. Those who wish to delve deeper are referred to the books by AVALON and WOODROW, both of which are entitled "The Serpent Power", because the Indians refer to the powers of the sexual centre as serpent fire (Kundalini). There is a German excerpt from the work by AVALON, as well as the books by Leadbeater: "The Chakras" and "The Visible and Invisible Man", which also contain valuable illustrations. This knowledge about the reversal of the "chakras", the special dynamic vortexes of energy in the human perisoma, was not only present in the ancient world, but also in Mexico and Peru. (Compare SATURN-GNOSIS V, 231: "The Knowledge of the Upper and Lower Light among the Mayas and in Ancient Peru".)

But for the student of magic, it is not so important to acquire scholarly historical and mythological knowledge, useful as it may be, but rather to practise the transformation of sexual energy into spiritual energy, which is described in detail in MAGICAL LETTER II according to two different methods and with all the necessary preliminary exercises. – With this, we have dutifully told the truth and repeat:

Without mastery of the instinctual, there can be no understanding of the primary causes, and all astral magic remains an evil spectre.

Those who have attained this spiritual autonomy, which we demand, may now learn about the powers over which they should extend their spiritual autonomy.

Ancient mythologies claim that the dead must cross swampy rivers or misty seas, or that they are located within them. Huge literary monuments, handed down through the millennia, such as the Egyptian "Book of the Dead", are nothing more than a guide to the afterlife, from which there is an enormous amount to learn if one understands the language of those peoples, which we unfortunately often lack.

At least we can see that the nature of the astral seas was understood to be something in constant flux, as unpredictable as a storm-tossed sea!

Before any astral undertaking, therefore, the weather conditions – understood to mean cosmic conditions – must be checked. This is done by determining the aspects in an astronomical table; that is, the aspects that form on the day in question, or, in the case of angular formations of the large planets, those that determine the cosmic distribution of forces over a longer period of time. Particular attention must be paid to the lunar aspects, for they are, as it were, the filter through which the planetary forces flow.

Once it has been determined how the force field of the Earth's perisome is currently charged, the magus must use the transits of the planets in his own horoscope to determine whether or not he can use the cosmic conditions outside for his purposes.

Anyone who ventures out onto the high seas without this preparation has only themselves to blame if they perish in the storm! Once the decision to experiment has been made, the various

METHODS OF TRANSFERRING CONSCIOUSNESS TO THE ASTRAL PLANE

, each as good as the other; the main thing is that the purpose is achieved! The simplest method is.....sleep. Take the thought of a difficult and perhaps seemingly unsolvable task into sleep. Since astral consciousness, free from the inhibitions of gross material organisation, can use planetary radiation forces, it is no wonder that "the Lord gives it to the righteous in their sleep". The biographies of all important men are full of such insights gained during sleep. This source of knowledge was systematically exploited by ancient peoples, e.g. to obtain recipes for curing illnesses (temple sleep!).

Those who know how to combine the appropriate aspects in the mundane horoscope and in their own life mirror, and who concentrate sharply on the task at hand in the evening, enter a passive state and then fall asleep, can achieve great results with very little effort!

Those who undertake such experiments systematically in order to further their development, rather than out of childish curiosity to experience a "sensation", will soon become thoroughly familiar with their predisposition to this type of magic and learn to accurately assess its possibilities. – The following prior knowledge is required:

1. Basic astrological knowledge, as taught in a course or a good textbook.
2. Knowledge of the "magically" effective aspects, as found in the tables of the MAGICAL LETTERS and in the Lodge School lecture on "The Magic of Mirrors and Crystals".
3. Self-training in magical experimentation, as exemplified in the "Practical Preparations for Magic". Note 9)

For the progressive student, the highest law remains that he should not allow himself to be discouraged by failures or become wildly arrogant after his first successful experiment! In the West, there is always the case, which is hardly possible in the East, that someone discovers a little magical secret and then pretends to be the new Mahatma. Others fall into foolish wonder-seeking and want to bless the whole world with their astral "revelations". The only remedy for this is a cold shower.

Those who strive honestly to make themselves worthy of salvation remain silent. They keep a clear head. They know that, especially in the ever-changing nature of the astral seas, nothing can be relied upon but one's own strength, that nowhere else are deception and self-deception as possible as here!

If a god appears to the meditating yogi and promises him revelations of the most delicious kind, let the meditator not be distracted in the slightest! This is a genuine Indian precept! When the king of the gods descends at Buddha's door, the Enlightened One is not concerned! The experimenter should seek to accomplish what he has set out to do, for then only his own magical will lives in the world! If he disregards this rule, he will soon find himself in situations over which he no longer has any power and which he can no longer control. Then he is already on the path, usually with one foot but often with both, that leads down to the sanatorium and the madhouse!

In order not to be confused by pantasmagorias, one should, just as every exact scientist does, keep a diary in which the date, celestial constellations, tattwas, type of experiment, success or failure, and all memorable circumstances are to be recorded truthfully in a very concise style. This will not only give the experimenter a picture of his own activity, but will also enable him to ask more experienced people for advice in cases of doubt. Even if an accident happens to him, others can see from his journal what he has been doing and try to help him.

Once the experimenter has accumulated a large number of records, he can compare his experiments with the information provided by the old masters! His own work will now become his key. Let no one believe that one can enter the sanctuary of high magic with a duplicate key!

THE BREATHING RHYTHM OF THE EARTH PERISOMA

Just as the human perisoma draws in forces by contracting and expels used forces by expanding, so too does a powerful breathing rhythm raise and lower the ocean of the Earth's perisoma. Knowing this inhalation and exhalation, this alternation of rising and falling, of tension and release, is of course very important for all magic.

In order to save space and arrange the material clearly, the entire subject has been summarised in two tables (I and II). Readers who are familiar with the Indian doctrine of tattvas will now be able to easily understand the following and numerous other details.

I n h a l a t i o n

(Constriction, suction effect) of the perisome: The bioenergetic will of the perisome draws strength from the primordial ground (Akash, Venus as the primordial mother); it is as if it were connecting with the positive, creative powers of the universe. Now, A-kash, like Diana of Ephesus, the Asia Minor earth mother, is, among other things, primordial gods, since the division into plus and minus only takes place in the created world, but here, during inhalation, the will to create is most powerful, although the destructive principle of Akash is also laid into creation as an undertone, so that it is transitory!

The Vayu-Tattwa represents the ever lower, coarser vibrations into which the absorbed forces are brought down, and thus stands here under Saturn in the low octave that forces itself into matter.

Tejas manifests the forces gained in the earth perisoma, Prithivi passes them on to the earth body itself, which is why they are here the tattwas of action and affirmation of life.

And just as under Apas the conception of the woman takes place, so now the earth spirit is, as it were, impregnated and saturated with the inhaled forces. Therefore, in the lower octave, Apas is the tattwa of greed, the enjoyment of life and revelry.

TABLE I

Ex p l o r a t i o n	Exhalation
Day	Night
Movement	Rest
Suction effect	Atomising effect
Tejas and Prithivi strong	Tejas and Prithivi weak
Apas and Vayu weak	Apas and Vayu strong
Akash positively constructive	Akash negative destructive

E x h a l a t i o n

(expansion, atomising effect) of the perisoma:

Exhalation is necessary because the absorbed forces (with the help of the negative undertone of Akash) have been broken down and consumed. The more they succumb to destruction and expulsion, the more strongly Akash vibrates negatively, i.e. dissolvingly, destructively. The equally negative Vayu that follows continues this dematerialisation, which is why, in this (higher) octave, like the higher aspect of Saturn, it brings renunciation and asceticism.

Tejas and Prithivi now have a weaker effect than during inhalation. Their fiery forces are now used to further melt what has already been broken down, and Apas finally brings about the final purification until entry into the uncreated; it can therefore also be the tattwa of internalisation.

TABLE I I a

Tattwa	Principle of Will	World Principle	Body Principle
Akash	Venus as the primordial mother Mother	Spiritual world	Causal body
Vayu	Saturn as Lord of matter	Created	Thought body (mental body)
Tejas	Mars as the masculine principle	Subtle Earth perisoma	Sentient body (astral body Ka)

Prithivi	Moon as the feminine principle	Gross material world (Earth body)	Physical body
Apas	Sun as "Life force" (Jiva-Prana)	Respiratory substances of the Earth Perisome	Etheric body (Khu)

TABLE I I b

Tattwa	Colour	Nature	Element	Polarity
Akash	Indigo	-	-	+ / -
Vayu	Green	Cool	Air	-
Tejas	Fire red	Scorching	Fire	+
Prithive	Orange	Lukewarm	Earth	+
Apas	Silver Violet	Deathly cold	Water	-

This is how Akash acts as a death place during exhalation; but since the positive resonates beneath the destructive aspect, new life blossoms from death: the cycle of life, the eternal interplay, begins anew. – The student must carry out the applications to magic himself; he will find everything he needs in the tables.

Example: Which tattwa is favourable for the magic of division?

In order to detach the astral perisoma from the gross physical body, the detaching principle must be as strong as possible. This is the case when exhaling the earth perisoma, when the (negative) Akash is followed by the equally negative Vayu. That is why Vayu is the tattwa of levitation! – A second example follows on the next pages.

The knowledge gained through our own experiments can be compared with modern physical knowledge, e.g. with the work of FEERHOW on magnetic currents in the Earth's aura (note 10). Apart from magic, this research will also become extremely important for

meteorology and weather forecasting (magnetic storms, northern lights) and thus for air traffic, etc. But also the entire physical and mental activity of human beings must harmoniously adapt to the tremendous breathing rhythm in the Earth's perisoma if it is not to lead to slackening or cramping. Westerners know virtually nothing about mental and physical hygiene; only a few suspect the extent to which breathing exercises, dance, body rhythms, etc. are already magic!

THE CLASSIFICATION OF THE FORCES OF THE EARTH PERISOMA

must now be attempted. This must include:

1. The planetary forces attracted from "outside", i.e. from outer space.
2. The perisomata of humans and animals attracted from "within", i.e. from the earth, as well as the thought psychogons generated by humans.

These forces belong to the Earth perisoma as its property, so to speak; but it also harbours forces that it passes on, for which it serves only as a transit station, and here again two paths are possible: from top to bottom, and from bottom to top.

From the outside to the inside penetrate those forces that we learned about in the breathing rhythm of the Earth Perisome and whose manifestations the Indians called "Tattwas", medieval people called air spirits (elves, sylphs), fire spirits (salamanders), earth spirits (gnomes, goblins), water spirits (mermaids and mermen), and about whom there are the most wonderful stories, for example in the mythology of the Celtic peoples. These "nature spirits" must also be under the influence of the Sun and Saturn, the two great brother gods, but while animal-human development leads to the recognition of the Sun Logos and the detachment of the spirit from matter, here there seems to be a Saturnian immersion of the spirit into matter. That is why

these beings have "no souls," i.e., no clearly defined, self-contained personalities capable of rebirth; they are nothing more than Saturn forces that create matter or deceive the undeveloped with the great illusion of Maya. One now understands why these nature spirits are said to be masters of all kinds of hallucinations and deceptive pranks; one also understands why shamans first invoke these beings during magical ceremonies in the open air and, with their help, make weather, conjure rain, or, like Prospero in Shakespeare's "The Tempest," sink enemy fleets. Their eternally restless and changing nature corresponds to the continuous modification of the moon-Saturn rays that make up the sublunary world by the other planetary forces. Ultimately, they are only humanisations of the world-building and world-destroying forces of Saturn. Hence the old legend that they may benefit and harm humans as long as they are subject to the rule of their master Saturn. Once humans have overcome him, earthly matter and its astral reflection disappear for them, the enlightened ones...

In the opposite development, those human beings who have spiritually overcome the astral worlds rise, as it were, from the inside out. We thus come to the

DESCRIPTION OF THE HUMAN PERISOMATA WITHIN THE EARTH PERISOMA

These may belong to sleeping people or "dead" people. - - - When, a few years ago, the English, driven by their lust for enslaving peoples, also marched into Lhasa, their leader, mindful of the sanctity of the place, felt it was his duty to initiate a "spiritual" conversation and asked a high lama:

"Is there anything left after death?" "Be comforted,
my son," was the reply, "there will not be much left of
you!"

Not much will remain of you! That is the verdict for the average modern human being!
But let us examine the matter

in the spirit of the new age, with the mathematical precision that the deity itself will one day apply to us!

Mathematical calculations make it certain that a person's
spiritual possessions after death can be reduced to a –
rather short – formula!

People with psychic abilities had long possessed this cutting-edge knowledge; consider the peculiar calculations of the SEER OF PREVOST, the "Lebenskrei-se" (life cycles), with which she accurately predicted many events, including her own death.

From a scientific point of view, one can approach this through the "magic squares" of these types of calculations, as DR. FERD. MAACK did in particular.

It is just as the ancient Egyptians painted on the walls of their burial chambers with colours that still shine today:

"Let the books of Osiris be opened,
the books shall be opened by Thoth!"

And if this grand balance sheet shows that the whole of earthly existence has been a losing proposition in spiritual terms, if there are only debts, what is to remain? All the great religions rightly think in very businesslike terms here.

Just as unspiritual peoples perish on Earth and serve as "cultural fertiliser," so too will the majority of Earth's inhabitants – especially a huge percentage of women! – be dissolved into their astral components by the chemistry of nature, simply absorbed by the lunar forces or perisoma of other planets!

NIETZSCHE, the terrible one, once said: "When I saw the man, he was a saint; when I saw his wife, she was a goose!" Now we will find out whether saints and geese are also "equal" on the other side!

However, since we are speaking with complete impartiality, we must admit that there are already some women, precursors of a future development, who, through the enhancement and conscious emphasis of the solar and Martian forces, are already much higher than the average of the – appallingly stupid – little men! However, since women are physically bound (menstrual periods!) to the number 27 of the moon, it will be very difficult for them to escape the magic circle of the moon's influence.

These views on the fate after death correspond to the beliefs of ancient civilisations in the Last Judgement and the dissolution of the "triple constitution". This tripartite division is:

TABLE N O . I I I

Gross material body:	1. Subtle body:	2. Subtle body:
<u>Indian:</u> Sthula Sharira	Linga-Sharira	Kama-Rupa
<u>Egyptian:</u> Mummy in the tomb	The "Khu" ("Name")	The "Ka"

The body, or mummy, lies in the grave, while the etheric body, Khu, remains near the corpse and lives in a statue that must be erected for it, but soon decays, since it can no longer receive Jiva-Prana, of which it is composed, from the gross physical body. Sensitive people see these shadows of the cemetery ghost in a bluish-violet light, which becomes understandable according to Table II: The Khu can best manifest itself in the silver-violet Apas-Tattwa, as this best corresponds to its dead-cold, disintegrating nature. During incantations, the Khu was therefore given new life force at a life-warm temperature. Time: sunset. Thus, Odysseus offers the spirits of the dead in the underworld warm blood from animals that have just been slaughtered. Such death cults involving the feeding of blood to the Khu were practised by all peoples who buried their dead seated upright in a shaft into which the blood of sacrificed humans or animals flowed from above. These burial sites can be found from Italy across the area of the Cretan-Minoan and Asia Minor cultures

throughout Asia to Mexico. All these peoples love such horrific depictions, on which the greatest artistry was often wasted. Compare the Etruscan painting of the slaughter of the Trojan youths by Achilles before the Khu of Patroclus (Etr. hinthial Patrucles), which has its counterparts in the Indo-Tibetan-Chinese depictions of Tantric magic with their skulls full of rushing blood. Note 11)

Perhaps one of the reasons for the introduction of cremation was the desire of higher peoples to free themselves from these gruesome practices and the eternal nightmare of belief in ghosts, for the relatively coarse-material khu is destroyed by the flame.

While the Khu decays if it is not kept alive by such terrible magical arts, the Ka is more durable. The heart is weighed against the deceased. If the evil deeds outweigh the good, he is devoured by the "Eater of Hearts" and a new incarnation begins! One of the most recent findings in Egyptology is that the Egyptian doctrine is remarkably similar to the Indian one, for example in the belief in the "Eight Primordial Gods". But if the dead person is justified, Osiris "glorifies" the heart and the dead person then leads a "divine life" with him. Of course, there seems to be a third possibility, which in Egyptian and other religions is called the second death, i.e. complete extinction. Thus DANTE says of the condemned in hell: "Che la seconda morte ciascun grida!"

All this can be proven mathematically. Spiritual power prevails: overcoming the astral sphere and "deification". The scales of Thoth are balanced: "probationary period" for a new incarnation. Finally: hopeless deficit: liquidation!

THE "KAMA-RUPAS" OF ANIMALS

When we consider the "kama-rupas" of animals after those of humans, it may seem strange, but it is not at all. One

Just think of the animal-like characteristics of many humans or their strange affection for certain animal species (cat lovers)!

According to mythology and religion, animals have "no soul", i.e. no lasting individuality that survives death; just like animalistic humans, they fall under the concept of the "mass soul"; however, it should be possible for this group soul to gather experiences that bring about progress in many lives.

How an individual can separate itself from the dreamlike – but relatively happy – consciousness of the masses and take on the tragedy of isolation is a great mystery. It is pointed out that pets in particular may be mentally stimulated by their training and the constant charge from the human aura, but this does not get to the heart of the problem.

Just as only a few of the millions of eggs laid by an eel can develop into animals, so too in spiritual development does the divine nature seem to work with what appears to us humans to be a grandiose waste, which of course cannot really be the case, since neither energy nor matter can be lost. However, the secret of spiritual and physical development is probably nothing more than an ever-increasing charging of the primordial cell with solar and Saturnian forces. In any case, the sages of all ages have claimed that

d i e a n i m a l s o u r b r o t h e r s

and therefore demanded that animals be treated with love and that people refrain from eating meat (the "eating of corpses"). Modern embryology confirms this belief: human beings go through the most ancient stages of development in the womb! The Egyptians and the Gnostics taught that the world was created from an egg, and that the sun itself is a fertilised egg: "O Ria, who sits in your egg!" And when the sun god appears in the east, the first to greet him are the "baboons of the mountains":

"You appear - - -

The eight primordial gods rejoice! You appear

- - -

Heliopolis rejoices!

The great German philosopher HEGEL, who owed much to Eastern knowledge, saw in the world process the progressive development of God's self-consciousness! The animal in which God recognises himself becomes human; but the human being who loses his consciousness of God is seized by the "second death"! He returns to the night that gave birth to everything. - - -

That is why Saint Francis of Assisi preached to the animals, to lead them to the knowledge of the Sun Logos; that is why Faust-Goethe says to him:

"You lead the series of living creatures past me and teach me to know my brothers in the silent bush, in the air and in the water."

And the modern philosopher Maeterlinck observes the ant colony and comes to the same conclusion as the prophet of the Old Covenant: "Go to the ant, you sluggard, and see her ways!" - - -

Finally, we come to two groups of beings about whom much has been reported in "Jägerla-tein der Astralebene" (Hunters of the Astral Plane), namely

WEREWOLVES AND VAMPIRES

In both cases, it is a matter of the rape of a weaker perisoma by the stronger perisoma of a person who consciously or unconsciously wields magic. The difference, however, is this: in the case of the werewolf, it is a matter of pressing one's own perisoma into an animal perisoma, while in the case of the vampire, it is a matter of extracting powers from the attacked perisoma.

The esotericists' claim that these beings are remnants of ancient extinct human races is understandable insofar as the descendants

of these races (dwarf peoples) have a penchant for black magic: blood rites, blood sacrifices, animal worship.

However, it would be wrong to dismiss all animal magic as black magic. An old Eskimo magician said very aptly to the polar explorer Knud Rasmussen: "The animal is unfathomable!" All hunting peoples therefore have ceremonies to ensure their prey or to transfer the powers of the animals to themselves. Of course, the tremendous magical charge from consuming warm animal blood makes the temptation to practise black magic very strong.

In ancient times and among primitive hunter-gatherer peoples, there were therefore people who used splitting magic to free their astral bodies and take possession of the bodies and thus the powers of wild animals in order to harm their fellow human beings in a berserk bloodlust: werewolves (Old High German *wer* from Latin *vir* "man").

As a result of the magical connection, an injury inflicted on the animal's body was visible on the body of the black magician. It is also claimed that some of these werewolves materialised their *kama-rupa* into the form of a wolf even after the death of their gross physical body, but this would only be conceivable with the help of a medium (note 12) who would voluntarily or involuntarily supply the majority of the necessary odic force, and this brings us to vampirism.

Vampire stories, which are mostly just a collection of horrors, rarely touch on the deepest tragedy of the problem (note 13). Nor does the pharisaical condemnation of such "lost souls" get us any further. What is the characteristic feature of this phenomenon? Not the fact of final dissolution, for this also applies to degenerate human beings. But while the animalistic human being lived unconsciously on earth and is unconsciously extinguished on the astral plane, the vampire has a magical will to live and an awareness of his damnation!

If such a being, consciously walking the "path to the left," is prematurely, i.e., before the end of its life span, pushed out of its body, as it were, through killing or suicide, then, since it cannot live on the sucking astral sphere, according to ancient teachings, it can do nothing else but cling to its corpse and supply it with blood for its preservation.

life on the astral sphere that sucks it in, it can do nothing else, according to ancient teachings, but cling to its corpse and supply it with blood that it sucked out of other beings in order to preserve itself. Thus, a reversal of the natural relationship occurs: whereas otherwise the gross physical body nourishes the subtle bodies through prana preparation, here the subtle bodies prey on the gross physical body. - - -

AWAY FROM THE EGO, BACK TO THE HEART OF GOD!

Master Ekkehard's call to overcome personality and return to the universe has been the motto of all enlightened beings. They sacrificed themselves for the sake of harmony in the cosmos, for the sake of sacred, inexpressible ideas. They, the heroes of light, voluntarily did as "sacrifice" what is involuntarily done as "punishment" to the prince of darkness and his men. Thus, the light and night-time nature of the deity come together to form a circle of perfection, as the divinely dark Heraclitus saw it:

SILENCE _____ S T I L L !

T H E W A Y U P T H E W A Y
 D O W N T H E T H E
W A Y T O T H E S A M E G O A L !

MAGIC OF MENTAL POWERS

Circling in the grey of dawn, searching for
boundaries,
Gazing into the darkness at daybreak,
The night has received the seed of night.

The heart, the primal source of the night,
Existed on its own,
Alone in the darkness.

In the darkness, the lifeblood swelled, Through the
heart, the cup of life, life surged.

As appears in this Polynesian song about the creation of the world and humankind, emerging from the darkness of the "creative void" is a "life," a life that has all "dimensions" and all "archetypes" at its disposal, a colourful firework display and yet more than just a "play of flames." All these forces, shaken through the magical space, unite to form a work: in a monstrous, logarithmic spiral, they turn towards a centre of concentration, as depicted by ancient Egyptian priestly wisdom in the zodiac of Dendera.

Only in this centre of concentration of all the forces of the spiral is an "earth" possible; only in this crystallisation point of world statics can "man" appear; only at this intersection of world dynamics does "magic" form, i.e. the recognition of all these forces as self-knowledge of the cosmos.

The cosmos waits. It has already created the five-star man, clothed in the red flame of the astral worlds. But the seven-star man, who is to recognise the mental worlds, still sleeps in the deepest chamber

of the pyramid. But one day he will be complete, rising in a blue robe of light like Osiris: stepping out of the darkness of the burial chamber, he will see the light, he will see with full consciousness what the ecstasies of the past could only guess at:

"Morning glory of eternity,
Light from the uncreated light" - - -

Perhaps only for a moment. The great Magisterium, it is accomplished. Then let the primordial night have its way again.

The knowledge of mental powers is permitted, for it is the self-knowledge of the "ID".

The application of mental powers must be denied, for it would be a rebellion of the "I" against the "ID".

The clever student, who knows much, but to whom the wiser master has withheld the last secret, builds his own spiral, a gigantic cosmic ziggurat, towards the cosmic spiral. But against the primal forces of the cosmos, all derived action is child's play: he who alone is master crushes the spiral of the overly docile student: Atlantis sinks....

There are no rules for using the powerful forces of the universe, because humans are incapable of reaching these forces. They only receive a reflection of these forces, and even this only after conversion in many, many "conversion works". That was the essence of our study of astral magic.

So there are no rules. But there are also no means of protection. If humans – united, for example, in a chain of brothers – could force these powers down, they would only shatter, returning to monadic states.

In high magic, there are no rules and no means of protection. There is nothing here that can be researched; there is only the unknowable to be worshipped: worship, service to God, service to his self-knowledge. So there are no methods of research here, only

only rituals for worship. These rituals cannot be guessed or revealed, they can only be worked out. We must therefore first recreate their structure in our own work and then compare them with the Egyptian form of "magical initiation".

We start again from the three sentences about the perisomata given in "The Magic of Astral Forces" and draw conclusions for mental magic.

1. The mental earth perisoma extends beyond the astral into space.
2. The mental earth perisoma penetrates the coarser forces of the astral perisoma with its finer forces.

Sentence 1 is a quantitative statement. Since the astral body of our planet does not extend very far into cosmic space, it was clear that it must be influenced primarily by the spheres of the celestial bodies closest to us (the Moon, Mars). Since the mental body extends further into space, astrologically speaking, it is under the "rule" of the two great brother gods, the Sun on the one hand and Saturn-Jupiter on the other. Mental magic is therefore subject to the law of polarity. In this respect, astral magic and mental magic are similar. —

Sentence 2 is a qualitative statement. The higher, more subtle, stronger perisoma (mental plane) permeates, dominates and transfigures the lower, coarser, weaker (astral plane). Magically speaking: whoever commands on the mental plane is also sovereign on the astral plane. The "black" magician, however, who uses the powers of astral light, does not thereby become master of the mental plane, and since he has no higher standpoint from which to command the lower astral powers, he becomes the victim of the forces he has unleashed. He believed himself to be a master, but was only a puppet. In this respect, astral magic and mental magic are very dissimilar.

The two exoteric doctrines just gained would be expressed in magical terms as follows:

1. Mental magic, as the magic of the great brother gods SUN and SATURN, is subject to the law of polarity. (SUN RITUAL – SATURN RITUAL)
2. Mental magic is the overcoming of this polarity. A Sun or Saturn ritual is therefore only genuine if it brings about the abolition of polarity in higher unity.

Let us start from the world view in which the Earth stands at the junction of two spiral vortexes, a "heavenly" and a "hellish" cone, as taught by the Jains in the East and Dante in the West. (Note 14). One could even rely on the testimony of the famous mathematician Henri Poincaré, who explained that the best and simplest explanation for many processes in space is given when one considers the Earth as the centre between such spiral force fields. But for us, this idea, like everything transitory, is only a parable.

With the powers of "ideas" and "primordial mothers," the creative YES of the Logos creates the world of creation (earthly, astral, mental); with the world-redeeming NO, its opposite dissolves again in all aspects. Thus, there are two paths but one goal. Two

..... paths:

1. Ascension to the Logos with the help of the Moon-Venus-Mercury forces. Beatrice loves Dante (with the higher octave of Venus!) and teaches him about the heavenly spheres (with the higher octave of Mercury!).
2. Descent to Lucifer with the help of the forces of the Moon, Mars and Jupiter: Virgil (who, as a pagan, does not himself share in bliss!) guides his protégé through the horrors of hell with Martian courage and Jovian wisdom and kindness.

Goal .. goal:

The path "up" to the Logos leads to the "Mothers," the path "down" through Lucifer's realm leads to the Mothers.

The path up, the path
down,
lead to the same destination!

The ascent to the Sun Logos through the forces of Isis is described by the well-known ancient philosopher Apuleius (note 15):

1. "I came to the border between life and death,
2. stepped onto Proserpina's threshold.
3. Rushing through all the realms, I returned!
4. In the middle of the night I saw the sun!
5. I stepped before the gods of "above",
6. I stepped before the gods of the "below",
7. Face to face, I worship her!

It is Isis whose love guides him through all spheres, so that the next morning, clothed in 12 stoles, he can appear before the people: like the sun god himself, beloved of Isis, he completes his journey through the heavens, through the six houses of the day and the six houses of the night, and is adorned with the sun god's crown of rays.

The cult originates from Egypt, as exact parallels in that collection prove, which is wrongly called the "Book of the Dead", for it was originally intended for the liveliest of the living, for the adepts who wanted to overcome death!

Ancient Egypt, like pre-Chinese and some Oceanic tribes, practised "two-stage burial" (burial of the body until decomposition and later collection and reburial of the bones). All that was needed was a few magic spells to facilitate the soul's entry into the afterlife (and make it impossible for it to return to this world!). The Book of the Dead, on the other hand, was originally intended for living adepts who descended into the necropolis to be initiated into the "secrets

of the Dat" (mysteries of the underworld). Herodotus already speaks of 6
+ Six chambers facing each other and serving the mystery cult. In Egyptian texts, after
conversations with gatekeepers (guardians of the threshold of Dat), in which he must identify
himself as an initiate, the mystic is granted access to various halls bearing different names, in
which different rites are performed. – This is what it says in Chapter 9 of Naville's edition of the
Book of the Dead:

"Open o f D A T . "

"I open the Dat so that I may see my father Usire! I remove the
darkness!

All paths above and below are open to me!

I am a son loved by his father!

I have come so that I may become a "venerable one"! (Note 16) I have come so
that I may become a "transfigured one"! (Note 16) I have come so that I may be
endowed! (Note 17) Every god prepares a path before me!

I am (like) Zechuti when he ascends!" And in Chapter

15 B:

Another saying of the mysteries in the necropolis: "I see

Atom (the sun) rising,

He who sets in the west!

He is worshipped by the gods and blessed ones of the Dat."

Later, it is said of the mystic who speaks to the sun god (chapter
102):

"O Great One in Your Ship!

Behold! I have descended to your ship!" etc.

He enters the barque of the god, rises with him in the east as a reborn being, and is himself
greeted as the resurrected Osiris. (This was already the case in the Old Kingdom!)

The initiate receives instruction about the magical powers of the halls (the signs of the zodiac) from Zechuti-Thoth and is "justified" by him. This assistance from the mercurial powers of the "Upper Triangle" is important, but more important and central to the whole is the union of the new Osiris with Isis, of which Apuleius also speaks in terms of rapture and gratitude.

This deepest secret, which Herodotus was forbidden to speak of by the priests, is depicted on the black basalt sarcophagus of Osiris in the temple of Pharaoh Seti I at Abydos and is repeated in a secret chapel of the great temple of Dendera:

On the bier lies the mummy of Osiris, wrapped in bandages; the goddess Isis hovers in the air above him as a female vulture:

"The face of Isis shone.

She swung her wings over Usire.

She mourned her brother...

She straightened the limbs of the god whose
heart no longer beat.

She let the seed flow from the dead man"

This most sacred mystery of Egypt still lives on today as a myth in the heart of Africa (note 18); it was also known to the alchemists of Europe through the Arab tradition, whose knowledge, as we shall see in the TABULA SMARAGDINA, was based on Egyptian wisdom.

In Morgenstern's "Turba Philosophorum" (UU, 242), a corpse lies on a sarcophagus from which the winged soul escapes. In a second image, it returns "and ascends the purified corpse again". And from the text and images, it becomes clear what is happening:

the resurrection of the dead

through the creation of the hermaphrodite.

Sexual division is the root of death. The priests, who united the two halves that had been destined for each other since the first day of creation in the highest, divine sexual magic, closed the open wound of sex, restored the whole personality, destroyed all polarity, earthly, astral, mental.

Sex brings death; the abolition of sex is resurrection. Resurrection in the realm of Platonic ideas, which are no longer subject to relativity through dual polarity, resurrection to absolute vision. That is why the dead man, no longer dead, speaks on the coffin of Sebk-o in the Berlin Coffin Texts:

"I travel through the heavens Until
I am high above! I become mighty
great!
I transform myself into the Lord of All!"

The ascent to the primordial mothers via the solar logos was one path; the descent to them via Jupiter, the creative demiurge, is the second.

For earthly human beings, Jupiter is the "good" god, insofar as he pours the primal maternal powers of Saturn, whose mirror image he is, into earthly splendour. For the esotericist, he is the "evil" demiurge, because he does not release the worshipper of this splendour from his circle, but chases him from one incarnation to the next.

Man is only free when he is able to
transform the Jupiter symbol back
into the Saturn symbol
!

This happens when he allows those primordial maternal forces to enter his heart – which until then had been only the seat of the demiurge! And according to the ancient teaching, those who have overcome see the vision that corresponds to Apuleius's vision: they now see Saturn as a second, dark sun disc, unclouded by the sunlight of high noon.

Human beings find support in the primordial mothers because the primordial deity entered into "matter" (into the spiral) with this, its female part, while God the Father remained outside as "spirit". The liberation of man is therefore at the same time a liberation (of a part) of the deity, resulting in a kind of community of interests between the primordial goddess and man against the creator of the world.

The followers of the Gnostic Markos declared (according to Irenaeus I, 13,6 ff.): If, on the Day of Judgment, the Demiurge tried to prevent them from ascending, they would pray to "Sophia":

"O thou who art the associate of God and the hidden silence before
all eternity!
Your greatness allows us to see the face of the Father through
all obstacles! Behold, the judge is here!
But you, who know our cause, which is one
and the same,
Give account for us both before the judge!

This invocation of the foremothers, which Agrippa and Goethe also knew about, is given in the 29th/30th chapter of the Book of the Dead in a tremendous evocation, in which the dead man cries out before the judge of the dead:

"Heart of my mother, do
not accuse me!"

And the Babylonian psalm of repentance implores the same:

"May your heart,
Like the heart of the mother
The heart of the mother....."

The "magical anatomy" of the ancients claimed that there was a ventricle in the heart that only filled with matter (blood water) at death, but during life served as an absolutely empty space connecting humans with the powers of the Absolute.

When this happened, the great mystery was fulfilled: the thirst for life of the Logos was quenched by the drink after which one is never thirsty again:

"Through the heart, the cup of life, life
penetrates." (Note 19)

The old, earthly heart is replaced by a new, spiritual one, and – oh miracle! – this new heart is indeed the real, old heart!

"You have your heart, your real, former heart!" And the
awakening person replies:

"I am! I am! I live! I
live!"

The long – but not eternal! – conflict between YES and NO, between MAN and WOMAN, between GOOD and EVIL has been resolved. The wise man who attained true knowledge (buddhi) prays to the primordial god, as proclaimed in Pyramid Text 211 ff. (note 20) and which is as eternal as the pyramids:

O ATUM!
YOU HAVE MADE THAT WHICH IS ABOVE LIKE THAT
WHICH IS BELOW,
THROUGH YOUR ACTION!
YOUR FATHER IS THE UPPER OCEAN, YOUR
MOTHER IS THE LOWER OCEAN, YOU ARE RIA!
YOU DESCEND TO THE PRIMORDIAL
GROUND ! YOU ASCEND TO THE SKY !
YOU ARE GREATER THAN HEAVEN AND THE PRIMORDIAL GROUND!

PRELIMINARY EXERCISES FOR THE RITUALS

The rituals could and can only be performed by brotherhoods consciously working with magic, but individuals can do some preliminary exercises, which they can further develop themselves on the basis of the theoretical discussions and tables (especially the tattwa table).

A prerequisite for the following exercises is a thorough study of "Practical Preparations for Magic!" The exercises given there are not arbitrarily devised rules – this is what fundamentally distinguishes this textbook from any other! – but components of real rituals! After studying "Astral and Mental Magic," the friend of magic will now be able to judge for themselves why those exercises, as well as the following ones, must be performed in this way and not in any other.

A. EXERCISES ZUM SONNENRITUAL

Time:

Sunrise: (Or morning, Prithvi, solar hour,
not afternoon.) Direction:

Face east.

Magical name: U – SI – RE

spoken mantramistically. Compare "vocal breathing exercises" in the "Practical Preparations":
Execution in three stages:

1. U:

Posture: Lower your hands from shoulder height to the sacral sphere.

Visualisation: Drawing from the "primordial source".

Spell: "YOU DESCEND FROM HEAVEN TO THE PRIMORDIAL SOURCE!"

2. SI:

Posture: Raise your hands to shoulder height. Visualisation: Lift the sun ball out of the primordial sea. Saying: "YOU ASCEND FROM THE PRIMORDIAL SOURCE TO THE SKY!"

3. RE:

Body posture: Raise your hands above your head so that the disc is between them; palms facing the sun.

Visualisation: Imagine a rapidly rotating vortex. Spell: "YOU ARE GREATER THAN HEAVEN AND THE PRIMORDIAL ABYSS!"

Absorbing solar energy:

Either: Simple sun prana exercise. See "Practical Preparations"; or: Mental connection with the Logos, supported by the (Egyptian) idea that the sun's rays are delicate, reaching hands:

1. Absorption of the forces of the second solar sphere (negative, Moon-Venus character) through the left arm and concentration in the heart chakra.
2. Absorption of the forces of the third solar sphere (plus-minus, mercurial) through the right arm and concentration in the throat chakra.
3. Absorption of the power of the sun's core (positive) through the crown and intuition centres. Imagine the powers as a crown on the head or as a ray penetrating the intuition centre.

Mantra: I AM A SON LOVED BY HIS FATHER!

Glyph: anech (handle cross) to be worn on the heart chakra.

Gemstones:

Wear a panel of 12 gemstones (the so-called "birthstones") on your solar plexus.

B. ISIS POWERS

Main rule:

Two days of sun exercises, followed by a third night of vigil and absorption of the "Isis forces" of the moon. (Also known in India.

Time: 12 a.m. – 1 a.m.

Direction: Face towards the moon disc. Ritual I:

Absorb the moon's rays according to the moon prana exercise. Mantra: "I AM THE BROTHER YOU LOVED ON EARTH!

YOU LOVED NO ONE MORE THAN ME!"

Ritual II:

Body posture: Resting position, passivity.

Visualisation: Awakening: "I have awakened from a deep sleep!" Mantra: "THE FACE OF ISIS SHINES UPON ME, SHE SHINES IN

MY HEART, WHICH NO LONGER BEATS....."

Ritual III:

Posture for the transmutation of sexual energy.

Plastic imagination: Concentration of the moon's power in the lower plexus. Magical name. I – SI – S, causes the ascent of "Kundalini".

Spell: for the union of lunar and solar energies in the crown chakra: "LOVE IS STRONGER THAN DEATH".

Chakras:

If a specific chakra is to be charged, e.g. the heart, say: "SET YOURSELF LIKE A SEAL ON MY HEART!"

Moon position:

In the sign of Pisces (or in Cancer, Scorpio, Capricorn) during a full moon or waxing moon and magically favourable aspects: Moon conjunction Venus, Neptune, Saturn, etc.

Glyph:

The hieroglyph



(throne).

Gemstones:

increase the effect and can themselves be charged with certain cosmic forces. The Isis stone was green nephrite; also: moonstone, aquamarine, emerald. – Beryl and topaz, worn in a bandage in front of the intuition centre during the ceremony, provide high inspiration and mental clairvoyance.

NOTES:

1. For a compilation of Egyptian knowledge of the Ka and a comparison with the corresponding Indian teachings on the Kosas (sheaths), see A. Trofimovich, "Der Ka" (The Ka), Saturn-Gnosis, vol. 1, p. 27 ff. The astral constitution of man according to the Kabbalah is described therein by Master Therion, vol. 1, p. 48.
2. Eugen Georg: "Verschollene Kulturen" (Lost Cultures). R. Vogtländers Verlag, Leipzig 1930, esp. p. 243 ff.
3. M. Schwickerath: "Exact scientific, philosophical and artistic understanding and comprehension of the world". (Supplements to the Annals of Philosophy and Philosophical Criticism). Leipzig 1928, p. 82.
4. Cf. Dr. Moebius: "Astrology as applied metaphysics", Saturn-Gnosis, Vol. V, p. 220. One of the best essays on the nature of astrology!
5. Conspicuous repetitions in world events and daily life, the "law of series" in biology, are nothing other than a revelation of the direction of this world will. See the research of Fließ, Ostwald, Swoboda, Sterzinger, Kammerer.
6. See W. Hueck: "The World as Polarity and Rhythm". 1929

7. According to Indian teachings, as thoughts flow away as subtle forces to the "astral plane", they form the most magnificent archive of humanity: the Akashic Records!
8. An introduction to metamathematics: Fra .: Pacitius: "Vom Urgrund of the World," Saturn-Gnosis, Vol. I, p. 5. See also the magnificent colour drawings of multidimensional states and their explanations in Saturn-Gnosis II, 106; III, 156; IV, 212. – A generally understandable summary of metamathematical experiments can be found in M. Maeterlinck: "The Fourth Dimension", 1929, and "Secrets of the Universe", 1930.
9. Good guidelines for magical training – but only for those striving for higher things! See also Saturn-Gnosis, vol. III, p. 153.
10. Feerhow: "The Earth's Magnetic Currents and Their Aura". For further reading, see Mag. Brief 5: "Pendulum Magic", p. 77. Based on studies of the ionisation of the air by solar radiation, Prof. Dessauer arrived at conclusions very similar to those of the ancient Indians. See Münchener Medizinische Wochenschrift, 1930.
11. See A. Grünwedel: "Mythologie du Buddhisme en Tibet et en Mongolie". Leipzig, Brockhaus, 1900.
12. This is the case in D. Fortune's occult novel: "Love from Beyond", 1928.
13. Correct representation in L. Huna: "Hexenfahrt" (Witch Ride), 1928, a very beautiful occult novel.
14. See Fra Pacitius: "Der Sternenmensch" (The Star Man), Saturn-Gnosis, Vol. II, p. 57.
15. Dibelius: "The Isis Initiation in Apuleius and Related Initiation Rites" (Proceedings of the Heidelberg Academy, 1917, Abh. 4).
16. Magical titles.
17. Namely, with magical powers. Similar Greek-Oriental expressions in Reitzenstein: "Die hellenistischen Mysterien-Religionen" (The Hellenistic Mystery Religions), p. 142
18. Leo Frobenius: "Das sterbende Afrika" (Dying Africa), 1928, p. 488.
19. Cf. von Boeckmann: "Vom Kulturreich des Meeres" (On the Cultural Realm of the Sea), Chapter 3. The heart as a funnel for the powers from above also in alchemy. See, for example, the title page of "Wasserstein der Weisen" (The Water Stone of the Wise), edited by Dr. F. Maack.

20. The Pyramid Saying 211 ff. is, as can be determined purely philologically, the original form of the Arabic and Latin versions of the Tabula Smaragdina.

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P A P E R S F O R

ANGEWANDTE OCCULT

THE ART OF LIVING

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THE CENTRALISATION OF THE SPIRIT IN MAN

As long as the primordial logos was powerful in humanity and the connection of each individual with the cosmic primordial light streams was not interrupted, there was perfect harmony between humanity and God. Science, which was in the hands of the priests, also cultivated the secret laws of the cosmos known to them in their harmonious application to the peoples.

During these epochs of humanity, the cosmic entity of our Mother Earth was on the path to redeeming itself from the demonium of the Saturnian counter-star. Humanity did not complete this path of perfection and liberation. The opposing forces prevailed in the battle for dominion over the Earth. Lucifer, the fallen angel, continues to triumph to this day.

The mission of the last leaders of humanity, such as Buddha and Jesus Christ, must be regarded as a failure; for although their pure and white magical religious teachings have taken hold of parts of humanity, they have unfortunately not penetrated deeply and cannot dominate, but have been showing signs of decay for a long time.

The entity Earth has not changed so far. Its esoteric astrological symbol, the cross above the circle, still stands upright and unbroken. The inflowing harmonious forces of the primordial logos are no longer able to work unhindered because a division has occurred in the inner nature of human beings. Like disturbed transformers, individual chakras can no longer function, causing the connection with the higher spheres to be lost.

A few lower chakras, on the other hand, began to vibrate as if in a violently increased rotation, thus dominating human beings. The root chakra dominates in a left-handed, sucking rotation. The other chakras are atrophied in most people or work without synchronisation with the other chakras. They are therefore disconnected from the cosmos, driven only by intellectual and Mars-oriented will and purely sensual impulses, influenced by and in contact with the demons of planetary entities, at the mercy of astral powers and beings of the intermediate realm.

The Fall of Man described in the Bible did indeed occur. The stigmatisation of the intellect led to the separation of science and ethics. High white magic began to fade and sank into sexual magic or seeped away, misunderstood by the servants of today's churches, into the rigid dogmas of religious rudiments, giving nothing more to the people, mostly ending up in political waters.

The incoming cosmic M-waves suffered a kind of short circuit, separating between the brain epiphysis and thymus and splitting between the chakra of the brain located around the epiphysis and the chakra of the throat located around the thymus gland. The thread of unity that connected humans to the cosmos was severed. Antahkarana, the bridge of the brain, as the Indians say, was destroyed and the conducting energy of two nerve bundles was severed. The divine spark now took a different path via the pineal gland to the sexual organs of the occipital lobe and from there through the large glands: thyroid, thymus, spleen to the prostate or the ovary of the lower abdomen. With this, the higher will perished and polarised itself sensually and sexually. The image of this division lies in the ancient symbol Aleph, the first letter of the Hebrew alphabet. For the initiate, however, this symbol also contains the instruction for redemption. An attempt must be made to entwine the harmonious form around the human symbol, as indicated in the symbol of salvation, the rod of Aesculapius.

Aesculapius is called Aesch-ki-aleph in Hebrew and means the fire, the becoming one of the two functions, the fusion of the fiery forces of the earth with the fiery forces of heaven in man. This symbol of a primordial knowledge, of reuniting the divided energy of both rays, lies in the esotericism of the healing act through Aesculapius.

This is where the task comes in of undertaking the necessary attempt, through a specific exercise, to curb and reduce the overly dominant sexual forces in the individual and to throttle the sexual chakra as far as possible. Even if this is not possible for everyone without further ado, since predestination through the various signs of the zodiac in the birth chart has a very different effect on sexuality, the attempt must be made in the esoteric sense of training, without this implying sexual asceticism. On the contrary, the practical magus must learn to use his sexual powers consciously and experimentally very often.

A healthy person whose organs function properly and whose glandular system works normally is capable of engaging in sexual activity at natural intervals. This applies mainly to the male organism. The weakening of the organic body that occurs as a result of the act is normal and only temporary. The loss of odic force, of bodily magnetism, is also quickly replaced by the body.

The secret scientist who has been initiated into certain higher degrees also knows at least the most important basic rules of sexual magic, which enable him not only to perform a sexual act harmoniously, but also to supply his own organism with magnetic forces through a deliberate and intentional balance, which are transformed by the woman's body through transmutation in the female sexual organs.

On the other hand, intense mental activity undoubtedly reduces the activity of the sexual organs, and therefore the chela must deliberately ensure that this reduction in his libido occurs. He can and

The following transmutation exercises, which were given to him as spiritual exercises, are intended to contribute to this reduction. The Indian correctly refers to sexual energy as Kundalini, the sacred serpent fire within man.

All initiated brotherhoods know the exercises for this highly important purpose. The student who is approaching a certain degree of initiation in his studies must, during the more intensive period of preparation, suppress his sexuality as completely as possible, even if only temporarily, and try to polarise all his sexual energies into the spiritual realm. For this purpose, certain retreats are prescribed, which the neophyte can undergo. The effect of these retreats can be considerably enhanced by the corresponding transmutation exercises. Submission to these retreats is entirely voluntary for the student. The results successfully achieved can be communicated to the teacher for verification.

Occult scientists who are on the path to high adeptship have brought the sexual chakra to a complete standstill due to their strict and long preparation, but this is by no means required or advisable in magical training. The organic body then transforms the high-quality phosphorus and other building materials for the construction of brain cells. The organs associated with sex are then supplied with less and less blood and thus reduced in their function.

Indian esoteric teachings have created an excellent aid for the transmutation exercise in the practised BUDDHA SEAT. In the practical exercise of this posture, the peculiar position of the lower limbs closes the openings of the lower organs, i.e. the lower chakras are shut down, the secondary chakras of the knees and soles are rendered inoperative or their vibrational forces are redirected to the body. This is done deliberately, because by disabling the lower chakras, the root chakra in particular is deactivated for the benefit of the upper vibration centres. Kundalini, the sacred serpent fire, is directed from the lower chakras to the intuition centre.

If a student unintentionally experiences strong sensual-sexual stimulation during their studies and suffers from it, it is sufficient for them to first sit in the Buddha position and, remaining in this position, concentrate mentally on a specific high goal. In a surprisingly quick manner, the sensual states of arousal in the lower organs will subside and disappear within a few minutes.

Another prerequisite is, of course, that the chela has actually carried out all the exercises and instructions received with energy and perseverance in strict work on himself and has also mastered the practical chakra teachings. He must learn that his knowledge does not give rise to spiritual arrogance, but that his attitude towards his fellow human beings should in future be consistent, reserved, not repulsive, but determined. This is the path of a Saturnian spiritual education.

The student must also deliberately strive to distance himself from his environment, insofar as average humanity is concerned and life does not force him to do so, since in most cases he is still dependent on everyday life. Any involvement with people who are not of his kind means a dissipation of energy. Therefore, his own inner centralisation must be constantly growing.

At this stage of maturity, he must not give in to his inner voice and give away his strength, knowledge, advice and spiritual help; he does not yet have the right to do so and needs his strength for himself. Individual cases of assistance are of course not excluded, but he must carefully consider and weigh each case beforehand. He must always remember that, according to karmic law, each person's own suffering is imposed by fate for the purpose of maturation and purification.

If fate brings a person to the student, whether man or woman, with whom he is connected in friendship or love, who above all shares his spiritual interests and whom he, after careful consideration, considers worthy enough to walk the same path of development with him,

then he should and must, of course, open himself up to this person with all his soul and all his heart and help him. Working together spiritually brings great joy, and every year spent with such a person is precious, even if that person may have to leave again due to the course of their own life, which is itself fated and lawful. In this way, the student can be both friend and teacher. In doing so, they help to build the great spiritual temple of human evolution.

The chela must therefore be without falsehood and blame in his own self. Above all, he must be truthful and without lies. He must take full responsibility for himself and his actions, even if he often has to suffer bitter consequences as a result of wrongdoing. Astrologically speaking, Saturnian severity should be paired with the kindness of Jupiter to create a harmonious balance in his existence. This makes life worthwhile. In this way, the student will gradually become a serious, quiet, balanced and kind person whose goals lie beyond the ordinary.

There is one mistake that people are so prone to make that they must avoid. They must never apply their own standards to judge the way of life and existence of other people and presume to criticise or judge the actions of their fellow human beings. The law of the new age: "DO WHAT YOU WILL" applies not only to him, but to every human being. Nevertheless

He can and should, of course, rise far above everyday concepts of general morality, ethics and bourgeois opinion in his own actions and deeds. Such laws do not exist for him, although life will naturally force him often enough to bow to these laws temporarily, just as one must obey the laws of the state even if one does not approve of them. If one does not do so, one is a troublemaker and a person who harms oneself out of immaturity. This achieves the greatest possible isolation from contact with the general public, thereby reducing areas of friction.

So once again: respect the actions of your fellow human beings, even if you do not approve of them. If the student does not like or is repelled by people and things, he should avoid them! He himself is

and immune to any influence or suggestion. He must know exactly what he is doing and what he wants.

However, he should have the greatest respect for a person's spirituality, even if that person may do things in his life or lead a life that contravenes general ethical and moral laws. After all, the greatest spiritual and artistic creations have often been created in a state of intoxication or through eroticism. People whose highest spiritual creations arise from the purest and most white magical impulses are extremely rare. In most people, demonic forces often come into play in their youth and in their most creative years, which can only be overcome with later maturity.

The English master and occult scientist Sir Aleister Crowley, known as Master Therion, who was arguably the most significant European magus of modern times, often and quite correctly states in his works: "Every human being is a star." This statement contains a profound truth, and its meaning should be repeatedly drawn upon by students in their understanding of life and humanity.

The regularity of astronomical processes in the physical becoming and passing away of the celestial worlds is just as valid in the becoming and passing away of human beings. Human beings are much more deeply entangled in the world dynamics of cosmic events than they realise. Their numerous incarnations form a chain of a very specific maturing process. Therefore, each life should be evaluated and considered only as a part of this whole. All actions and conclusions of this existence can only be viewed from this perspective. From this, the justification of the further law of merciless love given by Master Therion crystallises.

Every human being is therefore fully responsible for themselves and has to deal with their own actions and omissions. They have to bear all the consequences, but precisely for this reason they do not need to tolerate any criticism if they do not recognise it as justified

and submits to it. But they are also in no way entitled to criticise others for the same reasons.

The student should always remember how infinitely difficult it is to truly grasp and understand the real reason for a person's existence and their entire phenomenal world. How infinitely difficult this is and how rarely it succeeds, because every human being is subject to the periodic laws of maturation. No one can say for sure what the next few years will bring. One's entire outlook on life, one's mental structure, even one's character, are subject to change.

This is where the spiritual task of the teacher lies, in at least guiding the development of the student. He cannot do more than that. The same applies to every other human being. You should know that almost every human being wears a mask, often even several masks, which they use depending on their mood and inclination. Great businesspeople have, for example, wear masks of hardness, ruthlessness, intense concentration and intellectual thinking on an exoteric basis in their everyday lives. Highly emotional people prefer to wear the mask of enthusiasm and compassionate soulfulness.

This alone means that people will often be deceived by the masks of others, and as a result, they will often come to wrong conclusions, and any criticism that may have been made is false and does not touch the true essence of the other person. One should also not forget that almost every human being is subject to demonic influences from the intermediate realm and planetary forces, which can sometimes strongly influence them and their actions.

So what remains for a spiritually minded person? The often-called-for solitude, which does not mean absolute petrification. If the rare good fortune has come into your life that another person truly opens up to you out of friendship or love, cherish this good fortune with all your soul and with all care. Doesn't your inner wisdom already tell you that this happiness, too, is likely to

must be limited in duration and will be so as a result of the natural divergence of life curves and the usually different rates of maturation on both sides in terms of upward movement. Here, you should be particularly sceptical from the outset towards women, who, due to their entire structure, almost never keep pace with men in terms of spiritual maturity, because the goal of a female being culminates rather in a deepening of the soul due to strong maternal instincts that are almost non-existent in men, albeit at the expense of intellectual spirituality. Despite all this, many women can and will be valuable and complementary life partners for men for decades. But spiritually, the student and secret scientist will probably become increasingly lonely if fate does not bring him a spiritual friend who can keep pace with him for a long time and whose spiritual development curve shows similar trends to his own.

The esoterically based attitude of the secret scientist, who always adopts a somewhat cautious and reserved attitude towards women, stems solely from a higher understanding, a knowledge of the strong negative alignment of cosmic forces in women. For the same reason, almost all secret lodges do not admit women. In the FRATERNITAS-SATURNI lodge, too, no woman is allowed to cross the threshold of the brotherhood, although the sisters of the antechamber are open to study up to the GRADUS SOLIS degree of knowledge. It may be that in the course of the coming age this attitude will change fundamentally if the spiritual evolution of the female being proceeds in the direction foreseen in the treatise in the June 1952 study booklet "The Woman in the Coming Age of Aquarius".

THE SPIRITUAL IMPRINT OF HUMAN BEINGS IN THEIR FACES AND FACIAL EXPRESSIONS!

Through the science of physiognomy, the study of faces, it is possible to recognise a person's character from their face. Like all organic beings, the human face is also a symbol of transcendent forces. If human beings want to find the key to solving this symbol, they must try to recognise the diversity in the structure of otherworldly forces as the primary cause of facial formation.

All astral and earthbound vibrations produce massive, coarse forms. These forces are like a sculptor who shapes his work in elementary outlines. These creations always have something powerful and strong in their effect on the earthly plane. Where such forces are reflected in the human face, the observer senses an elemental, powerful force that can be so strong that it either exudes something compelling and inescapable or something that inspires fear or even revulsion. These are the faces that have been shaped by astral forces.

Astrologically speaking, this includes all the lower vibrations of the planets, especially the lower vibrations of Mars and Saturn, but also those of Jupiter. Through the human face, Mars and Saturn symbolise passions, bloodlust and cruelty, hatred, anger, irascibility and all lower drives, while Jupiter, predominantly in its lower octave, is characterised by desires, hedonism and debauchery.

The reflection of these lower astral forces is often particularly evident in the facial features of people belonging to ancient black magic cults. The surviving images of these ancient cultures, such as the Lemurian culture, clearly show this influence. Even today, the works depicting the deities of black magic peoples, among whom blood cults are still commonplace, contain these astral demonic forces in

the shapes of their faces, just as the faces of the peoples themselves are a reflection of these astral force vibrations.

These expressions on the human face are diametrically opposed to those that are symbols of high mental powers. Corresponding to the subtlety of these vibrations, they can be compared to a sculptor who carves the most delicate forms out of rough material with the finest chisel. These features radiate perfect calm and harmony. They are forms whose lines contain something musical, as it were. There is no disharmony in such a face. Each individual line reveals the hand of its perfect creative power, while the interplay of their entirety represents a perfect symphonic chord in which there is no dissonance. For those who know, the mostly lower spiritual structure of our Earth means that such creations of human faces are significantly rarer on our earthly plane than the astral symbolic forms mentioned above. All white magic and high cultures, all religions that have nothing to do with black magic vibrations and that represent not only religious systems but truly high, divine revelation, contain these pure forms in their images of God. They can be found in the works of Atlantean culture, in India, in Greece and everywhere where artists were inspired by the pure vibrations of the true Christ principle.

Astrologically speaking, it is the high octaves of the planets that are at work in creating symbols. In particular, Mars, Venus, Jupiter, Mercury and the trans-Saturnian vibrations of Uranus and Neptune.

Just as the purity of astrological types diminishes with advancing evolution, giving way to a complex interplay of astrological forces, so too does the simplicity of human facial features disappear in parallel with development. This insight illuminates the difficulty of interpreting the symbolic forms at hand.

From an astrological point of view, the whole of civilised humanity resonates strongly with the planet Mercury, whose vibrations are now strongly supported by the approach

of the Age of Aquarius, in which Uranus reigns supreme, because Mercury is described as the lower octave of Uranus. This planet Mercury is known to be the mobile, neutral, intellectual principle.

It is a transformer of the cosmic forces acting upon it.

Due to its vibration, which affects human thinking, the face of humanity today bears its prominent intellectual imprint. In itself, this is a fact that is gratifying in terms of evolution. Humanity is on the way to rising above the lower fourfoldness of purely astral concentrations of energy through increased intellect. However, for the masses who are incapable of true spiritual knowledge, this fact harbours the danger of using the mercurial vibrations as deception, as a mask. Through it, today's humanity has the power to conceal its lower astral vibrations by shaping mercurial forces.

The mobility and adaptability of Mercury not only determines the great versatility and complexity in the formation of the face of civilised humanity, but at the same time it also has a significantly prominent second moment of formation, namely the possibility of constant change in facial features, and thus its influence forms the basis of facial expressions.

This includes not only the acting skills that today's human face is capable of in order to pay homage to so-called convention, but also the ability to play false, hypocritical facial expressions that conceal the lowest astral drives under the mercurial guise of seemingly logical conclusions. This also includes the concealment of inner forces under the mask of impersonality, which explains the fact that the human face is becoming increasingly depersonalised to an alarming degree.

The factor of mercurial deception in the face must never be forgotten when assessing today's civilised humanity. A striking example is the smiling face of the intelligent Japanese, who consciously uses the possibility

of the mercurial vibrations given to him to consciously conceal his true inner self. Due to his high intelligence, he has learned to consciously use this possibility of depersonalisation as a weapon or as a smiling mask to conceal his thoughts.

Here lies the great task for the student: to develop his inner magical powers, which enable him to keep his own impulses absolutely under control when the situation requires it. Recognising this task is an important factor. While the majority of humanity today is incapable of suppressing and controlling astral impulses within themselves, but merely attempts to conceal this inability behind a more or less successful attempt at outward composure, the student must conquer these emerging impulses from within through their developed magical power. Then this inner immunity to astral influences will automatically be reflected in his face. This requirement and this task elevate him far above the average person of today.

The student should repeatedly subject himself to strict self-control and self-criticism, then he will gradually acquire the ability to read the faces of other people despite all concealment.

But his own face should always be a symbol of his inner self!

While the majority of people, due to inner inadequacies, do not dare or are ashamed to let their inner selves be reflected in their faces, the student works tirelessly on himself until immunity to astral vibrations becomes a reality for him and the untouched expression or smile on his face is not in disharmony with his own self. Only then will his face radiate true strength and impartiality as a sign of inner harmony. He must be the great magician of his inner impulses of strength; that is the requirement. Then the outer symbolic forms, as they appear in language and facial expressions, will arise of their own accord.

There are people whose outward appearance exudes a soothing calm, whose face is a clear mirror of a harmonious inner life, whose gestures and movements reveal a harmonious unity of their cha-

character immediately recognisable. – This is the model to strive for! It can also be achieved through determined work on oneself. It is entirely possible to achieve harmonious gestures, facial expressions and charisma through occult exercises, provided that one has mastered one's lower passions.

THE PRIORITY OF THE MIND

The deeper the neophyte delves into the study of esotericism, the greater the demands placed on his thinking and intelligence. The scope of his worldview is systematically expanded, and he is increasingly encouraged to engage with spiritual problems.

The student must do most of the work himself. In most cases, systematic learning or forced study is of no help; instead, the neophyte must, as often as possible and when he is in the right frame of mind, follow the path of meditation in order to arrive at spiritual results from within himself. He must draw from his subconscious. His soul must retrace and return to the winding and partially buried paths of ancient wisdom that has been stored in the ego for millennia. The path of meditation is a path of mystics; it is a merging with the higher cosmic planes. The mental powers of human beings must be brought into vibration through meditative contemplation.

DER GEIST IST DAS PRIMÄRE IM MENSCHEN!

The student should repeatedly memorise this sentence. Many of our great philosophers recognised this and based their teachings on it, above all Kant and Hegel.

The biological view is closely related to the individualistic way of thinking, because life always manifests itself in living individuals. Therefore, the meaning of existence is the development of the individual personality, the development of all the spiritual possibilities inherent in it.

This teaching is often opposed by the awareness of the transience and futility of all individual existence. One could say that a developed, versatile, harmonious personality is ultimately nothing more than a beautiful, well-educated human being, and with his death, the values inherent in him are lost.

If this is to be the meaning of existence, then existence is meaningless. In fact, however, this view is based on an error, for there is no such thing as an individual. Biology already teaches us this Platonic insight with regard to the animal kingdom, recognising in the individual creature only one specimen of the species and in the species' instinct for self-preservation the key to all biological mysteries. The species is more real than the individual.

Something similar applies in the realm of the spirit, i.e. also in humanity. Even the spiritual individual, the individual personality, has only a derivative, secondary existence. Esotericism therefore says the following:

Human thought came into being through language, for thinking is silent speech. Language was created by society. Thinking is a social good. When an individual thinks, it is his language, his society, that thinks within him. Since he is bound by the universally valid laws of thought, it is the origin of thought, i.e. the spirit itself, that thinks within him, for every individual consciousness is only one of the countless refractions of the one spirit.

Just as there is an instinct for self-preservation in the species, so there is also an instinct for self-preservation in the spirit. Not only does it resist extinction wherever it shines, but it also strives, both individually and as a whole, for ever greater increase and intensity, for ever more powerful penetration, for greater clarity, depth and expansion. The spirit's instinct for self-preservation is therefore the positive energy that it unfolds. The ever more powerfully unfolding spirit ultimately compelled humans to penetrate matter. Whether any insight is pleasant or unpleasant to us, life-promoting or life-destroying, we must think it because it is spiritual. Only one thing stands above pleasure and life: truth, law, the spiritual. We cannot do otherwise! This spirit, from this level of knowledge and in this form, no longer cares about what the individual desires, let alone what the biological species desires. It has become sovereign, absolutely autonomous. The thinking brains of scientists and philosophers are for it only workshops in which it, although

restricted by the special nature of its bearers and their intellectual limitations and personal will, but essentially according to its own laws. The more autonomously it acts there, the "greater" the spirit bearer in question appears to us.

If thinking itself is a supra-individual faculty bestowed upon humanity through language, a supra-subjective spirit, then the spirit in the form of autonomy can be described as scientific or philosophical knowledge, as absolute. Here again, the limits of the spirit bearer must be taken into account. However, the spirit reaches its highest and purest form in art, which is, as it were, a play of the absolute spirit with itself, the creation of a spirit-determined counterworld. The Secret Doctrine always says: Everything is only a reflection of the spirit; all of humanity's cultural creations are only reflections of the highest mental realities. It is not for nothing that we speak of thought forms that are realised in matter.

Animals develop unconsciously according to biological laws. The development of humanity is naturally also subject to these biological laws, but the effects of consciousness in humans often thwart biological laws, restrict them and can even render them ineffective in some cases. The development of humanity is thus gradually moving away from purely biological laws and is increasingly taking place according to spiritual laws. The occult scientist says: Our primordial mother, the entity Earth, is becoming increasingly spiritualised and is changing its own laws by raising its consciousness to a higher level. Thus, at the end of natural development, the spiritual always stands. Even if the present creation were completely destroyed, nature would always try again to bring forth an organic world, but in this world the spirit would always rise again to world knowledge and autonomy. Viewed in this way, humanity gains a new cosmic significance. It is the point in the universe, i.e. as the Earth entity in our cosmos, where the spirit has elevated itself to freedom. Thus it can become the brain of the world, the seat of the

World consciousness ⁺⁾ in our immediate cosmos, within our solar system, through the evolution of their own selves in the highest spirituality. Then, in an esoteric sense, it is considered a redeemed planet and is no longer bound to the Lucifer principle of Saturn.

Since human beings now feel only secondarily as animals, but primarily as creatures of consciousness, as bearers of the spirit, they must also participate in its instinct for self-preservation and must affirm the spirit again and again. Once we have recognised that one of the highest stages of human development is to develop world consciousness within oneself and to be a bearer of the absolute spirit, we thereby affirm the step-by-step development of the individual towards maturity.

Bringing about the conscious evolution of humanity is therefore our task and the greatest meaning of existence. It is an absolute categorical imperative within us that demands this affirmation and compels us to this realisation. If we effectively affirm the spirit's instinct for self-preservation in humanity, it is logical that this instinct takes the form of a command and an imperative in individual consciousness or in relation to individual consciousness.

The history of humanity thus has a very deep and lofty meaning. It is the history of the spirit's struggle for its absoluteness and autonomy. Through all the contingencies of matter, through all the inhibitions of the physical, it has risen up. This transformation is still taking place today, extending into the distant future in its development and process of becoming. Carried by its instinct for self-preservation, the spirit recognises itself more and more in individual beings and affirms itself, thus becoming ever more intense.

To contribute to this spiritual advancement of humanity is the requirement of the absolute imperative. Its law is:

BESPIRITED DICH !

⁺⁾ in our immediate cosmos, within our solar system

Spirit has nothing to do with intelligence in this sense. Here, amid the confusing diversity of life's demands in society, we are given a sure guide for action, a simple standard of evaluation. Good is what happens in the direction of the demands of the spirit. Compared to this cosmic definition of good, all purely social definitions collapse or become secondary.

Secondary, therefore, are all social goals, all political and governmental attitudes, all more or less dogmatic demands of society, the demands of race and community.

Above all, it is important that the spirit, the spiritual cosmic consciousness, is promoted. The evolution of humanity as a whole is important. This is a goal so immensely lofty that it requires no further justification.

Such ethics are not a sophisticated web of concepts, not dogma, not moralism, not a one-sided obligation, not a suggestion, but rather they present the individual human being with an eternal task. They place him under the starry sky and allow him to feel the great cosmic moral law as the great will and the ultimate duty of the eternal builder of all worlds. Let us serve our Mother Earth, her spirit. If we identify with her, with her spiritual and magical powers, we create a centralisation within ourselves that gives our entire life's work a firm foundation and at the same time fills us with such great expansive power that it can penetrate spiritually into the cosmos. Earth consciousness is the starting point for world consciousness. Such metaphysics underlies all speculation about world consciousness and the origin of the world. It is religious in the deepest sense. It is religious not in the sense of those old religions of helplessness, that passive, feminine religiosity, but in the sense of a masculine, active, positive religion.

Kant says: "Religion is the recognition of our duties as divine commandments." With these views, we place ourselves at the centre of our spiritual cultural awareness. For since it is the realm of the spirit within human society that we call culture, this

global religiosity is absolutely culture-affirming, but not in any thin, aesthetic, socialist sense, rather it is imbued with the powerful feeling of cosmic responsibility, inspired by the heroism of devotion to the spirit, to God.

This is the fundamental principle of our ethics: chivalrous loyalty to the spirit, devotion and fusion with it, enthusiasm and absolute affirmation. If this affirmation is absolute and complete, then the correctness of its reasoning is outshone by the beauty of its sentiment. Then the path through this cultural chaos is easy for a spiritual person. States may perish and collapse around him, much of what seemed solid around him may fall into ruins, but he will proceed with absolute certainty on his path upwards from stage of maturity to stage of maturity, with an ever-increasing intensity of his spiritualisation.

The mystical glow that has begun to burn in a spiritual person can never again be dictatorially violated or extinguished. The freedom of the spirit can never be gagged.

The Secret Doctrine states: "Humanity is the grey matter of the Earth's consciousness, with which it thinks." We can say that it is a goal to be absorbed as substance into this grey cerebral cortex, which of course only encompasses the spiritual part of humanity, instead of participating as building materials in the general cell structure or even being washed away and expelled from the organism as waste products. Three-quarters of humanity is merely manure for its spiritual upper class, and in terms of numbers, humanity is shrinking more and more in its creative process. The current state of human surplus on Earth will come to an end in the coming Age of Aquarius through drastic birth control.

Parallel to the geological law of age on Earth, the spiritual law of maturity of humanity runs like a red thread through the millions of years. The possibilities for incarnation are gradually becoming fewer and fewer for those beings who are moving towards reincarnation, and the choice is becoming increasingly difficult.

Logically, we can draw a certain joy and a will to build from the direction of this becoming, for the ultimate goal is a numerically small humanity with a highly potent spirituality, which will then be able to build bridges not only from the Earth to other planets, but from star to star.

Only in this way can this affirmation of a primary, creative spirit become an awareness of the connection between human beings and the Absolute, with God, who is pure spirit.

LOGES – NOTE

Last month, the brothers and sisters of the lodge received an offer along with a picture of the magical lodge ring. Since this ring is not only a sign of recognition of the brotherhood, but also has a magical and talismanic effect due to its special design according to magical principles, it is strongly recommended that you have this ring made. Delivery time by the secretariat is approximately three weeks. Below is a repeat of the offer:

THE MAGICAL SATURN – LOGEN-RING

The brotherhood has decided to have a magical ring made according to occult principles as a visible sign of recognition for the brothers and sisters of the lodge. This ring consists of 900 grams of stamped fine silver, weighs 17 grams, is individually crafted by a jeweller and manufactured with the utmost care. In addition to the magical sigil of Saturn, the ring is engraved with the lodge name of the brother in question and contains a genuine onyx stone.

Wearing this ring strengthens mental concentration and the ability to meditate, and also protects against human and astral attacks. The ring can be worn on the Saturn or ring finger. The price is £40. Half of the amount must be sent with the order. The relevant finger size must also be specified.

The ring must never be given away or sold. Precautions must be taken to ensure that, upon the death of the brother, the ring is placed in the grave with the body in order to maintain the repercussion with the deceased for a period of time, according to magical teachings. The ring may be worn daily, or only on very important occasions, especially on Saturdays. When not being worn, the ring should be kept wrapped in black silk. Its significance must not be disclosed to the uninitiated. Further rings or insignia are provided for later degree initiations.

The Lodge Secretariat is able to provide the brothers of the Lodge with a very good and effective

incense powder for magical and meditative purposes

The preparation has a very pleasant fragrance and is not considered a protective incense, unlike frankincense, for example. However, it can be safely mixed with frankincense. Price: DM 2.

For the production of pentacles and sigils

for use in practical conjurations, the Lodge Secretariat can supply a 15 x 20 cm plate of a parchment-like substance that has been successfully tested for magical purposes. The substance is easy to write on and burns easily in incense fires. Price per substance plate: DM 1.

Genuine beeswax candles for magical and ritual purposes

that have undergone magical consecration can also be obtained from the Lodge Secretariat.
Price depending on size and thickness approx. £3 each.

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PAPERS FOR

ANGEWANDTE OCCULT

THE ART OF LIVING

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SYMBOLISM AND MAGIC

Verbatim publication of the Lodge School Lecture 5

THE SENSITIVE POINTS IN THE BIRTH CHART

by Gregor A. Gregorius

JANUARY 1953

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

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SYMBOLISM AND MAGIC

by Gregor A. Gregorius

Symbolism and magic! These two occult-esoteric disciplines harbour mysterious content that entices us to study occult science. They are two fields of knowledge that can never be fully explored, and only a few people succeed in researching them completely.

The mysterious gates that lead into these occult realms are kept closed to the uninitiated. One must be an esotericist with all one's heart and soul in order to wander safely through these dark valleys or on these bright heights.

We are standing at a great turning point in history. Behind us, sinking into the darkness of the past, is the Age of Pisces, at the gates of which stands the spiritual impulse:

"LOVE YOUR NEIGHBOUR AS YOURSELF"

was written in shining letters. Through this impulse, the great leader of humanity and Mahatma JESUS CHRIST showed humanity the way in a spiritual sense.

Before us, like a new dawn on Earth, the new age of Aquarius is dawning in a crystal-clear glow accompanied by a cosmic roar. And once again, a new cosmic spiritual impulse stands in iron words at the gate of this new epoch:

T U E W A S D O W A N T !

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

Thus, humanity is already being swept up in a new rhythm that underlies the coming age and is inherent to it. The knowledgeable esotericist is aware that this rhythm holds a new magic within itself, that

New paths must be found and taken in order to experience the magic of the new era that is coming. As a searching person, he is already predestined for this by his birth constellations, by the vibrations of the planet Uranus, which, as the ruler of this age of the coming epoch, is leaving its mark and having an increasingly noticeable effect. (Explanations of this law can be found in the lodge magazine SATURN GNOSIS in issue III and in "Therion, Message of the Master").

A new astrological philosophy shows attentive humanity new goals and gives it new knowledge, supported by Uranian insight in the new time impulse. The few occult lodges in Europe have understood this spiritual development and are gradually opening their archives in order to bring ancient, inherited spiritual knowledge to bear for the benefit and welfare of those sections of humanity which, although small in number, are nevertheless mature.

This relatively small amount of spiritual heritage, carefully preserved and protected by older brothers over centuries, often passed on only by word of mouth, is exchanged by the relevant lodges and societies for mutual support in their work on the great work. However, just as in past centuries and millennia, this knowledge, insofar as it has been recorded, is carefully veiled in symbolic terms.

A whole number of brothers in Europe are in the process of transforming the symbolism of the ancient Rosicrucians, the symbols of Masonic wisdom of Uranian knowledge of God, often also rooted in Kabbalah, into the new symbolic concepts of the coming age of a new culture. Ancient spirit is being moulded into new forms, filled with and connected to new spirit in the magical sense.

A spiritual line runs from early Gnosticism through the Church Fathers to the mystics of the Middle Ages and up to the Freemasons and lodges of modern times. Rosicrucian knowledge was, as it were, the flowering of the Age of Pisces, which is now coming to an end.

It is a special task of initiated lodges to transform this knowledge into the new rhythm, to carry it over, as it were, to save it in the new Aeon. Thus, the FRATERNITAS SATURNI lodge also builds on ancient Gnostic secrets, no longer following the mild Christian directives of the Age of Pisces, but rather the new law:

"LOVE UNDER WILL – MERCILESS LOVE"

Only in this way can the purest mystical wisdom on a primal basis be combined with the recognition of the concept of God in the impulse of a new, powerful era and cultural epoch.

Today, as in earlier times, mysticism, esotericism, astrology, alchemy and philosophy join hands to awaken the new spiritual world view within us, to recognise it and to anchor it spiritually in our thinking.

Knowledge of the secret laws of nature in the microcosm and macrocosm is becoming increasingly widespread. Even though the cold, technical culture and structure of a scientific state and an ossified, intuitionless science may seem to stand in the way, the Uranian impulse is prevailing in a revolutionary spiritual sense in all areas.

Those who now recognise the new laws of connection, of reflection from above to below, from below to above, from God to man, from man to God, and who understand and master them according to their individual abilities, are rightly initiates of the new Aeon, even if they depart from the recognised scientific basis and go beyond it.

As a result of the systematic flattening of spiritual life in recent decades, we have forgotten the primordial rhythm, the God-manhood that elevates our human soul above the animal soul. In their haste, under the demonic influence of money, people have given up the internalisation that is so necessary. Modern man no longer has a daily quiet hour of celebration, which is so bitterly necessary.

Modern man must pay dearly for this violation of the laws of harmony by increasingly losing contact with nature and thus with God. So we must try to let the ancient rhythm resound within us again, learn, as it were, to find our way home to God on the path of mysticism, on the quiet path of internalisation, meditation, meditative contemplation.

God is the law of harmony, the rhythm that unites all the laws of nature within itself. Human laws come, fall and pass away, but the laws of nature, God, are eternal.

The planet Uranus initially ushers in chaos as an inevitable consequence of the transition of time until the final reorganisation, but this chaos is only seemingly confusing. Our time, the last few years, is such chaos. The negative principle must also have its time for decomposition, for the destruction of the old, no longer useful wisdom. But even the setback of disharmony is only apparent, it is only an epoch, a consequence of disharmonious constellation influences in the macrocosm, in the universe.

The new rhythm of humanity in the coming age is bright and clear, colder in tone, no longer the soft minor key of the Age of Pisces. Pure mystical contemplation will and must give way to a new will to action, capable of transforming the primordial rhythm within us into a powerful stream of energy in the service of the occult movement, with the ultimate goal of the evolution of humanity on our planet. In any case, we do not need to create new forms, but only to recognise, understand and use the old forms, the primordial symbols, and adjust them to the new rhythm. Thus, the streams of energy of the old traditional rituals are still as effective as before; they only need to be adapted to the new rhythm.

The path to the secret knowledge of God always leads through symbolism! Symbols are the pictorial representation of God's primordial language, and God's primordial language is the primordial sounds of nature! We can only understand God by recognising and feeling nature! It is through nature that God speaks to us. We hear God in the blowing of the wind, in the rushing of the waterfall, in the whispering of the leaves, in the roaring of the sea; nature always sounds in the

same tone. It is a powerful, mighty chord in "F" that flows through the Earth and Moon in the cosmic sound of the spheres.

Thus, the path of cosmic magic leads to symbolism. One cannot anchor this knowledge of the magic of symbolism deeply enough within oneself. It cannot be said often enough:

THE SPIRITUAL IS PRIMARY, THE FORM SECONDARY!

The entire world of things that can be perceived by the senses has its origin in ideas and thoughts in the spiritual realm.

It is not enough to use positive impulses of will on an energetic basis to raise oneself up to the worlds of insightful ideas; one must also try to switch off one's daily consciousness, to blur the boundaries of the subconscious in order to set the strong emotional complexes slumbering within oneself into vibration, to gain contact with cosmic forces through magical intuition.

The origin of all things lies in the cosmos. Since symbols are the primordial language of God, forms that contain cosmic forces, we must therefore seek, explore and recognise the cosmic origin of symbols, as predicted. (See Lodge School Lecture No. 4 and Magical Letter No. 3: "Form and Symbol Magic".) Only then is it possible to use the secret powers of symbols; only then is the esotericist able to practise magical symbolism. – I therefore repeat once again:

M Y S T I C

STUDY CANNOT BE ACHIEVED

WITH LOGIC AND INTELLECTUAL ACUITY ALONE

Those who do not grasp the hidden truths, the religious content of symbols, through intuition or meditation cannot be taught them.

So it is time to delve deeper into the binding law of magical symbolism. It is not enough for us to know this symbolism purely in terms of drawing and to learn how to draw it; rather, in our study of knowledge, we should understand the laws of gradual development, of the power of

hidden in these seemingly rigid and lifeless forms. For if we start from the observation that power is bound to matter, that matter is materialised power, then this bond can of course also be loosened and heightened. This brings us to the beginning of magic, to the borderland, as it were.

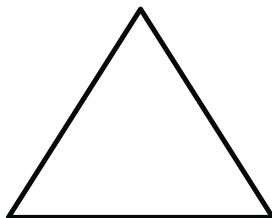
In this sense, the whole human being is only a bound symbol of power, a bound rhythm, and it is now our task to release these magical powers that lie dormant in human beings. Again and again, we must recognise and emphasise that the spiritual is primary, and the physical is only a temporary manifestation of our visible world.

Thus, symbols can only be signposts to other dimensions, for logical reasoning alone tells us that, in addition to the three-dimensional concept, there must also be a fourth and fifth dimension, perhaps even more dimensions. The futuristic and modern painters, whose paintings and drawings are mostly not understood, have already psychically or subconsciously penetrated other dimensions, carried by their creative powers and their will to create. If we examine the horoscopes of such artists, we will always find an extremely strong Neptune or Uranus influence, which enables them to emotionally and mentally absorb, understand and reproduce the higher vibrational states of these dimensions.

If we now want to try to release these forces within ourselves, we must be clear that all control is based on appropriation, binding, condensation, guidance and shaping of the forces, which can be exercised in this way by subjecting the foreign being to a law of form.

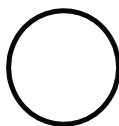
It is therefore necessary to first understand and release the forces hidden in symbols and forms, regardless of whether they are disharmonious or harmonious in nature. This requires, first and foremost, a very strong sense of self-awareness on the part of the individual; and I must once again coin a maxim, which is:

GATHER YOUR STRENGTHS TO GIVE!
BUT ONLY GIVE ONCE YOU HAVE BECOME!
YOUR SELF IS LIKE A SHINING CRYSTAL, YOUR YOU IS YOUR
WORLD OF RADIANCE,
BUT WHO AMONG YOU IS A CRYSTAL? KNOW THAT
ACCORDING TO THE PRIMORDIAL LAWS, A CRYSTAL IS FORMED
ONLY THROUGH HARDNESS!



When I speak of the I-CENTRE, which we initially symbolise with the above sign, the isosceles triangle, we must remember:

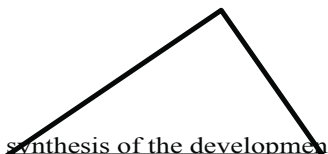
Every I is a vibrating rhythm in limited form, a rejection of the external world that exists outside its form, more or less a defence mechanism. The I can only consciously fill its form from within itself, that is, strengthen its form content through the awareness of its divine content, through the knowledge of being a part of God, that is, a divine idea that has become form, growing from within itself, like a seed into ripe fruit.



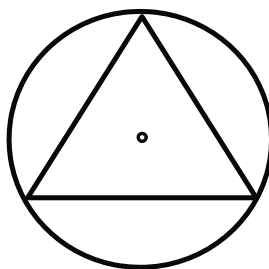
In apparent contrast to the I-form now stands the YOU, the symbol of the circle, the world surrounding the I. The task now is to find harmony with the YOU

, understanding, and harmony; for the ego-consciousness needs this harmony for its development just as the plant needs the sun.

An overemphasis on ego consciousness also leads to an overemphasis on one's own form, and the symbol of such a person would look like this:



Hereby I also refer to the synthesis of the development of the human form in a spiritual sense. According to the laws of polarity, the law of continuous procreation, and the law of spiritual inhalation and exhalation, there can never be a complete merging of the I and the YOU. But the I can become the centre of the soul of the YOU, the energising core, the positive pole of the animating principle. The I-consciousness in the YOU can condense from the triangle to the point.



As Logos, it now begets new entities, new egos, and has an attractive and invigorating effect on new forms still in the process of formation, on new egos, for it has now become the symbol of universal love, the symbol of the sun, the giver of life, the begetter and mother at the same time. The human being who has reached such spiritual heights has become, through conscious attraction and filling of his ego in harmonisation with the YOU, the God-human, indeed the spiritual creator himself.

It should be clear that this given symbol can only mean the God-man in the highest potency. Nevertheless, in this teaching, the emphasis on the ego, there is a subtle but razor-sharp dividing line between this

occult philosophy and Christian doctrine. By not giving up unity with the Creator and becoming a procreator, growing out of oneself, becoming a form that reaches up to the highest being. To be both I and you at the same time, both creator and creator, is of course only possible after realising that only through hardship can a crystal be formed. In other words, spiritual willpower at its highest potency.

This explains why all spiritually superior human beings gradually become sexless, freeing themselves more and more from lower sexuality, silencing the lower octave of Venus in order to perceive only the higher octave, and then becoming hermaphrodites in new incarnations in later times on Earth.

It is the longing of all masters and spiritual leaders to transcend sexuality. Always proceed from the principle that our ego centre, our centre of consciousness, is only a point within the great cosmic force field, a kind of intersection, recognisable by the constellations of the stars.

One only needs to become aware of this. Higher astrology serves as a tool for this purpose. The person who allows their power of imagination to condense within themselves to the point of shaping tangible reality is a magician. And the person who can animate forms and release the powers slumbering within them is also a magician. But

practical magic can only be practised by those who controls themselves
self-controlled,
who has recognised themselves,
who knows their powers exactly,
and who has the ethical sense of responsibility to always use these powers
as constructive factors!

In addition to training the will, practical cosmic magic also requires comprehensive theoretical and practical knowledge of the laws of nature. Magic is the knowledge and mastery of the laws of nature that are still unknown to humanity in general, i.e. secret laws of nature, the hidden forces of nature

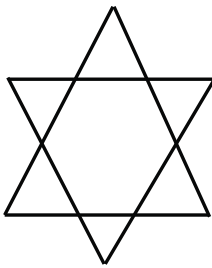
of the entire cosmos, which are still hidden from general knowledge and must still be unlocked. Above all, it is necessary to have knowledge of the positive and negative universal, cosmic, magical rays, knowledge of the forces of our Earth itself. There are various types of practical magic:

SIMPLE MAGIC

Will magic

Hypnosis

Magical symbols



SEXTAGRAM

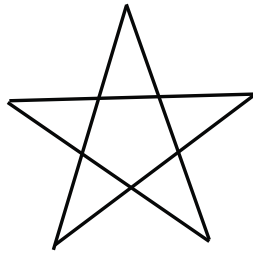
MEDIUM MAGIC

Sensory magic

Magnetism

Sexual magic

Magical symbol



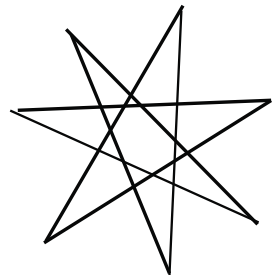
PENTAGRAM

HIGH MAGIC

Mind magic

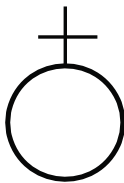
Cosmic magic

Mag. Symbol



HEPTAGRAM

PHYSICAL LEVEL



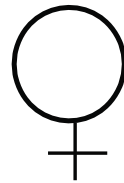
ERDE

ASTRAL LEVEL



MARS

MENTAL PLANE



VENUS

I have already said that symbols are forms and that these forms contain bound force fields. It is now the task of symbol magic to partly release these bound form forces, partly to strengthen them or to bind them anew.

We distinguish four main groups among the symbols:

- a) inanimate forms with attractive content and attractive forces (black magic);
- b) inanimate symbols of defence;
- c) animated attractive symbols;
- d) animated defensive symbols (white magic).

How does one release or bind these forces, which are magically bound to the symbols?

There are various methods for doing this. The simplest way is personal initiation, charging the symbols with your own odic rays, reviving the powers slumbering within them with your own life magnetism, as it were, and setting them into vibration. It is also possible, through tremendous willpower and trained imagination, to perform a kind of pole transposition through odmagnetism onto such a symbol, either in a reinforced positive or negative manner. For only the human being is a trained, real magician who understands how to bring the trained and awakened powers dwelling within him into harmony with the respective vibrations surrounding him and to make use of the cosmic vibrations resulting from the constellations of the stars.

This is where magical personal training comes in, as taught in serious mystery schools in recent times.

Compare this with:

HANS MÜLLER: "Practical Guide to Concentration" BRANDLER-

PRACHT: "Secret Powers of the Soul"

Dr. LOMER: Teaching Letters, "Development of Secret Soul Powers"

MAGICAL LETTER II: "Splitting Magic"

SATURN GNOSIS, Issue I: "Magical Polarity Reversal in Humans" SATURN

GNOSIS, Issue II: "Psychic-Magical Influence through

High Frequency and Etheric Currents"

Above all, emphasis is placed on breathing training based on Indian principles, i.e. the aspiring magus must master the yoga exercises to the extent that he is capable of doing so based on his physical and mental aptitude, whereby it must of course be taken into account that Europeans are only partially predestined for these yoga exercises due to their constitution.

This is followed by certain exercises aimed at centralising the solar and lunar forces in humans. Knowledge of this centralisation is rooted on the one hand in ancient sun cults and on the other in the Egyptian cult of Isis and Gnostic rituals.

The ancient mystery schools were by no means merely philosophical schools or scientific study and working groups; above all, the student learned ecstatic elevation into the supersensible spheres. Thus, separation exercises were initially the basis for learning the magical reversal of the upper consciousness to the subconscious. Magic of the soul was one of the first disciplines.

This is where the mystery schools differ most from today's universities and educational institutions, which not only lack the religious element, but have also lost their mystical foundation. The compulsory sciences have been degraded, as it were, to empirical disciplines with a static, experimental structure, without recognising, understanding or studying the primary spiritual causes.

Therefore, pure esoteric study, the science of the spirit and the soul, will always show seekers the way like a shining torch, and will always be a good deal ahead of the exact sciences of cognition, since it cultivates one thing above all else: the basis of intuition, detachment from heaviness.

This spiritual vision into the world of archetypes, into the realm of the mothers, must be innate in order to be developed through specific training. This conscious clairvoyance, this empathy with cosmic truths, is much rarer than is generally believed.

Only a few individuals possess a very specific cosmic structure that precedes the majority of their race or people. They are the recipients of the powerful transcendent impulses that correspond to the rhythm of a universal world dynamic, which, through planetary constellation effects, polarise themselves in the spiritual body of the entity "Earth" and then ignite and light up in individual human brains.

The so-called mediumistic spiritual receptivity is not uncommon. In recent decades, it has even become more frequent as a result of major constellations in the world horoscope. But it is only of secondary importance, since the knowledge received through mediumship cannot usually be transformed into absolute understanding and comprehension. Spontaneous mediumistic empathy is only one part of the great MAGIA COSMOSOPHICA.

It is the task of the mystic, the priest-magician, to consciously shape the natural mediumistic ability and train it to achieve absolute mastery. This is the foundation of knowledgeable practical esotericism. Mysticism, magic and philosophy should unite to form a harmonious triad. The careful cultivation of such a study is a necessity, even in today's modern secret societies, the lodges, above and beyond the study of the general natural sciences.

In secret symbolism, this esoteric knowledge and striving is symbolised by the dove hovering above the waters. The spirit hovers above knowledge. Egyptian symbolism identifies the knowledgeable priest by the sparrowhawk's head, the symbol of a spiritual crown of intuition, of penetrating vision.

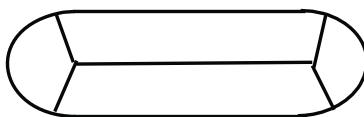
This training of intuition forms, as it were, the prelude to the actual study of the Logos. The cosmic and spiritual human being can only achieve true development where will and intellect are separated from each other in order to remove the inhibitions created by rigid one-sidedness and false thinking. Only then can the powerful Logos centres, which still lie dormant in the subliminal consciousness of the spiritual human being, be brought back into function, awakened and revived, as it were. These centres still exist today in the subconscious

as the higher instinctual constants of the psyche, but they are negated by the intellect and inhibited by intellectual ideas and one-sided, falsely polarised impulses of the will.

The disharmony between emotion and reason, between intellect and intuition, caused by this should be eliminated first and foremost.

People in whom the powers of spiritual vision are harmonised and free in their inner feelings, united with the divine impulse of an astro-magical attitude, are to be regarded as the reborn human spirits of the sunken Atlantean epoch, who, obeying a certain incarnation rhythm, must reincarnate as leaders and guides of humanity in order to be the forerunners of a new era, the cosmo-philosophical age of the "Aquarian Age". nation rhythm, must reincarnate as leaders and guides of humanity in order to precede the cosmosophical age of "Aquarius" as precursors of a new era.

These people are predestined for this work by the position of the moon at the end of the sign of "Aquarius" or at the rising of "Pisces". According to Egyptian priestly wisdom, these people wore the following glyph on a silver plaque on their chest:



This glyph means: BREAD, Hebrew LECHEM. In an esoteric sense, it is to be understood as the spiritual bread that this priest-magus receives and distributes.

The house of Pisces is called: BETH – LEHEM = House of Heavenly Food.
That is why the great initiated priest who came from the house of Pisces was called

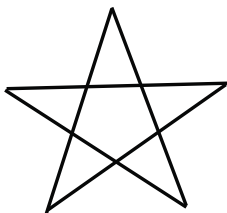
JESUS

the great fisherman, the great giver. This is also where the parable of the feeding of the five thousand belongs.

In the house of Pisces, the heavenly logos is manifested through the power of the moon and Isis. Here lie the roots of deep, hidden magical wisdom, otherwise accessible only to the initiated

and which have been largely lost to humanity today. And yet the knowledge is still openly available in astrology and symbolism; it is just that people no longer know how to read it.

The ancient Gnostic secret societies were led by the "priests of Pisces" and were still partly knowledgeable.



The Gnostic pentagram symbolises a person in a specific concentration breathing position who is knowledgeable and understands how to awaken the Logos in Pisces. In magical terms, this means bringing the centres of the feet into vibration.

The magical instruction for this breathing concentration is as follows: Stand in a cross shape with your hands stretched out to the sides – palms facing upwards – with your face in the direction of the constellation "Pisces" on the horizon, then take three deep breaths and chant the mantra syllable:

T J E H

nine times in succession, letting them fade away gradually. Sing this until you feel the resonance of this tone sounding in your feet and rising, as it were. Then move into the pentagram position described above and sing the mantra syllable

S U S

nine times again. Then, if you are magically and spiritually predestined and correctly attuned, after repeating and nesting the two syllables nine times

J E – S U S

a wave must be generated that rises from the feet to the crown of the head and flows back again. You will then have created the polar tension between the crown sensorium and the plantar centres of the feet. (Reference is made to the similar esoteric secret teachings contained in almost all of the books by the researcher Peryt-Shou).

Perform this exercise in the Vayu-Tattwa, for this Tattwa is the Ima-ginations-Tattwa, which frees you from heaviness. The Logos force thus manifests itself first in the feet, and this is an ancient knowledge of the initiated Gnostics. Not only does psychology teach demonstrable organic relationships between the soles and crown organs, but ancient magic emphasises that the student and magus should first absorb the currents of the earth spirit within themselves with both feet on the ground.

That is why the often true folk tradition, which often contains spiritual truths, warns us: Do not lose the ground beneath your feet!

The ancient peoples knew about the effectiveness of the plantar centres, and religious rites began with the washing of feet. In Matthew 28:9 it says: "They saw Jesus, took hold of his feet and fell down before him." Thus, taking hold of the feet is a symbol of recognition of initiation.

All these exercises should only be performed during the waxing moon, in Vayu-Tattwa; most beneficially when the moon is in the sign of Pisces, especially during the rarer period when the moon and Saturn are in conjunction in Pisces. An epoch in which the forces of Isis are once again openly present on Earth. Wear dark green robes for these practices, and green nephrite stones as forehead and foot jewellery, then Saturn, the great guardian, will be gracious to you.

Thus we see again and again how important the study of astrology is in forming a basis for higher magic, for the wisdom of astrology has rightly been called the "royal science" since ancient times; it was the well-guarded wisdom of the priestly castes of all ancient peoples. Also in the Mit-

In ancient times, it was carefully preserved as secret knowledge and often passed on only by word of mouth. Every initiated mystic and master who had delved deeply into the secret sciences was, of course, a profound connoisseur of this secret royal science, the meaning of the stars.

This, of course, always referred only to esoteric astrology, which was generally inaccessible to profane eyes and profane knowledge. Only this esoteric astrology, which was entirely based on religion and can still be regarded as a religious philosophy today, was considered in earlier times to be the true high priestly knowledge, especially when it was connected with the practices of cosmic high magic.

Thus, even today, astrology has a much greater significance in its metaphysical form and can still be regarded as a completely independent philosophical world view. Its roots lie in the religious systems of almost all ancient cultures.

It was originally an intuitive, symbolic interpretation of the world, linked to numerous religious cults, hidden and symbolised in rites, forms and manifold symbols of religious and magical customs.

Later, astrology became more and more philosophical, regardless of whether its forms of expression changed in each intellectual epoch of humanity. Even though different cultures reshaped its forms, the esoteric-philosophical spiritual content remained the same, because it is primarily rooted in the cosmos.

We distinguish between Sumerian, Babylonian, Egyptian, Indian, Moorish-Arabic, Hellenistic and Roman astrological science, which merged and mixed over the millennia and centuries. In the dogmatic spirit of the Middle Ages, these remnants increasingly strayed from their cosmic origins, gradually becoming flattened in the lower octave of astrology, or horoscopy.

The highest flowering that esoteric astrological wisdom achieved in the development of humanity was the Atlantean priestly knowledge, traces of which can be found in astrology in the astral myths and religious cults of the East,

Indian, Chinese, Japanese and Tibetan peoples still find the purest remnants of this tradition today, mixed with the extremely few but still perceptible traces of Lemurian ancient knowledge, while on the other hand, Atlantean astrology, which was still anchored in the religious systems of the ancient Central American peoples, was almost obliterated by the demise of these cultures. The same fate befell the Atlantean astrological tradition, which was anchored in the early days in the Aryan and Germanic runic wisdom, albeit even more thoroughly.

Scientific astrology, which should really be called horoscopy, is becoming more firmly established today, as the numerous traditional traditions can be increasingly verified for their validity. Thus, horoscopy is increasingly becoming an exact, statistical, constructive science, which, however, by its very nature will never take the metaphysical path in its further development and structure.

It is certainly desirable to make this scientific elementary astrology, i.e. horoscopy, accessible to a wide audience, but the metaphysical, esoteric astrology that lies above it must and should always remain the protected knowledge of leading spiritual circles. It must rightly be reserved for the general public and the people in its fundamental and original contexts and only be imparted to them in doctrinal form in order to replace the now collapsing religious systems of existing cultures.

Therefore, the philosophical and religious-philosophical content of astrology must be cultivated again in the closed circles of esoteric lodges in order to be able to consciously shape this actual knowledge of the primordial value of cosmic forces in a magical way, with the aim of radiating an effect in the sense of cosmic world laws. It is necessary to unleash the powers of cosmic symbols in order to radically transform the problems of humanity in this material age and, in a harmonious sense, to re-energise them for the benefit of all humanity on this globe.

The self-awareness of the esoterically trained individual must crystallise on the one hand into Saturnian maturity of knowledge, and on the other hand manifest itself

in Uranian intuition in order to develop a personal sphere of power through consciously radiated and practised magical practices based on magically applied astrology in the sense of human knowledge and human mastery. Only in this way can the new priesthood of Aquarius take shape and dominate in spiritual leadership.

To this end, SATURN be gracious to us!

More on symbolism and magic:

The symbols themselves can be used for various purposes:

1. For meditation:

The student should take a symbol that inspires him to contemplate. He should think about the fact that symbols are archetypes according to which not only the cosmos but also nature creates and builds. He should think about the different surfaces of crystals and the cellular structure of plants. He knows that many animals, such as bees, instinctively use certain archetypes.

They should meditate on this wonderful spiritual law, on the perfect beauty of these forms and on the powerful law of harmony that underlies them. Since most of these symbols are archetypes, they contain mental vibrational forces, i.e. when people draw them, uses them pictorially, constructs them and, in doing so, consciously identifies with the cosmic primordial forces through the power of his thoughts, a tiny particle of these cosmic formative forces, according to which everything is created, vibrates in the form or construction he has created.

He should sit in a meditation position, place the symbol clearly visible in front of him, look at it and fix his gaze on it until he falls into the meditative trance he desires. The symbol will gradually disappear before his eyes. Then he can close his eyes and the power of the symbol will now take effect in his subconscious.

2. On magic:

The implied mental power that resonates in consciously created symbols can be further enhanced by the magus systematically radiating od into the symbol. This process, which is magical in itself, is carried out by the magus as follows:

After he has become mentally clear about the content of the symbol, he performs a small cult practice, for which he chooses a favourable constellation in which the celestial body to which the symbol belongs according to the law of harmony is in a harmonious position in the firmament.

If, for example, he wants to incorporate a Venus symbol, Venus must be in a mundane trine to the Sun or to another harmonious planet. The affiliation of the symbols is listed below.

<u>Number:</u>	<u>Planet:</u>	<u>Symbol:</u>
3	Saturn	Triangle
4	Jupiter	Square
5	Mars	Pentagram
6	Earth	Sexagram
7	Venus	Septagram
8	Mercury	Lemniskade or octahedron
9	Moon	Nonagon or ellipse
10, 11, 12	Sun	Dodecagon or circle

These are the primordial symbols that should form the centre point of any construction.

The actual practice of invocation has already been taught to the student. It should be clear to him from the outset that the invocations of the Moon, Saturn, Jupiter and Earth cannot be performed during the day. Apart from the other favourable constellations to be observed, full moon nights are best suited for this purpose. Since the moon is a transformer, attention must also be paid to the favourable position of the moon in relation to the planet in question.

The invocation that has taken place must be repeated once a month if possible.

Those pupils who have a flair for geometry and constructive drawing should now try to reconstruct the planetary symbols and symbols of the signs of the zodiac known to them geometrically in their original form, for these symbols are all only rudiments of secret constructions, mostly only partial or central pieces.

Since each planet belongs to a specific sphere, which is also known to the student, the overall effects of the symbol in question can now be logically derived from the meaning of the planet and the influence of the sphere. The pentagram, for example, contains the forces of Mars and the forces of the astral sphere. It is therefore used especially for astral magic, etc.

Through such creations, the student can make wonderful room decorations, because the constructions and symbolic images can of course also be decorated in colour, whereby the colour of the planet in question must be used. For example, a construction based on the number 5 can contain a dark red pentagram in the centre, and the remaining geometric areas can be decorated in all shades of red, from the most delicate pink to the richest red.

The coloured images in the magazine SATURN-GNOSIS are such constructions. Of course, when creating an astral symbol, their structure must only contain numbers that are multiples of the number 5. – Naturally, constructions of composite symbols are also possible and advisable.

Those who have an eye for it will discover the use of archetypal symbols, mostly unconscious on the part of the artist, even in everyday life in commercial art and advertising drawings.

In the corresponding magical practices, therefore, the symbol assigned to the sphere and the planet should preferably be used.

The symbols can be classified according to their spiritual content. Magic distinguishes, for example, between so-called defensive and binding symbols. The geometric, absolutely harmonious construction of the circle corresponds to the influx of the sun. The harmonious equilateral triangle corresponds to the formative, constructive power of Saturn. The square corresponds to the creative power of Jupiter. With a little thought, the spiritual correspondences can always be found.

When the practising magus draws the shape of a symbol in the air in front of him with his two fingers or with a magical sword while invoking, concentrating his mental powers to the utmost, he actually creates an invisible force field which not only collects his mental powers but also projects them further mentally. This explains why drawing a pentagram in this way can easily influence the beings of the astral sphere. If, while drawing the pentagram, starting with the tip at the top, the magus thinks strong thoughts of opposition or defence, this symbol undoubtedly acts as a symbol of banishment or defence.

If, while drawing the pentagram, he feels corresponding thoughts of desire and draws it so that its point faces downwards into the room, it does not act as a defence, but as an attracting symbol, i.e. it binds the astral forces.

It is exactly the same with the triangle symbol. Here, too, it depends on whether it is positioned with the point facing upwards or downwards in the room.

It is a magical theorem that the reversal of symbols from the harmonious defence symbol forms a binding symbol. Primarily, of course, it depends on the spiritual content that the magus gives to the symbol.

A symbol can symbolise a moving, flowing force that radiates energy impulses, but it can also symbolise a frozen force that usually radiates negative impulses, although this is not always the case, because even centralised, frozen force can have a harmonious and constructive effect.

The square, for example, is a symbol that signifies boundaries, enclosures and fortifications, and has a violent character in its construction. The spiritual-creative influx of Jupiter, the planet of abundance, is thus concentrated in this symbol. An even stronger concentration of this power in the square leads to the construction of the cross, which can be counted among the series of powerful defensive symbols.

The geometric symbolism of surfaces naturally also corresponds to the geometric symbolism of bodies, e.g. the square to the cube, etc.

THE SENSITIVE POINTS IN THE BIRTH CHART

by Gregor A. Gregorius

Sensitive points are among the tools that modern astrologers no longer use in their work. This is quite unjustified, as they have been part of the basic knowledge of astrology since ancient times.

Only recently has interest in sensitive points been revived. It is therefore important to familiarise yourself with this knowledge using the table below and to use sensitive points in your diagnostic work.

Just like the midpoints and mirror points, the sensitive points are to be considered the mathematical, sensitive points of the horoscope.

If the astrologer views the horoscope as a spatial force field in whose electromagnetic fields of tension the life of a particular individual is woven, then the sensitive points, together with the planets, aspects, fixed stars and other important locations, can be regarded as nodes of this grid structure.

Some astrologers, such as Brandler-Pracht, Grimm, Otto Pöllner and others, only use sensitive points partially in their work, such as the sensitive points for luck and death. However, it would be illogical and therefore incorrect to select only a few points and ignore the others. This limitation to only individual points stems from the fact that there is a great deal of diversity and thus a feared excessive abundance of material and possible interpretations, which can cause difficulties when combined.

However, on closer inspection of this field of knowledge, this is by no means the case, because the sensitive points only become effective when they are activated by simultaneous transitory transits of the planets over the radix planets, as well as their aspects. They are therefore never solely determinative of fate. Their activation will always only manifest as a side effect of the impact of transit transits.

In my experience so far, the stimulation of a sensitive point by a transit is absolutely imperceptible unless important transits are also forming in the horoscope at the same time. The excitability of the point is most pronounced when one or even both of the planets that form the point itself pass over important aspect points in the horoscope as transits. A conjunction of these planets as transits with the point itself is also very noteworthy. But even in the latter case, an effect will only be noticeable if an important transit transition is taking place in the horoscope at the same time.

When evaluating the diagnostic value of sensitive points, it should be noted that these points themselves – just like all other mathematical locations in the horoscope – cannot form any aspects with each other, except for conjunctions.

They are particularly noteworthy diagnostically when they are in conjunction with a natal planet or a fixed star, or when they receive exact aspects from natal planets. It should also be noted that with sensitive points (as with fixed stars), no orb is permitted; only exact contacts are to be evaluated.

When evaluating sensitive points diagnostically, it is also important to note the position of the two planets that make up the sensitive point in question in the horoscope (e.g. the Sun and Moon for the Point of Fortune, etc.). The combination of these planetary influences with that of the sensitive point in question often yields surprising results.

When evaluating a sensitive point, the first thing to consider is, of course, the significance of the HOUSE in which it is located. In the diagnosis, the sensitive points must therefore be evaluated according to their position in the individual houses as predestination for the nativity.

In the esoteric interpretation of a horoscope, some of these points must also be evaluated in the higher octave. For example, the sensitive point JUPITER/SATURN is considered a sensitive point for karma. In this esoteric research, it is also necessary to pay particular attention to the sensitive points that fall in the 6th radix house, as this is the house of karma and the sensitive points located in it provide clear indications of karmic burdens originating from previous existences.

The table I have compiled can certainly be expanded, but it may serve as a guide for the time being.

Unfortunately, there are variations in the methods used by different astrologers to calculate sensitive points, which can easily be misleading. However, I have also decided to use the calculation method specified by the astrologer Johannes Vehlow.

The calculation of sensitive points:

This calculation is explained in detail in Joh. Vehlow's astrological textbook, Volume II, pp. 224–230, esp. pp. 226–227. Therefore, I will only briefly mention this calculation method below, without providing any examples.

First, the distance between the two planets that form the sensitive point in question must be determined. It is easier to calculate and sufficient to calculate the shorter arc of distance between the planets. This short arc of distance between the planets is added to the ascendant for one and subtracted from the ascendant for the other. In other words, the degree number of the calculated shorter distance arc is subtracted from the ascendant to the right and left, then you get the two possible sensitive points of the planets in question (e.g. SUN/MOON, MOON/SUN). So, from two opposite

Each planet always has two sensitive points (see table). The sensitive point that results when the short distance arc is subtracted from the ascendant is, of course, identical to the point that results when the longer distance arc of the planets is added to the ascendant. Which distance arc is the longer or shorter depends on the horoscope in question.

The sensitive points can be determined even more easily without any calculations using a compass. For example, take the distance between the Sun and the Moon in the compass, place one leg on the ascendant and mark the points with this compass opening at the top and bottom exactly at the point on the ecliptic where the second leg falls. In this way, the sensitive points can be quickly determined without much time and without the risk of miscalculation.

THE SENSITIVE POINTS

Sun	/ Moon	= Happiness-Honour	Moon	/ Sun	= Harmony
Sun	/ Mercury	= Intellect	Mercury	/ Sun	= Logic
Sun	/ Venus	= Love	Venus	/ Sun	= Vanity
Sun	/ Mars	= Success	Mars	/ Sun	= Will
Sun	/ Jupiter	= Fame	Jupiter	/ Sun	= Goodness-Wisdom
		Truth			
Sun	/ Saturn	= Father	Saturn	/ Sun	= Centralisation
Sun	/ Uranus	= Reform	Uranus	/ Sun	= Intuition
Sun	/ Neptune	= Idealism	Neptune	/ Sun	= Inspiration
Sun	/ Pluto	= Genius	Pluto	/ Sun	= Desire for power
Moon	/ Mercury	= Travel	Mercury	/ Moon	= Fragmentation
Moon	/ Venus	= Mother	Venus	/ Moon	= Fertility
Moon	/ Mars	= Efficiency	Mars	/ Moon	= Passion
Moon	/ Jupiter	= Pleasure	Jupiter	/ Moon	= Religion
Moon	/ Saturn	= Depression	Saturn	/ Moon	= Passivity
Moon	/ Uranus	= Conceit	Uranus	/ Moon	= Imagination

Moon	/ Neptune	= Compassion	Neptune	/ Moon	= Sensitivity
Moon	/ Pluto	= Slander	Pluto	/ Moon	= Deception

Mercury	/ Venus	= Art	Venus	/ Mercury	= Literature
Mercury	/ Mars	= Eloquence	Mars	/ Mercury	= Error
Mercury	/ Jupiter	= Trust	Jupiter	/ Mercury	= Lie
Mercury	/ Saturn	= History	Saturn	/ Mercury	= Concentration
Mercury	/ Neptune	= Occultism	Neptune	/ Mercury	= Music
Mercury	/ Uranus	= Metaphysics	Uranus	/ Mercury	= Coincidence
Mercury	/ Pluto	= Persuasion	Pluto	/ Mercury	= Invention

Sexuality-Sister

Venus	/ Mars	=	Mars	/ Venus	= Sociability
Venus	/ Jupiter	= Marriage	Jupiter	/ Venus	= Siblings
Venus	/ Saturn	= Inhibitions	Saturn	/ Venus	= Degeneration
		Aunt,			
Venus	/ Uranus	= Expressio-	Uranus	/ Venus	= Loss, marriage
		nism			Divorce
Venus	/ Neptune	= Peace	Neptune	/ Venus	= Painting
Venus	/ Pluto	= Sadism	Pluto	/ Venus	= Masochism

Mars	/ Jupiter	= Career, process	Jupiter	/ Mars	= Wealth
Mars	/ Saturn	= Injury,	Saturn	/ Mars	= Illness
		illness, accident			= Death, surgery
Mars	/ Uranus	=	Uranus	/ Mars	=
Mars	/ Neptune	= Perversity	Neptune	/ Mars	= Crime
Mars	/ Pluto	= Manslaughter	Pluto	/ Mars	= Robbery and murder, sexual offences

Jupiter	/ Saturn	= Children	Saturn	/ Jupiter	= Loneliness, Karma
Jupiter	/ Uranus	= Wisdom	Uranus	/ Jupiter	= Pedagogy
Jupiter	/ Neptune	= Mediumship	Neptune	/ Jupiter	= Errors

Jupiter	/	Pluto	=	Demonology	Pluto	/	Jupiter	=	Madness
Saturn	/	Uranus	=	Science	Uranus	/	Saturn	=	Death
Saturn	/	Neptune	=	Mysticism	Neptune	/	Saturn	=	Superstition, Spi- ritism Murder
Saturn	/	Pluto	=	Fatal accident	Pluto	/	Saturn	=	
Uranus	/	Neptune	=	Philosophy	Neptune	/	Uranus	=	Exaltation
Uranus	/	Pluto	=	Explosion	Pluto	/	Uranus	=	Assault
Neptune	/	Pluto	=	Diplomacy	Pluto	/	Neptune	=	Espionage

Afterword by astrologer JOHANNES VEHLLOW:

This work by GREGORIUS is particularly important due to the extensive table of sensitive points included and his clear explanations, as he deals with a problem that is currently of great concern to astrology enthusiasts once again.

In this essay, the problem is discussed in great detail and a summary table has been attempted. A table with interpretations from antiquity can be found in TIEDE's book: "Sternweistum, Glaube und Aberglaube" (Astrology, Faith and Superstition), p. 188. But it is precisely the abundance of sensitive points, namely 45–90, that leaves us spoilt for choice, and this is compounded by a colourful ambiguity. Mars/Jupiter, for example, could mean either lawsuits, or an imperious demeanour that leads to success, or faster earnings and even faster spending, or religious fanaticism and much more. What is present in each individual case should be revealed by the placement in the houses or, ultimately, by the entire horoscope. But then, say the sceptics, we don't need sensitive points, or at best they are merely confirmations. So we go round and round in circles.

In order to proceed further, we would need to answer the question of whether the sensitive points form an independent system in themselves, or whether they are merely auxiliary. The author of the above article advocates an originally independent role for the sensitive points, and rightly so, because the sensitive points always fall on numerically important points in the life mirror, as I have often been able to show in volumes 6 and 7 of my textbook. The reader can easily find the individual cases with the help of the registers.

So one wonders what the original system might have been. The astrology of antiquity has not yet been fully understood, particularly in the teaching of sensitive zones or points. It was based partly on the macrocosm, the universe, and partly on the microcosm, the human being.

She constructed certain sections through our world island. On these sections lie the so-called "elevations" of the planets, which for a long time were considered purely arbitrary inventions, but which in reality are divisions according to the golden ratio, as I was finally able to prove in volume 2 of my textbook. The real deanery division is also a division according to the law of the "Aurea Sectio". These were divisions taken directly from the cosmos.

The other way went from man . The astrologer could be asked the question: Will this person become a warrior, a financier or a civil servant? In other words: Is this a "Martian", a "Jupiterian" or a "Mercurial" being, etc.?

To this end, the ancients had devised the following method, which is also no longer used today because its origin is unknown and it is considered arbitrary. It is the method of "boundaries". There were various systems, proof that this classification soon became confused. The entire zodiac was divided into sectors, most of which covered only a few degrees and were located under the individual planets. In volume 7 of my textbook, on page 208, I have provided a table of the so-called "Chaldean" districts or boundaries. In addition, there was an Egyptian type, which was probably even more highly regarded. According to the Chaldean classification, Jupiter ruled degrees 1–8 in Aries, Venus 8–15, Saturn 15–21, Mercury 21–26 and

Mars 26–30. I have been unable to find anywhere why this should be the case. It seems to me that these values were obtained from the planetary squares, and this can also be proven for the Venus sections. Ultimately, these are also divisions according to the golden ratio. Perhaps it will be possible to reconstruct the entire old system for all planetary sections from the planetary squares in the new edition of the third volume of my "Birth Astrology". It will not be easy, as the old systems have been handed down in a very fragmented state, but the work should be worthwhile.

The system was applied as follows: if, for example, the planets and the most important axes in a horoscope were located in Mercurial districts, it was clear that the person born was a Mercurial being and would therefore turn to Mercurial activities in life. Perhaps the ancients were even able to draw conclusions about KARMA from this.

The more this old system, calculated from the difficult-to-handle planetary squares, fell apart in the hands of the ignorant, the more one had to look for a replacement. It was clear that fate was determined by the ascendant (and the other centres) on the one hand, and the planetary positions on the other. And so the distances between the planets were taken and applied to both sides of the ascendant, thus gaining new "districts". One must approve of this, but it would have been wiser to refrain from overly narrow specialisation of these points and instead treat them as one had once done with the districts from the planetary squares, i.e. to be content with determining which sphere the newborn belonged to as a cosmic being. In a highly magical person, for example, all "Saturnian" points will fall in important places in the horoscope, but this will certainly not be the case in a non-magical person.

Until then, the system of sensitive points must be in harmony with the cosmos and thus correct, justified in itself, quite apart from all other details laid down in the horoscope. However, as soon as one begins to evaluate each individual sensitive point according to its position in the houses – which, of course, no one can deny us the right to do – the points are no longer an absolute system in themselves, but merely an aid.

means of knowledge. They now only have relative value. The points can be used to establish as an absolute system that someone is a mercurial being. However, whether they become a civil servant or a freelance writer, a printer or perhaps a banknote forger, naturally depends on the entire horoscope. In one case, the sensitive points are a world and a work in themselves, intersections between the cosmos and the individual; in the other, they are merely a tool.

It is no different in the realm of technology. A diesel engine is perfect in itself, but when installed in an airship, it is only part of the whole. Once you think this through, you will also find an effective application for it in practice.

It will initially be very instructive to apply the entire system as such to well-known horoscopes and to check whether the sensitive points really reveal the innermost essence of a person. If they do, they are already achieving something unprecedented, and we will have to draw on their system in astrological karma research. Approaches to this can be found in the relevant chapter of my 7th volume, page 115 ff.

In everyday practice, however, where it is not possible to work with 90 sensitive points at once, the main axes of the life mirror must first be determined. Then it will always be valuable to include in the overall interpretation those points that fall close to important axes.

In any case, it is valuable to gain a feel for where certain planetary distances, calculated from the ascendant, fall. This greatly sharpens the eye for the harmonious divisions of the horoscope and its overall outline, and thus one comes to recognise the numerical laws more quickly. The table of sensitive points may be useful for this purpose, but here too, as always in astro-biology, one must never forget when interpreting an individual horoscope that behind every horoscope stands the entire cosmos. cosmos.

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by Fra. Johannes

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LOGO SUITABILITY

by Fra. .: Johannes

When human beings first experienced their sense of self and thus also came to perceive and experience their connection to God, they began to unite with like-minded people. This was the birth of religion. From this connection, brought about by the respective astrological-cosmic impulse, some people have always reached higher stages of development in an esoteric sense and have become leaders of humanity, bearers of cosmic ideas and tasks.

However, there have always been people who wanted to exploit the spiritual awakening of others and their longing for liberation in order to satisfy their will to power and their exaggerated sense of self. This was the beginning of a narrow-minded dogmatism that, far removed from true wisdom, exploited human weaknesses for its own benefit.

But those who were truly searching could not be satisfied by this, and the words, teachings and lives of the leaders of humanity always found fertile ground in the hearts of those who were truly striving and still connected to nature. Intuitively driven by spiritual affinity, these true seekers of God found their way to one another and formed communities known as lodges. These ritual lodges had to keep their meetings secret, as they were persecuted with relentless hatred by dogmatic factions. As long as they were truly mystical and magical in character and based on the aforementioned traditional connection, their sole purpose was to revive the true wisdom that had been proclaimed by the leaders of humanity for thousands of years and to bring it to fruition through ritual acts of worship and the individual training of each person.

Gradually, some lodges have lost this cosmic character and have sunk to the level of exoteric associations. They still use some of the ancient symbols and still work ritually in a certain sense.

But the experiential power and esoteric meaning of these ceremonies has been completely lost to them. Some have also pursued religious-dogmatic and political tendencies, thereby completely losing touch with true Freemasonry. This is how genuine and false lodges differ. Where a lodge is not guided by an idea that is cosmically anchored, where a lodge is not guided and inspired by the intuition of the appropriate leaders, it is worthless and unviable.

Because people so often forget what lodge membership means and what spiritual attitude and aptitude are necessary to live up to such a calling, it is time to provide appropriate explanations.

LOGE MEMBERSHIP is separation from the masses, it is the beginning of one's own path. path, and, in a cosmic sense, a blessing, because it means fulfilling special tasks for the whole.

When, in the following dialogue, I have the initiate answer the questions that move every seeker, there is a profound reason for this. It is not that I wish to emphasise a false aura in the human sense, but rather that I am referring to a knowledgeable person, a human being who, through his true will and guided by the sacred idea, is connected in his innermost being with the true thought of the Lodge. And even if he can and must be regarded only as a human being, he is one from whom intuition and experience speak, and from this calling the spiritual principle, the divine Logos, vibrates and resounds through him. And the human weaknesses of his being sink before the fulfilment of these high tasks. – May every brother and sister of our lodge FRATERNITAS SATURNI use the following thoughts for self-examination, and may every true seeker find in them the necessary answers for deciding an important question of life and development.

Into the silence of a lonely temple, far away from the hustle and bustle of everyday life, enters a poor, searching person, driven by questions about life and strokes of fate. He approaches the venerable one who, immersed in deep meditation, sends his streams of energy into humanity. The words of this searching soul echo hesitantly through the room, seeking an answer – an answer that they have sought in vain in exoteric life and which has created in them the desire that there must be something that can guide them further on the path they have begun.

The seeker asks:

"Reverend, thank you for allowing me to ask a question. I have been trying to find the meaning of life and my purpose. Fate has led me down many paths and wrong turns. I have tried to develop my spiritual and magical abilities and have become involved in movements that deal with these practices. In many quiet hours, I have wrestled with my doubts and tried to find the truth in what exoteric science taught me and in what the church religion wanted me to believe. In all of this, I found much that enriched my knowledge. But I also had to learn that human egoism and the lust for power were expressed in everything, and that all these movements gave me stones instead of bread. I did not find what I was looking for: the knowledge of my cosmic task, the path to the fulfilment of my karmic destiny, and the inner peace that is higher than all power. Disgusted by the effects of human weaknesses, tormented and tortured by doubts about man, humanity and God, I feel lonelier than ever and see no path to fulfilment. A kind fate gave me the knowledge that there is a lodge movement which, based on traditional connections, wants to show the way to fulfilment in the present age. So I have come to ask what I must do to be accepted into this community. What are the causes and goals, and what paths does the mystical-magical lodge FRATERNITAS SATURNI pursue?

The Initiate:

"The yearning of humanity is reflected in the vibrations of your soul, O seeker. You have come because your karma guides you. Many have come before you. Many have received the answers that you too will hear, but few had the strength to follow the path. I greet you with LOVE UNDER WILL and will answer you as far as you can bear it. –

The divine spark born in matter has found individual manifestation in human beings. This spiritual principle strives for liberation from material bondage and seeks union with its origin. The cosmic cycles of time, which as servants of the deity eternally strive for ultimate fulfilment, give birth in humanity, when the time is right, to the repeated impulse to unite the souls of human beings with the cosmos. Thus, guided by their intuition, people with this seeking aspiration have united to fulfil this cosmic will in a certain way. These were the causes that led to the emergence of the true lodges. This also explains the esoteric goal of this movement. The paths that lead to this goal have been expressed in different ages by the leaders of humanity through their lives and teachings. Although these teachings often differed in their outward form because they had to adapt to the respective spiritual level of humanity, the esoteric core, the true wisdom, has always remained the same in all of them. Since RAMA awakened the origin of religions and sought to fulfil his mission, the true wisdom about humanity, the world and the cosmos has remained unchanged, except for JESUS CHRIST, who, as the last leader of humanity, united the knowledge of his predecessors within himself. The FRATERNITAS SATURNI, of which you have heard, seeks to reawaken this knowledge in humans in accordance with the Age of Aquarius, traditionally anchored in Gnostic wisdom, in early Christian teachings, and essentially enriched by true Rosicrucian knowledge. Thus, this wisdom is to be taught in a threefold aspect, in a scientific, philosophical, and mystical sense. But it is not only dry conceptual teaching that is imparted to seekers; rather, the magical power of the living word, expressed through an appropriate ritual, is intended to open people's souls so that knowledge can be received through innermost enlightenment.

is shaped into true wisdom. The ability to open oneself inwardly is conditioned by an appropriate mental attitude and psychological and physical training of all powers and abilities.

You now know the cause, effect and goal of our lodge movement."

The seeker:

"Deep thoughts are stirred within me, Reverend. I feel how knowledge thousands of years old resonates through these teachings and finds an echo within me. Thus I have sensed that a true lodge must be founded, and thus I have imagined the way in which such wisdom can be transmitted and awakened. But forgive me, Reverend, if questions still arise in me that are conditioned by the exoteric work among people. The civilisation and the level of culture in which I find myself require me to perform tasks and take a stand. I do not believe that it is in accordance with the law of karma to seek solitude before fulfilling this earthly task, which alone would enable a true effect of this sacred lodge idea. How should I, as a member of the lodge, behave in the face of these exoteric conditions? Can I bring both tasks to a synthetic fulfilment? May such questions be subject to an answer?"

The Initiate:

"You are right, my friend, these tasks are also important and must be fulfilled. So ask what moves you and I will give you an answer."

The seeker:

"From childhood onwards, we are placed into some kind of religious system. So the Church is certainly also a necessity for human development in a cosmic sense. What is the Lodge's position on these movements? Is religious affiliation an obstacle to esoteric development? In what way can the resulting psychological conflicts be neutralised?"

The Initiate:

"Our Lodge is free from all dogma and narrow-mindedness. Tolerance and understanding are fundamental qualities for every esotericist. True religion is the foundation of all genuine Lodge movements. Like everything undeveloped, the immature human being needs help and guidance. For him, therefore, the religious systems taught by the churches are a necessity. The spiritually mature person, however, who acts according to his inner law, no longer needs human dogmatic restrictions. He goes his own way with his own responsibility. Thus, a member of the lodge will free himself from everything that restricts this path in a human sense. But he will never want to abolish what exists in a negative sense. With that, I have answered your question."

The seeker:

"I understand, Reverend! Another question that concerns me: What is the Lodge's position on the state and the respective form of government?"

The Initiate:

As you know from the story of creation, when humanity began to divide and pursue specific goals by forming communities, ways had to be found to unify the will of the multitude. This process was also subject to cosmic law. As long as the forms of government were in harmony with this law, they meant development and advancement for humanity: state and religion were united, and the priest of a people was also its exoteric leader. There were never any complications with the true lodges during these times, for they were the centre of humanity's higher development. But when the will to power of individuals in false self-aggrandisement sought to seize leadership, state and religion were separated, and the disintegration of the people and the suppression of their convictions began. This disunity, which was a violation of the cosmic law, made people unfree. The lodge member will exoterically submit to the constraints of such forms, for he knows that they too are necessary for development. But in his inner striving, in

With his esoteric development, this mass suggestion of misguided people will no longer have any influence on him. He acts according to the law that every human being is a star and follows his own path. He respects the convictions of everyone, but he cannot be influenced and demands the same right for himself from everyone. He will therefore conform to the respective form of government to the extent necessary for the good of the whole. He will free himself from any fanatical party political activity that destroys the noblest qualities in human beings. He acts according to the saying: "Render unto Caesar the things that are Caesar's" and "Render unto God the things that are God's." Thus, membership in a lodge is not a hindrance here either, but on the contrary, a deeper understanding and comprehension of the meaning of a true form of government."

The Seeker:

"Clear and simple, Reverend, were the thoughts I heard. But what often makes spiritual life so difficult and restrictive are the laws and obligations of society and the environment into which one is born. Guiding and influencing, these two factors can affect character and personality. Some of the nobility in human beings has been destroyed by them, and some genius has been born out of the pressure of necessity. How, then, should I, as a human being, as a social being and especially as a member of a lodge, respond to these powerful influences? Must not the special nature of esoteric training generate resistance and lead to hostile attitudes? Is there not here, Reverend, a conflict that must generate psychological inhibitions or loneliness?"

The Initiate:

You have touched upon questions, my friend, that have been the undoing of many seekers. The concept of obligations to the environment and society must not be understood in a material, earthly sense, for then it means servitude and prevents any esoteric evolution. Human beings are not social creatures per se, even if they have tasks to perform for the community. Their social instincts, which have been traditionally instilled in them by society and their environment in a human sense, and which in turn only serve the E-

egoism, restrict him in the development of his true inner powers. Viewed in this way, he remains in the general public, unable to recognise or fulfil his special tasks. The esoteric destiny of man, however, is to develop beyond the masses and, in harmony with his karma and in esoteric connection with humanity, to fulfil higher tasks. This is true service to the whole. Thus, a member of the Lodge must fulfil his social obligations to the extent that they serve this task. He will reject everything that restricts his individuality or emphasises the gross material body too strongly. According to an old principle, however, he will never appear conspicuous in his outward appearance or deviate from the norms of his time. Inner development and true knowledge have nothing to do with these outward appearances. The path of the esotericist leads through the midst of humanity, but he looks upon the goings-on of this three-dimensional world without desire or excitement. Respect the freedom of others, but you yourself can only be free if you bind yourself firmly and inextricably to the law of your time. With this attitude, O seeker, you will create no resistance, nor suffer any spiritual complications."

The seeker:

"And what, venerable one, is the view on professional activity and fulfilment?"

The Initiate:

You will find repeatedly in the ancient source writings of the sages that material independence is necessary for spiritual development. Thus, the proper fulfilment of one's profession has a twofold significance. First, it is obedience to the karmic law, which has given you a special exoteric task in your position. Therefore, the strictest fulfilment of your duties in your profession is a matter of course, for it serves to discipline you and promotes the development of the whole. You can invest every professional duty with higher meaning and higher values. Give your best in this regard, and according to the law of reflection, you will be given what is conducive to your development. A member of the Lodge is a human being in his profession.

of unconditional reliability and fulfilment of duty. He strives to achieve human perfection in everything he does. No profession or activity is so insignificant that it cannot be fulfilled in this sense, provided that it does not contravene general laws. That is one thing. On the other hand, your profession should serve to make you materially independent. This independence should only be a means to an end, to your esoteric development. In this way, membership of the Lodge also creates the necessary conditions for you to become a useful member of humanity."

The seeker:

"Some errors, Reverend, are dispelled by this answer.

Due to certain religious teachings, I too was under the mistaken impression that professional fulfilment or work could not be reconciled with spiritual pursuits in the Masonic sense. Now, however, I recognise that such an attitude towards society and one's profession requires a well-rounded individual whose character is already essentially well-established. In this regard, it seems easy to me to refrain, but difficult, Reverend, to act through right thinking and right willing.

The Initiate: "That is so, my friend!"

The seeker:

"Everything I have experienced so far has been clear and unambiguous to me. I should have recognised it myself, had reason and understanding not triggered inhibitions in me that I was unable to overcome in my human inadequacy. How simple and uncomplicated thinking must become in order to find answers in this clarity. And now I also remember that all the great leaders of humanity have spoken of this simple thinking. So I certainly expected many complicated things from the Lodge, and I believe, Venerable One, that in order to comprehend the simple and plain truth in all things, man must have undergone a transformation that requires the development of all his powers. It is easy to understand multiplicity, but it must be difficult to experience and know unity in everything."

The Initiate:

"That's right, my friend. You are on the path to enlightenment, and the shift in the lights will soon take place."

The seeker:

"I feel, Reverend, how my soul is slowly comprehending the cosmic power anchored in the idea of the Lodge. But when a person is elevated above the masses through such spiritual development and must now follow his own path, how should he behave towards his closest human connections? The duality within him urges him to fulfilment, and in religious views there is so much contradiction about the deeper problems of marriage and friendship. What is the Lodge's view of women, and what is its position on the concepts of marriage and friendship?"

The Initiate:

You are right, O seeker, the connection between human beings in the three aspects: physical, mental and spiritual is one of the most difficult problems. There is no true religion that has denied this duality of human beings. There is no true esoteric teaching that has not recognised the path to spiritual evolution from a synthetic connection between opposites. But what people have made of their concept of marriage and how they apply it in exoteric life must be rejected by the esotericist. In this sense, marriage is the strongest bond to the earthly and the oppressor of all individuality in both men and women. It is futile, my friend, to try to compare the male and female principles from a false perspective. Both have their cosmic task and earthly justification. Both should be individualities which, despite the diversity of their forms of being, should meet in unity in the soul-spiritual realm. Cosmically speaking, the woman is the principle of creation and the chalice of reception. Man, as the active-positive principle, should drive evolution forward. He can only do so if he brings his being to unity through fusion with the lunar forces and ultimately the

Woman overcomes and matures towards perfection through solitude. Great, then, is the task of the woman in relation to the man and of the man in relation to the woman. For the man, through his solar powers, is to awaken in the woman's being the impulse to be manifested as male in an incarnation. Thus, O seeker, what matters in the concept of marriage is whether one recognises it exoterically or esoterically."

The seeker:

"But why, O venerable one, are so many marriages disharmonious and unhappy? Why have certain religious systems excluded women from initiation, and why have the esoteric lodges not admitted women into their circles?"

The Initiate:

All your questions, my friend, concern earthly matters. They have actually been answered by my previous reply. But I know how much these questions weigh on seekers and often become obstacles to further development. Therefore, I will give you a brief answer. The religious systems that excluded women from esoteric initiation did so not because they considered these people inferior, but because they had recognised from experience that this path was not karmically appropriate for women. Women, as a principle of creation, will always be more closely connected to the earthly realm, as they have the lofty task of preserving and propagating this earthly realm. If, through recognition and emphasis of the spiritual impulse within them, they are also allowed to ascend from this propagation, then they have also fulfilled their task cosmically. All true religious systems have shown her ways and means to achieve this perfection. The same reasons were decisive for the esoteric lodges. If we make an exception in this regard in our FRATERNITAS SATURNI and allow women to a certain limit of their development, it is because of the recognition of a new impulse of the Age of Aquarius, which is already making itself felt in a revolutionary way in women. The emerging problems of free marriage, of a marriage based on companionship, clearly show how the individuality of women is striving for liberation in order to emphasise the masculine principle within themselves and participate in the esoteric

Participate in evolution. But never forget, O seeker, that the union between man and woman must only be a transitional stage in their development, and that, from a cosmic perspective, the path of both must end in solitude. The disharmonies of today's marriages on an exoteric basis have their causes in a lack of experiential power on the part of both principles, in the man's false desire to dominate and the woman's false egocentric emotional attitude.

The seeker:

"I cannot, O Venerable One, immediately grasp the fullness of these thoughts. But I feel again and again the undogmatic and tolerant nature of these teachings, and the generosity and breadth of vision. How, O Venerable One, can the attitude of man and woman be summarised in a short formula in order to reduce this suffering between them and do justice to both?"

The initiate:

"So hear these words, O seeker, from the "BOOK OF ZERO HOUR", Liber I, they contain everything necessary to act: Respect the freedom of others. Respect the will of others – do not prevent anyone from exercising their will, for "every human being is a star!" Bear in mind that if you force others into your path, you will destroy them – the end result will be individual ruin. Control yourself – whenever, wherever and under whatever circumstances! Let your soul always be like the mirror-smooth water of an unfathomably deep ocean. Beware of the temptations with which the events of life and death lure you. Remember – it is the masked servants "lust" and "sorrow" of public opinion – who want to force you into their path.

The seeker:

"Thank you, O Venerable One, for these profound words of wisdom! I realise how difficult it is to put them into practice and what development, maturity and insight are necessary to do so. Now, O Venerable One, what is the view on brotherhood and male friendship?"

The Initiate:

"Ever since, O seeker, there have been connections between people in the Masonic sense, the most sacred thing for men has been and remains the problem of brotherhood and male friendship. Write this in your heart for your future development: male friendship in the esoteric sense transcends everything! It transcends religion, state, society, profession and woman. There is only one thing, my friend, that stands above this and is the only goal we know: "The salvation of humanity!" We are the visible mantle of the progressive deity. We want to ruthlessly destroy everything false and bad within us. We will not stop in the merciless work of love, not even before friends, wives and children!"

The seeker:

"How, O venerable one, does the FRATERNITAS SATURNI attempt to accomplish this great work for humanity?"

The Initiate:

"You have heard, O seeker, what the attitude of a neophyte should be in all the matters of the world in which human beings must live. Only with this spiritual attitude and these preconditions is it possible to develop fruitfully in the Lodge. Before the path of ritual-magical training, as required by the FRATERNITAS SATURNI, can be embarked upon, the neophyte's view must be clarified through self-training and lectures. For this purpose, he is given the necessary means and methods. During this period of preparation, he can gain a thorough understanding of the vital step of joining the Lodge. However, they must always bear in mind that in doing so, they are entering a chain of humanity that is cosmically linked to the great idea of the age. Any exoteric interruption of this connection for any reason whatsoever constitutes a violation of human karma. One cannot enter and leave a lodge as one walks through a door. Since our law places every human being under the freedom of action of his will, no one can feel compelled in any way. Thus, joining a lodge is a change in one's path of life. Be clear about this, O seeker! Examine yourself carefully and then act! But when you act,

May it be progress for your development, and may you never stand still or regress again!

The seeker:

"It is clear to me, O Venerable One, how little people understand the meaning of a lodge idea and how superficially they often enter into such a bond. But I also feel that when the demands of the spiritual attitude are fulfilled in the right way, man experiences a connection that can lift him above the general public. I also feel how an individual path in this sense means liberation and esoteric development for man. Blessed, O Venerable One, must feel the man who can fulfil the preconditions for suitability for the Lodge!"

The Initiate:

"Blessed, O human being, is he who can be enrolled in the brotherhood of an esoteric lodge as a stone cut true to the plumb line and square, as the bearer of a high, sacred and cosmic idea!"

The seeker:

"Patiently and generously, O Venerable One, all my questions have been answered. It will become clear to me when my mind has organised and experienced them. May I ask one last question, out of my ignorance, the question about the fundamental laws of the FRATERNITAS SATURNI?"

The Initiate:

"There are no secrets in the FRATERNITAS SATURNI, O seeker!
What you ask with an open soul will be answered. What you seek with an open heart you will find. Over the millennia, this ancient law has been manifested in the respective courses of time. Under the impulse of the Aquarian Aeon, we have consciously submitted ourselves to sacred Saturn. You will learn the meaning of this connection later. Hard and relentless, he matures man and brings him to inner perfection. Infused with

his powers, hear now the millennia-old law in the formula of the present age:

T U E W A S Y O U W A L L !

THAT IS THE WHOLE LAW. THERE

IS NO LAW ABOUT: DO WHAT YOU

WANT!

LOVE IS THE LAW! LOVE UNDER WILL! MERCILESS LOVE!

The words of the venerable one have faded away. Under the power of the idea, the seeker bows down. The questions have fallen silent, and before the seeker leaves the place, his lips murmur in reverberation: "LOVE IS THE LAW! LOVE UNDER WILL! MERCILESS LOVE!"

The venerable one sinks into deep meditation and sends his streams of power into humanity. A poor seeker, driven by questions about life and strokes of fate, steps out of the silence of a lonely temple, far away from the hustle and bustle of everyday life. He returns to the world. His eye is clear and his soul is still. He has received knowledge that is thousands of years old and will walk the path that leads to liberation and completion.

Again and again, a seeker comes and asks.

Again and again, an initiate answers – and remains silent. Those who are ready to know will know!

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AFTERWORD:

The above article first appeared in the lodge magazine SATURN - GNOSIS, issue 4, in 1929. Its spiritual esoteric content is supplemented here by a few brief, concise explanations that provide answers

questions often asked of the Lodge's secretariat. They thus serve as further guidance for seekers who are interested in the Lodge.

The FRATERNITAS SATURNI is not a Masonic lodge. It is not affiliated with the international association of Masonic lodges. However, its ritual structure is very similar to that of a Masonic lodge, as is its organisational structure. But it pursues neither political nor economic goals!

The FRATERNITAS SATURNI is purely a lodge of knowledge in the occult-esoteric field. In terms of knowledge alone, it is therefore far superior to general Freemasonry, in which usually only the higher degrees have such training. It has often happened that individual brothers of the lodge have been asked in a friendly manner to give corresponding lectures in Masonic lodges for educational purposes.

Membership of the lodge therefore does not bring any material advantages to its members. However, its members are offered esoteric knowledge that far exceeds the general book knowledge of these occult disciplines.

At present, the FRATERNITAS SATURNI lodge is in the process of being reorganised. It was banned in 1933 according to a ministerial decree.

In some large cities, so-called "forecourt lodges" are being established, which attempt, as far as possible, to register and affiliate brothers living in scattered locations.

The title of Master of the Lodge is only a degree of honour and does not signify initiation in the higher sense or higher degrees of knowledge within the Lodge. The same applies to the relevant forecourt masters and officials of the Lodge.

The lodge itself operates according to degree knowledge. The individual degrees are only awarded after lengthy study and examination. The title of Frater is also only an honorary degree and is awarded without examination of knowledge after several years of probation and reliability.

In the lodge itself, which in its installation represents a purely mystical-magical-ritual worship service with a Saturnian flavour, neither spiritualism nor magic nor other experiments are practised. However, the Lodge does its utmost to support the special magical study groups that emerge from it and engage in the corresponding series of experiments and studies of an experimental nature. These experiments and works take place outside the Lodge ceremonies.

The Lodge requires its members to seriously study all important occult disciplines, but leaves it up to the brothers to choose the areas that particularly interest them. For this purpose, there is a distance learning course in which preliminary lessons are given, which are followed by the regularly published monthly study booklets BLÄTTER FÜR ANGEWANDTE OKKULTE LEBENSKUNST (Leaves for Applied Occult Life Arts).

. All members are required to obtain all booklets and lessons. No other obligations of any kind are required, only in the higher degrees is there a stronger commitment.

Resignation from the Lodge can be done properly on a quarterly basis. However, membership cannot be terminated upon initiation into higher degrees.

The Lodge connects with all external brothers on a regular monthly basis through magical rituals. This magical bond is dissolved upon resignation or expulsion by burning the name. The certificate of Lodge membership is destroyed.

The lodge brothers recognise each other by special hand signals and passwords; they also wear a corresponding magical Saturn ring.

Expulsion occurs in the event of prolonged non-payment of dues or other unworthy and unreliable behaviour. The Grand Master decides on expulsion after consulting with the senior brothers and the Master of Ceremonies.

The lodge originated in the Middle Ages in the Nordic cultural sphere. In Germany, it was re-established as a Grand Lodge in 1925. The lodge has connections in most countries.

The brother's name must be proposed by the applicant himself. Several names may be proposed. The final decision is made by the lodge master. The sisters of the lodge enjoy the same rights as the brothers up to the degree of soli.

Any decent person can become a member of the lodge, regardless of profession, social status, race, nationality or gender. Existing church affiliations can be retained, as can membership in other organisations.

The Lodge Secretariat.

MENTALISTIC MAGIC

by Gregor A. Gregorius

Practical magic with its experiments can generally be described as astral magic, because it makes use almost exclusively of the power vibrations of the astral plane. The study booklet from April 1951 provides exhaustive information about this astral plane, attempting to establish its significance for practical magic on a specific basis through classification.

In Lesson 7 of the first study folder, a systematic list of the seven planes of existence was given under the title: "The Knowledge of the First Circle", which also includes the symbolism of these planes. These seven vibrations or planes of existence have their counterpart or reflection in the sevenfold human body.

The esotericism of all ancient mystery schools taught that human beings not only possess their organic body, but that beyond the surface of the skin, in addition to this biological, gross material body, there exist several other so-called "surrounding bodies" of a subtle, etheric nature, which were later referred to as perisomata.

This means that, in addition to their five physical senses, whose sphere of influence is narrowly limited and highly specialised, human beings also possess higher senses, the origin of which can be found in the vibrations of their etheric body. Within the limits of this force field of their entire body, human beings are able to effect or undergo physical-chemical as well as psychic-spiritual transformations. In this etheric zone of their body, individuals are able to absorb environmental forces, as it were, or to exert effects on their environment, since all subtle, optical and acoustic perceptions are anchored in their etheric body, through which odic, animal-magnetic, telepathic and teleplasmatic phenomena or other "occult" phenomena arise.

The prerequisite for this is the high polarisation of his higher senses in order to achieve the desired contact connection. This activation of the superimposed senses can be achieved through practice, especially if there is an innate predisposition for it. The practice for this is given in the May 1951 study booklet on the magical awakening of the chakras in the etheric body of the human being.

It is also emphasised here once again that without this absolutely necessary elevation or loosening of the higher senses, true practical magic is not possible at all, especially when it comes to experiments in the mental sphere. Becoming a magus requires very careful, differentiated and systematic training, often lasting years, which one must undergo in order to achieve success.

Thus, every physical-material form of existence is surrounded by a biological-energetic perisoma as an astral vibration; furthermore, there is a mental-energetic perisoma as a mental vibration.

Countless perisomas lie within each other, the more subtle within the grosser, and the energetically stronger expands at the expense of the energetically weaker. Thus, every object, every living being, whether stone, plant, animal or human – for there is no inanimate matter – has its own fluctuating vibrational force field within it, more or less strong and extensive, according to its underlying atomistic structure.

The awakening of all 12 human senses then leads to the so-called occult phenomena of clairaudience, clairscentience and clairsentience in the realm of extrasensory perception. The paths of training are very diverse and differentiated and encompass all magical disciplines.

As the ever-evolving, striving, magically trained human being sets ever higher goals for himself and demands ever higher or deeper knowledge, his inner desire – especially if he is conscious of a higher ethic – is for a connection with the mental sphere.

This too can, of course, be achieved experimentally if the necessary conditions are present or can be created.

According to esoteric teachings, the mental plane, also called the devachan plane, initially comprises two sub-vibrations: Rupa and Arupa. Here, all the soul, intellectual and spiritual powers of human beings have their contact connection with the vibrations of the Mercury Perisoma and the Venus Perisoma, for every planetary being also has its sevenfold plerismatic body.

According to ancient esoteric teachings, which have been confirmed by the results of mental magical experiments, manifestations that originate in the mental sphere are no longer able to make use of the world of forms of the usual physical manifestations, since they are already of a higher or more refined etheric structure. They therefore appear in human perception only as colour or sound manifestations, or in favourable cases as symbolic vibrations. Thus, mentalistic beings usually appear to the experimenting magus as fine etheric vibrational structures in the form of a very often colourful ellipse, for which the occult technical term "auric egg" is often used in secret writings. The basic vibrations of the mental plane are green and blue. Thus, the origin in the mental plane can already be deduced from the colour vibration of the apparition if the above-mentioned colours predominate.

If a purely mental being wishes to manifest itself more strongly and become more visible, it must, as it were, charge itself astrally, that is, draw astral matter to itself. Then it is also able to take on physical human forms. However, the keenly observant magus will immediately notice that these manifestations have more or less strong red hues as the outer shell of their radiant appearance. The core of the manifestation in green or blue tones, however, immediately aligns itself with the mentalistic beings.

There is a theosophical version which, for the purpose of developing the theory of reincarnation, establishes a classification for the mental plane according to

according to which disembodied deceased humans reside in the various sevenfold layers of the mental plane during the interval before their next incarnation. According to this classification, however, this state of vibration only applies to human egos that have more or less freed themselves from the coarse astral states through a previous harmonious life.

The accuracy of this classification can rightly be questioned, as it is based on certain ethical and therefore dogmatic judgements. However, as a complementary counterpart to the aforementioned classification of the astral plane, it can be accepted and assumed. It reads as follows:

The lowest seventh vibration is mostly occupied by egos that have proven themselves in their lives through a particularly charitable attitude in the ethical sense.

The sixth sub-vibration is occupied by those egos who were very religious in their lives, regardless of their religion, especially members of Christianity.

In the fifth sub-vibration are all true artists, musicians, sculptors, painters, religious doctors, missionaries, members of the Salvation Army, and many believers of Eastern religions.

In the fourth sub-vibration: lawyers, philosophers, mystics, Gnostics, scholars, geniuses of all professions.

In the third sub-vibration: religious leaders, high dignitaries, cardinals, popes, missionaries.

In the second sub-vibration: adepts, alchemists, lodge masters of initiated lodges, founders of religions.

In the first sub-vibration: leaders of humanity and egos who are already in transition to the nearest causal plane.

This classification has a certain value for the practising magus in order to be able to distinguish and assess the manifestations that occur, should such entities become visible. But even in these cases, the colour tone of the apparition would have to be decisive.

This classification is even more useful and beneficial for research into the theory of reincarnation. It is of little value to magic, as it appears too constructive.

These remarks supplement the publications of Lodge Lecture No. 13/14 in the November 1952 study booklet, in which Dr. Liedtke offers a scientific occult and esoteric treatise on the same subject, the likes of which had not yet existed in occult literature in such exhaustive form.

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SECRETARIAT NOTE:

The lodge minutes of the FRATERNITAS-SATURNI Lodge, Berlin, are enclosed with this booklet for members. They can also be obtained separately on request.

New publication:

Astrological Calendar for 1953 by Johannes Vehlow. Price: 2.50 DM.

This calendar is considered the finest in the series of many astrological calendars. It is highly recommended to order it from the secretariat. It also contains two essays penned by Master GREGORIUS. Also available: Annual ephemeris for 1953 and 1954.

Price: £2 each.

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

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

Secretariat: Berlin – Grunewald, Winklerstrasse No. 9

March 1953

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 H U M A N E G O I N T H E L I G H T O F E S O T E R I C A S T R O L O G Y

by Gregor A. Gregorius

T H E T W I N S O U L A S T H E M Y S T I C A L F O U N D A T I O N

O F F R I E N D S H I P A N D L O V E

by Gregor A. Gregorius

T H E E S O T E R I C I S T R I C H A R D W A G N E R

by Brother Leonardo

L A O T Z U A N D T H E M E A N I N G O F T I M E

by Brother Leonardo

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P R I C E 5 D M

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THE EGO OF MAN IN THE LIGHT OF ESOTERIC ASTROLOGY

by Gregor A. Gregorius

The neophyte who has been practising astrology for years will repeatedly recognise that this ancient royal science can never be fully exhausted, for it constantly offers new insights. However, over time, the student will increasingly distance himself from general horoscopy, the lower octave of astrology. He will turn more and more to the ancient wisdom of esotericism.

As a being, as an ego, man is in fact much more closely and deeply connected to the cosmos than he realises. As a microcosm, he is an absolute reflection of the macrocosm.

Esotericists know that human beings are bound for millennia to certain cosmic rhythms that regulate their coming and going on this physical plane with almost unbelievable precision, perfecting their destiny, enabling their maturation and shaping their ego. Thus, human beings go from incarnation to incarnation and from one planet to another in an everlasting evolution. Therefore, the age of an ego must always be measured in millennia, for it can safely be assumed that the entire maturation process of the ego does not take place only on our planet Earth, but passes through all our planets and finally reaches its final goal in the ascension into the Solar Logos. The return home to God, to the Absolute, to the Origin. Human beings are therefore much more deeply woven into the nodes of a cosmic space grid structure of electromagnetic force fields than they can comprehend and grasp today. From the very beginning of their existence to its completion, they are inextricably linked to the solar logos, and their various incarnations on this Earth are only stations on this star of suffering.

When we speak of the cosmos in this regard, we always mean only the great force field of the sun, which surrounds all the planets up to Saturn.

It is not yet known whether human evolution also extends to the celestial bodies of the neighbouring world island, to Uranus, Neptune, Pluto, etc. Probably not, because in order to penetrate these spheres, the ego must have a different spiritual centralisation than it does now in our solar world island.

Cosmic rhythms, then, form the basis of our development. The nodes of the aforementioned space-grid structure are the most important events of destiny.

The knowledge of this cosmic connection is in itself so powerful, but at the same time so wonderfully uplifting for human beings, that it creates a feeling of bliss within them. This connection with God is a source of strength for life. When a person identifies with this worldview and outlook on life, wonderful mystical impulses arise in their soul, harmonising them and making them immune to the miseries of everyday life. It is the same as when a devout Christian trustingly places their life in God's hands.

It is now the task of the neophyte to deepen this knowledge within himself and, in his first thorough study, to try to explore and recognise the great connections as far as his powers of perception, intelligence, intuition and logic allow. There are no limits to human knowledge! This is the work of the Gradus solis!

The esoterically trained person is able to divide their brain and their thinking infinitely high in order to make it ripe for insights that lie far in the transcendent. The Buddhist speaks of the eightfold path that leads to Nirvana. The esotericist distinguishes only two paths that lead to knowledge: the path to the left and the path to the right.

But here, too, there is a mystery that must be solved for the student in the gradus solis. He must already possess a certain intuition that both paths reunite and that in the highest spheres of knowledge there is no longer good and evil, no black and white. He

recognises that God has two faces, a light and a dark face, as the Kabbalah often depicts. Then the highest knowledge is revealed to him, that even our cosmos, our Logos, our God, is itself only a reflection of even higher spheres. He knows that the Sun Demiurge is currently only in a phase of centralisation, but that the great reversal will then take place again in an expansive capacity. The Absolute, the absolute zero point in the energy of the world, remains hidden even when God is recognised, for God is only a part of the deity. This sets a certain limit, which is of course only subjective, but at the same time gives a specific goal, namely to reach this limit.

Indian philosophy comes close to this knowledge when it says: All becoming and passing away comes only from the inhalation and exhalation of Brahma. This reality of a breathing, living God, who is accessible to everyone, is the goal, completion and culmination of the entire evolution of our immediate cosmos and thus also of the human ego! Achieving this means merging with God, with the Absolute, and thus the passing away of the ego, the cessation of individuality through deification. The spark of God has then returned to the light. This is a high, very high knowledge.

The bliss of being able to participate in this pause between God's inhalation and exhalation, only to be thrown out again in tremendous cosmic expansion towards new tasks, towards new becoming, can only be described as divine, for it is almost unimaginable; time and space have become relative in this tremendous view. It can only be assumed that this development on this tremendous path moves not only through all spheres of the Earth's being, but also through all spheres of the planets, so that every demiurge must experience and live through all its phases. This completion of the almost innumerable cycles of existence brings the ego closer to god-manhood, so that here too Eastern philosophy is right when it says: Man develops from the primitive races up to a planetary being! – So a human being can, in the course of unimaginable periods of time

According to this esoteric wisdom, he can mature into such a cosmic being himself; he can become a demiurge.

Ancient wisdom speaks of Elohim, of archangels, of mighty beings who stand at the side of God's throne, that is, beings who help him to rule and guide the worlds of his sphere. Thus there are beings assigned to the various spheres, those who guide the group souls of animals, and many others. The human ego can develop into all these beings once it has overcome this earth. Incarnation into human form, indeed into the spheres of the earth, means deep karmic burden, a test, a station of suffering. However, there is a deeper meaning in the fact that it is precisely on this earth that the path of an ego can be decided for long periods of time.

Now the neophyte sees clearly. Closest connection with our mother, the Earth, closest connection with our father, the Sun. Salvation from the Earth Demiurge, homecoming to the Sun Demiurge, that is the great esoteric teaching.

That our solar system is itself only one world island, that our sun revolves around another centre, which in turn can be thought of as a celestial body that must obey iron laws of a universal nature, are wonderful thoughts, probably also facts, but they should not and must not further restrict the path of a magus, a mystic, an esotericist.

However, it is a fact that our solar system is in very close contact with ple-romatic spheres of foreign world islands, and we must take this into account in astrology by using the large fixed star suns as fluctuating force fields, as concrete factors. In addition, we divide the infinite space force field of the universe surrounding us into twelve field zones in order to evaluate them, calculated on the ecliptic, as astrological houses. From an astrophysical point of view, these negative and positive field zones generate the basic rhythm for our universe, in which this influence is transformed by the sun. Thus, we must see God, the

Sun Logos. He is the great creator, but also the nourisher of the Earth and all the planets, which are all his children.

This is where the teachings that the neophyte has already received come into play for the study. The *magia cosmophica*, the teachings of the great principles, the teaching of the deaneries, etc. This is how the esoteric world view of the *gradus solis* is formed and founded.

However, it is now also possible for the neophyte to gain a deeper insight into a person's spiritual structure through their radix horoscope, not only by using the usual astrological correspondences, but now also by taking the planets into account as entities. In this view, human beings are subject to certain influences from these entities, with which they have been more or less connected for thousands of years. If they have incurred karmic debt somewhere, this very often connects them for a long time to the demonium of the planet that was injured or was the primary cause of the debt.

It is therefore the task of the ego to free itself from this demonic bond. This often takes several lifetimes and a long struggle. Sometimes, however, a single act can bring liberation.

Since, according to esoteric astrology, squares indicate karmic injuries, it is easy to conclude that the ego has fallen prey to the demonium. For example, in the case of a Mercury/Jupiter square, it is the Mercury demonium, and in the case of a Mars/Saturn square, it is the Mars demonium. From this, it is now further apparent in which direction the ego has erred. This can be seen from the correspondence of the attacked planet; in addition, the house or houses corresponding to the tripartite division also provide guidance for assessing the transgression in a previous life. If the attack comes from the 5th house, then there has certainly been an ethical transgression in matters of love or in some other way. With some empathy and precise knowledge of astrological factors, it is not so difficult to draw the right conclusions here, especially since the decanate key is available and indicates (see the relevant lesson in the preliminary instructions) how the planets in question are positioned, in the demonic sector or in the theonium.

This allows certain conclusions to be drawn about previous incarnations. If such a previous incarnation is known, comparing the two birth charts reveals the direction of this information. The cases in which they could be verified were correct. The squares were, in a sense, spiritually inherited. This will always be the case if the ego fails to resolve them and transform them into trines.

From the nature of the attacked, i.e. injured planet, certain conclusions can be drawn about the profession, social position and knowledge of the ego in the previous life. For example, if Jupiter is afflicted in the 12th house and is attacked by a square, and the attacker is related to the 6th house (karmic house) or the karmic planet Saturn, then the native in question may have been a priest, monk or doctor in a past life. But here the interpreter must use a certain amount of intuition, because there are too many possibilities.

Below, the planets are listed once again in the esoteric interpretation in question, and some other points of reference for an esoteric interpretation are given.

Ascendant:

Formation. The binding of the ego to matter. The ego is most deeply bound in the earth signs. Virgo as the karmic sign, Capricorn as the sign of the karmic planet Saturn. Basis of character development.

Birth ruler:

The guiding demiurge under whose magical influence the ego incarnates. Its aspect and other correspondences are important. Can be purely demonically anchored!

Imum Coeli:

The lowest point of the soul. Possibilities for internalisation. Source of influx from previous lives, insofar as soul forces are concerned. Help from esoteric sources acquired in the past. Knowledge of previous epochs of existence. Help or burden from biological hereditary factors.

Descendant:

The human "you". The opposite pole. A point of determination in the sense of expansion and complementarity. An opportunity for balance, but also a danger of division for the ego. The tension must be balanced and resolved harmoniously, depending on the placement of the descendant. An angle shift of 60 degrees must be achieved, a shift of the descendant into the 9th house, the house of worldviews and religiosity.

Medium Coeli:

High points of existential development in this life. Primarily in an esoteric sense, but for trained individuals also a gateway for incoming spiritual and cosmic forces. Goal setting. Point of direction.

Sun:

Spiritual centralisation. Anchoring of the ego in the cosmos. Cosmic origin of the ego. The core of the ego! Aspect connections are very important, as is the position relative to the birth ruler.

Moon:

Psychic centralisation. Reflection of the Sun. Therefore, aspects with the Sun are important. Connections with the IC, the nadir, and the descendant are equally important.

Jupiter:

Demiurge of abundance. Accumulated results in knowledge from earlier epochs. Still under Saturn's rule. Depends greatly on the aspect with the karma factors. Also on the decan position.

Saturn:

The guardian of the threshold. Karmic planet. Source of the primordial demon rooted in the ego. The connection with the birth lord is important. The great hour indicator in human life.

Mars:

The demonium ruling the Earth in the service of Saturn. Energy impulses. Direction of will. Demonic positioning of the senses in the case of poor aspectation. Sexual drive factor.

Venus:

Centralisation of the creative rhythm (number 7). Harmonic point of predestination of the ego in the sense of the cosmic laws of image and harmony. Basis of the senses. Charity. Universal love. Beauty. Rhythm. When injured or poorly positioned, gateway for demonic forces. Nevertheless, a redeemed planet. But too weak to oppose the demons alone.

Mercury:

Also a redeemed planet. Too weak as a demiurge. Intellectual point and basis for logical-conceptual thinking and epistemological tools. Help for further development. If poorly aspected, danger of intellectual aberrations.

Neptune:

Planet of inspiration. Receptor for perceptions from other spheres. Important when well aspected with the soul factors of the horoscope. Poorly aspected, danger of mental aberrations and sensory defects. Gateway to the subconscious. Possibility of penetrating into the memory of previous earthly lives.

The aspects with the magical horoscope factors are important.

Uranus:

Planet of intuition. Higher octave of Mercury. Influx of the magic of the new age of Aquarius. Possibility of supreme knowledge.

Pluto:

Higher octave of Mars. Planet of magic and imagination. Mastery of the forces of the earth. Magical means of mastering the earth spirit. Poorly aspected black magic crystallisation point.

VI. House:

The house of karma. Burdens of work and illness. House of bondage. Also depends greatly on the position of Mercury if there is no position ruler.

IV. House:

House of mothers. Magical sources of spiritual power.

XII. House:

Transitional basis for the next life. House of maturity. Depends greatly on the ruler. Concept of loneliness in the sense of the completion of life. Poor aspects indicate burdens for unfulfilled karma.

VIII. House:

House of occult powers. Point of regeneration. Magical influx. Depends greatly on the ruler, who, if injured, often points the way to black magic.

IX. House:

Religiousness. Worldview. Help through study and science. House of mysticism in the white magic sense.

Added to this is the teaching of beginning and ending according to karmic law, which has already been given to the student in the previous lessons. – Of course, this does not cover all the esoteric factors that belong to the esoteric assessment of a horoscope, but it does give the neophyte certain guidelines for interpretation.

Thus, man is indeed a wanderer through the worlds. From rebirth to rebirth. To experience this knowledge within oneself and to believe in it with one's whole soul is the most beautiful and profound mysticism. Here are a few more poetic words from the mouth of a mystic:

Listen! The sun is calling! The call of the Father. It
has been echoing within you for ages!
Follow! Follow! Follow!
He wants everything from you!
Everything! He demands that you give
yourself to him
that you give yourself to him with all your strength,
in all your beauty and in all your weakness.
He wants everything.
He wants your hesitation, your searching, your hoping, your striving,
your faith, your creative power,

your power of love.

Give him the wonders of your earthiness and the
wonders of your closeness to heaven.

Hold nothing back!

For you must waste yourself, for you must
pour yourself out.

There are no limits that you have not set for yourself. There are
no inhibitions, only flow,
a calm, wonderful flooding of your infinite powers back into the sea
of infinity.

Raise your hands, profess your commitment to life. Recognise the
mother who gave birth to you.

But you must leave her behind to follow the Father. Take all
beauty,
throw it into the vessel of your soul and let it grow. Shape and form,
and then throw everything out into the universe,
in self-forgetful jubilation, just as one scatters flowers that are
only meant to give their fragrance for an hour
and their sweetness.

Then let yourself sink, only seemingly into emptiness. Listen, the
Father is calling.

Through the ages, the voice resounds
and always there is love and longing in it. So walk
the path of the prodigal son who found his way
home to his father, to God!

Thus, the student builds stone by stone on the edifice of his knowledge throughout his training, which can stretch over decades. Once he has mastered one of the occult disciplines, he turns to another. He should and must never become one-sided. The sacred "Pan-Sophia" of which the ancients spoke actually means a kind of universal knowledge. Here, it is not important that the neophyte achieves certain accomplishments in any of the fields, for it goes without saying that for each

person, the limits of attainable knowledge are drawn individually. This depends on comprehension, education, memory, profession and time. So there is no standard in study. The student must also be satisfied with himself; that is what matters. It is not the height and strength of knowledge that is important, but his inner harmony and balance.

However, one of the disciplines must be practised incessantly by the student. This is astrology. This does not refer to so-called horoscopy. It goes without saying that the student must also master this. Even acquiring a trained ability to interpret horoscopes is not easy and requires years of study.

It is much more important to study astrology as a philosophical world view. Astrology does indeed offer a path to a magnificent world view. One should not always view everything solely from one's own perspective, nor should one fanatically immerse oneself only in one's own horoscope, but rather learn to think cosmologically with a broader view. Cosmosophy and mysticism go hand in hand. In this way, the student can build a new kind of religion that completely satisfies him and gives his life true meaning, because he feels himself to be a living particle of an immense cosmic process of becoming that has been going on for millions of years. This inner connection with the cosmos throughout eternity provides the basis for true bliss.

In this way, the student gradually gains an insight into the great events that pulsate through the world. He suddenly sees with infinite clarity how humanity falls from one suggestion to another and is repeatedly deceived. Above all, he notices how infinitely low and insipid the average level of his fellow human beings is. Certainly, they become lonelier, but this loneliness is of their own choosing and merely a consequence of their higher spirituality. They are soon no longer understood by other people, and they themselves no longer want to understand this low level of others and, above all, no longer want to share it. Their spiritual gaze is directed towards cosmic distances.

Esoteric astrology teaches him that every being, right up to the celestial or planetary beings themselves, vibrates in two octaves. It is pulsed through by a demonic and theonic rhythm. These rhythms, these opposite polar vibrations, must exist and are natural, because they create tension. Life provides the balance to this tension.

He soon learns how the great celestial beings, the builders, the master builders, the architects, work tirelessly on our immediate cosmos according to their spiritual principles. This deliberate process of maturation takes place over millions of years. It is not limited to our Earth alone.

Thus, it is a high spiritual task when the neophyte has understood that through his spiritual elevation he may also consciously participate in the evolution of humanity. The elevation of the whole of humanity is ultimately, in turn, an evolution of the Earth being.

The student also knows that all these spiritual events take place according to certain laws. These are even laws that can be expressed in numbers, which, of course, are still far from being known to all of humanity. But every century brings new insights. The coming 2160 years of the Aquarian Aeon, at the beginning of which we now stand, will lift humanity to new heights of knowledge, thanks to the particularly strong influence of the ruling planet Uranus, whose lower octave has an impact on humanity in the form of technology, electricity, etc., if the recipient is predestined for this through favourable circumstances, but whose higher octave enables the highest insights through intuitive thinking.

These laws of numbers are all anchored in the series of magical base numbers 1–9, and one of the most important, already known laws of numbers that govern the structure of the world is the law of the golden ratio.

It is clear that not every student is intellectually suited to engage specifically with this mathematical thinking and work. But those who are should devote themselves to this discipline with zeal, for the highest polarisation of human intellectual thought is and remains mathematics.

A prime example for students is the very difficult but wonderful essay in SATURN GNOSIS magazine No. 1: "Die Verfertigung der Welt" (The Creation of the World) by Paz-citius.

One of the important works of recent times, which does not take too difficult a path into this astrological-esoteric field, is volume 7 of the great astrological textbook by Joh. Vehlow. Vehlow's colleague, Dr.

Wilhelm Liedtke, predestined by Uranian thinking, speaks about all these things. The student should read the wonderful chapters on the work of the Sun, the work of the Moon and, above all, the chapter on the work of Saturn.

Then he knows who is currently the lord of the world. Such books cannot be read in the usual sense; rather, the student must study the explanations thoroughly and repeatedly. Then he will realise that the demiurge Saturn is the guardian of the threshold, standing at the gate of knowledge, which he must pass through in order to reach higher spheres. He is death, but only for the body, never for the spirit. He brings suffering, but suffering ennobles and matures. Those who recognise this become knowledgeable in the spirit of Saturn.

THE TWINS — THE SOUL AS THE MYSTICAL FOUNDATION OF FRIENDSHIP AND LOVE

by Gregor A. Gregorius

In occult and esoteric circles, especially in spiritualist circles, there is frequent talk of twin souls. Since this topic is usually heavily veiled in mysticism and has never been dealt with clearly and exhaustively, it is necessary to establish the occult-scientific foundations here in order to counter the often particularly numerous erroneous views.

The chapter on ME and YOU is ancient. In thousands of ways, the lament of longing human hearts for the you of their own soul resounds through all ages. Is this longing merely sexual desire? Merely a desire of the senses? No! For how often in the course of life do we encounter people who could be and were partners in lust and the fulfilment of pure sexual desire? But the searching person continues to lament for the one true lover, for the one beloved who completely fulfils them. Sex and, in most cases, marriage do not satisfy this secret longing.

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

Thus, all beings carry within themselves the yoke of compulsory development; it is carried by stones, plants and animals deep in the subconscious in the sacred twilight, but only human beings are able to experience within themselves the bliss of awakening and becoming conscious. Only the

human ego becomes aware of its spirituality and its cosmic origin!

Thus, humankind began a journey through the worlds, ascending from stage to stage, on the one hand according to biological laws, but on the other hand constantly maturing spiritually and purifying itself through the law of reincarnation. But they never lost their longing for home, their yearning for their origin, their longing for God. Here lies the root of the eternal search for God and at the same time the original source of the impulse of love, which is based on spiritual feeling and in its purity has nothing to do with sexual urges.

Since in a spiritual person, if he is harmoniously disposed, the maturing of his intellect is accompanied by a deepening of his soul feelings, he becomes increasingly lonely in his progressive development and it becomes increasingly difficult for him to find the complementary you he longs for in another person, whereas animals and primitive humans, due to the frequent occurrence of their fellow creatures, find it easy to find a partner and thus release the tension, since their search and desire are based solely on sexual motives.

The human spirit climbs ever higher peaks of human knowledge. General humanity, with its average thinking, remains far behind. One does not climb high peaks with hundreds of others; the boldest climber forces his way and goes alone. And yet the tragedy of being alone weighs heavily for a long time, until the realisation dawns on him that, as a wanderer of the world, he can only find salvation within himself! Then he has reached a high level of maturity and stands on a lonely summit. Immersed in meditation, he experiences the curse of separated forces, which can only become a harmonious force in inner union when they rest in absolute equilibrium at the centre of the self and are connected with one another.

Thus, the spiritual person will recognise why it is becoming increasingly rare for them to find a companion, a kindred spirit with whom they can walk in harmonious unison and balance towards fruitful higher knowledge and thus mature. – Then the carnation will come for them, which holds within it the ultimate happiness and at the same time the tragedy of finding the last such person for themselves. – But then the gates to absolute loneliness will open for them, which holds within it the ultimate happiness and at the same time the tragedy of finding the last such person for themselves. – But then the gates to absolute loneliness will open for them, which holds within it the ultimate happiness and at the same time the tragedy of finding the last such person for themselves. – But then the gates to absolute loneliness will open for them, which holds within it the ultimate happiness and at the same time the tragedy of finding the last such person for themselves. – But then the gates to absolute loneliness will open for them, which holds within it the ultimate happiness and at the same time the tragedy of finding the last such person for themselves. – But then the gates to absolute loneliness will open for them, which holds within it the ultimate happiness and at the same time the

incarnation will come for him, which holds within it the ultimate happiness and at the same time the tragedy of finding the last such person for himself. But then the gates to absolute solitude will open for him, which, however, holds within it the highest happiness, for he is once again connected to God and no longer needs people. He is sufficient unto himself, and Venus and Saturn vibrate within him in their high octave. His own being then lies in the light of Jupiter, and everything in him is grace and revelation. Then he has reached the high mystical level at which he is both spiritual creator and procreator, the level of a hermaphroditic spiritual human being who has overcome the lower sex and the bond to the opposite sex. Then he is able to continue on his lonely path, freed from the curse of bipolar senses, for both forces have merged in him into a harmonious unity. His search for his twin soul has ceased; his longing is now directed only towards higher spiritual spheres and reaches out eagerly into the universe towards distant stars. His cosmic connection has become so strong that he loves solitude and longs to be far away from people.

This is what the ancient esoteric teachings taught!

It is therefore wrong for some occult researchers to believe that negative or positive parts of the soul complex of an ego have split off to form a twin soul, and to refer to them as such. According to magical occult discipline, such splits of the ego can occur, but they are not permanently viable and do not form a conscious self, an ego.

No being in our cosmos is unipolar. Each has bipolar forces and vibrations within itself, which, however, in the millennia-old development of humankind, are subject to very different configurations and only crystallise into inner harmony at a very late stage. There are periods in life when positive solar impulses and forces predominate, without, however, the negative and lunar forces being completely silent!

This is the root of the knowledge of the alternating male and female incarnation epochs, which are subject to such a law. No man is without creative female forces within him, and no woman is without positive male impulses. The law of karma intervenes here, forcing them

to overlap and develop accordingly. But this rise and fall serves the maturity of the ego, the development of its spirit.

The Sun Logos is also bipolar, and the ancient cosmic wisdom, which speaks of Saturnian forces at the core of the primordial mother Sun, clearly indicates that the great act of creation, the great primordial birth, which takes place again and again over millions of years, is the self-generation of the primordial mother, even though she may have been spiritually fertilised by another giant star. Here, ancient Gnostic wisdom resounds once more.

If a person is fortunate enough to find someone in their current incarnation who fulfils their secret longing for love, regardless of whether they are a woman or a man, this ego is not a twin soul who has joined them, but rather a human ego with which they have been connected for millennia by secret, invisible bonds and karmic ties. This ego originates from the same stage of human development as themselves and has the same tasks to fulfil in the evolution of humanity, has to go through the same highs and lows of existence and strives for the same goals! This awareness of an ancient cosmic connection can mean tremendous happiness for a spiritual person and make his life seem truly worth living. This knowledge and intuition is worth more than marriage or sensual pleasure.

These natural connections through sex and the senses can then occur as a consequence; they are not necessary, but they are also not a sin against the spirit, for they serve only to unfold the great, ancient love and togetherness that has existed since the beginning. Instinctively, every loving person seeks purity in their partner, and the desire for unbreakable fidelity very often has its origin in the bond formed in a previous existence.

For this reason alone, every partnership and love should be free from lies and deceit, for purity of the senses is a reflection of divine primordial love. However, it is senseless and impure to bind oneself to people and waste oneself on sexual matters if the great, soul-enlightening love that points to earlier incarnations is not present

that points to previous incarnations. Otherwise, it is better for a person to remain alone. – The inner awareness of being able to help another person with their life tasks can make one very happy, but even more so can the inner feeling of perhaps being allowed to atone for one's own karmic guilt through them. This is where the paths that lead not only to love connections but also to friendships and brotherhoods converge, for these beautiful and delicate bonds cannot tolerate the vibrations of the ignorant masses. Centuries or millennia can thus be bridged by such a bond of love, which is of cosmic or divine origin and is worth living for.

THE ESOTERICIST RICHARD WAGNER

Lecture by Brother Leonardo

Degree Merc. Sun. 17th degree Aquarius. 6th year of recognition.

Gen.v. M.v.St.

In fulfilment of the Master's request to bring us all closer to a better understanding of those brothers of the Lodge who no longer dwell on this plane, through brief biographical sketches with esoteric insights, I have chosen to begin with the life of Richard Wagner.

Wagner is not only significant to us as a great musician and composer, but he is also a representative of an esoteric worldview. I did not choose his portrait at random, but rather, in contrast to other biographies, it was determined by its proximity to our time and spirit. Most of the older brothers belonging to the Lodge elude the possibility of flawless historical investigation and consideration due to the mystical events in their lives and their timely departure into silence. The higher they stand in the degree of initiation, the more opaque their lives and personalities become, especially when centuries have passed in the meantime. With Wagner, however, almost everything is clear and therefore valuable.

Anyone who is now very interested in this great man can add one of the numerous biographies about Wagner and his work to their library. Here are just a few brief facts:

Wagner was born on 22 May 1813 in Leipzig. He had a very turbulent and difficult youth. Decades of wandering as a conductor, writer and composer. Königsberg. Riga. London. Paris. Often bitter material hardship. Connection to the revolution of 1848/49. In May 1849, he fled Dresden to escape the reaction. Paris. Zurich. During this period, he wrote two important works: "Art and Revolution" and "The Artwork of the Future", both around 1850. Main theme: the decline of art. Separation of the arts through cultural decay. References to a syn-

synthetic world view. Unification of sound, word and visual art. Both books set the direction for his later overall development.

Esoteric rise begins in London in 1855. In Paris, however, rejection. His works are ahead of their time and are not understood. 1864 Munich. Friendship with King Ludwig II. New intrigues. Escape to Lucerne. 1870: Cosima, daughter of Franz Liszt, becomes his wife. She was a woman of great intellectual stature and iron will. 1872: Construction of the Festival Theatre in Bayreuth. 1882: His spiritual legacy is created: Parsifal. On 13 February: sudden death in Venice.

Wagner was a personality of great, universal stature. He mastered his material equally well as a musician and poet. Unlike most other composers, he wrote all the lyrics to his musical works himself. This lecture is not the place to evaluate his musical oeuvre and the many innovations it contains. We are primarily interested in the esotericist. It is no coincidence that, apart from a few early works, his oeuvre is almost always drawn from esoteric subjects. Beginning with *The Flying Dutchman*, the sombre portrait of an Ahasverian soul, and continuing with the motifs from the Edda in the Ring operas, his ascending path leads to his deepest and most beautiful work: *Parsifal*. From an opera about a demonic astral incarnation to a stage festival play, a beautiful and true path.

Wagner hated nothing more than the analytical dissection of great works. Therefore, no attempt will be made here to evaluate them from an artistic point of view; instead, every neophyte should acquire the libretti of Wagner's great operas and immerse themselves in them during quiet hours. They are a treasure trove of esoteric wisdom and also of magic. They should also listen to these operas if they have an understanding of music. Then they should buy records and play the individual motifs and sequences of notes over and over again countless times. They will soon discover the magic of the notes and chords and be able to use them for themselves as inspiration, as a stimulant and for spiritual relaxation.

Wagner spent some time in the company of one of our greatest brothers: Nietzsche. That tells us enough.

His Parsifal is more than an opera, it is a service to God, a meditation. His great works will survive for many centuries and inspire countless human minds. He was an esotericist in the true sense of the word, ahead of his time and certainly an ancient incarnation!

He remained silent about his secret lodge connections. But whether we focus on his magical motifs, the fire or sword magic, or anything else, we sense that he was initiated. If words were too profane for him, he revealed the secret in sounds for those who could hear it. He, too, had a great longing to return home to pure spheres. His own life could be summed up by his final words in Parsifal: "Redemption to the Redeemer!" – Any further exploration is now left to you, my brothers and sisters.

MASTER:

The neophyte sees how fruitfully work has been done in this circle, for this and the accompanying lecture are taken from the Lodge archives. Let him use them for spiritual inspiration. He too must create. First for himself, then for us, and finally for humanity.

That which is valuable among his works will also find its way and be made useful to human evolution. The higher intelligences of the Earth plane, the Earth spirit itself, or the higher spheres will ensure this. One must only firmly anchor this belief within oneself.

Certainly, there may be unproductive periods in an individual's life when he creates nothing spiritually. But they should always remember that all their general daily work in esoteric everyday life is worthless, no matter how diligent they may be. It is only drudgery and, even in the most idealistic sense, serves only to preserve the species. But a single poem, a single essay, a spiritual work of any kind, a work, a book, a brochure, even just a correspondence...

can be worth more than decades of work in a factory or office. It must only contain his own intellectual product, nothing copied or regurgitated!

The farmer in the countryside has it better. He may work in a lower sphere, but he helps plants to grow and develop, as long as he does not cultivate speculatively. But to be a gardener and a writer at the same time is an ideal synthesis! Scientists and researchers are in a different field. But they too can create something valuable if they consciously place themselves at the service of the world spirit.

LAO TZU AND THE MEANING OF TIME

Lecture by Brother Leonardo

Degree of Mercury. 6th year of the Gen.v.M.v.St.

In the series of biographical sketches, today I present to you, after Richard Wagner, the great Chinese mystic Lao Tzu. – The present is full of dark days. There is unprecedented confusion of the mind and spirits. We have no real distance from our time. We can only measure it against the past. When we believe we recognise what we see there in the rush of our days, we only have a vague idea, but we are not yet seeing clearly and know nothing about the goal. We are well aware of our anchoring in the immense cosmic lawfulness, but it is increasingly necessary to broaden our own field of vision.

It is out of this responsibility that we refer to Laozi today.

Of the Eastern teachers, he is the most European, if we may describe him as such. Buddha is far removed from the sensibilities and physique of Europe, and Confucius, with his overbearing dialectic, can offer us little more than a historical image, but Lao Tzu is closest to us.

He is a thoroughly Saturnian figure. Not only spiritually, but also in the only image that has been handed down to us, which shows Saturnian traits. We do not know much about his life.

In the seventh century BC, he held the position of archivist at the imperial court. As public conditions became increasingly chaotic, Laozi withdrew. So here, too, we see the retreat into silence after a certain maturity. In his escape from the world, he arrived at the Hangu Pass and handed over to a border guard the only written work he had preserved, the document of his famous work: Tao Te Ching. The Book of the Old Man on Meaning and Life.

That is all we know about him. His entire figure increasingly takes on the form of a mystical apparition. But this work is one of the treasures

treasures of Eastern mysticism and should be in every European esotericist's library. It is one of those books that you can meditate on. Just as important as the Bhagavad Gita.

I can only quote a few verses from the work. You must read it yourself, because the words often need to be pondered, and simply reading them aloud is not enough. But it is the powerful spirit of a non-violent man speaking to us in today's violent times. So we should return to the great old man in our quiet hours. The clarity of his words strengthens our tormented minds. His gentle, kind spiritual gaze upon the weak and imperfect gives us strength. It is no coincidence that Lao Tzu's style, in its realistic expression, often resembles the style of Master Therion, who is a precursor of the dawning Age of Aquarius. Lao Tzu says:

Nature does not have human-like love. To her, creatures
are like straw dogs. The called one does not have human-
like love! To him, humans are like straw dogs.

Couldn't it say: "Merciless love!" – Therion knew what he was doing when he prescribed Laozi as required reading for his students. – Laozi:

Those who grasp the meaning of the ancient
can thereby master the being of today. He can
recognise the very beginnings.
That is the common thread running through the meaning.

The typical feature of the poems is that they are completely devoid of historicism. Nothing is mentioned that would not be present on earth at any time. He mostly uses highly condensed, almost frozen words. Each section is like a polished crystal.

Lao Tzu says:

The meaning that can be conceived is not the eternal meaning. The
name that can be named is not the eternal name.

Beyond the nameable lies the beginning of the world. This side of the nameable lies the birth of creatures. Therefore, the pursuit of the eternal beyond leads to the vision of forces.

That is why striving for the eternal here and now leads to seeing space.

Both have one origin and only different names. This unity is the great mystery.

But the even deeper secret of the secret is the gateway to the revelation of all powers.

Lao Tzu's world view is the harmonious harmony of all beings in the universe.

Far from struggle. – Far from opinion.

Inspired by knowledge of the cosmic laws. Kind, wise insight into today's world.

His conscious immersion in the nameless is typically Eastern. Not wanting to be named!

Man is a speck of dust.

But also, so proud and self-confident, the spiritual leader, the teacher, the lonely one, the knowledgeable one.

Those who stand on their toes do not stand firm.

Those who walk with their legs spread apart cannot move forward. Those who want to shine themselves will not be enlightened.

Those who want to be something themselves will not become glorious. Those who boast about themselves will not accomplish anything. Those who stand out will not be exalted.

Such a person is nothing but kitchen waste and a boil to the senses! Even creatures hate him.

Therefore: those who have sense do not dwell on it!

Being and non-being are inseparably intertwined, even
before heaven and earth came into being.

So still, so empty, it stands alone and knows no change. It moves in
circles and knows no uncertainty.

One can grasp it as the mother of the world.

I do not know its name. I call it meaning! Striving to describe its
nature, I call it "great". By this I mean: always in flux.

Always in flux, by which I mean: in all distances.

In all distances, by which I mean: returning to itself. And that is why it
is said: Meaning is great, heaven is great, earth is great, and the king of
men is also great.

There are four great beings in space
and the human king is one of them.

The human king (Adam Kadmon) has the earth as his model. The earth has the
heavens as its model.

Heaven has meaning as its model. Meaning
has itself as its model.

Without stepping outside, one can recognise the world; without
looking out of the window,
one can contemplate the meaning of heaven. So too the called.

April 1953

PAPERS FOR

ANGEWANDTE OCCULT

THE ART OF LIVING

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THE YEAR 1953

BY

GREGORIUS

MASTER OF THE LODGE:
FRATERNITAS SATURNI

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MEPHISTOPHELES OR LUCIFER?

The title alone is enough to make one pause and reflect. In the occult sense, this question is not so easy to answer, but it does offer the opportunity for an exhaustive esoteric treatise on the two concepts.

Especially in recent centuries, we might say since the Middle Ages, the intellectual confusion among the people regarding these two concepts has become so immense that even among the educated classes it is often no longer possible to obtain a clear definition or distinction.

In the general education of the people today, Lucifer, Mephistopheles, Ahriman, and Satan are used in wordplay as different names for the devil. And nothing could be more wrong than this, which is why a clear presentation of the subject is useful and interesting.

There is no literature on this subject. But the cultural historian who seeks to untangle this confusion will soon see clearly enough that time has formed totally false concepts here.

The term Mephisto – Mephistopheles has become familiar to us primarily through Goethe's FAUST. It is interesting to examine how Goethe arrived at this term and what concept he wanted to convey with the word Mephisto. The numerous commentaries on Goethe's FAUST, as well as the commentaries on Goethe's studies, provide detailed information on this. I would like to note here that, although it is not widely known, Goethe conducted quite extensive preliminary studies for his important works. Goethe was much more of a scientist than is generally assumed. He conducted a fairly precise study of sources and, as we know, was even recognised as a creative figure in many scientific disciplines.

In esoteric circles, it is known that Goethe, who was guided in the Rosicrucian rituals of the brothers, was an initiate and an adept. The numerous commentaries on his works shed absolutely no light on this question.

It is reserved for later times that Goethe will also be studied and appreciated by those with a calling for the occult sciences.

If we first examine the etymological meaning of this strange-sounding name, we find that the word Mephistopheles is derived from Greek. Mephistophilis means "one who does not love the light". If, on the other hand, the word is spelled as Goethe did, "Mephistophe-les," the alleged derivation of this name goes back to Hebrew.

In Hebrew, "Mephir" means destroyer, while "Tophel" means liar. These two traits of the destroyer and the liar apparently form the essential characteristics of Goethe's Mephisto. This is the opinion of the theosophically recognised researcher Ludwig Deinhardt in his reflections on Goethe's Mephisto, while Huston Steward Chamberlain expresses himself as follows in his works on Goethe:

"Goethe's Mephisto embodies nature as a human being, namely pure Luciferian nature, which turns its back on the divine, the unerring natural being that sees through all things to their very core without wavering."

Chamberlain is quite right in this, for Goethe himself once gave the definition: "We call the real without moral reference common." But Goethe expresses himself even more clearly in Faust and actually provides the solution to the question of the theme in Mephisto's clear words.

Mephisto: "I am part of that force which always
wants evil
yet brings about the good." And:
"I am part of the part

that was everything in the
beginning, a part of the
darkness that gave birth to
the light."

So Chamberlain is right in his assumption: Mephistopheles is a part, a partial force of the Luciferian complex of creative forces.

Of course, this simple explanation, although correct, is by no means sufficient for the serious esoteric scientist. Instead, we go back to antiquity, where the sources flow more clearly, and cultural research teaches us the following:

Tacitus recounts in his third book of Histories: When the troops fighting for Flavius Vespasianus defeated the Vitellian forces and stormed Cremona, they burned the plundered city and only one temple remained untouched, the temple of Mephitis, which made a great impression on the entire army. The destruction of Cremona took place in the same year as the destruction of Jerusalem, namely 70 AD. Mephitis was an earth goddess who was both worshipped and feared. History does not know what Mephitis actually means. In one inscription, the goddess is referred to as "Mephitis Fifica". The word Fifica is Oscan, but its meaning is also unknown. Mephitis is probably an ancient Italian, perhaps even Etruscan word, which likely means "fume".

Now the secret doctrine comes into play, which tells us through tradition that sexual orgies were held in honour of this very goddess Mefitis Fifica, so that the word Mefitis in the true esoteric sense does not mean "vapour" but "astral light" or "astral breath". That is, the radiation, the strong vibration of the astral body that humans generally produce during coitus. Mefitis fifica therefore means nothing more than goddess of sex, goddess of sexual love. And we are not mistaken if we see in this goddess the ancient Egyptian figure of Hathor-Isis-Nephthys.

This is indicated by the following tradition of the mystery cults, which were devoted to sexual magic. In the "Blue Grotto of Naples", also known as the Dog's Grotto, sacrifices to this goddess were made before all Din-

sacrificed to dogs, i.e. they were suffocated in the nitrogen-rich vapour at the bottom of the cave. We know that the Greeks, unfamiliar with the jackal, made the jackal head of Anubis into a dog's head, and in the orgiastic cults, people who were forcibly bound together in coitus were hurried into the dark crevices of the cave in honour of the goddess, unless these orgiastic sacrifices were performed voluntarily in ecstatic rapture.

During the Second Punic War, when Hannibal stood at the gates of Rome and the Sibylline Books were consulted, they replied that, above all, a sacrifice must be made to the gods of the underworld. Upon this, a Gallic prisoner of war was united with a Greek slave girl and thrown alive into the crevices of the earth. So Livius tells us.

But here, in these fragmentary traditions, one often comes across references to a pair of gods, and we come closer to the theme title again. Servius reports: There is also a male god called Mephitos, and the word Mephistopheles is thought to have originated in a similar way to the word philosopher; it consists of: Sophia = wisdom, and Philos = lover, i.e. admirer of wisdom. Mephistopheles would then go back to Mefitis-o-philos = lover of Mefitis.

Upon reflection, we find the Egyptian goddess Hathor here in Mefitis and the Egyptian god Anubis in Mephitos. Mephistopheles is thus a god of the underworld, a god of vapours, i.e. of astral light. And even Goethe proved his probably not too high level of esoteric knowledge in Rosicrucianism by not seeing through these things. Perhaps he only concealed this knowledge, because it is already common knowledge that Goethe's Mephisto smells of sulphur and that today, in popular parlance, devils spread the smell of sulphur around them.

We must always bear in mind that even in Greece, only mutilated remnants of ancient wisdom remained. When, in ancient cults, the divine couple Mefitis-Mephitos were worshipped everywhere and temples were built for them where poisonous vapours and fumes rose from the crevices in the earth, this was merely an instinctive recollection of the primordial

Atlantean and Egyptian cult of astral light, or, as true wisdom still teaches today, of the earth spirit.

We know that Mefitis and Mephitos, just like Pluto, were gods of the underworld, i.e. personified demonic entities of the earth spirit. Both are therefore to be regarded as Plutonic forces in the sense of earth demonism, which is only a partial force of the Luciferic principle, or demonism. Esotericists know that the earth still belongs to the astral spheres of power of Saturn-Lucifer, i.e. it has not yet been redeemed, despite Jesus Christ.

If we now study Goethe and read him purely from this point of view, we will be astonished to find numerous passages that more or less confirm everything that has been said here.

In Faust, Part 1, on Walpurgis Night, Faust sees rocky grounds and chasms illuminated by a fantastic light, and Mephisto replies:

"Does not Lord Mammon magnificently
illuminate the palace for this celebration?"

Mephisto is again clearly an earth demon who also makes the treasures of the earth, Mammon, glow, i.e. shows Faust the gold in its aggregate state, for he says:

"Had I not reserved the flame for myself, I would
have nothing special for myself."

When considering Urfaust, which Goethe also used as a source, Mephisto can also be traced back to Babylonian demonology. In the doctrine of the seven great Babylonian princes of hell, Mephisto hides under the name Zadkiel and is a dethroned angel of the Most High who fell from heaven and therefore limps, for all fallen angels are depicted in divine symbolism as limping or hunchbacked as a result of their fall (e.g. Vulcan).

Mephisto can therefore also be equated with the deities of the Babylonians, who only became known in the West through the mediation of Kabbalah. The Kabbalists naturally adopted the ancient Babylonian names

the Hebrew words. Mephir means, as I have already said, destroyer, and we see that this knowledge coincides almost completely here.

Today we can see clearly how misguided and false the Christian faith was in passing on the ancient knowledge. The old cults disappeared and died out, Mephisto became the universal devil and thus a stinking bogeyman, a terror of the people.

In reality, he was an earth demon who, if we go further back in time, is probably of Lemurian origin, for his cults point to the moon cults.

Mefitis was a feminine counterpart of ancient origin, as evidenced by Virgil and Servius, who state that Mefitis was impregnated by Mephitos. and anyone who has a clearer understanding of the ancient cults knows that the placement of the tripod was nothing more than an ancient Lemurian, primordial magical practice to stimulate or numb the magical powers of the sexual organs through the rising vapours, depending on the rising earth vapours, in order to forcibly awaken mediumistic abilities in the priestess.

I t i s i n t e r e s t i n g to note that the device mentioned here, the tripod, which is a magical tool in its original form, is nothing more than the glyph of Pluto, which we have rediscovered today, the trident of Neptune or the double-pronged spear of Pluto. Here, in the twilight of tradition, Atlantean wisdom shines through once again.

The unfortunately often erroneous confusion of Satan – Saturn – Lucifer has also caused enough mischief in occult circles. Out of misunderstanding, the planet and demiurge Saturn were often equated with Satan. Likewise, Satanas and Lucifer are often considered to be the same diabolical principle.

According to the Bible and Christian teaching, Satanas – the great adversary – is the opponent of Christ. In the Middle Ages, he increasingly crystallised as the archetype of the devil, the prince of hell. Here, Lucifer and Satan were often confused. According to ancient Babylonian tradition, however, Satan or Sathan, one of the great demonic princes of the underworld, is the

was still invoked in the Middle Ages among the other great demons in black magic conjurations. He has existed throughout the centuries under many names, such as Scheitan, Beelzebub, Devil, Mephisto, and others.

Esotericism brings true knowledge to this confusion by drawing on the order of planetary intelligences, the teaching about the higher and lower octaves of each planetary being, and the origin of the planetary chain according to *Magia cosmosophica*.

According to this, the Solar Logos – the demiurge of the sun – is the primordial mother of our planetary system, the visible manifestation of the deity for our system, and therefore also for the Earth. It is regarded as the spiritual centralisation of divine, universal power, so that the fixed star Sun is the venerable representation of God for us.

God – Father and primordial mother in one.

The spiritual principle radiating from the sun is called the Chrestos principle, which constantly pulsates through our planetary system. The Maha-hatma or leader of humanity, Jesus Christ, was a human embodiment of this Chrestos principle as a world teacher for the Age of Pisces.

When the cosmic birth of the twelve planets took place through a violent eruption from the Sun, the planet Saturn formed the outer boundary of these eruptive masses. (The planets Neptune, Uranus, Pluto, Isis, etc. do not belong to our solar system, but only later entered the gravitational field of the sun as parts of a neighbouring system that has been in the process of merging with our system for many millions of years).

According to ancient mythology, only the great angel Lucifer, who stood at the right hand of the divine throne, was one of the 12 angels who fell away from God and appeared under his leadership as adversaries of God. This is the veiled, symbolic parable for this cosmic process.

Accordingly, the planet Saturn, the Saturn Logos, the Saturn Demiurge, is in its manifestation the great angel Lucifer! He is the spiritual centralisation of divine negative power – the great fallen angel of God, who at the end of

The world is as this mysticism says. Just as the solar Logos unfolds and radiates the positive spiritual Chrestos principle, so Saturn the demiurge is filled with the Luciferic negative principle.

Magia cosmosophica teaches that the expelled planets return to the Sun in a spiral development that has been active for millions of years, after multiple crystallisations have already taken place within the planetary chain. (Parable of the return of the prodigal son to his father). Thus Saturn (Lucifer, once a long period ago a double star Sun-Saturn) will also return to the Sun.

According to the law of polarisation, the negative is absolutely equal to the positive, and the opposition of forces is necessary and a basic condition for life in all phases of existence as a means of preserving energy. Thus, the negative Luciferic principle is not only of divine origin, but just as necessary as the Chrestos principle as a balancing factor.

Lucifer, the great bringer of light to humanity, who arbitrarily broke the egocentric power of the Sun Logos, can act as a factor of redemption for spiritual people who understand him, just as the Chrestos principle of the Sun does. The Kabbalah says quite rightly: God has a bright and a dark face. Worshipping Saturn therefore means grasping the higher octave of this demiurge, recognising the Luciferic principle inherent in it as a spiritual divine power, and consciously placing it in the service of the Sun Logos.

Saturn, in its higher octave vibration, therefore brings humans the deepest inner maturity, a high level of awareness, spiritual centralisation, tremendous knowledge, and leads them up to the highest peaks of human cognitive ability. However, the path to these high peaks leads through suffering, loneliness and material deprivation. Suffering matures and ennobles!

Since our solar system, our Earth, as well as every planet, vibrates in a sevenfold sphere according to esoteric teaching, which classifies these spheres as seven planes of existence on which the overall development continuously takes place, ancient magic, in its practical application, reckons with

the most diverse manifestations of planetary beings in each sphere or plane.

Thus, the lower octave of Saturn – the Saturn demonium – can and will manifest itself in the astral plane only as a devilish-looking apparition, or rather, this force will make use of corresponding negative astral demonic entities or other concentrations of power. This also applies to the demonium of every planet in the manifestations of the respective sphere.

On the mental plane, the Saturnic force will take on a completely different form and is filled with spiritual Luciferic force impulses.

At the beginning of the causal plane, however, Saturn stands as the great guardian of the threshold, which must be recognised and crossed in order to reach the divine Luciferic worlds of light. In these worlds, the human ego recognises that it is on the path of light to God, for then all karmic burdens fall away from it and the human being is redeemed from the hell of earthly existence. It then recognises that all paths lead to God and that the path of internalisation, the path of suffering and experience, is indeed the most difficult, but also the most noble. Then a forgiving smile plays around the mouth of the great angel, and Lucifer shines as the great morning star, as the painter Fidus so wonderfully depicted him.

For the advanced neophyte, these explanations are merely additions to the knowledge he has acquired through his systematic study. His intellectual horizons will be constantly broadened as a result.

See: Study booklet April 1951 "The Astral Plane and Its Significance"

" " September 1951 "The System of Planetary Spheres" " "

August 1951 "Saturn – Jogha"

" Study folder nos. 2 and 3 "The Chrestos Principle – The Divine
Negative Principle"

" Magical Letter No. 9 "Magia cosmosophica"

THE AGE OF THE WORLD – AN ESOTERIC WISDOM

by Gregor A. Gregorius

Time and again, the inquiring mind of humankind attempts to penetrate the primordial mysteries of creation in order to discover the beginning of all things. Geology, geophysics, archaeology and all modern scientific research are constantly breaking new ground in order to penetrate the primordial origins of being. Astronomy and astrophysics are constantly discovering new territory. However, science has not yet arrived at any definitive conclusions about the origin of the universe. New hypotheses are constantly emerging and being rejected.

It is certain, however, that the wisdom of the pre-antique lost cultures of the vanished peoples of the earth knew more about these secrets, although the few clues that have been handed down are based less on fixed calculations and more on intuitive insight. Nevertheless, one must assume that there were ancient human cultures of a very high spiritual level, whose knowledge far surpassed that of modern science today. But this assumption is, of course, only hypothetical.

According to the ancient Indian secret teachings of the Vedas, time and creation are divided as follows and handed down as a classification of the ages and periods of the world:

First, there are four Y u g a s = ages:

1. Krita	- Yuga	= Golden Age	=	1,728,000	years
2. Treta	- Yuga	= Silver Age	=	1,296,000	years
3. Dvapara	- Yuga	= Copper Age	=	864,000	years
4th Kali	- Yuga	= Black Age	=	432,000	years

The sum of these four Yugas or ages forms a

Maha - Yuga = Great Age = 4,320,000 years

71 such Maha-Yugas make up a

M a n v a n t a r a = The reign of a Manu = 306,720,000 years

14 such Manvantaras = 994 Maha-Yuga

form a Kalpa 4,294,080,000 years

One great kalpa = one Brahma day

=1000 Maha-Yuga, comprises..... 4,320,000,000 years

Two great kalpas =

one Brahma day and one Brahma night

=2000 Maha-Yuga, comprise 8,640,000,000 years

One year of Brahma = 360 days and

360 nights = 720 kalpas, comprises 3,110,400,000,000 years

Each great world system has a Manu or Brahma as its creator, a Visnu as its preserver, and a Siva or Rudra as its destroyer. Of these three primordial gods, Brahma is the youngest, followed by Visnu, and Rudra is the oldest.

The duration of a Brahma comprises

100 Brahma years or

one Maha-Kalpa = 311,040,000,000,000 years

The duration of one Vishnu

comprises 100 Vishnu years9,331,200,000,000,000 years

The duration of one Rudra

comprises 100 Rudra years.....22,394,880,000,000,000

.000.000 "

A Visnu period thus comprises various Brahmas, and a Rudra period contains various Visnus. Now, when the existence of a Rudra comes to an end

When this happens, the entire present world system = Brahmanda is completely destroyed by a great cataclysm = Maha-Pralaya.

There are also Visnu nights and Rudra nights, during which small Pra-layas (destructions) occur. Such smaller Pralayas also take place during the Brahma nights.

There are 36 individual world systems = lokas. Of these, six lokas are destroyed in one Brahma night, namely three upper and three lower ones. In one Rudra night, seven lower and five upper systems are destroyed. At the end of a Rudra, the last seven upper world systems – the entire Brah-manda – are finally submerged into Brahman = the concept of God, into the Absolute, into zero-point energy.

According to the Secret Doctrine, every race of humanity must go through a Maha-Yuga, and the development and downfall of each race is linked to this. The white race is currently in one of the first rounds of the Kali-Yuga, while the Indian race is in the middle of this epoch in terms of its development.

These enormous periods of time with their esoteric numbers have not yet been scientifically proven and verified, neither by astronomy nor by the zodiac cycles of astrological traditions. But it is quite reasonable to assume that these laws will one day be recognised, substantiated and proven as humanity's knowledge progresses.

The numerical values of the length or duration of geological periods, as taught by modern science, are not sufficient for comparison with the above esoteric numerical values.

Geology classifies:

1. The Primordial Period

(Laurentian, Cambrian, Silurian) = 171,200,000 years

Correspondence: The first human race, the
Polar race.

2. The Primary Era

(Devonian. Carboniferous. Permian.) = 103,040,000 years

Correspondence: The second race of humanity, the
Hyperboreans.

3. The Secondary Period

(Triassic, Jurassic, Cretaceous) = 36,800,000 years

Correspondence: The third human race, the
Lemurians.

4. The Tertiary Period

(Eocene. Miocene. Pliocene.) = 7,360,000 years

Correspondence: The 4th human race, the
Atlanteans.

5. The Quaternary period = 1,600,000 years

Correspondence: The Aryan race.

However, this classification is far from sufficient and not in-depth, and further exhaustive material on the origin of races will soon be provided in class, as esotericism has wisdom on this question that has yet to be published.

The Cheops Pyramid as a historical document

by Gregor A. Gregorius

There have been repeated attempts to use the Pyramid of Cheops, which is more than just a cultural document, to research the age of the world. It is certain that this pyramid is by no means a tomb for the Egyptian king Cheops, but rather a historical document deliberately set in stone by its builder and designer for later times, intended to pass on the astronomical knowledge, measurements and weights of that era to posterity. A truly magnificent idea. Its layout and structure are indeed based on calculations that correspond to astronomical units of measurement and distances.

Thus, this pyramid is more than a symbol or monument, and its construction provides clues to problems that science has not yet been able to solve.

Opinions differ widely on the age of the pyramid. While science assumes an age of up to 6,000 years, esoteric traditions speak of 72,000 to 80,000 years, based on calculations using the so-called sidereal year, which covers a period of 25,868 years. This alone leads to the logical conclusion that the pyramid must have been built in a pre-Egyptian era, in which Egypt, as esotericism has always claimed, belonged as a colony to the lost continent of Atlantis.

So the pyramid in its construction is not Egyptian, but rather traditional Atlantean wisdom. Since the history of the legendary land of Atlantis spans three major, widely separated eras, in which the island of Poseidonis, located off the Pillars of Hercules, only marks the end of the third era when, according to Plato's accounts, it sank.

This also explains why the high level of civilisation of the Egyptian people presents Egyptologists with mystery after mystery, because the beginnings of this already advanced civilisation, as researched to date,

demonstrate such a high level that they readily point to pre-Egyptian cultures. Egyptian culture has no so-called youth. It cannot have arisen out of nothing. Therefore, the version of an Atlantic vassal state in the middle Atlantis epoch has much to recommend it.

Frobenius' research revealed that this early Atlantic-Egyptian culture extended far into the southern Sahara, even as far as West Africa, to the land of the Jeruben on the Gold Coast.

It is not widely known that there are well over 100 other more or less completed pyramids in Egypt, most of which, as far as research has been able to determine, were actually built by the Egyptian kings as tombs, in contrast to the Pyramid of Cheops. However, the age of the oldest of these numerous pyramids is still shrouded in darkness and provides no information about their construction.

Herodotus speaks of the eastern Ethiopians who came to the land of the great river, referring to the Egyptians. This tradition also points to a pre-Egyptian people who possessed extraordinary knowledge and a flourishing culture.

Human races that, as science claims, originated from Palaeolithic cave dwellers could never have produced such advanced cultures, unless one assumes completely different time intervals. This applies to the peoples and cultures of the entire world, for the ancient Mexican step pyramids, the ancient Indian temple buildings, the mysterious stone monuments of Easter Island and the Sunda Archipelago, the colossal structures of Brazilian and Colombian jungle cities, the imposing buildings of the Aztecs, Toltecs and Mayan cultures have their origins in the same darkness and point to an Atlantean or Lemurian origin.

The astronomical correspondences of the Pyramid of Cheops cannot be discussed in detail in this short essay, but the neophyte is referred to the study of relevant works on this subject. The best-known book on this subject is the exhaustive work by Dr.

Noetling: "The Pyramid of Cheops as a Monument of Measurement and Time". Furthermore, the instructive book by Kleppich: "The Pyramid of Cheops as a Monument of Mathematical Knowledge". The wonderful book by Eugen Georg: "Lost Cultures" is also frequently referred to.

It is claimed that the long, narrow, sloping passageway in the pyramid was aligned precisely with the North Star at the time of its construction. In 2170 BC, it pointed exactly to Alpha Draconis, the North Star at that time, but the position was the same in 3350 BC. However, Egyptologists consider the latter year to be far too late for the construction. However, since the mutual position of Alpha Draconis and Alkyone is quite unusual, it could not recur for an entire sidereal year. This proves, given that the well-known Dendera zodiac indicates the passage of three sidereal years, that the Great Pyramid must have been built 78,000 years ago. The Egyptian zodiac is of such great age, in contrast to the Greek zodiac, which is only 17,000 years old.

Thus, esoteric traditions are much more convincing, even though they cannot be scientifically proven. The esoteric claim that the advanced knowledge of early civilisations originated from the advanced wisdom of the Lemurian and Atlantean root races is entirely credible. The ancient priests, hierophants and adepts always connected their knowledge with the Absolute and the Divine, and based their wisdom and proportions, their measurement of time and their entire religion on universal cosmic laws, which were handed down to them as secret knowledge from epoch to epoch. This pure priestly wisdom was carefully guarded and passed on by the initiates only to initiated disciples.

Esotericism teaches that the spiritual leaders of humanity on the mental plane – the devas – repeatedly saved this knowledge from destruction during each of the countless catastrophes and floods that occurred on Earth over the course of time, ensuring that it was repeatedly rekindled in the minds of initiated, predestined individuals. The primordial knowledge came from the planetary demiurge of Venus, for it is said in the tradition

: The Venus adepts brought the primordial knowledge to Earth through the Venus devas on Mount Adiris (in the Atlas Mountains)!

Thus, there have always been initiates and knowledgeable circles in all peoples and cultures. King Solomon's temple, built according to secret proportions, or the cathedral architecture of the great master builders of the Middle Ages, based on secret numerical laws, bear witness to a superimposed knowledge in the minds of initiated people whose intuition centres were functioning in order to bring the ancient wisdom back up from the subconscious. Thus, the ancient teachings of wisdom are never lost, even if veils seem to lie over them. Unfortunately, humanity has lost its sense of the spiritual that lies behind form and matter.

THE ASTROLOGICAL DEATH PROGNOSIS

by Gregor A. Gregorius

One of the most sensitive questions an astrologer is asked in his prognosis is the question of the time and manner of death.

If the correct time of birth is known and the astrologer has a good knowledge of the subject, it is possible to find a number of specific clues for the prognostic answer to the above questions, but an astrologer can never predict death with 100% accuracy. There may be individual cases where such a death prediction has actually been correct, but in most cases the available epistemological and astrological material is not sufficient to guarantee absolute accuracy. As with any other type of prediction, only a maximum of 70% accuracy can be expected here.

However, when dealing with this topic, the ethical side of the problem is of primary importance. Like most other astrologers, I do not consider it right or appropriate to predict death with certainty, even if the calculated astrological data offer a high degree of probability. This is because it is rare for a human psyche to be so conscious and strong in its mental and spiritual structure that it can bear absolute knowledge of the time of death long in advance.

Those who study the occult sciences have far too much respect for the majesty of death, which they regard merely as a change of form, a transition to another sphere in which the human ego leads a more liberated existence. In the occult sense, death itself is not considered an absolute, but only a necessary factor in transformation.

According to occult laws, it is one of the greatest sins to bring about death arbitrarily in order to escape life and suffering. Suffering matures! Suffering ennobles! Knowledge springs from suffering. That is why Saturn is the great

guardian of the threshold, the planet of death, and at the same time the great helper of life and humanity. He stands at the gate to the afterlife and silently lowers the torch before man in order to extinguish it.

But those who, during their lifetime, have striven to recognise the higher octave of the planet Saturn and thereby to integrate themselves into the laws of harmony of the universe in a spiritual sense for the fruitful development of their own selves, will also have long since recognised inwardly that Saturn does indeed lead to loneliness, but nevertheless represents the highest and most spiritual goal of human evolution, the deepest internalisation and spiritual concentration. For such a person, Saturn is no longer a bringer of death, no longer a planet of death, but only a milestone, a boundary stone, a resting place for the weary, worn-out body, which now longs to decay as a form in order to break the bonds of matter that bind its spirit to the body.

This removes the dark shadow of terror from Saturn and death. The same applies to the other planets that are designated as bringers of death in the horoscope: Pluto, Uranus and Neptune. They are merely executors of the will of the great demiurge who rules over life.

After all, the neophyte must know the points in the natal horoscope and in the prognosis that indicate death.

The examination of the horoscope for questions of death

is done using three types of significators, which must be carefully considered:

1. The general significators

- a) The planet of death, Saturn, its aspects and its position in the horoscope.
- b) The position of the two sensitive points for death and their aspects.

- c) The general death points in the horoscope. These are the centres of the VIIIth, XII and IV houses, as well as the descendant and the nadir and their aspects.
- d) The possible conjunction of one of these general signifiers with a planet related to death.
- e) The possible conjunction of one of these general signifiers with a malefic fixed star.

2. The cardinal signifiers

- a) The natal ruler. Examination of its possible bad aspects.
- b) The Sun as the giver of life. Examination for any bad aspects.
- c) Examination for bad aspects of the Sun disposer.
- d) Examination for bad aspects of the disposer ruling over the natal ruler.
- e) Examination of the Moon as the second giver of life.

3. The special signifiers

- a) Examination of those planets that, due to their position or domination, have a relationship to the three VIII houses in the horoscope (8th house, 8th sign, 8th solar house). This reveals the circumstances surrounding death.
- b) The same applies to the 4th house, 4th sign and 4th solar house. This reveals the last years of life and possible death at home.
- c) The same applies to the 12th house, 12th sign and 12th solar house. This reveals possible death in hospital, sanatorium, prison or in mental derangement (suicide).
- d) The same applies to the 6th house, 6th sign and 6th solar house. This reveals the causes of fatal illnesses.
- e) The determination and examination of the rulers of the house of death, sign and solar house (8th house, Scorpio and 8th solar house).
- f) The aspect of the ascendant may indicate weak vitality in the case of bad aspects.

Only the square or conjunction can usually be considered bad, deadly aspects. The opposition is only a tension and probably means mortal danger, but it can be overcome.

The planet Saturn as a bringer of death kills through a slow decline in vitality, through frostbite, through bone tuberculosis, through chronic serious illnesses. If it is injured by Mars, then death comes through war, violence, revolution, accident, strife, murder. If it is injured by Uranus, then death comes through electricity, technology, traffic accidents, lightning strikes, aviation, cars.

It now depends very much on the signs in which the major malefics are located and on the house in question. A sign associated with sports or travel then indicates death while travelling or through a sports accident, a 9th house indicates death abroad, etc. – This is where good combinatorial skills come into play.

In water signs, death can occur in or through water or liquids. For example: Saturn conjunct Mars in the 1st house (youth!) Death through a child (Cancer ascendant) falling into a pot of boiling water.

In earth signs, death can occur through burial, rockfall or a fall in the mountains.

In air signs, death can occur through lack of air (suffocation, diphtheria in children) or through nervous disorders.

In fire signs, death can occur through chemicals, fire or violence.

The houses themselves then provide more detailed clues.

If Neptune, the bringer of death, is considered due to bad aspects, death can occur through poison, intoxication or drowning, especially if the Moon is also involved.

Pluto is also a deadly planet and kills through slow, creeping illness (Cancer), sexual murder, serious accidents, poisoning

and suicide. Magical crimes with fatal outcomes are also possible with him.

If Mercury is involved in such constellations in any way, death may occur while travelling, depending on the houses in question. For example, a 3rd house often indicates death by relatives or through their fault.

If the 12th house is occupied by Scorpio and a malefic planet such as Mars, death may occur through large animals or poisonous snakes or insect bites.

The sixth house also indicates death by animals, but here it is mostly pets that can cause death through blood poisoning, dog bites, etc. The house also indicates death and illness through one's profession. For example, a poorly aspected Saturn in this house can cause death by lead poisoning in a typesetter. Chronic infirmity.

Some large fixed stars are important. The worst demon is the deadly Algol at 25 degrees Taurus, which usually kills through the throat, in most cases by decapitation or fatal neck injury. Pöllner's small brochure on "fixed stars" lists a number of other deadly fixed stars, all of which have an effect when they are in exact conjunction with one of the major planetary bringers of death.

It is important to note that, according to numerous experiences, the planet Uranus is to be regarded as an operative planet, which, when poorly aspected, often brings such operations to a fatal end, especially when it is in square with Saturn.

The signs of the zodiac usually indicate the regions of the body or organs that are affected, leading to fatal illness or injury.

A single bad position is not enough to predict death.

A single unfavourable position is not sufficient to predict death. If the major transits indicate death, several at the same time, it is advisable to consult the annual horoscope, and possibly the relevant monthly horoscopes, to be absolutely certain. It is also highly advisable to consult the secondary directions in this case. If

all these astrological factors indicate the same thing, then death is of course highly probable.

But it is good that even astrological wisdom is not able to lift the veil completely. Even a violent death is ultimately the fulfilment of destiny.

For the occult scientist, who so often crosses the boundary into the beyond in his studies, death means fulfilment and a calling of the ego to new tasks.

THE MOST CRITICAL MONTH OF 1953

By Johannes Vehlow

According to astrological belief, the current year 1953 AD is a Mars year. The ruler of the year is determined by dividing the current year by 7 and using the remainder to find this year's celestial body in the so-called "Egyptian-Babylonian planetary series". This "Chaldean series", as it is also called, is composed as follows: Sun = 1, Venus = 2, Mercury = 3, Moon = 4, Saturn = 5, Jupiter = 6 and Mars = 7. If the remainder is 0, it is equivalent to the number 7. $1953 : 7 = 279$, remainder 0 = 7 = Mars.

In the same way, you can calculate your own annual ruler by dividing your current age by 7. The remainder reveals the annual star, whose characteristic features reveal the tendency of the year in your personal experience.

Mars as the ruler of the year for 1953 brings war and military matters more to the forefront of general interest. This year will therefore see intensified military operations and revolutionary uprisings in several parts of Asia and Africa in particular, without this developing into a world war. The character of Mars is also noticeable in other countries and continents through increased armament, military movements and active efforts to establish war defence unions.

Among the numerous natural disasters that are taking on alarming proportions given the current critical positions of the superior planets, large fires (forest and steppe fires, ship fires!) are likely to be particularly noticeable. But water disasters will also take on unusual proportions as long as Uranus remains in the water sign Cancer and receives critical aspects from other planets.

Mars is known to be one of the so-called "malefic planets", and when it forms disharmonious angles with the main lights or the superior planets

, an intensification of the aforementioned dangers can always be expected. If solar or lunar eclipses are added to this, they usually have a triggering effect, as was the case, for example, on 30 January 1953, when the lunar eclipse at 9 degrees Leo caused a storm surge in the Channel Zone that flooded and devastated vast areas of England, Holland, Belgium and France, triggering one of the greatest disasters in living memory.

Mars, this year's planet, will now shape critical aspects, particularly around 27 February, 11 and 14 March, 18 April, 15 and 16 July, 4 September, 26 October, 8 and 13 December. Of these dates, the aspects forming in July are likely to be the most critical, because other, no less dangerous constellations are forming in this month, which in their overall effect create peculiar cosmic pressure conditions that not only cause turmoil in the elements, but also generate accidents among humans, as well as warlike and political tensions, and trigger them.

In July, the conjunction between Saturn and Neptune, which has been in place since November last year, will repeat itself for the third time. At the same time, Mars and Uranus will also form a conjunction, which will be joined on 11 July by the two main lights, the Sun and the Moon, which, to make matters worse, will also form an eclipse with their conjunction. The meeting of four celestial bodies at the 18th degree of the zodiac sign "Cancer", squaring Saturn and Neptune, unites six planets (centres of power!) in a critical constellation of unusual magnitude. In addition, the 18th degree of Cancer is precisely the position where Pluto was when it was discovered in January 1930. This convergence of so many factors of tension is having a triggering effect on the already tense political atmosphere at the hotspots of world politics, which has been escalating for some time due to the long-standing square between Uranus, Saturn and Neptune and is now, with the stellium and the solar eclipse, reaching a breakthrough, a release – and hopefully also a relaxation.

Under the Saturn-Neptune conjunction, for example, here in Germany the consequences of the mental torment of large masses of people who have been plunged into a state of fear and anxiety have culminated in a veritable mass migration as people flee their homeland. This fear psychosis is spreading in unimaginable ways and is acting like a disease. Added to this mental anguish are the hardships and privations that accompany such a flow of refugees, giving rise to diseases that spread like epidemics.

Since Saturn is considered the planet of the Jewish race, it is not surprising that, with this encounter with Neptune, anti-Semitism is rearing its head once again and that persecution of Jews will increase and reach alarming proportions as this conjunction progresses.

In all constellations and their effects on the masses, one will always have to distinguish between those who "actively" experience a given constellation and are spurred on to take corresponding action – and those masses who have to "passively" endure these activist activities. In other words, those who act as the "hammer" and those who act as the "anvil". Of these, those who react to the lower dissonant vibrations will show a fatal receptiveness to lower astral influences, which will result in a confusing reaction to their aspirations and an open ear to agitational whisperings. The danger of delusion and fanaticism is very great under such circumstances and can lead to actions that cause fear and mental distress in others.

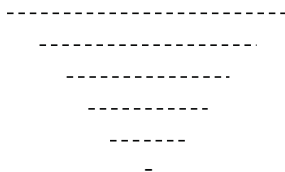
Since Neptune also represents poisons and gases according to astrological correspondence theory, it cannot be ruled out that the current conjunction with Saturn may lead to the radioactive contamination of entire regions through atomic bomb experiments, causing widespread symptoms of poisoning.

The warlike situation in Korea will escalate to such an extent by the middle of the year that nuclear weapons may also be used there, creating a new situation

and will force America, Russia and the rest of China to make serious decisions.

In the eclipse horoscope, the figure drawn up for the moment when the moon eclipses the sun, the group of stars in the sign of Cancer is located directly on the "ascendant" (see: Vehlow Calendar 1953, page 46, eclipse horoscope). This means that Germany will also feel the effects of this constellation, as can be read in the interpretation of this figure.

Thus, the month of July is likely to be the dramatic climax of the year, bringing exciting events for many countries, but hopefully also noticeable relief.



PUBLISHER'S NOTE

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P A P E R S F O R

ANGEWANDTE OCCULT

THE ART OF LIVING

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MAGICAL LETTERS

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SEXUAL MAGIC

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SEXUAL MAGIC

The cultural development of humanity from the level of primitive peoples to our present time, to today's stages of development, is accompanied by an inexorable parallel decline: the decline of sexuality in all its manifestations. The pure sources of the most delicious of all human instincts have been buried or diverted into impure, false channels. The European peoples in particular, who are most deeply immersed in a materialistic worldview and are heading for certain doom, no longer know anything about the tremendous divine power of sexual energy complexes, which can be consciously enhanced and shaped into magical odic centres of vibrationcentres, not only in the individual, but even to the effect of a compact majority in individual ethnic groups. The secret knowledge of truly divine magic, of sexual magic, now exists only in a few European occult secret lodges, carefully guarded by the hands of the masters, accessible only to the initiated Frates.

The decline set in particularly rapidly when Christianity began its triumphal march after the downfall of the Gnostic Church. Its fanatical, misguided priesthood destroyed the old cults almost completely, and with them the flowering of a sensual-spiritual culture and the high development of humanity. Jesus Christ, who was himself a hermaphrodite, standing above the compulsive sex drive, had completely overcome the lunar influence, and his spiritual-sensual eroticism resonated only in a subtle way in the affection he felt for his favourite disciple John. He certainly did not want what the priests of his church did and destroyed in their glorification of asceticism.

However, the roots of this asceticism go back even further into the early cultural history of humankind. It has often made its presence felt, always in opposition and contrast to a cultural heyday of humankind, thus always carrying within it the seeds of its own demise.

The sexual development of a people always leads beyond womanhood to homosexuality, and then, abandoning even the purely erotic moment, to hermaphroditism. Those of the chelas who observe and study the periodic events in the life of peoples will be able to trace and rediscover what has been said not only in Plato, the Pythagoreans, and the heyday of Rome, but also much earlier in the Egyptians, Babylonians, Sumerians, and many other peoples of every human race. A comparison with the sex life of primitive peoples does not reflect well on today's European cultural humanity, for the communal life of these peoples was still based on the divine significance of the sex drive. Sexual activity was partly interwoven and integrated into their religious cults, not only as a means of preserving the species, which is important, but also as a means to the end of increased religiosity.

The inclusion of sexual intercourse in sacrificial rituals and the offering of virginity were entirely sacred acts. Nevertheless, even among most ancient peoples, they had already lost their esoteric meaning and had become more like external, traditional cult rituals, as the priests gradually lost the ancient knowledge and cosmic empathy that the Atlanteans, for example, still possessed in their advanced civilisation.

On the other hand, of course, one degeneration after another often appeared, as we find in the late Astarte cults, in the decline of the aphroditic hierodule service, in the perversehomosexual excesses of the Romans, and in the aberrations of some Gnostic sects, in which the sacred cult ritual gave way to obscenities. On the one hand, this is the basis for the metaphysical significance of asceticism; on the other hand, it serves the teachers and leaders, the saints and mystics, as an end in itself, enabling them to attain higher states of consciousness without realising that they are introducing a fatal aberration into human emotional life and mocking the unconditional demands of nature and healthy human organs. From the very beginning, the ascetic tendency has been based on misunderstanding and the aforementioned ignorance. The temporary abstinence that is still required today is confused with total asceticism. This temporary abstinence is rightly characteristic of all ancient peoples

, as they hit the core of traditional primordial knowledge with the idea of impurity in all religious practices and ceremonial acts. The most primitive peoples still possessed the knowledge that blood and sperm attract and draw beings from other spheres, that properly tested energy and odic radiations can even attract cosmic forces. Therefore, the requirement of abstinence for both sexes, as we find it among the ancient Moors, the Jews, and even today among primitive peoples, is entirely justified. Since the odic radiation of a menstruating woman is directly harmful and is immediately noticed by sensitive people, animals and plants, it is regrettable that our culture forces us not to practise the temporary separation of the sexes, which is absolutely necessary.

The Samoans and other Polynesian peoples send women to special women's houses when they begin menstruating in order to keep the blood demons away from their dwellings. Among Muslims, for example, pilgrims to Mecca are required to remain abstinent for the duration of their pilgrimage. African tribes strictly require their warriors to abstain from sex during their campaigns, as they know from experience that satisfying men's sexual urges is not compatible with the special effort required during military campaigns.

It is a fact of experience that people who are particularly intellectually active gradually fall into certain states of sexual weakness and are less dominated by instinctive sexual feelings than the average person. This reality naturally facilitates intellectual study. And yet it is wrong for churches and religious communities in particular to demand total asceticism and abstinence from the entire priesthood.

Quite independently of each other, the priesthood of almost all peoples at all times has demanded the same tendency. The Neo-Platonists, for example, demanded absolute purity. Even today, extreme Mohammedan sects still claim that reciting passages from the Koran is only effective when done by an abstinent man.

Among various Asian peoples and African tribes, not only are men obliged to observe strict abstinence during religious festivals, but women are not even allowed to attend the ceremonies at all, or at most only to watch from a distance with their faces covered.

So if the conversion of physical energy facilitates the sublimation of sexual impulses in our minds, and does so consciously, then this fact is naturally to be welcomed, but it must not become the norm.

A constant preoccupation with the supernatural would lead to inner psychological conflicts due to inhibitions in one's lifestyle and, moreover, to direct damage to the organism.

Jewish sexual ethics, as handed down to us in the Old Testament, does not reject sexuality in an ascetic sense. However, the Kabbalah in particular refers to a higher form of procreation, namely procreation through magical imagination.

This brings us to the core of sexual magic, which was also taught by the mystic Paracelsus, but then fell more and more into oblivion. Paracelsus refers in particular to iliac procreation and emphasises that this naturally requires a period of sexual abstinence beforehand. However, he does not demand a total mortification of the flesh and an absurd ascetic denial of sexual life, as is unfortunately found above all among ecclesiastical mystics.

Basically, neither the Gospels nor the Old Testament contain a lasting ascetic tendency, and it is only with the Apostle Paul that we clearly notice a propagation of the ascetic ideal of life.

In a mystical sense, the immaculate conception of Mary and the birth of Jesus can be seen as magical procreation through imagination.

Basically, asceticism is just an escape into a contemplative state of mind, whose emotional balance is no longer affected by

affects and external disturbances, such as those brought about by sexual intercourse, in its increasing deepening of the soul's life.

The path to God therefore does not lead through mortification of the flesh, but only requires control of sensual-erotic urges. The objective-intellectual motivation of the Christian ascetic view of life, that the meaning of life lies only in the hereafter, is false.

The opinion that the body, with its instincts, is subject to physical death is also incorrect, for there are certain demonic activities of supernatural beings that still have a very instinctive influence and seek only sexual satisfaction.

According to esoteric teaching, God Himself decided to procreate with a certain creative joy, i.e. also on a sensual basis; thus, the harmonious expression of sexuality is a primal process and of purely divine origin, if this expression takes place in harmony and seeks its balance in the right tension.

The most common feelings of aversion after intense tension in the sexual sphere are merely a reaction of the organism according to the physiological law that every tension must be followed by relaxation.

In sexual activity, where the organism is strained to its highest physiological performance, the reaction is naturally also strongest, often even intensified to feelings of aversion, remorse and disgust, which are basically only an analogous phenomenon, like the feeling of satiety after satisfying hunger and thirst (*Omne animal post coitum triste*). These feelings of aversion that occur as a reaction were interpreted as an objection to their cause and thus provided the basis for the justification of asceticism and the erroneous suppression of the sex drive altogether.

The more sensitive a person's mental constitution is, the more their mental balance is disturbed by the act of sex, especially if the spiritual pursuit of contemplation of God predominates in them. This fanatical attitude towards God does not tolerate any elementary distraction from instinct that might weaken it, because in this case the brain and

sex are in this case actually separate poles and are hostile to each other in a disharmonious aspect.

Nor is the Christian view that suffering brings one closer to God correct, for here a distinction must be made between false, submissive, accepting forbearance, the endurance of suffering inflicted upon oneself, and the possibly correct path of deliberate suffering, of intentional deprivation that causes pain and constriction in order to re-evaluate and reverse the existing sensual affects and steer them onto a different course.

This is where the motives of Buddhist asceticism lie, for the yogi strives for a state of consciousness of immovable seclusion in order to attain higher knowledge, a path that humanity in general is incapable of following and which is reserved only for the chosen few.

The path of deliberate suffering also includes fasting and mortification, which, however, are only appropriate when used as a means to an end, to achieve ecstasy, i.e. when they have the same result as sexual ecstasy, which may also only be a means to an end. It is clear that a sacred sexual act leading to ecstasy must not be motivated by personal feelings of pleasure, but is performed solely for its magical effect. Otherwise, it would be devalued as a sacrifice by the element of personal inclination.

The sanctity of the sacred act and the divinity of the sexual act itself require total devotion on the part of the performer to the deity he invokes and worships. The personal element is subject to great restriction and must be completely eliminated in the performer; only the priest-magician is allowed greater freedom in this respect within the framework of the act and its intention.

Whereas the Christian mystic, through constant asceticism, experienced a separation between body and spirit, and where the absence of sexual love gave rise to an aversion to sexuality, he nevertheless arrived at this insight, which is valuable for every initiate

, namely the correct negative assessment of women. Even if mystics, due to the conflict within their constitution, regarded women as the spawn of hell, the conclusion is probably wrong, but the result of their insight is correct, because the female principle, through its negative vibration, is the greatest obstacle to spiritual development and thus a lower effect of lunar-Saturnian forces.

Since every person seeks justification for their individual disposition in their worldview, while at the same time offering an intellectual commentary on themselves, the Christian worldview, the mystic's way of thinking and acting, is nothing more than an admission and a concealment of an organic and spiritual state of weakness inherent in Christianity as a whole, and which has led to its current decline.

As our time is once again beginning to restore the primitive value system in eroticism, i.e. under certain circumstances, the personality is eliminated as far as possible during the act through ceremonial rituals, and the personal moment in sexuality is assigned a subordinate role in order to free oneself as far as possible from the constant direct lunar influence of women, the path to the ancient state is regained, which does not recognise any intrinsic value in humans in relation to the divine. Then the correct basis of the cult of sacrifice is regained and the possibility of magical effect through ascetic states in sexual magic is given.

This does not mean the complete abandonment of personality. On the contrary, the priest-magician must have the strongest sense of personality through increased willpower in his external and internal abilities in order to become master of himself and the fate of other people. He must be strong enough to bear the karmic responsibility for his actions and also be fully aware of this responsibility. However, since he is only the executing tool of a higher power, which manifests and acts through his intuition, he is not karmically burdened as long as his actions are not motivated by selfish, purely sensual motives.

Since the majority of humanity, in terms of its intellect and overall development, still falls under the concept of the group soul in its spiritual structure, it is naturally much more subject to the influences of demonic and higher powers than is generally believed. This makes it all the more important for trained individuals to use the power of their personality and the influence of magic, based on the forces of nature that influence higher soul life, to guide group souls to where they need to be brought according to the secret laws of universal brotherhood. The best way to penetrate both the individual and the overall complex of a compact mass is through the ancient ritual practice of sexual union as a ceremonial act. Here, the priest-magician can develop purposeful action that bears rich fruit for the desired goals. Since the souls of human groups are guided by mental entities, it goes without saying that the most important and logical requirement for the priest-magician is that he does not identify himself with the sexual-astral vibrations generated during such sacred acts. On the contrary, he must elevate himself through his training of will and thought to such a degree that he himself stands above the act, acting mentally – he must therefore be in a state of mental ecstasy. Only in this way can thought processes have a decisive and controlling effect ⁺⁾ . Nevertheless, he too must regard himself only as an instrument of divine powers, which the Lord of this Aeon uses to advance the evolution of our planetary chain ⁽⁺⁺⁾. As the chosen bearer of an immortal individual soul of divine descent, he must be joyfully aware that his effectiveness extends over millennia, that his spiritual power develops from incarnation to incarnation, growing steadily in the process. The most important goal is to propagate the religion of the new coming Age of Aquarius in place of decayed Christianity, to prepare its way, to educate humanity again with loving severity. The impulse of compassionate love given by Jesus Christ is from the Men-

⁺⁾ Good training is therefore a prerequisite, as required in part in Magical Letter No. 2, "Split Magic," as a basis for magical development.

⁺⁺⁾ See Magical Letter No. 7, "Satanic Magic," and Series II, "Magia Cosmosophica."

Suffocated in the crassest materialism, in blood and hatred, it is now struck by the new cosmic impulse of merciless love.

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Every religion is built on fear, therefore the people must not be frightened and nourished with baseless fantasies and weakening concepts of charity, but must also feel the punishing, avenging hand of the strict God weighing heavily upon them. The magical power of the priest must become reality again, strict and relentless. Jesus' sacrifice was in vain for the majority of humanity; now comes the time of disillusionment, retribution and punishment. Saturn, as cosmic executor, already looms menacingly in the east, ready to assume his reign over the great period of the Age of Aquarius and Capricorn, only then to transform himself into Jupiter, the leader through the legendary, much-promised golden age under the sign of Sagittarius.

One of the most important consequences of the Great War and the political revolution is the radical change in our view of ethics, morality and even sexual love in general.

More and more, especially among the educated classes, and naturally most strongly in the big cities, a ruthless rejection of what has hitherto been commonly called marriage is becoming apparent. From the old occult point of view, the coming Age of Aquarius is indeed bringing about a radical revolution in the concept of marriage, and now, already in the last five years, any attentive observer can clearly see the beginnings of this new view.

It is as if only now are people recognising the fragility of our so-called normal marriages. More and more efforts are being made to break the bonds that tie sexual life to certain forms. The old inherited concepts of morality are gradually being

erased. The soul of the people is striving to find new laws and forms on a much freer basis.

The sexual distress of the unmarried and the marital distress of the married has become so great that it can no longer be hidden from the eyes of the general public, which has become aware of it. The desire to shape and inspire the most wonderful and sacred bodily powers, sexual energy, will no longer be silenced. The primal instinct in humans urges not only liberation, but also refinement.

The spread of sporting activities among the broadest sections of the population, the work of dance schools, physical gymnastics clubs and, last but not least, the enthusiastic propaganda and the already partial existence of nude sports clubs are having a pioneering effect in this area.

I am not going too far when I claim that our weary civilisation can only be infused with the fresh red blood of true culture again when the struggle for the affirmation and inspiration of sexual life is opened up to both sexes and channelled into avenues where it can be lived out uninhibitedly according to new moral concepts.

I consider the new ethical concepts of honour, as they are now being proclaimed, to be strong enough to end and resolve the current unbridled sexual crisis, so that people, who are now enslaved by their instincts, can fully exploit their existence and sensuality without suffering damage to their health and bodies.

This naturally includes the spiritual and emotional education of human beings, which is already beginning, in order to re-educate them in the old, high, sacred concepts of love, as they were already great in some ancient cultures during the heyday of the peoples.

Love in itself has nothing to do with sex life or physical tenderness, but is first and foremost a purely spiritual process. The origin of love lies in the subconscious, in the metaphysical.

When two souls unite in love, they are not brought together by human will, but by a higher law of which they knew nothing. According to the law of karma, they have been destined for each other since eternity and have been led to each other in the curves of their cosmic individual development in order to work off their karma together and help each other by complementing and developing the opposing forces slumbering within them. Thus, one human soul may be destined only to serve as a tool for the other, for its unfolding and development, possibly only as a touchstone for overcoming a disharmonious tension and for its release – but perhaps also as the cause of a new karmic burden as a lawful consequence of misunderstood constellations, that is, a new karmic bond.

The feeling of belonging from the first moment of seeing each other indicates a millennia-old resonance that is always found again and again in the course of numerous incarnations.

It is precisely this inner awareness and decisive feeling, finding harmony within another person, that is the root cause of mutual attraction and love, which is initially based purely on emotional feelings and only later intensifies into a purely sensual desire to unite physically with the beloved.

All external relationships that are possible between two people are then only an expression of their inner connection. Thus, the beloved person's own existence is, as it were, newly illuminated and enlightened: The reflection of the ancient cosmic process takes place, whereby every sun, at the end of its cosmic life, becomes a double star by attracting a star of opposite polarity, and then, after complete union, becomes a mother giant to create new worlds, a new universe.

Thus, the concept of love in the true sense is the creative centre in human beings and is based purely on spiritual and cosmic principles.

The current human race, living in the most extreme age of materialism, which leads to a dulling of the senses, naturally associates with the

The term love always implies sexual desire and lust. The man is attracted by the woman and her charms and woos her because he expects to enhance his own ego through sensual pleasure, i.e. through base sensuality. Through her devotion, the woman also expects only an increase in pleasure, a whipping up of her senses, which are already tense with secret anticipation.

She regards her body only as a stimulant for the senses and the desire of the man, in the rarest of cases as a sacrifice of love in order to serve the species by procreating humanity. Actual spiritual union before sexual intercourse is becoming increasingly rare, and the unity that is actually sought is not achieved; instead, the mating partners always remain two separate beings.

Modern women have long since lost sight of their purpose in the realisation that it is through spiritual and physical union with men that they enable them to become fruitful as a creative principle, driving the development of the entire human evolution upwards in an ascending line.

During this human period, the solar-oriented male principle still needs the complementary lunar power of the female until it has freed itself and humanity from gender in the distant future.

It is clear that the falsification of the concept of love in sexual distress did not bring about any change in our lives, but only robbed humanity of the ability to exploit the sexual forces in their deepest sense, because sexual desire and the entire act no longer have an unconditional purpose.

When sexual energy is once again consciously recognised as the strongest and most powerful means of expression of the imperishable eternal in human beings and used to break through the boundaries of the ego and come closer to the higher spheres of godliness, then a new cultural period for humanity will dawn.

I believe that we are already in the twilight of these new days, of this new era. With the refinement of the sexual instinct, the last remnants of animal nature that still cling to humanity in this epoch will gradually be overcome. When one openly affirms this

affirm this sacred power and consciously engage in love life without inner inhibitions, freeing themselves from a prudish attitude towards sexual intercourse in general, then the activity of the loving man will not only exhaust or destroy the woman in her devotion, as is often the case today, but will lift her up to higher peaks of humanity.

In future, there should be no mere passivity in love and sexual experience for women either; women must also consciously throw their whole personality, their whole womanhood, into the battle of the sexes. The prerequisite for the fulfilment of this aspiration is, of course, the end of monogamy, for permanent marriage means enslavement, bondage, a permanent hindrance to spiritual empathy on both sides, or an inner enslavement, initially on the part of the woman.

In most of our marriages, people are mutually enslaved by the sensual appeal and often different eroticism of their partner. Most people are inwardly dissatisfied and empty because their deepest emotional needs are never fulfilled by their spouse.

Women suffer the most from this, as they are rarely able to give themselves completely because they lack an attractive and balancing counterpart in their husband on a spiritual level. Sexual life as mere pleasure and stimulation, without prior spiritual union, makes people not only spiritually but also physically ill in the long run. Of course, this never applies to animalistic and instinctive male natures, but our entire womanhood, in its current stage of development and in its inner potential for growth, is on a higher level than men in this respect.

The prevented emotional and thus secondarily related physical release never brings about the noble humanity, the development into a god-man in a loving woman.

True spiritual love, which gives and also receives, enhances the meaning of the individual's words in the grey everyday life and gives him personal nobility and greatness, whether man or woman. Only the awareness of being a

useful building block in the framework of the great cosmic becoming of our planet Earth, especially when considered in the context of the theory of incarnation, shows us that love is eternity. It is infinite and unlimited and finds no inhibition and no end in the temporal present, but is stronger than physical death, for it works beyond it and accompanies human beings up into higher units of the lighter spheres of humanity in higher forms of existence.

Only in maturing into god-humanity, the highest stage of creation, does all sexual activity in the present existence find its glorious fulfilment and its affirmative goal. Hermaphroditism, arising from the total destruction of sexual drives, is the highest ideal of humanity.

In young people, suppressed sexual urges often lead to the vice of masturbation in both sexes, which, when practised to excess, is naturally harmful to the growing young body, although it is by no means the reprehensible vice that it is often portrayed as by teachers, educators and parents. It is merely the consequence of an instinct that has not yet been formed, since the sex drive has not yet found its counterpart and is not yet a means of expression for the spiritual unity of two people. Once a clear, affirmative attitude towards sexuality has been established within oneself, young people will also find the courage and the means to engage in sexual intercourse, so as not to waste their sexual energy in one-sided tension, when they know that their energy is the sacred source of procreation or also the counterpart to the sexual tension in women. Thus, the path to overcoming masturbation and to the proper shaping of the sexual drive is already laid out here.

If we evaluate the sexual act as an expression of love, then we affirm its pleasurable value and at the same time the nobility that lies within it. Of course, every effort must be made to restrain one's urges, which easily overflow, or not to suppress them, but rather to give them a certain rhythm in life, an accumulation and an effect, a receptive absorption and an impact

Then the human nervous system will also recover and the circulation of fluids will be regulated. If one combats the excessive lustfulness of both sexes by glorifying pure love and eroticism, one will certainly succeed. Of course, this must go hand in hand with reverence for and care of the body, in order to make the body, as the noblest form of love, fully valuable in its outward appearance as well.

Masturbation signifies the eternal return to oneself, the inability to step outside the circle of one's own ego. However, those who unite sexually with their beloved wife step out of the circle of their own ego, and through the fusion of the two forms, if not a new form is created through procreation, then at least for the duration of love, a union of the two forms into a harmony that embodies and envelops the you and the I.

The sexual experience is neither good nor evil; it is a simple, organic, healthy activity of the body that does no harm, any more than any other physical activity, if practised consciously and regularly. Above all, sexual intercourse should not be practised between people who are not attracted to each other, because not only is the physical contact unnatural, but the penetration of one's own odic force with the odic force of an unattractive partner makes the human fluidic body ill. Therefore, from a clairvoyant perspective, the fluidic body of a prostitute who throws herself at many men every day is of the worst appearance and resembles rotting flesh. Even Buddha said: "When you embrace a prostitute, it is the same as kissing a corpse."

Anyone who engages in sexual intercourse with a person they are indifferent to or find unattractive is acting on the lowest level of sexuality, weakening themselves physically and mentally without receiving anything in return, and is to be despised for their recklessness and animalistic urges.

The spiritual sex life of human beings consists precisely in the fact that the driving force from the lower half of the body has, as it were, risen to the upper half, and from here the organs can be controlled. Through the sexual experience, one receives, as it were, a flow of spiritual

alternating currents that have a beneficial effect on the health and well-being of the bodily organs. This is the meaning of copulation, which, among other things, shows human beings the way to the limits of their sensory world, beyond which they strive as spiritual beings. It is all purposeful if one understands mating first and foremost as a spiritual and emotional experience in order to elevate humans, to carry them to a higher level of eroticism, which can only be achieved for a short time in the sexual-sensual realm of the physical body.

Only through the merging of the self and the other, through the convergence of solar and lunar energies as experienced in sexual intercourse, can humans venture into and experience a lasting flight into higher spheres; for the intensification of their sensual perception and thereby the crossing of the threshold of the transcendent world through soulless, pure, instinctual eroticism, which can indeed succeed in individual phases in the intoxication of eroticism, leads to a total exhaustion of the nervous system and to a disease of the entire body.

The damage to the soul and the life of feeling is even more serious than the organic damage to the physical body.

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It can be assumed that not only the physical atoms of the human body, but also the atoms of its spiritual organs must somehow be attuned to each other, for this explains the pure physical attraction and repulsion between many people, through outright physical aversion or strong sympathy. The ultimate spiritual unification of atoms, as it surely occurs in the sexual experience in a tremendous intensification of pure harmony, is certainly the prerequisite for the emerging unity of a new human being through the harmonisation of physical atoms. The perfect union of man and woman in deep fusion without thought and rational action is, in its highest effect, the experience of the Absolute, a departure from the earthly into the eternal.

Only from this perspective can the sexual experience be regarded as a celebration of love, the effect of which lies in the purely divine nature of human beings. Procreation means the elimination of the ego, which disappears into the you and begets the id, a new being that splits again into ego or you after reaching sexual maturity.

In the actual predetermined sense, a child should only be conceived when this actual harmony of soul and body is present, that is, when the absolute point of unity has been reached in the metaphysical sense, which is probably very rarely achieved subjectively despite the desire to do so.

If sexual intercourse is not accompanied by the spiritual act of procreation, the desire to conceive a child, it should not be rejected if it is based on pure harmony, but should only be regarded as a balancing of the physical vibrations of both partners.

When, at the moment of highest sensation, one's entire self is submerged in the highest feeling of the other self, then the sacred moment for the creation of a new living being in the spiritual-metaphysical sense is given and can thus be regarded as a magical act of imagination. Since this process is rare in its preciousness of extremely rare perfect harmony, even between two loving people, it can really only be understood as the crowning glory of countless erotic experiences. This also explains the actual basic condition that sexual intercourse should no longer be practised when the woman feels herself to be a mother.

Anyone who engages in physical sexual intercourse with a woman who is already carrying a child under her heart sinks back to the level of animal lust and has lost the ethical value of love. For a certain transitional period, sensual-erotic intercourse can be practised through coitus per os, for reasons that are explained in the treatise on page 29.

However, when the body is recognised and experienced as an expression and mediator of spiritual harmony, not only the soul and the body, but the whole person is ennobled in their divine humanity.

If we consider marriage to be a union entered into for the purpose of procreation, then it is, on the one hand, a union between two loving people and, on the other hand, a union between a pair of parents for the purpose of procreation. Since procreation is in most cases not possible without prior mutual love, as a factor, since the sexual act is only permitted by the loving woman to the beloved man, it is therefore important to consider the primary process, i.e. love, as the causal and initially important factor. In this consideration, it is important to divide the primary factor, love, into two sub-factors: emotional love, which represents the more passive part, and the active part, sexual activity, which I would like to describe as the actual art of love.

It would be wrong to regard mutual love as a constitutive prerequisite for marriage, discovering in this prerequisite a certain harmony that is by no means always valid, since the actual art of love is indeed teachable and learnable in its active part. Even the elementary act of sexual intercourse can and must be taught under certain circumstances. Ignorance in matters of sex is a characteristic peculiarity of civilised races, for they know so little about the most elementary things of the art of love, about the whole ethical tactics of marriage, about sexual hygiene, due to false education and withholding of information from early childhood, that one can only marvel again and again.

Most monogamous unions are based on a total ignorance of these things, and both spouses usually possess neither innate nor acquired skills in the art of love, not to mention the subtle intricacies of eroticism. (See Rudolf Lothar: "Die Kunst des Verführens" [The Art of Seduction], Vienna 1925.)

Cultivating the art of love on the basis of ethical beauty is the primary requirement for the foundation of a modern marriage. If both lovers actually experience full sexual pleasure, which must occur at certain intervals in mutual harmony, there will never be any oversaturation or even a certain dull indifference, as is usually the case in today's marriages.

The neglect of the art of love is particularly characteristic of Christianity. The ancient Roman spirit paved the way for this phenomenon, for the flourishing of militarism in Rome and the athletic prowess of soldiers led the Romans to view love as a kind of weakness to be tolerated, rather than a national art to be cultivated in order to uphold the ethics and morals of the people. This view was the reason for the consolidation of Christianity's negative attitude towards eroticism. (See Ovid: *Cadinus Milesius*).

The Middle Ages, with its corrupting influence of Christian asceticism on love, completely destroyed the last beautiful blossoms of classical antiquity, at least as far as our Western countries are concerned, in contrast to the Orient.

In the centuries of Christian domination, we encounter a lamentable lack of understanding not only of the erotic but also of the ethical significance of the art of love, which even manifests itself in extreme and cruel suppression of man's natural instincts, the after-effects of which, under the guise of hypocrisy and piety, we still suffer from today.

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In its most basic form, flirting is the most natural and normal way of courting love, which is as innate to humans as it is to animals. Left to their own devices, children tend to pursue love through play and jest, both psychologically and physically, but adults tend to strictly suppress the physical aspect of such games when they discover traces of it, and to smile at or ridicule the psychological aspect,

a circumstance that cruelly destroys the most tender relationships between the sexes on a physical basis in their earliest stages and often prevents them from re-emerging in the same purity for the rest of their lives.

The degenerate form of flirting most commonly practised in our time, which does not exist as part of courtship for its own sake and does not lead to full sexual satisfaction, is of course to be rejected. A consequence of this form of flirting is the demi-vierge, which is common among young girls today and who, with intact hymens, have known and experienced the joy of love. It is therefore highly advisable that a girl, before marriage, also physically passes through the arms and hands of several men to whom she gives herself, so that she may appreciate and value the physical and mental, especially the emotional qualities of her husband, based on the principle that only the most valuable man may call me his own as a woman. This lays the foundation for a good marriage based on friendship and companionship, adorned with occasional sexual satisfaction.

We accept flirting as basic knowledge and a form of expression, since it is, in its early stages, a preparation for love itself. It must always be a means to an end and achieve its ultimate goal in a relatively short period of time.

Since the importance of thorough preparation for marriage for the individual and for society cannot be overestimated, it goes without saying that, above all, the ignorance of young girls entering into marriage in the area of sexuality must be eliminated; there are still many girls among us who are completely unaware of the fact that love involves any kind of intimate physical relationship.

Just as important as preparing and instructing girls for their future motherhood is, of course, providing young women with prior knowledge of the actual sexual act. It is not the husband's duty to educate his young wife about this, but rather the girl's mother must take care of this, and the girl must know many things in advance that one cannot, of course, expect a man to communicate to her.

This includes, for example, the fact that in most cases coitus exhausts and tires the man much more than the woman, that the frequent repetition of orgasm, which makes her strong and radiant, has an increasingly debilitating effect on the man when repeated too often, but that his male pride often causes him to hide this fact.

In her innocence, the young woman has no idea that her pleasure comes at the expense of her man's health and that the frequent repetition of coitus she demands can be a very serious excess for him ⁺⁾ .

On the other hand, although men are not lacking in knowledge of the sexual act, in most cases they lack skill and tact towards young, ignorant women. Most men know nothing other than what they have learned from prostitutes. They therefore lack the sensitivity and consideration needed to overcome the difficulties of love, as a mixture of prejudice and ignorance very often replaces eroticism in a young woman in the early stages. Either he treats a young woman as a novice who should adopt the forms of sexual intercourse familiar to men as quickly as possible, at the risk of corrupting or disgusting her in the process; or her purity is respected so reverently that her erotic feelings and desires, which are certainly slumbering in her subconscious, are only partially awakened but never fully fulfilled, for in every woman there is also, in the true sense of the word, a harlot.

Every woman grasps the art of love surprisingly quickly when it is taught to her, much more quickly than men themselves. The initiative in the art of love is naturally a matter for the man, and the more experienced he proves to be in the art of love, the greater the woman's respect for him will be.

⁺⁾ See Forel: "The Sexual Question", pages 97–101,
Abnormality and Technique of Flirting.

Countless are the harmless, contented husbands who have never suspected and will never learn that their wives often harbour secret, forbidden desires that they cannot fulfil. The vague knowledge that there are subtleties and audacities in eroticism that have never been imposed on her and never requested by her already separates a woman internally in her feelings of love from her husband, who is not complicated in these matters and never suspects what she is actually missing. No one has ever told him that love is an art and that it takes all of a man's intelligence and skill to win a woman's heart and soul and bring her to full satisfaction.

The extent of ignorance in matters of the art of love can be most easily seen and measured by the fact that most married couples are unclear about how often sexual intercourse should take place. This ignorance often leads to forced activity on both sides, often motivated by pity or even a sense of duty.

Incidentally, this question has preoccupied legislators, religious leaders and philosophers since the earliest times. Zoroaster and Solon said: once every nine days. The Law of Manu allows intercourse every 14 days of the month. Other Indian teachings require six times a month. Mohammed prescribes once a week in the Koran. The Jewish Talmud gives different prescriptions for different categories of men. It is written therein: The strong, healthy young man is allowed intercourse once a day, the hard-working man twice a week, the scholar once. Luther considers it right to fulfil the marital duty twice a week. Hammond says: once a week for men between 25 and 40 years of age; Fürbringer: 50 to 100 times a year; Forel: for a man in his prime, 2 to 3 acts a week; Mantegazza: for a man between 20 and 30 years of age, three times a week; Guyot: one act every third day.

These standards are, of course, all to be rejected, and it is wrong to set larger or smaller intervals, because the diversity of erotic

stimuli in each individual does not allow for any definition of the act, but rather the greatest possible freedom.

The difference between the two sexes also does not allow for such a definition, as the variation in sexual desire is much greater in women. It seems to me most natural for a man experienced in the art of love to approach his wife once a month, whereby, of course, the woman's anticipation is systematically heightened days in advance through skilful courtship in order to increase the overall tension that is then triggered by the actual sexual act, which can then naturally be performed more frequently on the night of love in question. Certain aesthetic reasons related to the woman's monthly cleansing make the above seem natural.

Much more important is the realisation on the part of both spouses that orgasm should not be repeated too often within a few hours. There are scientifically documented cases of married couples engaging in coitus 7–14 times in one night during the early days of their marriage. In one exceptional case, this even occurred 26 times. Of course, it is not possible to establish any norms here either, but in any case, three times in one night can probably be considered the upper limit.

It is not as harmful for women if they orgasm more often than men; in fact, a man experienced in the art of love will always ensure that his partner orgasms several times during a single sexual act. Since women naturally take longer to become aroused than men, and since their arousal lasts much longer and must be satisfied in any case, the husband must adapt to his wife's needs and, since he usually does not possess the required high potency, compensate for this with his understanding and skill.

In today's world of intense mental work and nerve-wracking lifestyles, men like Casanova, Don Juan, etc., who are considered the epitome of sexual athletes, are quite rare.

The love life of our time suffers particularly from the far too low level of activity of women in sexual relations between the sexes. It is true that in most cases it is the man who makes the advances, but it is an enduring fact that the man of our day generally no longer engages in laborious courtship of a desired woman because achieving his goal is too complicated and is made far too difficult for him by women in most cases. False modesty, false moral concepts and a total ignorance of the art of love and sexual life in general prevent women from giving themselves quickly to men, even though the desire for devotion may have long been present in their sensual feelings. Unfortunately, the widespread prostitution and demimonde give men far too many opportunities to satisfy their sexual needs without much effort.

If our women and girls were half as uninhibited in their sexual desires, this would already be an important factor in eliminating prostitution, because most marriages suffer from the emotional coldness of women that sets in over the years. There are often women whose sensuality was never properly awakened as young girls and who, even as married women, were never satisfied and often remain emotionally cold. Often they themselves are the root cause, because they never let themselves go in their erotic life and never understood how to stimulate their husbands to greater sensuality. It is fair to say that eroticism without certain nuances of perversity has a dulling effect in marriage, and it is up to the woman to constantly stimulate her husband in this regard and to devise new arts of seduction.

One of the greatest authorities on the Indian art of love, Vatsyayana, says in his famous book, the Kamasutram:

"If the man has given pleasure to the woman, it is right that she should give him the same pleasure in return by courting him and stimulating him to new coitus through her skill in all the preliminaries of cohabitation. The man must be the courtier, but the woman must always be the seductress."

Unfortunately, when it comes to the art of seduction, our women and girls have little to offer, unless you count coquetry and prostitution. Instead of skilfully accommodating men, they often make it incomprehensibly difficult for them to woo them, which means that their advances are unsuccessful or come too late. The courtship must take place in a rising, harmonious curve, which slowly descends again after reaching its goal, but not in an irregular zigzag line. We can learn a great deal from Eastern peoples in this regard. The educated Indian of the higher caste shows his wife the utmost respect, but in return demands that she exercise genuine empathy in controlling his own eroticism in the sense of the art of love. (See: Vatsyayana's "Kamasutram". R. Schmidt: "Beiträge zur indischen Liebeskunst" (Contributions to the Indian Art of Love). Guyot: "Bréviaire de l'amour ex-périmentale" (Brevary of Experimental Love). Heimann and Stephan: "Beiträge zur Ehehygiene nach den Lehren des Kamasutram" (Contributions to Marital Hygiene according to the Teachings of the Kamasutram).

Among some Eastern peoples, consideration for women goes so far that defloration is not performed on the wedding night, but only after a few days. Undoubtedly, magical and religious reasons also play a role in these sexual magical traditions, which often take into account the harmony of the woman's physiological and physical conditions, as well as certain constellations in the cosmos.

Statistical observations in the narrower circles available revealed the unsurprising fact that at the hour of defloration, an important planet, often the birth ruler of the partner, always passed over the descendant or ascendant of the girl.

Most women in today's marriages are not satisfied by coitus performed by their husbands, as the man reaches orgasm far too early, and the man, who is inexperienced in the art of love and consideration for women, does not know that his primary duty is to bring about the woman's orgasm. As a result, most women, who are never satisfied due to lack of satisfaction and coitus interruptus, easily become hysterical and melancholic.

Since coitus interruptus is performed without regard to the stage of sexual arousal that the woman has just reached, it is particularly damaging to the woman's nervous system, while it causes little or no harm to men, who still achieve ejaculation.

Although this form of intercourse has been the safest and most widespread means of preventing conception since the earliest times – it is already mentioned in the Old Testament and was particularly recommended by Brantôme (in the 16th century) – it can nevertheless be said that it has equally harmful effects on the nervous system of both partners.

In contrast, coitus reservatus, in which ejaculation is held back for a considerable period of time, during which the woman can have several orgasms, is by no means harmful, but above all guarantees full satisfaction for the woman. Unfortunately, only a few men have the necessary strong willpower and self-control over the involuntary process of detumescence.

I can safely say that, in order to master the art of love and achieve fully adequate coitus, the method of coitus reservatus in particular must be carefully cultivated. Although some doctors say that rapid culmination of the sexual act is necessary to maintain the elasticity of the reflex centres, this is probably not universally valid or only beneficial in cases of deliberate procreation.

Modern trends also tend towards individualism in sexual matters and require specialisation in eroticism. Since this erotic individualism cannot simply be suddenly eliminated by the power of passion, it naturally gives rise to inhibitions that hinder mutual understanding in sexual matters.

On the other hand, indulgence and unreserved devotion can often lead to excessive intimacy, which is even harmful to a lasting relationship such as marriage. For this reason, modern advocates of a new sexual ethic recommend separate bedrooms for married couples.

Another particularly important chapter in the art of love is the fundamental question of jealousy. It is clear that jealousy is a state of weakness, but on the other hand it has its roots in pure love, and is therefore based on selfish motives.

It must be a matter of course, a main motive of the new ethics, that a girl who is still unmarried remains faithful to her boyfriend or lover for at least one month, until the next monthly cleansing ⁺⁾ .

This primitive demand must be regarded as a new cornerstone, as a new sexual life that, on the one hand, gives the man a certainty of sexual possession, which, however, may be limited to only four weeks, while on the other hand, it ensures the girl a certain freedom that in this way never allows sexual habits to easily bind her. Here, if he considers the matter reasonably, the man must grant the girl this freedom and fight against the purely selfish motives of jealousy, as mentioned above.

It is clear that if this freedom is practised, physical relationships will be shorter in duration and partners will change more frequently. This will then have the secondary effect of making girls more willing to give themselves, and thus allowing both lovers to enjoy their sexual passions more intensely. This will make the experience more intense, but also purer, and the whole courtship process will become positive and strongly desirous on the part of the man, and equally positive and readily consenting on the part of the woman. In my opinion, a thorough understanding of this view is one of the main roots of a new sexual sensibility that can become both strong and pure, as the willingness of girls and women in general to give themselves becomes stronger and thus also puts a greater stop to prostitution, this plague of our big cities.

⁺⁾ In certain secret lodges, this requirement was considered a strict law for women consecrated as priests; it was even extended to abstinence from sexual relations with one's husband for reasons of sexual magic. Violation was considered a most serious offence. crime and was punished with death by systematic deprivation of food.

Although jealousy is in itself a natural instinct, and in a sense even has a life-sustaining tendency, since, as is most evident in the animal world, it leads to the elimination of weaker members of the species as a result of the struggle for females, jealousy in rational human beings must nevertheless be regarded as a weakness, since it is either pathological or atavistic.

The harmful effects of jealousy are so enormous for the human race and cause so much mental and physical damage that it must be combated in every case by adopting the above-mentioned attitude. The desired equality between the sexes provides a good basis for this.

According to Forel, jealousy is the worst and most pathological of all the deep-rooted irradiations of sexuality that we have inherited from our animal ancestors. A scientific analysis of jealousy always leads to its egoistic basis and reveals it to be the worst aspect of the tendency towards monogamy, which in any case isolates the love partner from other influences.

One can even say that jealousy, through this exclusion, absorbs energy that is indispensable for the strengthening and spiritual exchange of human society in the true sense.

If love can be defined as a union of friendship and sexual pleasure, i.e. if friendship is very close to the sphere of eroticism, then this insight is correct. Sexual attraction between friends of different sexes always tends to transition into friendship and is actually the final phase of the art of love, allowing erotic vibrations to gradually merge into friendly feelings, which are then based on true heartfelt friendship and mutual respect. The sooner sexual relations are interrupted without completely exhausting each other, the sooner the above-mentioned state will occur.

I am therefore a staunch opponent of so-called platonic friendship, unless it is preceded by a period of erotic intimacy. Once the erotic stage has been passed, one can claim the right to platonic love for the remainder of the friendship and cultivate it. The most admirable friendships on a platonic basis often develop between married couples, where sympathy, spiritual love and shared interests have outlived sexual passion. Such a truly fulfilling friendship is often possible between brother and sister, as they were physically intimate as children and lack any erotic attraction in later life.

I therefore say that passion is the golden key to the works of art and most hidden treasures of friendship, but one must understand how to use this key to open the doors correctly, then one will attain a friendship that always carries a touch of spiritualised eroticism, a delicate veil of intimacy, a sweet memory of past beautiful hours, which often forms an unbreakable bond.

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For the general population, this new ethical foundation that I am calling for is, of course, not feasible, since most people live only according to their instincts, but we have enough men of the greatest genius and highest intelligence to find these erotic and refined friendships on a higher sexual basis often enough in the sphere of their spiritual activity.

Examples include Goethe and Frau von Stein; Wagner and Mathilde Wesendonk and King Ludwig; Robert and Elisabeth Browning; Jesus Christ and John.

If we no longer regard sexual love as the modern slave of procreation, but as an end in itself, not only for pure animal sexual satisfaction, but for the cultivation and spiritualisation of the instincts, without completely abandoning the sexual basis, then our erotic gardens of love resemble flower groves in which the flowers and roses bloom more beautifully because they are sterile. Great masters, such as the old Bearsley, who in his

wonderful creations have probably reached the highest level of expression of this view, cannot be recommended often enough, while we can regard Rops as its antithesis, without rejecting him altogether.

If cultivated love attracts the highest and best parts of the soul, in which lies the ferment of the highest artistic uplift, then the meditative and contemplative side of love in the human soul will prevail over the expansive, egoistic and brutal vibration, and thus one of the greatest social problems, that of raising sexual love to a higher ethical basis, will be achieved. Attempts to do so have been made throughout the centuries (see Virgil, Heliogabalus).

If dogmatic Christianity, the Christian Church itself, is one of the main culprits that has led humanity's natural sensual pleasures astray, killing it, as it were, under the cloak of Christian purity, then the new occult Christian movement, which consists mainly of so-called Christian spiritualists who preach abstinence as a means of attaining a higher spiritual life, is directly harmful.

This movement recognises the reality of higher states of consciousness, but believes that complete abstinence and the suppression of sexual desire are the only way to open the gates to a higher spiritual inner life. It uses completely absurd arguments to support this view. Not only is sexual intercourse described as disgusting, but it is also claimed, for example, that the sexual organs are only given to us to fight against our lower instincts in order to develop our true self. Thus, the organs are regarded as a means of breeding and testing.

Anyone who, on the basis of a higher theory of knowledge, has once understood the true existence of God in its highest manifestation, who knows that God contains both the negative and positive poles, is both father and mother, and is perpetually engaged in procreation, will never forget the sanctity of the act of procreation.

The fact that our great leaders of humanity, such as Christ, Buddha, Lao Tzu and many others, consciously lived a life of abstinence is, of course, not to be overlooked and was also the right thing to do for this stage of development in which these highly spiritual people found themselves.

Regular, constant sexual intercourse, as marriage entails, weakens not only organically but also spiritually, but that is why I repeatedly advocate that sexual intercourse should only take place on certain days and at longer intervals, that it should be regarded as a festive highlight in life and practised as such, i.e. with a gradual build-up of tension and a slow, lingering conclusion. Why do the people of Europe no longer celebrate love festivals?

The great Eastern religions, such as Buddhism and others, demand chastity, but only for their immediate followers and spiritual leaders, not for the general public.

The primary aspect of sexual intercourse is that the body gives to the spirit, and only secondarily does the spirit give to the body. If both parties only give physical and spiritual energy during sexual intercourse, this is naturally wrong; instead, intercourse must be arranged in such a way that both parties take from each other and give to each other, that is, balance each other out in solar and lunar terms.

The human species strives for infinity, but so does the individual. The way to achieve this is through the desired higher vibration in the state of erotic arousal.

Humanity has always been aware, albeit vaguely, of the reprehensible nature of procreation, which always places the burden of one human life on the shoulders of another. However, it is always the philosophers who come to a clear awareness of the fact that procreation should not exist. Thus, from an esoteric point of view, the sensual drives are the temptation of the earth spirit, the attachment to matter.

It does not require any special consideration on the part of a person trained in the occult to know that the cry for an increase in births is only the effect of an artificial suggestion brought about by the state and interested circles. After all, the birth question is also a social issue that strikes at the heart of the state. The many reasons that speak against an increase in births are suppressed and silenced.

It is a regrettable fact that no state in today's civilisation and no state on earth is in a position to offer its citizens a dignified existence. In reality, the state structure needs an ever-increasing influx of people for its industry and for its wars.

Once thinking people have come to this realisation, they will naturally move towards birth control. The fewer children there are in a family, the greater the value of each individual human life and the more dignified the existence of each individual. The lower, poorer classes are increasingly beginning to understand this through socialism.

The smaller the population becomes, the more extensive the education of the individual can be. Even if, as a consequence, a people that reduces its births to a minimum must eventually die out, its level, viewed as a whole, will reach such a height that, from an occult-scientific point of view, it would be an important step forward in the higher development of the planetary being Earth, for the entire spiritual power of an extinct people is never lost, but acts as a new impulse in a new rhythm, even if it is thousands of years later, fertilising later generations of peoples anew through Earth evolutions.

There is no doubt that, viewed from a broader perspective, humanity is striving towards a higher spiritual development and, in a new Manvantara, will probably no longer be subject to the current influence of Mars, which repeatedly drives it to exercise its destructive natural instincts and use its technical achievements for war.

The entire cult and magic of Wodanism is thoroughly Martian in nature, with its blood, shield, sword and fire magic, and thus of a lower vibration.

At a certain stage of the extinction of humanity, the leading ruling circles will probably have long since come to the conclusion that the individual members of their state should be protected and valued differently than they are now, where some sections of the population are used only as fodder for capital interests.

Parallel to this development, there is, of course, a spiritualisation of the sex drive in general, which is increasingly losing its purely animal basis and finally achieving a form of expression worthy of the human race, spiritual eroticism in a higher ethical sense, which also has an effect on organic activity, whether in the context of a special erotic cult of beauty on a rhythmic basis or in a similar sense.

The coming Age of Aquarius will in any case do away with the long-outdated institution of monogamy and replace it with new ideas and new sexual communities based on a new ethic. Those who have recognised that a lasting bond with a woman, due to her lunar forces, in most cases only hinders the spiritual and logical development of the male mind, and that early marriages in particular lead to the premature ruin of the entire male personality on a physical and psychological basis, will readily solve the problem of marriage by completely rejecting bourgeois marriage altogether.

Spiritualisation includes, for example, at least temporary solitude and a purely solar attitude on the part of men, which is of course also the right of female beings, i.e. women. They too need, albeit to a lesser extent, the non-permanent influence of solar influences for their development.

It is not within the scope of this work to show the way forward and guidelines here, nor is it advocating an unrestrained and indiscriminate transformation of sexual life, for I am well aware that the

development of these ideas, until they permeate all strata of society, will take centuries. However, this is not about the population as a whole, but about the penetration of ideas into the leading intellectual circles of the population. There is a great deal of literature dealing with these new problems.

In these remarks, the author is only concerned with explaining in more detail the philosophical discussions and the cultural-historical paths that lead to the justification of sexual magic.

See: BLÄTTER FÜR ANGEWANDTE OKKULTE LEBENSKUNST

May -	Issue	1952	= The problem of marriage from an esoteric perspective.
February	"	"	= The mystery of the sexes
June	"	"	= Women in the coming age of Aquarius
August	"	"	= Woman as a cosmic-demonic principle
September	"	"	= Sexual mysticism
November	"	1951	= Sexual intercourse as magical odic balance.

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One of the roots of sexual magic lies hidden in the physical realm of sexual atomistics. Just as one speaks of a metaphysics of sexual life, so too can the causal connections of magic be traced back to a sexual atomistic basis.

Starting from biological principles, we must even leave the field of chemistry in order to penetrate, through spectral analysis, into the realm of primordial forms, the atoms. We know from the latest research in atomic theory, quantum theory, radium research, etc., that the structure of our entire world system consists solely of interactions between destruction on the one hand and new formation on the other, of electrons and atoms. The theory of relativity has only confirmed this knowledge. Through the connection of primordial atoms and their combination into individual groups, primordial matter is created, which already in its primordial formations consists of negative and positive

It is composed of force currents. This gives rise to ions, elements, later inorganic minerals and even later the organic cells of plants, animals and humans.

Since the interactions between the positive and negative force fields in the early stages continue throughout the entire course of development into the organic cell state, where this effect is characterised by metabolism, excretion, transpiration, growth, etc., we can expect a continuous grouping of atoms in the individual, which takes place according to certain laws of nature.

According to the latest research, we can even speak of a consciousness of the individual organs in the plant and animal kingdoms, which, in occult observation, continues after the onset of the decay process, in that after the detachment of the unified bond of the organ's self-awareness, the force field of the atomic grouping rises to a higher element and continues to exist there. The results of fission magic experiments, astral organic pendulum research, and even materialisation phenomena have provided certain evidence to support this.

Thus, magical work in sexual atomistics begins when it is necessary to consciously increase the energy flows of the atomic groupings of the genital organs by increasing, weakening or reversing the effects of the secretions of the relevant glands, the so-called hormones, in order to achieve certain successes.

It is therefore necessary to utilise the spiritual emanation of the metabolism of the sexual organs, as well as their interaction with the organic constitution of humans, plants and animals. Through observant, experimental work, the connections with the laws of the cosmos must be recognised, insofar as they have their causes in constellations of a decisive nature. These constellations, as nodes of a world dynamic, naturally have a strong influence on the complex laws of atoms, on their polar currents and interactions, which manifest themselves in the subconscious as erotic feelings and in the superconscious as sexual activity. The sexual magician bases his activity on the knowledge of physical

sexual processes and their physical state of vibration. The aim is to first physically increase the dream of unity, the intoxication of attraction of the organs concerned, and then to redirect the state of arousal into the spiritual, sensual sphere of sensation in order to achieve a magical effect. In this experiment, it is basically irrelevant whether female or male sexual sensation is used, because the reproductive organ in question is always the key to complete unity, which is still effective in humans from the hermaphroditic age of an earlier epoch on Earth.

The aim here is to find one's way back into the psychic sensory life and to return to the primordial sources of complex sexual feelings in order to utilise them as a unity in creative will.

Magical procreative results always originate in this dual-gendered unity, in the primordial depths of atomistic sexual perception. Through empathy, the magician must strengthen the weaker of the two currents with his magical penetration into the medium's sexual spheres in order to generate tension and release it through magical procreation. Just as nature, in its strongest, tremendous urge to procreate and reproduce, constantly forms new beings and forms on the physical plane, so it does the same on a high mental plane with exactly the same power, with the same strength, only in a much more tremendous wealth of forms and species.

Thus, through the power of his magical will and his attitude, the magician creates new spiritual mental structures from the primordial matter of the sexual atoms, which under certain circumstances can even be condensed into physical matter. The sexual organs, which are in constant vibration, are just as capable of spiritual procreation in their astral constitution as they are of organic activity.

The organic swelling of the male member with the explosive ejaculation of semen naturally has its counterpart in the equally powerful emission of the polar spark of the man's solar procreative power on the astral plane.

Similarly, the mucous membranes of the female sexual organs, in addition to their organic effectiveness in facilitating sexual intercourse, are created, as it were, like vibrating membranes to capture the spiritual currents of procreation and, on the other hand, albeit with lesser effectiveness, to emit certain lunar vibration complexes. Of course, this depends entirely on the strength of the organic sensation of pleasure in the medium and the experimenter, which forms an important basis, if not the main role, for the magical sexual experiment. The positive spiritual attitude of the magician is the main thing, which must be matched by a harmonious negative sexual receptivity on the part of the medium.

Since the priest-magician must be sufficiently trained to become, through temporary prior asceticism, the master of the elemental forces, which he, in a state of sexual ecstasy, controls perfectly without being driven by organic, personal pleasure, he is able to become the creator of a spiritual mental being, depending on the nature and strength of the magical sexual act. Thus, in sexual magic, the magician's elemental desire is entirely impersonal, not directed at the medium itself, but only striving to absorb as much odic force as possible from the sexual organs, the solar plexus and the spleen, in order to shape these lunar odic vibrations into form through the spiral vortex movement that now occurs. Experimentally, the magical process aims to achieve a spontaneous splitting of the medium's astral body, which can be facilitated by burning hashish and rubbing the solar plexus with semen secretion beforehand. It is impossible to give the existing precise and numerous instructions for sexual magic practices in this book. In any case, too much is already being said. Moreover, one must understand how to read between the lines. However, in order to prevent secret knowledge from falling into the wrong hands, which can only be used for sexual abuse, it must always remain secret, carefully guarded lodge property. Most occultists and magicians have no idea what tremendous knowledge lies behind these things, what power can be unleashed. But that is a good thing, because they, the uninitiated, would destroy more than they would build, and the pinnacles of the highest magical knowledge...

Only a select few, the truly chosen ones, reach the summit of unio mystica.

It is a prerequisite for any magical activity that the practising magician not only has a thorough anatomical and general medical knowledge of bodily functions, but also knows the laws of magnetism not only in theory, but is also able to magnetise a person in practice for the purpose of supplying or removing odic forces. If he is able to work in this practical manner and is also trained to perform proper deep sleep hypnosis, he can first be taught the so-called banishing magic, which he needs and must master for further experiments, because even without hypnosis and without actual magnetism, it is possible to induce states that are used for magic.

With this, I am revealing for the first time a practice of the ancient mystery schools of Gnostic origin from pre-Christian times, which has survived to this day.

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The banishing magic of the ancient priesthood must be regarded as a link between lower magic and higher magic, which deals with forces on other planes. In contrast to lower magic, which made use of the hypnotic, magnetic powers of human beings, banishing magic works solely with the magician's imagination, with the aid of pure willpower training, observing various customs and under a certain state of mind known as mental ecstasy.

Banishing magic was often used in the rites of ancient religions to enable certain ecstasies and ceremonies through the banishing of priestesses. However, this type of magic requires a high level of training on the part of the performing priest. The following should be noted when practising this magic:

Have the medium lie down completely undressed in a comfortable resting position and relax their body, closing their eyes slightly, with their head in the circle of the magnetic earth meridian in the south. Then establish rapport with the medium by placing your hand on them and match your breathing to theirs. Place your hand on their solar plexus and fill the medium with your power.

Then stand behind the medium at the head of the bed, close their eyes firmly by gently pressing on their eyeballs, concentrate and use your willpower to irradiate the medium's solar plexus, sexual centre and intuition centre one after the other. Then, through adjustment, bring the same centres within yourself to so-called lotus flower vibrations. Now stand on your toes with your arms stretched high above your head and lean over the medium from above, without physically touching them, so that your sexual centre is in contact with their intuition centre, your solar plexus with theirs, and your intuition centre is polar opposite to the medium's sexual centre, thus bringing these mutual centres into spiritual contact. Your sexual centre must inhibit the medium's intuition centre, your solar plexus must do the same, while your intuition centre stimulates the medium's sexual centre. Once the fusion of the two auras or odic bodies has taken place sufficiently, grasp the medium's wrists firmly with the necessary power of imagination, straighten up, and pull the medium's arms strongly backwards, pressing on the open palms, sending a strong magnetic current through both arms into the medium and, after stretching the arms and hands as far back as possible, carefully release your hands. With the necessary imagination on your part, you will notice that the medium now lies rigidly with their body stretched out like a piece of wood.

You can release this so-called induced trance with a few magnetic strokes, in the usual manner familiar to you, because the medium is neither in a magnetic nor hypnotic sleep. However, repeating this experiment frequently will make it easier to induce magnetic sleep. In this way, you can train a medium to fall into physical catalepsy at any time through certain hand movements.

The so-called spell can last for hours. It is good to prepare the camp beforehand. You can support this experiment with suitable incense made from Indian hemp and a suitable perfume made from mandrake root.

A similar enhanced banishment can also be performed by several people, as the ancient priests used to do in their magical ceremonies. Stand at the foot of the medium and have another 5 or 7 of your brothers stand around the camp, synchronise your breathing with them in a steady rhythm, then, with intense concentration, place your hands 10 cm above the medium and, with the strongest odic radiation, think the banishing thoughts together with them.

After you have performed this rhythmic invitation together 5 to 7 times, let the brothers stand up again and stare fixedly at the medium, whose eyes were previously closed. Then instruct the medium to look at you first and let her gaze wander from one pair of eyes to the other until it returns to your eyes, then immediately instruct her to close her eyes again and the brother standing behind her head supports the closing of her eyes with a light pressure of his fingers.

If this ceremony is performed with the necessary coloured robes (see Magical Letter No. 1), you will be amazed at how powerful the effect is, as this also exerts an enormous supporting suggestion on the medium. After the experiment is over, have the brothers step back again and break the spell in the usual way.

You can also support all predicted experiments by first making a few magnetic strokes over the medium's body, touching the skin firmly with the palm of your hand and changing the polarity of the magnetic strokes above the legs and then withdrawing them again, thus doubling the radiated od and collecting it again on the solar plexus. In addition, when the eyes are closed, you can let the medium see the crown of the head and the pineal gland with their eyes closed.

The power of your imagination is everything here, and your odic radiation renders the medium immobile and without will, without actual hypnosis. It is only a small step from here to actual sexual magic, the practices of which are naturally manifold. Of course, this too is only a means to an end, partly to achieve longer divisions, or to create imaginary powers and structures.

Upon reflection, it should be clear to you that, for magical purposes, you must train and develop a medium for months beforehand, closely observing their psyche. You can achieve this through conscious sexual servitude, in addition to the regular hypnotic influences with which you are already familiar. This unconditional allegiance to you can be achieved by carefully selecting the times at which you perform coitus with the medium. These times must always be based on the so-called cosmic gates of entry in the medium's horoscope (see Magical Letter No. 4, "Astrology and Magic"). The following table shows which celestial bodies are in harmony or disharmony with each other in terms of magic:

<u>Planets</u>			<u>Harmonious effect</u>

Sun	and	Mars	For energetic, positive action
Sun	"	Jupiter	For highly sacred ceremonies
Moon	"	"	For material incantations
Mercury	"	Mars	For influences of a spiritual nature
"	"	Saturn	For intelligence, meditation
Venus	"	Moon	For love magic
"	"	Jupiter	For procreation
Saturn	"	"	For wisdom and sacred ceremony
"	"	Moon	For magical incantations
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<u>Planets</u>			<u>Disharmonious effect</u>

Sun	and	Saturn	Disharmonious tensions that affect your

			health.
Moon	"	Saturn	Emotional tensions, susceptibility to emotional influence.
Moon	"	Mars	Easily prone to perversions
Mercury	"	Jupiter	Disharmonious thinking, overstimulation of the brain.
Venus	"	Mars	Erotic influences of a normal nature
Mars	"	Saturn	Hate, black magic, accident, threat to life life.
Venus	"	Saturn	Destruction of nervous energy and emotional sensations
Venus	"	Mars	Sexual magic
Uranus	"	Moon	Sexual influences of a spiritual nature
Uranus	"	Mars	Sexual influences of a homosexual nature

Always maintain the priestly basis during sexual intercourse; never sink to becoming the woman's lustful slave. Your devotion to her should always be a longed-for joy, a rare gift. Never allow ejaculation within the female sexual organs during personal, non-magical lovemaking. Carefully rub the semen secretion into the woman's solar plexus while concentrating your thoughts on influencing her. The medium must also be encouraged to undergo spermam tuam biberet regularly every month during her days of purification, also under mutual thought adjustment. Then the medium will be completely saturated with your influences and odic rays and will obey only you, not only as a woman, but also in her astral divisions. No other magician can master this! This is important enough!

Only highly initiated individuals have known until now that the prima materia of the ancients on an organic basis is sperm, specifically the spiritual influence of viable sperm. Thus, for the magician, sperm is one of the most important magical aids, enabling him to create in the first place.

This creative process can still be performed by initiates today if they know and master the secret rites and customs of sexual magic. Since incubi and succubi feed on and shape themselves from sexual secretions, i.e. from their erotic influences, from sperm and vaginal secretions, they can keep themselves alive for centuries through vampirism. The blood demons related to incubi and succubi, which also belong to this group, feed on menstrual blood as long as they are still sexually active and on the sweat of the genitals. Later, they rank among the pure blood demons, which represent the highest level in the inner development of demons.

The pure blood demons are divided into several subspecies. There are demons that only react to sexual influences and vibrate on sexual instincts. However, most types of blood demons are based on a purely animalistic hierarchy and feed on the fluidic forces of fresh blood. They are therefore bound in their ray vibration to the fluid essence of blood. They vibrate at the lowest level of the astral plane in a drommet red and can only sustain themselves if they are able to obtain new nourishment through the essences that appeal to them. Thus, these blood demons are all vampires and werewolves, among which the latter must again be considered the highest level of this group of demons, as they all have a very high age. The actual demons of hatred and envy are less relevant for magical purposes (see Leadbeater: "The Astral Plane" and Besant: "Ancient Wisdom" and ⁽⁺⁾).

It is peculiar and consistent with the explanations about the essence of viable sperm that blood demons can only use blood that is warm to the touch, meaning that once the blood's temperature drops below a certain level, the blood essence is no longer usable for them. This knowledge about the connection between spiritual powers and blood is ancient and can be found in the oldest religions

⁺⁾ Blätter für angewandte okkulte Lebenskunst, April 1951 issue, "The Astral Plane and Its Significance for Practical Magic"

The sacrificial cult of ancient peoples, where blood sacrifices were made, was therefore essentially black magic.

One of the first tasks of Christianity was to systematically suppress and eradicate this knowledge and this cult. Such blood magic and blood magic rituals have not completely disappeared even today. In the Middle Ages, they were much more common than they are now, and the customs of theopagy, cynanthropy, lycanthropy and tigroanthropy are all based on blood magic in their contexts (see Hermann L. Strack: "Das Blut im Glauben und Aberglauben" (Blood in Faith and Superstition), Munich 1900. And the works of Anton Sello, Wuttke, Artur Nußbaum, Wundt: "Völkerpsychologie" (Ethnic Psychology)).

It is by no means superstition, but a fact proven by experiments, that not only the secret powers of the human soul, but also cosmic beings are bound to blood. Likewise, when blood is warm, it has tremendous healing powers due to its strong influence and magnetic radiation, which also play a major role in sympathy magic (see Magical Letter No. 6). There is a large amount of literature on this subject, which repeatedly emphasises that blood has healing powers. In addition, blood is often used in sympathy magic to make magic or binding talismans, which will be explained in more detail in a later magical letter dealing with talismanic magic. (In this context, reference should be made to: A. Lehmann: "Superstition and Sorcery"; Hovorka-Kronfeld: "Folk Medicine"; Seeligmann: "The Evil Eye"; Dr. A. Hellwig: "Ritual Murder and Blood Superstition").

An old traditional sexual recipe reads: "Take a tiny amount of pure spirit of wine in a small glass tube, add three drops of blood from the tip of your Venus finger, and the first drop of your viable sperm. Seal the tube airtight and carry it in a silk pouch on your chest, wrapped in genuine virgin parchment on which you have drawn the magical square of Venus and Mars in Hebrew letters. Once you have performed this magical practice during the hour of Venus at full moon, you will be irresistible to women."

It is a fact of experience that people who tend to fall into a blood frenzy by drinking warm blood, which in its effects is completely similar to an alcoholic frenzy, can no longer be held fully responsible for their actions. This blood drinking was much more common among ancient peoples than it is now and can still be found today among primitive African peoples. The entire Germanic religion, the religious system of the Incas, and shamanistic blood rites all belong here and provide a clear picture: "The earth is still under the black magical influence of Mars, the lower octave, and is also ruled by lower Saturnian forces, as is explained in Magical Letter No. 7, 'Satanic Magic'. (See also *Blätter für angewandte okkulte Lebenskunst*, April 1953 issue: "Mephisto oder Lucifer")

The sexual magician must also note that for sexual magical purposes, semen that is discharged through dreamless pollutions cannot be used because it lacks the fluidic power of the imagination. It is better to use semen produced through masturbation, which is saturated with strong positive influences from the magical powers of imagination of the masturbator.

However, for the creative magical generation of phantoms and other astral beings, only semen that leaves the vagina after sexual intercourse, combined with vaginal mucus, is suitable, as this is where the spiritual connection between the lunar and solar fluidic forces took place.

It should also be noted that such practices attract a large number of astral parasites, as one might describe these elemental beings that gather in large numbers and also use the same nutritional conditions for their development. The magician must therefore always protect himself and the medium through the magic circle. It is therefore important for the magician to recognise that in sexual magic, the power of thought is primary and sexual influences are secondary.

The magician must therefore first acquire mental willpower through regular thought adjustment, through the cultivation of the will training known to him, through pictorial imagination

and magical meditation. (See: Magical Letter No. 2 "Split Magic")

It is not easy to put oneself into such a state of vibration during an experiment without actually feeling sexual pleasure and to bring about the necessary erection of the penis. However, with the necessary imagination, possibly with the help of appropriate narcotics, this state of mind can be achieved.

Incidentally, the path to the sexual organs leads through the corresponding centres in the cerebellum, and the magician can have his brothers stimulate these centres beforehand through magnetic stroking, so to speak, in order to invigorate the sexual energy, for only through the right, strongest power of imagination can magical forms be created. (See Paracelsus: "De origine morborum invisibilium" lib. III)

Another possibility is offered by the mirror practice, in which the magician, by suggestively looking into a magical mirror in which he can also see his own organs, achieves a lasting state of arousal through pictorial imagination and experiences a feeling of sexual pleasure.

It is also very important that the magician always has individual glyphs at hand that are so powerful in their cosmic effect that, once the ritual has been performed, he can destroy all the astral beings that have gathered in the room. He himself is protected by the magical ritual, the magical clothing, the pentagram on his forehead and his talisman.

Once again, a warning must be given to the uninitiated not to engage in such practices without serious, years of training, which otherwise can always lead to organic damage and serious illness, and which, moreover, can certainly be described as black magic due to the wrong attitude. However, the magician who uses these practices only to penetrate through the astral plane, as it were, to higher mental planes, whose goals are therefore on a higher basis, knows that he is free from black magic influences. The motive is decisive, not the action. He only uses the lunar powers of the media at his disposal to overcome the Martian influences

more quickly. For a priest-magician, it goes without saying that he himself is no longer personally susceptible to lunar influences, i.e. he is no longer subject to the sphere of power of the moon and thus of women, either mentally or physically.

I would like to emphasise once again that it is not possible within the scope of this presentation to describe the actual detailed practices of the priest-magician, which are so extensive that they alone would fill hundreds of pages, and moreover, permission from the high order has not been granted. However, what has been given here provides the chela with sufficient inspiration to continue working. Furthermore, the seeker will always find the mental sources where he can obtain further spiritual nourishment.

If the aforementioned months of prior bonding and training of the medium have been carried out properly, receptivity can be further increased by giving the medium a pinch of powder made from crushed brown coral in the evening, shortly before bedtime, for a few days beforehand. It is also beneficial for the medium to wear a blood carnelian stone on the solar plexus as an attractive talisman.

The incense offerings to be made during magical practice are, of course, very important and must be chosen and performed by the trained magician according to the cosmic mundane position of the day, as well as according to the planetary positions of his own horoscope; the horoscope of the medium must also be taken into account. The following table, taken from Magical Letter No. 6 "Sympathy Magic", provides instructions on this:

<u>Planet:</u>	<u>Incense:</u>	<u>Incense plant:</u>
Saturn	Hashish Sulphur	Mandrake root, poppy, henbane, hemlock, belladonna, belladonna, hellebore, caraway.
Moon	Hashish Hemp	Poppy, caraway, sage, bitter clover, nightshade.
Neptune	Hashish, hemp,	saffron, poppy, hemlock, belladonna, bitter opium sweet, sorrel, rush.

	Opium	bittersweet, sorrel, rush.
Uranus	Sulphur, hemp	alder buckthorn, aspen, spurge
Venus	Vitriol	Verbena, valerian, thyme, musk, woodruff, myrtle, sandalwood
Jupiter	-	Lavender, mint, aniseed.
Mars	Vitriol, arsenic Sulphur	Broom, hellebore, monkshood, aconite, blue foxglove.
Sun	Sulphur	Laurel, saffron, balsam, mistletoe, musk, camphor, rosemary.
Mercury	Mercury Sulphur	Fennel, thyme, pimpernel.
Zodiac=		
<u>signs</u>	<u>Incense herbs:</u>	<u>Incense plants:</u>
Aries	Sulphur	Amber, laurel, juniper, rosemary, elderberry, aniseed, henbane.
Taurus	Musk, ambergris	aloe, wormwood, willow.
twins	Sulphur	Hawthorn, foxglove, dill, sandalwood, Anis.
Cancer	-	Poppy, sorrel, hops.
Leo	-	Carnation, hellebore, gentian.
Virgo	-	Linden blossom, aloe, verbena.
Libra	Hemp	Lavender, juniper, jasmine.
Scorpio	-	Thyme, woodruff, caraway, saffron
Sagittarius	Hemp	Chamomile, sage, arnica, ivy.
Capricorn	Hash	Mallow, nightshade, sorrel.
Aquarius	Hemp, hashish	Impatiens, quince, aspen, blackthorn, lilac. Pisces
	Hemp Hashish.	Saffron, willow, sadebaum.

It is also important that all sexual magic practices must be performed after sunset, specifically during the most favourable Venus and

Moon hours. The corresponding tattwa must also be taken into account. Precise astrological knowledge and understanding on the part of the magician is therefore essential. See the table below:

<u>Tattwa:</u>	<u>Exercise:</u>	<u>Experiment:</u>	<u>Level:</u>	<u>Planet:</u>
Apas	Meditation	Contemplation	Mental	Moon, Neptune, Venus
Prithvi	Meditation	Contemplation	Mental	Jupiter, Mercury
Tejas	Concentration	Influence	Astral	Mars, Sun, Venus
Vayou	Concentration	Conjuration	Astral	Uranus, Mercury, Moon
Akash	Concentration	Conjuration	Astral	Saturn, Neptune, Moon

The magician must not begin the sexual practice until the medium has been brought into the desired state of vibration, which he can control by evoking signs of lust in the woman. In this state of sexual desire, the woman's lips are firm and slightly arched and vibrate. Her breasts are swollen and her nipples erect. The actual magic cannot take place until the nipples have been aroused by gently sucking or stroking the mamilla. The states of arousal in women can be brought about more easily if the magician rubs his hands, which he uses for magnetic strokes, with his own urine beforehand, according to well-known scientific research, which is also supported by the researcher Zell, among others, to which the female instinct reacts very easily according to the law of sexual affinity. The accessory organs, the clitoris, etc., must vibrate and be supplied with blood.

The magician must also ensure that, according to practice, the medium's magnetic deep blow transitions into a peaceful sleep that should last several hours. The next day, he must also strengthen the medium for odic loss through strong magnetic odic irradiation. The medium is, after all, his most precious instrument, his vessel, his mediator, and he must guard and care for it, above all checking its state of health.

Genuine practice requires that all symbols, seals, glyphs and invocations be written on genuine metal or, failing that, on virgin parchment. This virgin parchment can be produced in several ways.

It should not be too difficult to obtain the tanned skin of an unborn lamb, which is used to make the customary virgin parchment. This must, of course, first be consecrated in accordance with customary practices, using incense and the necessary invocations. It can also be consecrated by a Catholic priest or a Jewish rabbi. Furthermore, the prepared skin of real mummies from Egypt is often used instead of this actual virgin parchment. However, as there are many counterfeits and these preparations are very difficult to obtain, this parchment is less likely to be considered.

The sexual magician prepares the parchment of the aforementioned lamb in the following manner to make it particularly effective according to ancient tradition. A strip of this parchment measuring 3 by 7 cm must be carried in the vagina of an untouched virgin for an entire lunar cycle. This must be done with her full consent, after it has been inserted by the priest-magician himself during appropriate ceremonies. After the period of time has elapsed, during which the virgin in question must sacrifice herself to the idea by giving her virginity to the priest-magician in a solemn ceremony, the strip of parchment is removed again after the act has been performed. It is then saturated with semen and the blood of the hymen and thus prepared for sexual magic.

For simpler magical practices, if the above three conditions cannot be met, the simple consecration of the calf parchment is sufficient. Incense must be burned in any case.

The actual preparation of witch's ointment can be found in various occult sources. Kiesewetter provides detailed instructions. E-ckartshausen also lists the ingredients used for this purpose following his explanations of magic. The decoctions or distillates

of henbane, datura, belladonna, hemlock, marsh celery and calamus were always mixed and combined with a fat or vaseline.

This distillation can still be carried out today by combining hyoscyamine (C 27, H 28, NO 8), morphine (C 17, H 19, NO 8), cocaine (C 17, H 21, NO 4), atropine (C 17, H 28, NO 8) and papaverine (C 20, H 21, NO 4) to make an ointment.

The rubs must be applied to the genitals and under the armpits. After application, the ointment must be carefully removed with warm water to avoid skin eczema. However, once again, extreme caution is advised when using this recipe, and only a chela well versed in chemistry should attempt such practices.

All of the magician's magical implements must be made of genuine metal or rare types of wood, and no imitation gemstones may be used, as gemstones in particular represent concentrated cosmic radiation complexes.

A highly recommended work is the book "Aigremont, Folk Eroticism and the Plant World", which provides an exhaustive account of the magical connections between sexuality and plants. Not only are trees, shrubs, flowers and mushrooms discussed, but Aigremont also provides detailed lists of aphrodisiacs that are important for "sexual magic".

In previous letters, reference has already been made often enough to the most important planetary and astrological hours, which are of course also important and favourable for sexual magic practices. In addition, it should be noted that the night from Monday to Tuesday, as it has a lunar and Martian character, is favourable, as is the night from Friday to Saturday, when the Venusian rays meet Saturn. Particularly favourable days are also indicated here. St John's Day and the night have been considered days of love magic since ancient times. The demons are free and unbound during these times, trees and herbs are in sap and bloom. Also the

St. Andrew's Night is a night when astral forces are free for magic, as is the time around the winter solstice. New Year's Eve and Epiphany are also among the twelve ancient holy nights. Shrove Tuesday, Walpurgis Night and Ascension Day are equally important.

Full moon nights are very favourable for magic. The most important moon phases are listed in a table in the letter on "sympathetic magic".

For those chelas who have fully satisfied all the requirements of the training taught in the previous letters, a simple magical practice is hereby given, which belongs to the sexual practices, although it is only of a lighter nature and serves only to create an inanimate magical being. From the outset, the chela must strictly ensure that such beings, which are mentally created by him, must be destroyed in any case, so that they cannot sustain themselves independently through vampirism and thereby cause harm to the medium, himself and also other people.

The brief information given here is sufficient, as the chela is already thoroughly initiated through previous study. ⁺⁾ Taking the usual precautions and adopting a defensive mental attitude, draw a magical circle with consecrated chalk, which you complete with a pentagram.

You must not leave this circle for the time being, and all utensils and the medium must remain within the circle. Then protect the circle with four additional pentagrams in all directions.

The medium should lie down in a comfortable resting position with their head facing south, i.e. opposite the magnetic meridian of the Earth. You will understand that this position makes the medium particularly suitable and much more receptive. The medium must be undressed and in a completely healthy and harmonious state. Also ensure that the room temperature is very high.

⁺⁾ For the recipe that gives instructions on how to systematically influence people through magically created phantoms and thought beings, see: *Blätter für angewandte okkulte Lebenskunst*, December 1950 issue, "Die magische Bildung von Gedankenwesen" (The Magical Creation of Thought Beings).

You protect yourself with a pentagram on your forehead and a black silk cloak, and wear your cosmic glyph on your chest, which you must first calculate according to the magic squares. ++)

After you have performed the incense burning, whether with hashish or a similar narcotic powder, bring the medium into the trance state you have been taught (see page 27) and complete the medium's camp with a special new magic circle. Then take your seat in the Persian position on the right side of the medium and use the yogi breathing exercises to bring yourself into a trance state that frees the mental vibration within you. It does not matter whether you use the vowel breathing exercises or another method you are familiar with, as long as you set all the vibration centres within you in motion.

Now draw a new small circle in front of your seat and spill 7 drops of wine spirit or pure spirit in the middle of it. Now, using your magical power, bring down a phantom being from the mental plane in your imagination, which you can best envelop in astral matter through U-breathing and guide and shape with supporting hand movements over the aforementioned smaller circle.

This being, created in your mind, is now saturated by you with astral powers, which you draw from the odic or astral body of the medium by using magnetic strokes, with which you are familiar, to draw this od from the medium's solar plexus, the heart area and the genitals and feeding it to the previously formed circle, thereby saturating the thought form with it, as it were.

The odic withdrawal must be particularly strong from the medium's spleen, because the spleen is the seat of the repercussion band that connects the human astral body with the physical body.

++) See Blätter für angewandte okkulte Lebenskunst, December 1950 issue, "Die Symbol-und Sigillenlehre aus magischen Quadraten"

During these acts, which can be performed silently with the strongest power of imagination, you can also recite incantations and creative formulas appropriate to the purpose. Once this has been done, awaken the medium from its spell-magnetic sleep, lift it up and draw it onto your lap to perform the union with it, which has been indicated several times in the preceding pages. Make sure that the semen that leaves the vagina after the act mixes with the spirit of wine. Thus, the mystical union takes place within the formed thought being.

After allowing the medium to return to a state of rest, you first use pendulum swings to determine whether and how the mental being has formed, and then bind it to a piece of parchment, which you have previously inscribed with a specific Kabbalistic name, a series of numbers or a corresponding symbol. Soak the parchment with the spirit of wine and the semen and add three drops of blood from your left Saturn finger, then dry the parchment over the incense burner and the ceremony is complete.

Before leaving the circle, which must never be done backwards and must always take place at the location of the final pentagram, it is good to recite the release formula in the four cardinal directions, for it is entirely possible that this magic has attracted not only elemental beings of a lower order, but also astral demons of a higher order. Then magnetise the medium by supplying it with sufficient odic force again and ensure that it gets a few hours of peaceful sleep. Then carefully fumigate the room itself with incense.

You can now determine, independently of the above experiment, that this magical being you have created, which is connected to the parchment, can be found wherever you place and store the parchment, and you will find that the same vibrations and pendulum curves that the phantom first showed will regularly recur.

It is good if, over the next few days, you place the parchment in a quiet corner of the room and supply it with new odic force through simple odic radiation, which the medium can also perform.

Experimentally, such thought beings can be kept alive for weeks and months. Once you have convinced yourself of the effectiveness and success of the experiment, try to destroy the being during a Saturn hour on the night from Friday to Saturday by holding your cosmic glyph over the parchment for a while, and you will see that, if it is correct, the pendulum will no longer show any vibrations, meaning that the phantom has been destroyed. Burn the parchment itself in a wood fire with the strongest incense.

It is evident that this experiment should only be performed by advanced students experienced in magic. It has been included here to complete the book's theme, from among the numerous other practices, in order to give the seeking reader a rough idea. It would be very difficult for a student who has not received precise instructions in one of the lodge mystery schools to fulfil all the requirements for such an experiment.

In addition to the genuine utensils often mentioned in the instructions and the importance of astrological constellations, the effects of colours and the sensations of the olfactory nerves must also be taken into account.

Sufficient has been said about the effects of certain colours in Magical Letter No. 1, and it is clear that the colour of the cloaks, indeed the colour of the fabrics, the colour of the room, plays an influential role.

It is also advisable to provide appropriate lighting by installing switchable light fixtures. Red light (astral light) is most beneficial for magical experiments. Blue light is recommended for religious ceremonies.

Equally important is a careful study of smells, and therefore it is necessary for the magician to also have a

chooses a sympathetic oil or perfume that is pleasant to him and also stimulates the medium's sense of smell. The magician must therefore be familiar with sexual osphresiology in order to use it. Unfortunately, humanity's inferiority in terms of smell is increasing, so that people who can perceive subtle scents are already rare enough. But the sensation of the olfactory nerves is triggered in the subconscious, even if the scent is not perceived as strong externally. This knowledge is important enough for magical practice and influence. For the magician can work with seemingly unobtrusive perfumes whose composition is so sophisticated that they stimulate much more strongly than the medium even suspects.

For example, if the magician chooses a perfume made from distillates of chestnut blossoms and buckthorn mixed with vanilla, he has a perfume, an "Odor aphrodisiacus", which resembles the smell of a young man's fresh semen and has an extraordinary effect on the sexual spheres of women, without the basic smell being noticed, as the vanilla perfume predominates ⁺⁾ .

The sense of smell has rightly been called a metaphysical sense, as it provides precise information about the essence of things without their being visible, often even after they have ceased to exist in that place. The sense of smell leads, as it were, to the innermost essence of things, and it is important that every scent sensation first triggers an effect in the subconscious, in the memory, in premonitions, and then, if necessary, intensifies to the point of affecting the emotions.

As an affective sense, smell resists any clear conception and, hostile to all logic, leads directly to fantastical thinking based purely on the mystical sensations of the human soul. One can even speak of a mysticism of smell, which has been consciously used since ancient times by initiated priests in all religious cults. Since there is now an ontological identity

⁺⁾ For a male medium, use a distillate from the plant *Chemopodi-um vulvaria* (goosefoot), whose scent resembles vaginal secretions.

There is a connection between the sense of smell and feelings of lust ⁺⁾ , so the magician should use all perfumes and substances that are osphresiologically classified as sexual scents to heighten emotions if necessary.

Musk, ambergris, vanilla, roses, carnations, violets and jasmine are among the most effective fragrances that can be used for magic. (The best book on this subject is the highly recommended work by Dr Albert Hagen, *Die sexuelle Osphresiologie* [Sexual Osphresiology], Berlin 1920).

The systematic preparations for training the medium by awakening their magical abilities also include influencing their dream life. This is achieved by placing a handkerchief soaked in the magician's perfume or genital sweat over the medium's face at night. This encourages the subconscious to engage with the magician's personality in the dream world as well. This practice is called the secret magical binding of the soul.

With these instructions given, this "magical letter" shall now be closed. It is also only one link in the great, secret and artful chain of ancient magical customs and rites that date back to the very beginnings of humanity. However, their roots lie in the cosmos, and when the chela recognises and masters the cosmic forces in man, he is on the right path. Sexual magic is then only a means to an end for him, to let the astral world sink backwards in order to ascend into mental and pure, noble worlds of high thinking.

It should be expressly noted here that true Rosicrucian science, true Rosicrucianism, was by no means distant from sexual mysteries and cults. All Rosicrucian rites are hidden in symbols, as Jennings clearly demonstrates in his excellent book "The Rosicrucians, Their Customs and Mysteries," for he is one of the

⁺⁾ According to scientific research, there is even a direct anatomical and physiological consensus, an organic harmony between the nose and genitals in humans.

few modern researchers who actually know more about Rosicrucianism.

Most of the associations that exist today and call themselves Rosicrucians, which are always based solely on theory, are nothing more than the creations of fanatical New Agers who, due to a lack of practical activity and practical knowledge of the ancient traditional cults, not only have no deeper knowledge, but do not even suspect the original meaning of the mysteries. They do not know that the crucified rose is the greatest and most unveiled of all sexual symbols, the yoni and the lingam.

All the sects of today, which are in opposition to the mystery knowledge partially revealed in this book, are only one-sided imitators of spiritual knowledge handed down by chance. Rudolf Steiner was an exception. Those who study Mereschkowski will find the way in which ancient, hidden mysteries are re-emerging in the present day through intuition.

In darkness lies light, light shines in the
darkness.

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Editor's afterword:

The original edition of this "Magical Letter" has long been out of print and is one of the treasures of occult antiquarian literature, just like the lodge magazine SATURN – GNOSIS.

It therefore seems important and necessary to make these writings available again, at least to a small circle of initiates, although

there are certain reservations. However, as this publication is a private print and is not commercially distributed, the necessary framework is maintained and its distribution is limited.

Even within this framework, nothing can be written about the actual genuine magical sexual practices. This high knowledge is reserved for the brothers of the lodge who have attained the degree of pentalphae through study.

GREGORIUS

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PAPERS FOR

ANGEWANDTE OCCULT

THE ART OF LIVING

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THE EFFECT OF FIXED STARS IN THE BIRTH HOROSCOPE

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CHARACTER AND DESTINY IN ESOTERIC ASTROLOGICAL CONSIDERATION

In order to be able to read a person's destiny from their birth chart, one must first arrive at a clear understanding of destiny itself. In esoteric astrology, a distinction is made between a destiny linked to character and a destiny determined by karma.

A person with a bad character and criminal tendencies will also have the fate of a criminal. It is irrelevant whether he is exposed as a criminal or not. It remains a criminal fate and at the end of life turns into a karmic burden. A religiously inclined person with strong ethical character traits will never have the fate of a criminal. A sexually strong, materialistic woman who is easily influenced will have the fate of a prostitute, even if she is not directly involved in prostitution in her life. A person with little ambition tends to have the fate of an employee.

An intellectual person with a strong intellectual disposition will always try to raise their entire standard of living to a higher level so as not to suffer an average fate.

So, one's predisposition plays a major role here. One could say that fate is the temporal unfolding of events and circumstances that arise from one's fundamental character predisposition. However, it should be noted that although character predisposition is innate, human beings are highly capable of shaping, refining, harmonising and improving their own character! Character weaknesses can certainly be eradicated once they have been recognised and one has the energy to reverse them. Self-knowledge provides a solid basis for this!

In youth, of course, the environment and upbringing play a large and often decisive role in the development of character.

Predispositions. The parental home, family, school and environment all have a major influence. Therefore, conscious work on oneself and character development can usually only begin when a person starts to recognise and assess themselves, which is not usually the case in youth. For some people, this realisation and maturity come very late in life, often only after repeated severe blows of fate. This alone makes the goal for a spiritual person absolutely clear! They must try to become a harmonious person through constant work on themselves. They must always strive not only to assert themselves as a strong personality in life, but also to consciously eradicate their recognised weaknesses in order to attain the leading spiritual upper class of humanity, which has nothing more to do with average humanity.

The compact majority of the crowd and the masses, which always hinders advancement, must be overcome. Inner spiritual harmony and outer freedom are the lifeblood of an esotericist, of a spiritual person.

If a person recognises that, as a result of an inhibiting character trait, a lack of self-confidence or some other recognised weakness, their destiny is driving them into the lower regions of average humanity, then they must and can, with all their energy and a positive, applied systematic approach, turn the helm of their life's ship around in order to reach higher goals. This is the art of living based on esoteric knowledge that we should strive for.

Compassion, negligence, lack of energy and the usual confused concepts of morality and ethics must be put aside in order to clear the way for an ascent to conscious humanity. Either becoming a leader, teacher or pioneer, or living a consciously solitary life in one's chosen spiritual realm – these are true, lofty goals in life.

The old beautiful saying, "Man is the architect of his own fortune," contains a profound truth. But one must be the architect, the hammer, not the anvil. –

However, a higher esoteric insight now comes into play here, namely that even consciously constructed mastery of destiny has its limits. These are drawn by the law of reincarnation and karma. These great lines of destiny are initially fixed, imposed on the human ego by these two laws. Certainly, they can also be recognised, whereby intuition and feeling play a greater role here than knowledge; but human beings usually need several lifetimes to eradicate them. Often, a human ego remains under the influence of a demon for centuries, which repeatedly intervenes in life and shapes destiny on the basis of karmic burdens, until it is recognised and overcome. However, this requires a much higher level of maturity in life.

Therefore, a spiritual person should never simply accept the blows of fate that befall them, but must always try to recognise them as the consequence of character weaknesses or karmic burdens in order to evaluate them for their own maturity. Within the great rhythms of fate that pulsate through and shape their own lives, human beings do indeed have a certain freedom of movement, and this lies in mastering the suffering they have endured. Only in this way can they consciously work to pay off their accumulated karma and, as far as possible, avoid taking on any new karmic burdens.

So: working on oneself is cooperating with destiny! A person cannot and must not control or fundamentally determine their destiny! This guidance is anchored in higher spiritual powers. They must bow to these powers and trust them. The very realisation that his entire existence consists of a large number of consecutive life epochs and individual lives that his ego must go through in order to reach maturity gives him the strength of inner humility, but also the necessary energy impulses for a high spiritual goal!

If he lives in this way, consciously and certainly for decades in a constant struggle with himself, he will become free from the suggestions of his environment, from the inhibitions of matter, from the mostly disharmonious psychological burdens that everyday life tends to bring with it. He

will not be completely powerless in the face of his fate, insofar as it has character-related causes, he will master it, and if it is karmically determined fate, he will at least recognise the direction of the karmic burden, its causes and its scope. Even then, he does not need to bow down without a fight. No one is stopping him from reaching for the stars. A discerning person can very well become a magical person whose spirit reaches mental heights where even the karmic burden is lifted from his shoulders.

That is why it is so important to recognise one's natural and innate character disposition in one's own horoscope in order to evaluate it according to the above-mentioned points of view. But this knowledge and these guidelines are also very important and advantageous for a correct assessment of another person's character. It is not only a matter of knowing oneself, but also of knowing one's environment.

Herein lie the roots of a practical art of living and wisdom which, when applied in everyday life, can help to avoid much suffering, defeat and failure if one clearly recognises the character of one's fellow human beings with whom one is forced to live or work. Thus, these purely astrological aspects can be a wonderful complement to other disciplines of human knowledge such as graphology, phrenology, psychonomics, chiromancy and chirolgy, facial diagnosis, etc.

For the prognostic examination of the natal chart, one first considers the occupation of the radix houses by one or more planets, whereby conjunctions or a larger stellium are considered particularly significant for recognising the individual development of destiny. The good or bad aspects of these planetary positions are, of course, decisive not only diagnostically, but also prognostically.

A distinction is now made between twelve possible directions of fate according to the houses, namely:

strong	occupation	of the	6th	house	= Illness and work destiny
"	"	"	4.	"	= Inheritance fate
"	"	"	2.	"	= Material destiny
"	"	"	7.	"	= Marriage fate
"	"	"	8.	"	= Death
"	"	"	5.	"	= Love and destiny
"	"	"	9.	"	= Intellectual. Developmental destiny
"	"	"	10.	"	= Professional and political fate
"	"	"	11.	"	= Destiny through friends
"	"	"	12.	"	= Loneliness fate
"	"	"	3.	"	= Fate through relatives
"	"	"	1.	"	= Youth and personality destiny.

This classification is, of course, only indicative, and the other house meanings must also be taken into account diagnostically. In addition, a very precise examination of the entire horoscope must be carried out in order to identify the decisive factors. For example, a poorly aspected Mars in the 10th house of career in quadrature with Saturn may well indicate a career destiny through a work-related accident, especially if the 6th house also provides indications of this.

It is therefore always necessary to examine first whether the line of destiny found is supported or inhibited by the other horoscope factors. For example, a well-placed Jupiter in the 9th house may well indicate intellectual studies and thus a corresponding destiny, but if this directional line is not supported in the horoscope, it may well not bring the native any success in a material sense. A simultaneous good placement in the 2nd house would, of course, then produce a more favourable picture.

If the line of destiny is unfavourable, the corresponding accident factors must also be present in the birth horoscope. If the line of destiny is favourable, the corresponding lucky constellations must also be present in the horoscope.

It is important to clearly see whether, in individual cases, a predestined fate is based on character traits or whether karmic burdens are involved.

An unfavourable placement in the 6th house = karmic house, and also in the 12th and 4th houses always indicates karmic burdens, especially if the planet Saturn, which is esoterically considered the lord of karma, the guardian of the threshold, is unfavourably positioned in one of these houses. In this case, a heavy karmic burden can almost certainly be assumed, which will have a decisive effect on fate.

The average person is also usually subject to the fate of their environment in the course of their life, i.e. they are much more connected to and subject to the fate of their people, their country and their family than they realise. Many people are subject to the fate of war because they themselves are unable to assert themselves as individuals due to a lack of energy or willpower or other character flaws. Thus, they share the fate of their people or are subject to the fate of their family, which may be under a curse or a karmic doom.

There are also horoscopes that show how several lines of destiny intersect, as is often the case, for example, with those born under the sign of Scorpio, who are subject to great fluctuations in their lives due to their innate problems and their peculiar character disposition.

The fate of marriage weighs most heavily on people, because in most cases marriage is not only a great test, but also a misfortune for the person concerned, which often breaks them. An unhappy marriage can also be seen as a kind of karmic punishment. Nevertheless

people are often driven to marry several times because they were unable to understand their fate and learn the right lessons from it. This is not to pass absolute judgement on marriage. There are also happy marriages, even if they are rare enough.

But the spiritual goal for the development of the ego is ultimately to reverse and weaken the planetary burdens recognised as represented by the squares. However, the path of such a person inevitably leads to loneliness and spiritual realms that lie far beyond marriage and community life.

The position of the natal ruler in the natal chart is also very important. Here, too, position takes precedence over domination. It is the second most important factor in determining destiny, after Saturn.

Generally speaking, only the large, slow-moving planets—Pluto, Uranus, and Saturn—are considered to shape destiny. They are the primary cosmic causes of the fateful events that occur in human life. Due to their frequent retrograde motion, they cause long, interconnected epochs.

Saturn is considered the big hour hand in the clock of human life. The lucky planet Jupiter is not considered to shape destiny, but only intervenes to mitigate or help.

The fixed stars are equally important when they are in degree conjunction with a radix planet in the basic horoscope. Then they too are considered to be shapers of destiny.

The interpretation itself is not difficult for an astrologically trained neophyte; it results from the main correspondences of the houses. For example, a strong occupation of the 3rd house often links fate with relatives who either help or interfere in life.

The 11th house brings a fateful connection with friends or even decisive help through protection, which can mean a fateful turning point in life. Similarly, the 8th house can also have

a favourable inheritance as a fundamental factor in destiny. A poorly occupied 4th house brings a burden of fate through the inheritance of illnesses or vices.

The 5th house often has a very decisive effect, because here a lack of control over one's instincts can lead to fateful burdens. In addition, this house can have an effect through children, in a good or bad sense.

No specific norm can be established here, because it is always the ego of the individual itself that allows for positive or disharmonious development in its overall structure. If no particular karmic burden can be identified, the task is easier, because then it is only a matter of crystallising and harmonising.

Once you have recognised where your inhibitions lie, whether they arise from your own character weaknesses or from an inhibiting environment, you can consciously work on making fundamental changes to your lifestyle.

The first task is to strive for independence in both a spiritual and material sense, in order to develop the strength within oneself to break free from the bonds that usually exist. The great philosopher Friedrich Nietzsche rightly says: Independence in the broadest sense is the breath of life for a spiritual person!

THE GREAT CONJUNCTIONS IN THE HOROSCOPE FROM AN ESOTERIC PERSPECTIVE

This astrological consideration requires a basic knowledge of astrology on the part of the neophyte and is intended primarily to serve to broaden and deepen their knowledge.

Our immediate cosmos is like an enormous space force field, flooded with electromagnetic tensions that form field zones within themselves and are also subject to a perpetual crystallisation process, as well as following the laws of spiral development. This fact, which is already known to the neophyte according to the theory of planetary chains taught to him, must be taken as a basis for these considerations again and again.

According to this cosmophysics, a planet is already a successful strong centralisation and, by its very nature, now has a correspondingly positive or negative, constructive or destructive effect.

The human being is, in his entire organism, an exact mirror image of the cosmos, and in the structure of his life, the planets form the points of centralisation in the same way. These investigations are important in order to recognise these points and the tensions underlying life. A conjunction of two planets is therefore a concentration of two factors that either reinforce each other in a disharmonious or harmonious sense. In any case, it always has a stronger effect than a single planet, even if the two factors are opposed in nature and fight each other. Then the transformation of the cosmic forces is chaotic, but nevertheless very effective. This can be intensified by a triplicity of three planets and an even larger stellium in the horoscope, which then represents a very large force field.

A conjunction can be exact to the degree, but there is a range, an orb of influence of up to nine degrees, especially when the faster-moving planets are involved. The orb of 3 degrees in range is the most important, apart from the exact degree conjunction. Then further to each side, the third degree. Anything beyond that has a weakened effect.

Not all planets can be described as effective. In fact, only the large, slow-moving planets are considered here: Pluto, Neptune, Uranus, Saturn, Jupiter and the Sun.

In second place are the conjunctions of these large planets with one of the smaller planets, which are much more frequent and therefore have a much less dramatic effect.

When assessing the influence of a conjunction, it is best to examine the purely physical combination of factors. First, the nature of the zodiac sign in which the conjunction takes place; second, the nature of the two planets; third, the exact aspect of this conjunction; fourth, the house position. Esoterically, the relevant decanate in which the conjunction is located is also very important in order to recognise the incoming spiritual influx, whether it is demonic or theonic.

The neophyte must also not forget that the cosmic influence on humans has a threefold effect: body, soul, spirit. This is an important key, because the influence certainly has an effect on one of these spheres. Of course, this is fundamentally different for each individual.

In general, the position in the water signs indicates more of a mental influence, in the three earth signs more of a material and physical influence, and in the air signs a spiritual influence, while the position in the fire signs indicates an effect on the basis of will and energy. These connections are pointed out again in the following examples.

If we assume that the Sun can be regarded as the centralisation of the human ego in a positive spiritual sense and Saturn as its great antagonist, as the centralisation of the negative principle, then

the Sun/Saturn conjunction is very important. The entire tension of the planetary chain is centralised in this conjunction in a disharmonious concentration of power. The Sun, as the giver of life force, is weakened. It now depends very much on the aspect. If well aspected, it can mean spiritual deepening, i.e. it can have a thoroughly positive effect. The sign in which the conjunction is located is also important. In Leo, it has a different effect than in Capricorn, for example. In Leo, the Sun will be stronger, in Capricorn Saturn. It is also important whether there is an application or separation conjunction. This applies to all conjunctions and should be taken into account.

In the corresponding house, it can bring out a ruling nature in Leo, or a profound thinker in Capricorn. In the sign of Scorpio, a great magus or mystic can emerge. It is not possible to discuss every sign here; instead, the neophyte must apply their knowledge. They must know what the sign in question is predestined for astrologically. For this conjunction, for example:

The theosophist, mystic and Rosicrucian Dr Franz Hartmann had two conjunctions in his horoscope, which are a prime example of the esoteric effect of the decanate. Sun = 29 degrees Scorpio, Saturn = 2 degrees Sagittarius (decanate: mystic – priest). Moon and Neptune in conjunction. Moon = 2 degrees Aquarius, Neptune = 7 degrees Aquarius.

Furthermore, Albrecht Dürer. Sun = 9 degrees Gemini, Saturn = 4 degrees Gemini. In addition, Venus and Saturn are close together. Both conjunctions are again very characteristic of the great painter and reflect his nature.

Dürer: Ascendant = 26 degrees Leo. Hartmann:
Ascendant = 18 degrees Aries

Another important conjunction is that between Jupiter and Saturn. It has a very strong spiritual influence and a religious and mystical character, as it combines knowledge acquired over the centuries with insight and understanding. It is therefore considered a karmic concentration, especially when it is located in the karmic houses.

When poorly aspected, it can also cause material inhibitions and a strong predisposition to chronic blood diseases. The effect depends on the sign and house. It has a very strong effect in the third decan of Scorpio, where it predestines the individual to become a priest, teacher, mystic or educator. It also has a positive effect in the zodiac sign of Sagittarius, provided it is not afflicted by bad aspects. In Leo, or well aspected in Capricorn, it brings dignity, honour and high positions. A striking example is Martin Luther. Born 22 October 1484. Ascendant = 21 degrees Capricorn. Sun = 5 degrees Scorpio. Venus = 12 degrees Scorpio. Mercury and Jupiter = 16 degrees Scorpio. Saturn = 19 degrees Scorpio. Neptune and Venus = 9 degrees Sagittarius. – In other words, a large stellium in the priestly deaneries.

Frederick the Great: Ascendant = 4 degrees Gemini. Saturn = 12 degrees Leo. Jupiter = 19 degrees Leo, with the Moon in between.

Newton, the famous physicist: Jupiter = 14 degrees Pisces. Saturn = 20 degrees Pisces. Ascendant = 20 degrees Libra. Sun in Capricorn.

A very common but also important conjunction is that of the Moon and Neptune. Both planets are negative in nature and have a strong magical character. Esoterically speaking, the Moon is the servant of Saturn. In the signs of Scorpio and Capricorn, it usually has an ominous effect, especially when the aspect is unfavourable. In Cancer, too, it greatly weakens the human psyche. It also has a strong pathogenic effect and causes depression and chronic diseases of the female organs in particular.

Frederick the Great had this conjunction in Leo, and it had an inhibiting effect on his sexuality.

Meyrink, the great magus and occult writer: Moon = 1 degree Sagittarius. Saturn = 3 degrees Sagittarius (priest deanery). Nevertheless, it enabled his demonic-occult work.

Another important disharmonious conjunction is that of Mars/Saturn, which occurs frequently and has a strongly demonic character. Here, the destructive forces of Mars combine with the negating power of Saturn, the planet of death, to form a disharmonious vortex that affects most men...

leads to actions that, depending on the aspect, can be criminal and antisocial. Here, too, it depends on the deanery key. In the sign of Scorpio, it carries sexual tendencies.

Caesar Borgia: Mars = 5 degrees Leo. Saturn = 7 degrees Leo. In addition, the conjunction of Uranus/Neptune in Scorpio.

Charles V: Saturn = 18 degrees Taurus. Mars = 25 degrees Taurus. Ascendant = 10 degrees Capricorn. Also Neptune/Moon conjunction in Capricorn.

Both are very bad positions and horoscopes. Both men killed many people and had criminal instincts.

The Saturn/Uranus conjunction has a similar effect, only its sphere of influence is more on the spiritual level. When poorly aspected, it can cause overexcitement, states of obsession or delusions. When well aspected, it brings forth inventors, mathematicians, scientists and other people with a high level of education and intellect.

Queen Elizabeth of England: Uranus 17 degrees Cancer. Saturn = 23 degrees Cancer.

Provided that the student has a good general knowledge of astrology, he will immediately recognise from the examples how accurately the conjunction effect is characterised in these people's lives.

The Neptune/Saturn conjunction also usually has a disharmonious effect. It usually lies and acts on the psychological basis. Although it brings mediumistic states and empathy when well aspected, it often causes depression, gloominess and predisposes to insidious mysterious illnesses such as insanity and paralysis. It is rare, as it can only occur after four decades. When well aspected, it produces secret scientists, magicians and priests. Brilliant examples of this are:

The priest and magus Elivas Levy (see article and horoscope in SATURN-GNOSIS).

Neptune = 8 degrees Sagittarius. Saturn = 13 degrees Sagittarius. Ascendant = 20 degrees Sagittarius. Sun in Aquarius.

Gustav Adolf: Neptune = 16 degrees Leo. Saturn = 25 degrees Leo. Ascendant = 6 degrees Sagittarius. (Priest Deanery)

Another similar conjunction is Moon/Neptune. It usually lies purely in the emotional sphere. In Cancer and Pisces, it is particularly effective and makes one hypersensitive, but also leads to mental and psychic damage, as well as emotional distress.

When poorly aspected, it produces fantasists, liars and charlatans. It makes one very talented in music, gives strong artistic intuition, but is also a gateway for demonic forces. It also gives the ability to remember past incarnations.

Trance mediums, painters, dancers and occultists often have this conjunction in their horoscope. Examples: Dr Franz Hartmann and Martin Luther. Both are well aspected and have good empathy.

The Uranus/Neptune conjunction is only possible every 180 years and is therefore difficult to assess. In any case, it has a disharmonious effect due to the opposing nature of the two planets, either exaggerated or too monstrously polarised.

Example:

Copernicus: Uranus = 5 degrees Scorpio. Neptune = 9 degrees Scorpio. Ascendant = 4 degrees Scorpio.

Caesare Borgia: Uranus = 12 degrees Scorpio. Neptune = 19 degrees Scorpio.
 Also Saturn/Mars conjunction in Leo.

Ohm Krüger, Boer leader: Neptune = 10 degrees Capricorn. Uranus = 16 degrees Capricorn. Ascendant = 4 degrees Scorpio. Also Mars/Jupiter = 4-6 degrees Virgo.

The Mars/Neptune conjunction is an extremely malignant conjunction when poorly aspected. It brings out criminal tendencies in people, mostly of a sexual nature. The driving force lies in the unconscious, in demonic contacts. It is particularly ominous in Scorpio, Taurus and Pisces. It predisposes people to ecstasy, intoxication and poisons.

When well aspected, it can result in erotic drives that can be translated into artistic creation.

Robespierre: Neptune = 10 degrees Leo. Mars = 17 degrees Leo. Ascendant = 24 degrees Aquarius. Also Uranus/Venus conjunction. R. was an aesthete despite his many executions.

Napoleon: Neptune 7 degrees Virgo. Mars = 12 degrees Virgo. Ascendant = 17 degrees Libra. Here, the conjunction undoubtedly has an effect in the sign of illness, Virgo, as it often brings insidious diseases such as stomach ulcers, cancer, intestinal disorders, etc.

A very common but not very favourable conjunction is that of Saturn/Venus. In most cases, these people's feelings of love are inhibited, or they have a noticeable tendency to be attracted to older people of the opposite sex. When poorly aspected, it brings loneliness, poverty and all kinds of bitterness in life. Early death. Suicide, etc.

Favourable, fairly common conjunctions are:

Jupiter/Venus and Jupiter/Sun. – Both are pronounced lucky conjunctions if they are not badly aspected.

The houses in which they are located usually indicate the direction of their effects. They bring harmony, good fortune and success, especially when they are favourably transited. – Fame, professional success, success in love, etc. Example:

Dante: Jupiter = 27 degrees Taurus. Sun = 1 degree Gemini. However, it is located in the demonic decanate. Inspires hell in his Divine Comedy.

Sun/Uranus is also quite common and brings unexpected success when well aspected, depending on the house position. Gives high insight. When poorly aspected, accident tendencies and homosexual inclinations. Inventiveness, spiritual artistry and intuition when well aspected. Example:

Richard Strauss: Sun = 20 degrees Gemini. Uranus = 25 degrees Gemini. Also Neptune/Mars = 8 and 10 degrees Aries. Ascendant =

16 degrees Cancer.

Venus/Uranus and Neptune/Venus are common and usually give artistic and good intellectual abilities, depending on the house position. The latter is unfavourable for love life when poorly aspected and gives lesbian tendencies.

When one of the smaller planets is involved in a conjunction, the larger planet usually dominates, which is only natural. Mercury always takes on the nature of its conjunction partner. Therefore, its conjunctions are not very important, at least not unilaterally.

The conjunction of Jupiter and Neptune produces religious enthusiasts, while that of Jupiter and Uranus produces religious fanatics, depending on the aspect. Jupiter, the planet of abundance, gives gifts, while Neptune scatters them and Uranus squanders them. Both conjunctions tend to give people something ingenious when they are well aspected. Sun/Neptune also has a similar influence. But all three conjunctions often predispose people to mental illness. Neptune deforms and Uranus exaggerates.

It is now clear that so-called triplicities of planets represent equally serious concentrations, which must have an even more serious effect, since three factors come together. Here, it is particularly important to examine the possible resolution without further centralisation of these three concentrated planets, i.e. whether they apply or separate. In the former case, the concentration would be all the more noticeable in the course of life.

It would be equally interesting and revealing to examine these conjunctions according to their directions. Based on these, the relevant year could be identified and calculated by determining when the conjunction in question would become exact. Example: A conjunction of Mars, Jupiter and Neptune would contract further and be very protracted, as Mars and Jupiter must pass Neptune in terms of direction over the course of a lifetime. The same conjunction of Neptune, Mars and Jupiter would be significantly easier, as Mars and Jupiter apply; Neptune, Jupiter and Mars would be even easier.

Very precise investigations are therefore necessary in advance if one wants to get a correct picture of the effectiveness of the conjunctions.

The situation is similar with a stellium of several planets, which also represents a concentration of power.

The relevant transitor is now important. It is the one that causes this concentration of forces to explode, to have an effect. Here, the energetic planets Mars, Uranus and the Sun play a very strong triggering role, while the negative planets usually only reinforce a similar concentration in an oppressive sense when they pass over it as transitors.

Conjunctions with Pluto have not yet been observed sufficiently, but given Pluto's nature, they are probably mostly very serious, especially when Pluto is applying. Then it affects the entire life of the person concerned and usually has an explosive effect when ignited by an energetic planet as a transitor.

Moon conjunctions are very common and not very serious, as are those of Mercury. They often have an effect on the psyche and are usually pathogenic, especially in female nativities.

Benjamin Disraeli, the English Prime Minister of world renown:

Ascendant = 27 degrees Scorpio. Jupiter = 25 degrees Scorpio. Neptune = 26 degrees Scorpio. In addition, Saturn/Uranus = 15-20 degrees Libra in the 12th house. - Hence his significant diplomatic skills.

Savonarola:

Neptune = 0 degrees Libra. Sun/Mercury = 8 degrees Libra. Also Venus/Saturn = 19-22 degrees Libra. Ascendant = 8 degrees Aries. Mars/Moon in Capricorn also characterises this fanatical priest.

Adolf Hitler

has a Mars/Venus conjunction right in the middle of the 8th house. Since both planets are his natal rulers, this conjunction is particularly serious.

They also receive a square from Saturn, so this cluster

strongly associated with death and indicates a sudden and violent death. Ascendant = 20 degrees Libra.

It must therefore also be examined whether the two congested planets, as in Hitler's case, are natal rulers through domination.

If a conjunction takes place in the 1st house, in most cases it is the birth ruler by position. This is of course particularly serious for a nativity with poor aspects. – We can therefore say that conjunctions in the birth chart, if they are not very well aspected, should be regarded as a karmic burden. These centralised clusters always pose a certain danger to life.

Observing the transits as triggers via the conjunctions also yields highly interesting values and opportunities for observation. The aptly given examples alone prove the effectiveness of such clusters in the horoscope.

If one also examines the fixed stars to see whether an important fixed star supports the conjunction or is transformed by it, the results become even more reliable, albeit somewhat more complicated, especially if the nature of the fixed star corresponds to the conjunction.

THE GREAT SQUARES IN THE HOROSCOPE FROM AN ESOTERIC PERSPECTIVE

This part of the astrological explanations is closely related to the previous part on the great conjunctions. Therefore, there is no need to repeat the causal factors.

If the great conjunctions are to be regarded as concentrations or cosmic collecting lenses that give humans a very strong primal imprint and have a corresponding effect during a transit, then the squares are cosmic injuries to the ego that it received at birth as a consequence of previous incarnations. Therefore, squares are to be regarded as even more serious, because they are the wounds or gateways into the human being for the incoming forces, whether noticeable on a physical basis or only perceptible on a mental or spiritual level. Here lie the causes of diseases of the entire human organism.

Since humans are particularly inclined towards those signs of the zodiac in their birth horoscope that are occupied by positional planets, i.e. they are very receptive to the conjunctions discussed, they are also very vulnerable and susceptible to injury at the square positions in the horoscope, which are created by the planets that are in square! This is very important and far-reaching, and is usually not given enough attention. So once again: square planets themselves and their aspect positions in the horoscope are inherent injuries to the human ego.

Black magic successfully exploits these areas when influencing another person and also prefers to work during times when the cosmos is in disharmony due to mundane squares!

These squares form the weaknesses of the person concerned, and esoteric astrology is quite right in saying that conscious human beings must, as leaders,

The task is to strive to dissolve the karmically received squares and transform them into trines! This means recognising one's weaknesses, overcoming them, eradicating them and transforming them into harmonious strengths! This is a lofty and very difficult task, which usually requires several lifetimes, because it has been found that large and difficult squares appear again and again in a person's horoscope if one knew their pre-birth. In Kabbalah, this great transformation is called the rearrangement of the lights in a person.

Human beings can change during their lifetime, despite the predetermination of their major life rhythms! And this possibility does not lie in a total overcoming of the relevant planetary influences, as some people mistakenly believe (the stars compel us), but in overcoming the demonic influx of the relevant planet, which is in quadrature! It is therefore important to know that every square planet in the demonium vibrates and has an effect on the person born! This is a great and far-reaching insight and therefore a first-rate help! This demonic domination is therefore karmic and can and should be lifted as a burden!

Astrology is therefore primarily a means of self-knowledge and, as a world view, a source of strength for enduring what is certainly not an easy earthly existence.

It is interesting to note that the squares in the birth horoscope represent weaknesses, but on the other hand, precisely because of their disharmonious position, they also provide a certain impetus that awakens the inner urge to free oneself from this burden in people who become spiritually conscious. Pressure creates counterpressure, as is also the case here. As long as a person remains spiritually unawakened, every square will continue to have a damaging effect on them and their life until they finally realise it. For people in general, their life is only a material struggle, but not spiritual progress. Therefore, strict goal setting and constant work on oneself are required.

Of course, such demonic square influences can also drag the ego even deeper into karmic burdens, and according to esoteric teachings, unredeemed squares

According to esoteric teachings, unresolved quadratures can also become karmically heavy and inhibiting conjunctions, i.e. the ego crystallises more and more in a disharmonious sense and is increasingly burdened with wounds and hardenings (quadratures and conjunctions).

Horoscopes without squares indicate that the ego was harmonious in previous lives and that the current life is a kind of respite, a recovery, but makes existence somewhat uninteresting and uniform in its course and creates harmonious but also somewhat lukewarm personalities.

Even squares between so-called good planets should be viewed with great suspicion. Among the good planets, Jupiter in particular often has an unfavourable effect, because according to esoteric teachings, it is the planet of abundance and thus a tool of demonic Saturnian forces, often bringing ruin precisely because of its abundance! Examples include liver disease caused by a life of luxury, cancer and other cell and blood diseases, alcoholism, etc., squandering of wealth and lawsuits.

In order to accurately identify a square, the aggressor must be determined, i.e. the planet that is either in the demonic decanate or otherwise disharmonious according to astrological correspondence. General astrological knowledge of the elements is helpful in identifying this. Planets in square aspect that are in decline or destruction are always to be regarded as bad and as attackers. If both planets in square aspect are bad and demonic, the square aspect has an even worse effect.

If both planets are not badly placed apart from their square position, they usually only have a material effect and no particular depth of impact. Otherwise, the balance of power is decisive, which must be examined very carefully. A malefic planet is, of course, usually the aggressor, i.e. Pluto, Saturn, Mars, Uranus, Neptune, unless it is very favourably positioned in the natal chart, which can also happen. Mercury and Jupiter, and also Venus, are often the aggressors, because they too can still vibrate in the lower demonic octave. Only the Sun is always the attacked

, because it signifies the centralisation of the ego. Very often, the Moon is also the attacker, although its attacks, i.e. its squares, usually only manifest themselves on a psychological level.

Not all squares can be dealt with here, but the neophyte should only be given a certain guide to the study of squares and a sharpened eye for cosmic positioning, because with only the general astrological tools found in books, he will not get far enough in esotericism.

He must also first examine whether the most important points of his horoscope, i.e. ascendant, descendant, nadir and M.C., are affected and violated by quadratures. Here, the orb, which corresponds to the magical base number of the planet, known to the neophyte, is decisive.

The astrological correspondences and general teachings apply to the interpretation here. They usually have an effect on the material level.

The most important square is that of Sun/Saturn. The ego, i.e. the life function of the human being, is attacked by the great negative principle of Saturn. This square always has an inhibiting, sickening, chilling, injuring and destructive effect. Saturn paralyses the entire organism, causes depression and brings out bad character traits in people, such as vindictiveness, hatred and envy. In addition, this square is considered a serious karmic injury. Its effect will depend on the house placement.

All squares involving Saturn can be regarded as karmic squares, especially if the 6th signs and houses are affected, because Saturn is the great karmic planet. Even if Saturn's birth ruler is attacked, a karmic burden can be inferred.

The second very common but very devastating square is that of Mars/Saturn. It is referred to as a so-called black magic square, because it awakens the most evil instincts in humans, especially when Saturn is in the demonic decanate. Mars as a planetary entity is

generally considered the great enemy of humanity, as it is the planet of war and violence. In this square, it is usually the aggressor, as its demonic currents awaken an equally strong demonic negative vibration in Saturn. This square leads to violence, murder, death and violent death, and often tempts people to practise black magic.

If the planets involved in the square are retrograde, the situation will be further exacerbated. Therefore, when conducting an analysis, it is also necessary to investigate whether the square is applied or separated. The direction key can be used here to find the crisis year in which the square becomes exact. The respective solar horoscopes can also provide certain insights into this. This also applies to the effect of the major conjunctions.

Another important, mostly unfavourable square is that of the Moon to Saturn. It has a particularly devastating effect on the life of a female human being, as it is often the cause of mental illness and diseases of the female organs and causes disturbances in the circulation of the female body. This position is also a strong gateway for demonic forces and is often fatal, especially for psychic people and mediums. The Moon is the servant of Saturn, it submits to it, and Saturn is to be regarded as the aggressor. It has a strong effect because both are negative factors.

The Neptune/Saturn square usually brings mental anguish or other forms of insanity, combining two chronic tendencies, both of which are negative factors. However, it usually affects the mental sphere. (Also a cause of paralysis)

The Venus/Saturn square is also quite unfortunate, as it greatly influences a person's love life, bringing emotional coldness, emotional turmoil, suffering through love, miscarriages, unhappy marriages, inclinations and also damage to one's love life through older people of the opposite sex. Failure in artistic professions, etc. The position of the house is particularly important here.

One of the ugliest squares is that of Mars/Neptune, especially when the sexual signs are involved, because it causes malicious sexual tendencies, perversities, sexual murder, and makes one prone to lies and deceit of the worst kind.

Uranus/Neptune usually causes overexertion of the mind and soul, mental illness, spontaneous insanity, and impostorism.

Venus/Neptune makes one prone to drugs, to secret vices of all kinds, and is a harlot aspect.

Uranus/Saturn usually causes mental defects or drives people to thoughts or actions that cannot be realised. Makes them cruel and sadistic. It is also a fatal accident square (car or plane accident, death during surgery).

Mars/Uranus has a very similar effect. A first-order accident square due to technology, war, murder and violence.

Jupiter/Neptune often causes religious madness, fanaticism and fantasies.

Moon/Neptune brings emotional dependence, predestined for lying and prostitution.

Jupiter/Mercury causes poor memory, dissatisfaction and incompetence in material matters.

Sun/Moon indicates disharmony in character, weak constitution and cowardice in life, a desire to deceive.

Jupiter/Saturn causes impoverishment and loss of employment, unfavourable legal proceedings.

THE EFFECT OF FIXED STARS IN THE BIRTH CHART

In general, fixed stars are given far too little attention in astrological circles, although according to ancient teachings, when they occupy an important position in the horoscope, they are often the primary causes of profound events in the life of the native. It is they who bring heavy blows of fate or great strokes of luck, depending on their cosmic nature or structure.

Unfortunately, most of the esoteric knowledge about fixed stars has been lost, but what little is known also suggests that they are often more important than planets. They probably form the basis of ancient astrology and esoteric star wisdom.

In Kabbalah, Indian philosophy, ancient Aryan wisdom, and Babylonian and Egyptian teachings about the gods, we often find references to this knowledge. It is usually symbolically disguised and veiled.

The astrologer Tycho de Brahe once correctly said: "The fixed stars are like mothers who remain barren unless they are fertilised by planets." This is only a hint, because it is actually only true when reversed. He suggests that fixed stars are only effective when they are in exact conjunction with a planet. This is corroborated by many empirical facts.

The Indian secret doctrine says: The cosmic mothers pour the primordial water onto the earth. Fixed stars are often referred to as mothers.

The Christian religion speaks of the heavenly hosts, the angels who stand around God's throne and descend to earth on shining rays of light. Here we already have a symbolic veil.

Astronomy teaches us that fixed stars are giant suns, each of which governs an entire universe. In astrophysics, the direct effect of fixed stars on Earth has long been scientifically established. Precise measurements in a crevasse on the Mönchsjoeh have conclusively proven that precisely measured transits of fixed stars

effect of the fixed stars on the Earth has long been scientifically established. Precise measurements in a crevasse on the Mönchsjoeh have conclusively proven that precisely measured transits of fixed stars had a radiative effect on finely tuned optical instruments; indeed, effects on metal plates, lead and silver could also be observed. (See the books by Ing. Kolisko, "Sternenwirken auf Erdenstoffe" (Scientific Physical Research with many charts and tables).

So there is no question that radiation from fixed stars can be detected on Earth, and therefore their use in astrology is an important requirement.

Astrological teaching now says: The planet in conjunction with a fixed star is, as it were, the transformer of the forces of the fixed star in question, which in turn is only the collecting lens of the constellation sector in the cosmos. The degree of accuracy of such a conjunction is important here. Only a range of 1 degree in total can be considered as the orb.

A distinction is made between disharmonious and harmonious fixed stars, i.e. good and evil, i.e. Saturn/Mars nature or Jupiter/Venus, sometimes also Mercury influence, in order to characterise the effect of these fixed stars. It should also be noted whether the fixed star in question is of 1st, 2nd or 3rd magnitude. Experience shows that the smallest ones have no effect.

In a careful interpretation, the first thing that matters is the nature of the fixed star that forms the conjunction, and secondly, the nature of the planetary transformer. If both factors are similar or opposite in structure in their basic tendency, the effect is strengthened or weakened by the transformation. This is important. It should be noted that the transformation of a malefic fixed star by a benefic planet is nevertheless harmful, because even such a reversal of the fixed star's power is disharmonious. The same applies when a benefic fixed star is transformed by an unfavourable planet, because in this way the benefic effect of the fixed star is weakened and disturbed.

Let us take as an example the fixed star Algenib-Pegasus, which is located at 8 degrees Aries and has a Mars/Mercury nature. It is clear that a conjunction with Mars or Mercury increases and strengthens the effect of this fixed star through a favourable transformation

, especially if the planet in question is well aspected in the horoscope. However, if it is poorly placed or unfavourably aspected, the favourable fixed star radiation is only slightly noticeable.

If, however, as another example, the same fixed star is in conjunction with Saturn, the cosmic radiation is diametrically reversed by the negative transformer and consequently has an unfavourable effect, which then certainly occurs if Saturn is poorly aspected in the horoscope. If, however, it is well aspected, its transformation will only have an inhibiting and unfavourable effect.

Of course, it depends very much on the house position of the transformer in the natal chart in which areas of life it has an effect. All valid astrological basic rules otherwise remain valid in the interpretation of fixed stars.

If the nature of an unfavourable fixed star coincides with the nature of the transformer, a cosmic vacuum is created which has a very strong effect and, in negative cases, can be the cause of illness and death, preceded by a very slow process of dissolution. In favourable cases, however, such a vacuum is the cause of an otherwise inexplicable, often very long-lasting streak of good fortune in life.

The planets Uranus, Neptune and Pluto deserve special attention. Since they are trans-Saturnian planets and must usually be regarded as malefic planets, they are particularly effective as transformers of a fixed star. In addition, in the case of a hypothetical conjunction of a fixed star with Mars nature and the Sun, for example, the planet Mars, through its transitory, temporary transition over this conjunction, is now considered to be the trigger, so to speak. In this case, three high-energy celestial bodies would allow the cosmic influx to flow in. Many similar examples can be constructed in this way. There will be times in life when the influences of fixed stars are particularly strong because they are stimulated again by transits. The planet forming the conjunction is, of course, also particularly important as a transitor and must be taken into account.

A very negative position would be, for example, the conjunction of a fixed star with Neptune, if the fixed star has Saturnian qualities. If Saturn now transits this position in the horoscope, the effect will certainly be felt.

If one of the smaller planets transits over such an imagined conjunction, making it a possible trigger, then the moon transit can also be taken into account, as the moon has been considered the second transformer on Earth since ancient times. In this way, an expected event can be determined even more precisely in advance of the due date.

In negative configurations, the moon as a negative celestial body will of course trigger events particularly well, while in positive configurations, which are opposite in nature, it will do so less. It has the strongest effect in the new moon phase or as a waning moon, and also as a full moon in negative configurations. In positive configurations, it naturally has a more inhibiting effect as a full moon.

The neophyte must think this through carefully, then he will have the key to the fixed star effects in the horoscope. In and of themselves, exact conjunctions with fixed stars are rare in a life mirror. The minute accuracy of such a conjunction must now be calculated precisely, because the year in which it becomes exact is, in a sense, the culmination point of the effect.

The movement of fixed stars is very small, only 50" per year! In the relevant textbooks, the position of the fixed stars is tabulated for the year 1900. It is therefore necessary to convert, subtract or add precisely.

Example:	Algenib stood at 1900	7°46' Aries
	Mars in the radix is	8°10' Aries

Although the conjunction is not exact to the degree, it will become so over the course of a lifetime. The difference is 24 degrees. According to the table in the textbook, the fixed star travels this distance in 29 years! – Birth was in

1905. So the conjunction will occur at exactly the minute in the native's 34th year of life.

The further course of the fixed star is now calculated. If Mars were 6 degrees 35 minutes, a conjunction would be out of the question, because the fixed star is slowly moving away. If Mars were 7 degrees 20 minutes, this would result in a conjunction, but one that would become weaker and weaker over the course of a lifetime.

It is therefore essential for the astrologically knowledgeable neophyte to have a fixed star analysis made from his birth chart in order to determine and verify the exact influence of the fixed stars on the formation of his self and his destiny. They will be amazed at the surprising way in which the detailed investigation will reveal that the great fixed stars have a much greater influence than they had previously assumed.

Unfortunately, general horoscopes disregard the ancient esoteric wisdom that teaches that the fixed stars are gods who stand at the most important points in the sky as powers that shape destiny.

The ancient Egyptians and Babylonians, the Sumerians and Indians, the Chinese and the ancient Central American peoples all handed down this teaching in unison. It would be wrong for the studying esotericist to carelessly ignore these references, even if, unfortunately, the existing traditional material is quite rudimentary.

A comparison has shown that the most important gods of the Egyptian pantheon are located on the elevated degrees of the zodiac and that the nature of the degrees in their astrological correspondence corresponds to the nature of these gods. The ancient priesthoods knew more about the astrophysics of the cosmos than we do in our material age.

From an astrophysical point of view, we must regard the large fixed stars as condensation points of cosmic force sectors, which thus act as centralising factors on our solar system and therefore on the Earth and human beings.

Let us already consider the planets as transformers of the incoming forces of the signs of the zodiac, and the aspect points forming in the birth horoscope as vibration and connection points of the ego, as gateways, so to speak, for the cosmic rays into the absorbing etheric body of the human body, then it is logical to think that these transformed forces also contain the fixed stars' own rays, which must be particularly strong and intense.

Since the precession of a fixed star is only 50 seconds per year, it is clear that the respective influence of a fixed star determined at birth usually lasts throughout one's entire life. Nevertheless, its further movement must be tracked, even if it is only slight, because it can happen that individual fixed stars do reach planetary aspects in the horoscope over the course of decades and thus begin to exert their influence. Logical consideration immediately tells us that we cannot assume an orb here, but can only take into account the degree of accuracy. The assumption of orb ranges in astrological books is not justifiable. A point of condensation or centralisation does not tolerate an orb. The culmination point of minute accuracy must be observed, and one can then only cite a slow decline or increase in influence, but only within the degree range.

If the attributed nature of the fixed star corresponds to the nature of the planetary transformer or its aspect positions, then we can speak of a concise or unhindered transformation.

It goes without saying that conjunctions of fixed stars and planets must have a much stronger effect than the transitory fixed star transition over an aspect position.

The wide range of possible interpretations naturally requires not only a certain talent for divination, but also the overall interpretation of the basic horoscope.

Above all, the influence of the fixed stars will be much more noticeable and will impress upon the ego its predestination for a certain path of development

, thus elevating the fixed stars to the rank of demiurges of our cosmos as forces that shape destiny.

All observations made to date confirm this fact, and neophytes can see for themselves how strongly the influence of fixed stars can be observed in individual personalities by looking at sample horoscopes.

Ancient Arabic astrology still possessed knowledge of the power of fixed stars as a traditional remnant of Atlantean wisdom; even the names of the fixed stars indicate this.

In general, one can use the fixed star table given in astrology textbooks with the status from the year 1900 and perform a simple conversion for the special case.

Conjunctions of fixed stars with planets in an investigation of mutual declinations and latitudes are possible as objects of study. However, there is still very little evidence available. Ancient traditions confirm the effect of parallel aspects.

In astrological practice, only geocentric longitudes are usually used. Only fixed stars up to the fifth magnitude have an effect.

It can therefore be rightly assumed that the large fixed stars are factors that shape the destiny of the human ego. They can have an ominous or a fortunate influence. For example, observation of the ill-fated fixed star Algol at 25 degrees Taurus has consistently shown in many sample horoscopes that its influence is deadly when it is in exact degree conjunction with an unfavourably aspected planet. Almost without exception, the death of the people concerned occurred in the organic correspondence in the physical region of the throat = Taurus. Robespierre, the mass murderers Kürten and Haarmann, and many other violent criminals were beheaded. There were also horoscopes in which death occurred as a result of thyroid surgery or other injuries to the throat (in children often due to diphtheria). Horoscopes of fallen soldiers provided a large amount of statistically evaluated material on this subject.

Astronomy explains that the fixed star Algol belongs to the so-called double stars. It has a dark companion, a secondary sun, which has already approached Algol itself to such an extent that both stars orbit each other in a jerky motion in the same axial direction. As a result, the radiation of this ominous star is particularly strong, in a sense directly incisive. Corroborated by the available material, this can no longer be considered a coincidence. Algol is one of the great bringers of death – a deadly demon, of which there are unfortunately a great many in the fixed starry sky.

The publisher can supply a very useful brochure with numerous tables based on this essay, namely:

Baumgartner: The Fixed Stars in the Horoscope DM 6,--
 And as a supplement:
 The Fixed Stars in Political Astrology for DM 2.

Further reading on fixed stars:

Prof. Uhle: The Fixed Stars
Otto Pöllner: The Fixed Stars
Joh. Vehlow: Astrology, Volume 2

The latter three works are only available second-hand.

LOGENNOTIZ

We would like to remind you once again about the purchase of the LODGE RING. Every brother should wear this ring, either as a means of protection or for recognition and identification when meeting other members of the lodge.

The July 1953 issue deals with "Talismanic Magic". Consideration may then also be given to the creation of a genuine TALISMAN, individually crafted according to astrological correspondences. Information on this can be obtained from the Lodge Secretariat.

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

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

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CONTENTS:

MAGIC

of

GEMSTONES AMULETS

TALISMANS

by Gregor A. Gregorius

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THE MAGIC OF GEMSTONES, AMULETS AND TALISMANS

There is something mysterious about this magic. The lore surrounding it dates back to the dawn of human civilisation and has survived to the present day, albeit in a rudimentary form.

The often enchanting use of jewellery and metals today stems mainly from the sense of beauty anchored in human beings, for the secret meaning has been lost to the general public. Only esotericists and secret scientists know about the secret knowledge that underlies this. We should therefore try to make this secret wisdom accessible again to neophytes for practical use in magic and in their mystical exercises. This knowledge also belongs to the practical occult art of living that we strive for.

Thus, ancient esotericism teaches: genuine gemstones are, in their atomic structure, bound and concentrated centralisations of ethereal cosmic vibrations and radiations, which correspond and are identical to the established inherent radiations of the stars.

The same applies to all metals. Spectral analysis has determined that the stars contain all known metals in an ethereal state of aggregation and that the radiation substances detected also correspond to the atomistic radiation of gemstones.

This knowledge is therefore established and has been accurately and correctly classified and handed down since ancient times. It has also been established that every metal and every genuine gemstone not only has a radiation, but also possesses a certain degree of radiation capacity. Thus, the ancient magical teaching is entirely correct when it speaks of a transmutation of incoming cosmic rays that takes place in the etheric body of humans and has a secondary effect on the nervous system and organs. At the same time, however, an identical transmutation of radiating magnetic

magnetic-odic and energetic forces of human will through gemstones and metals, which are effective depending on the strength of the given impulses.

The character of metals and precious stones consists of a positive or negative influence. This knowledge is therefore the basis for practical work and design.

Furthermore, knowledge of the ancient royal science of astrology is required, because no practical magic can be performed without knowledge of the basic laws of astrology.

The study of astrology is one of the cornerstones of secret science.

The planetary correspondences of metals are as follows:

			Metalloids: Sun
	=	Gold	Iridium. Phosphorus. Strontium.
Moon	=	Silver	Palladium. Sodium. Gadolinite. Yttrium. Cerium. Lanthan. Didymium. Erbium.
Mercury	=	Mercury	Osmium. Bismuth. Zinc. Titanium. Magnesium
Venus	=	Copper	Scandium. Phallium. Red brass. Bromine.
Mars	=	Iron	Barium. Manganese. Nickel. Cobalt. Sulphur.
			Molybdenum. Niobium. Osmium. Selenium. Tellurium. Tantalum. Uranium. Vanadium. Sodium.
			Brass.
Jupiter	=	Tin	Gallium. Cadmium. Uranium. Thorium. Saturn
	=	Lead	Antimony. Cerium. Chromium. Germanium.
			Tungsten. Calcium.
Uranium	=	Aluminium	Rubidium. Lithium. Beryllium. Potassium.
			Caesium.
Neptune	=	Olivine	Rhodium. Ruthenium. Radium.
Pluto	=	Antimony.	Uranium. Lava.
		Brown	
		ironstone.	
		Brew	

Mink. Plutonium.

Platinum.

(There are double correspondences for the metalloids mentioned.)

In the case of an astrological conjunction of two planets or a planetary stellium, which represents a concentration of forces, an alloy can be used as a correspondence in practice. Base metals can also be placed in a corresponding metal bath, for example, to obtain a gold, silver or nickel coating in order to achieve the desired effect.

As a metal correspondence to the 12 signs of the zodiac

, the base metals of the so-called planetary rulers of the respective signs to be considered are used. For this purpose, the metal of the birth ruler (= the ruler of the ascendant) can be used. When determining the birth ruler, it should be noted that the position of a planet in the first house is stronger than the domination of the sign ruler. Examples:

Ascendant	Libra.	No planet	in	I.	Home.	Metal:	Copper.
"	"	Moon	"	"	"	"	Copper-plated silver-plated.
"	Capricorn.	Sun	"	"	"	"	Lead – gold-plated.
"	Libra. No planet in the 1st house. Venus in Leo well aspected.					"	Copper – gold-plated.

When making a metal talisman, the first thing to consider is the sign of the ascendant in the natal chart, as this corresponds to the native's personality and constitution.

The dimensions of the talisman to be made

This is always based on the basic magical numbers of the planets, which alone are decisive. (See Pythagoras, Paracelsus, Agrippa von

Nettesheim, von Eckardshausen, etc.) The usual purely astrological numbers are meaningless in magic. These basic numbers must either correspond directly to the dimensions or be contained within them. Examples:

Moon	-	Talisman	=	Silver.	Size:	9 : 6	=	Ellipse
Sun	-	"	=	Gold	"	12 : 6	=	Circle
Saturn	-	"	=	Lead	"	6 : 3	=	Ellipse
Venus	-	"	=	Copper	"	7 : 3 1/2	=	Circle

The shape of the talisman is adapted to the respective symbol corresponding to the planet.

The basic magic numbers are:

1	=	Neptune	6	=	Earth	(The numbers 10 and 11 belong to
2	=	Uranus	7	=	Venus	the inner Mercury planets
3	=	Saturn	8	=	Mercury	Vulcan and Osiris, who are not
4	=	Jupiter	9	=	Moon	no longer exist, as they were destroyed
5	=	Mars	12	=	Sun	after the
						Magia cosmosophica of the Sun
						are incorporated.)

Pluto has no numerical equivalent. The trans-Neptunian planets such as Pluto, Isis, etc. have fractional numerical equivalents.

The talisman is worn around the neck on a chain made of the corresponding metal so that it rests on the solar plexus area. When not in use, it should be carefully stored in a locked box wrapped in silk (colour according to astrological correspondence) and protected from unauthorised persons. It is recommended not to wear the talisman directly on the skin to protect it from oxidation. However, as silk insulates, it should not be worn on silk underwear either.

The magical colours of the planets are:

Sun	=	Gold. Light yellow. Orange. Yellow-brown.
Moon	=	White. Silver. Silver grey. Light green. Pearl colour.
Mercury	=	Light grey. Light yellow. Ash blonde. Slate-coloured.

Venus	=	Light green. Light pink. Light blue. Reseda. Salmon red. Indigo.
Mars	=	Blood red. Brownish red. Brick red. Yellowish red. Reddish purple. Vermilion.
Jupiter	=	Dark violet. Dark blue. Bordeaux red. Burgundy red. Pure pure.
Saturn	=	Black. Dark grey. Dark green. Dark brown.
Uranus	=	Blue-purple. Sky blue. Light violet. Bronze.
Neptune	=	Blue-grey. Blue-white. Dark violet. Opal-coloured. Mauve.
Pluto	=	Black-brown. Dark brown. Black-red.

The magical colours of the signs of the zodiac are:

Aries	=	Red	Libra	=	light green
Taurus	=	green	Scorpio	=	dark red
Gemini	=	light blue, light grey	Sagittarius	=	violet
Cancer	=	blue. white.	Capricorn	=	black grey dark brown
Leo	=	yellow	Aquarius	=	light grey, light violet
Virgo	=	grey	Pisces	=	light purple.

Generally speaking, only genuine stones, pure metals and genuine colours may be used in magic. All imitations are ineffective. In cases of doubt, the decision is made by means of a sidereal pendulum. Glass imitations do not cause the pendulum to swing.

The creation of a talisman may only take place after sunset during the night hours. Sun, Mercury and Venus talismans are exceptions to this rule. In addition, the relevant planetary hours must be calculated and taken into account, as must the tattwas. This is particularly important when engravings are made. Below

are the planetary correspondences of the tattwas:

Sun	=	Tejas	-	Tattwa	Mars	=	Tejas	-	Tattwa
Moon	=	Apas	-	"	Jupiter	=	Prithvi	-	"

Mercury	=	Vayu	-	"	Saturn	=	Akasha	-	"
Venus	=	Apas	-	"					

There is no known Tattwa correspondence for the trans-Saturnian planets.

The engraving of the sigils and seals of the angels or planetary intelligences may only be done during the planetary hour assigned to them!

The assignment of precious and semi-precious stones:

Sun	=	Diamond. Rubicell. Hyacinth. Chrysolite. Gold topaz. Marcellin. Carbuncle. Zircon. Peruvian garnet.
Moonstone	=	Emerald. Opal. Moonstone. Aquamarine. Galactite. Topazolite. Uvarovite. White onyx. White coral. White pearls. Mountain crystal Citrine. Beryl. Quartz. Alabaster. Marble.
Mercury	=	Gold topaz. Beryl. Heliotrope. White agate. Carnelian. Lepidolite.
Venus	=	Sapphire. Coral. Balas. Turquoise. Lapis lazuli.
Mars	=	Carbuncle. Ruby. Spinel. Tourmaline. Garnet. Jasper. Rubizell. Picotite. Haematite. Magnetite. Flint.
Jupiter	=	Dark blue sapphire. Amethyst. Turquoise. Chyastolite.
Saturn	=	Onyx. Melanite. Malachite. Obsidian. Nephrite. Leaf agate. Sar- donyx. Chalcedony. Black pearls. Black coral. Pap . Hornstone. Nicolaus stone. Black-brown agate. Jasper.
Uranus	=	Light blue sapphire. Smoky topaz. Amber. Aquamarine.
Neptune	=	Opal. Amber. White chrysolite. Opalescent pearls.
Pluto	=	Bloodstone. Lava. Carbuncle. Garnet. Magnetite.

Aries	=	Ruby, carbuncle. Amethyst. Garnet.
Taurus	=	Agate. Turquoise.
Gemini	=	Beryllium. Topaz.
Cancer	=	Emerald. Moonstone.
Leo	=	Diamond. Ruby.
Virgo	=	Jasper. Carnelian.

Libra	=	Sapphire. Diamond.
Scorpio	=	Spanish topaz. Ruby.
Sagittarius	=	Amethyst. Turquoise. Garnet.
Capricorn	=	Onyx. Jasper. Malachite.
Aquarius	=	Sapphire. Aquamarine.
Pisces	=	Chrysolite. Amethyst.

Double correspondences are common. The order given corresponds to the ratio of strength! This applies to all tabular presentations.

The physiological properties and psychological nature of gemstones have not yet been sufficiently researched!

Amber is both electric and magnetic. Sapphire, topaz and alexandrite are electric.

Emerald, aquamarine, amethyst and almandine are magnetic. Diamond, heliodor, zircon, hyacinth and opal are radioactive.

Ruby and tourmaline are pyroelectric; they become electrically charged by sunlight.

Diamond and magnetite are hostile to each other, as are malachite and emerald.

Traditions of the magical effects of gemstones:

Diamond:

It strengthens health and vitality. It protects against thunderstorms and lightning strikes. It brings happiness in love, creative power and energy. Protects against gout, jaundice and epilepsy. Good for heart disease.

Sapphire:

It strengthens mediumship. It is beneficial for love. It protects against headaches and neuralgia. It is considered a stone of fidelity, purity and chastity. It protects married life. It is considered a lucky stone. It protects against poisoning. It stops bleeding. It reduces fever. It protects against witchcraft. It is good for eye diseases and reduces stomach cramps.

Emerald:

It brings wealth and love. Considered a remedy for the eyes, optic nerves, cramps and haemorrhoids. Protects against the evil eye and infidelity, promotes clairvoyance, brings wisdom and honour. It eases childbirth and has an influence on the invocation of nature spirits, gnomes and dwarves. The same applies to green tourmalines.

Ruby:

Protects against snake venom and rabies. Promotes sexual potency. Strengthens energy. Protects against demonic dreams and lightning strikes, eliminates insomnia. Brings luck in gambling. The same applies to balas rubies, pigeon blood rubies, red yakuts, orange-red rubicelles and almandines.

The ruby is strongly magnetic; it is favourable for spiritualism and magic.

Hyacinth, carbuncle and red tourmaline also belong to this category. They have similar effects. The same applies to rose-red spinels and red balas stones.

All types of ruby are good for gallstones and heart cramps.

Opal:

Usually considered a stone of misfortune. Only favourable if the moon and Neptune are well aspected in the birth chart. It strengthens any demonic influence that may be present, inclines one towards excessive sensuality and brings close contact with the astral sphere. Considered the stone of black magic, especially when worn together with onyx.

It supports a tendency towards mysticism and clairvoyance. If its associated planets are poorly positioned, it tempts one towards fantasies, lies and perversities. Opal is radioactive. Scorpios can wear it without harm.

Amethyst:

It is the stone of priests and doctors. It brings idealistic thinking, kindness and goodwill. It deepens meditation. It calms agitation, irascibility and passion. It is the stone of dignity and is also considered the stone of friendship. When Jupiter is in a favourable position, it brings money and wealth. It protects against snakes and enemies. For women, it brings the blessing of children.

It also protects against black magic. It is considered a protective stone against water hazards. It promotes religious and mystical thinking.

Topaz:

It gives mental energy, eloquence and makes one prone to occult problems.

The same applies to chrysolite, smoky topaz and gold topaz. Dark Spanish topaz is considered a strongly occult and magical stone. It protects against influences and bewitchment. It has a favourable effect on fortune telling and clairvoyance. It also promotes writing and literary abilities. It greatly strengthens existing magnetic forces. It generates a healthy odic force.

Topaz indicates poison, is hostile to alcohol, and tends towards white magic, clairvoyance, and prophecy. Medically, it has haemostatic and analgesic properties and is effective against haemorrhoids and varicose veins.

In spiritualist and magical séances, it facilitates the occurrence of materialisation phenomena. – Combines well with gold.

Turquoise:

This stone is considered a lucky stone, especially when the wearer is dealing with documents, deeds and written matters. It does not go well with gold, but better with silver. It protects against violent death, promotes blood circulation and strengthens idealistic thinking. It indicates illness in good time by changing colour. It protects against falls and accidents, heals diseased eyes, is considered a protective stone against the evil eye and makes one clairvoyant. It helps against measles and smallpox. It is beneficial for hunting, riding and sports.

Oriental, Persian or Egyptian turquoise is more valuable than that from Mexico.

Jasper:

Heliotrope, blood jasper and chrysoprase also belong to this category.

It has a haemostatic effect, heals all wounds and stomach ailments, and eliminates kidney stones, gallstones, dropsy and anaemia. Occult effects include clairaudience and

prophetic dreams.

It likes to combine with silver, transforms lunar powers, and makes one psychic. When it is streaked with white, it is called galactite. When streaked with red, it is called "blood of Isis" and has a magical effect on women.

It protects against lightning strikes and snake bites.

It alleviates headaches and eliminates arteriosclerosis.

Malachite:

It is primarily a gemstone and is also suitable for larger talismans that are to be placed in a room. It helps against gout and gallbladder problems, rheumatism and asthma, and toothache. The stone also has toxic properties and should not be worn if Saturn is poorly aspected in the horoscope.

It is very suitable for black magic purposes.

Beryllium:

This stone is a magical gemstone. It is similar to the emerald in its effect. Chrysoberyl and alexandrite also belong to this category.

It is primarily considered a stone of love. It makes one clairvoyant and brings contact with the beings of the intermediate worlds (elves, mermaids, etc.). It is considered a lucky stone, makes one peace-loving, and protects against hostile attacks.

Medicinally, it helps with bladder problems, kidney problems and inflammation of the reproductive organs.

Beryllium likes to combine with gold. In practical magic, it promotes phenomena and protects the magus. So-called cat's eye beryls protect against influence, because beryllium is a very sensitive stone and awakens clairvoyance.

Lapis lazuli:

It helps combat melancholy and eliminates all mental disharmony. It is a stone of mysticism and white magic. It is also known as azurite. It is often used in jewellery.

Medicinally, it helps against fever, epilepsy, cramps and strengthens eyesight. It heals obsessive thoughts and delusions, anxiety, promotes labour

of women in labour. It greatly strengthens magnetic forces. It also promotes the desired division of the astral body in magical experiments.

Garnet, carbuncle, topazolite and melanite:

However, the so-called Bohemian garnets should not be included in this group, as they have no occult properties whatsoever.

On the other hand, the group of garnets includes cinnamon stone, uvarovite, Peruvian or Pepu garnet, spessartine, marcelline, demantoid, Arabic zircon and hyacinth. This group has occult effects, but only in a favourable sense if the corresponding planets are well placed in the birth horoscope.

The Indian carbuncle indicates buried treasures and eliminates heartache and nervous and mental unrest.

While the carbuncle tolerates sunlight well, topazolite is very sensitive to solar radiation. It is a very powerful magical stone and is well suited for magical experiments.

The hyacinth has a more harmless effect, making the wearer cheerful and optimistic. It likes to connect with the sun's influences and is not good for moon influences.

Agate, carnelian and chalcedony:

Agates are stones of love. They make the wearer harmonious. They protect against influence, snake bites and scorpions, quench thirst and promote beauty in women. Agate is a benefactor. It protects against illness, promotes recovery and makes the wearer immune to influence.

Green leaf agate is considered a protective stone for gardeners and farmers. It promotes fertility. Obsidian and anathite also belong to this group.

Carnelian and agate are often used in jewellery, for gems, cameos, seals, etc.

Chalcedony protects against hypnosis and enchantment.

Moonstone:

This stone is also called selenite. It is hostile to the sun, making one very psychic and sensitive. It is good for all magical purposes. In

square aspects, it often develops black magic tendencies.

When regularly exposed to the light of the full moon, it develops great magical powers. It has a particularly favourable effect on women. On the other hand, it promotes the demonic nature of women in love. When favourably connected with Jupiter, it makes one fertile. It is very suitable for cult purposes.

It bonds strongly with silver and must never be exposed to sunlight.

Onyx:

This Saturn stone is related to carnelian and agate, as are sardonyx, Nicolaus stone and black hornstone.

It should only be worn if the planet Saturn is well placed in the birth chart, otherwise it brings misfortune. When well aspected, it promotes concentration and gives power over other people.

White sardonyx has a more favourable effect and promotes harmony in deliberate solitude, which is why it is considered the stone of monks and priests. But onyx is also referred to as the magical stone of the magus. In skilled hands, it develops great magical powers and all astral beings submit to its influence.

It should be noted here that this information comes from ancient medieval and antique traditions, so it can and should only be used as a guide for magical use.

In the medicine of that time, it was repeatedly recommended that the appropriate gemstones be pulverised and mixed with wine to drink. According to another version, it is sufficient to place the gemstone in question in white or red wine in a silver vessel, expose it to the full moon for three nights, and then drink this water. Modern medicine does not dispute the effect and possible healing power of these recipes, but does not attach any particular significance to them. In our current era of radiation research, direct irradiation by gemstones seems much more effective to us. — The neophyte can try such drinking cures at will, but must never use malachite and onyx

. In his healing therapy, the great physician Paracelsus also strongly recommends such recipes, with which he achieved great success.

In order to create a genuine talisman that is effective, the radix or basic horoscope of the nativity must first be calculated so that the cosmic influences resulting from the transmutation of the planetary positions can be determined. Only then, after careful examination of the planetary weaknesses or strengths, can one proceed to determine the appropriate metals and gemstones. The gemstone is therefore primarily considered a supporting factor, and those planets that are weak in the horoscope, injured by squares or in opposition tension, must be supported.

One of the planets that mutually irradiate each other badly is always to be regarded as the aggressor. The attacked planet must therefore be strengthened in its weakness by gemstone support. This determination naturally requires a precise knowledge of the basic rules of astrology. The so-called astrological malefic planets such as Mars, Saturn, Neptune, Uranus and Pluto are in most cases to be considered attackers when they attack good planets or the Sun and Moon.

Examples: Jupiter square Mercury. Jupiter in Sagittarius and Mercury in Pisces. In this case, Mercury attacks and Jupiter needs support. Ascendant is Scorpio.

Gemstone correspondence: Scorpio = topaz. Mercury = topaz. Jupiter and Sagittarius = amethyst.

It would therefore be wrong to wear a topaz, even though it is the appropriate ascendant stone, because the influence of aggressive Mercury would be further intensified, damaging the native's sensitive nervous system and exacerbating existing Mercury-related difficulties (poor memory, nervous tension, etc.). The native must therefore wear an amethyst, which supports the planet Jupiter with its radiation.

Saturn square Mars.

Saturn in Gemini and Mars in Virgo.

In this case, Mars is the aggressor and must never be supported by the gemstones assigned to it. Instead, Saturn, which is weak in the air sign Gemini, must be strengthened by wearing an onyx stone.

If the ascendant is attacked, either the birth ruler or the ruler of the ascendant sign must be supported, if possible.

From an astro-medical point of view, it is particularly necessary to support the Sun, because the position of the Sun forms the basis of health.

This doctrine of gemstone support can only be properly understood and evaluated if one takes into account the occult-esoteric structure of the sevenfold human body. The neophyte is sufficiently informed about this (see Lesson Folder No. 1).

There are close connections between the etheric body, the nervous system and the organic body of the human being. The primary causes of illness and organ weakness lie in the inadequate functioning of the relevant chakra in the etheric body, which is located above the corresponding nerve plexuses and organs. Knowledge of the teachings on the chakras is essential in this regard (see the study booklet from May 1951, "The Magical Awakening of the Chakras in the Etheric Body of the Human Being").

In conclusion, it would of course be correct in special cases to wear the gemstone used as support on the relevant part of the body or on the relevant chakra in order to achieve direct cosmic radiation.

Knowledge of these complex matters is ancient, but unfortunately only rudimentary today. The ancient knowledgeable peoples wore their jewellery and gemstones quite consciously on these parts of the body. Forehead jewellery, neck jewellery, and even jewellery worn on the feet and knees was intentional and purposeful, designed to activate the corresponding chakras.

The wearing of jewellery in modern times, such as brooches, belts, necklaces, breast jewellery, etc., is still based on ancient wisdom, especially when symbolic jewellery is also used.

Ancient cultures were well aware of the magical power of gemstones!

According to occult opinion, the unexplained deaths that occurred when the tomb of the Egyptian king Tutankhamun was opened were caused by deliberately applied gemstone magic, which was achieved by systematically wrapping numerous gemstones in the mummy's bandages in a specific arrangement. In addition to precious jewellery, a large number of precious and semi-precious stones were found among the mummy's bandages. The effect of this magic lasted for thousands of years! The magical aura caused the deaths of 27 people in a manner that cannot otherwise be explained.

The sinister effect of certain large diamonds, which have brought misfortune and violent death to their wearers for centuries, is based on the same magical cause, for these large and precious gems often originate from shrines, images of gods, etc. The powers inherent in them are particularly enhanced by the consecration they have undergone and the waves of thought from believers that have flowed towards them, often lasting for generations.

It is a magical fact that gemstones not only absorb and transform cosmic etheric rays, but also attract the magnetic odic rays directed at them, as well as mental forces. This fact is the root of many occult mysteries. There are gemstones that are afflicted with a curse that has a long-lasting effect. The neophyte knows from his magical teachings that thoughts are forces! This is also the reason for the magical instruction to frequently recharge self-made talismans by carefully irradiating them with odic rays. Magical teaching clearly states: powers of imagination can be transferred to metals and precious stones! – The neophyte should therefore proceed accordingly!

In this way, one occult discipline influences another. Imaginative concepts can be taught through special occult breathing techniques, as can concentration and meditation.

The engraving of symbols, planetary seals and sigils into the talisman must always be done with the utmost concentration and imagination. The power of imagination works wonders in this discipline, and esotericism teaches that belief is the carrier of thought!

If, for technical reasons, it is not possible or difficult to make a talisman yourself and it must therefore be made by a jeweller, then a special invocation must be performed after the talisman has been completed, and it must also be exposed to moonlight on full moon nights. (Prior invocation is necessary! – See the lessons on the Od doctrine).

The symbolic decoration of the talisman:

This is where the teaching and knowledge of symbolism, one of the most important magical disciplines, comes into play. Every symbol has a tangible magical aura and radiance that can be consciously applied in the creation of talismans. Magical teaching says: a symbol is a closed form and encloses concentrated power!

Nature works according to the primordial symbols, and humans can strengthen the power inherent in the symbol through mental magical attunement.

The primal symbols are also classified according to the planets:

Sun	=	Circle symbol
Moon	=	Semicircle symbol or ellipse. (Either symbolically open or covering bowl).
Mercury	=	Octagon or lemniscate.
Venus	=	Septagram
Earth	=	Sexagram
Mars	=	Pentagram (pointing upwards or downwards).

Jupiter	=	Square
Saturn	=	Triangle (either with the point facing downwards or upwards).
Uranus	=	Two crossed lines, slanted.
Neptune	=	An ellipse with a vertical line in the middle.

These basic symbols are now joined by a myriad of other symbolic constructions, and their versatility requires special study.

The pentagram, the cross in all its variations and also the tau symbol are considered special symbols of protection and defence. They should therefore be affixed or engraved on every talisman.

This results in a combination of planet, gemstone and symbol, aligned with the purpose of the talisman.

A talisman that is specifically intended to bring good fortune and material assistance must therefore contain all the attributes of Jupiter, the planet of good fortune, and Venus, combined with Mars or Sun correspondences.

A health talisman must contain, in addition to the Sun's correspondences (gold, diamond, circle symbol), the attributes of the planets that, according to the natal chart, are to be considered for the native's predisposition to illness (supportive action). A love talisman should contain Venus, Moon and Sun correspondences, combined with Mars and Jupiter attributes.

As can be seen from the above, a genuine individual talisman requires precise astrological preparatory work as a basis.

Further magical correspondences:

According to ancient magical teachings, each planetary being is assigned a number of angels, intelligences and demons. Each of these astral or mental entities has a so-called sigil or sigill, which represents a symbolic figure assigned to it.

The planetary being itself also has its own symbolic figure representing its character. These figures have been handed down, but their constructive origin lies in symbolic lines that arise from or are taken from magic squares. Each planet also has a magic square assigned to it according to its basic magic number. (See December study booklet 1950: "The symbol and sigil teachings from the magic squares and the creation of invocation pentacles").

This gives rise to the necessity or expediency of engraving the sigil of the corresponding beings in the talisman, depending on its basic tendency, in order to influence and attract these beings, so to speak. One can also engrave the corresponding magic square itself on the back of the talisman, either with the numbers or with their conversion into Hebrew or Arabic letters, which also represent a numerical value. (See October Study Booklet 1951: "Symbol Practice of Kabbalah" by Dr. Simko).

Furthermore, each of the above-mentioned beings now has a name. These names can also be engraved into the talisman along with the symbols, as a kind of invocation of these beings. Demonic sigils and sigils must not, of course, be engraved into a talisman.

This results in further magical attributes for the talisman through the corresponding magic square, the sigil of the angel and its name.

Each related gemstone has an angel name and a corresponding sigil. The enclosed table provides an excerpt of this information.

The engraving of astrological planetary symbols is also useful, as is the insertion of numbers that serve as correspondences.

Each talisman, converted into basic numbers, has a special numerical value. Every related symbol can also be expressed in numbers. Adding these together gives the total value of the talisman, reduced by adding the cross sums to one of the basic numbers 1 – 9. For example, a Venus talisman should give the final sum of the Venus number 7.

Then the combination of the overall attributes is correct and harmonious. One must always strive to harmoniously balance all related combinations in order to create a strong magical influx of the talisman. There must be no contradiction between the related symbols, names, sigils, etc.; they must always be coordinated with each other and always appropriate to the purpose.

THE AMULETS

have a similar character to talismans, but they are simpler in construction and are worn more for protection and defence.

In most cases, no metal or precious stones are used in their manufacture – although some are made of metal – but they are usually made of parchment. According to ancient custom, all kinds of blessings, Bible verses, psalms and other invocations of religious content are used to inscribe them. These sayings are intended either to serve as protection against harm or – similar to sympathy magic – to have a suggestive effect. (See: Study Booklet July 1952 "Sympathy Magic").

Amulets can also be made for the same purpose, bearing only symbols that are compiled according to the same criteria as pure talismans. The related symbols can be taken from Christian mysticism, Aryan symbolism, Jewish Kabbalah wisdom, and other sources. Individual auspicious symbols are often combined with blessings.

This results in all kinds of amulets: love amulets, good luck amulets, illness amulets, etc., in a rich variety.

The amulet is worn around the neck on a silk cord. It can be set in silver to make it more durable. The drawings must be written in coloured ink or even with one's own blood. Pure love amulets are often soaked with fragrances according to the established planetary correspondences or even with one's own blood, semen, sweat, etc.

to make them more effective. They should be treated in the same way as talismans, i.e. often exposed to moonlight and consecrated.

Amulets made from virgin parchment are even more effective, but this is very difficult to obtain. (See study booklet May 1953, "Sexual Magic").

Metal amulets are just as effective if the metal has been correctly chosen according to the wearer's horoscope.

Figurative objects are also often worn and used as amulets, e.g. mandrake root, lucky hands, figures of gods, which are also effective as protection against demonic influences, especially if they are engraved with appropriate inscriptions. This borders on the magical effect of so-called fetishes and taboo talismans.

The entire field of talismans and amulets is so vast and diverse that it is difficult to provide specific, accurate guidance on the subject. One must rely on one's own intuition and, of course, have a certain amount of knowledge about this discipline. The talismans and amulets available in shops are therefore only to be regarded as trinkets, mere decorative objects without any special magical effect.

There is no comprehensive literature on this discipline. Most of it lacks practical instructions, with authors generally limiting themselves to recounting stories, legends and traditions about the effects of amulets and talismans, the fate of famous gemstones, etc., without providing definitive proof. Therefore, it should be emphasised once again: a talisman or amulet is only magically effective if it is made exactly according to astrological correspondences based on the owner's own natal chart. Of course, a talisman can also be made by a knowledgeable and trustworthy person, but in the occult sense, this person must be knowledgeable and initiated.

For the neophyte of the Lodge, such work can be entrusted by the Master to an older knowledgeable brother or made according to his drawings. This requires prior detailed correspondence, and appropriate designs must first be produced before the talisman is made.

The production itself is a very difficult task, must be carried out according to magical principles and is therefore very expensive for a genuine talisman. The decisive factors are, of course, the metal used and the carat size and purity of the necessary gemstones.

The so-called invocation pentacles used in magic also belong to the above category in a broader sense, but they have little to do with talismans and amulets, as they are used to invoke astral and mental entities in magical experiments of various kinds.

Another variation are the pieces of jewellery used in cult rituals, such as lodge rings, the master's forehead jewellery, the breast jewellery of the officiating brother, etc. These are also chosen according to talismanic considerations and generally serve as protection.

For example, the high priest in Solomon's temple wore a metal breastplate made of an alloy of 12 different metals and set with 12 precious stones.

They correspond to the 12 sons of Jacob:

Reuben	Beryll	Joseph	Amber
Simeon	Topaz	Benjamin	Agate
Levi	Emerald	Dan	Amethyst
Judah	Ruby	Naphtali	Turquoise
Issachar	Sapphire	Gad	Onyx
Zebulun	Diamond	Asser	Jasper

This echoes the famous Tabula smaragdina of the high Egyptian priest and initiate Hermes Trismegistos. Later Christianity replaced Jacob's sons with the 12 apostles:

Peter	Emerald	Thomas.....	Aquamarine
Paul	Beryl	James the	Topaz
James the	Chalcedon	the Younger	
Older		Thaddeus.....	Chrysoprase
Philip	Onyx	Simon.....	Amber

Bartholomew	Carnelian	Andrew.....	Amethyst
Matthew	Chrysolite	John	Diamond

The much-touted birthstones available in shops only have a certain magical value if they are chosen according to astrological correspondence with the sign of the zodiac in which the sun is located on the day of birth. In this case, the gemstone's radiation certainly strengthens the wearer's constitution and health, but it is erroneous to assume that this has a special effect on luck.

Even the zodiac symbols that are often worn are little more than a gimmick, although one cannot completely deny the effect of the related symbols, because every symbol worn consciously connects the wearer with the secret powers of nature and the cosmos. However, this presupposes that the wearer is aware of this and has a sensitive receptivity for it in their sensory body.

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Guido von List	:	Works

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TABELLE DER PLANETARISCHEN SIGEL

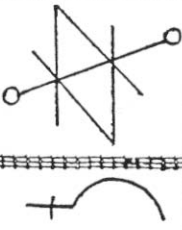

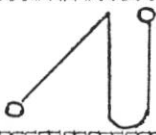
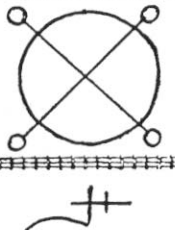
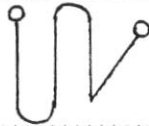
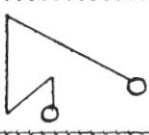
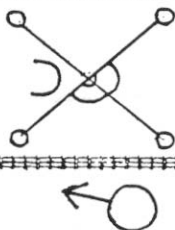

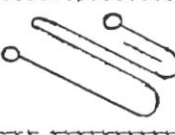
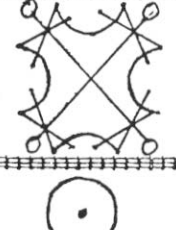
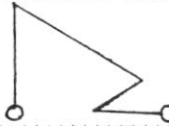
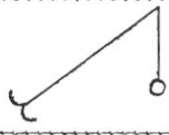
PLANET	CHARAKTER	ZAHL	ENGEL	ZAHL	N A M E	DÄMON	N A M E	ZAHL
+		3 9 15		45	Agiel		Zaziel	9
+		4 16 34		136	Jophiel		Hismael	10
♂		5 25 65		325	Graphiel		Barzabel	10
☉		6 36		111	Nachiel		Sorath	666

TABELLE DER PLANETARISCHEN SIGEL

F O R T S E T Z U N G

PLA=NET	CHARAKTER	ZAHL	ENGEL	ZAHL	N A M E	DÄMON	N A M E	ZAHL
		7		49	Hagiel		Kademel	175
		8 64		260	Tiriel		Taph = thar = tharath	2080
		9 81		3321	Malcha bethar= siam hed beruah shhehakim		Hasmodal	369

PUBLISHER'S NOTES:

This issue comes with a supplement, issue no. 19 of the publication EINWEIHUNG (Initiation) by Karl Spiesberger – Fra Eratus – which is available to students at a special price of only £1.50 instead of £2. The amount is to be included with the fee payment.

The brothers of the Lodge are hereby reminded once again of the advisability of purchasing the Lodge ring. This not only gives the brother magical protection, but also serves as an excellent basis for meditation exercises and for magical connection with the Lodge on Lodge evenings through magical remote repercussion. It also offers certain advantages in everyday life as a sign of recognition of membership of the Lodge.

A suitable talisman can be made by a knowledgeable jeweller who is a friend of the Lodge, after the Master and Teacher have determined the exact gemstone correspondence and a suitable design based on the birth chart of the brother in question. The talisman is made according to magical considerations under certain constellations.

Students and brothers are requested to send the secretariat a search list of occult literature books they would like to purchase. As the supply of antiquarian occult literature is very limited and almost all good, recommendable books on the subject are out of print, demand usually exceeds supply. However, the Lodge's antiquarian bookshop will give priority to the brothers. To this end, however, book wish lists are required.

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

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

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THE ESOTERIC CONCEPT OF GOD

BY MSTR. GREGOR A. GREGORIUS

An esoteric lodge is always based on a mysticism of God and deals with metaphysical problems. It never denies the existence of a higher omnipotence and lawfulness, even if it turns away from a personal concept of God.

An esotericist will always strive to explore and recognise God, for Goethe rightly said: "The greatest happiness of a thinking person is to have explored the explorable and to revere the unexplorable." (Goethe: Maxims and Reflections).

However, since there is little that we can explore with our senses and our minds, since we are only able to judge and recognise the world in its limited manifestations, we have no choice but to bow down in humility before the Absolute, which we can call God, in order to create a concept of God for ourselves.

It is so easy to say that God created the world or that he permeates the world; but we can know nothing about him, for he is unfathomable. In pure anthropomorphism, attributing human characteristics to God, man commits the greatest error. The assumption that God created man in his own image, and thus to conclude that God is human-like, is presumptuous.

In order to think about God in an appropriate way, we must never forget that all our ideas, without exception, originate from our human experience. So when we describe God as eternal, we are drawing on the human experience of time. When we attribute natural laws to him, we must immediately admit that we cannot know him and his work, for we know virtually nothing about the primary laws of nature. When we attribute the difference between good and evil to him, we associate him with the human conflict between duty and inclination, and since we have recognised that good and evil are only relative

concepts, we would be affirming God's imperfection in this way.

It is simply impossible to prove God's existence, but we cannot disprove it either. We cannot even imagine him or form a picture of him, because otherwise we would be engaging in idolatry, as in the cult of the crucified Christ's corpse.

As our great philosopher Kant says, nature has equipped humans with highly imperfect tools for cognition. These include not only our usual five senses – the knowledgeable esotericist knows that there are twelve senses – which are available to us, albeit only in a rudimentary form – but also the concepts that humans created through the assumption of space, time and causality, which are not a reality, but only forms shaped by our minds. Not only does the content of our knowledge depend on these forms, but even the mere possibility of knowledge itself. We can only comprehend the world to the extent that it fits into these forms. In this way, we acquire what we call empirical knowledge, then describe the experiences, results, experiments and conclusions based on it as exact science, even though we know deep down that this knowledge is only a highly imperfect, limited and changeable piece of knowledge. What lies behind or beyond empirical knowledge, on the other hand, cannot be known. The attempt to venture into the realm that lies beyond our experience leads into the transcendent and metaphysical, into the as yet unexplored. These metaphysical realms will probably become more accessible to us over time, but this will not bring us closer to God, even if we become more knowledgeable.

Thus, esotericism of a Saturnian nature teaches that every human being has the right to regulate their relationship with God according to their own knowledge and will, based on their own imagination.

The unrestricted use of his human reason in close connection with his own observation and empathy creates his own basis and thus his own concept of God.

In this way, he first frees himself from all religious dogmas, creates complete freedom of belief and thought, and thereby forms his own spiritual personality. He becomes highly independent and authoritative for himself. He is thus able to stand outside all denominations and religious teachings and yet is a believer who inwardly bows to his own concept of God, because he has recognised that he himself was forced to create a fictional idea of God out of his ignorance.

Theology and philosophy have always endeavoured to prove the existence of God. But this proof has never been provided and can never be provided. In order to prove God, man would have to stand on a divine basis of god-manhood and vibrate in the same sphere and perfection as God himself, which alone could make this proof possible.

An esotericist would never dream of arguing with a believer about his belief in God, because faith cannot be judged by reason alone, as it is based on one's own feelings, which must always be respected.

Most believers consider God to be extremely powerful, all-wise, all-good, all-loving, etc., and thus endow him with the desirable qualities of human beings, so that one can say that human beings create their own God. But these people do not know how poor their own thinking is when they replace their power of judgement with simple faith.

Experience and observation of world events in their entirety readily teach us that God does not possess these wonderful qualities at all if, in his omnipotence and omniscience, he cannot prevent or allow evil to dominate and even reign, as experience shows. In nature, the principle of destruction constantly alternates with the will to build.

For example, God would have endowed the animal world with certain abilities and instincts to enable it to survive in its sphere.

and find their way. Under normal circumstances, their natural endowments are sufficient to counterbalance nature's principle of destruction. But after creation, God apparently abandoned the animals, for as soon as abnormal conditions arise that they cannot cope with, they are ruthlessly destroyed. So if God created the laws of nature, he is also responsible for the principle of destruction that prevails in nature. If his six days of work really created the entire creation, his omniscience should immediately recognise that he has created something very inadequate and by no means harmonious in itself.

If God is the Creator, then he is also responsible for his creation. However, is it not presumptuous of humans to judge God, to criticise him, without being able to comprehend or recognise him?

Even when a believer brings his fears and needs, his worries, to God in prayer, asking him to help and understand him, he humanises God. Despite his omniscience, he must first be informed of needs, made aware of them, so that he is ready to help, which seems to lie within his omnipotence. But he almost never or only rarely helps, and then this help consists only of man's own imagination.

When faced with uncertainty and the threat of defeat, humans always resort to their vision of God as a lifeline, driven by feelings of inadequacy and powerlessness. Yes, they even try to move God or even bribe him, whether through offerings or promises. They try to influence his decision in their own favour, even though they believe that God is omniscient and just, even though they themselves, as reasonably thinking human beings, know that demanding an action from God that satisfies their own self-interest but harms their fellow human beings is wrong. It takes a great deal of simplicity to have this unconditional faith in a personal God! One prays for the victory of one's own weapons, and God is supposed to tolerate these weapons destroying and killing fellow human beings! What nonsense lies in this crazy belief!

Thus, a true esotericist will certainly find the strength within himself to endure a life without a personal anthropomorphic God

, but he will still not be an atheist. He simply sets much broader and more powerful boundaries for his concept of God than the primitive believer and simple-minded person. He knows that his reason imposes inviolable ethical values on him, which he must and will strive to achieve. He does not allow the moral laws that apply to him to be imposed on him, but he constantly tries to adapt his life to the great laws of harmony, as far as he is able to recognise them. He knows that the world cannot be explained purely mechanically. The ever-advancing natural sciences only prove to him the complexity of creation and thereby force him to adopt a far more realistic basis for his concept of God. He does not deny God as an idea, but he realises that, due to his own inadequacy, he must first adhere to tangible manifestations of divine revelation.

For these reasons, esotericism advocates above all a religiously structured sun cult. The sun, as the giver and sustainer of our immediate cosmos, can very well be understood as the equivalent of God, even if it is logically only a tiny particle of the deity. Without this benevolent celestial body, our life on Earth would be impossible; we owe everything to the sun! – So we worship it as the universal mother or universal father, as the great solar logos, under whose laws we are subject down to the smallest amphoe, down to the atom.

We do not attribute any human characteristics to this solar logos. We do not regard it as omnipotent or benevolent, for we know its destructive qualities all too well from experience. We do not humanise it, nor do we deify it in a religious sense. We admire and revere its power and greatness, which we can evaluate as beneficial and beneficial to humanity. We can also express this reverence in a cult-like manner, in a kind of gratitude or recognition, but we know that in doing so we only want to strengthen our own recognised weakness and document our ignorance.

It is not necessary for us to create an image or a concept of him. Our senses perceive his presence. Yes, we constantly try to recognise and explore it even more, because we are, after all, of divine origin.

origin. Here, the path leads back to the Father in a real possibility, for the spiritual development of humanity can certainly be raised to a high level in the course of the aeons.

That is why sun worship and sun veneration are true acts of worship. The sun is a symbol of God for us. The concept of God is limited and well-founded. We therefore do not need to abandon the great ancestral belief in the eternal value of "divinity"; we simply need to humbly recognise the limitations of our humanity.

To enter the realm of the metaphysical, neither reason nor intellect are required. Here begin the spheres of feeling and, ultimately, faith once again! This brings us back to the simple, God-believing person who feels connected to his God. Even if our views oscillate in a somewhat different sphere of thought, the fraternal bond of humanity should and can still embrace and unite us, prompting us to work together consciously on the evolution of humanity in accordance with the recognised laws of cosmic harmony. Then a golden age will dawn again for the benefit and blessing of all beings in the universe. This is a saying in the ritual of the Lodge, and this is a true worship service to an impersonal God.

MERCURY – SYMBOL IN ESOTERIC INTERPRETATION

BY MSTR. GREGOR A. GREGORIUS

Following the decision of the Grand Master of the
FRATERNITAS - SATURNI Lodge, published in a
solemn directive in Orient Berlin,
the symbol of Mercury was awarded to the brothers and
sisters in the Lodge as a badge of rank for the passed and
tested Mercury degree. (See decision, Directive 17.
Grand Lodge Orient Berlin)

mmmmmmmmmm

As with all symbolic acts, customs and insignia, the symbol of Mercury has a deep esoteric meaning, anchored in the secret symbols of Gnostic dimensional teaching.

Based on the tenet of Gnostic wisdom: "The key to knowledge of God and the world lies within man himself," the symbol of Mercury is to be regarded as a symbol of man as a unity of being, which is to be revealed and interpreted in an esoteric sense.

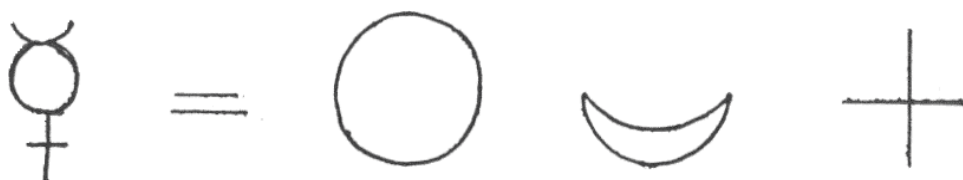
It is a symbol of the extra-pleromatic universal spirit and figuratively embodies the three dimensional vibrations or main stages of human development.

Based on the well-known esoteric-astrological interpretation that the circle represents the spirit, the semicircle represents the emotions, and the cross represents the physical body of man, we expand these concepts by saying:

The solar impulse in humans, the divine, the ingenious side of prenatal individuality, the primordial light reflex of divine, pleromatic rhythm, is symbolised by the circle.

The lunar vibration in humans, the demonic influence of the moon, the magical polarisation towards cosmic negative forces, the basis of the emotional world, the formation of all organic developmental processes and form units on the physical plane, lies in the symbolised catching bowl of the moon symbol.

The cross denotes the closest connection of the circle to matter in the conceptual world of point and linear dimensions, corresponding to the two lowest levels of Gnostic dimensional teaching. The positive solar energies are united at the centre of the intersection with the organising, constructive negative lunar forces and thus have a thoroughly harmonious, formative effect in accordance with the cosmic laws of form.



The divine Chrestos impulse has increasingly bound itself to matter as a ray penetrating into the depths, in order to first fertilise the awakening of individual self-awareness in each individual human being through the phases of lunar development. The alchemical spiritual marriage took place in the cosmic sense. Unity became duality in order to give birth to the trinity. The sun and moon married to create the earth.

Thus, only the human being who, in accordance with the symbol of Mercury, develops the trinity of forces within himself, can be regarded, after prior harmonisation, as a magus exemptus who is on the path to the highest God-manhood. Only in this way can he recognise Saturn, the guardian at the pleromatic threshold, and pass through it.

Saturn can only be understood through Mercury! Its higher octave can only be grasped by the harmonised Mercurial intellect on a mentalistic basis of thinking, which has reversed its emotional world to pure spiritual perception in order to raise the divine nature of its individual self-consciousness to the pleromatic stages of development, constantly striving for higher development as an individual spirit and individual ego.

Then he will sense and inwardly experience the high octave of Saturn, which has a distinctly Jovian character – then he will have outgrown his previous human symbol through the crystallised energy vibrations of Saturnian-cosmic power streams, which he has passed through. Then his symbol will be concentrated and refined, as it were, into the following form:



This is the symbol of a highly developed pleromatic and extra-universal planetary individual being that stands at the boundary of our cosmos.

Thus, in astral interpretation, the conjunction of Mercury/Saturn in the life mirror of a human being who is no longer cosmically bound to the Earth trigon is thoroughly intuitive, spiritually effective and at the same time spiritually formative. They can act as creators and designers, since the crystal-clear thinking of Mercury has combined with the spiritual relentlessness of Saturn, thereby finding within themselves the power to negate the lunar influences and thus dominate the lower dimensional levels.

When this planetary constellation is in the earthly trigon, the individual draws spiritual strength from the depths through the cross; his energies are bound too closely to the earth, and he becomes a brooding, spiritual recluse. They do indeed draw treasures from the depths of the circle, discovering them with the help of their intellect and wisdom, but Saturn affects them in a lower octave, as their gaze is not directed towards the pleromatic heights. They do not receive divine fertilisation through the open shell of Mercury, but Saturn pours into it

sorrow, loneliness and bitterness into it. The demons of the depths take root in him and he in them.

The symbol of Mercury depicts an open chalice standing on a cross base. However, human beings have the power within themselves to decide whether they will be a chalice of suffering in this incarnation or a sparkling vessel of joy.

But Saturn pours the lofty, intuitive and inspirational primal light forces into the receptive vessel of his thinking, so that he may develop spiritually into a solid stone in the building, into a conscious tool in the evolution of humanity throughout the world.

This essay was taken from issue 1 of the lodge magazine SATURN-GNOSIS, July 1928. The brother should meditate deeply on these Gnostic-esoteric explanations. Then, in an inner enlightenment, the truth of these teachings will dawn on him.

THE ESSENCE OF VENUS IN SYMBOLISM

BY KARL SPIESSBERGER (FRA. ERATUS)

The language of symbolism is diverse. Every symbol is ambiguous. Depending on knowledge, attitude and perspective, every sign can be interpreted in multiple ways.

Let us consider the symbol of Venus. For most astrologers, the circle with the cross underneath is merely a time-saving abbreviation.

For the esotericist – who sees the stars as more than just shining matter, who sees each celestial body as the visible shell of intelligent, cosmic beings – the symbols of the planets are also geometric representations of transcendental forces or evolutionary states.

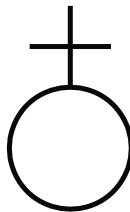
The basic formula of the Venus symbol is:

Circle = Spirit

cross = strongest centralisation,
attachment to matter.

The circle above the cross = The spirit has conquered matter; it has escaped its shackles; it rules over it. ⁺⁾

In contrast to the symbol of the Earth, where the circle of material entanglement still triumphs over the karmically bound spirit:



two structures that are identical in construction express the diametrically opposed character of two planetary beings through the contrast of their positions. They symbolise

⁺⁾ For more on the symbolism of the circle: Spiesberger, "Initiation," Lesson XVIII. Gregor A. Gregorius: "Symbolism and Magic" (Lodge School Lecture 5)
Gregor A. Gregorius: "The Symbolism of the Higher Levels of Existence" (Lodge School Lecture Booklet 4)

They easily distinguish between the redeemed spirit of Venus, which strives towards the Logos, and the spirit of the Earth, which is still bound by Saturnian chains.

As an example of a false or deliberately distorted interpretation, consider a Christian church "explanation" of the Venus symbol: for devout Christians, the cross is the highest symbol of divine salvation, of redemption. Any other interpretation is alien to them.

This cross stands tall above the globe, dominating it. In this version, therefore, the circle means nothing more than the gross material sphere of the planet. According to this, our earthly world would have to be the redeemed star, i.e. the exact opposite of what esotericism teaches.

And the redeemed planet Venus? Curie does not accept it either. She sees Satan-Lucifer in the brightly shining morning star. God's diabolical adversary blasphemously tramples the cross underfoot. - - -

Catholicism also uses the symbol of Venus in another representation, placing it between the horns of Lucifer. Again, the same "explanation": Venus equals the accursed prince of hell. Does the clergy not know, or are they deliberately concealing the fact that this symbol is of Egyptian origin, where Venus and Isis were variously depicted with cow horns? It is not difficult to recognise the crescent moon in the horns. A reference to the birthing power of the moon, without which the Venusian powers of procreation are wasted.

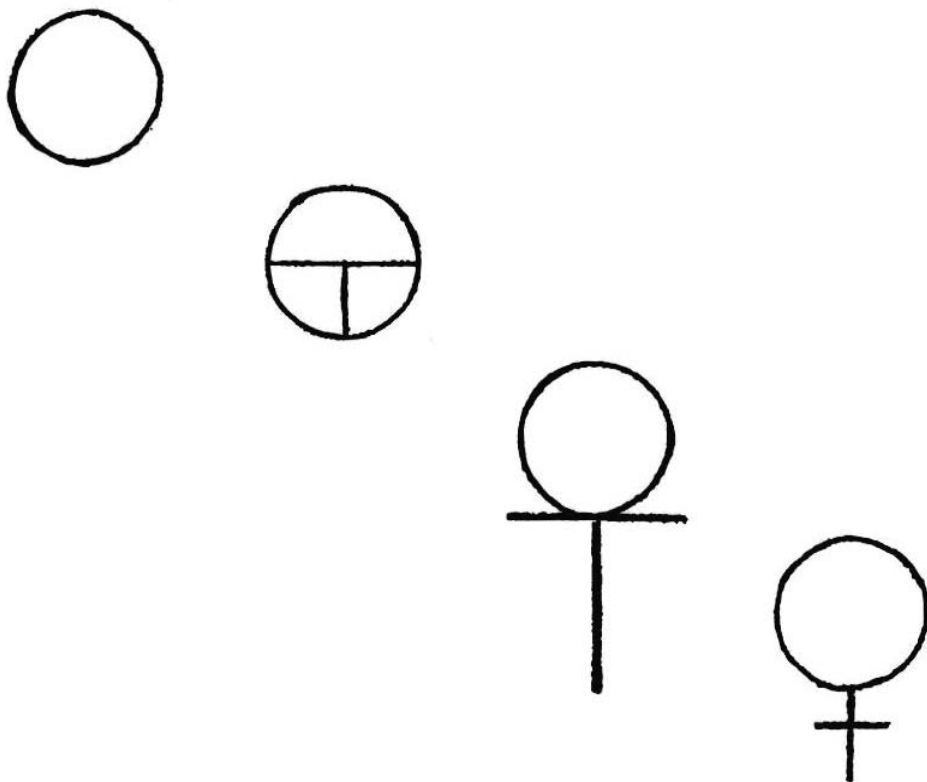
Let us now turn to the esoteric meaning of the Venus symbol.

H. B. Blavatsky brought back interesting knowledge about the deeper meaning of this planetary construction from India, which originates from the secret teachings, mainly the Puranas. There, Venus – which is considered an extremely important occult planet by Indian initiates – plays a role that is in some ways different from that in the esoteric astrology commonly practised in Europe. In exoteric Brahmanism, Venus-Shukra is a male deity, while in Indian esoteric philosophy it is considered hermaphroditic. Blavatsky also refers here to the mythology of the ancients, which tells of a "bearded" Venus

. In Indian esotericism, Venus is also called the sister of our Earth. According to this teaching, the two are closely interrelated. Isn't the similarity of their symbols immediately apparent?

Venus, which receives three times as much light from the sun as it sends to Earth, gives a third of this to its sister. A theorem that naturally has its validity in a spiritual sense. In return, the spirit of the Earth is subservient to the "Lord" of Shukra – Venus.

According to the Puranas, the sacred books of the Indians, the symbol of Venus developed gradually over enormous periods of time into its present form. According to tradition, the development of the symbol was as follows:



The individual symbols represent phases of human evolution. Human history has now progressed to the fifth root race. Four great root races have previously passed over the earth.

According to THE SECRET DOCTRINE, the great planetary beings guide the evolution of each race. The first root race, which according to H. B. Blavatsky's reports inhabited the "Imperishable Holy Land," that "cradle of the first human beings and dwelling place of the last divine mortals..." was assisted by the sun itself as the guiding demiurge. The second, the Hyperborean, high above the pole and present-day North Asia, was under the authority of Jupiter, or as he is called in India: Brihaspati. And the third, the Lemurians, were influenced by Mars-Lohitanga and Venus-Shukra.

According to the esoteric knowledge of the FRATERNITAS SATURNI lodge, the fourth root race, the Atlanteans, was ruled by the Sun in the first epoch, by Vulcan in the second epoch, and by Mercury in the third epoch.

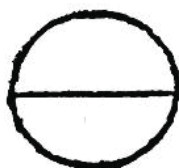
In this context, reference should be made to the essays on "Atlantis" in BLÄTTER FÜR ANGEWANDTE OKKULTE LEBENSKUNST, IX/1951 and namely: GREGORIUS "The Atlantis Problem", PERYT SHOU "The Spiritual Return of Atlantis" and GREGORIUS "The System of Planetary Spheres".

In the present study, we are mainly concerned with the third root race, which, as it is said, fell into procreation. Do not two evolutionists of this human group immediately come to mind? Venus and Mars, the two representatives of sexual procreation! – Interesting and revealing.

According to tradition, we must not think of the representatives of the first and second root races as human beings in their present state, nor as the already coarse-sensed creatures of the third or fourth root races. They were more the mental and astral images of the later generations that formed in physical forms. Even at the beginning of the third race, human beings did not resemble, in terms of their material organism, the human creatures we encounter at the end of Lemuria or the emerging Atlantis. At the dawn of that race stands the androgyne, the hermaphrodite, untouched by sexual procreation, free from the driving force of divided senses. Human beings were still whole, the separation had not yet taken place

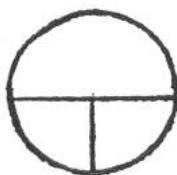
had not yet taken place. The two were still in the one. ⁺⁾ However, the ruling planetary logoi were working on the fateful division. And this is what the Venus symbols reveal to us in the different epochs.

In this sign:



whose vibration is to be thought of on a higher plane, the horizontal line cuts the circle and thus symbolises the female nature, which still lies latent in the idea, in the spirit. In other words: spirit and idea, procreation and motherhood still rest in the creative primordial idea. Or, according to Blavatsky: "...self-generated and self-impregnated by the universally diffused spirit of life." She relates this Venusian symbol to the original root race, which, as mentioned, did not yet have a material body.

After the ethereal models solidified into physical forms, the symbol changed:



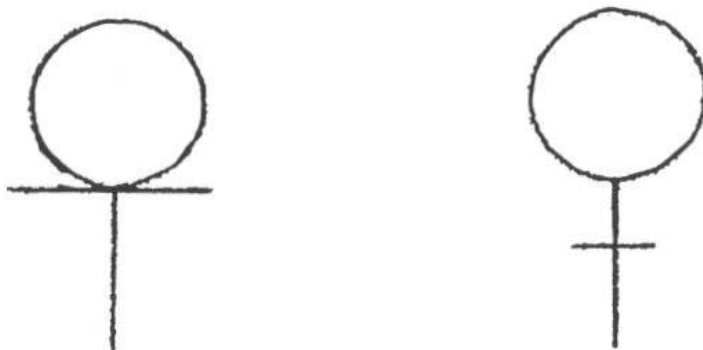
In other ways, the planetary leadership intelligence of Venus is now exerting its influence on humanity.

The cosmic demiurges do not stand still. They continue to work tirelessly – perhaps to the detriment of humanity? – for they push their protégés deeper and deeper, tormenting them in the hell of procreation. The children of humanity, still half-creatures

⁺⁾ As Mstr. GREGORIUS and also the mystic PERYT SHOU teach, the Venus adepts brought the fertilising knowledge of humanity to Earth on Mount Adiris. (Atlas Mountains)

longingly seek each other out in order to unite – only to flee from each other again later ...

In the separation of man and woman, we encounter these symbols:



Some will be surprised to find the Crux asanta here. However, many of those in the know attribute a Venusian character to the Ankh cross, even taking it as a symbol of Venus itself. We can see more clearly how the phallic vertical and the feminine horizontal, formerly enclosed by the circle, developed outwards and downwards, respectively, to appear clearly as a cross in the now prevailing symbol of Venus. The male and female, the positive and negative principles of nature, enclose each other in the "double" sign, as the "Secret Doctrine" calls it. The sexual character of the intersecting lines is unmistakable, as Eliphas Levi also points out in his works.

Thus, in our study, the cross figure speaks a triple language without exhausting itself. A triple character was revealed to us:

As a symbol of procreation, it has a phallic connotation;

as a symbol of material attachment, it reveals a strongly
concentrative, centralising power, and

when viewed as a Christian symbol of salvation, it is an
emblem of redemption.

Some clues may corroborate the relationship between the handle cross and the sign of Venus. According to the "Secret Doctrine," the causal meaning of the

Ankh cross is as follows, which is entirely consistent with our explanations:

Humanity emerges from the divine-spiritual realm



and falls into physical-sexual procreation:

Eliphas Levi also advocates this interpretation, for to him the cross of life is likewise a phallic symbol.

Other sources can be found that confirm the analogy of these symbols. H.P. Blavatsky quotes verbatim from a Kabbalistic manuscript, about which she unfortunately does not elaborate:

The Henkel Cross is the astronomical planetary symbol of Venus, signifying the existence of reproductive power in the sexual sense, and it was the attribute of Isis, the mother, of Eve, Haurah, or Mother Earth, and was recognised as such by all ancient peoples in one form or another.

Furthermore, the author of "The Secret Doctrine" draws a parallel between names. She associates Isis with Venus and emphatically points out that the former was also known as Anuki in Egypt. According to Blavatsky, Ankh – Anochi – "My Life" is identical in Hebrew. This in turn refers to the cross of life and to the goddess Anuki. - - -

We have traced the development of the cosmic symbol of Venus, this important celestial body, which the occult teachings of the East even refer to as the main planet for our Earth. Pythagoras already considered the planet Venus to be the "little sun".

We encountered the symbol of Venus in three stages of evolution:

1. in its pre-androgynous, asexual, still purely spiritual form;
2. in the hermaphroditic interim period, and
3. in the sexual-dual epoch, which is still effective today.

This proves that the planet Venus dominates and controls bipolar procreation in the current epoch of human evolution. This has probably been the case for thousands of years, and an unimaginable flood of years may still pass before the symbol transforms itself again into something higher, absorbing the phallic cross and leading the sex-liberated androgyne upwards to purer peaks of divine development.

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DEMONIC SIGNATURES ENCODED IN THEONIC CHARACTERS AND SYMBOLS

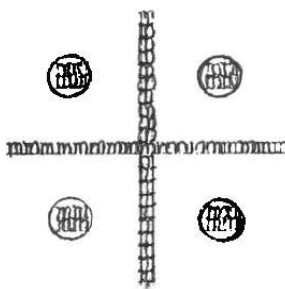
BY KARL SPIESBERGER (FRA. ERATUS)

Magic and mysticism require a thorough knowledge of symbolism. In the states of higher consciousness in which the mystic dwells, symbols shine forth whose deciphering alone gives value to his vision. The magical researcher must also know the meaning of the characters with which he experiments. Likewise, a deeper knowledge of the meaning of symbols would be helpful to spiritualists. Most of the "high" revelations that have been preserved do not stand up to esoteric scrutiny.

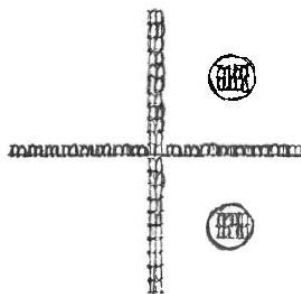
Eliphas Levi provides an instructive example in his important work, *The Keys to the Great Mysteries*, of how critically even seemingly high white magic symbols must be judged, as they are used by an otherworldly intelligence.

During a session, a spirit being drew three symbols of familiar signs on a sheet of paper. And yet each of these signatures differed from the usual construction. Each showed a little too little or a little too much. Small deviations from the norm that could easily be considered careless mistakes.

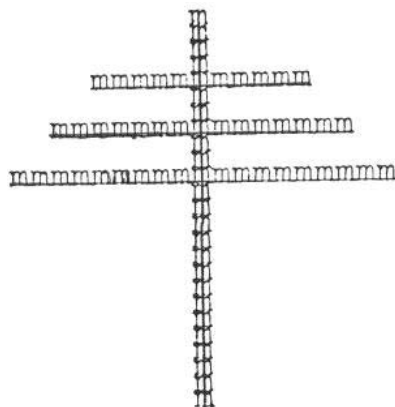
In the "philosophical cross", the symbol of nature in its four elemental forms,



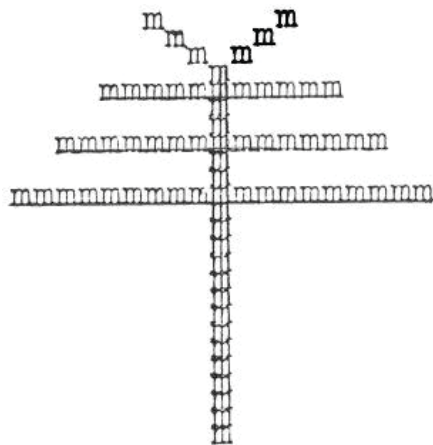
two points are missing:



In the cross of the great Hierophant:



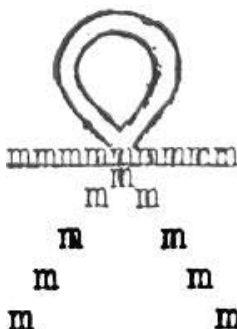
the upper line ends in a fork:



Insignificant, some might think. The construction of the "Ankh cross"



in this distorted way:



is likely to puzzle even the uninitiated.

The erroneous opinion that in all three cases white magic characters have been preserved – with insignificant changes – inevitably leads to the false conclusion that a theonic vibrating entity has manifested itself.

How does the knowledgeable person judge this?

How does Eliphas Levi interpret the characters?

For him, the forked crux ansata is the sign of Typhon, "the oldest, surest and most terrible of all hellish stigmata", the "signature of Satan".

The handle cross of Osiris represents the active, paternal nature and the passive, maternal nature of the fertilising deity.

The active is expressed by the upright lingam, the passive by the horizontal line pierced by it. Here, the knowledgeable person lifts the veil: the Ankh cross, a divine-cosmic symbol of sexuality and procreation!

In the sign of Typhon, however, two verticals are formed, i.e. two fathers are affirmed, which means nothing less than: "replacing divine motherhood with adultery ... affirming blind fate in place of the highest intelligent principle, which results in the conflict of phenomena in nothingness "

By splitting the vertical lines into a fork, the being clearly revealed its demonic character. It is not the behaviour of the demon, but a lack of mastery of the interpretation of symbols that leads to the fallacy.

The other two characters also reveal the infernal disposition of their creator.

The cross with its hierarchical crossbars symbolises, on the one hand, as a triple tau, the idea of affirming the absolute in the three worlds; on the other hand, it is the papal attribute at the top of the crozier.

Once again, we find the typhonical V.

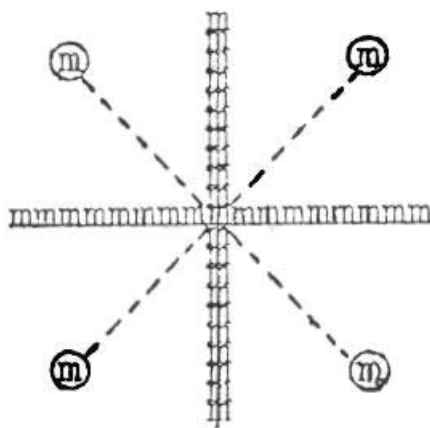
The "V" at the top of the triple cross is also the symbol of doubt and conflict. The "human spirit affirming the three worlds" denies the truth by doubting it in conflict with divine nature.

The first sign, with its impeccable lines, is particularly instructive. Only two points are missing. And yet the seemingly forgotten points express the same thing as the demonic distortion of the other two symbols: separation – struggle!

The four points in the harmonious isosceles cross are identical to the unpronounceable letter of the Kabbalistic Tetragrammaton.

The points on the right symbolise power, the points on the left symbolise love.

The letters of the Tetragrammaton must be arranged so that they form a St. Andrew's Cross from top right to bottom left and vice versa:



"The omission of the two points on the left therefore signifies the negation of the cross, the negation of mercy and love." --- "The affirmation of the absolute realm of power and its eternal conflict, the upper against the lower, the lower against the upper." --- "The praise of tyranny and rebellion."

What a wonderful interpretation! Two missing dots – and what they say to the initiated mind!

The powers of the dark demiurge go even further. They do not shy away from imposing their character on the most sacred objects of worship.

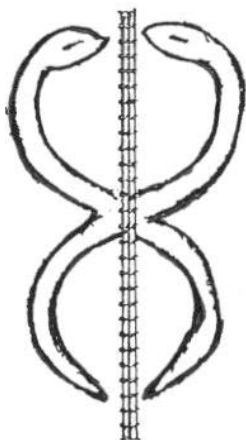
Eliphas Levi reports on the miracle of bleeding hosts, phenomena that occurred in the presence of an ecstatic and passionate sectarian, an apostate priest.

Three of the characters that appeared on the hosts immediately revealed their origin to the Kabbalist. They were:

1. the pentagram,
2. the staff with the two hermetic snakes (Mercury's staff),
3. the "Yod" and the "He" of the great name of God.

Again, these are innocuous symbols, except for the pentagram with both points pointing downwards. The inverted five-pointed star makes everyone suspicious, even if they do not, like Eliphas Levi, see a satanic goat's face in it.

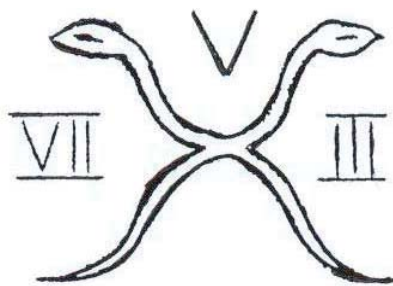
It is much more difficult to recognise a demonic connotation in the "staff of Mercury". The traditional symbolic form is well known:



two snakes entwined around a staff.

And the sign on the bleeding host?

The staff is completely missing. In its place, above the serpent heads, is the well-known Typhonian "V", the seal of Satan. This alone is enough to recognise the black magical origin of the symbol. The serpents also seem to be reluctantly striving apart, their heads and tails turned outwards.



Furthermore, we see the three and the seven, sacred numbers, but robbed of their positive value, as they are placed on the horizontal lines that characterise "passive and secondary things".

The interpretation that the knowledgeable person gives to the symbol, distorted into something demonic, is wonderful: "The conflict is eternal." -- "God is the struggle of the fateful powers that always create by destroying." -- "Religious things are passive and temporary." -- "Boldness makes use of them, the king exploits them, and discord persists through them." --

The satanic character of the two Hebrew letters is self-evident when one considers what a name of God becomes when reversed.

Instead of "YOD HE" we have "HE YOD". A conscious negation, therefore, of the divine powers and their reversal into destructive demonism.

May the invaluable pointers given to us by the great Kabbalist from his abundant practice serve as a guide and warning when characters and sigils from invisible worlds appear like sphinxes in our meditations or magical practices.

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GUIDE TO ESTABLISHING AN OCCULT LIBRARY

by Gregor A. Gregorius

The occult disciplines taught in class are, of course, far from exhaustive, but can be deepened through the study of relevant literature.

Unfortunately, most of this literature is only available occasionally in second-hand bookshops. Most of the books and brochures generally on offer are worthless and superfluous in terms of content. Therefore, a selection of good books that can be recommended for purchase is provided below.

However, only very few of these books contain useful practical information, but advanced students will find that even in some of the occult novels listed, there is more or less magical practice to be found, albeit often encrypted and only hinted at. It depends on the degree of initiation of the authors in question.

M A G I E :

- | | |
|--------------|---|
| Aram, Kurt | : Magic and Mysticism. Berlin 1930. " |
| " | : Magic and Belief in Magic. |
| Agrippa von | Nettesheim. Magical Works. 5 volumes. |
| Ahrens | : Hebrew amulets and magic squares. |
| Amthor | : The Secrets of Magic. |
| Arnold, Hans | : The Adept. |
| " " | : Magical Powers Within Us. |
| Birven, Dr. | : Goethe's Faust and the spirit of magic. Blau, |
| Ludwig | : Ancient Jewish magic. |
| Bo Yin Ra | Cult magic and myth. |

Beth, E. : Religion and Magic.
 Braun, Dr. P. : Old and new magic.
 Danzel, Th. : Magic and Secret Science. Deubner,
 Prof. : Magic and Religion.
 Dornseiff, Fr. : The Alphabet in Mysticism and Magic.
 Du Potet : Unveiled Magic.
 Du Prel : Magic as Natural Science.
 " " : Studies in the Field of Secret Science.
 Dürr : Experimental demonology.
 Ebeling : Love spells in the ancient Orient. Eckartshausen
 : Karl v.,: Insights into Magic. Erttmann :
 The Magic of Love and Sexual Life.
 Fehrle : Ancient spells and magical blessings. Ganzer,
 Oskar : Practical Magic.
 " " : Invocation of the 72 Genies.
 Gerard : Black and white magic.
 Gessmann : Plants in magical beliefs.
 Grabinski : Stigmatisation and possession.
 Grötzinger : Demonology.
 Hentges : The toad as a magical remedy.
 Höpfner, Dr. Th. : Greek-Egyptian revelation magic. Jürgens:: Mirror
 practice and mirror magic.
 " : Guide to clairvoyance.
 Kieseewetter, C. : Complete Works.
 Laars : The Secret of Amulets and Talismans. Lehmann, Alfred
 Prof. : Numerical Figures on Amulets and Planetary Seals.
 " " : Superstition and Magic.
 Lenormant : Magic and Divination of the Ancient Chaldeans.
 Lomer, Dr. Georg : The Magic of Love.
 Lermina, J. : The Secret Doctrine.
 Levi, Eliphas : Complete Works.
 Maack, Dr. Ferd. : The Magic Squares. " " "
 : The Sacred Mathesis.

N O R M A L R O M A N E S M A G I C :

Bartel, Hermann	: The Mummy Magician.
Bergengruen, W.	: The Law of Atum. Bulwer,
Ed.	: Zanoni.
" "	: Margrave.
Bürigel, Bruno	Ghosts.
Busson	: The Rebirth of Melchior Dronte.
Collins, Mabel	Flita.
Corelli	: A novel from two worlds.
Ewers, Hans-Heinz	: Complete works.
Galahad	: God's Conic Sections.
Gjellerup	: The Pilgrim Kamanita. "
	: The World Wanderers.
Haggard, H.R.	: Harmarchis.
Hartmann, Dr. Franz	: Complete Works.
Kolbenheyer, E. G.	: Complete Works.
Korff, Georg	: The Other Side of the World.
Kubin,	: Complete Works.
Külpe	: Complete Works.
Madsack	: The Black Magician.
Marsh - Mahlo	: The Scarab.
Meyrink, Gustav	: Complete works.
Perutz	: The Mango Tree Miracle. Poe,
Edgar Allan	: Complete Works.
Possendorf	: The Toad.
"	: The Crystal Seer.
Prel, you	: The Cross on the Glacier.
Schertel	: The Sin of the Eternal.
Schuré	: The Priestess of Isis.
Shelley	: Frankenstein.
Spunda	: Complete Works.
Stocker, Dr.	: Dracula.
Silber, Dr Jules	: Complete works.

Silvani : Ahrinziman.
 Schaeffer, : Josef Montfort.
 Sterneder : The Miracle Apostle. "
 : Complete works.
 Weinfurter : The Burning Bush.

Students are advised to send their book wish lists to the lodge secretariat or the affiliated antiquarian bookshop so that antiquarian books can be procured from time to time, subject to prior quotation.

The titles from other occult disciplines will be continued and supplemented in the course of the next issues.

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PAPERS FOR

ANGEWANDTE OCCULT

THE ART OF LIVING

CONTENTS:

ASTRO-MEDICINE

ASTROLOGICAL TYPES OF ILLNESS ACCORDING TO CONSTITUTIONAL THEORY

JUPITER AND VENUS DISEASES

SATURN AND MARS ILLNESSES

by Gregor A. Gregorius

SEPTEMBER 1953

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ASTROLOGICAL TYPES OF ILLNESS ACCORDING TO CONSTITUTIONAL THEORY

The following explanations are intended to provide students with the basis for an astro-medical theory of knowledge which, once mastered, will be of great help to them in everyday life. They will then be able to make a reliable diagnosis in astro-medical examinations and also achieve a good prognosis and therapy.

A special study of astro-medicine is highly recommended, as it is one of the most interesting disciplines of astrology; all great occultists, esotericists and Rosicrucians had a thorough command of it.

The physician should also be a priest, as he was in the past, then the health of humanity would soon improve. Unfortunately, most doctors today work allopathically and base their diagnoses primarily on the symptoms of the disease and the general clinical picture, but often do not give enough consideration to the real predisposition to disease, which can be recognised by the constitution, which is entirely individual according to the astrological birth chart.

According to astromedicine, there are a number of different constitutional types, each of which is predisposed to specific diseases.

The 12 signs of the zodiac are divided into four trigons:

Fire – Air – Water – Earth

This is the chemical-physical classification. – The constitutional correspondence is:

Fire	choleric	constitution) not to be confused
Air	nervous	") with the astrological
) theory of temperament, which

water	lymphatic	") temperament theory, which
Earth	bilious	") uses similar terms.

Constitutions are physical phenomena. Temperaments are psychological phenomena. That is the fundamental difference.

Choleric constitution	:	Temperament choleric
Constitution lymphatic	:	Temperament: melancholic
Constitution: nervous	:	Sanguine temperament
Constitution bilious	:	phlegmatic

There are rarely pure astrological types; most constitutions are mixed in the same way.

The following are mixed:	choleric bilious	nervous
	lymphatic	nervous
		nervous
but not:	choleric bilious	lymphatic
		lymphatic

Choleric	constitution	is	:	Leo. Sagittarius. Aries
Lymphatic	"	"	:	Pisces. Cancer. Scorpio.
Nervous	"	"	:	Gemini. Libra. Aquarius.
Bitter	"	"	:	Capricorn. Taurus. Virgo.

Pure constitutional types are only: Aries. Cancer. Gemini. Capricorn. (All others are mostly mixed.)

Pure constitutional planets are: Mars. Moon. Saturn. Mercury. Planetary
constitutions:

Sun	:	choleric
Moon	:	Lymphatic
Mercury	:	nervous
Mars	:	choleric
Venus	:	Lymphatic - nervous
Jupiter	:	choleric, somewhat lymphatic
Saturn	:	bilious
Uranus	:	choleric-nervous
Neptune	:	Lymphatic-nervous
Pluto	:	choleric-bilious

Constitutions strongly emphasised by planets are therefore:

Mars	in	Aries	:	choleric
Moon	in	Cancer	:	Lymphatic
Mercury	in	the twins	:	nervous
Saturn	in	Capricorn	:	bilious

These are very pronounced characteristics, but they are usually mixed, because the different planetary occupations of the signs of the zodiac result in very diverse combinations. For example, Mars in Cancer = choleric-lymphatic is very disharmonious.

According to physical astrology, the planets are transformers of the fixed star forces, i.e. they transmit the predestined illnesses of the zodiac signs through equal or disturbed transformation, neither of which is good or favourable and both of which are pathogenic.

Astromedicine says:

Every occupied zodiac sign is initially pathogenic if the planet
located in it

is poorly aspected!

This applies in general. But we can see more clearly if we now consider the specific individual astrological dispositions to disease, namely:

1. The ascendant. 1st house:

Basic constitution. Appearance and exterior of the body. Illnesses in youth. Predispositions to weakness.

2. The 6th house:

The occupation of this house of illness with signs of the zodiac and planets indicates the effect, i.e. the symptoms of the illness; it also indicates physical ailments.

3. The position of the Sun:

Examination of zodiac signs and planetary connections, because the Sun is the primary source of life force (heart, life ether).

4. The position of the moon:

Same examination, because the moon is the factor that regulates the body's fluids.

5. The position of the birth ruler:

Same examination, as it is the so-called source of energy.

6. The occupation of the 4th house:

Examination of hereditary factors.

7. The occupation of the 3rd and 9th houses:

Important for nervous constitutions.

Houses II, V, VII, VIII, X, XI, and XII are generally not used for constitutional assessment, but only when the Sun, Moon, or natal ruler is located in them.

The constitution is therefore the chemical composition of the organic body in its various variations. The stronger the maintenance factors and structure, the stronger the constitution (bone structure, cell structure, nutrient salt base, organ resistance).

The constitutional examination is similar to a kind of test tube comparison. A kind of tabular examination can be set up, but intuitive empathy is also very necessary here in order to achieve the right combination. The existing strength ratio of the individual factors must be determined in any case.

The following is a list of general constitutional diseases, or predispositions to them, according to astromedicine:

A) Choleric

Aries. Mars.

Fiery and dry.

Heat illnesses. Tendency to fever. Elevated blood pressure. Blood rush. Heavy menstruation. Infections caused by bacteria that develop in high temperatures.

Head ailments. Meningitis. Dry lichen.

Predisposition to all diseases of the choleric signs of the zodiac and planets.

High temperature. Rapid progression of disease. Acute inflammation.

B) Lymphatic

Cancer. Moon.

Cold and damp.

Diseases caused by lack of warmth or excess fluid. Deformities caused by excess lymph. Glandular disorders. Anaemia.

Anaemia. Tissue and muscle deformities due to excess water. Cyst formation. Colds due to a lack of antibodies, as well as infections.

Reduced blood pressure. Low body temperature.

Tendency to purulent decomposition due to excess lymph. Purulent tonsillitis. Angina.

Stomach, uterine and tissue diseases.

Predisposition to all diseases of the lymphatic zodiac signs and planets.

C) Bilious

Capricorn. Saturn.

Dry and cold.

Disorders caused by lack of moisture and warmth.

(Moisture and warmth are the main basis for life, therefore this constitution is particularly hostile to life).

Circulatory disorders as secondary symptoms of disturbances in endocrine gland secretions. Primarily, disturbances occur in the gallbladder and liver, as well as the spleen. Severe digestive disorders. Organ abnormalities. Inhibition of organ functions. Blood circulation disorders. Low body temperature. Constipation. Poor and inadequate food processing. Excess fatty acids in the blood. Tendency to jaundice. Uric acid formation. Stone formation as a consequence in vital organs.

Predisposition to all diseases of the bilious signs of the zodiac and planets.

D) Nervous

Gemini. Mercury.

Nervous-cold. Choleric-damp. Hot-dry.

Diseases of the nerve pathways of the nervous system. Since Mercury is the great adapter in astrology, the constitution belonging here must always be regarded as a nervous deformation phenomenon, the primary cause of which is another underlying constitutional disease. This is then always the actual basis of the disease, and secondarily it manifests itself as a nervous constitutional disease.

This results in various combinations:

1.) Choleric – nervous:

Nervous deformation due to excess heat and fluid deficiency. – Therapy: Kneipp cure.
Skin and head nerve pain. Shoulder and upper arm pain. Neurotic. Diseases of the motor nervous system.

2.) Lymphatic – nervous:

Nerve deformation due to salt deficiency and lack of warmth. Nerve rheumatism. – Therapy: nerve point massage.

Diseases of the sensory nervous system. Solar plexus and vegetative nervous system.
Memory disorders. Lack of concentration. Weakness. Neuralgia. Loss of appetite.
Insomnia. Feelings of listlessness.

3.) Bilious – nervous:

Nerve deformation due to lack of warmth and lack of fluids. (Dry and cold).
Muscle paralysis. Numbness of the nerve pathways. Inability of individual nerve areas to function. (Heart-knee).

In addition, predispositions to the diseases of the nervous zodiac signs and planets.

Thus, the study of constitutions can be seen as the key to understanding all diseases of the human body.

Astrology is the chemistry of the universe, i.e. true alchemy!

Man is the Athanor, the alchemical furnace in which the cosmic forces that flow in are sublimated and transmuted.

Our daily bread is transformed into spiritual forces in the final transformation. Therefore, keep the furnace clean, monitor the fire and carefully select the materials!

The following are the disease examinations of the individual signs of the zodiac, whose diseases, however, can only be considered given if the conditions stated in the preceding propositions apply.

Aries

Purely choleric.

Ruler: Mars

Purely choleric.

What grows on hot and dry soil as a disease? All heated, all inflammatory diseases. Added to this is a second factor: the localisation of Aries-related choleric diseases in the head. Rushes of blood to the head. Inflammation of individual parts of the head. Excess heat in the head (headache). Predisposition to infectious head diseases (head flu). All brain diseases based on inflammation and blood rush. Meningitis. Middle ear inflammation. Diseases of the mouth, teeth and tongue, upper and lower jaw. Inflammatory hair diseases. (Hair follicle and hair root inflammation, dry hair lichen).

Injuries to the head, forehead and skull caused by accidents. Cut and stab wounds. Burns. The head region is always particularly at risk.

Infectious diseases such as scarlet fever and measles also belong to this sign.

1. Deanery : Measles. Scarlet fever.
2. " : Brain and eye disorders.
3. " : Strokes.

It depends on the bad aspects of Mars and which planet is the attacking, harmful planet. For example: hair loss and lichen, dental diseases caused by Saturn. Or: smallpox and poisoning caused by Jupiter or Neptune.

Accidents caused by Mars itself.

These are always acute illnesses with a rapid course and high temperatures.

Taurus

Bile - lymphatic Ruler: Venus:

Lymphatic.

Region: Throat and cerebellum, neck.

The sign has a strong constitution in itself, but nevertheless forms an extremely favourable breeding ground for disease. Due to the bilious constitutional predisposition, waste products in the body are usually not completely burned, resulting in an accumulation of carbonic acid and uric acid in the organism.

This results in the following consequences, especially in older Taurus individuals: Fat accumulation. Tissue swelling. Circulatory and glandular disorders.

There is a constant predisposition of the throat to disease. Mostly purulent angina, tonsillitis. However, this should also be considered a symptomatic disease. The primary cause lies in the existing contamination and poisoning of the blood. In order to clear the bloodstream, the toxins localise in the "weak spot" of the Taurus, i.e. the throat, and settle as pus on both tonsils.

Furthermore: nasal and throat polyps. Cervical gland scrofulosis. Graves' disease.

Thyroid disorders. Goitre. Eustachian tube. Palate. Uvula. Parotid gland. Vocal cords.

Laryngeal disorders. Throat colds. Hoarseness. Fat deposits on the neck. Double chin.

Fat deposits either due to swelling of the organs or accumulation of waste products.

Tissue growths. Fatty degeneration of the heart muscle.

With Venus poorly aspected, there is also a tendency towards sexually transmitted diseases, especially if Mars is the aggressor, if Jupiter is also poorly aspected and connected with it, there is a risk of syphilis (syphilitic throat diseases).

1. Decan : Larynx. Throat. Thyroid gland. Tonsils. etc.
2. " Cerebellum. Forehead bands.
3. " Ear disorders. Eustachian tube.

With a poorly aspected Saturn, usually chronic tendencies.

Twins

Nervous.

Ruler: Mercury: nervous
Hot and humid or
hot and dry.

Region: Shoulders. Arms. Hands. Bronchi. Lung tips.
Alveoli. Trachea.

In the pure nervous twin type, three types or groups of diseases are possible (see also the previous constitutional classification):

1. All diseases and disorders of the airways.
2. All nervous diseases, especially those affecting the corresponding areas of the body.
3. Lung diseases.

Asthma. Lung disease. Pulmonary tuberculosis. Whooping cough. Bronchitis. Nerve pain (in the shoulders and arms). Nervous weakness in the hands and fingers.

Strong susceptibility to colds. Sensitivity to draughts. Sensitivity to temperature. Strong irritability to external impressions and noises.

Nervous disorders of the sensory nerve pathways.

Low body temperature. Speech disorders. Hysteria. Hearing disorders. Inhibition of the speech centre.

1. Deanery : Nervous disorders.
2. " : Pleurisy. Bronchi. Lungs.
3. " : Shoulders. Arms. Hands.

The adaptability of the ruler Mercury and the strong airiness of the sign itself usually cause several illnesses to occur. It depends very much on the aspects of the relevant main factors in the horoscope.

This type has low resistance.

Cancer

Purely lymphatic.

Ruler: Moon – purely lymphatic. Moist and cold.

Region: Pleura. Diaphragm. Oesophagus. Stomach. Pancreas. Fertilised uterus. Breasts. Mammary glands.

The damp-cold constitutional basis is conducive to the development of all kinds of diseases.

Stomach disorders are particularly common, caused by poor circulation and poor quality gastric juices. Disorders and poor functioning of the sympathetic glandular system. Dropsy.

Cyst formation. Purulent and watery tumours. Low body temperature. Liver disease.

Jaundice. Secondary nervous disorders caused by overloading of the stomach and intestines as a result of poor peristalsis. As a further consequence: hypersensitivity of the sensitive nerve pathways. Disease of the solar plexus.

Gradual blood deformation due to excess lymph. Anaemia.

In the uterus (womb), tendency to vaginal discharge (excess lymph). Painful swelling of the breasts. Tendency to cancer (if Jupiter is poorly positioned). Localisation to the body parts corresponding to the sign.

Tendency to alcoholism (especially in men). Instinctive aversion to medication (sensitive to toxins). Strong and profound inclination towards the phases of the moon.

Excessive secretion. Catarrh of all kinds. States of exhaustion. Putrefactive processes.
Gastric dilatation. Stomach ulcers and tumours. Hydrothorax.

1. Deanery : Oesophagus. Stomach.
2. " : Chest and diaphragm.
3. " : Mucous membranes and lymphatic disorders.

This type is very susceptible to illness, but on the other hand, the strength of the sign also makes them resilient.

Susceptibility to all kinds of colds, especially of the lower organs. Treatment: Warmth above all. Homeopathy.

L e o n b a r

Choleric

Ruler: Sun – Choleric-nervous. Hot and dry.

Region: Heart. Back. Spinal cord. Spinal nerves.

A particularly good and strong constitution.

Prone to inflammatory diseases. High blood pressure.

All types of heart disease. Heart muscle inflammation. Aorta. Arterial bloodstream. Heart valve defects. Arterial dilation. Back problems. Spinal cord problems.

Predisposition to flat feet. Fainting spells. Heartbeat. Pericarditis.

Nervous disorders in the heart and back.

Cardiac neurosis. Paralysis of the spinal nerves.

The heart reacts easily to external impressions and excitement (hatred, joy, fear).

1. Deanery : Heart
2. " : Back
3. " : Spinal nerves.

High temperatures. Acute illnesses. Therapy: Primarily

sunbathing and air baths.

Resilience is very strong.

Rheumatic pain in the back in old age.

Tendency towards sexual overexertion and corresponding nervous disorders.

Virgo

Bitter – nervous.

Ruler: Mercury. – Purely nervous. Dry –
cold – damp.

Region: Abdomen and intestines.

Duodenum. Cecum. Appendix. Peritoneum.

Very susceptible, weak constitution. Low body temperature. Low blood pressure.

Very susceptible to colds.

Nervous intestinal disorders. All kinds of intestinal complaints. Intestinal constrictions.

Caecum irritation. Secondary consequence: liver disorders.

Poor absorption and assimilation of all nutrients. Disorders in the function of the intestinal villi. Gradual self-poisoning through the intestines.

Poor appearance. Pale complexion. Difficulty sitting. Often haemorrhoids. Menstrual disorders, post-menstrual bleeding.

Blood and skin impurities.

Headaches. Migraines. Neuralgia. All types of nerve pain and hysteria.

- | | | | |
|----|---------|---|-----------------------------|
| 1. | Deanery | : | Intestinal disorders |
| 2. | " | : | Spleen disorders. Appendix. |
| 3. | " | : | Nervous disorders. |

If Jupiter or Mars is poorly aspected, predisposition to bowel cancer.

Nervous instability often leads to imagined illnesses.

The earth sign, when Saturn is poorly aspected, predisposes to protracted chronic illnesses.

Libra

Nervous – lymphatic. Ruler: Venus –

lymphatic. Moist and warm.

Region: lumbar and groin area. Kidneys. Bladder. Skin.

Uterus.

Illnesses caused by excess fluid in the body, by deformation of the blood due to dilution.

(Possibly also excess lymph).

Kidney disorders and kidney suppuration. With poor Saturn, kidney stones. Groin gland disorders and suppuration.

Bladder disorders caused by urine retention.

Moist skin lichen (lymph disorders).

All diseases are primarily related to disturbances in water excretion, mostly in the kidneys.

1. Deanery : Kidneys.
2. " : Skin.
3. " : Adrenal glands.

Mild sexual disorders when Mars and Venus are poorly connected.

Venus governs venous blood circulation and its symptoms.

All kinds of skin diseases, including hair diseases.

Susceptibility is high, resistance is weak.

Therapy: Above all, fresh air, exercise and homeopathy. Colour and sound healing based on modern principles.

Scorpio

Lymphatic – choleric. Ruler: Mars – choleric. Dry – hot – moist.

Region: Sexual organs. Anus. Bladder. Uterus (in an unfertilised state). Appendix. Rectum. Nose.

Tendency to inflammatory diseases in these areas of the body. Tendency to infectious diseases.

Tendency to sexually transmitted diseases.

Inflammatory gynaecological disorders. Carbuncles. Boils (due to lymphatic constitution).

Intestinal poisoning caused by food. Inflammation and poisoning caused by injuries. (Insect bites. Snakes. Scratches, etc.)

The peculiar mixture in this sign of partly lymphatic and partly choleric constitution causes disorders in the digestive tract, which lead to hasty chemical compounds in the chemical balance of the body, hence a tendency to flatulence, gas formation and corresponding complaints.

As the nose also belongs to the Scorpio, inflammation and diseases of the nose and nasal mucous membranes, nosebleeds. In women, heavy irregular bleeding and menstruation. Leucorrhoea. Polyps. Growths. Inflammation of the lymph glands.

- | | | | |
|----|---------|---|---------------------------------------|
| 1. | Deanery | : | Sexually transmitted diseases. Boils. |
| 2. | " | : | Bladder disorders. Ureter. |
| 3. | " | : | Haemorrhoids. |

However, the constitution is very strong and resilient. The course of the disease is usually acute and rapid.

Poor Venus, Mars and Jupiter connections Risk of syphilis. Connections between the nose and the genitals.

Sagittarius

Choleric – nervous.

Ruler: Jupiter – lymphatic. Hot – dry – moist.

Regions: Thighs. Hips. Buttocks. Arterial blood circulation.

Since Jupiter is lymphatic, in contrast to the general nature of the sign (hot-dry), a whole range of diseases of various causes are possible here. Inappropriate diet and lifestyle often lead to blood deformation, not due to poor processing of waste products as in the purely lymphatic type, but due to a lack of oxygen and fresh food intake.

Jupiter usually causes fat deposits and a tendency towards tissue deformities due to excessive growth in old age.

Tissue growths. Blood deformities and, as a result, often liver disease (fatty liver and liver swelling). Gout. Rheumatism. Sciatica. Neuralgia. Muscular rheumatism. Varicose veins on the thighs.

Inflammatory diseases of the nerve pathways.

1. Deanery : Hip and thigh diseases.
Gout. Rheumatism. Sciatica.
2. " : Injuries caused by sporting activities (thigh fractures, etc.)
3. „ : Arterial diseases (but not calcification) rather than dilation and weakening of the arteries.

Resistance is good. Poorly aspected Jupiter leads to excesses and exaggerations here.

Therapy: Above all, air. Exercise. Water. Sport.

Capricorn

Bilious.

Ruler: Saturn – bilious Cold

and dry.

Regions: Skeletal system. Skin. Knees. Joints. Teeth.

Fingertips.

The constitution is very hostile to life. Many illnesses caused by colds and contractions.

Pronounced chronic tendencies towards illness. Deformities of bones

and teeth.

Very poor general waste product combustion throughout the entire organism, therefore usually accumulation of waste products such as uric acid, etc. Crystal formations in large groups and therefore tendency to stone formation, especially in the liver, gallbladder, kidneys and bladder. Joint rheumatism is very common. Dry skin diseases and lichen. Arteriosclerosis.

Strong tendency to catch colds. Low body temperature. Low blood pressure. Chronic headaches.

But resistance is strong and tenacious.

1. Deanery : Bone and joint diseases.
2. " : Skin diseases.
3. " : Anti-peristalsis. Insufficient assimilation
of nutrients.

Dryness combined with cold causes slow and steady changes in organic life. Slow death of all vital functions. Hence, a chronic tendency towards illness. Illness usually leads to death, although on the other hand, tenacity enables long endurance. On the one hand, early death in childhood; on the other hand, reaching a ripe old age.

Thinness. Emaciation in old age. Skin and bone tuberculosis when Jupiter and Saturn are poorly connected.

Aquarius

Nervous – bilious.

Ruler : Saturn – bilious.

2. " : Uranus – nervous.

Dry.

Regions: Lower legs. Shins. Calves. Spinal nerves. Motor nerve pathways. Eyes.

Conjunctiva.

Cramps. Epilepsy. Insanity. Mental defects. Catalepsy. Cardiac neurosis (opposite sign to Leo).

Inflammation of the spinal nerves.

General nervousness and tension. These are usually caused by excessive electrical charging of the organism. Poor radiation exposure can therefore lead to abnormal conditions in the etheric and nervous systems, which can secondarily affect the entire nervous system, as well as the bloodstream due to deformation of the tension ratios in the blood itself.

Nervous brain disorders, especially due to overwork and overexertion (megalomania).

Insomnia.

Modern therapy through light and radiation treatment. Homeopathy.

All types of neuroses. All diseases are based on a deformation of the mind and very often take on a chronic character when Saturn is unfavourable.

Slightly susceptible.

1. Deanery: Lower leg.

2. " : Neuralgia and neurasthenia. Cramps.

3. " : Blood disorders and eye diseases.

Weak eyesight due to overexertion. Prone to colds. Chronic headaches. Injuries caused by technology, electricity, traffic.

Nervousness and hysteria are common in women of this type.

P i s c e s

Lymphatic – nervous.

Ruler : Jupiter – lymphatic.

2. " : Neptune – lymphatic-nervous.

Damp and cold.

Regions: feet, ankles and toes. Lymphatic system. Lungs.

Very susceptible. Weak resistance. Low vitality.

Very susceptible to colds through the feet, ankles and toe deformities. Prone to watery diseases, swelling and enlargement of the organs.

All types of addictions and intoxications (Neptune).

Hypersensitivity. Deformities and disorders in the sympathetic nervous system.

Symptoms often lie in the borderline areas between the physical and metaphysical.

Mental disorders of all kinds. Delusions. Hallucinations. Somnambulism. Mediumship.

Narcolepsy. Ecstasy. Lethargy.

Colds in the feet often localise in the lungs (the square sign for Gemini).

Nervous exhaustion due to sensual expenditure. Instability and lack of energy.

With this constitution in particular, Neptune causes misdiagnoses to occur very frequently.

1. Deanery Feet and toes. Addictions.

2. " Lymphatic system. Lung disease.

3. " : Delirium. Delusions.

Religious insanity. Antisocial ideas.

Therapy: Warmth. Mental treatment methods. Homeopathy. Change of air. Change of residence.

All illnesses are based on deformation of the soul body.

Below is another very important table that the student must also memorise completely, because it provides an easy introduction to astromedicine. The importance of planetary qualities has already been pointed out in the previous lessons. Here, too, the combination of the quality of the zodiac sign and the quality of the planet is very important, and these do not always coincide!

QUALITY TABLE

Sun	: warm and dry	barren positive	Leo	fiery. hot-dry barren. positive firm
			Cancer	Watery. Cold-damp Fertile. Negative.
Moon	: cold and damp	watery fertile negative.	Gemini	Cardinal airy. changeable.
Mercury	: cold and dry	positive. moderately fertile	Libra	Infertile, hot and dry Airy. Positive. Cardinal.
Venus	: warm- humid	fertile. negative.	Taurus	Hot and humid. Moderately fertile. Earthy. Negative. Warm and dry. Fertile. Solid.
			Virgo	earthy. cold-dry infertile. changeable. negative
Mercury	: cold- dry	positive. moderately fertile	Aries	Warm and dry. Positive. Fiery. Barren. Scorpio
Mars	: hot-dry	positive. infertile		Warm and humid. Watery. Fertile. Firm. Negative.
Jupiter	: warm-	negative.	Sagittarius	warm-dry. positive.

	moist	ly fertile		fiery. changeable. moderately fertile
			Pisces	Cold and damp. Watery. Negative. Changeable. Moderately fertile
Saturn	: cold- dry	negative. barren	Capricorn	cold-dry. earthy. negative. cardinal. barren.
Uranus	: cold- dry	positive. barren	Aquarius	hot-dry. positive. Infertile. Airy. Firm.
Neptune	: cold- damp	negative. barren	Pisces	
Pluto	: hot-dry	positive barren	Aries	

This table shows slight differences from the general textbooks. But with a little insight, the student will realise that the information given here is more accurate.

JUPITER AND VENUS DISEASES

In order to deepen the astro-medical knowledge of the neophyte, a few treatises on particularly common diseases based on astrology will now follow. The occultist must also have at least some knowledge of this discipline.

Apart from constitutional diseases, there are of course many other possible illnesses whose primary cause lies in the cosmos and which are indicated by particularly significant constellations in the birth horoscope.

When conducting the examination, it must be assumed that all planets are pathogens if they are located in vulnerable areas of the horoscope that are considered to be related to illness.

Firstly, the planets transform the diseases specific to the individual signs of the zodiac, but according to ancient tradition they also have very specific disease correspondences themselves. It is therefore always necessary to combine the zodiac sign and planetary diseases, which then complement each other in the individual's predestination for the diseases in question. Of course, not all the diseases attributed to the two factors are relevant, because otherwise humans would be living corpses like Lazarus. Only one or the other of the diseases will prevail in the course of life, to which certain factors in the horoscope contribute. The others remain latent. Recognising this is the great art and insight of astro-medicine.

The position of well-aspected or unaspected planets at the so-called disease points of the horoscope initially suggests a certain degree of latency, but the positive effect can be negated by unfavourable major transits. However, the disease will then take a favourable course if the premissor is well placed and the transit is not particularly relevant to the disease in its basic position.

Poorly aspected disease planets, especially when squares are present and the square partner is also disease-related, will definitely cause an outbreak of disease in the course of life, depending on the transit of the aspect position in question.

The danger points for illness are then the conjunction of the planet of illness, its two square positions, and the opposition often indicates the onset of illness. Transitional passages over the opposition position are still the most benign.

For Venus, a total orb of 7 degrees is assumed as the sphere of influence, while for Jupiter it is only 4 degrees. So here we see a swelling and subsiding of the illness.

The retrograde motion of the planets indicates a tendency towards relapses. In the case of life-threatening illnesses, the third transition of the transitor usually brings death, if the other death signifiers do not contradict this, or a serious relapse. If the promissor is also retrograde in the natal chart, there is already a tendency towards relapse anyway.

Saturn as a transitor, especially when it is retrograde, always gives the illness a chronic tendency.

Neptune indicates a creeping, usually unrecognisable course, so-called hidden illnesses. It usually leads to misdiagnoses.

Uranus brings danger through injury or accident.

Mars brings high fever and injuries.

Pluto brings serious internal diseases of a chronic nature that strike suddenly, ulcers and cell destruction.

Mercury brings nervous disorders.

Jupiter brings blood diseases; the Sun brings heart diseases; all of this is very general at first.

The signs of the zodiac that are connected to the disease significator through general quadrature are also secondary in relation to the disease. It is not good if the natal ruler is to be addressed as the disease significator.

The main house of illness is the 6th house. The lord of the house is Saturn, unless another planet rules by position. The 12th house indicates the course of the illness in hospital or sanatorium. The 4th house provides clues about the hereditary nature of the illness; Moon = mother, Sun = father.

All these factors must be carefully combined, which the neophyte has been taught in elementary astrology and must master. It is not possible to go into all this in detail here, as Jupiter and Venus are to be dealt with separately.

According to astrological period theory, Venus and the sign of Taurus generally rule the third year of a person's life. This means that people are particularly prone to throat diseases during this year, which is true, as children often suffer from tonsillitis and diphtheria during this critical year.

Jupiter rules the fifth year of life. It brings the usual other childhood diseases such as measles, digestive problems, infections and diseases of the feet.

From the 19th to the 30th year of life, Venus generally rules again. This is the period of sexual diseases.

From the ages of 43 to 54, Jupiter reigns again: fat deposits, blood clots, liver diseases.

The relationships between the two planets must be examined. Squares between Venus and Jupiter, especially when combined with unfavourable Mars aspects, bring the risk of sexually transmitted diseases, particularly for Scorpio, Sagittarius, Libra, Taurus and Leo.

If Saturn is also unfavourable, syphilis or cancer may occur, especially for Cancer, Virgo and Capricorn.

Additional unfavourable aspects of Neptune then bring secondary consequences such as mental illness, nervous disorders, depression and even poisoning from medication (mercury, Salversan, etc.).

It is therefore important to detail the specific diseases associated with both planets below:

Venus:

The primary quality is moist and warm. The planet of femininity and reproductive instincts, the planet of love, initially governs the kidneys in accordance with the sign of Libra, and the throat and neck in accordance with the sign of Taurus. It also governs the venous blood and blood circulation.

All diseases related to love and sensuality are subject to it. When poorly irradiated, it also causes pathological symptoms related to the female reproductive principle.

Poorly irradiated by Mars, sexual diseases; with Jupiter and Saturn, cancerous tumours and glandular suppuration. Skin diseases. Hair diseases. Lues.

Organs and body parts: The glandular system. The venous blood system. Kidneys. Loins. Throat. Neck. Skin. Hair. Female reproductive organs. Female breasts, ovaries. Seminal fluid and juices. The left nostril. Cell division.

Jupiter:

Primordial quality, also warm and moist.

A strong life principle. Growth. Constructive. Life-forming. As a special organ, it governs the liver. It controls the excretion of fat from body tissues, cell substances and arterial blood.

In bad positions and aspects with Saturn, Venus, Moon and Mars, it is the planet of cancer, bringing growths and malignant tumours, diabetes, syphilis, anaemia, fatty liver and hardening, pathological tissue cell changes.

Organs and body parts:

Arterial blood. Liver. Hips. Left ear. Thighs and buttocks. Smell.

It is the planet of illness, particularly due to improper lifestyle and poor nutrition. Figuratively speaking, it brings material happiness with its right hand and the associated illnesses with its left hand. Therefore, it is also a hidden servant of Saturn, and its happiness is usually very relative.

The pathogenic effect of Venus in the signs:

Aries

Cold of the head. Mucus congestion. In interaction with the opposition sign Libra: Blood congestion in the kidneys. Nosebleeds. Throat polyps. Parotid gland.

Taurus

Pain in the cerebellum (excessive sexual activity). Mumps. Goitre. Tonsillitis and suppuration. Laryngeal diseases. Glandular diseases in the throat. Gonorrhoea, other sexually transmitted diseases as an effect of Scorpio as the opposing sign.

Gemini

Spoiled blood. Navel ulcers. Warts. Dropsy. Lung suppuration. Skin cancer. Lichen.

Cancer

Stomach enlargement. Stomach ulcers. Nausea. White discharge.

Lion

Diseases of the spine. Enlarged heart. Back pain.

Virgo

Weakened peristalsis. Tapeworm and other worms. Mild ulcers in the intestine. Colds.

Libra

Urinary poisoning. Shrunken kidney. Proteinuria. Headaches due to opposition signs Aries. Pathological tendencies towards perversity. Kidney weakness.

Scorpio

Sheep pox. Prolapse of the uterus and tumours on the uterus. Women's ailments. Painful menstruation. Thyroid gland disorders due to the opposition sign of Taurus. Venereal diseases.

Sagittarius

Ulcers. Hip disorders. Varicose veins. Bronchitis and pneumonia due to opposition of Gemini.

Steinbock

Gout. Rheumatism. Skin and hair disorders. Seasickness. Digestive disorders. Glandular hardening. Kidney stones and gravel.

Aquarius

Varicose veins. Due to the opposition of Leo, heart neurosis. Nervous headaches.

Pisces

Sensitive feet. Frostbite on hands and feet. In opposition to Virgo: intestinal disorders. Abdominal diseases. Lung weakness.

Pathogenic effect of Jupiter in the signs:

Aries

Tendency to dizziness. Blood rush to the brain. Hypersomnia. Fainting spells. Blood vessel congestion. Ulcers on the palate. Stroke. Through Libra: Diabetes. Kidney disease.

Taurus

Compulsive eating. Obesity. Ringworm. Carbuncles. Tonsil ulcers. Through Scorpio: Nosebleeds. Catarrh. Venereal diseases.

Twins

Lung stroke. Rheumatism in the hips and thighs, shoulders and arms. Gout. Colds.

Cancer

Stomach enlargement. Jaundice. Liver disease. Dropsy. Cancer. Skin, stomach and breast cancer.

Lion

Stroke. Fatty degeneration of the heart. Heart valve defects. Circulatory disorders.

Virgo

Enlarged liver. Intestinal ulcers. Jaundice. Intestinal cancer. Growths.

Libra

Kidney infection. Diabetes. Inhibited excretion. Skin rashes. Headaches caused by blood rush. Fainting spells.

Scorpio

Enlarged prostate glands. Swelling and tumours of the uterus. Venereal diseases. Syphilis. Dropsy. Urinary tract disorders. Nosebleeds caused by Taurus. Stroke.

Sagittarius

Rheumatism. Gout. Poor blood circulation. Pneumonia. Varicose veins.

Steinbock

Skin diseases. Lichen. Digestive disorders. Jaundice. Liver diseases. Skin cancer.

Wassermann

Nervous weakness. Sexual weakness. Anxiety.

Pisces

Swollen legs and feet. Enlarged liver. Intestinal ulcers. Pneumonia.

mmmmmmmm

The following is an excerpt from the very rare book "Die großen Syphilitiker" (The Great Syphilitics), which is very interesting and shows the enormous impact and spread of syphilis. However, according to the latest research, this scourge of humanity is dying out, while cancer is on the rise. This is probably related to the end of the Age of Pisces.

King Charles VIII	of	France	
King Louis XII	"	"	
King Francis	"	"	1515
King Philip II	"	Spain	1555
King Louis XIV	"	France	1643
King Louis XV	"	"	1715
King Augustus the Strong of Saxony			1694
King William IV	of Prussia	Pope	
Alexander VI Rodrigo Borgia			1503
Cesare Borgia			
Pope Julius II	1513		
Pope Leo X	1521		
Ulrich von Hutten	1523		
Benvenuto Cellini	1571		
Charles de Rohan			
(Marshal of France 1787) Count			
Mirabeau	1791		
Napoleon I	1821		
Ernst Theodor Hofmann	1822		
Ludwig van Beethoven	1827		
von Goethe			
Christian Dietrich Grabbe	1836		
Nikolaus Lenau	1850		
Heinrich Heine	1856		

Robert Schumann	1856	
Arthur Schopenhauer	1860	
Henri Murger	1861	
Ferdinand Lasalle	1864	
Edouard Manet	1883	Painter
Hans Marquard		Painter
Guy de Maupassant	1893	
Alphonse Daudet	1897	
Friedrich Nietzsche	1900	
Oscar Wilde	1900	
Otto E. Hartleben	1905	
Hugo Wolf	1907	
Walter Leistikow	1908	Painter
Hans Paasche	1920	
Lenin	1924	
Woodrow Wilson	1924	
Heinrich von Kleist		
August von Kotzebue		
Alfred Rethel		
Fritz Reuter		
Dostoyevsky		
Viktor Scheffel		
August Strindberg		
Count Eduard Kayserlingk, novelist Karl Gutzkow		
van Goog		
Otto Weininger		

A peculiar anthology of names that also places certain demands on the student's level of education. It can be extended into modern times (Ludendorff, etc.). Unfortunately, it often includes enlightened minds who contributed greatly to humanity in their era.

MARS AND SATURN DISEASES:

Just as important as the diseases of Venus and Jupiter are those caused by the planets Mars and Saturn. The general astrological rules and prerequisites are the same principles applied in the previous lessons.

Those who wish to devote themselves to this specialised field of study must above all study the works of Surya: "Occult Medicine". There are also a number of other good books recommended below. It is the path of the occult physician that he will then follow, which requires decades of study but brings the highest inner satisfaction of being able to help suffering humanity.

The crowning glory of this course of study will also be the physician, magus and mystic PARACELSUS, who is still recognised today as one of the greatest physicians of Western civilisation. He taught the cosmic correspondences of all things and once said: "I base my knowledge on four pillars: philosophy, astrology, alchemy and virtue!"

PARACELSUS did not understand virtue as a moral characteristic of human beings that could be changed, but rather used it to describe a particularly high ethical conception of existence as a whole, as we perceive it in the higher octave of Jupiter = understanding kindness, and the higher octave of Venus = charitable love. He described magic as a connection between philosophy and astrology. He also taught the great doctrine of Hermes Trismegistus: "Everything above is the same as everything below."

Many of the arcana still in use today can be traced back to PARACELSUS. The traces of his outstanding knowledge point to the Orient.

Saturn, the great antagonist of the Sun, is very pathogenic, especially when it is in a bad position in the birth chart. It only brings illnesses that are always chronic in nature and also correspondingly

It usually leads to death after a long illness, as it is the planet of death. Nevertheless, as a negative principle, it can also intervene healingly in diseases of Mars, which are hot and feverish, with its medicinal counterparts in therapy, because according to the laws of polarity, an ailment can often be eliminated or alleviated by an antidote. (For example, the blood disease of syphilis is successfully combated by Saturn = lead!

When poorly aspected, Saturn causes: hardening diseases, liver shrinkage, urinary and kidney stones, gallstones, gout nodules, sciatica, rheumatism, bone tuberculosis, cancer (in conjunction with Jupiter), rheumatoid arthritis, spinal cord disorders. It causes bad teeth and jaw diseases, but also all chronic skin conditions such as eczema and lichen; in short, all diseases that are chronic, depending on its connection with the other disease-causing planets.

Its disease-causing effects and correspondences in the individual signs of the zodiac are easy to determine, as it almost always attacks and damages the corresponding organs. Its effectiveness is illustrated below with a few examples.

Mars is not as powerful a planet of disease because it usually only brings acute, feverish and inflammatory diseases. However, if it is poorly connected to Saturn, the disease it brings then takes on a chronic tendency. Of course, this applies to all planets as a Saturn effect.

It brings: operations, injuries, burns, poisoning, mutilation, miscarriages, ulcers, snake bites, accidental injuries of all kinds. Inflammatory diseases of almost all organs with which it is somehow unfavourably connected. Without bad aspect connections, it is not so much to be feared.

Everything else has already been explained in detail in constitutional theory. Astromedicine is a first-degree combination theory! The counteractions that can be used for therapy can be seen in the position of the other well-aspected planets in the horoscope.

- 1.) 3.12.1868: Saturn in conjunction with the Sun in Sagittarius 8 and 12 degrees. Mercury 26 degrees Scorpio in quadrature with Mars in 29 degrees Leo. Uranus 16 degrees Cancer in quadrature with Neptune in 14 degrees Aries.
The stellium is in the 5th house = sports accident. Inflammatory hip condition with chronic discharge. Surgery did not help. Uranus in the 12th house. Long stay in hospital. A typical example of the Mars/Saturn effect.
- 2.) Saturn 3 degrees, Venus 14 degrees, Moon 15 degrees, Uranus 16 degrees Scorpio.
The stellium in the sexual sign of Scorpio caused chronic syphilis. Thus, a chronic Saturn effect. Sun in the 5th house, also Moon and Uranus. Thus, a clear indication of a love sickness (female nativity).
- 3.) 26 March 1873: Ascendant 10 degrees Leo. Saturn 20 degrees Capricorn square Mars 18 degrees Aries. Sun 6 degrees, Mars 18 degrees, Mercury 21 degrees and Neptune 23 degrees Aries.
A dangerous stellium injured by Saturn. In addition, Uranus 27 degrees Cancer (square). And in addition, Moon in 24 degrees Libra in opposition.
Sexual disorders. Syphilis, difficult to diagnose (Neptune effect). Later, brain softening (Saturn effect. Stellium in Aries = head. Surgery was fatal.
- 4.) 25 October 1933: Venus at 29 degrees Virgo. Saturn at 4 degrees Libra (conjunction) XII house. Mars at 4 degrees Scorpio. Sun at 1 degree Scorpio in quadrature with Neptune at 26 degrees Capricorn. Jupiter at 1 degree Taurus. Secret sexual vice. Primary cause of kidney inflammation. Saturn effect. Excess (Jupiter effect). Neptune = secret.

Recommended literature for studying astro-medicine:

Asboga, Dr. Friedbert	Astromedicine, Astropharmacy and Astrodietetics. 1931.
Busse, Henry	: The Astrological Aesculapius. 1931.
Däath, Heinrich	: Medical Astrology. 1926.
Surya	: Occult Medicine. 18 volumes. 1927.
Oertel – Bauer	's Pocket Book of Medicinal Plants.
Feerhow	: Medical Astrology.
Steinlein	: Astrology. Venereal Diseases and Superstition.
Surya	: Astrology and medicine.

PUBLISHER'S NOTE:

From 1 July 1953, the new magazine Mensch und Kosmos (Man and Cosmos) will be published, the first three monthly issues of which have been sent to the brothers of the Lodge free of charge.

We kindly request that you now take out a regular subscription to this magazine, as it is intended to serve primarily as a means of promoting the Lodge. An order form is enclosed with this issue.

This magazine is not intended to be a purely technical journal, but is deliberately kept somewhat popular in order to arouse interest among a broader section of the population. However, in order to attract serious readers, it also contains more sophisticated articles.

Should any of the brothers consider themselves capable of writing, their contributions are welcome. Please send relevant manuscripts for review without obligation. The publisher pays a fee of 15 pfennigs per line of print. – Smaller articles of a popular nature that are suitable for the sections "Occultism in Everyday Life" and "Letter Box" are also welcome. Newspaper clippings about occult events, research, etc., which can be rewritten or reprinted, are also welcome.

Sample copies and advertising brochures are available to promote the magazine among friends. Please also provide the addresses of interested parties. In this way, it will be possible to attract new members to the Lodge if every brother does his utmost to cooperate.

Gregorius.

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

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October 1953

BLATTER FOR

ANGEWANDTE OCCULT

THE ART OF LIVING

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THE SECRET OF THE PERSONALITY GLYPH
THE MAGICAL SOUND FIGURE OF HUMAN BEINGS

YOUTH AND THE SEXUAL QUESTION
IN THE SPIRIT OF THE NEW AGE

by Gregor A. Gregorius

OCTOBER 1953

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THE SECRET OF THE PERSONALITY GLYPH

THE MAGICAL SOUND FIGURE OF MAN

by Gregor A. Gregorius

The interesting occult discipline of magic squares encompasses a vast field of knowledge that is still far from being sufficiently researched and understood. Nevertheless, knowledge of the magical power of these squares and the numerical laws hidden within them forms a necessary basis for further penetration not only into higher magic, but into esotericism in general. These magical number squares, in their many possible variations, can be used time and again to expand occult knowledge, for they contain many keys to secret science.

It is assumed that the neophyte is familiar with the general basis of this teaching on magic squares. Below are the most important works by the best-known authors that can be used for study.

The following explanations are also only intended to serve as a guide to this interesting specialised field of study. It is also expected that the neophyte is already familiar with the basic laws of symbolism and cosmic glyphology. In occult studies, the individual disciplines of secret science are always closely intertwined.

The neophyte can now attempt to construct the glyph of his own name based on the alphabet of the English language with the aid of the Mars square.

It should be noted that such a construction is also possible using other languages – e.g. the Hebrew, Greek or Arabic alphabet. The construction can also be carried out with the aid of other number squares. However, this will result in a completely different astral or mental orientation and vibration of the glyph. These differences can be easily determined by pendulum dowsing or burning the glyphs during magical invocations

. These glyphs can also be used for talismans and protective pentacles.

The construction is very simple. Take the magic square of the number 5 – the Mars square – (see Figure 1), replace the basic numbers of the square with the letters of the alphabet (see Figure 2) and then connect the letters of your name with lines. This gives you your very own Mars glyph, which, in its magical effect, reflects the will and energy of the bearer of the name and at the same time indicates their magical anchoring in the sphere of Mars.

According to higher magic, the Mars square is divided into five spheres of influence, which are stacked one below the other, with the lowest indicating the strongest connection to astral forces. The interpretation of the symbols then reveals which sphere is dominated or accessible to the bearer of the glyph on the basis of their name.

Figure 3 shows such a glyph construction of the name: GREGORIUS. Even in the pictorial interpretation of the symbol, this glyph reveals three harmonious triangles that are self-contained, interconnected and interlocking. The radiation begins in the first upper sphere of Mars and reaches the fourth sphere in its emanation.

This means that the bearer of the name is predestined, due to his own Martian vibration and the magical powers anchored within him, to advance from the first sphere to the fourth sphere, or to reach it. Only the fifth lower sphere is closed to him, as it were.

The radix horoscope of GREGORIUS clearly indicates this possibility through the ascendant at 26 degrees Scorpio – ruler Mars – especially since this is further corroborated astrologically by the exact Mars-Saturn square in the birth chart, which is considered one of the strongest Martian-astral squares in magic.

Esotericism also teaches in glyph symbolism: the more self-contained symbolic figures there are in a glyph, the stronger its effect

, especially if they are figures of harmony. (See secret symbolism: triangle = spirit, square = matter, etc.).

If the glyph shows many open, unclosed angular figures, it clearly indicates existing inner disharmonies. There are therefore glyphs with strong harmonious closure in their construction and those with strong indications of deformation.

Since Mars particularly dominates the sexual sphere in men, corresponding conclusions can also be drawn from the glyph. This opens up a broad and very interesting field of study for the neophyte.

The Lodge's archive contains another highly important document, which contains the following explanations representing valuable, as yet unpublished knowledge belonging to the discipline of magic squares:

"In the magic square of Earth – number 6 – lies the secret of form and the primordial key to symbolism.

In the magic square of Venus – number 7 – lies the secret of sound, and

in the magic square of Mercury lies the secret of language.

The five primordial vowels are the primordial sounds with which God created the world!

God spoke!

His speech sounds are still the primal sounds of nature today!

The demiurge of the Earth was fertilised by the Lord of Venus, who uttered the primal sound of the divine creative will.

" A E I O U "

he called out to him! "

The rhythm of the number 7 is still today the great rhythmic driving force behind the natural laws of the Earth.

$$\begin{array}{ccccccccc}
 \underline{A} & \underline{E} & \underline{I} & \underline{O} & \underline{U} & & & & \\
 1 & 5 & 9 & 14 & 20 & = & 49 & \text{Cross sum} & \\
 & & & & & = & 7 & " & = \text{Number of Venus.}
 \end{array}$$

This great and powerful word is considered one of the most important names of God in Kabbalah. According to ancient temple teachings, it should never be spoken aloud out of reverence for God. If the officiating magus pronounces it seven times in a magical rhythm during magical invocations of Venus, accompanied by the appropriate gestures, he becomes immensely spiritually and energetically charged, and the demons of the Venus sphere obey him. By pronouncing this word, the power of Venus is transferred into a Martian impulse, and the resulting influx contains Venus-Mars power vibrations.

-----.

And further on in the lodge manuscript it says:

"I give you below, according to ancient tradition, the so-called primordial sound square of the Mars demiurge. It is the sound of his sphere! It is his very own order, before the tones arranged themselves into their current dynamic structure." (See Figure 4).

If we now place the letter square of Mars on top of his vowel primordial sound square, we find that, strangely enough, three fields overlap in the letters when these squares are superimposed. Here we obtain the magical primordial sound of Mars, his magical word, which vibrates in the planetary being in the strongest centralisation:

"A O U"

This triad word has a very strong magical effect, as can be easily determined in astral and mental incantations.

The letter square of Mars, combined with its vowel square, now produces strange words of a magical sound. This provides the philologist with a wonderful basis for research, as he is able to find the roots of the original languages. This then provides keys to the languages of the pre-ancient peoples, including the languages of the Mayans, the Toltecs, the Celts, the Etruscans, the Aztecs, the ancient Caucasian tribes, etc., making them easier to research.

This path was taken by Dr. Trofinowitsch (see SATURN – GNOSIS, Issue 1) as a brother of the Lodge and researcher of ancient languages when he interpreted the difficult-to-decipher texts and inscriptions of Easter Island. He succeeded in finding clues for the further development of his corresponding language studies in the magic squares of Mars and Mercury.

For example, the first four horizontal lines read:

Layogeuci – domezuhiqua – reunivaiove – kusiaowe – xifatobepu

Of course, these clues are not exhaustive, because the magic square can be arranged and rearranged in various ways, resulting in very different linguistic formations. It is quite possible that the linguistic roots of the five great races of Earth are hidden here. Here, the neophyte who has philosophical and linguistic knowledge can try to break new ground with the help of his intuition and inspiration.

Musicians and composers can also explore new avenues here and, following the laws of primal sounds, attempt to penetrate the spherical sounds of nature, for the scales also correspond to the laws of numbers.

But not only is this possible, the neophyte can now also establish his own sound figure on the basis of these studies and then knows how his own name is anchored in the cosmos through sound magic. His name is an ancient cosmic imprint and a sound form. Once he knows this, it is much easier for him to achieve the desired contact with the other spheres when he successfully uses them musically or in sound magic during meditation

. He already knows that in magical exercises, everlasting tone sequences, vowel sounds and sound images are always used successfully, as they are in magical cults.

The neophyte should first make a few attempts in this regard and will be amazed at the magical effect of the Martian vowels in different sequences and arrangements. For example, the opening verses of the prologue to Faust now take on a new, deeper meaning. – The knowledge already taught about the vocal breathing technique is, of course, assumed to be known here.

Further reading:

Kayser, Dr Wilhelm	Orpheus, die Welt des Klanges.
Thimus	: Harmonical Symphonics of Antiquity.
Kepler	: Harmonical Spherical Sounds.
Weinfurter	: Scales and star scales.
Koch, Dr Walter	: Aspect interpretation according to Kepler's teachings.
Liharzik	: The magic square.
Maack, Dr. Ferdinand	: Magic Squares. Papus :
The Kabbalah.	
Bishop, Dr.	The Kabbalah.
Lehmann	: Numerical figures on Hebrew amulets and planetary seals.
Hellenbach	Mysticism and magic of numbers.
Bishop, Dr.	: Mysticism and magic of numbers.
Agrippa von Nettesheim	: Magical works.
Fischer	Oriental and Greek number mysticism.

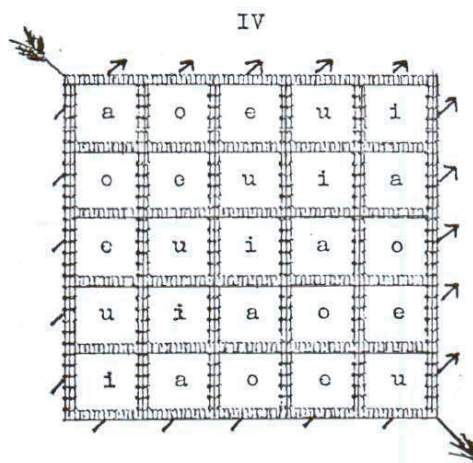
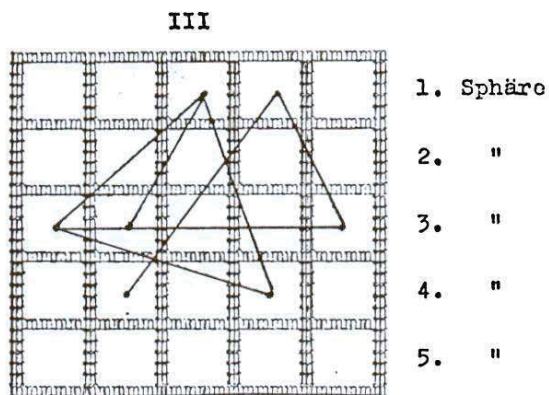
I

11	24	7	20	3
4	12	25	8	16
17	5	13	21	9
10	18	1	14	22
23	6	19	2	15

♂

II

l	y	g	u	c
d	m	z	h	qu
r	e	n	v	ij
k	s	a	o	w
x	f	t	b	p



YOUTH AND THE SEXUAL QUESTION IN THE CONTEXT OF THE NEW AGE

by Gregor A. Gregorius

It is a striking sign of the times that I want to speak so openly about this sensitive topic here to young people and to my brothers, but it is entirely in keeping with the spirit of spiritual reconstruction, which should also encompass our German people. In this reorganisation, we must go back to our roots, and these roots lie in our youth.

I have often emphasised in the past that our youth is our most precious asset and must not be sacrificed again on the blood altars of capitalism and militarism. But in order to make this youth immune to these suggestions, we must also give them the spiritual weapons to defend themselves against this pernicious influence.

Young people must not and should not be exploited again! We must therefore demand not only a spiritual, intellectual youth, but also an enlightened youth, and this brings us to today's topic.

Every clarification carries with it a problem. I must say that this problem, the relationship between the sexes, has not yet been solved at all, at least as far as our German people are concerned. In general, it cannot be solved, because differences in customs and traditions play a role here for all peoples.

Unfortunately, it must be noted that among the German people in particular, the sexual problem – not only in recent years, but even in recent centuries – has been deliberately suppressed by the state and the church, or has been steered in completely the wrong direction, so that one could say

"The sexual oppression of the people has been the goal of the ruling and dominant classes until now!"

Parallel to this sexual oppression of the people, a double standard was established that had a thoroughly corrupting influence. The fruits of this double standard are evident in the widespread prevalence of sexually transmitted diseases and moral decay of the worst kind, which has been carefully concealed and covered up by the state and the church.

Statistical data has shown that, for example, in a class of girls in the 8th year of elementary school, comprising approximately 40 girls:

- 15 girls became prostitutes in the course of their later lives, and these were the most physically and outwardly attractive of the girls;
- 10 girls contracted sexually transmitted diseases;
- 10 girls were able to marry and thus became wives;
- 5 girls remained unmarried.

Incidentally, of these 10 married girls, only two were married in such a way that their marriage could be described as happy.

These statistics were compiled in the district of Niederbarmen near Berlin and have been officially verified. They apply generally to the entire German population, especially in large cities. Different standards must be applied in small towns and rural areas.

We do not want to talk about the subject of marriage today, but it should be noted that marriage in its current form is an institution that serves only the interests of the state. Until now, the state has needed a high percentage of children for its wars and factories. The Nazi regime in particular recognised this necessity and, for this reason alone, demanded so-called "young marriages" in order to maintain the state's supply of children.

The young people of that time fell for this clever propaganda, and once again a major crime was committed by the state against its youth. Even today, in the East, young people are once again being

and drilled militarily. Young women are also subjected to this, with gender relations being negated.

The moral consequences of this trend soon became apparent, as most of these marriages between immature young people ended unhappily because the spouses were not ready for these premature marriages and only developed into fully-fledged adults over the course of the following years. This mutual development, which often takes fundamentally different paths, very often leads people apart.

Marriage as an institution imposes enormous obligations on both parties and is not based solely on the satisfaction of sexuality – as is mostly the case in the early years.

Once the intoxication of the senses has passed, it becomes clear whether there is a deeper emotional and spiritual bond, i.e. harmony between the two people. In most cases, this is not the case. If a marriage ends in good companionship, it can still be described as happy, but in most cases it ends with the two partners living side by side; and the more years that pass, the more the spouses become estranged or live indifferently alongside each other.

The woman is overwhelmed by financial worries and the children. She is no longer the beloved she was in the early years. The senses become dulled and the man, due to his polygamous tendencies, turns to other, more attractive younger women. This is the course of most marriages. These facts cannot be denied.

From a purely intellectual point of view, one can – as I myself do – be a fundamental opponent of marriage and reject it altogether, but this point of view cannot be generalised and is not in the interest of the state, nor of our future form of government. Instead, we must coin the phrase:

“For those people who wish to marry, the path to doing so should
be smoothed, because every healthy woman has maternal
instincts.”

Of course, these instincts vary from person to person, so it is impossible to establish a norm here. – How do we view the issue of sexuality in the new society?

There is no doubt that today's youth has already outgrown the older generation in its one-sided views on these matters. It has realised that the so-called "morals" of the bourgeoisie are wrong. Unfortunately, we have to admit that our parents, especially our mothers, still adhere to this false, hypocritical morality, because they grew up with this view and know no better.

Parents therefore do not want to know anything about sexual freedom among young people. They still insist that young girls should remain virgins until marriage, if possible, and that young men should also remain as pure as possible in sexual matters.

Both of these views are as nonsensical as they are unnatural. Under the current economic system, young men can only marry once they are financially able to do so, which is usually not before the age of 30.

Apart from very few exceptions, the young man succumbs to his natural sexual drive, which cannot be denied, and seeks his salvation – which his childhood friends cannot grant him due to their false upbringing – in the company of prostitutes and so-called semi-prostitutes, whom he finds on dance floors and in similar establishments.

Of 100 men of this age, not even 3 meet the requirement of absolute chastity. It is more difficult for young girls, but some of them succumb to seduction, even if only a small number; the majority fall prey to the vice of masturbation or become anaemic due to unnatural satisfaction of the important female organs.

These are the facts, the fruits of false, hypocritical morality. Of course, this does not apply to the part of our youth today that has already freed itself from these constraints of false morality through sporting activities and a healthy love of nature.

This is usually the case: inexperienced, anaemic girls who enter into marriage and know nothing about sexuality and marital intimacy, and, on the other hand, men who have been corrupted in sexual matters by prostitutes, who do not appreciate the purity of a young, loving girl's devotion and who sought and obtained their first experiences in brothels.

This is where the restriction of sexual activity has led so far. This is where liberation must begin. From nature's point of view, every young girl is ready for sexual intercourse after she has started her period (around the age of 16). For this reason, the state has created a law that severely punishes those who seduce young girls under the age of 16.

For young men, the age limit could be set at 18, as their increasingly strong sexual urges can no longer be controlled, in order to avoid the danger of masturbation.

Masturbation is much more widespread among men than among girls, even if its harmfulness is often exaggerated.

We must therefore demand that a new ethic and a new morality in today's world no longer object to young people who love each other also having sexual relations.

This is where youth educators must step in, of course, because I would like to emphasise that this should not give rise to licentiousness or sexual indulgence.

Young people must be made aware in the new ethics that mutual devotion should indeed be the crowning glory of their young love, that this devotion is something sacred, something wonderfully beautiful, and that their first act of devotion is a celebration for them and should only take place when certain preconditions are met.

It is therefore immoral for young girls, in the intoxication of their senses, to give themselves to their boyfriends at every opportunity they can find.

as unfortunately often happens after dances, outdoors, in front of houses, etc.

The young man should not demand such a thing either, but both lovers must, of their own accord, out of inner motivation, first create the necessary preconditions for such a celebration. I do not wish to elaborate further here on how this is to be understood; that would be the task of the youth counsellor or youth educator, provided, of course, that prior education has been given on the sexual functions of the sexual organs and the female body, on the dangers of sexually transmitted diseases, on the rules of cleanliness and many other related matters. This opens up a whole range of further questions.

Fundamentally, young men must first be taught ethics so that when they enter into marriage, they do not make the unreasonable demand that the woman or girl be a virgin, and secondly, that young girls assert and defend their right to a sexual life on their own initiative – even before marriage.

Only when she is able to compare based on her experiences will she be able to properly assess her future spouse as a man.

Young girls must know that not every sexual encounter leads to fertilisation; this absurd fear must disappear, and here, of course, the state must intervene with new laws to this effect.

The first law must be: "The right of women to motherhood!" This means that every woman must be free to choose whether or not she wants to have a child. If the latter is the case, the termination of pregnancy must be permitted by the state.

Secondly, the state must affirm the motherhood of those women who wish to give birth to an even greater and stronger extent and surround them with care.

Of course, the expectant mother remains one of the state's greatest treasures. Let us not forget that every year tens of thousands of

young girls lose their lives as a result of illegal procedures and that hundreds of thousands are severely weakened physically by these illegal procedures, even if they are successful. This is proven by the numerous gynaecological diseases.

The tragedy is that doctors, teachers and many intellectuals are aware of these issues, but no one has yet found the courage to advocate for a solution to this problem on a new ethical basis.

Due to its false religious teachings, the Church prevented the Enlightenment with its cult of the Madonna, its immaculate conception of the Virgin Mary, and its other hypocrisies, thereby teaching people hypocrisy. Sexual desire is natural, and a healthy sexual appetite demands satisfaction. Any denial of this is unhealthy and harmful. Asceticism is only a deliberate exception, especially when it is spiritually based.

Of course, there have already been attempts to bring about change in this area in earlier youth movements. The Wandervogel movement, the Sonnenland associations and others had long since turned against false bourgeois morality, and on the basis of camaraderie, a new, healthy, natural relationship between the two sexes had developed. But this remained accessible only to small groups, while the people as a whole remained ignorant and uninformed.

So what should we do? We must bring young people back into contact with nature. A person in whom a love of nature is firmly anchored, who is receptive to the beauty of nature, will have no place for unhealthy sexual experiences, but will instinctively, whether male or female, long for and strive to fulfil their desire for love in harmonious beauty.

Let us try again to encourage the sexes to become self-aware of their sexuality, to educate themselves physically and mentally to become upright and positive human beings. Not even in their sexual lives.

be dismissive and alienated towards it, but rather affirm it if it is their own desire.

I demand of a young man that he does not indiscriminately and excessively pursue a sexual life, but that he fights for the girl for whom he feels a deep affection, because that is what he will have to do. The young girl, as I imagine her, will not want to give herself indiscriminately to every man, but, in accordance with her healthy natural feelings, will give herself only to one man with a healthy body and mind.

If both sexes behave in this way towards each other, prostitution will disappear and with it sexually transmitted diseases. Then the many miscarriages will cease.

If a young girl has a child by her lover, by her boyfriend, without being able to marry him, then she can and should hold her head just as high as a married mother.

This is another demand on the state that the previous stigma of illegitimate birth be completely abolished. The unmarried mother must be protected by law in exactly the same way as the wife. The often-voiced demand that the child should bear the mother's name is entirely justified.

It must be said that every new love affair with a new partner brings new experiences and also new maturity and beauty.

One of the ultimate goals of human life is to become mature, and being mature means no longer being ignorant, but having become knowledgeable, and knowledge can only be gained through experience!

The old "auntie morality" of the bourgeoisie must be done away with. The double standard that allowed men to do whatever they wanted, that permitted free sexual expression in brothels, must end.

Both sexes should have equal rights in sexual matters. If we achieve this, we will have taken a few steps towards the recovery of our people. In doing so, we will also have worked for the human race and for the future.

Healthy people also have healthy children! A sexually experienced woman will have a child when she wants to, and this child will then have a healthy foundation thanks to her knowledge and experience. Even before the desired conception, because we must be clear that most of today's children were not conceived intentionally.

I am aware that with these remarks I am telling the truth and have pointed out the core of the problem, but I have only given guidelines.

This new moral ethic would now need to be refined in terms of how it can be achieved, and this goes far beyond the scope of this topic, because first of all, both sexes would have to be made aware of the difference between eroticism and sexuality.

Our young girls suffer from the fact that most of them are un-erotic. Those among them who do not possess this emotional coldness are naturally preferred by young men, to the detriment of their remaining female peers.

It is not for nothing that people talk about an innate sex appeal that few people possess, but in every woman, in every young girl, there lies dormant an erotic predisposition that is entirely capable of development.

It should simply be taught to her, but hypocritical morality has prevented this until now.

Other peoples, especially those of the East, are far ahead in this respect – but that would be going too far! Eastern cultures affirm sensual experience to a much greater extent.

The attentive observer will notice the difference between women from small towns and women from big cities; the difference between French and German women is even more striking. It is safe to say that German women are very backward in their knowledge of eroticism.

In summary, it can be said that

It is better
to live in a free love community than in an unhappy
marriage!

In recent times, there have already been signs in our educational circles, and even in legislative bodies, of approaches that take account of the spirit of the new era. Women's equality has already been achieved to a far greater extent than before, especially in the administration of justice. Only the solution to the sexual question has not yet been tackled, because these issues are too difficult and far-reaching.

However, the esoterically trained person knows that this is indeed where the roots of a new humanity lie. The law of reincarnation and esoteric mysticism teach him the sanctity of procreation, for it is the basis for a renewed incarnation of the ego in question. From this alone, the esotericist concludes that sexual union must be a sacrament, a ritual act, a high point for people who truly love each other. Anything else is a sin against the spirit.

Buddha himself taught: "When you embrace a prostitute, it is the same as kissing a corpse!" – People trained in occult magic immediately understand how important the so-called odic fusion between two people can be when it occurs during sexual intercourse. But how much sin is committed here by ignorant humanity! They become sick and unclean in their etheric bodies and do not know it.

It can be assumed that the coming centuries of the new age of Aquarius that is now dawning will bring about a fundamental change in the ethical and moral concepts of the past for the benefit of humanity as a whole, so that it can learn once again to live and love in beauty!

The ancient sun cult, which will be revived in its Uranian form, will certainly bring with it a strong connection to nature and thus also a new basis for a healthy sexual experience. People will

consciously reconnect with the forces of nature and thereby become fully aware of the sanctity of a loving relationship.

Let us begin to influence our young people in this spiritual direction right now! Then we can rightly consider ourselves pioneers of a new era. A healthy, spiritually enlightened youth will be grateful to us for this!

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See also: "Leaves for Applied Occult Art of Living"

- XI /1951 = Sexual intercourse as magical odic balance
- II /1952 = The mystery of the sexes.
- III /1953 = The twin soul as the mystical basis of love and friendship.
- IX /1952 = Sexual mysticism.
- V /1953 = Sexual – Magic.
- VI /1952 = Women in the coming age of Aquarius.

Dr. W. Feuerabend: The Kamasutram. The Indian textbook of love. van der Velde:

The Perfect Marriage

Sexual Technique in Marriage

NOTICES FROM THE ANTIQUARIAN BOOKSHOP:

The study booklets and also the new monthly magazine MENSCH UND KOSMOS (Man and Cosmos) often include brochures and book offers that the antiquarian bookshop offers to lodge members and is happy to procure.

It is recommended that you collect and keep the offers and brochures for possible later purchase.

The antiquarian bookshop is happy to create so-called book search lists for each lodge member for the occasional offer of particularly rare and sought-after works, as unfortunately most specialist literature is out of print and can only be obtained from antiquarian bookshops.

The books reviewed and offered in the "Book Reviews" section of the magazine MENSCH UND KOSMOS can also be obtained from the antiquarian bookshop.

LODGE NEWS:

To all brothers and sisters of the lodge

"FRATERNITAS SATURNI"

The lodge secretariat has published a comprehensive brochure about the lodge's goals and structure. A copy is enclosed with this study booklet. We encourage every lodge member to use this brochure to recruit new members. The secretariat will gladly send additional copies upon request.

The newly established membership fees and payment obligations do not apply to existing lodge members! They only apply to new members! – Please note!

Upon joining a local antechamber of the Lodge, the admission fee of new members is made available to the treasury of the respective antechamber for the antechamber Lodge's entertainment fund.

The Lodge Secretariat On
behalf of the GRAND
MASTER.

This issue is accompanied by issue no. 20 of the publication EINWEIHUNG (INITIATION) by Fra. Eratus – Karl Spiesberger. Price: DM 1.50. The amount is to be transferred with the fee.

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

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

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PAPERS FOR

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THE ART OF LIVING

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THE WORLDLY MONASTERY

THE LAW OF GRAVITY AS A COSMIC CONSTRUCTION FACTOR

by Gregor A. Gregorius

NOVEMBER 1953

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THE WORLDLY MONASTERY

BY MASTER GREGOR A. GREGORIUS

For several decades now, occult and esoteric circles have been entertaining the idea of founding and building a secular monastery for seekers, without ties to ecclesiastical institutions. These ideas are so valuable and beautiful that it is regrettable that it has not yet been possible to realise them.

Over the years, many brothers in the FRATERNITAS SATURNI lodge have worked on these plans and designs, and numerous conversations and discussions have taken place that seriously address this planning. Many details of the planning have been worked out according to magical and occult considerations. The sketches and designs are based on cosmic and esoteric numerical laws, taking astrological correspondences into account.

Unfortunately, however, it must be said that the time for these plans and wishes has not yet come. The planned secular monastery, which was to bring peace, harmony, tranquillity and spiritual development to many people, was not built! It has remained a utopia until now. Billions have been and continue to be spent and raised by humanity in all countries every year for murder and destruction in the service of a Uranian Mars ignition of the lower octave, but the pure, gentle light of a Jupiter-Uranus connection, which was longed for, has not yet come to light. The Saturnian basis has not been established! It was not in the will of humanity, nor did these thoughts ignite in the minds of the leading politicians of all governments. Nor has there been a capitalist whose thinking was ideal enough to finance these plans.

Only the coming times can bring the opportunity to realise this plan, and may these lines serve as guidelines for a later generation. The demiurge of Saturn, the guardian of the threshold, will surely enlighten the coming humanity when it has gone through the suffering of atomic wars.

wars. It must and will drink this bitter cup before it can attain a deeper inner understanding. Through suffering to maturity!

However, the brothers of the Lodge and other interested parties should not be deprived of the opportunity to see the form and extent that these plans have taken so far, insofar as they have been found in the Lodge's archives.

We know that every spiritual thought is imperishable, is never thought in vain and continues to vibrate on the causal plane, in the realm of subtle causes, even if it cannot be realised in purely material terms. This is a spiritual consolation for shaping the future. The time will surely come when other predestined human minds will be able to take up these ideas again through contact with the causal sphere, in order to perhaps realise them in a later epoch.

We can safely say that the demonic impulses and suggestions that are now flooding humanity are hostile and contrary to these ideas. This is probably true! We are in the midst of tremendous chaos caused by the clash of two world ages. The Age of Pisces is passing and in complete dissolution, and the Age of Aquarius has begun with a completely different rhythm, which must and will lead to a total transformation of all values.

Before the outbreak of the Second World War, it seemed as if the plans of the Lodge could be realised, for some brothers from Austria made suitable land available free of charge for the construction of the monastery near Brüx and, strangely enough, also on the Obersalzberg. The hope that arose from this proved to be deceptive, for National Socialism came, and with it Hitler. His buildings were erected on the site of the monastery. Where the altar of the monastery was to be built, machine guns were set up to protect the Führer. Mars had once again triumphed over Jupiter. The plans had to be hidden and the leading brothers of the lodge emigrated abroad. Other well-known esotericists, such as the physician and occultist Surrya, the esotericist Peryt Shou and many others who had similar plans, were silenced.

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What do these existing guidelines tell us? How was the structure intended to be and what were the plans for the secular monastery? The explanations state:

Once the necessary negotiations with the state and provincial authorities, municipal authorities and other relevant bodies have been completed and the building plans submitted by the architects have been approved by the authorities, and the necessary capital has been secured by the banks, contact must be made with the ecclesiastical authorities in order to eliminate any future disharmony in this regard. The state is assured that in the event of war, the monastery will make part of its premises available as a military hospital or convalescent home, and its medically trained brothers will serve as doctors.

The charitable character of the monastery must always be at the forefront. For this reason, friendly relations with the responsible bishop and the relevant Protestant regional synod must always be maintained. It must always be emphasised that there are no plans to establish a religious community, but only an educational institution for those interested in esoteric studies. The entire curriculum must be structured with this goal in mind, as is the case in adult education centres.

Any religious or other influence on the surrounding population must be avoided. Any political activity is strictly frowned upon. On a charitable basis, the monastery and its brotherhood serve the common good; there are no material or capitalist interests behind it.

The brotherhood is prepared to work together with other religious communities and state churches on the basis of care and love for suffering humanity. The religious foundation is provided by belief in an almighty deity in the esoteric sense. Good human qualities such as kindness, understanding, tolerance,

loyalty and justice are taught in the monastery according to the principles of good will.

Thus, the monastery is intended above all to be a place of refuge for world-weary brothers and sisters and a haven of peace for the elderly. Any seeker with a deep interest in esoteric and occult secret and frontier sciences is welcome, provided they sincerely profess these ideas and there are no obstacles to their admission according to the organisational regulations of the monastery.

The monastery of the brotherhood is completely independent and is under the leadership of the abbot, who is also the Grand Master of the Lodge and is therefore bound by the statutes of the FRATERNITAS SATURNI. He is assisted by the elder brothers of the Lodge and the masters of the local lodges. This "Council of Elders" guides the fortunes of the monastery and the Grand Lodge.

In general, the monastery is subject to state laws. Its asset management is entrusted to a trustworthy bank. The organisational and commercial management is in the hands of a competent brother, who also manages foundations and funds. The abbot ultimately decides on admissions after consulting the elder brothers.

The "Council of Elders" maintains international relations, which are not subject to any restrictions in the spirit of human brotherhood.

The brotherhood of the monastery must be legally registered as a secular association in order to obtain legal capacity. For tax reasons, the investment capital should consist of foundations or donations wherever possible.

The monastery should be built in a climatically favourable area in southern Germany at an altitude of up to 600 m. As the monastery is to be built in accordance with Saturnian building laws, it is conceived and planned as a rock monastery. It is therefore necessary to choose a location on a steep rock face or

a suitable mountainside. The area should be as remote from traffic as possible. The compass direction is south.

First, a large cave is blasted out at the foot or halfway up the rock face. The excavated rock is used to create a large plateau and build the road leading to the monastery.

The rock face must consist of bedrock that is easy to work with so that larger blasts can be carried out, as the stones for the construction of the monastery are to be taken from the rock face, since a large part of the monastery rooms will be located within the rock.

The first facility to be built, slightly apart and also built into the rock face, will be a separate electric power plant to make the monastery independent in terms of its electricity supply. Similar arrangements must be made for the water supply. It may be possible to use the existing water power for the power plant.

According to the architects' plans, the monastery building is designed with a large, imposing rectangular tower in the centre, flanked on both sides by long wings. This gives the entire building the shape of an inverted tau symbol. The top of the tower is crowned with a large symbol of Saturn carved out of the rock.

The wings are only one storey high and contain a total of approx. 60 rooms. They have basements for storage rooms. Since the entire building is being constructed from the rock itself, i.e. the necessary building stone is being taken from the rock face, the construction itself should not be too expensive.

The kitchens and heating for the entire monastery are powered by its own power plant. Every room has running water, and there are also sufficient bathrooms. A larger swimming pool can also be built at the foot of the mountain.

The left wing of the building is initially intended to serve as a guest house. The rooms for guests are simple, furnished in a monastic style without any comforts.

Some of these rooms will also be used by the sisters of the monastery or the lodge, some of whom will certainly retire to the monastery in their old age to help with the administration by performing appropriate female tasks. Women under the age of 50 will not be admitted to the convent. Furthermore, children of any age are not permitted among the guests. All utility rooms are also located in this left wing.

The rooms for the serving brothers and for the men who work permanently for the monastery are located in the right wing. The workshops, shipping rooms, laboratory, pharmacy, etc. are located in the cellars. This wing also houses the infirmary and the doctor's rooms, as well as a suitable outpatient clinic.

The tower houses the porter's room and the reception room on the ground floor. The offices are on the first floor, above which is the abbot's room and further up the library. Each room has large, airy windows without any bars.

The slope of the mountain is divided into vineyard and garden terraces for espalier fruit, berry bushes, etc. Nearby buildings are purchased where possible, as is all accessible land in the surrounding area. If the monastery becomes overcrowded, all commercial operations can later be moved to special new buildings to be constructed within easy reach. The entire guest and boarding house operation can also be separated there.

From the platform or large terrace of the monastery, wide steps lead down to the access road, along which the necessary sheds and garages are located at some distance. The monastery's future guest houses can then also be built on this road, as well as, with the expected expansion, the residential buildings for all persons working permanently for the monastery who do not belong to the brotherhood.

The interior of the monastery:

Once you have passed through the entrance and reception room in the tower, you enter the large hall of the monastery, which forms the main room with its nonagonal shape. It is used for church services, lectures and cult-like events. Visitors and guests are of course also welcome to attend these celebrations and events. The altar stands at the back of the hall. Nine steps lead up to it. The lectern is set up at the front on the third step. Above the entrance is the gallery with the organ.

Small cells leading to all sides branch off from the hall and are assigned to individual brothers of the lodge. They are unlocked, only covered with a curtain of dark green cloth. In the middle of the hall, on a small elevation, lies a replica of a large crystal illuminated from within. The floor of the hall is covered with black and white marble slabs. On the walls are murals or paintings depicting the symbolic images of the planetary beings, as they appear in the magazine Saturn-Gnosis, each several metres in size.

There are enough simple black chairs for visitors and lectures. The hall and the other interior rooms are lit by ceiling soffit lighting. All the interior rooms are windowless, as they are located inside the rock.

Behind the altar, a very narrow doorway leads to the next, much smaller room, which is rectangular in shape and furnished in the usual lodge style. It is used only for cult purposes and internal lodge meetings.

Behind this room lies the third and final room, also rectangular in shape. It is the lodge's magical experimentation room; its walls are made of mirrored glass. The floor consists of black slate slabs, into which several large circles have already been embedded, containing the main sigils of the planets.

From the altar of the great hall, an invisible staircase leads down to three lower vaults, which lie directly beneath the last two upper rooms. Beneath the upper lodge room is the vault, which contains a number of niches on the sides, in which the deceased brothers who have attained a special degree later sit or stand. A small altar is also set up in this room. This vault is used for the admission examination of neophytes for certain degrees. The examinees are left alone with the dead for one night for meditation and inner contemplation. An eternal lamp burns above the altar. This room is considered the holy of holies.

Behind him lies the second lower vault, which is also rectangular. Its front wall is filled with a large rotating steel disc covered with a curtain. This is the courtroom.

The third lower vault that follows is small and equipped with all the magical utensils needed for the practice of high magic. It is only accessible to the abbot and brothers of higher rank.

Plans and drawings with all the necessary details have been prepared for all these rooms. All technical requirements, such as air supply, soundproofing, etc., have been taken into account.

The external organisational structure of the monastery.

The monastery must try to be financially self-sufficient as far as possible. Capital investments must bear interest if they are not based on donations. The nutrition and existence of the brothers living in the monastery must be secured for life.

This opens up a number of perspectives for organisational development. Since the monastery is likely to own large tracts of land that can be used rationally for the purpose of feeding the community, it is also advantageous to lease suitable land and impose certain conditions on the tenants regarding the delivery of crops to the monastery. The serving brotherhood is only allowed to do gardening, which, however, in large

This is greatly enhanced by the rational cultivation of medicinal plants, which are planted and harvested according to occult and astrological laws.

The older residents of the mountain region can also supplement these medicinal plants through systematic collection. Distillation is carried out in a modern laboratory, where all kinds of suitable distillates, drugs, herbal juices, elixirs, liqueurs, fruit juices and remedies can be produced according to old Rosicrucian recipes. These are then processed and distributed by the monastery pharmacy with the help of the lodge organisation in the empire. With appropriate advertising under the monastery's name, good revenues can be achieved on a purely commercial basis from the sale of tea, herbal juices, etc. Since these are, without exception, very effective and helpful preparations, their first-class production, with the help of advertising, will not only capture the entire occult circles, but also find sales among the general population.

A second commercially managed source of income for the monastery is likely to be the book workshops, where the bookbinding trade is cultivated in an artistic manner by producing and binding books based on old originals in parchment or leather. With the collaboration of suitable artists, the reputation of these monastery workshops will soon spread and orders from libraries and collectors will pour in.

The monastery's own publishing house could publish certain suitable publications, book series and writings from the occult-scientific disciplines. Here, too, a wide and certainly profitable field of activity opens up. Luxury prints of high rarity value can be produced by hand typesetting in the monastery's own printing office and workshop. The monastery can also consider publishing its own magazine. The lodge organisations existing in the empire, with their members and connections, will always intervene in a helpful and propagandistic manner and will also be buyers.

Among the brothers admitted, there are certainly not only scientists and artists, but also enough skilled craftsmen, as well as brothers who, out of a love of nature, will gladly devote themselves to horticulture and fruit growing.

Furthermore, all disability, employee and other pensions to which the accepted brother is entitled from the state will flow into the monastery's coffers. In addition, every existing local lodge in the empire must contribute a certain percentage of its annual income to the monastery.

Money is not available to the brothers in the monastery. However, their well-being and health are taken care of in the best possible way. They wear monastic clothing. They can maintain their small habits, such as smoking, etc., as well as their other non-burdensome inclinations, such as sports, etc., as long as they do not subject themselves to certain fixed cloisters.

It is part of the monastery's philosophy that any brother who has a strong inner desire to see the outside world may take a longer holiday at certain times, during which he is free to move about. The necessary means will be made available to him in an appropriate manner. The organisational structure and international fraternisation will mean that brothers are very often sent on journeys and stay in the outside world on specific missions. The monastic habit is only worn in the monastery and its immediate surroundings. Outside in the world, nothing reminds one of the monk.

It goes without saying that the brotherhood and the monastery receive a charter of freedom and sanctuary from the state within the existing laws of the state in order to have a certain legal basis and to be able to keep all curious and uninvited persons away in the name of the law.

Any brother of a lodge of the FRATERNITAS SATURNI who is referred to the monastery by one of the local lodges is accepted into the monastic brotherhood. Age is not a factor in itself, although the monastery is primarily intended as a refuge for those brothers who have no ties to the outside world and are no longer fully engaged in the struggle of life. However, brothers in the prime of their lives and work may also join if their achievements in the service of the brotherhood or the monastery make this necessary or advisable. The abbot may, on his own initiative, call upon suitable brothers to work with him without them having to spend their entire lives in the monastery. The lodges in the empire may delegate certain members to the monastery for years at a time.

The organisational structure of the lodges ensures careful examination and suitability for monastic service. The brotherhood sends specially trained and talented brothers into the public eye as propagandists to give lectures. Certain courses and conferences can be held in the monastery itself.

Every lodge member has the right to spend their holidays with their relatives in the monastery's restaurants for a small fee, but without children, in order to recuperate in solitude. Anyone can then undergo certain retreats under the supervision of the brothers or undergo naturopathic treatments under medical supervision. In addition, special training courses will be set up for this period in the style of summer schools.

These plans and preparations had progressed as far as they could without being realised, as this project requires a great deal of capital. There were also drawings and high-quality artistic designs for the interior decoration of the rooms, down to the smallest detail.

For a time, consideration was given to creating a larger initial capital by issuing so-called share certificates or building blocks through the lodges, whereby each brother would be legally guaranteed admission to the monastery at his age. However, this plan could not be carried out due to the outbreak of war and multiple currency collapses.

So today we can only hope that these ideas will one day fall on fertile ground in which they can grow and perhaps blossom and bear fruit. May the Demiurge of Saturn help to bring this about.

THE LAW OF GRAVITY AS A COSMIC CONSTRUCTION FACTOR

BY GREGOR A. GREGORIUS

The gravitational pull of the Earth, which we must think of as concentrated at its centre, is the same for all things on the Earth's surface, for every point. It is unchanging in its strength and effectiveness. It therefore determines a state without change, but does not shape events through it, because it remains self-contained and stable in its effect.

But the gravitational forces of the other celestial bodies on individual points on the Earth's surface are constantly changing, because the distances are constantly changing due to the continuous movement of the stars and the Earth's own rotation. Each of the constellations that form exerts a different kind of influence on the Earth. Even though these forces may be very small in relation to the Earth's gravity, they can still be the cause of events in their interaction with the Earth's gravity, because they temporarily disrupt an otherwise constant state.

Thus, an individual body on the Earth's surface will feel not only the Earth's gravity but also the gravitational forces of the celestial bodies. The stronger its sensitivity, the more it will react to them.

Of all the relationships between the forces of the cosmos and the Earth, mutual attraction is certainly the most intense. Not only do the sun, moon and planets have a clear gravitational effect on the Earth and its orbit, which can be calculated using Newton's law of gravity, but the other fixed stars also have the same effect, albeit one that is more difficult to determine.

These gravitational forces therefore affect not only the Earth as a whole, but also, with constantly changing strength, the individual bodies on its surface. According to the latest research, there is no longer any doubt that there is also a deep effect.

Ebb and flow and other processes related to the tides clearly demonstrate this gravitational effect, which is particularly noticeable in bodies whose molecules are particularly mobile in their aggregate state without loosening their internal connection. Thus, bodies or forms containing liquids react particularly strongly to this cosmic gravity.

Since this applies particularly to living beings, whether plants, animals or humans, they are undoubtedly subject to this gravitational effect due to their fluid content.

The carriers of human sensation are largely fluids. Blood, with its admixtures, has a significant effect on human well-being, particularly on the basis of sensation, not only through the rhythm of its circulation, but also to a large extent through its own radiation and its ability to absorb radiation. Esotericism rightly calls blood the seat of the human soul.

All fluids that are added to the human fluid balance in the finest mixture ratio, such as hormones and the various endocrine gland secretions that pass into the blood, increase inner tension, elasticity and the existing capacity for sensation; and since each of them reacts more or less to the gravity of the earth or the stars, the human capacity for sensation is naturally subject to great changes.

The gravitational pull of the Earth's mass will be in a similarly subtle relationship to the gravitational pull of the celestial body under consideration as the mass of the base fluid is to the dosages of its admixture.

The doctrine of astrology, which takes into account the influence of the stars on the Earth and thus on human beings according to the respective constellation, is only supported by this consideration. Thus, a strong Mars constellation – Mars according to astrological correspondence = iron – may well have an effect on certain metallic ferments in the blood. Here

opens up the wide field of astro-medicine, which is definitely on the right path to knowledge, but has so far failed to take into account the gravitational influences of the Earth and the stars. (See also the journal SATURN GNOSIS, 1929, issue 3: "Metallic remedies and ferments from the point of view of spagyrics").

The gravity of the stars thus has an inhibiting or promoting effect on the normal flow of fluids in humans. Depending on its strength, it attracts certain groups of fluids more intensely and changes their pressure. This will primarily affect the hormone-producing organs, the entire glandular system, and this change in pressure will cause an increase or decrease in the respective production of the glands. Pressure and flow changes cause a range of different moods, drives, ideas, temperament changes and emotional reactions in finely nuanced gradations, with very specific characteristics and expressions that correspond exactly to the effect of the celestial bodies or constellations according to astrological teachings. Therefore, this celestial influence extends to the inner world of human beings, to physical and objective destiny, not only to the individual, but to entire groups of people.

Immediately after birth, the human being is an individual for the first time, because with the activation of his atoms and his circulation, he is exposed to the gravitational pull of the Earth and the stars immediately after leaving the womb. Just as these gravitational forces are stored at the moment of birth at the surface of the earth, so the distribution of forces of the finest and most subtle substances is ranked in the circulation.

This forms the basis for further development in the course of life. Thus, predestination, the individual's reaction to certain celestial influences, is also determined. This cosmogram is laid down in the basic horoscope of birth, which is calculated precisely for the place of birth.

In this consideration, it is of course important not to assume only the existing gravitational forces and laws, but to take into account the simultaneous influence of direct radiation forces from the stars.

. Ancient esotericism therefore speaks of the dependence of human beings on gravity, but also of the connection between the human etheric body and the stars through radiation (the influence on the nervous system is then secondary).

Here we must give the sun further priority over the other celestial bodies due to the intensity of its direct radiation, while the moon, which has no radiation of its own, has a much stronger influence through its gravitational effect than is generally assumed. Fever curves, blood pressure, fatigue curves and the effect on female sex hormones are direct influences of lunar gravity.

The sun, on the other hand, influences the iodine content of the blood, the tension and energy levels in the entire body, and the increase in sexual potency in men through its radiation. Radiation and gravitational effects complement each other and run parallel. The lunar rhythms in their periodicity from 7 to 28 and the corresponding influence on women and the solar rhythm from 5 to 23 on men are well known. Science has long established that the observed sunspot rhythm affects the sun's gravity.

These explanations are intended to encourage those who are searching and studying occult and esoteric issues to undertake a more detailed and thorough study of the connections outlined here. The influence of the stars through gravity and radiation are among the building blocks of the entire cosmos and thus also of our planet Earth. Their influence on all living organic substances is unmistakable, even if its full effect has not yet been researched.

COMMUNICATIONS FROM THE LODGE SECRETARIAT:

From time to time, the teacher and master recommend that the studying brother of the lodge purchase so-called compulsory books. These serve primarily to supplement his studies and knowledge. It is not enough to simply read one's study booklet every month; one must constantly work on oneself and keep one's knowledge up to date. For this reason, the brother's home library must also be supplemented. Owning books with good content is a joy in itself, for books are man's best friends.

The compulsory books are listed below once again, and the brother is asked to order them if he does not already own them. He will be readily granted credit for the order. Only books and brochures in the lower price range are selected to make them easier to purchase. There is absolutely no obligation to order these compulsory books! The teacher only strongly recommends purchasing them, as they are all good and valuable in terms of content and serve as reference material for the brother in the later graduation examinations of the lodge.

Spiesberger, Karl	:	Animal Soul	DM	1	
"	"	Dream	"	1.20	
Sopp:		Labore et labora	"	2	
Bailey:		Initiation	"	6	
Enders:		The Secret of Freemasonry	"	6.20	
"		Symbolism of Freemasonry	"	6.80	
Peryt Shou:		Under the Sign of the Logos	"	3	
Waltharius:		Mysticism	"	4.50	
Vehlow Calendar 1954, etc.			"	2.50)These 2 books
Ephemeride 1954 et al.			"	2)should be sent every year
Man and the Cosmos: Subscription			")should be purchased regularly be

The antiquarian bookshop affiliated with the Lodge is able to provide the brothers not only with antiquarian books, but also with all new publications at the original prices, so that it is requested that all book requirements be met exclusively through this source.

The brother must always bear in mind that many of the occult disciplines are interrelated and complement each other. Others, again, are almost inexhaustible in themselves. Thus, almost every branch of occult knowledge has its own specialised literature, which must be studied if one wishes to master the discipline in question completely. One cannot pass judgement on a subject that one has not studied and knows thoroughly.

On the other hand, some books provide a certain overview of specific areas of knowledge. Nevertheless, it would be wrong for the brother to accept these books as absolute guidelines without subjecting them to criticism. He must always maintain a clear view of the authors in question. For example, the content of the compulsory book "Initiation" should by no means be regarded as a guideline for study, but on the other hand, the overview of the purely theosophical structure provided by the book is important, without necessarily accepting it!

In mysticism in particular, there are many heights that the seeker can reach in a comparative sense, but he is still far from conquering the high, pure peaks, or his higher development is clouded by fog. In most cases, only a thorough and comparative study of books can help to gain a clear view. In cases of doubt, the teacher is happy to help. Saturn in its higher octave is not only very critical and scientific, but also builds up knowledge slowly in human beings, demanding systematicity, experience and maturity in everything. A single book or the words of one person are not enough for it; it demands profundity and a solid foundation. Above all, it is a strict opponent of nebulous mysticism, which invariably leads to mysticism.

Therefore, the Lodge must demand this thoroughness and the resulting foundation of knowledge from the brother, especially if he wishes to ascend to higher degrees. The Lodge is always built on a foundation of knowledge.

SPECIAL OFFER FROM THE ANTIQUARIAN BOOKSHOP:

A few copies of the 1953 astrological calendar by the renowned astrologer Johannes Vehlow, considered one of the leading astrological calendars in terms of content, are still available from antiquarian booksellers.

The antiquarian bookshop can sell the copy to customers for only £0.60 (previously £2.50).

The 1954 edition has not yet been published, but can be ordered in advance.

PUBLISHER'S NOTE:

As this year draws to a close, astrological calendars for the coming year 1954 are already beginning to appear, and the Antiquariat is happy to procure them for the brothers of the Lodge at their original prices. Please submit your orders. The ephemeris for 1954, which is necessary for everyday transit observations, is also already available.

Currently available:

Lorcher	Calendar 1954	£	2.20
Ebertin	Calendar 1954	DM	2.20
Huter	Calendar 1954	DM	2.20

Your Success in 1954. Published by "Neues Europa" DM 3.20

The other calendars will also be published shortly. Subscribers to the well-known Vehlow calendar from 1953 will also receive this calendar for 1954 as soon as it is published.

The "BLÄTTER FÜR ANGEWANDTE OKKULTE LEBENSKUNST" (Leaves for Applied Occult Life Arts) are published by GREGOR A. GREGORIUS, Master of the "FRATERNITAS-SATURNI" Lodge. Secretariat: Berlin – Grunewald, Winklerstrasse No. 9

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P A P E R S F O R

ANGEWANDTE OCCULT

THE ART OF LIVING

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THE SUBCONSCIOUS

by Gregor A. Gregorius

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LODGE AND BROTHERHOOD

BY GREGOR A. GREGORIUS

Let us be absolutely clear about this: the path of the esoteric seeker inevitably leads to solitude! And this solitude is something he longs for inwardly, something he welcomes. It is the harmonious sister of abandonment. Unlike abandonment, it does not carry hatred, despair and unfulfilled desire, the poisonous fruits of the tree of knowledge, but harbours within itself the pure vibration of harmonious bliss. Thus, this solitude is a lofty goal. But the path to it is not easy and leads through deep valleys where listlessness, doubt and deep fatigue dwell.

One must truly bring oneself to realise that the path to the heights leads away from people, that one must separate oneself from the noisy crowd in order to become lonely and happy.

You cannot climb high peaks with hundreds of others! Only the boldest climber can conquer the path alone! Your voice will never sound so clear when it is drowned out by the chorus of the crowd, your footing will never be so sure when loving arms are wrapped around your neck! Alone! Alone! A royal lord at the highest heights!

Your friends are only the most magnificent who ever lived in dead times. Thus you are free, a truly free person, and your soul is connected to God, and no one can prevent you from this.

No dogma constrains you and no church calls you to worship. You need not bow before any clergy or priests, who are often only servants and do not themselves believe what they teach. But you believe only what your knowledge has created and listen to the God who speaks to you in your soul.

You seek and find God in nature, in all His creations, in all forms, and in your longing you reach boldly and presumptuously to the stars. God is within you! You yourself are God!

So follow this path of true mysticism and you will see that on this difficult, quiet path, from time to time a serious person will join you to accompany you for a part of the way. He is a seeker, just like you! He too looks towards the heights that lie in the sunshine. Then walk quietly by his side, for your souls have been connected for thousands of years. His path comes from the same circle that lies behind your becoming, and now you are both thrown into this incarnation. It is the will of fate, and higher powers are at your service.

This is true brotherhood, which is rare and yet so precious. It stands far above female love. The boundaries of gender have long been overcome, and your desire is directed solely towards God! In this way, circles can form of people who know each other only through a handshake and the inner glow of their eyes. There is brotherhood that is knowing ! One must seek it out ! And it is destiny to find it.

But know this: even in their midst, you are alone! Your path becomes steeper, and many who walked with you will fall behind. The lodges are stations on the path of gathering, rest and counsel among like-minded people. That is their purpose. And everyone needs training to avoid the dangers that come from the ravines. The demons never rest and are greedy for every soul, seeking to tear it down from the path of light.

Thus, the spiritual bond of brotherhood will protect you as long as you still need it. You will be tested, given new knowledge, and comforted when you are weary. Then the roses on the cross will bloom fully, and your chakras will circle in your etheric body. Then you will become a spiritual being, and a higher hand will take the karma from your shoulders.

This is the path to the Lodge and to the Brotherhood. It ends in solitude, but some need many lifetimes to walk it! One should not rush, but mature.

Lodge service is also worship! The ancient rituals contain powers that are magically rooted in the cosmos. And their power then belongs to you! That is a comfort and a source of confidence.

Now a poem by the Lower Saxon poet Johannes Schräpel, whose wonderful word-sound painting has a mantramistic effect, from the poetry collection: "Ewigkeitssucher" (Seeker of Eternity) by Schräpel-Grosche:

LONELINESS

Loneliness!

You, my mother,

you, my most delicious balm,

you, my breath of fresh air away from people,

you, my celebration of light behind defensive thorny hedges,

you, my blissfully soaring squadron of birds of paradise, you, my divine knowledge,

you, my devout starry path, you, my

watchful violin of eternity,

you, my evening clarity overflowing with firn snowfields, you,

my golden blazing heights,

you, my March sun,

you, my sweet-scented,

fire-dew-sounding, happiness-

girded, rose-filled, spring-

flaming, stream-lukewarm

solitude!

CHRISTMAS AND THE CHRESTOS - THE IDEA OF GNOSIS

BY FRA . . ERATUS

"Heaven, dew the righteous, clouds, rain down
upon them,
So cried out in long nights
Once the world was a vast grave"

Doesn't this old hymn express the mood of humanity's advent, the longing for the birth of the Saviour, the light? - For four thousand years, humanity waited for him, according to exoteric Christianity. Four thousand years from the fall of Adam to the manger in Bethlehem. And since Golgotha, humanity has been redeemed

But let us look around us – today, almost two millennia after the mystery of redemption, we see "liberated" humanity. Have suffering, pain, misery, cruelty and injustice been banished? Are we better off than people were before the birth of the Saviour of the world? Do we struggle less than the peoples of earlier days? Have we become better, more mature, more spiritual? Didn't the past two thousand years stain the earth with the blood of martyrs and heretics ? Did not pyres blaze everywhere? Did not cries of despair from tortured and mutilated people echo from torture chambers? Did not populous cities sink into rubble and ashes in honour of the Saviour of the world? And in today's godless times, is not the inventive human mind working diligently on a downfall of humanity such as the planet has not experienced since the days of the legendary Atlantis?

Evil triumphs! Where is Christ's redeeming act of salvation?

Every year we experience the holy night. Children's dreams dawn again. We listen longingly to the tale of God's holy love, of brotherhood among men

brotherhood, of peace here on earth, no longer desecrated by discord. - - The celebration fades away - and the hardship continues, the struggle continues. No light illuminates the night of humanity. And again we ask, bitterly, anxiously, devoid of comfort: Why Bethlehem? Hasn't humanity been hanging on its Golgotha since the beginning of time?

Then comes the sharp intellect, which knows how to prove that no saviour child was ever born in the stable of Bethlehem. - - In contrast to other religious founders, the historical personality of Joshua of Nazareth is extremely controversial. Comparative philosophy of religion attempts to prove that the myth of Jesus Christ has much in common with other sons of God and world saviours. Rud. John Gorsleben writes, among other things:

The birth of Christ as the son of the Father of the World, born on the night of 25 December to an "earthly woman", a virgin, finds a wealth of parallel traditions among ancient peoples. Agni in India, Mithras in Persia, Osiris in Egypt, Adonis, Bacchus, Apollo in Syria, Phoenicia and Greece, Manu and Buddha and many other 'sons of gods' were born on the night of the 25th...

Every year on 25 December, the priests and brotherhoods of Bacchus, Mithras, Venus and Isis celebrated the birth of the young sun god in Rome...

All these sons of gods healed illnesses, raised the dead, performed miracles and ultimately had to die according to the ancient myth of the eternal cycle of life through birth and death, experienced in the course of the sun's journey through the annual cycle...

It is well known that Jesus and Gautama bear a striking resemblance to each other. Both their mothers, Mary and Maya, were overshadowed by the Holy Spirit and gave birth as virgins. Both their children were presented with offerings by wise men and kings. Jesus, the Christ, and Gautama, the Buddha, preach in the temple as children; both are approached by the tempter in the form of Satan and Mara; both saviours perform miracles and are betrayed by one of their disciples

, Judas and Devadatta. Only the cross is reserved for Christ. Jesus precedes Gautama in the sacrifice of redemption. Here, he is undoubtedly the greater. - - -

Let us return to the Christmas spirit.

Christmas is not only the festival of love and peace; for many, Christmas is the celebration of light. Winter solstice! The night of darkness is broken; with each day, the sun's power grows.

That is why some see in our Christmas celebrations only the rudiments of a lost cult of light and think of that bygone era when the legendary Hyperboreans had their home in the region around what is now the North Pole. Night reigned there for six months. On 25 December, dawn finally broke. The son of the sun was born again. With the return of the sun, the sign of Virgo rose simultaneously on the eastern horizon.

Based on this and other ancient sources, many wish to view the Christ problem merely as a solar myth. In a certain sense, this is not unjustified, provided that the exoteric interpretation of the solar mystery is underpinned by esoteric evidence.

Let us consider: what is the sun for us?

Exoterically: a source of light, a source of life. Father and mother in one. In astrology, the sun represents the spiritual principle. Among other things, it symbolises the human ego. In esotericism, it is the visible light body of a sublime spiritual entity, the LOGOS of our immediate world system: the only God accessible to us! We are born from HIM, and we must return to HIM, just like the planets that orbit in HIS force field.

However, Western religions speak of an "almighty God" who created the first humans sinless, but who succumbed to the seduction of the fallen angel. For their salvation, at the border between paradise and the earthly world, God the Father promised them his Son.

In a literal interpretation, this is a tale full of contradictions. An almighty, all-unifying God cannot create beings who later dispute his rights, intervene arbitrarily in his intended plan, seduce and torment his creatures, and drag them into hellish damnation. And yet life teaches us that this struggle between two opposites, between two cosmocrators, must exist. The blatant injustice, the sadistic cruelties of world history, the tragedies of individuals speak an accusatory, harsh language. The more one insists on God's omnipotence, on his unlimited world domination, the more reproachful it becomes.

Even those circles that see our world island and everything that takes place here as created according to the plan of the LOGOS reveal serious gaps in their theorems. An autocratic, all-powerful demiurge cannot be the creator of the Dyas, the adversary!

Is our sun really so autocratic, so alone in command? Is it not also subject to the laws of a higher world order? With its host of planets, it strives incessantly towards a goal unknown to us, certainly orbiting a larger celestial body. A central sun, a Father Logos, a god of superimposed power, who probably participates in the evolutionary work of our Sun Logos. He may be influenced by the power impulses of great fixed star gods, the countless giant suns out there in space.

Astrological experiences at least point to this. The influence of the fixed stars must be regarded as proven. But what is the nature of these influences? Almost entirely demonic and destructive in character. Viewed from our petty human perspective, the demonic seems to be much more powerful and terrifying beyond our planetary chain than within our solar system.

We are touching here on a mystery that we dare not attempt to unravel. It seems certain that the negative principle itself penetrates to us from the most distant spaces and helps to strengthen the demonic forces of our world island. Perhaps the impulse came from the fixed star worlds, which moved Satan to fall away from God and made Saturn the adversary of the Sun.

We can only dimly sense the terrible secret, but we cannot put it into words. Only to this extent does the esoteric mystery of our present world cycle reveal itself to us:

Light struggles with darkness. The Sun Logos battles with the leaden demiurge, Saturn, the prodigal son, for dominion over his realm. Two planets orbit our mother star in close orbits, Mercury and Venus. According to esoteric teachings, they are considered redeemed, having escaped the rule of Saturn. On the next planet, our Earth, the battle has been raging for millions of years. It stands at the significant intersection within the planetary chain. The spirit of the Earth is still unredeemed. The other planets still serve Saturn, the dark angel. - The battle is decided within us, within the human breast. Every ego that finds its way back to the Father, to the Logos, is lost to the Saturnian realm, weakening the ranks of the dark army.

Knowing these connections, the mystery of Christ is revealed to us. But we must not humanise Christ, or in the language of the Gnostics, the Chrestos, any more than we may give the Logos anthropomorphic features.

According to Gnostic teaching, this is a powerful, spiritual, theonic principle, constantly striving to free the Earth spirit, and with it humanity, from the clutches of the "old dragon". In the truest sense of the word, a world-redeeming spiritual force of love is at work here, emanating from the Father, the Logos of our Sun. The Chrestos principle is his universal spirit in action. Consequently, the great world teachers are to be regarded as serving the Sun-Chrestos. All enlightened Mahatmas and Nirmanakayas draw from his wisdom, his love, his power, and work in his spirit for the redemption of the world.

Let us not forget: Saturn's rule is by no means broken; he still has at his disposal the Martian demons of brutal violence, the Jovian demonium of material abundance and earthly power; he still rules here on earth through his servant, the moon, and the lunar demons. The trans-Saturnian demiurges of Nep,

, Uranus, Pluto and perhaps other celestial bodies are also at his side. The negative principle still incessantly sends forth the dark Mahatmas, the mighty ones of this earth.

Seen in this light, the merciless struggle that rages among humans, which claims victims even in the lower realms of nature, becomes understandable. It is not the whim of an "almighty" God that brings about these gruesome contradictions; two gods, two cosmocrats, are wrestling for supremacy. The ultimate meaning of this struggle, the great "why" that preceded it, remains a mystery, of course.

The Christmas longing in all of us, rekindled every year, the dream of peace, love and redemption, is a bright premonition of ultimate connections. Lost primordial knowledge dawns in the holy nights in the hearts of those who are "of good will". An ancient knowledge that promises us a way out, salvation from the chaos of our days, reminds us of a Christmas that is no longer bound to any date, as soon as we are granted grace, to open ourselves to the influx of the Chrestos principle, to receive the spiritual power of the LOGOS.

Let us leave the much-debated stable in the East. Bethlehem must arise in our hearts. As Angelus Silesius says, we must become Mary and give birth to God within us, so that we may experience Christ within ourselves. We must ascend – in the esoteric sense – to the Buddhist-Atmic level of consciousness, then we will be close to the Father again, then finally the prodigal son will set out to return home to his father's house after an agonising journey through the world, then Christ within us, the spark of the Logos, will have atoned for original sin – the fall into matter. Paradise lost will be regained, where the lights of a universal Christmas shine in everlasting splendour.

SATURNIAN GNOSIS

BY BR. . . SATURNIUS

Every epoch carries within itself its own fulfilment. The most concise sign of the times is the respective concept of God that emerges in negative or positive experience, as experienced by humanity.

The comprehension of the primordial demonic principle in the chaos of concepts of divinity as a clear recognition of the single archetype rarely comes to light and is grasped by only a few minds. The great law that governs the entire universe always has a Janus face for humanity and reveals itself in so many different variations and forms in time and space that it is very difficult to penetrate to the primordial demon of the deity, even from an epistemological point of view.

And yet the earth and its humanity still lie under the demonic will of the unyielding, which manifests itself as an energy and activity drive in all stages of development of the entire natural kingdom as a demonic command to die and become.

This unyielding law of self-destruction dominates all realms of nature, reigning inexorably in the inorganic and organic worlds. Just as the plant struggles towards the light, the animal lives unconsciously in close contact with the demonic forces of the cosmos, its instincts determining its actions. There is no sin or remorse in animals, only the instinct for preservation and sacrifice. Only humans resist this realisation and strive to distance themselves from the primordial source of being, without realising that in doing so they condemn themselves to bondage. They isolate themselves from God, the primordial demon, and thus walk their own path to damnation. However, if they were to recognise and obey the law of the indomitable, adapting their actions to it, they would be freed from guilt and atonement and would stand beyond good and evil. Then their own karma would be overcome, for they would be blameless, because the divine primordial will would dominate absolutely within them and could exert itself unhindered. This is

the true realm of freedom of will, and life and death lie freely in his hands. Then he is able to shape the magic as the creative power of the primordial demon within himself for construction according to an esoteric plan, or he is able to destroy if it is his will.

How he realises the primordial demonium is his own business, for he always acts according to divine law. Thus, the great and wonderful feeling of free will comes to light here, despite the deep realisation that everyone is only a tool. No one bears responsibility for their actions when they are connected to the primordial demonium, for they are always ready to sacrifice and give up themselves completely. He knows that in the timekeeper of eternity there are no conditional limitations, for human beings as entities are not only embedded in the fleeting experience of a single earthly life, but also have eternal values within them.

Their spiritual ascent as ego and individuality leads humans to the highest spheres. They will crystallise again and again, even if they lose their respective form. The law of the unbroken chain of cause and effect determines evolution, the interplay, but the absolute fusion with the divine primordial demon elevates the spiritual human being into the sphere of the creative principle, which constantly provides the impulses. He will then always be the energy carrier, the creator, never the loser.

This is the deepest wisdom, high knowledge! Do what
thou wilt shall be the whole of the Law!

Since the crucifixion of Mahahatma Jesus Christ, the primordial sun has been eclipsed. Since the cross stands above the circle, the God of Christianity no longer lives. Demonic gods rule over matter and unleash the forces bound within it for destruction. Humanity suffers unspeakably and does not see it, remains blind because it cannot recognise the causes. It rushes inexorably towards a dark age, for Aquarius is only a transition. Uranus, the star of initiation, shines only for a few predestined minds.

The language of high magic has been lost to humanity, the world has been disenchanted, and the powers of the archetypes can no longer be summoned to help. Close contact with the forces of nature is increasingly receding. The openly apparent contradiction to God is too great. Abysses have opened up between man and truth, between creation and reason. The seeking man does not want to and cannot remain in the irrational, and his higher humanity is shattered in the rational.

But when the spiritual human being is no longer filled with fear and uncertainty and no longer in need of salvation, when he places the sacramental demonic liturgy back at the centre of the world and joyfully acknowledges it in life and even in death, then it is easy for him to change his garments and abandon forms when they become unbearable to him.

God always has a light and a dark face and stands beyond good and evil, for as an absolute being, he encompasses both positive and negative energy, revealing it at certain intervals according to his divine plan. He extends both hands to the seeker. Every path leads to him. The angels on his right and left have always held hands since the beginning.

There are no limits to the knower. And yet he will humbly bow his head before the inexpressible, unyielding God, both hands crossed over his chest.

THE ESSENCE OF MUSIC

An attempt at interpretation in the sense of the idea of
wholeness BY BR. . . ARMINIUS

Music is a cosmic event and should be understood as a gift from the cosmos. In ancient Greece, as in Egypt and Indian culture, music is considered in connection with cosmic laws; "music of the spheres" is not only an imaginative concept, but a reality for those who know.

When we consider today's music-making and perception of music, however, we must first note that music has largely detached itself from the context of the whole. After falling out of the cosmic-magical cultural sphere of ancient peoples, it first became a science, like mathematics, only to end up on the street of empty profanation.

Today, it blares out of every loudspeaker in a squeaky, shrill manner, mostly displaying only its misshapen dress, lamenting or garishly painted with the dazzling colours of whipped-up eroticism. Music has become a commodity and a stimulant like nicotine, alcohol, coffee and cake.

Music is a vibrating form. It arises when vibrations are in harmonious relation to one another. The elements that make up music are rhythm, melody and harmony. We can draw a parallel with the wholeness of the human being, which can be regarded as composed of spirit, soul and body. Just as these three elements must be in balance in human beings in order for them to become fully mature personalities, so too must the three elements be in harmony in music if it is to claim maturity. If one or the other element predominates, it can no longer be considered holistic music in the higher sense.

Now, it can be argued that there were times when monophonic music prevailed, when the harmonic element was not yet in use. Nevertheless, the music had a cultic character. That is true, but it must never be forgotten that even in a single tone, the whole richness of harmony is already present and that this is forced to interact in the overtone series or undertones. Moreover, in those times, music served a ritual or liturgy and was subordinate to it.

If we maintain our approach, we can address rhythm as the primordial principle, melody as the spiritual component, and harmony as the more solid structure of the physical. If we examine the musical practices of different periods or different cultures on this basis, we find that among primitive peoples, where cultic and magical elements are paramount, music is carried by rhythm and a mostly monotonous melody. Rhythm, which is also the primordial element of dance, is transformed into dynamic vibration, emphasising the spiritual, while the monotonous melody expresses the uncomplicated soul of natural peoples. People detach themselves from their physicality and vibrate in the circle of the moving spirit-soul, often to the point of ecstasy, i.e. to the complete dissolution of their consciousness. If we compare this with the music that manifests itself in the West, for example in the circle of courtly poetry of the minstrels, we find that the spiritual element is suppressed in favour of the emotional effect. The melody rises to become the bearer of perfect intimacy, while the physical and harmonious aspects only appear hidden as a supporting element in the accompaniment.

Western music reached its first peak with Palestrina, whose masses encompass the full range of the tripartite series of elements, with the harmonic structure emerging from the counterpoint, so that the body is, in a sense, shaped by the spirit, as is the case only once more in a universal way with Bach. Bach's music possesses the earthly structure (harmony) to a greater extent, but is pulsated by a dynamic force, and the soul also tends more towards this side. Melody

grows out of the rhythm and in some parts condenses into a luminous clarity of mind, sometimes also into a dramatic concentration of unprecedented expressiveness.

The closer we get to the present day, the more the element of harmony comes to the fore. We find it in the Classical era, which seeks to do justice to the physical and formal, using the spirit and soul only as an impregnating substance in order to achieve the perfect beauty of form. In Romanticism and Late Romanticism, the soul begins to expand again, in some cases even exaggerating to the point of becoming distinctly expressive and bombastic. This again has a corrosive effect on both the rhythmic and the harmonic elements. This dissolution goes so far that it finally leads to complete helplessness at the beginning of the 20th century, and around the 1920s the so-called atonal period begins, which seeks to break all ties with the past in order to find completely new laws in artistic creation.

Tonal music is based on the natural laws of harmony, as given to us by the resonating overtones, and from this it developed a harmonious triad music that was pleasing to the ear and easily enjoyed widespread popularity. Atonal music, on the other hand, takes its building blocks from tone rows and disregards the harmonic structure in the tonal sense. This results in the peculiar brittleness of this music, which is richer in elements of tension and shifts the emotional values more towards the abstract.

Among many attempts, the idea of cosmic regularity began to re-emerge. Schönberg developed his twelve-tone music. Thoughts of connections with the planetary system, the twelve signs of the zodiac and so on. Alban Berg, Křenek and others become advocates of twelve-tone music and attempt to justify it scientifically.

We still do not have a complete picture of so-called atonal music. We are still missing the great master who is prepared to convincingly achieve a synthesis between rhythm, melody and harmony, or spirit, soul and body. Whether tonal or atonal, it always depends on the

organising hand of the master, who knows how to take the right measure from the cosmic abundance of circumstances in order to shape the elements into a work of art.

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THE ETHERIC BODY AS A TRANSFORMER OF SUNLIGHT

BY BR. . . REINHOLD / ORIENT BERLIN

How sunlight reaches us, whether as tiny particles or as energy waves, has been the subject of theories by scholars since time immemorial, and none of these theories has endured as a universally accepted law. The scientific legacy of early Greek light theory, the materialistic-atomistic ideas of Empedocles and Epicurus, and the energetic concepts of Plato and Aristotle have kept subsequent generations and bearers of knowledge in the Western world in suspense to this day with refinements and more precise determinations. Even in recent centuries, newer scientific methods of investigation of reflection, refraction, polarisation and birefringence have not been able to provide a definitive explanation of the nature of light. The mathematical-analytical treatment of light observations and investigations into black body radiation have led to a synthesis of corpuscular and wave theories in recent decades. The internal contradiction of this synthesis is rapidly disappearing with the abandonment of the determinations practised to date in favour of a statistical conception of the smallest quantities. This conceptually abstract theory of modern physical science has initially receded into the background of public and philosophical interest because of the enormous side effects in the understanding of atomic processes, which led to the technical exploitation of atomic energy.

When Western culture has sunk into oblivion, future generations will know more about our now obsolete atomic technology than we know about our ideas concerning the nature of light.

Let us turn our gaze back to the past millennia and ask about the ideas about the nature of light in the culture of Sanskrit India. No reliable information reaches us anymore, we only learn about a side effect on the way of life. While today all knowledge

is evaluated from a technological perspective, at that time homo sapiens and his technology for living were at the forefront of the evaluation of knowledge. The Sanskrit man was more knowledgeable about his humanity and his relationship to sunlight.

People who did not know modern scientific methods and tools had already recognised many thousands of years ago a power of the sun that came upon humans, which they called "Jiva" in their Sanskrit language. They had observed that this "Jiva", which reaches our planet at the same time as sunlight, had effects on the generally invisible double body of human beings, about which little has been handed down. The "Jiva" is like a fluid of light, like its fluid substance, which reaches the fluid body of humans and acts upon it, as vividly as the breath blown into the lump of clay in the biblical story of creation. According to ancient Indian teachings, our physical body is composed of the three elementary states of matter (solid, liquid, gaseous) and four ethereal states of matter that are invisible to the everyday eye. We find these four finer degrees of density in the ethereal double body of humans as

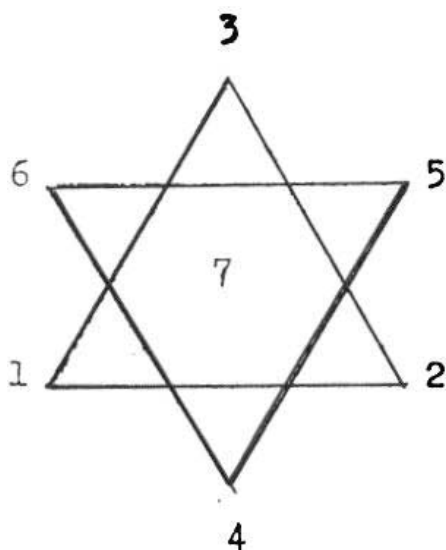
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| (4) chemical ether | as a mediator of metabolism, nutrition
and excretion; |
| (5) life ether | as a mediator of reproduction; |
| (6) light ether | as mediator of sensory impressions; |
| (7) Reflective ether | as the mediator of memory. |

The first three states would correspond to the gaseous, liquid and solid organised matter of the physical body.

The etheric parts of the body, which were created as thought forms by the Lords of Wisdom during the solar period and developed by archangels and angels from planetary ether into their present form of existence, have their own solid organisation and organs, which penetrate and control the denser parts of the body. Such organs are the chakras, which absorb the jiva and transform it into a force that is beneficial to the human etheric body and capable of storage, namely prana. Several types of prana

are formed according to the different levels of density of the etheric body. Prana plays a similar role in the etheric body as blood does in the physical body. Without prana, the life body would not be viable. Through the conscious absorption of jiva-prana and its control over the chakras, human beings can build their etheric body and make it suitable to one day become their physical body. The Corinthians knew about this etheric body two thousand years ago, when Paul wrote (II,5) about the body of glory, which is not of an earthly, physical nature and which we long for. It is not the physical nature of the light of the sun that is discussed in Indian tradition, but the accompanying phenomenon of this light, the jiva, which acts on the physical body via the etheric body. This is a peculiarity of sunlight that not only inspires mystics, but also has a very real influence on all living beings, especially humans. Such insights by open-minded people in ancient times inevitably led to sun worship. In exoteric life, the sun god was celebrated as the personification of the power of the sun, as the constant creator, sustainer and transformer of all life force, and the transmission of this knowledge was enshrined in dogma. In esoteric circles, knowledge was passed on in symbols and cultivated in ritual exercises. These include breathing and vocal breathing exercises that strengthen the chakras in order to absorb jiva and process it into prana. They also include invocations such as prayers for forgiveness of guilt, for liberation from hatred and revenge, which purify the etheric body. Even the dogmatic invocation in Islam, "allah il allah," with the face turned towards the rising sun, is ultimately a translation of esoteric knowledge into exoteric life.

The symbols for the composite body also include the centralised six-pointed star.



The secret of the number 7 in the number 6! Total sum: $28 = 10 = 1$.

The number 7 is the magic number of Venus and governs the rhythm of our Earth's current epoch in its intervals.

The numbers indicate the different degrees of density of the interpenetrating physical planes, as already listed above. The symbolisation by points was chosen because clairvoyants see the etheric body as coloured, luminous points, while the astral and mental bodies are seen as egg-shaped. Even the ancient artists, up until the first centuries of the Age of Pisces, depicted and painted this in the same way when they wanted to express it. Even people today can verify this influence of the sun for themselves if they follow the path of magical training, as taught by some lodges and esoteric researchers.

Modern science has now discovered that, in addition to light, other types of radiation from the cosmos reach the Earth. Based on the observed frequency, this is referred to as radio waves, some of which originate from dark radio stars. Perhaps one day science will also discover jiva radiation, and the experience of modern man will confirm our ancient knowledge.

THE SUBCONSCIOUS

An attempt to interpret the subconscious and its workings.

BY BR. . . AMENOPHIS

In all phenomena of a transcendent nature that reveal themselves to humans today, both scientists and non-scientists refer to the human subconscious as an explanation. If one wants to dismiss a phenomenon of a higher level of consciousness as a revelation, one quickly resorts to the buzzword: subconscious.

- and yet has merely replaced one phenomenon with another.

This is done not only by the profane among the materialists, but also by some who consider themselves to be serious metaphysicians. It is certainly very easy to relate all supernatural events to the simple denominator of "subconsciousness," but all those who have taken the trouble to examine this concept more closely have not made any progress, because the subconscious itself has remained a phenomenon.

Since there is hardly anything fundamental about the subconscious to be found in writing or print, this paper will attempt to provide an interpretation of it, at least for the brotherhood of the Lodge, which, however, does not claim to be original or to have priority, as there may certainly be other possible explanations.

Every brother is familiar with the concept of the subconscious (hereinafter referred to as SC) from relevant reading or occasional personal experience as the inexplicable rudiment in human beings. However, the existence of the SC must be a strict prerequisite if one is to venture into analysis and explanation at all.

First, let us recall that humanity in the Lemurian epoch still possessed a group soul and not individual souls; this is an occult scientific fact.

This group soul was always in immediate connection with the cosmos, with the spiritual hierarchies of origin, and at that time inspired the Lemurian race in its instinctive activity, as is still the case today with the various animal species.

From this alone, the concept of immortality in physical descendants, which haunts the minds of materialists, could also be derived, although without them being clear about the origin of the thesis.

It was only at the end of the Lemurian epoch that the group soul "human" began to divide into individual souls in order to achieve its immediate goal in the Atlantean epoch.

It must now be assumed that, nevertheless, each individual part, each separated individual soul, retained the total sum of the experiences of the group soul from the past chains of reincarnation and, in addition, remained in contact with the guiding forces of the time.

A tangible example of this is male spermatozoa, which, despite their astronomical numbers during ejaculation (the fertilisation process), are a perfect biological carrier of physical ancestral inheritance in each individual germ cell, thereby establishing an unbroken connection to the ancestral chain.

And just as the foetus in the womb is intimately connected to the mother's body through the umbilical cord, even though it is already a being in its own right, so one could imagine a corresponding connection between the UB and the group soul remnant or the cosmic guiding forces. For, "As above, so below; and as below, so above," taught Hermes Trismegistos, the great sage and teacher of bygone epochs.

In this sense, however, Goethe's coinage of the terms "realm of mothers" or "great mothers" would also find its explanation, since here only the maternal group soul and its children, the individual souls, can be meant, which even in their divided state remain in a closed connection.

The UB, which can be regarded as the germ cell of the human individual soul, continued to guide humanity instinctively in many things for a while and was only gradually pushed into the background by the awakening of self-consciousness and the strengthening of the thinking apparatus, until it now leads only a rudimentary existence and acts mainly in its capacity as the "moral law" or "conscience".

How can the subconscious be awakened?

There are very subtle ways of doing this, which have been taught and practised in mystery schools since ancient times and which are also known to the brothers of the Lodge. These mainly include all letter and rune exercises as well as concentration exercises, all of which aim to transfer some of the material forces of the body to the etheric double body in order to counteract the permanent and continuous ossification of the human being in matter. This ignites the so-called kundalini or serpent power in the body, which rises from lotus to lotus, or in other words, from chakra to chakra, stimulating them to full function.

This process is similar to switching on a relay that connects two different transmitting and receiving devices, namely the brain's daytime consciousness and the UB.

This is probably what is meant by the very mystical term "crossing the threshold", because the human being can then make use of the effect of the UB, which has only been functioning rudimentarily for so long, in the same way as his daytime consciousness.

How does the subconscious mind work?

The example of transmitting and receiving devices is quite illustrative in many respects, especially since almost everyone today owns and knows how to operate a radio, and the associated technical terms have become common knowledge to a certain extent.

So let us imagine our brain, with its ruling intellect, as a transmitting and receiving device that operates on medium wave. There are many transmitters on this medium wave frequency scale, as we can observe in everyday life; for all the many impressions of the environment are received, and the transmitter part of our device radiates its waves back into the environment in equal measure, depending on our intelligence and intellect.

Now imagine the UB as a transmitting and receiving device that is only tuned to long wave frequencies and that has been standing unused and gathering dust in a corner for a long time because you have forgotten how to switch it on.

But we know that this device is still in our possession because at night, when our medium wave device (daytime consciousness) is switched off, this dusty box occasionally switches itself on automatically to long wave.

Since in past eras much of life could only be understood through symbols and allegories, this device continues to operate mainly in the old way. Unfortunately, many waves from our daytime medium-wave device still frequently oscillate, i.e. all the waves that have not received a surge of electricity through overthinking before falling asleep, and so it happens that the wave ranges mix and dreams arise from whose confusion nothing can be made. Then one says quite correctly: dreams are just bubbles!

However, it also happens that the daily frequencies have completely faded away and dreams of a symbolic nature appear, sometimes even so-called true dreams, which come from the realm of the UB, from the "realm of the mothers", and which always relate in some way to our lives.

But because we have the means at our disposal through the letter and rune exercises to consciously switch on the relay via the high polarisation of the chakras, i.e. to couple the daytime consciousness (or medium wave device) with the subconscious (or long wave device), we can switch on the latter, bring it into function at will, whenever and

how we want. -- Try it, and you will find confirmation!

Unfortunately, however, we modern people have become so unaccustomed to operating the UB long-wave device that we are unable to tune in to the various stations we want, and so all possible stations rush upon us as soon as we turn the knob, i.e. polarise this or that chakra to different degrees. This results, for example, in the half-voluntary, half-involuntary phenomena of seeing and hearing, originating from good and evil realms, emanating from mental or astral beings, influencing us for good or ill.

As long as the conscious human being does not learn to distinguish between the transmitters and select them deliberately, it is completely futile to continue with these games, as further experimentation can lead to splits in consciousness or possession. - The question therefore arises:

Should modern man awaken his subconscious or not, will he gain from it or can he only lose?

It is probably wise in the world plan that the UB has been superseded in the progress of human development in order to make way for something higher. This higher place was initially the awakening to self-awareness, to reason; but that may not be the final stage, since technology progressed from long wave to medium wave, only to see true progress in the development of short wave.

Anyone who wants to become or be a magician will, however, be forced to awaken the UB in order to make it usable for their work on the astral or lower mental plane. But they must learn to differentiate and be able to bring in the individual transmitters in order to be able to work successfully without personal danger. That is why this discipline is always rightly regarded as the most dangerous. And the UB, the device on the long waves, is the only link for normal and not yet highly developed mortals to these lower worlds of a different order.

When scientific parapsychologists claim that all involuntary phenomena, as well as those deliberately brought about by magic, are solely effects of the UB in humans, they are correct to a certain extent.

But if they generalise from this and conclude that there are no genuine phenomena at all, only self-deceptions caused by the UB, then this is a completely superficial judgement that can in no way claim to be true or scientific.

When used as a transmitting device, the UB sends our invocation to the mental and astral planes during evocations, and it is also heard there.

If the experimenter now has the power to switch to reception at will, he hears or sees the invoked being through his UB device or hears its voice.

Therefore, the one who claims that the UB has responded is just as right as the other who has heard or seen the voice or form of the being.

For the UB, as a component of the human being, is the device for perceiving those worlds, just as the five sense organs are the organs of perception on the physical plane.

But why then are there so many failures and false predictions in clairvoyance, clairsentience and other magical practices?

The explanation is very easy to see in practice, and occultists should be aware that lesser entities rush to manifest themselves as soon as a door opens for them and the experimenter is unable to tune in to a better transmitter on the scale. It is not the intention here to examine whether these manifestations of lower entities arise solely from their need for recognition or serve the purpose of malicious influence.

According to these considerations, the awakening of the UB would therefore be an atavism, a regression to past epochs of development, and would only serve to establish a connection with the realms of beings below the human level. It would therefore be undesirable, because modern man could possibly lose the freedom of will that has been fought for over centuries.

But how can people who strive for higher things develop if they are unable to find a new path?

There are sufficient examples from history of the development of people whom we recognise as "masters" who show us that there is another way, a better possibility for higher development.

To stick with our practical example of the transmitting and receiving device, we must assume that humans are in the process of developing another device, or perhaps have already developed it, but that it is still sealed off for the majority, i.e. blocked and unusable.

Logically, it would have to be a device that operates on shortwave and thus has a greater range, a range extending beyond the higher mental plane to the highest spiritual regions. This apparatus, which in the occult sense could be called "superconsciousness" or "higher self", can hardly be put into operation at present through spiritual exercises or magical manipulations. The neophyte in this field would have to somehow attract the attention of the higher spiritual planes so that, if necessary, an adept or initiate of these high planes could switch on the neophyte's shortwave device and align it with the ray that belongs to him, the hierarchy that is appropriate for him.

This process could be described as the first initiation. One could now lose oneself in speculation by discussing the further theory of development, but that would go beyond the scope of this topic.

Only one thing should be clearly stated, namely that for the time being, the UB is the only link to the other worlds for the vast majority of humanity, and that phenomena can only be perceived through the UB.

As long as the majority of humanity has not yet gained any practical experience in this regard, the UB will have to continue to be regarded as a rudimentary organ or medium that only evokes sensory illusions, that is not to be taken seriously, and that can be used as a catchphrase for undeniable phenomena, thereby avoiding the effort of further into such things that can neither be measured nor weighed.

NOTE FROM THE MASTER:

This December study booklet, the last booklet of the 1953 volume, intentionally contains a series of works by brothers of the FRATERNITAS SATURNI Lodge.

They should demonstrate to the other brothers of the lodge that the work of the lodge not only bears fruit, but that new forces are also growing from among the ranks of the brothers, which can have a fertilising effect. Therefore, this work should also be an incentive! Everyone in the chain of brothers should work together on the construction that is capable of giving.

Outsiders who are searching should be shown that our lodge is a true lodge of knowledge, far removed from any mysticism.

Saturn, in its high octave, harbours the deepest maturity and internalisation and serious knowledge!

At the end of this year, our publication now comprises 44 study booklets with rich content. We can be proud of this intellectual achievement, for in terms of its intrinsic value, this series of publications ranks among the foremost esoteric and occult publications. Only envy and stupidity can judge otherwise. But we will continue unwaveringly on our path of innerisation and knowledge in the service of the great Saturn Demiurge, the Guardian of the Threshold.

GREGOR A. GREGORIUS

The "LEAVES FOR APPLIED OCCULT LIFE ART" are published
by GREGOR A. GREGORIUS, Master of the Lodge "FRATERNITAS-SATURNI".

Secretariat: Berlin – Grunewald, Winklerstrasse No. 9

Event schedule for December 1953

All evenings take place at the "Handelsschule am Lämmermarkt" (Business School at Lämmermarkt), Am Lübeckertordamm. Entrance from the courtyard side.

Accessible by tram numbers 3 and 22 to Lübeckertor or lines 16 and 31 to Berlinertor; also by underground or suburban railway to Berlinertor.

Start: Promptly at 7 p.m.

End: Around 9 p.m.

Wednesday, 2 December 1953:

When should I do something or avoid doing something?

Astrological predictions for everyday life. A practical guide to assessing the chances of success for any undertaking.

Please bring your own radix and the ephemeris for 1954.

There will be a book exhibition this evening

to give you the opportunity to do your Christmas shopping.

Contribution towards expenses voluntary

Wednesday, 9 December 1953:

Christmas, a festival of astral significance

The esoteric meaning of Christmas and its relationship to astrology.

Contribution towards expenses voluntary.

Our lecture series will then be interrupted until the beginning of next year.

On 6 January 1954, a course on "Psychological Horoscope Interpretation" will begin. Using numerous slides, the listener will be introduced to the subtleties

of astrological interpretation. Led by Dr.
Voss.

A new beginners' course will begin on 13 January 1954.

Further details will be announced in the January lecture schedule, which you will receive at the end of December. Please inform any like-minded friends you know about these two courses.

We wish our members and like-minded friends in Hamburg a blessed Advent season!

KOSMOBIOSOPHISCHE GESELLSCHAFT E. V.

30 November 1953

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It is recommended that the booklets be bound in order to preserve them better, as they are a valuable publication due to their small print run and private printing, and will certainly become very rare in the future.

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