

ORDO FRATERNITAS SATURNI

volume 3



BERSERKER

BOOKS



January 1958 (Issue 94)

BLÄTTER FOR

ANGEWANDTE OCCULT

THE ART OF LIVING

CONTENTS:

THE SATURNIAN PATH TO KNOWLEDGE

by Gregor A. Gregorius

THE CULT OF MITHRAS AND ITS MYSTERIES

by Fra. Apollonius

"DECISION"

by Fra. Ramananda

JANUARY 1958

ISSUE 94

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

PRICE 5 DM

Privately printed

THE SATURNIAN PATH OF KNOWLEDGE

by Gregor A. Gregorius

Preliminary remark: The following remarks are written especially for the brothers of the Lodge who intend to work their way up to a higher degree of the Lodge. They must be aware that this will require them to adopt a clearly defined, clear mental attitude, which they must strive to achieve. – According to the law of the new age: Do what thou wilt! –which also means think and believe what you will–no one can be forced to follow these instructions absolutely; but a higher wisdom can only be attained if one frees oneself from the ballast of one's previous religious beliefs, which are mostly based on suggestive traditions and do not stand up to proper criticism.

For the neophytes of the Lodge, these teachings should initially serve only as a guide! All spiritual maturity takes time.

The path that the esotericist serving the demiurge Saturn must follow is undoubtedly a higher path of knowledge that is not easy to walk. It leads him to very high peaks of human knowledge in an almost total solitude of his thinking, but it also makes him free and immune to the many inhibiting suggestions that flood the world.

Achieving such summit performances makes the spiritual person very lonely, but he becomes very happy in this self-chosen solitude, for in a spiritual sense he no longer needs indifferent humanity.

His previous training, his occult studies and his systematic refinement of his personality on an energetic basis have already led him, through the principle of merciless love that he has followed, along paths that no longer lie in the lowlands, but away from the great highways.

He has also become hard on himself, a lonely person who purposefully continues on his path.

The higher he climbs, the more secure his footing becomes, and the abysses of the depths no longer frighten him.

He wears the black priest's robe of Saturn and remains silent towards the compact majority of the ignorant masses. The closed chain of the brotherhood to which he belongs is enough for him. Saturnian seriousness and acquired powers of concentration, critical faculties and Uranian intuition enable him to master the problems that confront him or to solve them in his favour.

Gradually, he will free himself from the inhibiting bonds that hinder his further spiritual development.

The usual church teachings and religions no longer mean anything to him. For him, there is no personal God, nor the teachings of Christianity. He has also become completely immune to other religious teachings, such as Buddhism and others. His concept of divinity based on a purely cosmosophical and cosmogonic worldview is enough for him.

The deity as an absolute or as zero-point energy, no matter how one describes it, is considered by him to be an unattainable goal, corresponding to the current state of human development. He sets his spiritual goals within our solar system and is well aware of the limits of his development that this imposes. He strictly rejects speculative fantasies and tries to remain grounded in reality and rational intellectual understanding, even when dealing with the most difficult and problematic questions. -

He will reach the higher spheres and planes through highly developed magical practices or through meditative contemplation. Every path is open to him, every sphere accessible, when his innermost will dominates. The decision lies within him, but so does the responsibility for his own actions. He obeys no suggestion or deliberate distraction. He then becomes the master of the upper and lower light. He compels the demons of the depths, and the angels of the mental sphere must serve him.

He compels the demons of the depths, and the angels of the mental sphere must serve him. When his maturity has progressed far enough, he stands before the guardian of the threshold with a clear and fearless gaze, and Saturn will open the dark gate to his servant.

A spiritual person shaped in this way will always feel like a citizen of the world and will not recognise any boundaries between peoples, races and nations. The usual moral and ethical laws only exist for him if he has to obey them rationally. He will always isolate himself as much as possible. He knows that the more solitary he becomes, the easier this deliberate isolation will be for him. As a trained magus, he is able to dissolve and bind. His knowledge and training will always enable him to do what is right and serves him. There is such a thing as sacred egoism, and an individualistic-anarchistic basis can form and create many new things without destroying everything. He is unshakably committed to the concept of loyalty to the brotherhood, for he knows that he has pledged his karma.

The abyss no longer frightens him. He works purposefully for his next incarnation, to be reused for the ever-ongoing evolution of humanity. Therefore, he voluntarily serves the Earth Spirit and works in its spirit.

Saturnian magic provides him with the connecting lines, for he knows that the Earth and the Moon are servants of Saturn.

Thus he walks his lonely path through his incarnations on this planet. He is self-sufficient, but he feels deep joy in spiritual creativity and will always work towards the brotherhood of spiritual humanity. He v a l u e s genuine love and friendship, for he knows how rare they are. He will always try to adapt to the laws of harmony and develop them within himself to the highest degree, for he knows about the cosmic connection of his own ego.

Such goals and such a shaped humanity are entirely in keeping with the ascending new age in the Uranian-Saturnian light.

Maturity is everything! And it is a delightful thing to be alone in freedom!

The practical applications of such spiritual crystallisation are so diverse and entirely subject to individual maturity and development that it is hardly worth going into detail. Every ego must go its own way to the end. But which path a person takes, how they master their destiny, is at their discretion, as far as karmic laws allow.

Esotericism speaks of a mystical secret of the sun, and it sounds surprising at first when our Lodge celebrates a sun cult in the higher degrees as its ultimate goal. Not only does astrophysics teach that the innermost core of the sun is lead = Saturn in a higher state of aggregation, but in initiated circles there is also talk of the inner twelve spheres of the sun or the 12 circles of knowledge of the solar demiurge. Saturn dominates the third circle of the sun! That is where its origin lies before the cosmic birth, in which it was ejected in a violent eruption together with the entire chain of other planets. – That is the secret! Those who serve Saturn practise spiritual sun worship and promote the return of the prodigal son in a mystical sense. That is why our rituals say: Saturn, you mysterious brother of the sun, you veiled secret!

That is why the universal sovereignty of the Saturn demiurge is recognised in the Lodge, for behind the guardian of the threshold stands redemption.

There is much more to say about this secret knowledge, but it must not be profaned. It remains the wisdom of the knowledgeable lodges. The ignorance of the general occult and astrological circles is appalling. They refer to Saturn as Satan and do not realise what a spiritual indictment they are issuing against themselves.

There are no limits to knowledge and insight, but stupidity sets its own limits!

It is quite conceivable and also probable that in the course of human history in the coming millennia, in the spirit

the Age of Aquarius. People in general need religious impulses, need a faith, so that the demonic instincts that lie dormant in almost every human being can be restrained. Of course, this does not apply to their spiritual upper class. Therion already says: Three-quarters of humanity is just manure for the spiritually dominant class.

The Uranian impulse will bring forth new religious dogmas, which are likely to bring humanity a new sun cult in entirely new forms connected to nature and cosmic connections based on universal insights. The penetration of the universe has already begun, even though the new age has only just begun to take effect. The cult of the crucified Christ's corpse cannot withstand the new Uranian influx. It will pass away, as so many religions have passed away, as the history of humanity teaches us. Christianity is, after all, the youngest and numerically smallest religion on Earth. In these hypothetical considerations, one must accustom oneself to thinking almost timelessly. Millennia do not mean much in this cosmically based development. Certainly not a human lifetime. Entire peoples with their religions and cults have disappeared completely or belong to the distant past, for the history of humanity and culture goes back much further than science today assumes and has been able to prove. Great continents have perished with their cultures and religions, such as Atlantis and Lemuria.

However, humanity's great longing for the divine, the incomprehensible, has always been present and has created forms and concepts because it could not understand or grasp the absolute. Thus, the concept of divinity was personified and the world of gods came into being. But without people's faith, the gods are only phantoms, for it is worship and imagination that shape them. Star myths and star cults were indeed the early basis of all religions, which were still close to nature, and it was only Christianity that brought the concept of personification to a centralised denominator of a personal, sole God in today's religious form.

A serious study of the comparative religious history of all peoples of the earth reveals tremendous prospects, but also insights into the inadequacy of all religious teachings.

The sun cult of the Atlanteans, the Persians, the Urarians in India, and the nature cults of primitive peoples were much more valuable and cosmically anchored in their religious content, dogmas and cults than today's modern religions. Therefore, it is important to find our way back to the worship of the great sun demiurge, who is both father and mother to the humanity of the Earth.

Saturn, the great mystery of the sun, helps us to do this!

THE CULT OF MITHRAS AND ITS MYSTERIES

by Fra. Apollonius.

1. Origin and spread.

Among the religious movements that coincided with the emergence and spread of Christianity, the cult of Mithras occupies a prominent place. Ernest Renan is not exaggerating when he claims:

"If Christianity had been halted in its growth by a deadly disease, the world would have become Mithraic."

Mithras was already worshipped as a god of light in early India. It was only under the Persians that he was placed as a mediator between Ahura Mazda and Ahriman.

The historian Cumont says that the religion of ancient Iran was overlaid by Semitic teachings from Babylon, received influences from local religions in Asia Minor, and finally underwent an enrichment with Hellenic ideas before developing into Mithraism, which was to become a world religion from 250 to 360 AD.

We esotericists would modify this view of historical development to say that the revelations of the Logos from earlier times were complemented by the insights of initiates from many generations to form a high-quality synthesis that still deserves our full attention today.

At the height of its prosperity, the cult dominated the following areas: Asia Minor with offshoots to Syria, Mesopotamia and Armenia, but without the Hellenic west coast;

Italy, with Rome as its main centre;

North Africa, westward to the Pillars of Hercules;

More or less wide strips of land on both sides of the Rhone, Rhine and Neckar rivers;

The countries south of the Danube and present-day Romania and Bulgaria.

The main propagators were the Roman legions, but also officials of the imperial administration and slaves. Many of these people

came from the region of origin, from the eastern and Asian countries.

2. Systematics.

To avoid unnecessary repetition, I refer to my essay "On the Nature of Divinity" in the 89th study booklet from August 1957. The system discussed there largely corresponds to the ideas underlying Mithraism.

At the beginning of the world's development stands a deity of cosmic becoming, nameless, genderless, passionless, referred to as Aion and depicted as the lion-headed Kronos, whose human body is entwined by a serpent. His attributes are a sceptre, lightning, two keys and wings. He is considered the source of all creation, the cause and destroyer of all things, the lord of the four elements, and the embodiment of the power of all gods, who owe their origin to him. On the one hand, he corresponds to the primordial source of the world, referred to as "Nun" in my line drawing, but on the other hand, he also corresponds to the dual-gendered (lion and snake!) "primordial father Atum" who emerged from it.

From this supreme principle, two worlds initially emerge, heaven and earth, which in turn give rise to the ocean as the third. It is therefore a purely spiritual, mental world, a world of material condensation and an intermediate realm, the astral world.

The deity manifests itself in these worlds: in the mental world as Ahura Mazda (Oromazdes, Ormuzd), who was later equated with the Roman Jupiter; in the dark realm of densification as Ahriman, whom the Romans identified with Pluto. The latter is considered the adversary of Ahura Mazda, who constantly threatens him and the entire creation. Both gods embody the knowledge of polarity in the divine, of the tension between light and darkness, which originated in the Twin Age. The astral intermediate realm, however, is inhabited by Mithras, the mediator between above and below, between the heavenly afterlife and the material world. He is like the Egyptian Horus, the genius of light and the sun, the bearer and bringer of the divine...

spirit into the world. He is the actual creator god, emanating from the deity and sharing in its omnipotence, entrusted by Ahura Mazda with the creation and maintenance of order in the world. Depictions often show him between two children carrying torches, which are actually only embodiments of his own essence. One child lowers his torch, the other holds it upright. The former symbolises the god descending into the material world, the bringer of light and fighter against the forces of evil. The other child, however, characterises him as the invincible victor ascending back to heaven. The daily and annual course of the sun are the sensory analogy to these events.

Other systems have the Logos emanating from the otherworldly deity as the son emerging from the womb of an all-mother, but there is no mention of a mother of Mithras anywhere. Here, the Mithraic system has a gap, which over time was recognised as such and attempts were made to fill it. Even in the inscriptions of Artaxerxes, Mithras is only invoked together with the goddess Anâhita, who was later worshipped as Artemis Tauropolis. And over time, the cult of Mithras became directly or indirectly associated with the cult of the Magna Mater Cybele, an originally Asian goddess whose womb was considered the origin not only of the gods, but also of humans and all living beings.

Despite such insertions, a certain uncertainty remains regarding the female aspect of the deity and must be accepted as such.

A number of other gods, taken largely from Greek mythology but also from other mythologies, were worshipped in their original or modified meanings as executive organs entwined with the structural framework of the system described above. They were regarded as the children of Oro-mazdes and Juno. I name: Fortuna, Themis, Vulcan, the Moirai, Mars, Mercury, Bacchus and Diana. Ahriman, who was given Hecate as his companion, was also attributed with children, destructive demons

who repeatedly rose from the abyss of the world as evildoers and tormentors of mankind.

The priests, or at least the higher ranks among them, were wise enough to see the differences in understanding of this or that supernatural matter as differences in the degree of knowledge, and were therefore extremely tolerant of the variously invoked divine figures. They thought cosmically and gave preference to the rulers of the signs of the zodiac, the planetary logoi, over the other gods and demigods who had been accepted without any particular justification. They left the latter and various ghosts and demons to the needs of the masses, while astrological knowledge and the associated insight into the interaction of the divine organs were only accessible to the intellectual capacity of the spiritually advanced.

Special attention was also paid to the nature and workings of the elements. Fire, which burned constantly on the altars, was regarded with the utmost reverence in all its manifestations (stars, lightning, fire in the bosom of the earth). It was regarded as a purely spiritual, positive force that fertilised all living beings. Water was described as the sister of fire and honoured as a negative, receptive, developing and birthing element.

The earth was regarded as the material foundation fertilised by the heavens and was called Terramater.

In the air and in the four winds, too, one could see the spiritual breath that awakened all life, but also extinguished it.

3. The legends.

a) The cosmic quadriga.

The ineffable, supreme God above all else was depicted as the driver of a chariot drawn by four horses, with which he circles the centre of the world.

In the outermost ring gallops the noblest and fastest horse, which bears the zodiac and the planets on its coat. It is the image of heavenly fire.

The second horse moves on the next ring inside and does not need to run as fast as the first. It has a black coat and is illuminated by the sun on one side. It represents the air.

The next horse has an even smaller circle to run through and therefore moves at an even slower speed. It embodies water.

Finally, the fourth horse turns around itself and forms the centre, which is orbited by the others, the earth.

This cosmic wheel turns incessantly until the end of the world. But one day, the fiery breath of the outermost runner will scorch the mane of the horse in the centre and set it on fire. Then the horse, acting as water, will be close to exhaustion and flood the innermost animal with sweat. Not long after, the archetype of air will also tire, and finally the three inner horses will disintegrate and die into the outermost and strongest. But the fiery horse will become one with the charioteer himself, the first cause, who now takes everything back into himself.

b) The birth of Mithras.

No one seems to know how Ahura Mazda sank the seed of spirit into the depths of matter. But it is reported that one day, on the bank of a river, a rock opened up and the young Mithras emerged from it, with a knife in one hand and a torch in the other. He was naked except for the Phrygian cap that covered his head. Shepherds from the surrounding area observed his arrival, worshipped him and offered him the fruits of their fields and the firstlings of their flocks as sacrifices. The child, exposed to the wind, hid in a fig tree, feeding on its fruits and clothing himself with its leaves. Thus he grew up until he was strong enough to fight the powers of this world.

This narrative has not been preserved as such, but has been reconstructed mainly from numerous pictorial representations. Looking at several of these, it is possible to add a few details. One of them shows the young, ambitious god surrounded by the zodiac. His lower body is still stuck in the rock, under which the zodiac signs Capricorn and

Aquarius, while his head, covered by a piece of broken rock, touches the zodiac signs Cancer and Leo. Mithras thus embodies the cosmic axis that connects Saturnian darkness with the region of light, the tree of life that unfolds within the polar tension.

As a torchbearer, the youthful god brings light into the world, and the knife signifies the Martian aspect of the son of God, which corresponds to the Age of Aries.

c) The battle with Helios.

The first deed of the young Mithras to be mentioned is his battle with Helios, the sun god. According to the relief depictions, he appears to have defeated his great adversary. However, he allowed him to rise again, returned his seven-pointed crown to him, extended his hand and concluded a friendship pact with him.

This process is difficult to understand. How can Mithras, Helios-Mithras, the sol invictus, be involved in a battle with Helios, an entity that he himself represents? This can only be explained by considering the precision of the vernal equinox and the resulting change in the effect of the powers of the Son of God. In addition to what remains constant throughout all ages, at the beginning of a new world age, another side of his nature repeatedly comes to the fore. This gives the next 2,160 years a certain character that drives development forward.

During the transition from the Age of Taurus to the Age of Aries, the son of God, who conveyed the fertilising powers of Taurus, became the bearer of the impulses of action and will of Aries. One must give way to the other, yet remains the same at the core of its being. Only in this way can the struggle, friendship and ultimately fusion of the two figures described in the legend be understood. This consideration also sheds new light on the following story.

d) The battle with the bull.

Mithras enters the pastureland of a wild, seemingly indomitable bull. With Marsian courage, he takes up the fight, grabs the bull by the horns and swings himself onto its back. Although he is thrown off, he does not give up and allows himself to be dragged along by the furious animal until it tires and has to give up its resistance. Mithras now pulls the animal by its hind legs into the narrower area that belongs to him, into the bull's world house. This is a long, arduous journey, a transition (the Transitus). Once again, the bull rallies and tries to flee. But now Helios sends a raven to deliver the command to Mithras to kill the bull. And Mithras obeys, seemingly almost reluctantly, once again pouncing on the fleeing animal, grabbing it by the nostrils and plunging the knife deep into its side. In depictions of this scene, one can also see that a scorpion and a snake are simultaneously approaching the bull's genitals to render it infertile.

But now a miracle takes place. Medicinal plants sprout from the dying animal, bread-giving grain from its back, and a vine unfolds from its blood. And the moon collects and transforms the seed of the bull so that beneficial animals emerge from it. Everything ends in wonderful alchemy.

In Mithras' victory over the bull, one could see the impulse of the Age of Aries, which aimed to subjugate dull instinctuality to the forces of Mars' will and integrate it into evolution. Scorpio and the serpent from the opposite realm of Taurus appear and remind us that becoming and unfolding are counterbalanced by something equally legitimate: unbecoming and death. But this is not to be the end, only the gateway to a higher state of being. New and more beautiful life blossoms from the dead Taurus.

4. The places of worship.

The services in honour of Mithras were held in small places of worship, many of which have been rediscovered. A very well-preserved

Mithras sanctuary can be seen in Rome when visiting the Church of San Clemente, located near the Colosseum. From this ancient Christian church, which is well worth seeing in itself, one enters an older lower church and from there descends even deeper into the remains of the residence of the Acilii family (the family of Pope Clement, after whom the church is still named today). This is where the Mithras sanctuary is located.

As you descend into the lower, dark rooms, you can hear the sacred spring rushing. A short path leads across it to the place of worship. This is a low, rectangular room with a flat barrel vault, which is pierced by a number of small openings. Through these, light was cast into the sanctuary from the room above using lamps or torches. It must have been an unsteadily flickering light that emanated from the "vault of heaven", as it were. It was even brighter at the altar, which stands on the narrow side of the small temple opposite the entrance, because the never-extinguishing sacred fire blazed in front of it.

At the same time, however, the incessant sound of water from the sacred spring could be heard from outside. One was thus completely under the spell of the primordial polarity of fire and water.

Wide, solid stone benches run along the long sides of the room, on the left and right. Perhaps during religious ceremonies they were covered with carpets and cushions on which the higher-ranking participants sat or lay in their strange masks. The altar bears a relief depicting Mithras slaying the bull. A small statuette of the god born from the rock and a bust of Helios with a seven-rayed crown complete the furnishings. Between the stone benches, only a fairly narrow path in the middle is free. We do not know whether the faithful of the community had easy access here. Perhaps the worshippers who had not yet been initiated were only allowed to view the cult image and the officiating priest from the antechamber.

Reports of the cult ceremonies held in the Mithraea are sparse and, insofar as they originate from opponents, unreliable and intentionally or unintentionally distorted.

However, it can be assumed that rituals based on vocal magic were solemnly spoken or sung and, in any case, accompanied by musical instruments.

A special highlight of the Sunday service was probably the ceremonial unveiling of the otherwise veiled cult image.

On 25 December, the day of the winter solstice, the rebirth of Mithras was celebrated in accordance with cosmic events. Three times each day, the officiating priest had to address a prayer to the spirit of the sun, first towards the east, then towards the south and finally towards the west.

But the other planetary logoi were also invoked, at least in accordance with the days corresponding to them.

5. The initiation.

Although Mithraism was widespread and anyone could convert to this religion, only a select few were initiated into the ultimate secrets of this teaching. Those who prepared to enter the path of initiation formed a kind of lodge under the leadership of the "Father of Fathers (Pater Patrum)", who was assisted by "Fathers (Patres)". The Fathers instructed those who were less advanced, the "brothers (Fratres)".

The degrees of initiation are well known. They were as follows:

- 1) Raven,
- 2) Hidden,
- 3) Soldier,
- 4) Lion,
- 5) Persian,
- 6) Sun runner,
- 7) Father.

They can be characterised as follows:

Re 1). Since a bird always represents the spiritual, "the raven" probably symbolises the first wake-up call of the spirit.

Re 2). The "hidden one" had to separate himself from the community in order to meditate.

Re 3). Anyone who grasped the Martian impulse and thereby advanced into the ranks of Mithras' fellow combatants became a "soldier". These three lower degrees did not yet entitle one to participate in the mysteries. They were preliminary stages.

Re 4). "Lion" is obviously the degree of the sun and presupposes a deeper understanding of the nature of the deity.

Regarding 5). The term "Persian" refers to the founders of the Mithraic religion. However, becoming a "Persian" does not mean being accepted into the Persian people, but rather being accepted into a group of higher initiates. Compare Jesus' words to Nathanael: "Behold, a true Israelite, in whom there is no deceit!" Here, too, "Israelite" does not refer to ethnicity, but to a degree of initiation, for it was the one who had stepped under the "fig tree" who was so called.

Re 6). The "sun runner" is the ascending and descending one, the lord of the upper and lower light, who can change the lights around.

Re 7). Finally, "Father" is the one who sees behind the creative polarity of the primordial unity, the Aion, and has himself transcended polarity and become hermaphroditic.

Women were not allowed to participate in the mysteries and were given only a subordinate place in the community of believers. However, they could receive special consecrations in the related cult of the Magna Mater and be accepted into the ranks of the "matres" there.

Although the ritual acts performed during initiation into the mysteries and the nature of the trials that the initiates had to undergo were kept secret, fortunately the text of one ritual has been found that allows us a glimpse behind the curtain of the secret cult. The text dates from the 2nd century AD and is contained in the so-called Paris Magic Papyrus. It was discovered by Albrecht Dietrich, who also translated it for the first time. Another translation by Prof. Schultz is included almost in its entirety in "Der brennende Busch" (The Burning Bush) by K. Weinfurter. It is not known for which degree of initiation the ritual

intended for, but the content suggests that it is an introduction to the last and highest degree. This is already indicated by the title:

Apathanatism

Instructions from the mystagogue alternate with prayers, invocations and descriptions of visions. A careful reading of the text reveals a path of initiation through individual stages to the final vision.

It is outlined below.

I. Stage.

Invocation of the primordial father through the elements.

"Origin of the origin, the origin within me first!

- a e ē i o y ō -

Beginning of the beginning, the beginning within me, the first!

- Three snaps –

Breath of the spirit, the spirit within me first!

- Threefold howl –

Fire of the fire, the fire within me first!

- Snorting –

Water of water, of the water within me first!

- Rustling –

Earth substance of the earth substance, the earth substance within me first!

- Threefold roar –

My perfect body.....

.....

Causes.....

that I see.....

the immortal beginning."

II. Stage.

Emission of the astral body – astral wandering – vision of the planetary logoi in the light of the solar disc.

The instructions state:

"And immediately you will see an overflowing radiance; and you will draw breath from the rays, inhaling three times as strongly as you can, and you will see yourself lifted up, so that you believe you are in the midst of the air.....
For on that day and at that hour you will see the divine position of the stars and the gods in the heights of heaven, and those who ascend to heaven and others who descend from it."

III. Step.

The mystic is shaken by a tremendous clap of thunder. Then he prays:

"Silence, silence! I am a
star that walks the path of change with you, and that
shines from the depths:

Oxyl Oxer thuth."

New vision: unfolding of the sun disc and spray of five-pointed stars from it, filling the whole air. Then the sun disc expands into an infinite circle with fiery doors, which are still closed.

IV. Stage.

The mystic worships Mithras with closed eyes and speaks the living, holy names of God:

"ē ē ō ō ē ē ō i ō ō o ē ē ē ō etc."

Once again, the mystic is shaken by a clap of thunder and a crash throughout the entire area.

Then he sees the closed doors open and enjoys the sight of the divine world with indescribable delight.

V. Stage.

The mystic is asked to draw in the spirit of the divine until he finds himself in the centre of the powerful radiance. Now he sees Helios-Mithras as a youthful, well-formed god with fiery curls, in

white robe and scarlet cloak, with a fiery wreath on his head.

He greets him:

"Hail, Lord, mighty, powerful King, greatest of the gods! Helios, Lord of Heaven and Earth, God of Gods."

The prayer concludes with the bold request:

"Lord, if it pleases you, report the following to the supreme god who begot and created you:

A man.....desires to worship you and asks for divine power."

VI. Step.

Instruction: "Look into the eyes of the god (Mithras) and, with a mighty roar like the sound of a horn, give up your entire spirit, press your side and roar and kiss the amulets and pray facing to the right."

This is followed by the vision of the seven goddesses of fate with snake faces emerging from the depths and, after greeting them, another vision of the seven cone guards who turn the axis of the heavens. They have black bull heads and golden diadems.

VII. Stage.

Vision of the primordial father as

"an overpowering god with a shining face, young with golden hair, in a white robe with wide trousers and a golden wreath, in his right hand the golden shoulder of an ox, which is the bear constellation, which moves and turns the heavens up and down according to the hours.

Greeting of the same:

"Hail, Lord, ruler of the waters, hail, Lord, leader of the earth, hail, Lord, ruler of the breath of the spirit, hail, Lord, ruler of fire!"

Finally, the instructive mystagogue says:

"When you have said this, the god will give you the oracle. But you will not be yourself as soon as he answers you. Nevertheless, you will comprehend everything and afterwards remember the words of the great god exactly."

Today's esotericist finds his way around this peculiar text quite well, despite some obscurity. Franz Bardon says that in the ancient mysteries, mastery of the elements was chosen as the first act of initiation. This mastery of the elements is apparently already assumed at the first stage. Furthermore, it is easy to guess that letter exercises, similar to today's vocal breathing exercises, played an important role and that mantras consisting of vowel combinations and other letter combinations were used for invocations.

Kundalini, the serpent power, was driven up into the higher chakras by pressing the hips.

The clicking, howling, roaring and whistling, as well as the crashing of thunder, are sounds familiar to the practising occultist, which occur in the course of his exercises. The revelation of the invoked spirit beings takes place in light phenomena, which unfold all the more magnificently the higher the rank of the invoked being. This was described in particular detail by the Neoplatonist Jamblichus and is also known to the advanced esotericists of our time.

6. The cult meal.

There were seven Mithraic sacraments, about which little is known.

Special mention should be made of the ritual meal, which consisted of bread and haoma juice (a plant found only in the Orient) diluted with water, or wine. The substances were consecrated by the priest during a service that may have been similar to a mass. The bread was a circular flatbread marked with the sign of the cross, which thus corresponded externally to the ancient symbol of the sun.

As we recall, medicinal herbs, grain and a vine sprouted from the bull killed by Mithras. In the zodiac sign of Taurus, the divine spark descends into matter, fertilising it and making it fertile. When the bull was sacrificed, the life-giving forces were not destroyed, but revealed. The cult meal refers to this process. The divine powers latent in the bread and the sacred drink were released from their material bonds by sacred formulas and given to the recipients as sustenance.

It is assumed that only those mystics who had advanced to the degree of "Lion" were allowed to participate in this meal, which also explains the designation "participant" given to them.

7. The Taurobolia.

The taurobolia originated in the cults of the Asian mother goddesses, Anâhita, Mâ and Cybele, who was declared magna mater in Rome. It has already been said that certain ambiguities attach to the Mithras cult with regard to the female aspect of the deity, which people sought to eliminate by linking it partly indirectly and partly directly to the cult of the Magna Mater. This includes the adoption of the magical initiation ceremonies known as taurobolia (bull killings).

The initiate had to descend into a pit, which was then covered with planks pierced with holes. A bull was slaughtered on this plank floor, its blood seeping through the holes onto the initiate lying in the pit. Not only were his clothes soaked with the bloody dew, his whole body was defiled. He even fervently caught the black blood with his tongue and eagerly slurped it up.

What was going on here? Rudolf Steiner says: "The blood absorbs the images of the outside world internalised by the brain, transforms them into formative forces and uses them to shape the human body. The principle of 'becoming oneself'. This view is entirely consistent with the ancient peoples' conception of blood as 'flowing life'.

The bull that was sacrificed was in itself an analogy to the cosmic archetype and was brought even closer to it when an experienced theurgist made contact with the sphere of the bull and invoked the powers of the Logos from it. The blood of the bull was thus to a greater extent a carrier of bull powers, which the mystic knowingly absorbed and used to strengthen his personal "I". He was the recipient, actually an organ of the Mother Goddess, from whose cult the ceremony originated. The question of whether this blood magic, like much of the cults of the mother goddesses, can be described as black magic is not to be raised here. In any case, such magic is no longer in keeping with our present-day mentality.

8. Decline and outlook.

For a long time, the cult of Mithras was able to rely on the favour of the Roman Caesars. The emperors Commodus, Aurelian, Galerius and Licinius are named as patrons, and lastly Julian the Apostate, who was himself initiated into the mysteries and considered the preservation and revival of the cult to be his mission even after Constantine's proclamation.

But he alone was no longer able to prevail. His successors championed Christianity, which Constantine had elevated to the status of state religion, and loudly demanded the destruction of Mithraism, which they denounced as idolatry. Edicts against astrology and magic made it possible to take action against the clergy and believers of the Mithraic religion. They also knew how to incite the mob against the alleged idolaters and cause them to loot and destroy places of worship. Violence of all kinds and unlawful executions eventually caused the frightened believers everywhere to turn away from their discredited religion.

A few decades were enough to wipe out almost every trace of a cult that had enjoyed worldwide popularity for over a century.

Although the sequence of external events can be traced and the convergence of various unfavourable circumstances can be demonstrated, one is nevertheless inclined to ask about the deeper primary cause behind these secondary ones. We can easily find the answer if we look at the chronological sequence of the world ages.

Those esotericists who date these ages on the basis of historical events place the beginning of the Age of Pisces around the year 1400 AD.

According to them, the widespread dissemination and decline of Mithraism occurred roughly in the middle of the Age of Aries. If this were true, Mithras, as the Aries aspect of the Son of God, would undoubtedly have triumphed over all other religious movements and dominated the Western world for centuries. However, this was not the case, because the heyday of the cult of Mithras, from a cosmic perspective, i.e. based on the precession of the vernal equinox, fell well into the Age of Pisces, which began around 200 BC, and the cult of Mithras had thus already exceeded its appropriate time by more than 400 years. The heyday of this synthetic system had unfolded too late and was, historically speaking, an anachronism. This is the primary cause of the decline of this great religious movement and, at the same time, proof of the accuracy of the purely cosmically dated world ages.

We are currently undergoing another difficult transition, namely from the Age of Pisces to the Age of Aquarius. In the latter, the Son of God will reveal himself again in a different aspect. Neither the achievements of the Age of Aries nor those of the Age of Pisces will suffice for us.

We will have to let go of some deeply rooted and cherished ideas in order to be able to receive the impulse of the heavenly Aquarius unclouded. But we must not forget that the one who reveals himself is still the same in his essence as the one whose infinity was revealed to the knowledge of earlier times from different perspectives, namely

the sol invictus,
the unconquered spirit of the sun.

Literature:

Franz Cumont: The Mysteries of Mithras. Karl

Weinfurter: The Burning Bush

Alfred Schütze: Mithras Mysteries and Early Christianity.

"DECISION."

A meditation by Fra Ramananda

It cannot be emphasised enough:

It is not so much a matter of having chosen the esoteric path as it is of working on oneself daily – hourly – indeed, at every moment, observing, smoothing out rough edges, and improving, refining and further activating what has already been prepared.

What does "decided" actually mean?

We hear so much about the so-called "committed" Christian. According to popular tradition, this is someone who has chosen Christianity and sticks to it. Nothing more than that, at first.

But is that all there is to it? Is this decision (= to part with something!) – meditate thoroughly on this expression – a one-time affair? Certainly, it may suffice as a one-time affair for a start on the path, especially since the grace of God's highest power has "decided" in favour of it. For, to stay with the Bible, a "talent" was distributed. Those who bury it so as not to lose it make themselves "guilty". For they forget that this "pound" is not their own merit. Those who accept this have not understood the value of the "I".

However, since we are all "deeply rooted in the world", i.e. bound to matter by the needs of our bodies, we fall back into this continuously and must therefore constantly "decide" (see above = separate ourselves from something) anew, either for matter, then from God, or for the power of God, the spirit, then from matter. Constantly deciding! It is therefore a tough and hard struggle that requires constant vigilance, the further one has travelled along the path.

If one thoroughly works through these trains of thought on one's own level of consciousness and meditates on them, one automatically comes to the conclusion that esoteric direction can never mean the exclusivity of one belief system = denomination. Therefore, the genuine esotericist is also

He is extremely tolerant in matters of faith. He knows that what matters is not – at least not primarily – which faith or denomination one has committed oneself to, but rather the devotion with which one continues on the chosen path – without being fanatical, for that means intolerance!

Devotion, however, is self-sacrifice, the sacrifice of the "I" or the "I want." Ultimately, however, this is a "pouring out of oneself," a dissolution into the whole, corresponding to the familiar process of crystallisation. It is a "lifting out," like the crystal separating itself from the brine, a process of individualisation of the highest order.

It will be understood that such a development can never take the form of an explosion. Rather, it exhibits the finest gradation. Therefore, a person's character can never change abruptly.

Consider this! For it is much more than just words or concepts. During this reflection, one will come to the "insight" (= seeing into it!) that what has been said above means that one must begin working on oneself anew every day, starting from the moment of waking up until the last conscious moment of the day. Thus the circle closes: new beginning = decision. But the beginning is followed by continuation. These perpetual continuations become the path.

Decisions and new beginnings only mature through

THINKING and FEELING = UNDERSTANDING = RECOGNISING,
recognising

also of what one has to do in the next moment in order to then decide for or against it (!).

Under these lines of thought, do not all so-called "sudden conversions" melt away into seepage water? We choose this word deliberately: something always remains, even if it has disappeared into the background: the esoteric effect of the divine act of grace. That is why "the one on the path" is never lost. But it is in his hands and his responsibility to use the hour in one way or another.

February 1958 (Issue 95)

PAGES FOR

ANGEWANDTE OCCULT

THE ART OF LIVING

CONTENTS:

THE SECRET DOCTRINE OF THE ADONIS CULT

by Gregor A. Gregorius

THE MYSTIC JAKOB BÖHME

by Maestra Roxane

THE JEWISH GOD YAHWEH

by Mstr. Amenophis

FEBRUARY 1958

ISSUE 95

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

PRICE 5 DM

Privately printed

THE SECRET DOCTRINE OF THE ADONIS CULT

by Gregor A. Gregorius.

The cult of Adonis and Dido is one of humanity's most ancient religions. It runs like a thread through all the religions of antiquity and has only died out in our age of materialism. From the beginning, and especially in its heyday, it was a purely sexual cult, an affirmative religious basis for sensual pleasure and sex.

It belongs to the very beginnings of polytheism and has always adhered to a doctrine of gods in its further development, even in later times when it became an oriental secret doctrine. With the downfall and decline of the Templar Order, the few remaining rudiments of the ancient sexual cults also disappeared.

Many ancient customs were also taken up by pre-Christian Gnosticism and only became diluted with the flourishing of Christianity.

The Adonistic secret doctrine says the following:

Before the creation of our immediate universe, that is, before the birth of the gods, there was chaos. It can be described as a primordial being in the cosmosophical sense. It can very well be described as the then still unrevealed Sun Logos, for its nature was dual-sexed. It was created from pleromatic universal worlds. Whether it was fertilised from there, as esotericism assumes, or whether it became pregnant through self-fertilisation, as Adonistic doctrine says, is unclear. This pregnancy lasted seven thousand years, and this period is referred to as the first eon.

Only a pair of twin gods was born from the chaos, a god and a goddess. The god was Bêlus, the Exalted One, whose visible manifestation was considered to be the sun, and the goddess was Biltis, the Noble One, the primordial goddess of the moon.

There was a sibling love between the divine couple, for they united and Biltis gave birth to their firstborn, Molchos, whose symbol was the Pla-

Saturn at the end of the second aeon. The goddess became pregnant for the second time and gave birth to twins, a brother and a sister, the god Adonis, who was associated with the planet Jupiter, and the goddess Dido, who belonged to the planet Venus. This happened in the third aeon. Adonis also made his sister Dido his lover and gave her the earth with all its creatures. It was the golden age and their reign lasted another 7,000 years, the fourth aeon.

In the year 5000 BCE, Molchos destroyed the empire of Adonis and Dido, and the fifth aeon began under the rule of Molchos, in which humanity still lives today. With Molchos came the evil principle into the world, the fall of humanity. His reign will last for two more ages, and then the sixth aeon will begin, another new golden age in which Adonis and Dido will return. According to esotericism, this moment will occur when the age of Aquarius and the following age of Capricorn have passed and the zodiac sign of Sagittarius begins.

According to the Adonistic cosmogonic doctrine of the gods, the original unity transformed into duality, later into trinity, and then into quintessence.

This system of the fivefold doctrine of the gods then passed into all ancient religions. It can be classified as follows:

Adonistic:	Assyrian Babylonian:	Phoenician:	Egyptian:
Chaos	Tiamat	Derketo	Kneph
Belus-Biltis	Bel-Belit	Baal-Baalit	Pe-Anuke
Molchos	Chizûr	Moloch	Set
Adonis-Dido	Marduk-Istar	Tammûz-Astarte	Osiris-Isis

<u>Ancient Persian:</u>	<u>Greek:</u>
Zarwana	Chaos
Mithras-Mithra	Uranus-Gaia
Dushman	Ares
Ariman-Anahita	Dionysus-Aphrodite

In later times, this fivefold system of gods degenerated and gave way to a twelvefold system, which was particularly pronounced and introduced by the Chaldeans, Greeks and Romans. New names were given to the old gods according to their various characteristics, their forms of appearance and their places of worship, where they were particularly revered.

The following classification applies to this later period:

Assyrian-Babylonian-Chaldean mythology:

1. Tiamât	or also Umm - Urûk	
2. Bel	=	, the creator of the world
3. Belit	=	, the mother of the gods
4. Anu	=	, the god of the sky
5. Anaitis	=	, goddess of the earth and fertility
6. Samas	=	, the sun god
7. Sin	=	, the moon god
8. Ea	=	, god of the ocean
9. Nebo	=	, the god of divination
10. Bin	=	, god of the air
11. Nergal	=	, the god of war
12. Marduk	=	, god of birth (also Dumuzi)
13. Istar	=	, goddess of love (also Mylitta)
14. Chizûr	=	God of death
15. Zarpanit	=	Goddess of sensual pleasure

Anu – Samas – Sin – Bin	are modifications of Bel		
Nebo – Nergal	"	"	" Mardûk
Anaitis	"	"	" Bel
Mylitta - Zarpanit	"	"	" Istar

Nos. 6, 10 and 15 took more of a back seat in the usual 12-fold series of god worship.

Phoenician mythology:

1. Derketo
2. Baal – Baalit (Or Baal-Melkart)
3. Moloch " Baal Zafûn
4. Aduni " Tammûz – Reshef – Sakkûn
5. Aschtart " Dido – Hafrûdit
6. Baal Shamin = Lord of Heaven
7. Baal Chammûn = Lord of the Sun's Heat
8. Baal Marfî = Lord of Healing
9. Baal Zabûb = Lord of the Flies
10. Baal Paûr = Lord of Exposure
11. Baal Libnûn = Lord of Lebanon
12. Baal Zûr = Lord of Tyre
13. Baal Zafûn = Lord of the North Wind

(Nos. 11 and 12 are modifications.)

Egyptian mythology:

1. Kneph = Amun – Neith – Sewesch - Pascht
2. Pe = Ra – Nuit
3. Anuke = Nut – Bubastis – Bast
4. Set = Seb
5. Osiris = Anubis
6. Isis = Nephtys – Hathor
7. Thoth = Chaseph

In Egypt in particular, three eras often merge into one another in the names of their gods.

The primordial being Amun reveals Kneph, the spirit, and Neith, matter, Sewesch, time, and Pascht, space. These formed two procreative pairs. Kneph and Neith begot Ra, the sun god. Sewesh and Pasht begot Pe, the sky, and Anuke, the earth. Seb and Nut begot Osiris, the lord of the realm of the dead, and Isis, the goddess of fertility, Nephthys, the goddess of love, and Set, the god of evil.

Osiris and Isis begot Horus, the moon god, the eye of the sky. Osiris and Nephthys begot Anubis, the judge of the dead.

Bast was the moon goddess and a cat goddess. Hathor

was the goddess of fate.

Nuit was the goddess of the sky that is not revealed.

This gave rise to modifications due to the sibling love that was particularly sanctioned in Egypt.

Farbige Planeten-Einstechnadeln

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

Die Farben entsprechen der magischen Farbenskala der Planeten.

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

Preis der Serie DM 1.20

Zu beziehen von:

ANTIQUARIAT EUGEN GROSCHE - BERLIN-GRÜNEWALD
Winklerstr. 9

Ancient Persian mythology:

1. Zarwana
2. Mithras = God of time = God of light
3. Mithra = Goddess of space
4. Dushmainyus
5. Airya – Mainyus
6. Anahita
7. Ahura Mazda
8. Ormuzd
9. Ariman

Nos. 4 and 9 are modifications, as are 7 and 8.

During the periods covered here, Assyrian-Babylonian god names flowed into Persian mythology.

Greek-Roman mythology:

1. Chaos
2. Uranus. Tartarus – Eros
3. Gaia = Rhea – Demeter
4. Ares = Kronos = Typhon
5. Dionysus = Bacchus – Adonis – Apollo – Helios
6. Aphrodite = Artemis – Selene.

Gaia, the Earth, gave birth to Uranus, the Sky.

Uranus and Gaia produced Kronos and Rhea.

Rhea gave birth to Zeus – Jupiter, the god of the sky, and Poseidon, Hades, Hera and Demeter.

This is how the 12 gods of Greco-Roman mythology came into being:

1. Zeus	=	Jupiter	
2. Hera	=	Juno	
3. Ares	=	Mars = Typhon	= God of war
4. Hephaestus	=	Vulcan	= God of Fire
5. Athena	=	Minerva	= Goddess of wisdom.
6. Aphrodite	=	Venus	= Goddess of beauty and love
7. Poseidon	=	Neptune	= God of the sea
8. Pluto	=	Hades	= God of the Underworld
9. Demeter	=	Ceres	= Goddess of Fertility
10. Persephone	=	Proserpina	= Pluto's wife.
11. Apollo	=	Helios	= God of poetry.
12. Hermes	=	Mercury	= God of action.

Selene or Phoebe = Luna, the moon goddess, often identified with Artemis = Diana, goddess of the hunt. Dionysus is identical with Adonis.

This list and explanation of the most common names of gods is not exhaustive and does not claim to be scientific, but is intended only as an overview to better understand the emergence of Adonistic doctrine.

All primitive religions are based on the duality of a pair of gods, usually brother and sister, whose harmony was destroyed by the third evil principle, the third god. Thus, the dissolution of the original harmonious trinity gave rise to the quintuple, and in all the religions that subsequently emerged, the evil, disharmonious principle appeared, which was referred to as Molchos – Chizur – Moloch – Set – Duschmann – Ares in the various doctrines of the gods.

According to Adonistic doctrine, Molchos is identical with the Jewish God Yahweh, and thus Adonistic elements found their way into Judaism in its early days, only to be supplanted later in the further development of the Jewish religion.

The worship of the one God Yahweh only appeared much later and replaced a five-god doctrine in Judaism as well. Despite his sole rule, Yahweh remained the embodiment of the evil principle, a reincarnation of Moloch, and when Adonists today still refer to the Jewish and later Christian God as a criminal god, this sounds abstract, but it corresponds to mythological developments. The evil principle replaced the principle of joy and love.

The Old Testament says a great deal about the Jewish worship of Astarte, Ashtoreth, Moloch, etc. at that time. The repeated exile of the Jews in Babylon and Egypt easily explains the early structure of the Jewish religion, which was permeated with Babylonian-Chaldean teachings about gods.

In its early days, the Jewish people sacrificed their firstborn children to Moloch-Yahweh, and blood sacrifices were considered offerings of supplication, thanksgiving or atonement, a pleasing work to God. Sacrifice to me, said the God Yahweh to Moses, all the firstborn of the children of Israel, both of men and of cattle, for they are mine!

It was only in later developments that human sacrifices were abolished and replaced by animals. Before the sanctuary of Yahweh, religious prostitution was practised in the same way as in most other ancient cults and religions, as a rudimentary religious custom of the Adonistic primitive religion.

Thus, the stark contrast between Adonism and modern Christianity is understandable, as he describes the latter as a modified form of Moloch-Yahweh idolatry.

In ancient times, the cult of Adonis was one of the mystery cults and was celebrated primarily in the city of Byblos, as well as in Cyprus and other ancient locations in the Mediterranean. It was essentially a spring festival, a festival of resurrection, in which the renewed resurrection of Adonis was performed every year through the associated cults. The cult itself has its roots in the cults of Astarte and Tamûz, and the celebrations were often held and staged in the ancient temples of Astarte. It was a glorification

the love of nature, and Adonis, the beautiful god-boy, was seen as the symbol of this love, through which the mother goddess was rejuvenated and fertilised again and again. That's why the cult is always based on the mysteries of sex. The woman rejuvenates herself through the young man and is supposed to change her love partners as long as she is not fertilised. The cult symbol was therefore the phallus. This symbol appears in countless variations in the cult. The phallus was worshipped and sanctified as a life-giving principle. The symbol was crowned with red anemones, the flower of spring, and anointed with fragrant oils. In the ancient temples, images were found that always show the older woman in devotion to a beautiful young man on the bridal bed. – The cult celebration, as a festival of joy, always ended with joyful, conscious and uninhibited sexual devotion, performed ritually in the temple by the priest with a selected priestess, and by the faithful at the day and night festivals lasting several days in front of the temple, followed by consecration dances. This gave rise to so-called temple prostitution, a voluntary devotion of women to foreign visitors to the temple, without receiving any payment for it! – This was done in honour of the god and goddess. Naturally, these sacred customs later degenerated and gave way to commercial prostitution. But they were also part of the mystery customs of many mystery celebrations in ancient times in other cults, because at that time the senses were affirmed and monogamy was unknown. Hetairism had its roots in these early temple practices, and even today there are still enough Eastern peoples, such as in India and the Dutch East Indies, who continue to emphasise these sexual customs and rites just as they did in ancient times. Only in Europe and among Western peoples have these life-affirming customs been trivialised by the power of the Church, which claimed sole authority over salvation, coined the concept of sin, and thereby stunted and restricted people's sensual pleasures.

Adonis -- Attis -- Tammuz -- Astarte -- Dido -- Aphrodite

Isis -- Dionysus

all have the same more or less veiled erotic-sexual foundations in their cults and mysteries and affirm these by closely linking customs with religious moments.

Despite Christianity, many of these customs have survived to this day as folk customs and traditions, clearly showing the rudiments of the ancient cults of Adonis or Astarte.

Specialised works provide the basis for very detailed and interesting studies on this subject. (See Peukert: Die Geheimkulte [The Secret Cults].)

Throughout the centuries, there have been people who longed for the old nature-based cults, and it is not surprising that, especially after the man-killing wars, such efforts to revive the old impulses of joy reappeared in modern times.

It should not be overlooked that the cults of Astarte and Adonis had strong female components and served the ultimate goal of fertilisation. These wars also occurred in ancient times on a devastating scale, and even then a white priesthood knew how to use religion to ensure the continuation of the lineage. The emphasis on love for children among southern and oriental peoples has its roots here. The establishment of the harem and the permission of polygamy are all based on a tradition that was well aware of these problems and tried to solve them in a meaningful way.

Since today's Eastern peoples are still far ahead of the narrow-minded European peoples in this respect and also have an ancient culture in their past, esotericism points out that in the distant past, in the lost continent of Lemuria – under the sign of Cancer – the moon cult prevailed, the glorification and worship of the female being, procreation and the maternal principle. The mysteries of the ancient Mediterranean cultures are all of Lemurian origin!

In modern times, the Adonistic movement led to the founding of the "Adonistic Society" in Vienna under the chairmanship of Dr R. Sättler, known under the pseudonym Dr Mussalam. The movement also gained many followers in Germany, without however becoming very prominent organisationally. It was completely crushed by National Socialism, and its leader Dr Mussalam-Sättler died in prison in Vienna. Within the society, there was an internal foundation in the form of a secret lodge, which had set itself the goal of training leaders in the spirit of the Adonist faith. The relevant literature of an Adonist nature that was published was confiscated and destroyed and is now among the rarities of the occult book market. The following statements are taken from the archives of the above-mentioned order and served as guidelines for a planned far-reaching reform of the sexual problem, especially in Europe, based on idealistic ideas in the spirit of the new Age of Aquarius.

One may take whatever stance one wishes on these undoubtedly very problematic theories; they will certainly provoke enough consternation and opposition, but one cannot deny their idealistic intention to educate the peoples of Europe to become healthy and free human beings. Due to the strict opposition to Christianity and its teachings, morals and ethics underlying Adonism, the proposed paths naturally appear quite abstract and, compared to today's prevailing morals, thoroughly revolutionary. And yet, especially through the demanded reform of sexual life, the facts of hypocrisy, the prevailing double standards, and the deceitful concealment of a healthy sexual experience are sufficiently exposed. A stupefying religion violates human sexuality, knowingly allows the vice of prostitution to exist and thereby encourages countless crimes based on unfulfilled sex lives. The strong, natural sexual drive rooted in human beings is not harmonised, but rather shackled, confined, restricted, withheld from young people, forced into a marital community with double standards, instead of being allowed to live out harmoniously as a creative principle under the benevolent tolerance of an understanding government, which should above all have the health of its people at heart. State-licensed brothels, widespread

widespread prostitution and pimping, overcrowded mental institutions, sexually transmitted diseases that are difficult to combat, degenerate, no longer nature-loving, misguided youth, speak for themselves today. All of this is shrouded in the protective cloak of the Church.

The adonistic demands for sexual reform were as follows:

1. Abolition of the current coercive measure of so-called civil marriage.

Tolerance of free love relationships. Unrestricted right of women to motherhood. Absolute equality of women in the state. Preferential treatment of expectant and new mothers in social terms. The child is awarded to the mother and bears her name. In accordance with the old matriarchal law, it belongs to the mother's family.

The terms "legitimate" and "illegitimate" are no longer used in legal or ethical contexts. The father's obligation to pay maintenance only applies in certain circumstances, namely when the mother is in need. The state assumes guardianship and provides the most comprehensive care for the child and mother in social terms, in terms of education and in cases of emergency. From the beginning of the fifth month of pregnancy, support and exemption from work, breastfeeding allowance and care until the end of the ninth month after the birth of the child. Introduction of a health passport with annual check-ups before marriage, with the state having the right of objection. State-run kindergartens and early sports training for children. Marriage prohibited in cases of contagious and hereditary diseases. Sterilisation if necessary.

Comprehensive sex education for adolescents aged 14 to 15, provided by educators or teachers. Education for parents. Official youth counselling.

Permitted termination of pregnancy by licensed doctors up to the third month of pregnancy, at the request of the mother, not the father!

Compulsory reporting and state treatment of all sexually transmitted diseases. Continuous monitoring until complete recovery.

All proposed measures also apply to marriages not registered at the registry office, i.e. to long-term romantic relationships.

Church weddings are subject to the mutual consent of the parents and may be discontinued.

Prohibition of public and secret prostitution. Punishment by compulsory labour.

Partial repeal or mitigation of Section 175 concerning homosexuality. Protection of female youth up to the age of 16 and male youth up to the age of 18 from sexual abuse. The right of the individual to free love within the framework of the law. Severe punishment and eradication of sex offenders. Repeal of the procuring clause. Long-term loving relationships are treated equally under marriage law. Compulsory treatment of notorious drinkers and drug addicts.

The consequences of these guidelines will be far-reaching. Even if the state, with the complete elimination of the church, makes wise use of benevolent, non-restrictive legal measures that serve only to maintain order and prevent excesses, it will have a healthy and joyful population within a few decades.

Excessive population growth will be curbed, the social foundation will be improved, and prisons and jails will empty, because most crimes, offences and violations arise from the abuse or restriction of healthy sexual feelings.

2. The current significance of virginity as an ethical and moral object must be eradicated. Sexual devotion as the highest proof of mutual love must be regarded as an ethical and, in a sense, sacred moment through appropriate education of both sexes. The act should have a harmonious, cult-like character. Any fleeting and degrading devotion should be considered immoral. The moral sensibilities of both parties should be guided towards this view. Love and devotion are the highest and most sacred proof of mutual

feelings. The act serves not only to produce children, but also for joy and pleasure. It is to be affirmed in mutual understanding, and to call it a sin is nonsense.

3. People who love children and whose mutual love is so great that they intend to spend their entire lives together, if possible, can also lead a happy, lasting marriage according to the new points of view.

However, legislation has made it much easier to obtain a divorce. It can be granted at the request of either spouse. In principle, the children are awarded to the mother or, in exceptional cases, raised by the state.

The wife retains her family name with the addition of her husband's name (double name).

4. When the spouses are of advanced age, the idea of supplementing the marriage by bringing in and accepting so-called house daughters in accordance with state regulations and legislation can be implemented, as was planned by National Socialism, with the aim of increasing the number of healthy offspring. The prerequisite is that the man is in full health and capable of procreation. The rights and protection of the young mother are the same as those of the wife, insofar as the child born to her is concerned. The family rights of the wife are not affected by this. For the same reason, so-called triangular marriages or double marriages are permitted.

Any restrictions on marriage and love based on race and ethnicity are to be abolished. The ideal goal is a healthy human race that encompasses all peoples and races of the earth.

In order to prevent any misconceptions that may arise, it should be noted here that the above statements have nothing to do with the lodge "Fraternitas Saturni" nor do they represent its goals. Nevertheless, in some respects they correspond to the spiritual law of

"Do what thou wilt", which is described as the law of the Age of Aquarius

. It also has much in common with the teachings of Master Therion. They should not be dismissed as utopian, for throughout the ages there have often been cultures in which they dominated and were not alien to human nature. Especially in today's world, at the dawn of a new age, so much has already changed that seemed completely impossible to our forefathers. Such profound reforms never happen suddenly, but grow out of the events of the times. They are certainly still somewhat premature for our present time, because they would fundamentally change the general social structure of peoples and, even more so, require a complete reversal of the moral and ethical laws that currently apply.

The churches will continue to resist this for centuries to come, until the spirit of the times has broken their power. However, the steadily advancing evolution of the Earth spirit will certainly bring about a large part of the sexual reforms that still seem abstract today, as a parallel phenomenon of a spiritual ascent in the Uranian sense of the new age. Even if the old Adonic cult will certainly no longer take shape in the sense of antiquity, it is quite possible that it will be incorporated in a new guise into a coming new sun religion for the benefit and joy of future generations of humanity.

THE MYSTIC JACOB BÖHME

by Mstr. Roxane

German mysticism reached its peak with Jacob Böhme, a shoemaker born in Alt-Seidenberg near Görlitz in 1575. Even in his early youth, Jacob Böhme had mysterious visions or revelations. But it was not until many years later, according to old chronicles, that the sight of a cobbler's ball reflecting the sun or a vision inspired him to develop the basic ideas of his teachings. The same force that reigns in the heavenly bodies and elements also works in human beings. In that age, which produced a sceptical philosophy, people sought complementary phenomena in mysticism. For when the mind despairs, inspiration sets out to seek the truth. At the heart of Jacob Böhme's teaching is the question of the origin of evil. He locates it in God himself and thus connects it with Eckhart's (c. 1300) fundamental idea that God himself undergoes a process of transition from a state of non-manifestation to one of manifestation. For Böhme, the theogonic process is twofold: it is God's self-knowledge and his outward revelation as eternal nature in seven moments. At the creation of the world, seven equal qualities, source spirits or natural forms, emerge in nature.

1. The desire that comes from hardness and heat.
2. The mobility that manifests itself in water.
3. The sensitivity that arises from the first and second qualities.
4. The turning point at which light bursts forth from darkness.
5. The light or warm fire of love.
6. The sound.
7. The physicality that unites all that has gone before.

It is very difficult to summarise Böhme's theosophy in a few words, as Böhme expressed his thoughts not in conceptual form, but only in sensual images and obscure views of nature.

knew. However, the main idea of Böhme's mysticism is always that self-discernment, inner division, is the essential determination of the spirit, and therefore of God, insofar as God can be understood as spirit. According to Böhme, without difference, without opposition, no knowledge and no consciousness is possible. Only in relation to the other, to its opposite, which is identical to its essence, does something become clear and conscious.

His first book, *Aurora, or the Dawn of Day*, was met with decisive rejection by the Church, and he was suspected of heresy. He was banned from writing, and it was not until many years later, at the urging of his friends, that he resumed his literary activity.

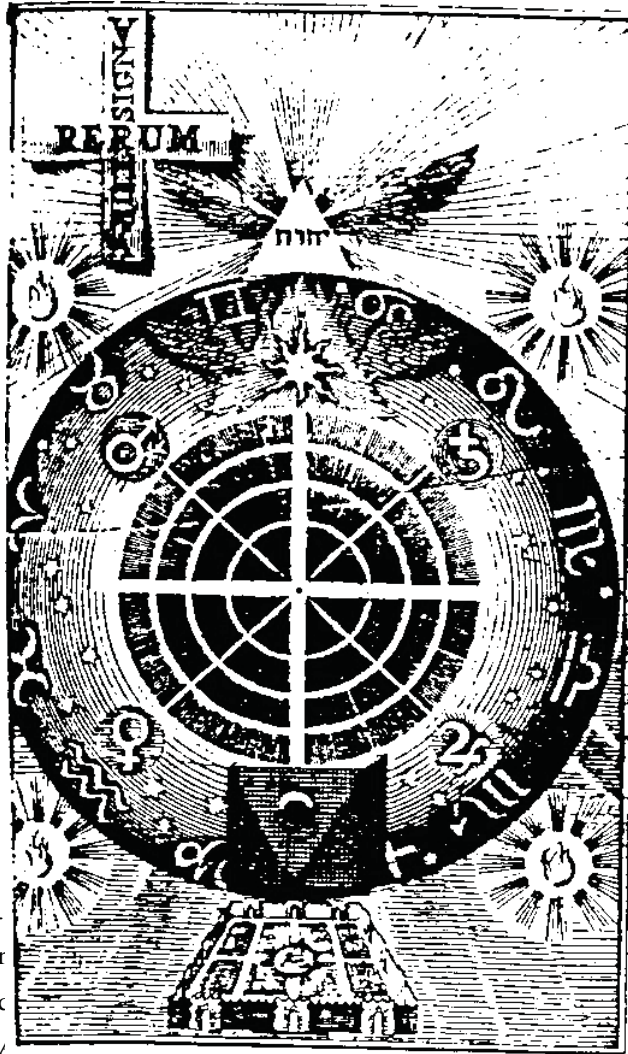
In the last five years of his life (Böhme died in 1624), he published a whole series of theosophical writings, among which his greatest work is probably "*Mysterium Magnum*".

Böhme's teachings found a large following in England and France (Louis Claude St. Martin 1743–1804). In Germany, his teachings of theosophy found a new resurgence and spread under Schelling (1775–1854) and Baader (1765–1841).

Like Böhme in his teachings, Schelling also conceived of the Absolute as indifference in his writings. Just as Böhme immediately distinguished this primal ground from the ground or nature and from God as the light of spirits, Schelling also sees the Absolute as something that renounces itself and returns from this renunciation to a higher unity with itself.

In his works, Baader distinguishes between a dual creation of the world and a dual process of development (an esoteric and an exoteric revelation) of God himself.

These two philosophers thus also go back to the basic idea of Jacob Böhme's teaching: heaven and hell are not otherworldly states, but are experienced here on earth. The basic idea: the self-division of the Absolute underlies this mysticism.



Note:

The image accompanying this essay is one of the rare symbolic drawings by the mystic Jacob Böhme. It comes from an English edition of his works that has not yet been published in Germany.

The Christian and theosophical tendencies of the mystic are also evident in his pictorial cosmological representations.

In the image, we see the manifested universe of our solar system. The 12 signs of the zodiac enclose the world of the fourfold, matter, whose four circles are animated by the tensions of the six planets. The winged sun at the zenith stems, while above it all hovers the

world, the enlightened

archangels. Below we see the floor plan of Solomon's Temple with its 12 gates and the tabernacle. The triangle pointing downwards with the waxing moon indicates the descending wisdom that penetrates the dark matter in order to reveal itself in the rites and knowledge of Hebrew mysticism in Solomon's Temple.

The mystic Jacob Böhme always sought to bring about a connection between the Jewish wisdom of Kabbalah and Christian-based cosmogony, and from this one can clearly recognise his higher initiation in the sense of Rosicrucianism.

THE JEWISH GOD JAHVE.

A study of the racial god of the Jews using historical
reviews by O.J. Hartmann
by Mstr. AMENOPHIS.

"I am the Lord thy God, thou
shalt have no other gods before
me!"

When Moses prepared to descend from Mount Sinai and asked God what he should tell the children of Israel about their God and what His name was, YAHWEH replied:

"I AM THAT I AM," and so you shall say to the children of Israel, "I AM has sent me to you!"

Let us first look back at the history of the "people of Israel" in order to understand what was said at the beginning. ABRAM, who is considered the progenitor, is a descendant of Semitic nomads who presumably migrated from South Arabia to Mesopotamia during the 3rd millennium. It is said that ABRAM originated from UR in Chaldea, which was located in southern Mesopotamia near the Persian Gulf, but later moved to HARAN, which was located in the north, which he himself confirms, since his father THARA lived there. This is further confirmed by the fact that he sent his son ISAAC to fetch a bride from Nahor, which was located in the neighbourhood.

ABRAM moved on with his family and his herds to Palestine, then to Egypt during a famine, and finally returned to Palestine. South of Jerusalem, in Hebron, he died at an advanced age and was buried in a cave tomb.

Back then, in those distant times, humans were led by so-called gods (Greek: egregores). It was the eon of order or the Holy Spirit aspect, as humans were transformed from a semi-animal state into the divine order.

Now each region had its own egrégore, its divine leader, who guided his "people" and taught them everything they needed to know to become human.

What, one must ask, prompted YAHWEH, who held a high rank among all the gods, indeed, who was a high spiritual being, one might say of a Saturnian character, to choose the individual nomad ABRAM from among the many nomadic Semitic tribes and to specially select his seed, his descendants?

While the other Semitic tribes of that time founded powerful empires and cultures (Babylonian and Assyrian), the descendants of ABRAM remained simple shepherds under the leadership of their race god YAHWEH. It is easy to understand why he is called a race god, for he chose the seed of ABRAM for himself alone.

However, this does not yet provide a reason for his choice. But if we refer to the so-called "legends of the Jews", the reason becomes clearer.

While all other emerging peoples in the so-called "Fertile Crescent" (an archaeological term for the cultural region in Asia Minor at that time) worshipped the gods of nature and the stars in mythical-magical cultures, ABRAM already possessed certain individual powers of consciousness. He is considered the founder of arithmetic and a person who was completely attuned to his inner self. This means nothing other than that he renounced natural clairvoyance and divination through the influence of the gods in order to train himself in thinking, even to the point of abstract thought.

If we assume these facts from the "Legends of the Jews" to be true, we know that it must have been precisely these qualities that moved YAHWEH to choose him and his seed for special purposes, for a high cultivation of mental thinking, as we would call it today.

Abraham's grandson JACOB, named "Israel" by YAHWEH because of his courage of spirit, and his sons then moved to Egypt as a result of a famine in Palestine, where they developed into a people over 430 years. Around 1290, Moses received the divine command to lead his people back to their ancestral

, which took 40 years. Moses died in 1250, and Joshua, the judge, led the people of Israel, as did his successors, in constant struggles for survival against the Moabites, Edomites, Amorites, Amalekites, Perizzites, Jebusites, Hittites and Philistines in the "Promised Land".

Saul, David and Solomon temporarily establish a powerful Israelite empire; Jerusalem becomes the capital and the great temple is built. The people consist of 10 tribes. After Solomon, however, this unity collapses. Eight tribes establish the "Kingdom of Israel" in the north with Samaria as its capital. The two tribes of Judah and Benjamin establish the "Kingdom of Judah" with Jerusalem as its capital in the south.

In 721 BC, Sargon II destroys the northern kingdom and the "people of Israel" are taken into Assyrian captivity, where they are assimilated by the Assyrians without a trace.

Around 597 BC, the southern kingdom (Judah) also becomes subject to tribute, but ten years later, as a result of an uprising, the capital Jerusalem and the temple are destroyed and the Jews are taken into Babylonian captivity. There, however, they are not slaves, but are allowed to move about as free people. A pastoral people now becomes a people of merchants and money changers.

Cyrus, the noble Persian king who was a disciple of Zarathustra, allowed the Jews to return to their land around 537 BC and even helped them rebuild the temple. Since that time, there has been only one Jewish history and no longer an Israelite one.

Judah remains a vassal state and an example of an insignificant priestly state under the leadership of the great prophets, the most important of whom was Elijah.

Every nation on earth has a mission to fulfil within human history, for which it must become, only to pass away afterwards. But the leadership of nations is provided by individual spiritual beings (national spirits, local spirits), and these make use of chosen individuals for their purposes. In this sense, antiquity speaks of gods, but according to Christian esotericism, these gods mostly belong to the level of archangels.

Yahweh, however, the race god of the Jews, is said to be the leader of the Elohim, i.e. a spirit being of particularly high rank. This is according to the tradition of Dionysius Areopagita.

For this reason, this small and completely insignificant people has considered itself "the chosen people" in the course of world cultures to this day.

In contrast, the entire Old Testament is the description of a single struggle between Yahweh and his servants (Moses, Joshua, the judges, the kings and prophets) for this people, because they were "stubborn", headstrong and difficult to rule, so that Yahweh often threatened to abandon the people to destruction and choose a new progenitor.

But on the other hand, it should not be overlooked how difficult and dangerous the temptations were to which the "people of Israel" were exposed for over 2000 years. Today's archaeological excavations in the "Fertile Crescent" have only now revealed a true picture of the cultures of that time. (See the book: And the Bible is right after all!)

Consider, for example, the cultures in the Euphrates and Tigris valleys, the Temple Mount, the ziggurat, whose central sanctuary, in addition to 53 temples, 55 chapels, 300 chapels for earth deities, 600 chapels for sky deities, 180 altars for Ishtar, 180 altars for Nergal and Adad, and was dedicated to the god Marduk.

Orgiastic-sexual cult rituals led to the loosening of the soul and to clairvoyance and temple prostitution.

But all this was an abomination to Yahweh, the race god of the Jews, because he wanted to lead his chosen people to internalisation, to emphasise the ego-conscious and morally conscious human being.

What has been happening here over the course of 2000 years is nothing more and nothing less than the germination of self-awareness in human beings. For how could the Israelites, who came from a mystical-magical level of consciousness prevalent among the ancient peoples, with their worship of nature gods, develop an awareness of one God?

Is not the Old Testament full of sacrifices, prophecies of rock and tree spirits, worship of the gods of the stars, oracle consultations and necromancy, dream and bird divination? We even read about human sacrifices (Abram sacrifices Isaac) and later animal sacrifices. Through the prophets (850–500), Yahweh first tells the Jews that these sacrifices are an abomination to him. He demands the sacrifice of inner drives and passions. But the Jews do not understand him. They continue to sacrifice the lamb at Passover and smear its blood on the doorposts.

Nevertheless, Moses imparted the secret of self-awareness to them early on: I AM THAT I AM. However, the people can only learn this if they practise obedience and fear of Yahweh. "I am a strong and zealous God."

And this is Yahweh out of necessity, in order to educate the people of Israel, since he gave them the laws by which they should live. (Exodus 20-31)

But in order to accommodate the still deeply rooted mystical-magical consciousness, he appears to his people in the parable of an external force of nature, in the form of fire and a pillar of cloud. To the prophets, he can already reveal himself as an inwardly experienced reality of God.

What motivated Yahweh, the leader of the Elohim, to take on so much work with this people, despite their constant relapse into their old consciousness?

He imposed a mission on this people that was, in essence, completely outside their goals.

And this mission can only be seen in the fact that the people of Israel, if not in their entirety, then at least in their core, had to be prepared by all other peoples for the creation of ego consciousness in order to prepare the way and the body necessary for the new eon of love. After that, however, this people was to die out, disappear, as had happened to all other peoples who fulfilled their mission in their heyday and then fell into decline.

Even though Yahweh's task had been fulfilled for the most part, the people of Judah did not accept the spiritual path of dying and becoming. The one-sidedly developed mental body, i.e. the intellect, was coupled with the associated egoism, and the Jewish people thus chose the physical-ethnic path of immortality. The typical parable for this is the legend of Ahasuerus.

For the other part of the mental body is the capacity for knowledge, which remained forever closed to this people, even to this day.

Let us try to understand the development of the Greek people in this sense. It is characteristic of the Greeks that, as soon as their self-awareness awakened, they fell into scepticism and doubt about the reality of their gods. Their intellect led them to make decisions based on scientific and philosophical knowledge.

Therefore, it can be said that the Greeks left behind both truths and errors for posterity based on their knowledge. The Jews never doubted the reality of Yahweh; they rebelled against his strict rule through apostasy, infidelity and disobedience. For this reason, the mental attitude of the Jews can be classified as belonging to the so-called sphere of will.

How rich is the world of the Greeks with their views on the pre-natal and post-mortem life of the human soul, or even in their references to rebirth.

And how poor, in contrast, is the world of the people of Israel! – No reference to the immortality of the individual, only talk of fear and obedience, of punishment and revenge! –

Nevertheless, it must be acknowledged that here, too, a new attitude of consciousness was born, just as it was among the Greeks.

Yahweh sought to educate his chosen people to act according to their will on a new level of consciousness. And therein may be seen the historical mission of the people of Israel, without further reference to the mystery of Golgotha

, for which the Jewish people alone were prepared as the ground and resonance.

It is not Yahweh's fault that he was only able to fulfil part of his task, that his "I AM, who I AM" could only be grasped by a few. And so he speaks to the prophet Isaiah about his task and the instrument for it, the people of Israel:

"You have burdened me with your sins and your misdeeds. But I do not erase your misdeeds for your sake, but for my sake and for the sake of my goal!"

This expresses a poignant tragedy, in which a God must struggle with reluctant and dull-witted human beings in order to achieve a great goal for humanity and to be able to affirm himself again and harmoniously form himself into unity.

March 1958 (Issue 96)

PAGES FOR

APPLICABLE OCCULT

LIFE ART

CONTENTS:

THE TABULA CHAEREMONIS

by Mstr. Reinhold

KARMA OR FREE WILL

by Mstr. Amenophis

ABOUT THE "GNOSTIC-CATHOLIC CHURCH"

by Gregor A. Gregorius

MARCH 1958

ISSUE 96

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

PRICE 5 DM

Private print

THE TABULA CHAEREMONIS.

A report by Mstr. Reinhold – Orient Berlin.

One of the few surviving teaching aids of medieval lodges and secret societies is the tabula Chaeremonis sacerdotis et philosophi memphici de mysteriis (Table of Chaeremon, Priest and Philosopher of Memphis, on the Mysteries). Chaeremon, as a historical figure, was a priest in Memphis and a teacher at the University of Alexandria. As a man well versed in the knowledge of his time, he was summoned to Rome by Emperor Claudius to teach Greek philosophy to his adolescent successor, Nero. Among other things, Chaeremon wrote a history of Egypt, fragments of which still survive today.

All secret societies point to a very long family tree and claim to cultivate the tradition of ancient knowledge passed down to them by their fathers. The clerics of the 18th century, a very secretive lodge in Europe, claimed to have received the knowledge of the Templars from brothers who had escaped when the order was destroyed. This included the Tabula Chaeremonis. According to explanatory writings in clumsy Latin, the contents of this tablet were passed down from generation to generation by the main figures of the Old Testament. The Israelite family tree stretches from Adam to Noah, Joseph, Moses and Jessa, who lived in the city of Heliopolis and was associated with Chaeremon, a disciple of Hermes. After the exodus from Egypt, Jessa founded the sect of the Assassins in the Near East, who passed on their teachings to the Templars. With Jessa, the tablet of Chaeremon migrated to the Near East and with the Templars to Europe.

In the early 1930s, the archives of the "Freemasons' Lodge" in Berlin still contained a Latin manuscript serving as an introduction and explanation to this tabula. The introduction states that the tabula was originally engraved on smaragd by Hermes. The transmitters were therefore not entirely sure about its Israelite or Egyptian origin and sought to combine both; they wanted to camouflage the Egyptian origin with Christianity in order to secure the tablet.

Be careful and attentive when you have found the door. Undergo preliminary training. This training involves an examination of your imagination and your previous ideals and standards. What are you and what do you have to offer? Love? God's love is greater! Wealth?

Not desired; the poor give to the rich! Power and honour? It is greater to command oneself and nature than to be king of the world!

Questions that Parsival was also asked. First seek to recognise God and nature, then the guardian will step aside and the gate to the mysteries will open for you.

Figure 3.

The third figure, also connected to the second in the drawing, is the introductory brother for those seeking access to the sanctuary. He wears the robe and mitre of the priest and holds the pilgrim's staff and the laws of the new district in his hands. This person and his advice are also indispensable for passing through the gate. He does not ward off like the dog, but guides the neophyte. He is the antithesis of the dog and, through his presence, introduces the seeker to duality as a valid principle. The mitre proclaims the one consecrated with water and fire. Water washes away old mistakes (baptism) and fire leads to new life (communion, confirmation, celebration and festival with lit candles). The brother pilgrims back and forth between light and darkness and is thus a reflection of the neophyte, but at the same time it is also his task to mediate between the two districts. He gives the novice his first lessons. Nothing is communicated except through the priest; God's secret is passed on from mouth to mouth, hand in hand. Only the priest has the right of initiation; only he has the key that closes the gate and the staff that drives the dog away.

Figure 4.

Now two other priests appear with their hands bound together. This symbolises the bond between the mysteries and the initiates; they pass on the secret hand in hand. Both carry a trident in their hands, which is considered a sign of God and the oldest tool in nature. Everything is created from water (Genesis). Nature is moist and the mother of all things. Then fire was created from water

from water, and the new creation came into being. Water contains earth and air, earth and water contain fire. But everything came from one source; there is only one root.

With this, the seeker has received the first instruction about the forces and elements of creation.

Figure 5.

This teaching is simple and yet threefold, which is what the seeking brother is taught. He has now learned that his power is useless, that he must cast off all that is old, jewellery, rank and clothing. Naked, he humbly bows his knee before the new world view and raises his hands reverently, begging. Stripping naked is part of the ceremony of initiation into the covenant.

Figure 6.

The sixth image is again a double one. The new brother, again depicted as a raven, crouches next to the eagle, who here represents the hierophant, the explainer of sacred customs and sciences. The eagle wears the mitre and holds the trident. Flying high, the eagle can convey everything to those seeking instruction from a higher perspective.

Figures 8 and 9.

Two cornerstones of the teaching are the two symbols of the circle with a dot and the butterfly. The circle is considered a symbol of eternity, the dot within it concentrates time on the moment and thus connects the two. It is also the symbol of the sun, which stands in the sky and yet moves and exerts a decisive influence on our lives. The butterfly is meant to represent future life. From the well-known transformation of the same creature from caterpillar to butterfly, the seeking brother should draw the confidence and certainty that he too will be reborn when he one day sheds his old shell and form. A physical and spiritual rebirth.

Figure 10.

The seeking brother is now initiated into some fundamental truths and is allowed to wear the linen robe of a priest and his insignia.

Figure 11.

He has attained the first dignity, but now he stands before a new guardian, who is again depicted as a dog. Do not believe that you have overcome all obstacles once you have been initiated. He must take courage and be prepared to cross the new threshold before which he stands once more and behind which new insights await him.

Figure 12.

The secret science of God is now to be revealed to the mystic. The serpent biting its own tail symbolises the aspect of the eternal God, who has no beginning and no end. At the same time, the serpent is depicted as glowing, as if it were by nature an immaterial fire, i.e. a spiritual apparition. The cross in the circle of becoming is the hidden source, the Father, and at the same time the sign of the ever-repeating cycle of death and new life (resurrection) or rebirth in a new body. The hawk (the spirit) in the serpent bows its head towards the light of the source. The triple unity forms a unified trinity.

Figure 13.

The egg is the symbol of the world. The snake entwined around the egg represents the spirit of God, which surrounds and fertilises everything, the active principle of the world. This figure could have come from an Indian religious book.

Figure 14.

The handle cross is intended to teach about the highest things. The cross is the end and beginning of all things. The circle is considered a sign of eternity. Here, opposites are primarily connected with each other. Life in the world is based on opposites, and the world is primarily sustained by things that fight each other alternately. Here, the greatest opposites are united

: the eternal and that which has a beginning and an end. Eternal change is life.

Figure 15.

The young mystic visits the world of the departed, the realm of Anubis. For this time, he wears the jackal head and short skirt of the lord of this plane. But he still holds in his hand the creator sign of the god of life, the giver of light. He learns the hidden knowledge of the divine light as the most important knowledge from the mysteries. If you recognise the light correctly, if you are able to separate and distinguish light from darkness, then the universal law, the universal knowledge, is handed over to you. To do this, you must also know darkness.

Figure 16.

In this way, you attain the Saturnian maturity of the pentagram. You can loosen and bind according to the right measure, namely according to the universal law. You have attained clarity and the ability to concentrate in order to recognise and judge correctly from the basic law.

Figure 17.

Then it is also time to crucify your passions, to put off the old Adam and to begin a new path. The death of the old is followed by a new life. When you are freed by killing the material and awakened to new life through baptism in fire, the mysteries within you will be complete. The God who begins something also ends it; he is the creator of the new and thus also the destroyer of the old. Act according to his law and you will be closer to him.

Figure 18.

At the beginning of the new path, the six-pointed star shines like a signpost to a new destination. Recognise in it the lawful connection between the planes and the worlds. See how one is only a reflection of the other; the same fundamental law prevails in both, symbolised in the drawing by a dot. In the same image, you see the scarab, which is to drive you on your new path

. It hides in the earth and from there it breaks forth, becomes winged and strives with its wings towards the sky. Fly too. Finally, you see the serpent in this picture. According to its fiery nature, it resembles the intellect and through the power of its inner fire it renews itself and sheds its old skin.

Figures 19–22.

The mystic is now familiarised with the nature of the four elements. The lion represents fire as a creative force, the eagle represents air, and is also the son of the element of fire. The ox, the bull, as a sacred animal, represents earth, and the fish represents water. This is followed by alchemical interpretations of the characteristics and interrelationships of the four elements.

Figure 23.

The two triangles indicate the progress of the work.

What was originally chaos breaks its bonds in creation. The separated triangles are the symbol of dissolution. The first dissolution does not occur through death, but through the melting away of the primordial moisture. What is separated is equal, even if it is differently aligned in the mirror image.

Figures 24–27.

The mouse shows you the doctrine of the hidden fire in matter. Let the scarab be a symbol of your new path in life; strive like it from the earth, from matter, up to the heavens, to the light, to knowledge. The hawk represents mobile spirituality; it too carries the hidden fire within itself, but can unfold more easily above the earth. The owl is the symbol of the secret sciences, the mystery that you should explore through study.

Figure 28.

These mysteries also include the polarity of man and woman. The two types, which are different by nature, are equal. Creation is determined by their coming together.

Figure 29.

The goat is the symbol of fertile nature, and the favourable time for the mystical work is when the sun is in the sign of Aries.

Figure 30.

Like sparrows, the male and female strive for union and desire each other intensely. The same thing happens in secret work: the whole mystery arises from dissolution and connection.

Figure 31.

Seven snakes are seven times the same snake, which has shed its skin and transformed six times. You must traverse seven realms and seven levels on your path. Recognise your complexity. Develop each layer to full viability, awaken your sevenfold consciousness.

Figure 32.

The winged serpent illustrates your new consciousness. The body has been transformed into spirit, matter reveals itself to you as spiritualised according to its own laws. If you also wish to transform yourself, there will be no door that you cannot enter. But observe the movement of the serpent. The circle is effective, it is the symbol of rotation.

Figure 33.

The dove stands as a sign of the peace that will come upon you. When it fills you, you will also be at the end of this path.

Figure 34.

Consciously decide your path. Accept without hatred when you are crucified; a new path will open up for you. Burn your books when you have come this far. Praise God and be silent.

Long before Madame Blavatsky lived, this tabula was already in use in Europe and served a small group to convey secret knowledge. In its fixation, it makes use of symbols. Animals, geometric

figures, tools, items of clothing, signs of salvation confront us, with man at the centre. Man naked and veiled, changing in gesture and posture, always on the path to himself and his world.

The method of instruction using a tabula or tapis is a tool used by all lodges, even if the records themselves appear primitive. It is intended to teach symbolism and the meaning of symbols. It is intended to sharpen the eye in observation and stimulate the mind in contemplation, helping to experience the connections when one's own will demands it.

The use of the jackal, scarab and handle cross points to Egyptian sources, while Mithra points to Persian influence. The cross and dove are Christian symbols, while the triangles come from the teachings of the Pythagoreans. The pentagon, hexagon, circle and point are original insights. The trident and crook come from Greek and Byzantine customs. The doctrine of the four elements is the philosophical content of ancient Greece. Light and darkness as components of existence are the yardstick of Persian teaching.

The numerical ratios are also noteworthy. The animal in the first image becomes a human being in Figure 5, still naked, who transforms into an initiated human being after five further steps. Once the guardian 11 has been passed, the initiate transforms into the spiritual symbol of the human being in Figure 16. Sign 17 indicates the end of the earthly personality. The symbol of the six-pointed star that lights up in Figure 18 flows apart after six further stages, following instruction in cosmic laws. Figures 24 to 30 show seven new steps, which in Fig. 31 reveal a sevenfold consciousness. Then follow the last three steps, which end in Fig. 34 with the passing of mental consciousness.

There are thus three sets of five steps that lead to the complete human being. This is followed by the rhythm of 6 and 7 until full consciousness is reached, and then, in three steps, the final stage to the end of the conceivable.

The apparent repetitions in the stages of development and training mean that development follows a spiral path. The change in rhythm from 5 to 6 and to 7 with impulse 3 shows the

Volatility in development as a stimulating principle of life under the trinity. This trinity shines from the three stars that crown the tabula. The interpretation of the three letters a n f is uncertain, but could mean ante natum fratri (before the birth of the brother).

Working on ourselves, recognising duality and polarity, considering reciprocal values and realising what we have learned are also our tasks. Those who cross the threshold of the Lodge must be prepared for self-reflection, self-knowledge and personal transformation, if all is not to remain fruitless. We, too, regard the power and aspects of the Trinity and the Quaternity as active ferments in our world. Our studies include spiritual and personal rebirth in the complexity of our self and the world.

KARMA OR FREE WILL?

A fundamental consideration by Mstr. AMENOPHIS – Orient Hamburg.

This question has certainly always preoccupied deeper thinkers, without them ever being able to come to a clear conclusion. In general, most people believe in an unalterable fate, even if they reject astrological conditioning theory. It is, so to speak, a rudimentary memory in humanity from ancient times, to which they instinctively pay tribute. At most, they are willing to admit that humans have a limited free will, which, however, is exhausted in the alternatives of good and evil, positive or negative.

On the other hand, there are the so-called self-made men, whose efforts have been rewarded by fortune and who now believe that everyone is the architect of their own fortune, i.e. that those who always use their will positively will only achieve positive results.

While one side tends towards a certain fatalism, the other leans towards unscrupulous opportunism.

And yet, despite their purely materialistic and mechanistic way of thinking, the latter cannot completely silence the voice of their innermost being, which imposes an all-powerful destiny upon them, no matter how loudly they protest against it.

The Christian denomination teaches that the fate of man lies in God's hands, as do the early historical forms of religion and teachings, but on the other hand that man has been given complete free will by God. In addition, however, there is also talk of original sin, with which every newborn child comes into the world.

These teachings further increase confusion, as man no longer knows what to make of either one or the other.

And if we let the astrologers have their say, they try to prove more or less in black and white how the stars at the moment of birth shape a person's destiny once and for all. Even the great German thinker Johann Wolfgang von Goethe expressed this view in his Orphic Words (1817) as follows:

As on the day that brought you into the world,
The sun stood in greeting to the planets, You
have flourished ever since, according to the law
by which you came into being.
So you must be, you can never escape yourself!
So said the Sibyls, so said the prophets.
And no time and no power can fragment The
moulded form that develops while alive.

After that, the question of karma or free will would already have been decided in favour of the compulsion of fate, and no further thought would be needed.

However, the thinking person would be ignoring the core of this question out of convenience if, out of a belief in authority, he did not want to concern himself further with these matters. It would be downright shameful for a spiritual scientist to simply accept the empiricism of karma or the compulsion of fate, as well as the thesis of free will, as given and never attempt to bring order to these two concepts, to search for a synthesis that could reveal the truth about this question to him.

It is a well-known theorem that man was created in the image of God. Taking this postulate into account, however, man would then have to possess free will in every form, i.e. unlimited, otherwise he could not be in the image of God.

The history of the Rosicrucians teaches us that this is indeed the case. Through their mastery of Kabbalah, the divine word, the best representatives of the Rosicrucians were able to do and create anything they desired, just like GOD. Take, for example, the three books by Bardon that have been published to date: The Way to the True Adept, The Practice of Magical Evocation, and The Key to the True Kabbalah. These three books give the knowledgeable reader the key to act according to his free will and under his own responsibility for all

consequences, as they see fit. However, since the Rosicrucians were mostly Christian-oriented, their teachings were only temporary and have long since been reduced to absurdity by today's zeitgeist, i.e. they are outdated. Since there is no personal God, only the concept of divinity can be taken as a basis today!

But this can only be achieved by absolute free will.

Even if this proof is based solely on circumstantial evidence, i.e. it is not universally convincing because each individual must ultimately provide this proof for themselves, the fact remains unshakeable.

But there is another way of proving this, which may be more obvious to the general public than the one shown so far. It is the law of cause and effect.

From their experiences in daily life, people have long understood that every effect in earthly events must have a cause.

No one is surprised when they hit their thumb with a hammer instead of hitting the nail, and afterwards a swelling develops that causes a lot of pain. And if a driver has consumed too much alcohol and an accident occurs afterwards, it is clear that alcohol consumption was the cause. In the latter example in particular, it is clear that the free will to consume alcohol was the cause of the accident. For if the driver had refused alcohol of his own free will and had not drunk it, his senses would have remained clear and an accident could not have happened. One could cite many examples from everyday life for the law of cause and effect. Humanity also finds it perfectly normal when the children of highly intelligent parents surpass them by far, since according to the theory of heredity, it is the genes that are inevitably passed on from parents to children as the cause.

Whether educated or uneducated, experience has taught humanity in the course of earthly events that there is a cosmic law of cause and effect, which is called the law of causality.

Every action of any person causes a subsequent effect. And this action was taken out of free will or

at least from a voluntary decision, whether it was good or evil, its effects may have been for good or for evil. The fact of a voluntary act cannot be disputed. One could argue here that the person may not have been of sound mind at the time of the act, as courts often assume as a mitigating factor, for which circumstance § 51 was created. The background to this view will be discussed later.

And it is characteristic of humanity's inner orientation that this causal law, at least in its manifestation of guilt and atonement, is regarded as a necessary earthly function.

Humanity finds all this perfectly normal. And why is that so? – The law of order or the law of causality is the very first law that was given to humanity. Countless periods of time have passed since this law of creation began to affect man, so that it has become second nature to him. Is man not satisfied when the villain receives his just punishment? Does he not demand punishment for the outsider who violates the necessities of life of the general public?

The law of order, which we have recognised as the law of causality, has been instilled in humanity for countless generations, and humans only tolerate violations of this law under duress. We have experienced such violations more than once in recent decades and are still forced to accept them today. But our sense of order and justice is deeply outraged by this, even if individuals are powerless to help this law prevail.

From what has been said so far, we can see that the sense of order has been implanted in everything on earth, as well as in the universe. But this is nothing other than the expectation of an effect that can be assumed from a known cause, whether good or bad. We regard any deviation from this causality as injustice or disharmony.

From this we can now conclude that the law of causality is the originator of harmony and that any violation of the law of causality must cause disharmony.

If we consider, for example, the orderly course of the stars, we see in it a cosmic harmony, an interplay of the individual in the whole. What would we say, for example, and what consequences would it have if suddenly the earth were to rotate in the opposite direction, from east to west instead of west to east?

Based on mathematical rules, we can use what has been said so far to set up the following equation:

$$\begin{array}{ll} \text{Cause + Effect} & = \text{Order} \\ \text{Order} & = \text{Harmony} \\ \text{Harmony} & = \text{Cause + Effect} \end{array}$$

However, because so many deviations from the law of causality or the law of harmony were found, the pondering human mind could not rest until it found order and harmony even in the deviations from this law.

Is it not a violation of the principle of causality if the criminal does not receive his just punishment in this earthly life? Is it not a deviation from the law of harmony if highly intelligent parents give birth to cretins?

Is it not a crying injustice when the upright and searching person has to live in poverty, while the unjust and evil enjoy all the advantages in this life?

Can one still see a law of causality of cause and effect in this? Does man not perceive this as a disturbance of the law of harmony?

Through intuition, the human spirit arrived at an order for these aberrant things as well, by recognising the law of reincarnation, the law of rebirth.

Human beings live too short a time on earth for all their volitional thoughts, words and actions to have an effect. As a result, human beings transfer the possibility of good or bad effects to

individual into the future, into a new, later life on earth, through which they see harmony restored. And this law of rebirth alone satisfies man's sense of justice, his concept of order and harmony, his idea of the effect of all causes. Today's human being, with his materialistic-mechanistic way of thinking, will think that it is a nice theory to justify what, in his view, does not fit into the framework of fixed concepts. According to this view, the theory of human rebirth would be nothing more than an artificial conceptual bridge to justify the sense of justice by providing an explanation for disharmonious exceptions.

Since the doctrine of reincarnation cannot yet be proven, but can only be experienced subjectively by the highest initiates, its opponents seem to be right after all.

But if we consider the law of harmony, we must admit that everything on earth and in the cosmos strives for harmony, a balanced state in which everything is in equilibrium. This state of equilibrium is called entropy.

Just as the planets run in their orbits according to the law of harmony, so too can humans only feel well when their lives are harmonious in relation to their environment, the course of events and the state of their physical functions. Humans perceive any disturbance of this harmony as annoyance, misfortune, unhappiness or illness, and strive to restore harmony in every respect.

So is the law of harmony not the same as the law of causality, as was previously demonstrated by the equation, and is there only a conceptual distinction based on our linguistic terminology?

Is it not the balancing of cause and effect, of guilt and atonement, the principle of causality, that restores harmony in the first place?

And isn't this basically what human beings are always concerned with, i.e. don't they always strive for the balanced state of entropy?

For the sake of this harmony, the human spirit has been able to recognise the law of reincarnation, because only in this lies the possibility of restoring a harmony that has been violated by the will. The criminal must have the opportunity, because he has violated the law of harmony, to achieve balance in a later life through punishment according to the principle of cause and effect. And the good must be able to reap the fruits of their deeds in a later life on earth, while the bad must atone for having trampled on the law of harmony. If this were not so, there would be no order, the cause laid would no longer have any effect, and everything would be thrown out of balance.

Here, however, lies the great divide between the views of spiritual scientists and Christian doctrine. While the former demands compensation on the level where the cause was created through free will, i.e. on the earthly level, Christian belief transfers atonement or reward to an imaginary level, heaven or hell, where it presents Christ as the rewarder and the devil as the avenger. In diametric opposition, however, Christian doctrine speaks of original sin, a collective guilt that every new citizen of the earth brings with them at birth.

It is clear from the above that these Christian theories require a childlike faith. But how could the Christian theory of shifting the balance of harmony to an imaginary plane be proven at all? The passages from the Bible always cited by the clergy for this purpose are so ambiguous that one could search for the corresponding plane both in imaginary spaces and on Earth. It is noteworthy in this regard that, despite all the differences in religious forms throughout history, humanity has mainly regarded the earthly plane as the only one responsible for this.

Out of a sense of justice, the innate striving for harmony or order, man has transferred the causal balance of effects to the this-worldly, i.e. earthly, plane. And from the realisation that one human life cannot suffice for just compensation, but that this compensation must take place for the sake of harmony

, they discovered the law of rebirth. Included in this law, as a kind of preserved constant of action, is karma or destiny.

Karma contains nothing other than the cause created by free will that did not come to fruition in earthly life.

If, therefore, a person, whether in this or a previous earthly life, has created a cause through the exercise of his free will or a volitional decision that could no longer have an effect in his present life, the cause remains until it can find its effect in the next or a later earthly life.

This explains the Christian theorem of original sin, which is not derived from the collective guilt of Adam and Eve, but is a completely subjective matter.

The ancient religions spoke of the Book of Life, in which all created causes are recorded, and spiritual scientists know this book as the Akashic Records. To go into this in more detail would be the subject of a new treatise.

Given the complexity of human actions in thought, word and deed, i.e. mentally, astrally and materially, it is entirely possible that some effects of created causes may only come to fruition many earthly lives later.

If the cosmic balance is disturbed by human beings – and when do they not disturb it in some way? – sooner or later the balance and harmony must be restored.

But because we return to earth without any memory of our previous deeds, we believe or assume that we are subject to a certain compulsion from which we cannot escape. Unofficial confirmation of this belief is provided by popular astrology, or rather horoscopes, which have already caused a great deal of harm.

One of the most dangerous consequences of such horoscopes is fatalism, which largely robs people of their free will and thus their self-awareness.

Only the qualified astrologer is able to read karma accurately from the stars, which are a mirror of the Book of Life or the Akashic Records.

It must be admitted that there are also pathological cases of diminished self-awareness and free will, where karma actually manifests itself in obsessive ideas that crystallise into action. However, such cases belong to the pathological realm and are taken into account by the courts when assessing the question of guilt.

At the outset, we made use of the postulate that human beings were created in God's image, i.e. that they are polarised beings, originally united in themselves equal parts of good and evil, positive and negative. To this end, they were given free will to decide for themselves in all things.

When the undisclosed deity renounced its zero-point energy, the state of complete balance, the status quo ante, creation arose in all its stages of existence, the unfolding of energy or ectropy, which strictly speaking represents disharmony.

However, the deity is also subject to the law of cause and effect, i.e. the principle of causality or the law of harmony, because at the very moment when ectropy and thus disharmony unfolded, the fundamental law of harmony, balance and entropy came into action to return everything to where it had originated.

From zero-point energy, a kind of kinetics, ectropy arose, which in turn brought entropy into play, i.e. creative dynamics and returning calm, demony and theony.

The impulse of revelation, this first cause, creates effects over unimaginable periods of time until harmony is restored.

And the same impulse underlies the development of humankind.

Just as the deity, through its free will, laid the foundation for creation and is subject to the law of entropy, the return to harmony, so too is man subject to the impulse towards ectropy as well as entropy, the free will towards dynamism, towards creation, as well as towards relaxation, balance and harmony.

The inclination towards harmony is also called apokatastasis panton, the return of all things to absolute harmony.

Thus, through their free will, humans have been creating causes every day, every hour, since the beginning of time, both positive and negative, ectropic and entropic. And the implanted divine impulse of the law of causality or harmony compels them again and again to desire order and justice, so that everything may return to harmony, to a balanced state, and the deity may once again become one within itself, enriched by all the experiences that the manifestation of creation has for its purpose.

Therefore, there is no compulsion of fate, no compulsion of karma, because everything we have caused through our free will since the beginning, in one way or another, must be balanced out in this life or a later one. And only as long as we do not recognise the law of balance does the effect of the causes we have set appear to us as a compulsion.

But once we have gained this insight and accept all the consequences, for which we ourselves were once responsible, with our free will, then we will not easily create new causes for future lives.

All enlightened beings, all Illuminati, have found this attitude, but ordinary people often struggle in vain to achieve it.

However, we can be confident, because humanity is striving towards the state of entropy, as God intended, despite all setbacks. It may take unimaginable periods of time, many may stumble and remain in ignorance in the ectropic, the eternal beginning, but also those...

They will one day attain the knowledge, the goal that the deity has set for itself.

This also explains the theorem of grace, that irrational greatness that allows no one to be lost forever.

Everything that the deity has brought about through its creation is harmonious and purposeful, but it is the task of human beings to be co-workers in the Opus Magnum, the great work of moving from ectropy to entropy, from injustice to justice, from positive and negative to apolar.

This is served by the law of causality, which leads to harmony, the law of cause and effect, which can only be mastered through free will.

Immanuel Kant:

Laziness and cowardice are the reasons why so many people, having long since freed nature from external control, nevertheless remain immature throughout their lives, and why it is so easy for others to set themselves up as their guardians.

It is so comfortable to be immature.

ON THE "GNOSTIC CATHOLIC CHURCH"

by Gregor A. Gregorius

We believe that in the new age of Aquarius, which is just beginning, Christianity is heading for its demise. The first signs of this decline are already clearly visible.

Of course, the major church institutions are not blind to this fact, but are constantly trying to combat it with all the means at their disposal. Even momentous events such as man's current foray into outer space, the scientific acceptance of the existence of other inhabited worlds, and the discovery of ancient Hebrew scrolls at the Dead Sea that report on the affiliation of Jesus and John the Baptist with the Essene sect, are nevertheless carefully concealed by Catholicism under the cloak of the one true church. The cornerstones of church dogma, which are already rotten enough, must not be shaken.

The recent trend in esoteric circles towards a return to the ancient teachings of Gnosticism, meaning only pre-Christian Gnosticism, is being countered by bringing post-Christian Gnosticism back to the fore as a kind of weapon and apparently promoting the so-called "Gnostic Catholic Church".

Even the wisdom of the ancient "Order of the Templars" is tolerated again, although emphasis is placed on its Christian basis.

Both are deliberate misrepresentations! The knowledge of the Templars in their heyday had nothing to do with Christianity, and their rites were originally taken from ancient pre-Christian Gnosticism, while their magic was based on oriental secret knowledge derived from ancient Babylonian-Chaldean wisdom.

We say: You cannot be a Templar Christian or a Catholic Gnostic!

Both are evil mysticism. Anyone who thinks this way has not recognised the truth, even if they assume that the early Christian teachings were obscured and infiltrated over the centuries by the Church Fathers with their pseudo-Christianity. The Gnostics were Johannine Christians, not Nazarene Christians. The pre-Christian ancient true Gnostics had nothing in common with Christianity in their teachings.

In order to follow the path of ancient Gnosis or bring about a renaissance of ancient Templar wisdom, one must first cast all Christian teachings, regardless of their nature, into the abyss.

Only then is one free for enlightenment!

If the statutes of the new formations of the "Gnostic Catholic Church" state: The Church seeks to establish a global community of truly free people who are free from original sin, who are without sexual sin, who have recognised that the godlikeness of human beings consists in understanding and recognising the divinity of the earthly act of procreation as a parallel act to the divine act of procreation. An act of love performed under the control of the will in God is a sacramental act, a mystical marriage with God, a communion, a union with God. Behind these words, pre-Christian wisdom shines through, but there is still a long way to go back to the origins of the ancient pre-Christian sexual cults.

In the study booklet of the publication: *Blätter für angewandte okkulte Lebenskunst* (Leaves for Applied Occult Life Art) – December 1954 – the Gnostic-Catholic Mass of Mstr. Therion is discussed within the framework of the O.T.O.; but even in this treatise, only the outer framework is given, and one must read between the lines. Christian thought is not mentioned in it, in contrast to the essay in December 1954 by Fra. Amenophis, which clearly shows how Christian ideas are already mixing with ancient wisdom teachings again.

In Special Edition No. 1, "The Sexual Mystery of the Gnostic-Catholic Mass O.T.O.", this topic was already discussed more openly.

Therefore, the brother of the Lodge should maintain a clear perspective and continue to pursue his spiritual goals unwaveringly according to Saturnian knowledge, even when dealing with these issues.

It is, of course, immediately apparent that the latest insights can only be made available to the higher degrees of the Lodge and are never suitable for publication due to their delicate nature. —

These paths can only be traversed through true cult magic in practice and in rituals performed experimentally.

The preconditions for creating a viable basis for this are not easy to achieve and are reserved for later times.

April 1958 (Issue 97)

PAPERS FOR

ANGEWANDTE OCCULT

THE ART OF LIVING

CONTENTS:

THE ABSORPTION OF COSMIC FORCES

by Br. Romano

WHO WAS THE COUNT OF ST. GERMAIN?

by Mstr. Amenophis

KNOWLEDGE AND WORLD VIEWS

by Mstr. Giovanni

APRIL 1958

ISSUE 97

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

PRICE 5 DM

Privately printed

WHO WAS THE COUNT OF ST. GERMAIN?

by Mstr. Amenophis.

(Irene Tetzlaff, Neu-Möhlhorst near Eckernförde, has written a yet unpublished book based on information about Count St. Germain researched in state archives and the files of royal houses. I have taken his biography from this book. Mstr. Prozogood has provided me with his personal knowledge on the subject, as well as a theosophical essay).

"Thus, like Prometheus, he stole fire
Through whom the world exists and through
whom all breathes Nature obeys his voice and
moves
If he is not God himself, a powerful God inspires him."

English translation in verse:	"The Count of St. Germain, famous alchemist Like Prometheus, he steals from the canopy of heaven The flame of life that illuminates the universe. Nature follows his word, mastered by him. Was he not a god himself, did a god inspire him?"

These words are his epitaph, words that Count Ty de Milly once wrote in 1784 under the portrait of Count St. Germain that the Marquise d'Urfé owned.

The name is somehow familiar to all scholars of the humanities. But only a few know more about this mysterious man who astonished his contemporaries wherever he appeared. And so, to this day, people whisper that Count St. Germain still walks the earth, for legends always surround extraordinary people who towered above everyone else intellectually. What Irene Tetzlaff has accomplished is certainly a particularly remarkable and commendable feat, for until now his origins were shrouded in darkness, as was his departure, like a comet that emerged from the dark depths of space into human view

, briefly illuminating the sky before plunging back into the vastness of the cosmos.

It was a politically turbulent time when Prince Franz II Ra-gozy and his wife, the German princess Charlotte Amelie von Hessen-Rheinfels, had their eldest son, Leopold Georg, on 28 May 1696. The marriage ceremony in Cologne Cathedral a year earlier had been preceded by great difficulties, as the Prince of Hesse had been reluctant to give his daughter's hand in marriage to this Transylvanian prince.

For decades, the Rakoczy princely house had been fighting against the Austrian imperial throne, and Franz II was at the forefront of this struggle.

His foster father, Count Tokely, was the leader of the rebels, while his mother Ilona was the daughter of the rebel Zriny. The Magyars demanded their independence and that Franz II should wear the Crown of St. Stephen, which later became a reality for several years.

It was at the Hungarian rock castle of Saros-Patak that Leopold Georg first saw the light of day. This rocky nest is linked to historical memories from the period 1650-1656, for it was here that the greatest cultural experiment of the 17th century took place, when Amos Comenius (1592-1670), educator and last bishop of the Bohemian-Moravian Brethren, attempted to implement his pan-sophical education.

When Leopold Georg was three years old, times became so dangerous that the Magyars demanded that their crown prince be brought to safety. The child was declared dead and an official death certificate was issued.

This seems almost like an Egyptian mystery play, but we know that the fate of important people sometimes makes use of such mysterious tricks.

He came to Tuscany to Giovanni Gaston de' Medici, who later became the last Duke of Tuscany from the House of Medici.

He no longer heard a word of his mother tongue, and great importance was attached to ensuring that he forgot his ancestry. Since he knew only that his mother was a German princess, he chose the name Germanus

or San Germano for his confirmation. From then on, he was known as Georg Joseph Maria von St. Germain, one of the many names he bore throughout his life, whether bestowed upon him by royal houses or adopted by himself.

He attended secondary school in Siena and was particularly fascinated by the natural sciences. At night, he studied alchemical works with great enthusiasm and later became one of the great experts in this field, discovering many remedies himself.

As a student, he began a nomadic life and first visited Mexico. From there, he followed the call of an uncle to Rodosta on the Sea of Marmara. This uncle was in fact his father, who had lost his throne and his homeland in 1711 and, after many years in exile, had been given this castle by his friend, the Turkish sultan. This is how he got to know Constantinople and was initiated into the secrets of silk weaving and dyeing, a craft he practised intermittently in later years to escape material hardship.

Following the wishes of his foster father, after his return he joined the Order of St. John of the Hospital in Jerusalem, which was based in Malta, and received hospital training. Later, he became an envoy and bailiff of the Order.

I would like to add here that Count St. Germain was often described as an adventurer without origins, as he frequently changed his name and was also said to have often been involved in shady dealings. However, when one considers how strictly proof of ancestry was enforced in this order, such accusations must be dismissed as completely unfounded.

In his diplomatic missions as an envoy of the Order, he visited many princely courts, first in Italy and then, in the 1730s, the court of Louis XV in France. In France, the king placed the Château de Chambord, with its large alchemical laboratories, at his disposal. In the meantime, he made two trips to India, Egypt, North Africa and Persia, which brought him fully into the spiritual stream that flows through and sustains the world. On one of these journeys, fate brought him into contact with an old sage who

initiated him into the secrets of the Rosicrucians and, upon his death, passed on to him the golden capsule of the initiate, thereby making him his spiritual heir.

Armed with many insights and discoveries, he also travelled to Avignon to shed light on the fateful trial of the Knights Templar. Before embarking on this venture, he was warned by Louis XV with these words:

"If you do this, you will have to live the life of a squirrel in future!"

Nevertheless, he carried out his plan and devoted his interest and support to Templar communities disguised under other names, such as the Knights of Calatrava, who were genuine Templars.

From them, he learned the old ecclesiastical ritual of the Templars, as it had existed before the Little Schism (1056) and in which the spirit of early Christianity still lingered.

But he was also held in high esteem in the philosophical and literary circles of all European countries. He clearly saw through the confusing political and social problems of Europe and wanted to do his part to achieve peace among nations by means of a confederation of states.

So he travelled from state to state, from princely court to princely court, using different names such as Algarotti, Gua de Malwa, Welldone and Gugo-mos, always careful to ensure that fame did not prematurely label him as the outstanding figure in the places he visited.

Everywhere he went, he tried to plant new ideas in the hearts of the young generations of princes. Maria Theresa conferred on him the title of Imperial Count of Milan, and Tsarina Catherine that of Count Soltikow. However, since he never entered the service of a prince but always remained independent, he was able to travel wherever he pleased, even in times of war. He was highly esteemed by Frederick the Great, and Voltaire spoke of him as the "victorious swan," which corresponds to a very high degree of initiation.

He also possessed a deep and vivid insight into nature and understood how to use it for practical purposes from a spiritual perspective. For example, he gave the Margrave of Baden the plans for the construction of a modern health resort in Baden-Baden.

He must have had a karmic relationship with Louis XV, who was a rather inferior personality and a spendthrift par excellence, for it was this monarch alone who caused the cloud that hung over this brilliant man, admired throughout the world, in the midst of his life.

The king should have been more than grateful to him, since it was Count St. Germain, disguised as an old beggar, who gave him the antidote that saved his life when he was poisoned by his enemies in Metz. But the wasteful and greedy king, who had brought his country to complete impoverishment, once rummaged through the laboratory in Chambord and discovered the artificial diamonds of great beauty produced by Count St. Germain using alchemy. He demanded that these diamonds be added to the crown jewels and pawned in Amsterdam. To make matters worse, Count St. Germain was to carry out this task personally. Of course, the count refused to take on this task, but since he could not prevent the king's deception, because after all, everything belonged to him, he travelled to Amsterdam, where the experienced experts did not recognise that the diamonds were artificial, but considered them to be genuine. However, this affair made him unpopular at the French court, and so he did not remain in Holland for long, because Pompadour and her loyal minister Choiseul were now pursuing the inconvenient witness.

His path then led him to England, which caused a tremendous stir given his fame. Frederick the Great, however, took him under his wing and declared that the count had merely avoided the intrigues of Minister Choiseul.

But his efforts to promote international understanding were now also limited, as many politicians began to regard him as a dangerous opponent of their own intentions. In this way, he also incurred the hatred of Minister

Count Kaunitz, which meant that Vienna was closed to him, even though Maria Theresa and her royal husband remained well disposed towards him. However, having realised from his experiences that the princes could never bring about understanding between nations because their selfish goals did not serve the cause of peace, he now saw his only hope in the orders of knights and the Freemasons.

German intellectual life had always held a special attraction for him, which can ultimately be traced back to his German ancestry on his mother's side. He had a special relationship with Leibniz (1646-1716), the universal German scientist and thinker who attempted to reunite the denominations and to whom humanity owes differential and integral calculus.

In his later years, fate took him to Holstein as a guest of Landgrave Karl of Hesse, where an old tower in the park of Luisenlund Palace became his final home and laboratory.

However, he died in Eckernförde, a small town on the beautiful Baltic Sea fjord, which, curiously enough, has a squirrel in its coat of arms. He found his final resting place under the pulpit of the town church.

So much for his biography, as presented in the research of Irene Tetzlaff.

Let us hear what occult tradition has to say about this. Theosophists provide evidence of incarnation dating back to the year 300 AD.

- 1.) Born Albanus, the son of a noble Roman family, he rose to high rank in the Roman army, studied the mysteries of Mithras and became governor of the fortress of Verulam in England. In the course of the persecutions by Emperor Diocletian, he was beheaded in 303, and the Abbey of St Alban was built over his mortal remains.
- 2.) In 411, he appeared in the form of the Greek philosopher Diadochus Proclus, who was the head of the Neoplatonic school.

- 3.) His next incarnation took place in Roger Bacon from 1214 to 1292. He developed a fruitful literary activity in the struggle for truth, for which he was persecuted by the bearers of science at that time, the Franciscans and Dominicans. Among his insights, it is particularly noteworthy that he regarded the soul as an active bearer of divine knowledge, i.e. that the higher intellect is not a part of the soul, but God in man.
- 4.) In 1378, he returned as Christian Rosenkreutz, about whose life quite a bit is known, so there is no need to go into detail here. He is said to have died at the age of 106 and been buried in a secret place. When the grave was discovered by chance 120 years later, the body was said to be completely incorrupt.
- 5.) And now theosophy takes a giant leap in proving incarnations by claiming that the same ego was reincarnated in the Hungarian military leader and regent Hunyadi János, who was defeated by the Turks at the Battle of Kosovo in 1448, while the same ego still inhabited Christian Rosenkreutz until 1484. Hunyadi Janos defended the fortress of Belgrade against Mohammed II and died of the plague in the army camp at Semlin. His second son, Mathias Corvinos, became King of Hungary.
- 6.) The next incarnation took place in Francis Bacon, Baron Verulan Viscount St. Alban. Born in London in 1561, he became a politician, orator, leading jurist and Lord Chancellor under James I. He died in 1626 at the age of 65 from bronchitis, which he had contracted during scientific experiments. In his work "Nova Atlantis", he refers to higher levels of the dull clairvoyant abilities of ancient Atlantis.
- 7.) In this incarnation, we find the ego in the person of our title holder, Count St. Germain.

This theosophical proof of incarnation has been included here solely for the sake of completeness.

One can justifiably hold very different views on the value or worthlessness of such incarnation series, as well as on their credibility. It is striking, however, that a large number of incarnations apparently take place in England.

Coincidence?

Of course, two incarnations also had to be brought to Hungary. Why? And the fact that Father Rosenkreutz was involved in this is probably intended to increase its credibility.

One notices the intention and is disconcerted.

Contrary to the genealogy cited in the biography, according to theosophical belief, Franz II Rakoczy did not die in Turkey in 1735, but lived on as his son, Count St. Germain. This is supported by the fact that Count St. Germain first appeared in public in that very year, when he founded a Masonic lodge in The Hague, Holland. According to an anecdote from the memoirs of the ancient Countess Gergy, who met him at the French court in the 1750s, she asked him whether his father, Franz II, had been in Venice in 1710. To which the count replied that his father had been dead for a long time at that point, but that he himself had been in Venice at that time. To the countess's astonished question, "Then you must be almost 100 years old," he replied, "Madame, I am very old," and confirmed this claim by giving detailed information about the Gergy family history.

There is nothing more to say on this subject, as anecdotes are known to form around every famous person. However, how could a warrior and conspirator like his father, Franz II Rakoczy, suddenly acquire the knowledge that his son, Count St. Germain, had acquired through serious study and initiation? Certainly, this would have been possible if the preceding series of incarnations had already created the conditions for it. But the biography presented at the beginning actually provides much more tangible and credible evidence for this.

It is just as implausible that Count St. Germain entered the service of any prince, as is claimed, for example, that he was sent abroad on a secret mission by Frederick the Great as chamberlain Schöning. It is possible that, in pursuit of his own goals, which lay in the field of international understanding and peace, he may have carried out an appropriate assignment here and there. However, it is well known that all great minds were averse to servitude and always knew how to preserve their complete autonomy and independence. And should Count St. Germain have been an exception to this?

Around 1780, he met the Landgrave of Hesse in Altona, who was one of the most active Freemasons of his time and an avid alchemist and occultist.

It is therefore understandable that he offered the homeless brother and master a buen retiro. In 1783, the Landgrave travelled to Kassel on family business and, remarkably, Count St. Germain died in Eckernförde during this period, on 27 February 1784. The only person present at his death and funeral was the Landgrave's personal physician, Dr. Lossau, who also had the following entry made in the death register of the St. Nicolai parish of Eckernförde:

"Died today, the so-called Count St. Germain or Welldone, buried in this church without a sermon by the clergy. No further information is available."

Does it not seem strange that Count St. Germain was not given a Christian burial, yet found his final resting place under the pulpit of the town church? --

Mstr. Prozogood, who was personally investigating these matters at the time, received the following information from an old teacher in Eckernförde: When the crypt under the pulpit had to be opened for renovation work on the town church, the remains of a coffin were found, but instead of a skeleton, only stones, with which the coffin must have been filled. This easily explains why no pastor blessed the body, as both Count St. Germain and his personal physician did not want to be guilty of blasphemy.

It is not known whether the Landgrave of Hesse believed in death or not, but the answer to a question he once asked Count St. Germain haunted him until his death. One day, the Landgrave, who was not without vanity regarding his position in life and his knowledge of occult matters, asked who or what Jesus Christ was. Count St. Germain was greatly astonished by this question, as he generally considered the Landgrave to be a good Christian; but he had heard something else in the undertone of the question, something like people who are in a certain way dependent on each other. So he couched his answer in a form of politeness on the one hand and in a prize question on the other, which was bound to flatter the landgrave's knowledge: "You, Lord Landgrave, are something; Jesus Christ is nothing!" People have often tried to interpret this answer as meaning that Count St. Germain was essentially an atheist or at least rejected the mystery of Christ.

Well, the explanation or solution to this answer is very simple, but it has not been recorded whether the Landgrave found the solution.

How should one actually imagine Count St. Germain as a person? There is a copperplate engraving from 1783 by Thomas Paris, which was made after the aforementioned painting by the Marquise d'Urfé. A postcard of this copperplate engraving can be obtained from Lehrer Jessen, Eckernförde, Schleswiger Landstraße 9. His contemporaries describe him as a man with a pleasant appearance who was a first-class companion. He looked like a man in his forties, showing no signs of ageing, even though he was 88 years old when he was buried in Eckernförde. He played the violin masterfully. The diaries of princely personalities reveal a remarkable fact that should be understandable to a scholar of the humanities. He never touched food in company at the table, but always ate and drank alone in a locked room. Also worth mentioning is his tremendously comprehensive memory, which enabled him to make the most precise statements in every detail about events that had taken place centuries ago.

According to the findings made by Mstr. Prozogood in Eckernförde, it is not surprising that the name of Count St. Germain reappeared in 1785 at the great Masonic Congress in Paris, as well as at the meeting of secret societies held in Wilhelmsbad in the same year, where he is mentioned alongside Messmer.

The Count of Châlons reported to the Countess d'Adhémer, lady-in-waiting to the unfortunate Queen Marie Antoinette, that he had conversed with Count St. Germain in St. Mark's Square in Venice in 1788. The same lady-in-waiting reports in her diary about a meeting with Count St. Germain in an abandoned church in Paris shortly before the outbreak of the French Revolution: "It was him in person, yes, he with the same face as in 1760, while mine bore the wrinkles and folds of ageing. I was struck by this, he smiled at me, stepped forward, took my hand and kissed it gallantly. "There you are," I said, "where are you coming from?" "I am coming from China and Japan."

In 1790, he appeared in Vienna and, in his conversations with Messmer about animal magnetism, laid the foundations for Messmer's later discovery.

Here in Vienna, according to tradition, he bid farewell to the personalities present in the laboratory of a secret research society. His last words were:

"I am leaving, do not search for me any longer! There will be various changes, including in the changing of the seasons. It is a gradual change in time itself that heralds the end of the cycle. Astrologers and meteorologists know nothing. One must have studied in the pyramids, as I have. Towards the end of this century, I will disappear from Europe and go to the Himalayan regions. I want to rest; I must rest!

– In exactly 85 years, people will see me again.

– Farewell! My love is with you! --

After these solemn words, he disappeared. ---

Eighty-five years later, in 1875, H.P. Blavatsky founded the Theosophical Society, which is said to have been guided by him. –

Leadbeater, the then Pope of Theosophy, reports that he met him in Rome in 1901 and talked with him for more than an hour in the gardens of Monte Pincio. His body showed no signs of old age and he was dressed in the fashion of the time.

Leadbeater also assumes that Count St. Germain, as Baron Hompesch, was the last knight to hand over the island of Malta to the English in 1926.

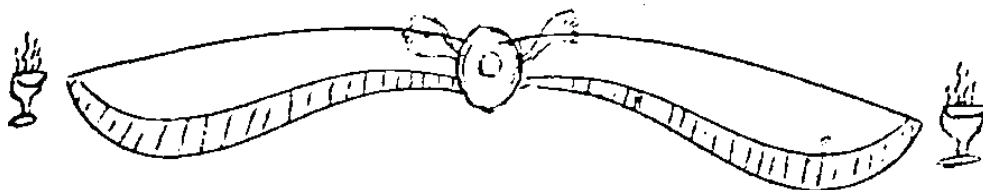
Let us briefly summarise the essentials once again. His death in Eckernförde was a deception. He seems to have reached the level of an adept in his life as Count St. Germain, regardless of whether the series of incarnations is correct or not. He was and is a messenger of the Trans-Himalayan (White) Brotherhood and only appears sporadically on the earthly plane. This would mean that in 1790, when he went to the Himalayan regions, he dematerialised his earthly body, which he then rematerialises as needed.

At present, the body of Count St. Germain lives, or rather rests, in an old castle in the Carpathian Mountains. Twice a year, all Rosicrucians meet in their order's building, St. Spiritus, which has always been a spiritual building and cannot be found here on the material plane.

There can be no doubt that Count St. Germain is a true adept who works to a great extent through solemn magic and uses the services of great angels who love to do his will.

He is the master of ceremonies,
the practitioner of ancient mystery rituals. He
is the head of Freemasonry.
He is the Chohan of the Seventh Ray.

Note:



In the forest of Luisenlund (not Sophienlund), I found a huge stone beam in the ruins of the tower that had been assigned to Count St. Germain as a laboratory. It had probably been placed above the entrance. With the help of a few people, the stone was turned over, and the above drawing appeared carved in stone on the front.

Based on my report, the stone was to be taken to California, but all purchase negotiations fell through and the owner of the forest, the Duke of Glücksburg, took it into his custody.

Mstr. Prozogood.

IN MANY AN HOURS ...

A life lives
in worlds, silent as twilight, far
below pleasure and laughter.
A life close to slumber, yet listening intently like
final questions deep,
completely alienated from colour.

At times, life wells up within you
and is a soulful, serious eye –
and is like guidance and like the call of destiny.

At times, when you are weary of struggle you
seek solitude, loneliness.

From the book: Grosche,
Ewigkeitssucher

KNOWLEDGE AND WORLD VIEWS

by Mstr. Giovanni

The rational thinker and scientist perceives a deep divide between subject and object, between the self and the outside world. For the mystic, the world and the self, the outside and the inside, the microcosm and the macrocosm merge into a single entity.

The Gnostic divides the human organism into spirit, soul and flesh. In the cosmos, he distinguishes between a world spirit, a world soul and a world body.

This interplay between microcosm and macrocosm forms the basis of mystical knowledge, which consists in the idea that if human beings want to understand the connections in the world, they must first immerse themselves in themselves, because the truth value of worldviews must be experienced and discovered internally by the individual within themselves.

The diversity of worldviews can be divided into 12 nuances of worldview, namely:

1. Idealism	= Aries	= Rooting of cosmic energy in total existence.
2. Rationalism	= Taurus	= Matter – reason and structure – creative forces.
3. Mathematism	= Gemini	= Intellectual comprehension of the laws of numbers, forms and concepts.
4. Materialism	= Cancer	= The doctrine of the creative and constructive forces in matter and nature.
5. Sensualism	= Leo	= The doctrine of sensation and imagination on a sensual basis and their representational form.

6. Realism	= Virgo	= Mastery of the laws of order and their function in matter and practical application.
7. Dynamism	= Libra	= The study of movement, rhythm and their artistic expression.
8. Phenomenalism	= Scorpio	= Knowledge and mastery of the magical laws in nature and the cosmos.
9. Monadism	= Sagittarius	= Philosophical structure and religious religious sensibility in nature, the cosmos and humankind.
10. Spiritualism	= Capricorn	= The doctrine of knowledge of the spirit, the primordial ground and creation.
11. Pneumatism	= Aquarius =	Comprehension of the higher spheres in the sense of overall evolution.
12. Psychism	= Pisces	= Recognition of the duality of mind and soul, of universal harmony.

The classification of philosophical influences and concepts with their astrological correspondences is difficult in itself and can only be interpreted according to the nature and characteristics of the relevant sign of the zodiac or planet.

These 12 nuances of worldview are further varied by 7 sub-vibrations:

1. Gnosis	= Saturn	= Science and ultimate knowledge

2. Mysticism	= Jupiter	= Nature-loving philosophy and religion.
3. Voluntarism	= Mars	= Energy, will and driving force as constructive factors.
4. Empiricism	= Sun	= Creative primal forces and energies of a universal nature on a gender basis.
5. Mentalism	= Venus	= High polarisation of sensual perception in rhythm, form and the powers of imagery.
6. Transcendentalism	= Mercury	= The study of speculative and epistemological experiences on an intellectual basis.
7. Occultism	= Moon	= The study of the hidden and unexplored creative forces in nature and in human beings.

Because these seven vibrations combine with the twelve different world views in all possible combinations, there are 7×12

= 84 world views. These 84 world views are tripled again, as they can contain 3 different tones (= 3 soul tones), namely:

theism	= Sun	Experience of divinity
Inspiration	= Moon	Subconscious perception of the soul.
Naturalism	= Earth	Closeness to nature,

so that $84 \times 3 = 252$ world views exist.

Saturn, the guardian of the threshold, is the demiurge of a very deep and spiritual crystallisation that leads to absolute knowledge and thus to maturity.

It is generally said: without darkness, there is no light.

But in the dark primordial abyss of darkness, light has been present since the beginning of time. When the Logos of the Sun put the words "Let there be light" into action, thus splitting itself in cosmic birth, the great angel Lucifer took up the torch of light and still stands today as the great bearer of light in the distant sphere where light is lost in darkness. His planetary manifestation is the demiurge Saturn, who stands as guardian before the dark gate at the threshold. Only a few lonely paths lead to him, and those egos who walk these paths are serious and lonely people who stand apart from the masses. Their goal is to distance themselves from humanity, for the closer a person comes to the deity in deepest understanding, the lonelier they become.

The high spiritual law of Saturn is:

Do what thou wilt (= obey your inner will).

The principle of "merciless love" fulfils him completely. "Become hard as crystal," "For crystal is created only through hardness," is the Saturnian esoteric instruction.

Good and evil are relative terms here.

Every ethical and moral standard must be discarded if one wants to understand Saturn's law. There are no dogmatic ties except the goal of leading a harmonious life connected to the Logos God; not out of love for God, but out of healthy egoism, to rekindle the divine spark slumbering in every ego into a bright flame. Everyone can develop into a creator and demiurge, for they themselves are God within themselves. – According to Saturn esotericism. --

It is therefore important and right to work energetically and consciously on one's own high polarisation through appropriate exercises, namely:

body culture, breathing techniques, concentration
and meditation exercises, among other exercises.

Every planetary being has its representatives here on Earth: its angels, its intelligences and its demons. It is important to know about these things, because only then will it be possible to see more than a phantom in Saturn, the guardian of the threshold. It must not be forgotten that the entity Saturn, which we have to think of as being at the centre of the dense core of the star

, rules our entire planetary chain, insofar as it has not yet been redeemed. This rule explains why a vast number of Saturnic beings live in the various planes, the worlds subordinate to him, including the sevenfold body of our Earth.

In Sat – the guardian of the threshold – we are dealing with the highest principle of Saturn, by virtue of which he also rules on Earth. Thus, the guardian of the threshold is by no means, as is often mistakenly assumed, merely the symbol of evil and badness. For those who know, Sat is a being vibrating in the causal plane of the Earth. Clearly expressed, Sat is the supreme entity of Saturn, who lives in the causal sphere of the Earth's aura and from here rules over our planet in accordance with the Saturnian principle and consciously works on its evolution. Sat, Saturn's most powerful angel manifested on the causal plane, seeks to free humanity from its lower bondage to matter through suffering and centralisation and to compel it towards higher spirituality.

But when Saturn has returned to the Sun, when both are circling alone in the sky as a giant double star that has absorbed all the other planets, that is, when Saturn is connected with Christ and thus united with the Sun, it—Saturn—will rule and fulfil the Sun as a purified, liberated and redeemed principle. The light then shines in the darkness, but the darkness is in the light. Saturn cannot be accepted as redeemed by the Sun, for it is equal, the mystical brother of the Sun, even more, its son and future husband at the same time; thus, a part of its innermost being itself. It is therefore correct to say that God has a light and a dark face.

Saturn is therefore the planet of karma and is thus considered in astrology to be the planet of destiny. It is therefore advisable to delve deeply into one's own mirror of life – one's own horoscope. In this way, one will recognise oneself more and more in one's roots and gain a certain retrospective and prospective view of one's entire existence.

Conscious service to the higher Saturn principle thus brings the deepest insight. Lucifer – as the morning star – is not only the fallen great angel Lucifer, but also the brother of Christ, the Mahahatma of the Solar Logos.

In its higher octave, Saturn embodies the deepest knowledge of maturity through suffering, for behind its dark gates lies redemption. Saturn – the guardian of the threshold – then shines in the mild light of forgiving Jupiterian goodness, for its symbol has then turned in the mirror image. Then goodness will soften the harshness. Humanity will then be freed from the suffering of the cross.

Learn to understand Saturn, the guardian of the threshold, and he will transform the suffering he brings into mature knowledge. One will soon recognise that Saturn then reveals himself in the new benevolent light of Jupiter. Once human development has progressed this far, the human being has overcome the guardian of the threshold, and the luminous heights of godhood lie before him.

Esotericism teaches, in accordance with Saturnian principles, that every human being has the right to regulate their relationship with the deity according to their own knowledge and will, based on their own imagination. In this way, they free themselves from all religious dogmas, create complete freedom of belief and thought, and thereby shape their own spiritual personality. In this way, they are able to stand outside all denominations and religious teachings and yet remain a person of faith who inwardly bows to their own concept of God because they have recognised it. Once the light of higher knowledge has dawned in the life of a spiritually Saturnian-minded person, they are considered enlightened according to their inner disposition and Saturnian aspirations. Then the concepts of good and evil no longer apply to him. But who is enlightened?

It is the human being in whom the spiritual sun shines, for he stands in brightness and light. But within the sun, Saturn reigns! (See January issue 58: The Saturnian Path of Knowledge.)

Neither abstinence, chastity, nor self-restraint in any form is required. One's own will and the self-knowledge that soon follows are decisive. The neophyte of Frat.Sat. must learn to stand above things. He

does not bind himself to religious or ethical dogmas. He strives with his whole soul for a harmonious oneness with all things.

Membership in the "Fraternitas Saturni" means separation from the masses, the beginning of one's own path and, in an esoteric sense, a pardon, because it means the fulfilment of spiritual tasks for the evolution of humanity.

TO LIFE

You are covered with the greatest wonders. Like
silent butterflies, our days flutter from your hands
– breathing a question onto the mirror of our souls
and drowning
and colour the flashes ever more colourfully,
of which the soul understands nothing, absolutely nothing.

From the book:
Grosche, Ewigkeitssucher
(Grosche, Seeker of Eternity)

THE ABSORPTION OF COSMIC FORCES

by Br. Romano

Each chakra radiates and absorbs cosmic forces at different times. This rhythm can be consciously experienced and altered, and serves primarily to purify, maintain health and recharge the various bodies of the human being. The fact that conscious shifting of cosmic forces in humans can create states that make extraordinary things possible should only be mentioned in passing, as this essay is merely intended to provide inspiration for acquiring the basic forces. Furthermore, influencing the chakras (in relation to the shifting of rays) is an area that is too individual to be taught in writing.

Efforts to acquire these basic powers are probably as old as humanity itself. Entire branches of magic served and serve only this one purpose, and many did not and do not shy away from introducing and applying practices that are subject to black magic and were and are only capable of giving illusory powers. Thus, the damage that black magicians can inflict on a person never goes beyond the realm of human life and, moreover, is very easy to apply.

Then Od devices, ether ray devices, etc. were and are being manufactured, and remarkable achievements have already been made in this field. These devices involve two different forces, the Od force and the ether ray force. These devices are certainly very important, and it would be a blessing if we had such Od and ether transmitting devices generally available.

But we ask ourselves: what about the other, absolutely necessary cosmic rays? Should devices be developed for them as well? So far, only Od and ether ray devices are generally known, and mostly only by name. However, we do not want to and cannot wait for such devices, as we are also of the opinion that cosmic forces, obtained in a natural way, have a better effect than when they attracted or conducted by a magnetic field, for example. It can

also be difficult to consciously direct these mechanically obtained forces to the chakras. If this is not possible, then (for us) the use of the devices would be pointless, because we are not concerned with living as well and healthily as possible, but with the good and rapid development of the individual personality and thus the resulting enrichment of the community.

The following exercise for absorbing cosmic forces has been tried and tested repeatedly by the author of this essay. It is intended to demonstrate only a basic exercise. A master is someone whose chakras already automatically absorb the necessary cosmic forces – i.e. without any practice – and who can collect and transmit these forces to the individual chakras as needed through imagination (not willpower). Ultimately, they no longer need this imagination either.

To absorb cosmic forces, we use the palms of our hands. We sit upright on a chair (it is also possible to stand), relax, raise our hands to shoulder height, and lightly press our upper arms against our bodies (for support). At the beginning, the face is turned towards the sun. First, we try to receive the positive forces of the sun. From the outset, we imagine that we are a vessel that automatically interrupts the flow as soon as it is full.

Any concentration is an obstacle in this exercise. We must be completely passive and receptive and allow only one thought to prevail: I absorb the positive rays of the sun with the palms of my hands and let them flow into my body. While doing so, the eyes look in the direction of the sun with the awareness of the flow of energy. The exercise can be practised in any room. Not every practitioner will immediately feel the flow of energy, but those who have consciously developed their sensitivity will feel it most. Even those who do not feel the energy flowing should continue to practise. Twice a day for 8 minutes. To assist, they can work on the palms of their hands with a pendulum beforehand or have them worked on.

At the end of the exercise, sit upright with your hands resting on your thighs, palms facing down, eyes closed, and mind cleared of all thoughts, allowing the positive vibrations to work their way through your entire body or exert their healing effect on specific areas.

. The results are often surprising, even in areas where the currents are not immediately felt.

Once we have conscientiously performed the first exercise every day for a month (or can clearly feel the rays), we move on to the next exercise. If we have a swivel chair, we remain seated. If not, the exercises are done standing up. First, we do the sun exercise again until the rays stop flowing (the vessel is full). Now we slowly turn to the right in a circle until we perceive new rays, which we again absorb until we are filled. We continue practising until the 360-degree circle is complete.

Those who do not feel the rays should practise the sun exercise for only 2 minutes after a month of practice (but still twice a day), turn 72 degrees, practise again for 2 minutes, and so on, until 360 degrees are completed. In such cases, the use of astrology and tattwa teachings is of particular importance.

Those who wish to delve deeper into the teachings on the absorption of cosmic forces and the influence of the chakras have many tools at their disposal to mobilise these forces. (See: Gregor A. Gregorius, "The Magical Awakening of the Chakras in the Etheric Body of Man"). However, this soon leads to a stage that cannot be described, as it must be experienced individually and is initially experienced differently by each person. Assistance and support can be provided, but nothing more.

And there is something else to be said. Those who feel the cosmic forces flowing into them and do not pass them on will soon feel the forces flowing in, but will no longer feel any effect. These received forces must be kept going in the form of positive thoughts, laying on of hands, healing magnetic treatments, etc. This law is extremely important, and those who do not observe it – even in other occult exercises – will not progress beyond a certain level, which is very low and only produces apparent effects. Nor should the meaning of occult exercises be sought in external effects, but only in development and service to higher life.

Farbige Planeten-Einstechnadeln

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

Die Farben entsprechen der magischen Farbenskala der Planeten.

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

Preis der Serie DM 1.20

Zu beziehen von:

ANTIQUARIAT EUGEN GROSCHE - BERLIN-GRÜNEWALD
Winklerstr. 9

May 1958 (Issue 98)

BLÄTTER FOR

ANGEWANDTE OCCULT

THE ART OF LIVING

CONTENTS:

THE SIGNIFICATORS OF DEATH IN THE HOROSCOPE

Sister Maria, Hamburg

JACHIN AND BOAS

Mstr. Amenophis

OVERVIEW OF THE PRECISION OF THE VERNAL EQUINOX

Fra. Appollonius

MAY 1958

ISSUE 98

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

PRICE 5 DM

Private – Print

THE SIGNIFICATORS OF DEATH IN THE HOROSCOPE.

As old as the quest for knowledge of the stars is the question: "Can death be predicted from the birth chart?"

This question is understandable and well-founded. Understandable because birth and death are the most significant events in a person's life – and because it ties in with the great eternal question: "Where do we come from? – and – where are we going?" The above question is well-founded because we are convinced that every human life is based on a cosmic plan. The goal of every astrologer is to trace this plan in detail, to feel its contours and to recognise its laws.

Astrology is an empirical science. In general, astrologers of our time, insofar as they are predestined for their profession, which is evident from strong Neptune and Uranus positions – the latter in relation to the Moon— based on their own accumulated experience, as well as through intuitive understanding of the connections in the birth chart and drawing on the experiences of others that have been recorded in literature — but they also gain insights through meditation. In earlier centuries, there were often cases in which the astrologer's gift of clairvoyance was ignited when looking at a birth chart, and then the birth, death and purpose of the native's life became apparent to him. Such abilities still exist today.

Astrologer Charles E.O. Carter says the following about death and its determination in the natal chart: "Predicting death from the natal chart has always been considered special proof of astrological skill, because it depends on judgement. The Sun, Moon and Ascendant are considered to be the Hyleg, the sign that is significant for life and death. At least one of them must be afflicted at the time of death. The rule is that the Hyleg must be subject to a difficult direction, but usually there are several. If the 6th and 7th houses are also involved, the danger increases.- A critical period begins when, according to the E.-G. time equation, a malefactor enters a corner house, which often has an effect on physical well-being, especially in the case of poor aspects.

The position of the planet in the natal chart. If it moves from near the cusp of the 2nd house to the ascendant – from VI to the Imum Coeli – from 8 to the descendant – or from 12 to the MC – then health will be the main concern. It is not necessarily an acute danger, but the period remains critical. Death is often indicated by an injury to the Medium Coeli, unless it concerns a person of low social standing. Jupiter and Neptune often have connections to death, but probably not to the preceding causes, such as accident and illness, but to the actual redemption of the soul from the body, which certainly cannot be regarded as evil by astrology. The g u

-

Certain aspects at the time of death can indicate an easy or desired passing, as in some cases of suicide or among the very elderly. However, the aspects between Jupiter and Neptune, which seem to be almost always necessary, can be sextiles and trines.

Every person has their own unique death. The individuality of the newborn also extends to the end of life. As varied as life, forms of existence and destinies are, so too are the different types of death depicted in birth charts. The same constellations under which one native ends their life because they represent serious transitions of the so-called "malefics" are survived by another native, who emerges stronger, more resilient and more celebrated in body and soul. Nor can it be said that weaker signs of the zodiac on the ascendant give reason to conclude that a person will have a short life, i.e. die early; there is sufficient evidence to the contrary in the birth charts of both the living and the deceased.

In the death solar horoscope or on the day of death, the Sun is often in opposition or square to its own position. As a rule, however, the Sun does not form as many critical angles to the other horoscope factors, whose connections to each other are more indicative of death. This may be because the Sun does not attract the highest degree of tension. It is never the ruler of tension in the horoscope, but rather a character planet and, as such, less involved in shaping the native's destiny.

Only its position in the solar horoscope fields associated with illness and death, such as in the 6th, 8th or 12th solar fields, often characterises the critical situation at the time of death.

At the time of death or in the death solar horoscope, the Moon always has a prominent position and several critical angles to malefics in the radix or to transiting planets in the current natal chart. It is not uncommon to find the Moon at the time of death in its old zodiac position or in opposition or square to it. The Moon is almost always the trigger for critical transits of the major transiting planets over sensitive locations in the natal chart.

The ascendant, radix as well as solar, is almost always affected by critical aspects of the major transiting planets at the time of death. The 8th house in the death solar horoscope is often found above the radix ascendant in cases of serious illness and also at death, and it is not uncommon for Saturn to be located at this sensitive radix point . Similarly, one can find the medium

Coeli Solar is often found on the radix ascendant, or the 10th solar field is spread over the 1st radix field. When the 1st solar field coincides with the 1st radix field, 33 years have passed, which generally indicates the beginning of a new phase of life! I found this constellation at the time of the death of the motor vehicle driver Lange, who was murdered. Very often, the solar ascendant lies above the 8th radix field, and sometimes, in the case of the death of the mother or other family members, on the MC radix.

If the radix or basic horoscope shows critical angles between the major transiting planets and sensitive points in the natal chart, this is an indication that the native will have to endure crises, illnesses, misfortunes and the like in the course of his life when the critical angles repeat themselves, which happens as a result of the transiting planets revolving around the Sun and thus also around the Earth. crises, illnesses, misfortunes or the like, which will interfere more or less disruptively in his life, mentally, physically and emotionally. These unfavourable aspects of the major planets are also the gateway through which death enters at the end of the native's life. And it is not uncommon to find the critical

angles of the birth chart are largely repeated in the death solar horoscope or death horoscope.

If one wishes to determine death or the circumstances surrounding death, such as the illnesses leading to death, in the natal chart, this requires several auxiliary horoscopes: the solar and lunar death horoscopes, as well as daily horoscopes. The auxiliary horoscopes serve as indicators of events, in this case the event of death, during the period for which they were drawn up. They provide us with important clues and very often express the event clearly and unambiguously. In addition, directional systems are used, of which there are a number, which I will list and explain in detail below.

The medium Coeli is also an important point in death. It is often hit by one or more of the major planets at an unfavourable angle or is transited by them. In daytime births, it often indicates the critical fate or death of the mother. If the degree of the MC solar is on the degree of the JC radix, it usually refers to family fates: frequent deaths due to inherited diseases, physical deformities and other signs of degeneration, addiction, etc.

The point of death usually has greater significance than is generally acknowledged. It is often seen in death as being attacked by the Moon or in the same degree as it, but often also in unfavourable connection with malefics. In the sudden death of a little girl (traffic accident), Mars was was exactly on the death point. In traffic accidents, i.e. when death is narrowly escaped, the death point is also often afflicted.

The best known and most widely used method for determining the death point is probably this:

For births during the day (sun above the horizon): distance from Saturn to Mars in the order of the signs:

Saturn	= 13 degrees Virgo	= 163 g
Mars	= 10 g Libra	= 190
		<u>degrees</u>

Distance from Saturn to Mars = 27
 degrees Ascendant = 1 degree Scorpio = 211
degrees
 Point for illness and death = 238 degrees = 28 degrees
 Scorpio.

For night births: (Sun below the horizon) the distance is measured in the opposite direction, e.g. point for illness and death: degree value of the ascendant and distance from Mars to Saturn.

The ruler of tension. The measure of tension: angular, spherical and qualitative tension is measured on the basis of the moon's stations using a lunameter.

The ruler of tension is the planet that concentrates the highest degree of tension in the natal chart and thus shapes the fate of the native. There are cases where the ruler of tension accounts for a fifth or even a quarter of the total tension in the horoscope, and then shapes the native's destiny with such force that it is no longer the Sun,

The Moon, and Ascendant do not define a person's character, but rather the ruler of tension. It is the flame of destiny in which the "I" transforms and ultimately burns away. The ruler of tension is a demonic force. Through its strong influence, the native's life course is pushed in a certain direction. Thus, it is clear that it has a decisive influence on the circumstances of death and on death itself.

Depending on which planet is the ruler of tension, the native will suffer the corresponding death, not a Saturn or Uranus death if Mars or Pluto are the rulers of tension.

If Pluto is the ruler of tension and unfavourably aspected in the horoscope, the native usually suffers an unusual death, a sudden, brutal, violent death. Death by the masses or in his work for the masses, often also by gigantic technical constructions. If Pluto is fairly neutral in the birth chart, it causes cardiac death – heart attack. Pluto is also the planet of karma. It causes the native to work off karma in the areas of life that correspond to his position in the fields and signs!

If Neptune is the ruler of tension, death usually comes slowly. There is often great uncertainty about the illness that leads to the native's death. Neptune likes to cast a fog over doctors, preventing them from clearly recognising the true condition of the native's body. It is not uncommon for death to occur treacherously from behind, for example through poisoning, or often through mental derangement when Mercury is involved.

If Uranus is the ruler of tension, the native often meets a sudden, surprising death through technology, and if the notorious square with Mars exists in the birth chart, it is often a traffic accident. Uranus death often occurs when the native has reached a full age – according to the 7-year rhythm, the Uranus key – i.e. 84 years old, which is the case when Uranus has once passed through the entire zodiac. In many cases, death occurs when Uranus is exactly at its old position in the zodiac.

If Saturn is the ruler of tension, death almost always occurs as a result of colds, which are initially inconspicuous, insidious and chronic, caused by poor blood quality, often exacerbated by hereditary predisposition, resulting in a constant battle between red and white blood cells. A poorly irradiated Saturn inexorably saps vitality.

But among Saturn children, it is not uncommon to find those who are exceptionally long-lived, surpassing the Uranus age of 84, expressing all the tenacity and resilience that Saturn can give in their bodies, which seem immune to any susceptibility, in their way of life, strengthened by the mastery of a difficult fate, and in their outward appearance, characterised by a striking pallor and a somewhat stooped posture.

If Saturn is poorly connected with Mars in the birth chart, these angles always represent a moment of danger when they recur, and somehow

the native is always, in most cases unconsciously, close to death. Saturn and Mars are pronounced adversaries and both are always present when death approaches humans.

If Jupiter is the ruler of tension, death is often caused by poor nutrition, an excessive lifestyle and, as a result, liver disease, disorders in blood formation and nutritional processes. In the death of the native, Jupiter makes use of the unfavourable angles of Mars and Saturn or other planets that are already present in the birth chart. Excess and extravagance are in most cases the basis for Jupiter death. If Jupiter is poorly aspected or has a weak position in the horoscope, death due to immoral lifestyle and moral defects may also be a possibility.

If Mars is the ruler of tension, death often occurs suddenly due to high fever, inflammation, wounds and injuries, and also due to accidents. Just as the tension ruler Mars makes the life path of his children restless, puts the struggle in the foreground, often interrupts the course of life in an existential sense, frequently prevents goals from being achieved, and repeatedly interrupts the maturing process, so death also approaches the children of Mars. The end of life for those influenced by Mars is marked by rapid ups and downs in bodily reactions, the unpredictability of sudden changes in the body's structure, and the last vestiges of life force rebelling against inexorable death.

Direction systems for determining future
events and thus also for determining death.

Primary direction. An astronomically based type of direction based on the apparent
movement caused by the rotation of the Earth: one degree equals
one year.

Secondary direction. Also an astronomically based type of direction, which is based
on the actual movement of the Earth and other

planets:

One day equals one year.

For this purpose, one needs the index day, i.e. the day on which the new directions take effect.

Moon, progressive (lunar directions). The index day is also required for this. This type of direction is used by many astrologers. The Moon prog. triggers events.

"AR" system, a simple and meaningful system that has a primary character, for determining events without a psychological background. Example:
Let's take Moon opposition.

Mars: Moon: 14.48 degrees Aquarius	AR	317.16
Mars in the horoscope: 14.15 degrees Cancer, in opposition		
14.15 degrees Capricorn	AR	<u>285.26</u>
	Difference:	31.50

Naibod key adjustment: To convert the arc into the Naibod key, add as many minutes as the number of degrees, calculating in whole degrees, so that 20.50 degrees is calculated as 21 degrees, and then subtract as many minutes as there are tenths of a degree, rounding up to whole tenths of a degree. So 31.50 degrees rounded up to 32 degrees, plus 32 degrees minus 3 minutes.

	<u>29</u>
total:	<u>32.19</u>

In exactly the same way, Neptune can also be directed to the MC, a movement that also takes place in reality:

Neptune in the horoscope: 7.32 degrees Gemini	AR	65.44
degrees MC in the horoscope:	5.50 degrees Taurus	
AR		<u>33.31 "</u>
		32.13 degrees
Naibod key adjustment (32 minus 3)		<u>29</u>
	Total:	<u>32.42 Gr.</u>

(In the AR system, the planets are guided clockwise.)

The Life Point (by Frankland). It begins at 0 degrees Aries at birth and moves through the signs at a speed of $4\frac{2}{7}$ degrees per year (1 zodiac sign – 7 years). The system is valuable, even if its influence can only be characterised in vague terms, as it indicates the prevailing state rather than specific events. It seems to strongly influence due directions, permeating them, as it were, so that even influences that are unfavourable in terms of interpretation can have a favourable effect.

The Age e on the zodiac is a system in which an arbitrarily assumed point is moved through the ecliptic at a ratio of 1 degree = 1 year, starting from 0 degrees Aries, and forms aspects.

One-degree system. (Abbreviated as E.-G.) One degree = one year. Here, the distance between two planets or between a planet and a point is measured in length. The planets are guided in the sense of the zodiac.

The death measure is simplicity itself. It consists of a uniform progression of 1 degree – 4 years or 15 degrees-minutes for one year.

4 is the number of manifestations; under their influence, we take up our shell and then discard it again. It would be necessary to find the first case in which, at the time of death, there was not at least one serious injury, accurate to a degree, according to this measure. Usually, the 8th house is also affected, and we are not talking here about minor or minor aspects or fantastical planets, but about major aspects of a violent nature. This measure refers above all and in particular to death or a very narrow escape from death. It is noteworthy that with this slow unit of measurement, each direction becomes more powerful than in a system in which the aspects are formed more quickly.

A reversal of the death measure seems to allow for even more precise information. In this case, instead of $\frac{1}{4}$ degree, 4 degrees = 1 year would be assumed, and an orb of 1 degree would then correspond to only 3 months instead of 4 years.

The number 4 therefore appears to be a perfect guide to the question of death.

Death is only the gateway to another form of life. It is the conclusion of an incarnation here on our planet Earth and, insofar as it is not the last incarnation, followed by an ascension into the Sun Logos, the constellation at the hour of the native's death already shows the conditions and circumstances under which a new incarnation will take place.

Poets and thinkers have always viewed death from this perspective:

Leo Tolstoy:

"Death is more inevitable than the coming of night or winter. We prepare ourselves for night and winter, so why do we not prepare ourselves for death? The only preparation for death is to live a righteous life. The more virtuous one's life is, the less significance death has and the less fear it inspires. For the saint, there is no death."

Seneca:

Death is liberation and the end of all evils. Our sufferings do not extend beyond it. It returns us to the peace in which we lay before we were born. -----, Death is neither good nor evil-----, The dead have been received into a great and eternal peace."

Plato:

"No one knows what death is, whether it is not the greatest blessing for man. Nevertheless, everyone fears it as if they knew it to be the greatest evil."

Humboldt:

"I have never had the slightest fear of death. I see it for what it is, the natural development of life,

one of the points where human existence, purified and already elevated under certain finite conditions, is to attain a more satisfying and enlightening one."

Materlinck:

"One should never say: He is dead or that is a dead person. Let us say: That is a living person whom one can no longer see. That is more correct and closer to the truth, for basically there are no dead people, only living people who have changed their form. Nothing has ever ceased to exist, nor will it ever cease to exist."

Calculating the ruler of tension.

Place the lunameter with the conjunction sign on the horoscope, precisely on the first planet listed in Table 1, i.e. on

Pluto. Then read off which Lunameter fields the other celestial bodies are in and note down the number of the relevant field on the Lunameter under the corresponding planet in the first row of Table 1. Only the Pluto column does not receive a field number and therefore remains empty.

Now we place the Lunameter on the second planet, i.e. on the position of Neptune in the natal chart, and note the Lunameter field number of all remaining planets in the second row of Table 1. As in the first row, all columns must be filled in with numbers, but the column for the planet Neptune remains empty. All columns for those celestial bodies on which we placed the Lunameter with the conjunction sign remain empty.

Once we have filled in the columns of Table 1 with numbers, a diagonal row of empty columns appears. Now we add up the individual rows, taking into account the sphere tension, and write the result in the "total" column. Then we look at the two numbers "1" and "14". If the number "1" appears in a row, this is a negative tension value based on a conjunction. We therefore subtract the value found between the two planets in Table 2 from the total sum in the relevant row.

row from the total sum.

If we encounter the number "14" in the rows of Table 1, this indicates an increase in tension based on an opposition, and we add the tension value found in Table 3 to the total sum of the tension calculated in Table 1 for the planet in question.

If one planet has multiple instances of tension reduction and tension increase with another, these tension ratios are noted consecutively in the relevant row of Table 1, and the result of the entire row is then noted under "Total Tension".

The planet that shows the highest number of tensions is the tension ruler, the planet with the lowest tension is the pressure bearer, whose influence on the shaping of destiny is very small, but which at the same time reveals where the weaknesses lie.

In some birth charts, the ruler of tension can be recognised without having to calculate it first, namely because it is furthest away from all the other planets, i.e. it is the most isolated. In most cases, the ruler of tension is in opposition and very often it is retrograde.

The lunar stations.

The next measure, after the speed of movement, is given by the moon, through its daily course of less than 13 degrees on average.

The daily movement of the moon thus provides the unit of measurement for measuring tension and is also the unit to which we refer for angular tension, spherical tension and qualitative tension in order to determine the overall tension in the area of the horoscope symbol.

The "AR" system.

The "AR" values are determined from Erich Carl Kühr's "primary directions" with the aid of Dr Koch's interpolation tables. This system represents a more accurate way of determining events; it involves the transition of one degree of AR across the meridian, equal to one year.

The Naibod key.

This unit of measurement was used by Valentin Naibod, a medieval astrologer, to determine the primary arc. On the one hand, it is a symbolic unit, but on the other hand, it is not, as the 59.08 degrees minutes are based on an actual movement, which is the average of many real daily movements of the sun.

The lunameter.

is a slide rule. The 0 mark corresponds to the conjunction, the 7 mark to a square and the 14 mark to the opposition, or: new moon 0, full moon 14.

If you place the centre of this lunameter on the centre of the horoscope circle, with the 0 mark on the planet, you can easily read the distance of the planet from each other. The sum of the distances gives the angular tension of the planet.

Angular tension is therefore also: aspects, measured in lunar stations; it is the basis of all other tensions.

Table
of the annual progressions according to the Naibod -Key.

<u>Years:</u>	<u>Degrees and minutes:</u>	<u>Months:</u>	<u>Minutes:</u>
1	0.59'08"	1	4'56"
2	1.58'16"	2	9'51"
3	2:57.25	3	14'47"
4	3:56:33	4	19'43"
5	4:55:41	5	24'39"
6	5:54.49	6	29'34"
7	6:53:58	7	34'30"
8	7:53.06	8	39'26"
9	8.52'14"	9	44'21"
10	9.51'22"	10	49'17"
20	19.42'45"	11	54'13"
30	29.34'07"	12	59'08"
40	39.25'30"		
50	49.16'52"		
60	59.08'15"		
70	68.59'37"		
80	78.50'59"		

Farbige Planeten-Einstechnadeln

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

Die Farben entsprechen der magischen Farbenskala der Planeten.

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

Preis der Serie DM 1.20

Zu beziehen von:

ANTIQUARIA! EUGEN GROSCHKE - BERLIN-GRÜNEWALD
Winklerstr. 9

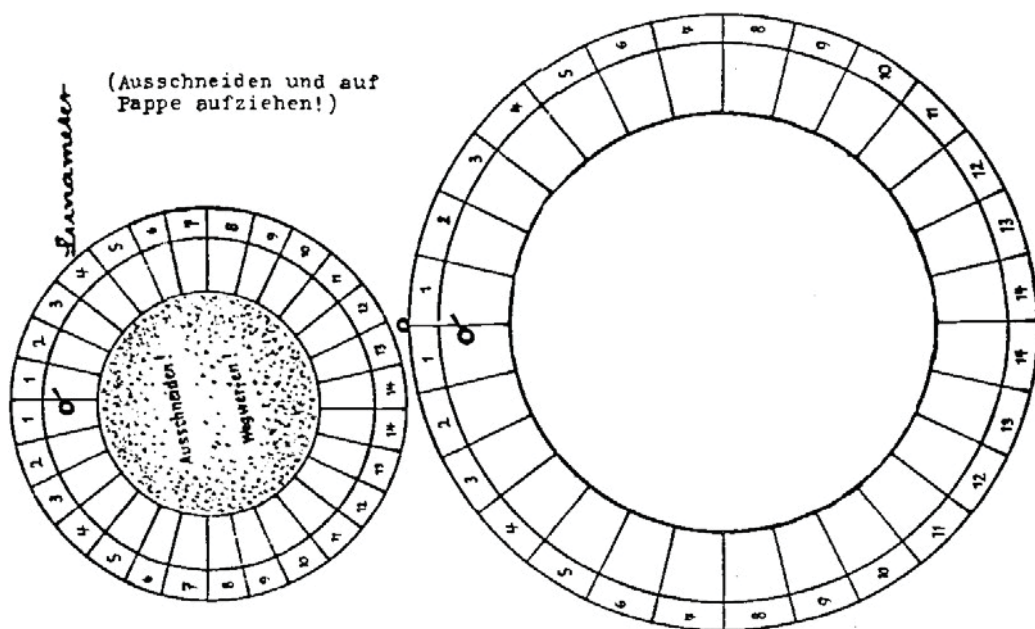


TABELLE 1

	♂	♀	♂	♂	♂	♂	♂	♀	♀	♀	Spl. f. p.	Total	Für:	Total- spanne
♂											11			
♀											10			
♂											9			
♂											8			
♂											7			
♂											5			
♂											4			
♀											3			
♀											2			
♀											1			

TABELLE 2

TABELLE 3

TABELLE 4

SPANNUNGS-VERMINDERUNG —										SPANNUNGS-VERMEHRUNG +										SPHÄRENSPANNUNG									
(1) — bei Konjunktionen										(14) + bei Oppositionen																			
♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀
♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀
♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀
♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀
♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀
♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀
♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀
♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀
♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀
♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀
♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀
♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀
♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀
♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀
♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀
♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀
♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀
♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀
♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀
♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀
♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀
♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀
♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀
♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀
♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀
♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀
♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀
♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀
♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀
♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀
♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀
♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀
♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀
♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀
♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀
♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀
♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀
♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀
♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀
♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀
♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀
♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀
♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀
♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀
♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀
♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀
♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀
♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀
♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀
♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀
♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀
♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀
♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀
♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀
♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀
♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀
♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀
♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀
♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀
♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀
♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀
♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀	♂	♀								

JACHIN AND BOAS

by Mstr. Amenophis.

Who has not heard of the two pillars of Solomon's Temple, which made such an impressive impression on the rocky plateau of Morija, one of the most important points in esoteric earth history? And yet this temple did not match the splendour of the later Herodian temple, as it consisted only of a simple, rectangular, elongated structure 20 metres long, just under 7 metres wide and about 8 metres high. Like all medieval churches, it was also set on an east-west axis. It is noteworthy, however, that its sanctuary, the DEBIR, was not oriented towards the east, but towards the west, i.e. towards the sunset.

Unlike Egyptian and Greek temples, which featured entire colonnades of columns, some of which served to support the roof, there were only two columns in front of Solomon's Temple, standing completely free, without any structural necessity; one at the southeast corner of the main entrance on the east side, JACHIN or JAKIN, the other at the northeast corner, BOAS.

These two pillars, JACHIN and BOAS, are, as 1 Kings 7:14 reports, the work of a Tyrian named HIRAM. According to tradition, he was the son of a widow from the tribe of Naphtali, according to another version, the son of a widow from the tribe of Dan. Hiram, who plays an important role in the Masonic tradition, described himself as the son of the widow, which, even if the family details are correct, is more likely to be regarded as a mystery designation.

The initiates of Egypt also referred to themselves as sons of the widow because they regarded their souls as Isis, who mourns Osiris as a widow.

Let us return to the two pillars, Jachin and Boaz. It is obvious that these two pillars had a purely symbolic meaning. HERODOTUS writes in his Annals (I/2/44) about the temple of Heracles in Tyre: "There were two pillars there, one of pure gold and the other like emeralds, which glowed at night."

temple in Tyre: "There were two pillars there, one made of pure gold and the other like emeralds, which glowed at night."

This statement by Herodotus can be seen as a reference to the symbolism of the pillars of Solomon's Temple, JACHIN as the brightly shining one and BOAS as the dark one.

This reveals the polarity of creation, day and night, sun and moon, feminine and masculine principles, life and death.

Just as life springs from the dark womb at birth to manifest itself until it reaches its perceptible conclusion with death, so the course of human life is a journey from one pillar to the other, from JACHIN to BOAS. –

When we talk about life today, we mean conscious daily life. But even when we sleep, we continue to live, perhaps even more intensely than when we are awake. Life in and of itself does not necessarily mean the development of consciousness, as we can see in the plant and animal world. Plants and animals have no inner life, no conscious soul life. Life in and of itself reacts to reflexes, to instincts, comparable to closing the eye when an object approaches threateningly.

Conscious life, however, is based on destruction, on degradation, as, for example, seeing comes about through the destruction of the visual purple by the stimuli caused, so that the stimuli can be communicated to the brain via the nerve pathways.

Breathing, blood circulation, food intake, digestion, metabolism and growth must be addressed as pure life processes, as these functions take place completely unconsciously. When the infant is exposed to a lack of food, the first dull stirrings of consciousness awaken within it. As soon as the deficiency is satisfied, it happily surrenders itself to the life processes again. The more the life processes relinquish their dominant position in the course of growing up, the more consciousness awakens: the sensory organs assume their dominion. Only sleep remains the master of the night, as consciousness is almost extinguished so that the life processes

processes can once again take effect unhindered and thus refresh the human being.

Around the middle of life, at the age of 35, the processes of consciousness and life, the processes of decay and growth, are in balance.

After that, the processes of decay steadily increase, which means an increase in consciousness, until consciousness completely permeates the soul and the life process comes to a standstill.

However, the philosopher Karl Fortlage (1806-1881) expresses the fact that consciousness is the prerequisite for all knowledge as follows: "Consciousness is a small partial death. Death is a great total consciousness, an awakening of the whole human being in its innermost depths." –

This explains the myth of the tree of knowledge, which is a tree of death. In contrast, the Mosaic Genesis also refers to the tree of life, which, viewed as a whole, is the great world tree.

According to the story of creation, Adam is the first human being, not man, because both the male and female principles were dominant in Adam. This should not be imagined as the hermaphrodite is often depicted, i.e. as a hermaphrodite, because reproduction at this stage of humanity, for which Adam must be addressed as the legendary prototype, took place through so-called budding, i.e. through the growth of a new body out of the old, worn-out one, into which the human ego then passed.

The division of humanity into a male and a female type thus corresponds to the division of a tree into two trunks. This brings us back to the symbol of the world tree. If the man tends more towards knowledge, he tends towards the pole of death, symbolised by the pillar BOAS.

In contrast, the female type, with its task of procreating life, represents the pole of life, the tree of life, the pillar JACHIN.

Of course, this should not be seen as absolute, since both men and women unite their spiritual opposites within themselves.

In this context, let us take a brief medical excursion into the development of a human being in the embryonic stage. Until birth,

no difference between arterial and venous blood; in the womb, the embryo has only one mixture of arterial and venous blood, which is not yet separated. However, at birth, when the first breath and the first cry bring the new being into earthly existence, the valve in the heart closes, differentiating the blood into two types.

If we compare the prenatal state with the paradisiacal unity that knows no death, then the moment of birth, the entry into life, is the position in the polarity between life and death, between YACHIN and BOAS.

Strictly speaking, it is only at sexual maturity that human beings become fully conscious of themselves, so that it is only from this moment onwards that one can actually speak of them as mortal beings.

If a child leaves this world before this point for any reason, one cannot speak of dying. It returns, so to speak, to the pre-birth state to wait for a new opportunity for incarnation.

When Genesis tells of the Fall, it refers to the separation, the exclusion of humans from the unconscious sea of life, which occurred through eating from the tree of knowledge, the attainment of self-awareness, which then resulted in death.

It is only through the threat of death that human beings mature into conscious and self-aware beings; separated from the unconscious sea of life, they grow from insight to insight until death conveys an understanding of their entire being in its innermost depths.

This is the symbolism of the pillars JACHIN and BOAS, the journey of human beings through temporality.

The fact that today's humanity, in its materialistic research, cannot recognise or understand such symbols is because it lacks a holistic world view. For if one cannot say anything about the origin and nature of matter, it is like trying to explain the nature of a snail from its shell.

The research and findings of materialistic science have certainly raised humankind to a higher level of knowledge and made it the master of matter, of dead substance.

But isn't the material world in reality the world of the dead? And doesn't this mean that human thinking must move further and further away from the living and become frozen in conceptual-abstract forms?

Are it not the logical-combinatorial laws that alone train the intellect, that spring from the pole of death, the pillar BOAS!

It is the tragedy of man that by eating from the tree of knowledge he had to commune with the great "m a l u m", evil!

In itself, there is neither good nor evil in creation.

One cannot say that a poisonous plant or a predator is evil; they serve cosmic purposes in their own way.

However, for humans, evil is also destructive, hostile to life and therefore actually present, an indisputable fact that they have to reckon with every day, every hour. And yet evil is also the educator of human beings, constantly confronting them with the decision to do what is right based on their knowledge. In the Apocalypse of John, the seer of Patmos shows us a very impressive image: it is a mighty angel whose face shines like the sun, whose legs are formed like pillars, one standing in water, the symbol of life, the other on earth, the symbol of death.

These are nothing other than the equivalents of the pillars JACHIN and BOAS, which are only separated here, but on a higher level come together to form a shining whole.

Source texts:	Jan K. Lagutt:	The Column Symbolism of Solomon's Temple niche temple.
	H.P. Blavatsky:	The Secret Doctrine. Genesis.

OVERVIEW OF THE PRECESSION OF THE VERNAL EQUINOX.

As early as 150 BC, the Greek astronomer Hipparchus of Nicomedia recognised that the vernal equinox on the ecliptic was slowly shifting against the sequence of the signs. It follows that the signs of the zodiac, named after certain fixed constellations, no longer correspond to the same ones today. There was an approximate correspondence at the beginning of the Age of Pisces, around 210 BC.

In 2160 years, the vernal equinox passes through one sign of the zodiac. Today, it stands at the transition from the original sign of Pisces to that of Aquarius. We are experiencing the infamous transit with all its catastrophic manifestations. Taking into account an orb of 3° , a period of catastrophe can be expected from 1845 to 2058 AD. However, the orb can also be assumed to be somewhat larger, so that the French Revolution can already be considered the beginning of the new era.

Using the enclosed drawings, a simple device can be made to illustrate the movement of the vernal equinox. The two adjacent figures are to be mounted on cardboard, whereupon the larger circle is to be outlined at a right angle at a distance of 2–3 cm and the square cut out. Cut out the smaller circle along the periphery. Then pierce both centres with a needle, place the smaller circle centrally on the larger one and attach it so that it can rotate. The small device is now complete.

The larger circle contains the signs of the zodiac as they were in 210 BC, which we use as a basis, since the constellations are located in the signs of the same name. These signs correspond to twelve segments of the Earth's surface, which are bounded by meridians at 30° intervals. The division is based on the Greenwich meridian. On a world map or globe, it is possible to determine exactly which areas of the Earth's surface lie within such a spherical triangle. The most important countries are inscribed on

the outer circle of our device. At the transition points between the signs there are also years corresponding to the transition from one world age to the next, starting from 21810 BC to the present day. Pre-Christian dates are marked with a minus sign.

The small circle contains the sequence of signs and, in particular, the vernal equinox, which can be moved by turning the disc to determine the position of the signs for any point in the past or future and, of course, for the present. This circle also contains a division of houses that applies to the selected position of the vernal equinox.

If we set the vernal equinox for today's conditions at the point marked with the year + 1950, we see that it will pass through the zodiac sign of Aquarius and, around 1950 + 2160 = 4110 AD, reach the point it already occupied in 21810 BC. This path marks the Age of Aquarius. Halfway along the way

, the 1st house coincides completely with the sign. This corresponds to the year $1950 + \frac{2160}{2}$

$= 3030$ AD. Around this time, the age will have reached its peak

. However, to have it begin here, as some esotericists believe to be correct, is absurd, because the ascendant (in this case, the vernal equinox) is astrologically decisive. Anyone who has 29° Aquarius as their ascendant in their personal horoscope will primarily display the characteristics of someone born under Aquarius, even if the Pisces sign also has some influence at this transition point. For the same reason, we can expect to see echoes of the Age of Pisces for at least another 100 years. But the impulse of the Age of Aquarius is already here and will become increasingly prevalent.

If we now turn our attention to the countries evoked by the path of the spring equinox that has now begun, the outer circle under Aquarius names Greenland, Newfoundland, Brazil and Atlantis. Indeed, tremendous activity is already unfolding in Brazil. All signs indicate that a cultural upswing, unburdened by centuries of tradition, will take place here. Greenland, too, is

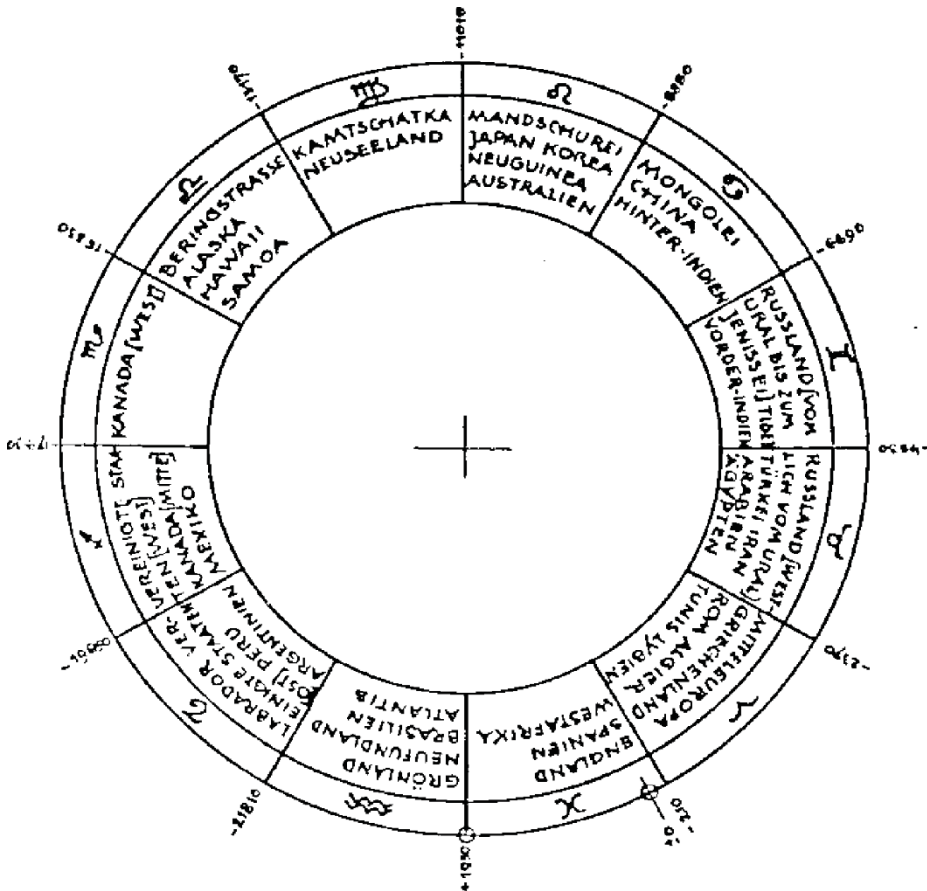
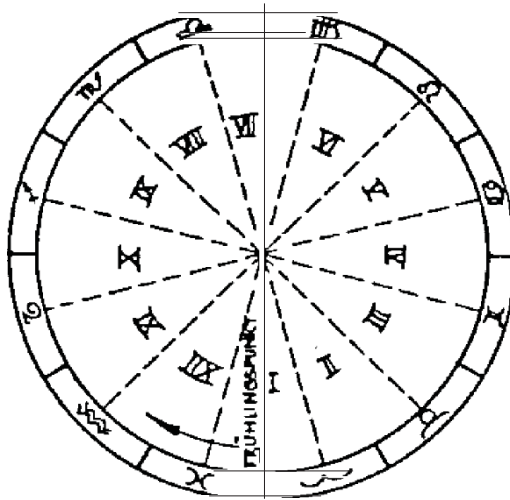
gradually ceasing to be a country of little significance in eternal ice. The former Atlantis, although it will hardly reappear in reality from the waters of the Atlantic Ocean, is receiving increasingly concrete evidence of its former existence. Twenty-five thousand nine hundred and twenty years ago, the vernal equinox was in the same position as it is today, and at that time it gave rise to the Atlantean era, whose legacy we are now inheriting. The high spiritual vibrations of that epoch, which could no longer be perceived for millennia, are becoming more pronounced again in the Age of Aquarius and can now be received again from a higher level of consciousness. In this way, Atlantis is re-emerging spiritually.

It is advisable to reread the essays by Mstr. Gregorius, "Epochs of Humanity and Astrology" and "The Cultural Epochs in Astrological Consideration" (issues 72 and 74 of the 1956 volume), using the small device for illustration. I also refer to my essay "On the Argonaut Saga" in this context (issue 51, 1954).

It is also interesting to note that the birth of Jesus of Nazareth, who proclaimed the law of the Age of Pisces, took place only 210 years after the vernal equinox entered the sign of Pisces. The ambivalence of the transit had already had to be overcome. Jesus' precursor, the "Master of Justice", who appeared about 100 years earlier, had already grasped the impulse of the Age of Pisces, but could only influence a relatively small circle.

For the same reason, we cannot yet expect the appearance of a leader of humanity for the Age of Aquarius in our lifetime. But we can be a little proud that we are already feeling the influx of the new age and are precursors of the Mahatma, who, after further tribulations and catastrophes, will set the direction for the next 2000 years.

Note: An ancient "astro-geographical world map"
is reproduced in C.A. Libra's "Astrology".



PRÄZES TON DES FRÜHLINGS PUNKT 5

(Ausrechnen und mit 60pp. aufsteigen)



Magischer Spiral-Pendel

Messing — verchromt

in elegantem polierten Holzkästchen

nur DM 7,50

Experimentell vielfach erprobt, 6-fach verstärkter Anschlag — besonders
geeignet für sensible Menschen zu feinstofflichen u. spirituellen Entsprechungen

June 1958 (Issue 99)

BLÄTTER FOR

APPLICABLE OCCULT

LIFE ART

CONTENTS:

CONVERSATIONS BETWEEN A MASTER OF THE TEMPLAR ORDER AND A MALTHESE KNIGHT

by Gregor A. Gregorius

THE PATH TO GNOSIS

by Mstr. Giovanni

THE "GUARDIAN OF THE THRESHOLD"

by Br. Nezah

JUNE 1958

ISSUE 99

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

P R I C E 5 DM

Private – Print

CONVERSATION BETWEEN A MASTER OF THE TEMPLAR ORDER AND A MALTHESE KNIGHT.

by Gregor A. Gregorius.

M.R.: It is regrettable that for centuries there has been a certain antagonism between our two high and knowledgeable orders, the main cause of which is probably their opposing views on the almighty God. There may also be a strong element of envy with regard to the riches and spheres of influence of both orders, but ultimately it is our different interpretations of the basic tenets of the Christian religion that divide us. Even though many of the symbols of the two orders may be the same, the interpretation of the symbolic mysteries is nevertheless different.

T.M.: Do not forget, dear brother, that the Order of Malta received its secret symbolism from the Knights Templar, without, however, being privy to the hidden secrets, so that it was forced to create its own value base and interpretation, which it naturally built upon, anchored and further developed on Christian doctrine. But it did not and does not possess the actual primordial knowledge.

M.R.: Must not the primordial knowledge of all secrets be the same in origin? So, in your opinion, it would only be a matter of different interpretations. Surely both orders are initiated! If your order
For example, if you believe that Christ did not die from blood loss or exhaustion on the cross, but from the spear thrust of the mercenary Longinus, this difference of opinion is surely incidental. The other interpretation of the Gospel of John by your order is also of secondary importance and subjective. You base your interpretation on the prophecies of Joachim de Floris, which were also championed by Petrus Olivi.

T.M.: You are right, in a way. These things are incidental. What is more important is whether and how one believes in God and what significance one attaches to Christ in this belief. People have believed in God for thousands of years and have very different ideas about him, but only because they know absolutely nothing definite or factual about him. Doctrines of faith are not enough here. If they knew something about the reality of God's existence, why don't they say so and keep it secret? All ecclesiastical and religious institutions, all Christian orders, all popes, who have always been deeply concerned with God, know nothing about his existence and personality, or they conceal it in order not to jeopardise their own established teachings. However, their silence probably only conceals their ignorance. If God created the world, he must have existed before, and since his created world is subject to constant change, his creative impulse must still be at work today as a preservation instinct. Therefore, his creation at that time was highly imperfect and fragmentary, because it must be constantly improved and shows signs of constant decay, which no longer correspond to the existing laws of harmony, if such laws ever existed in the first place.

Apparently, they were not, otherwise creation would have been more perfect and better. So God is imperfect and by no means omnipotent, for why did he not create something perfect if he could have done so?

Apparently, his creation was only a kind of experiment that failed, or perhaps he is not even master of his creation. Perhaps it has long since slipped out of his control and his efforts to preserve his work are becoming increasingly fruitless, judging by the diabolical demonism in which his humanity is sinking ever deeper. The blood guilt of humanity existed long before Christ; his crucifixion was only a kind of crystallisation point of this guilt, and this murderous instinct has not been silenced to this day, when we stand on the threshold of nuclear wars of annihilation. If God sent Christ to

To redeem humanity was another of his failures, for Christ's mission has failed, because even now, after another two millennia, there is no sign of redemption, and murder and destruction continue. The weapons of destruction are more powerful, more sophisticated, but even more cruel than before. Where is the omnipotence of God, who could prevent this? Apparently, he does not have this power or ability, perhaps not even the will to do so, for he has had enough time to improve his work. Under God's guidance, humanity has gone down such terrible paths that not even an animal would go down. The instincts of animals are naturally anchored, but humans combine their demonic instincts with their intellect. We know what the result is. Yes, humans have often created gods who were god-like in their manifestations, but most of them were sinister gods. God himself has not yet created a god. Perhaps himself. But even he does not deserve the absolute title of a good god. He is too imperfect and allows things to happen that are not worthy of an almighty, harmonious god.

This is how people have fallen into faith. They want to cover up imperfection and attribute qualities to God that he does not possess or only reveals to a small extent.

For faith means accepting everything as if it were good. To love God means to forgive him for his mistakes in his creation. Hope means letting go of the thought that tells you the situation is hopeless.

M.R.: Even if one wanted to accept your doubt in God, one would have to find a cause for this imperfection. And this cause is ancient. It is the devil, the devilish principle, the sinister opposite of God, the cause of all evil in the world. The corrupter of humanity. The root of evil.

T.M.: You are right, but do not forget that both fundamental principles were already opposed to each other and each was a creative...

Each created what it was capable of. The convergence of the two opposites resulted in imperfection. Or can you possibly assume that God created the devil? That he gave his own adversary room to develop? But the fact that this other primordial principle already existed before creation proves, in turn, the inadequacy and non-omnipotence of God! He created out of darkness! The light shone in the darkness! But the darkness was already there! And without darkness, there would be no light! One would not perceive it. So God used and took at least some attributes of darkness, that is, of his opponent, for his own creation, and when his work appeared to be complete, he saw that it was incomplete and not good, because the surrounding darkness was too powerful and acted as an inhibiting factor. And this principle still prevails on earth today and dominates humanity.

But should we call it diabolical because it was contradictory? That would be too simplistic. On the contrary, we should acknowledge its power and superiority. To put it bluntly, without the devil there would be no God.

M.R.: So you admit that your order glorified and recognised the principle of evil. You mock God and doubt his omnipotence. God suffered for us and his son was crucified for our sake. He bore our suffering and took the guilt of the world upon himself!

T.M.: All credit to him for his intentions. He sacrificed himself. But it was all in vain. The weaker must always die. And when a plan fails, one must accept the consequences, even if one calls oneself the Son of God. His overall appearance, his life and his death did not exactly speak for the omnipotence, universal love, omniscience and goodness of God. This whole trial experiment could have been avoided, because millions of people were subsequently murdered under the sign of the cross in all epochs of human history.

M.R.: I consider your remarks too cold, too objective, too purely intellectual, because you do not have faith and your criticism is appalling, and the mind always kills faith. But faith holds within it the true bliss that all our great mystics point to as the experience of God. It is very difficult to believe in God when one hears you speak.

T.M.: We do not deny God at all, but only doubt the attributes attributed to him. There has been no evidence of his existence so far, and the concepts of good and evil are always relative.

M.R.: There is so much evidence of God that I could fill books with it.

T.M.: And I could then completely refute this book, because it would not provide a single piece of evidence for the actual verifiable existence of God; it would all be just poetry, stories, legends, traditions, fantasies of mystically ecstatic people, the doctrines of the churches, carefully crafted misguidance of believers, control of instincts through surrogates of faith, because God and all other created gods cannot exist as manifestations if humans did not create them as spiritual-mental phenomena formed from the fear instincts of the human subconscious. God can only reveal himself if one creates a basis of faith for his appearance. All proofs of God's existence are based on the tacit assumption that God exists! For those who do not believe in him do not need to prove his existence. People wish that he exists and try to fulfil this wish themselves. Many of humanity's serious problems could be solved more easily if the non-existence of God were accepted. But the state can govern its flock much more easily the more it allows them to live in ignorance and stupidity. Give the flock enough grass to eat, and it will not need to think, and whoever cares for it and lets the grass grow has a universally valid excuse: God. But you conceal the fact that God also tolerates the sheep being slaughtered and butchered later on.

slaughtered and butchered later, you keep quiet about that. It would not be conducive to digestion, the meat and the wool.

M.R.: The figure of Jesus Christ, the only begotten Son of God, is already proof of God's existence. The wonderful teachings of the Saviour and ultimately the miracles he performed are indeed imperishable testimonies to eternal truth.

T.M.: You seem unaware that modern medicine has succeeded in explaining all of Jesus' miracles. Hypnosis, hysteria, magnetism, imagination, autosuggestion and mass influence are now considered the basis for such a perfectly acceptable explanation. Today, Jesus could be classified as a skilled healer, whereas during the Nazi era he would probably have been gassed because of his revolutionary attitude.

But quite apart from these things, it is difficult to find truly reliable witnesses to his earthly existence. We disregard the testimony of the Holy Scriptures, as we must regard them as a variant of late antique novels. We have searched for people who are mentioned not only in the Gospels, but also in historical accounts, i.e. in testimonies that do not deal with religion and therefore cannot be readily dismissed as fables.

The only person we can rely on as a true witness to the events of that time was Pilate. The apostles, Mary, Lazarus, the high priest and Joseph of Arimathea were all out of the question, because they were all caught up in the mystical light of the story of revelation. The only person who was not religiously biased and influenced was Pilate. He was appointed governor and Roman knight – his real name was Pileatus. At the time of Christ's crucifixion, he would have been about the same age as Christ himself, between 30 and 40 years old. He was subordinate to the procurator of Syria, Vitellius the Elder.

A few days after the crucifixion, Pilate disappeared from Judea. He had been removed from office. This casts a strange light on

the circumstances. However, his dismissal was entirely justified for political reasons. At that time, the Jews in northern Judea were gathering near Mount Gerizim to stage an uprising. Pilate, as governor, crushed this uprising with the harshest measures. He viewed Jesus' journey to Jerusalem from the same perspective, as a planned uprising of the Jewish rural proletariat, and the crucifixion of Christ was only a manifestation, a deterrent.

Pilate then went to Rome to justify himself before Tiberius. But when he arrived in Rome, Tiberius had already died and his successor, Caligula, was no longer interested in his concerns. From then on, Pilate disappears from history. There are legends that say he was exiled to Gaul. In any case, this was when the so-called Jewish War began and Christianity spread. As a result, Vespasian and Titus destroyed Jerusalem and the collapse of the ancient world began. Even today, the West and the East still face each other as ecclesiastical powers: Rome and Byzantium or Rome and Moscow.

Thus, the crucifixion of Christ was a sign of violent political change, and it is really only thanks to the Apostle Paul that Christ's teachings were able to gain a firm foothold through the skilful modifications he made, thus creating a kind of ideal communism, which the oppressed Jewish people naturally fell for, starting with the poorest of the poor, the Jewish proletariat. Pilate's famous words, "What is truth?", are found only in the Gospel of John, the latest and most speculative adaptation of the Christ novel. So even Pilate, who stood above things as a judge, did not recognise the truth. He was only confronted with the fact that a strange saint had travelled through the country from Syracuse, gathering the lower classes around him, apparently an educated man with strong powers of suggestion, which in turn made him very suspicious of being a revolutionary who wanted to incite the people and use a religious cloak.

. In any case, the Pharisees, the priesthood, the ruling class in Jerusalem, denounced him and rightly demanded his condemnation in the interests of the Jewish state. Pilate certainly did not consider condemning a man who would later be elevated to godhood, but regarded Christ only as a rebel or religious fanatic and charlatan.

Pilate could indeed wash his hands in innocence, for he was only fulfilling his official duty.

What is the logical conclusion to be drawn from this? With this sentence, Pilate, the authoritative and uninfluenced witness, did not prove the divinity of Christ, which was later attributed to him.

It was not until much later that a kind of glory, a glorification, was woven around the figure of Christ, and he was elevated to God. And if one now places God the Father behind him as the primary driving force, then the life and character of Jesus was in fact a failed experiment, an unwanted sacrifice of the son. His death on the cross was certainly an example of atonement, an example of a violent, cruel murder, after which humanity continued to murder and crucify in the future, often even carrying out death sentences in the name of the crucified one, which the priests had blessed beforehand. Even the mass murders of wars have been blessed by the Church and its priests to this day.

The actual leader of the crucifixion on the mountain was the Roman captain Rufus. During the interrogation, he was confronted with Pilate as a witness for the prosecution. But he also testified that he was not convinced that he had carried out the sentence on a god. He testified that the man hanging in the middle of the cross was no different from the other condemned men and suffered just as much from the torments of crucifixion as they did.

Rufus held the rank of "centurio prior". But strangely enough, researchers have been unable to find a Captain Rufus in the lists of the legion that was stationed in Jerusalem at the time. Therefore, this witness cannot be considered as evidence.

M.R.: The life of Jesus, the night in the Garden of Gethsemane, his suffering on Mount Golgotha, his death on the cross, are truths, and his glorious teachings of tremendous depth and wisdom reveal that he was the Son of God. He came to earth as a world teacher, as the high Mahatma of the Age of Pisces, to take upon himself the guilt of humanity. Nothing can shake this glorious belief, not even the sophisticated teachings of your order.

For us, however, they have been a foundation from the beginning of our existence to the present day.

T.M.: It is just strange that only a year ago a council of cardinals in Rome called on the Pope to completely dissolve your Order of Malta, dear brother, and to transfer its assets and property to the Church. Is this due to the inadequacy of your order or to Rome's lust for power? Your masters who are still alive today are accused of leading an immoral life! This is certainly slander, a means to an end. The Pope is, after all, the so-called mediator between God and mankind – the holy bridge builder. Why does the almighty God tolerate this presumption and the attempted eradication of your order, which has done so much for him and Christian teaching? Why does God give such advice and such strange ideas to the cardinals, who are, after all, the most holy dignitaries of the Church? Our Grand Masters and spiritual leaders were burned at the stake at the behest of the Pope and the King. Should this appalling crime of the past be repeated, only in a different form?

I warn you, dear brother. May your faith in God be strong enough to walk this path of suffering.

Note:

These discussions will be continued at the appropriate time.

Brothers who are interested in these topics may wish to obtain the following recently published books, which deal with these highly interesting topics in greater depth:

Peryfitte: "The Key to Rome." "The
Order of Malta."

Lernet-Molenia: "The Count of St. Germain."

Ernst Sommer: "The Templars."

Spunda : "The Baphomet."

THE WAY OF GNOSIS!

by Mstr. Giovanni

Who does not wish to attain true knowledge? Many are searching for the path that will lead them to their desired goal. The first steps have often already been taken. But suddenly, their feet faltered. They no longer knew how to proceed. To remedy this problem, I have decided to show beginners, neophytes and young brothers a path that can be trodden and followed without danger.

Space does not permit me to go into the individual Gnostic systems here. For those who wish to learn more about them, I recommend reading the specialist books available in bookshops.

So what is Gnosis? If you look it up in a philosophical dictionary, you will find something like this: Gnosis is a supposedly higher form of knowledge that is said to provide insight into religious mysteries, and that Gnostics are or were considered heretics. Among the Alexandrian Jews, gnosis referred to a deep, esoteric knowledge of religious truths. So what is gnosis? In a nutshell, gnosis means knowledge and religion. However, both terms require further explanation. First, I would like to explain the second term, religion. The word comes from Latin and means all sorts of things, e.g. concern, doubt, anxiety, fear of God, piety, superstition, etc. The root of the word religion is the Latin words re and ligare. Re means back and ligare means to connect. Consequently, the word religion means not only commitment, but also reconnection. The word gnosis comes from Greek and can be translated as knowledge. So gnosis = knowledge and religion = Knowledge and awareness of reconnection. Now some, especially the neophyte, will ask: Knowledge of what and reconnection with what? Both questions can only be answered with the word God .

Gnosis, in its entirety, is therefore knowledge of God through the feeling of one's own reconnection to God or conscious reconnection to the power recognised as God, regardless of whether the individual under

understands his God as light or darkness! This again implies that any gnosis, if it is to be true gnosis, must be able to disregard matter, space and time as we generally understand them.

Before I go into more detail about the path to gnosis, I would first like to quote a few verses by Heinrich Heine:

By the sea, by the deserted night sea Stands a
young man – a man.
His breast full of melancholy, his head full of
doubt, and with sombre lips he sings to the waves:
O solve for me the riddle of life,
The agonising ancient riddle,
Over which many heads have pondered, Heads
in hieroglyphic caps,
Heads in turbans and black berets, Wigged
heads and a thousand other Poor, sweating
human heads – Tell me, what is man?
Where did he come from? Where is he going?
Who lives up there on golden stars?

The waves murmur their eternal murmur, The
wind blows, the clouds flee,
The stars twinkle indifferently and coldly, And
only a fool waits for an answer.

The mood that emanates from Heine's verses is bleak, reflecting the state of a person who has not yet discovered his reconnection with the source of all being. Not yet! But anyone who asks such a question about the why is already on the right path to conscious being.

The path to gnosis, to knowledge, to one's own higher self now consists of parallel, interconnected paths, for they all lead to the same goal. These paths are:

1. Pure thinking,	2. Tolerance,
3. Silence,	4. Willing and doing,
5. Knowledge,	6. Trust,
7. Hope,	8. Kindness,
9. Symbolism.	

The neophyte will not know what to make of these individual words and references. I will explain the individual points below:

1. Pure thinking:

A distinction must be made here between

- a) intellectual thinking, which is of little or no use for our Gnostic purposes,
and
- b) intuitive thinking in the sense of spiritual introspection, contemplation,
meditation.

It should not be forgotten here that thoughts are, under certain circumstances, forces that can even manifest themselves.

Therefore, maintain the strictest purity of thought, for every thought of revenge and hatred will return to the sender in one way or another, possibly harming only him.

2. Tolerance.

Tolerance does not mean endurance. One must strive to keep mental suffering at bay through correct thinking.

Consider long and deeply: who or what says: my head, my arm, my leg, or even my self? On this point, let us state briefly and clearly: the actual, the original self never suffers.

— I !

Practise tolerance – forbearance towards others. They are part of where you come from!

3. Silence:

It is said: Be silent and recognise that I am God !

A distinction must be made between "being silent" and silence. On the one hand, there is keeping quiet about something, i.e. concealing it; on the other hand, there is silence in the sense of calm and tranquillity, letting speech and perceptions of all kinds rest, i.e. keeping the senses quiet. What should and must be concealed or remain silent? Everything that needs to mature undisturbed by harmful external influences! Discretion is therefore absolutely essential if one wants to have even the slightest success in any field, not only in the difficult field of Gnosis, but in general. Consequently, one will suffer failures, especially in the field of magic, if one cannot be silent and discreet as the grave.

Now to silence itself. Where silence reigns, peace and tranquillity also reign. This tranquillity must be supported by solitude, especially in the case of neophytes. If this cannot be found during the day, then it can be found in the evening shortly before falling asleep.

Silence leads to the emergence of conscious stillness of thought. Through silence, one therefore serves oneself first and foremost. Why else would secrecy and silence have been an inviolable commandment for all priests and mystery students, and why is it still so in secret societies?

4. Willing and doing:

Wanting and doing must not be confused with blind instinct. Rather, will means wanting, the impulse to act that is triggered and controlled by conscious thought. But in order to want and act correctly, one must have knowledge.

5. Knowledge:

When we speak of knowledge in the true sense of recognition, this can only be done in the sense of Socrates, who said: "I know that I know nothing." Put differently, and in our sense, the sentence would have to read: "It often takes tremendous knowledge to realise that one knows nothing." Jesus expresses it this way: "Blessed are the poor in spirit, for theirs is the kingdom of heaven." In our sense, knowledge is only power when one has recognised and strives to attain wisdom, which is infinitely higher

than knowledge itself and is equated, not without reason, with the ultimate, highest cause.

6. Trust:

Some may wonder why we speak of trust and not of faith. The reason for this is explained in the following brief description: The word faith is associated with very terrible events, such as religious wars, persecution of people of other faiths, and much more, so that we do not want to and cannot use it for our purposes.

Who should we place our trust in now? Well, completely and utterly in God, our deity, and thus in ourselves, our own self. After all, there is a reason for the saying: Help yourself, then God will help you!

7. Hope:

Because of its connection to trust, it is easy to see that thoughts of hope help to strengthen and nourish the thoughts of desire or defence. A thinking person can therefore never be hopeless. They take refuge in their inner self and become absorbed in it.

8. Kindness:

Just as we cannot say "faith" for trust, so for reasons of profanation we do not want to speak of love, but rather use the term kindness.

What people usually understand by love is the urge to satisfy carnal lust and concerns the body. The great Mahatma Jesus said:

"No one has greater love than this, that he lay down his life for his friends." Everyone can use this saying to gauge what love is! It is therefore easier to follow the path of kindness. One of these paths is mercy towards every human being, towards every creature, whether animal or plant, because life pulsates in all of them. Anyone can start being kind right away. Therefore, avoid

any harsh and cruel words. Of course, being good yourself is something else entirely! Here, too, talking is easier and more comfortable than acting.

9. Symbolism:

What is a symbol? Answer: an allegory!

We know the cosmic primordial man Adam Kadmon. We physical earth humans can therefore regard ourselves as symbols of this. Like this example, everything around us is symbolism in the broadest sense. Is it any wonder that people attached to material things soon began to worship the tangible symbol they could touch with their hands, instead of seeking out the idea it embodied? It must be understood that every symbol is linked to powerful thought creations and thought forces, which are further strengthened by everyone who contemplates the symbol. It is therefore sacrilegious recklessness when someone mocks or ridicules a symbol or symbolic actions that they do not understand.

So much for the explanations and notes on the individual terms given.

The path outlined so far is feasible for everyone! However, it is only the beginning. It is not possible to provide an exhaustive overview of the exercises to be completed within the scope of such a short essay. The aim is simply to show the neophyte the way, to give them a starting point. They do not need to start all the individual points at once and at the same time. Some points will suit them better and be easier for them. They should start with these and only move on when they feel they have achieved a certain level of stability. Once they have started practising, they will not leave the path they have taken. Once they have covered a certain distance, they will reach the point where a guide will come to their side and lead them further.

There is still much to be said. But what applies to one person may not be suitable for another. Every person is different, and as the old saying goes, "Many roads lead to Rome." There is no standard path to spiritual knowledge. Only through working on themselves can neophytes attain true knowledge, enlightenment and initiation.

The neophyte can therefore only be advised to study and practise diligently. Ready-made things cannot be presented to him. They would be of no use to him anyway! He must work everything out for himself. Every neophyte brother and sister should turn with confidence to the older and more experienced brothers or to the Master. They will always find understanding in them, and they will be able to advise and help them.

However, the path of Gnosis requires some renunciation. But when the neophyte considers the advantages he can gain, he will be gladly willing to renounce this or that pleasure of the material world. – My ego forbids me to publish more than what has been said so far.

Finally, a verse from Lao Tzu's "Tao Te Ching" (On the Meaning of Life): Without

going out the door,
one can know the world. Without
looking out of the window,
one can comprehend the meaning of heaven.

the
meaning of heaven. The further one goes out,
the less they will know.

So even the chosen one:

He does not wander, yet he reaches his destination.

He does not look around, yet he is able to name things. He
does not act, yet he brings things to completion.

GUARDIAN OF THE THRESHOLD.

by Br. Nezah.

No one can say how long the world will exist and how long our old Earth will continue to turn. Nor can this be determined using currently known methods. No one can guess how long humanity will live on its host planet, not even approximately.

These are unknown "greats"; but one thing is certain: as long as there have been humans, there has been reflection on the universal connections of the world, on the world order, on the existence of a guiding centralisation and on the meaning of human life.

Since time immemorial, people have sought the laws to which they are subject. They have paid attention to signs and symbols and tried to interpret and explain revelations. According to their imagination, people have always created a world view according to which they lived and to which they aspired, and they have personified the primal force, the origin and the creator in one or more gods whose power they submitted to. It was always only a small circle, a modest number of people, who were allowed to consciously experience the cosmic connections and who were able to derive the living truth from the prevailing processes. The masses lived alongside them, blind to the true meaning at all times and helpless when faced with the greater problems of life.

Today, things are not much different. The uniform human being, the man of the masses, the product of education by school, state, church and so-called ethics, the human being as he presents himself today, pursues purely external things. It cannot be denied that they are diligent, ambitious and responsible for their own livelihood and that of their families, but all their ambitions and goals beyond that are focused solely on money, titles, fame, personal prestige, position, provision and economic security. Their hopes are aimed at power over other people and at happiness in experience and the easy acquisition of money and earthly values.

The person who lives according to the intellect knows nothing else and hears nothing else. Life only teaches him that he has been chasing false truths. Happiness melts away again, it is impermanent, and he must repeatedly give way to others who are happier and recognise that his values are becoming worthless. These people do not know that all their ideas and truths are only illusions.

Man does not know and does not believe that in his earthly endeavours he is only chasing phantoms; that the "realities" he perceives are only shadows of the "true reality". He does not realise until he experiences it that everything he builds up will sooner or later collapse again according to the law of time and vanish into nothingness.

The circle of honest seekers has expanded considerably in today's intellectually highly developed humanity. The lawful consequence can also be seen in the spiritual growth of humanity, and no one can stop the transformation of human beings into spiritual beings capable of knowledge. Scientific research is also already seeking to go beyond the limits of "comprehensible space" and into the incomprehensible and unimaginable. It finds and invents "technological wonders", but in doing so it innocently raises the new power that

"Technomagic" is born. Its goal is also power over matter and values. Some thoughtful people suspect that behind the forces and the sensually comprehensible world there is a deeper truth that can only be understood on a higher level of thinking. However, many are disappointed by the fact that this truth eludes their dialectical senses and curiosity. It is hardly possible to achieve clarity through intellectual reasoning. What is written is only partial knowledge. No one has ever succeeded in bringing the macrocosmic connections into a clear conception and making the

"other side" to the intellect. Every seeker, even those who are inwardly filled with a burning desire to find the truth, has their own experiences. They have come to know the helplessness that one feels when thinking about these problems. Every person reacts differently to this question; every person builds a different structure, fills the space with different entities, but every person must experience several times in their life that they must give up again. Many then take refuge in the harbour of dogmatically outlined

teachings. They hope that through faith they have found the way to remain unpunished by life. Those who expect this and place their trust in the architects of an eternal paradise in the hereafter remain fools and will have to pay for their faith with the worst experiences.

Only those who recognise that truth is not a scientific or philosophical problem, nor a theosophical patent, but rather that truth is an energy, a time-bound force, an enlightenment that inspires people from within, can also experience the miracle of seeing truth and experiencing true existence. But such a path, which brings out the values of truth and reality and releases decisive inner freedoms, is truly not an easy one. It is difficult for people who are already very crystallised to follow the path shown to them from within. Professional efforts, economic and family demands and social obligations repeatedly distract their thoughts and aspirations from grasping the meaning of true connections. The magnetically adhesive influence of the masses repeatedly leads and misleads them towards shallowness and a superficial attitude. The masses seek out renegades and loners; they repeatedly draw them into their spell, put them back in their place and steer their thinking back into old, familiar channels. To assert oneself against this means fighting, renouncing and losing.

But what does the truth and the path to knowledge look like?

Let me say in advance: this path can never find fulfilment on this earth! This is nothing new in itself, but it is a great tragedy that we humans have been instilled with a delusion that not only relates to this world, but also extends into the world beyond. The ideas that people have about the afterlife are illusions. Even on the "other side", the "souls" do not find the expected

"eternal peace" there either. Their stay there is only a transition, and there too there is reality and illusion, misery and pain, love and hate, help and greed. After death in this world, human beings enter the world beyond in the same condition. What could have changed and ennobled them in the moment between this world and the next? Perhaps their

repentance, their fear of the incomprehensible? The world is filled with thoughts of hatred and destruction. When love is preached every Sunday, does love become greater? How could the miracle occur in humans that, upon their death, their thoughts of hatred would be transformed into true love, their dialectical skill into truths?

Just as life has a beginning and an end, so too does existence in the hereafter have a beginning and an end. Everything is transitory; only the spiritual part, the divine in man, is eternal. The state of existence, on the other hand, is subject to constant change and transformation. In the same way, existence in the hereafter is subject to inevitable laws.

The same laws prevail in metaphysical space as in our physical space. In analogy to our natural laws, there too there is becoming, blossoming and passing away. There too, the state comes to an end; there too, death must come, because the spirit being is forced to return to the gross material world, to a new life in a new body. Every human being experiences a constant change in this dual world in the cycle of events. They die, as it were, from one world into the other; they wander, from the "cradle to the grave", once in this world, once in the world beyond.

But where is this beyond, and how long must human beings endure this changing from world to world?

The afterlife is just an invisible, imperceptible part of visible and perceptible space that cannot be recognised with our simple physical experiences. However, both parts exist within each other; they are neither physically nor metaphysically separated from each other. We therefore live in the midst of the deceased, among the dead and among an infinite number of other beings, but we do not recognise them; we do not see this world. The dialectical human being does not even consider this idea; he therefore does not seek to understand or recognise anything. But that does not change the facts and the truth.

Whether they want to or not, whether they believe it or not, whether they know or recognise it or not, human beings are bound to the "wheel of fate". In this cycle, they find themselves once in front of the veil and once behind it.

Veil. He lives once in this world and once in the mirror world. All true views are based on the compulsion of man to submit to his fate as a consequence of transgressing divine laws of life. In the past, human beings lived in a higher legal order and in the light of absolute being. Today's human beings, however, have sunk to a caricature of this divine human being. They have increasingly withdrawn from their destiny and therefore brood in the darkest ignorance of their own situation and their cosmic destiny. The microcosm of man lives in the force field of cosmic greatness, between the two powerful polarities; he feels himself pressed by both forces, the light force of the higher spirit on the one hand and, on the other, the condensed power of darkness, the embodied demonism that has arisen summarily from hardened human guilt and failure. The tragedy, however, is that the effects of these two powers on human beings are very different: the lower powers imperiously demand their rights over human beings; they stimulate their senses, promising happiness, well-being and everything that appears tempting to human beings. Divine spiritual guidance, on the other hand, remains in passive readiness. It does not push itself forward or impose itself, and only appears when it is called upon.

But how can human beings find the path that can lead them out of the cycle, that can free them from their bondage to the wheel of fate?

Human beings must be ready for change. They must recognise that their ideas are rooted only in the dialectical world, that their senses are only effective to a limited extent, that they are not fully aware of themselves and their life on this side, and that they are unable to break through the veil that separates them from the mirror world and the true world above it.

Once humans have understood this, they will become aware of their imperfection and helplessness, and then

the way will be shown to him.

The discerning human being then begins to roll away "the stones from his tomb". His senses will then break through the veil and he can enter

reach the state of experiencing the "mystical initiation". This enables them to step out of the field of radiation of eternal birth and eternal death. They can now submit to the force field of the spirit, which corresponds to the meaning of Gnostic resurrection:

resurrection of the spirit (not of the flesh!).

the resurrection, evolution, elevation from the constraints of the earthly to a higher classification, in contact with higher spiritual spheres and closer to the centralisation of inspiring rays, back to the origin of all beginnings, to the source and back to the state of the divine human being before the Fall.

But this truth is rarely found, for it is too simple! It is not recognised because it does not advertise itself loudly, because it does not cry out, and because it is assumed to be everywhere except in human beings themselves.

Only from within man himself can the path be found that leads to higher things. Only from within himself can knowledge be attained, and only through the process of transformation, through fundamental transformation of one's own self, can the compulsion of attachment to the wheel of fate be dissolved, can man be redeemed from the earthly cycle of birth and death.

But no one else can do this for you; you must do it yourself! The community, the brotherhood, can help by pooling their strength in mutual trust and thereby generating a spiritual force field. Some writings by experienced individuals and advice from initiates can strengthen convictions, but before the "guardian of the threshold," before whom everyone will appear and who emerges from everyone at the decisive moment when they walk the path indicated here, only the person concerned is called to account. He demands proof, evidence and incorruptibility; he only steps aside and grants passage across the "threshold" when dialectical observation, the pursuit of the senses and desires, when the instincts and their reactions have truly been silenced and the Mars-related sense centres have transmuted into Plutonic spirit centres. The "guardian of the threshold" shows neither leniency nor compassion. He shows his kindness in his decisiveness and his love.

with merciless severity. His severity has the deeper meaning of guiding us towards receptivity. Deprivation of earthly happiness or renunciation of earthly advantages are often the very motive for a change of outlook, for inner reflection, for the longing for higher development and for the happiness of experiencing truth.

July 1958 (Issue 100)

PAGES FOR

ANGEWANDTE OCCULT

THE ART OF LIVING

CONTENTS:

THE METAMORPHOSIS OF CONSCIOUSNESS FROM ATLANTIS TO THE POST-ATLANTIC ERA

by Mstr. Amenophis

THE PLANETARY TENSIONS

by Br. Nezah

CONVERSATIONS BETWEEN A MASTER OF THE TEMPLAR ORDER AND A MALTHESER KNIGHT

Part II

by Gregor A. Gregorius

JULY 1958

ISSUE 100

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

PRICE 5 DM

Privately printed

THE METAMORPHOSIS OF CONSCIOUSNESS FROM ATLANTIS TO THE POST-ATLANTIC PERIOD

by Mstr. Amenophis.

Much has already been written about Atlantis, for this problem of a lost cultural age continues to occupy people's minds, even though exact scientific research has not yet found any concrete evidence for the actual existence of this epoch of human history and for this reason treats it with great scepticism, if not outright rejection.

All we have in the way of concrete documentation on this subject is actually only Plato's fragmentary account. He mentions it in two places, in the "Timaeus" and in the "Critias". His source is the Greek sage SOLON, who lived two hundred years before him (600 BC) and who had obtained his knowledge from the Egyptian priesthood. More recent discoveries of Ice Age art, such as the cave of Altamira and the so-called ideograms, which are symbols of the same type as those found in Russia, Siberia, Finland, Mexico, Colombia, Peru, Japan and China, have shed some light on the existence of Atlantis.

The religious customs of the Indians of Honduras and Michoacán also have much in common with those of the ancient Bretons and Irish. However, the Ice Age period is like the Great Wall of China, separating us from the Atlantean cultures.

However, the estimates of Ice Age geologists for this period differ so greatly that one feels transported into a labyrinth of millennia. Penck sets the duration of the Ice Age at one million years, Hildebrandt assumes 530,000 years for the entire Diluvium, while Rutot settles for 140,000 years. Even if more recent Ice Age geologists tend to assume shorter periods, the estimates with astronomical figures are probably far too high.

In the 17th and 18th centuries, the total age of the Earth was estimated at 6,000 years. Based on the size of rock deposits (sediments) and rock erosion, as well as the complex development of living organisms, natural science arrived at estimates of hundreds of millions of years. However, modern measurements of radioactive decay now suggest that the age of the Earth is several billion years.

If we were to transfer these figures to a 24-hour clock, 12 hours would have passed before the first primitive living beings appeared on Earth. Humans, however, would only appear five seconds before midnight. That would mean 5 seconds of humanity compared to 86,395 seconds of animal life and dead matter! Our inner feeling tells us that this calculation cannot be correct.

Of course, these figures are correct if one extrapolates the values found by measurement from the present day back into the past. Unfortunately, no one notices that this violates the principles of evolutionary theory.

But if this theory is correct, then earlier states of the Earth must have been completely different from the present ones.

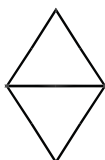
The errors of mathematical extrapolations into the past must then increase proportionally with the distance from the present and become enormous in ancient times! --

Let us take humans themselves as an example of evolutionary theory. Within 280 days, a fertilised egg develops into a fully formed human being. Within three years, the child acquires the fundamental skills of standing, walking, speaking and thinking.

Compared to the rapid progress made in childhood, all future achievements, especially after the age of 21, proceed at a snail's pace. Then a long standstill ensues, followed by a slow regression.

If we take the minimal changes in adults over time as a starting point and extrapolate the periods of youth and childhood in the same way, we arrive at astronomical figures in human development theory.

But here is an example from geometry. Imagine the development of the Earth as two cones cemented together at their bases. One tip points downwards, the other upwards. According to this, the spiral lines running from the zero point to the halfway point would become larger and larger, then steadily decrease again until they end at the zero point.



This cone comparison is often used in esoteric writings, but rarely with regard to the past.

There is also a secret theory of correspondence for the entire period of Earth's development. Just as humans live on average 72 years = approximately 25,920 days, the Earth will not exist for longer than 25,920 years (= Platonic world year).

After this digression, it will be understandable that at most a period of 9,000 to 14,000 years separates us from the Atlantean cultural period.

And yet it is astonishing that no reliable information has come down to us from such a time, which could still almost be described as historical.

However, why are people concerned with this problem today, while more recent times have shown no interest in it? Is it perhaps the case that these buried human cultures want to rise from deeply hidden layers of the soul to the light of consciousness, precisely because we are connected to them in our innermost being? Even if not fully conscious, we instinctively sense the concept: This is how we lived!

And from this inner experience, the fact of repeated earthly lives springs to mind and we gain insight into the meaning of human development in its metamorphoses of consciousness. --

So if the demise of Atlantis, with its geological consequences, the turning point of which is the Ice Age, cannot have occurred before 9000 BC, then this period of decline in human development, as scientifically corroborated by the finds of Ice Age human skulls (Neanderthal 1858, Cro-Magnon and Steinheim skulls), would not have lasted longer than 2000 to 3000 years.

The previously rigid racial theory of Ice Age humans has already been disrupted, as the "Neanderthal" was found to have significantly different characteristics than, for example, the "Cro-Magnon". While the "Neanderthal" has a prognathic (protruding jaw) facial profile (receding forehead, lack of chin, brow ridges), i.e. the morphological characteristics (morphology = development of forms) for a lack of thinking power and images formed by the senses, "Cro-Magnon" humans already show a forehead bulge and a protruding lower jaw, i.e. an orthognathic (straight jaw) profile.

Thus, we recognise two different types of Ice Age humans.

If the "Neanderthal" appears to be related to the skull of a higher ape, this type of human could be described as close to nature, connected to nature, from which one can further conclude that instead of the power of thought, the power of memory, instead of images or concepts formed by the senses, the consciousness was filled with fluctuating clairvoyant images.

This establishes a connection to the Atlantic human form. We will now examine the extent to which this could be accurate.

Apart from Plato's account, which mainly refers to the external features of the state of Atlantis, he describes the culture of Atlantis as highly developed.

But how can this statement be reconciled with the primitive state of Ice Age humans (Neanderthals), which seems to suggest rather that they were descended from or related to apes? --

The development of humans, as we have learned today, does not proceed in a straight line = upwardly.

From time to time, there is always a decline from the level that has been reached in order to pave the way for new impulses. How much more must this have been the case when macrocosmic influences caused such a tremendous revolution on Earth as reflected in the Atlantean catastrophe, which completely changed the face of the Earth! -

Natural science assumes that perfection develops from imperfection. According to this, ice age man must indeed have descended from an ape-like ancestor, and there could not have been any earlier human culture.

However, this may be a miscalculation on the part of natural science, because if we take the example of the still imperfect child again, we must conclude that it does not descend from even more imperfect beings, but from more perfect ones, its parents!

Similarly, primitive Ice Age humans must have descended from humans who possessed a certain degree of perfection, albeit at a different level.

Although the Atlanteans had receding foreheads, meaning they lacked the large frontal lobes that would otherwise have made them thinkers, they most likely possessed a powerful etheric body that led them to a direct understanding of nature.

If one wishes to gain an understanding of the state of consciousness of the Atlantean human being today, one must free oneself from contemporary thinking in terms of concepts. For with a head shape such as that just described, independent thinking could not have existed. Consciousness was rather flooded with worldviews that were imprinted on the soul in regular annual cycles. However, this merely represents a development of memory, similar to that represented by the world memory.

From this, we must again conclude that the Atlantean had not yet detached himself from the maternal umbilical cord of world unity, but was still connected to the cosmic life forces. The condition for this would again be that their etheric body still extended far beyond the organic body, so that with the help of the organs of the etheric body they could accomplish what we today can only achieve through the forebrain.

Education in Atlantis must therefore have been limited to the imprinting of vivid images of experience, which adults then had to draw on in similar situations. New situations and circumstances could not be mastered through reflection, but one had to rely on trial and error, analogous to the memories stored in the mind.

Authority was not held by those who had learned a great deal, but by those who had experienced a great deal and were therefore able to remember a great deal. Such a state of consciousness had to create a leadership principle, because it was not the new, but only the venerable old that gained recognition and trust.

The physical brain of humans developed today has gained control over physical forces. The Atlanteans, on the other hand, were able to connect with beings through the organs of their etheric body in a way that is closed to us today. If modern humans can make the tools they need with the help of their mastery of physical forces, then a person who is still rooted in etheric thinking can, for example, make a seed blossom, because they have power over living things. The Atlanteans are said to have propelled their vehicles with the help of the seed forces of plants, just as we do today with the help of steam or explosive power.

The interaction of the powers of memory with the powers of life developed the language of nature in Atlantis, i.e. the language consisted of primal sounds, as these were heard in nature, which, however, also connected it with power over things. When we speak today of the magical power of words, this was still a reality in the days of Atlantis, whereas for humanity today it means little more than a phrase.

The entire development of Atlantis spanned seven periods under the influence of the zodiac signs Aquarius, Capricorn and Leo.

This took place in the succession of seven races: the Rmoahals, the Tlavatli, the Toltecs, the Ur-Turanians.

Up to this fourth race, which dates from the Age of Scorpio (approx. 14,000 BC), one can speak of the actual Atlantis, for during the reign of this fourth race the cosmic changes took place that brought about its gradual demise. The following three races, the Proto-Semites, the Proto-Akkadians and the Proto-Mongols, form the transition to the post-Atlantean race, to which modern humanity belongs.

Through misuse of their mastery of the life forces, these forces withdrew more and more from human beings, so that they were forced to strive for mastery of the physical forces. In the last three periods, the use of the water element in shipping formed the transition to the gravity of the mineral kingdom.

When, after long periods of time, the Atlanteans were ready to master the seas, the final phase of the decline of this culture began, similar to how today the technical mastery of the air is leading to the decline and degeneration of post-Atlantean cultures.

At that time, the priestly initiates, who foresaw the complete downfall of the Atlantean cultural empire, prepared so-called emigration expeditions, which they cloaked in the form of oracle mysteries. There was a Saturn oracle, a Sun oracle, a Jupiter oracle, a Mars oracle and a Venus oracle. People were selected for this according to their spiritual and physical structure and educated through the magic word.

The Mercury Oracle, which still existed at that time, was eliminated because the people of this oracle developed too weak a sense of self. However, this gave rise to the subsequent black race.

The Saturn people had too strong a sense of self, which gave rise to the red race of Indians, who are strong in enduring hardship but tend to age prematurely and die out.

The Mongolian race was under the Mars Oracle, the Malay race under the Venus Oracle.

From the Atlanteans of the Jupiter Oracle, who alone were able to harmonise the inner self with the outer world on the basis of their sensory nervous system

system (brain), which formed the basis for the later development of ego consciousness, the leader of the Sun Oracle, the great MANU, selected the most suitable disciples to found the Aryan race.

From these five mystery schools arose the five post-Atlantean primary races, from which, through branches and mixtures, the present secondary races developed.

In light of the above, we are mainly interested here in the migration of the Sun Oracle under the leadership of MANU (Noah-Utnapishtim), who was the last to flee before the final catastrophe struck, first to North Atlantis (Ireland, Scotland) and then, when the catastrophe began to take effect here too, further east to Central Asia, to an area where the Gobi Desert lies today.

The great turning point in human development had arrived. Until then, humans had been directly influenced and guided by so-called "messengers of the gods" via their etheric organs. Now, a small group of chosen individuals was to be given insight into the background of human guidance.

The MANU taught them that there were higher divine leaders whom they could not see and that above them stood a single supreme God, to whom no sensual, visible image was similar.

By directing them towards a certain independence of man alone, under a sense of responsibility to a single invisible and unknowable God, man was forced to climb the steps to mastery of the physical forces through newly acquired skills (use of fire).

Without being aware of their divine origin, they could now use their skills both for purely selfish purposes and in the religious service of a higher world order. While the uncontrolled life forces in the use of the 4th race (primitive Turanians) became destructive forces in their selfish exploitation, logical thinking and reflection now had a restraining effect on selfish desires.

People began to grow beyond the memory of the past and to compare their various experiences. This led to the development of judgement.

Never again was selfishness able to exert such devastating effects through thought and deliberation as the abuse of uncontrolled etheric and life forces.

In these people of the Sun Oracle, the seed was sown for the fifth, the Aryan race, to which we all belong as Europeans.

And so the decision that the great MANU presented to his chosen ones so many thousands of years ago is still decisive for humanity today. Are we not standing at a crossroads today, either using technology in the service of human development or for the destruction of all that has been created? ---

Is not one part of humanity inspired by higher ideals with regard to the responsibility of a divine world order, while the other part views everything solely from the standpoint of self-interest and personal advantage?

Thus, the question of the decision that MANU posed to his chosen ones forms the legacy of all post-Atlantean humanity.

From the group of disciples who remained loyal to MANU – for some fell away – arose the first human initiates who were called to be leaders. From what has been said, one must therefore imagine that during the migration of the chosen ones, many remained behind in Europe, who now degenerated more and more due to the onset of glaciation and the resulting hardship. This would solve the mystery of the "Neanderthal man". This European indigenous population then died out due to the harshness of the laws of life, and the space was freed up for the later immigration of the Indo-Europeans, the descendants of the chosen ones led by MANU to Central Asia. But fragments of the ancient Turanian race can still be found in the Finnish population, the Lapps and Eskimos, who are descended from the original Mongols.

It should be noted here that the original Semites are not to be equated with the later Semites. The latter arose much later from a mixture of the original Semites with splinter groups of the Turanians.

It is not the purpose of this essay to describe Atlantis or to present a theory of race. Rather, the focus should be on the transformation of consciousness from the Atlantean cycle of humanity to the post-Atlantean cycle. By addressing these questions, as attempted above, the mystery of human evolution is illuminated, so to speak. It is not non-human beings, but human beings themselves who carry the fruits of one cultural epoch into another and develop them further. From this perspective, it is not so difficult to accept the idea of repeated earthly lives. Human beings and humanity form an indissoluble whole, since it is only within the framework of history, progressing through stages of development, that human beings can achieve their destined goal. The earth, however, is the scene of this event, the school of life, for the "formation of higher spirits," as Goethe says. --

Source texts:

Ivar Lissner : So habt Ihr gelebt!

(This is how you lived!) Fred Poeppig :

This is how we lived! O.J.

Hartmann : And God spoke.

Uehli : Atlantis and the mystery of Ice Age art.

THE PLANETARY TENSIONS

by Br. Nezah.

The 360-degree zodiac circle forms a ring of force fields consisting of variously charged, latent energy complexes that respond to stimuli in accordance with the law of sequence.

The fields of this contact circle are in a polar-static relationship and influence, in accordance with their characteristics, the dynamic activations caused by planetary movements and planetary encounters.

However, the problem with these investigations should not lie in the basic prerequisite for evaluating a planetary effect based on its presence in one of the force fields, but rather in a more detailed examination of the tense relationships between the planets.

Tension is understood to mean the influence of a planet from one position in the force field ring on another planet that is passively striving to maintain the static harmony of its own position.

The measured distances between the positions are subject to the analogy of the same lawfulness as the sequence of the zodiac fields. They correspond to the law of "principled sequence" in the perfect symmetry of the universal.

The law of sequence is and remains the fundamental phenomenon of the universe. It can be found in every circle and every orbit, in every entity and every embodiment. In all of them there is a beginning and an end = completion; beginning and end are fused into a forceful unity. The arc from beginning to end contains the force, the idea and the deed of all creation and design in an analogous way. Each degree is unique, original, a consequence and effect of the preceding one, a continuation and cause of the following degrees. 0 degrees Aries is the beginning, 30 degrees Pisces is the end and a new beginning. The zodiac is the force field and periphery of our solar system and the mediating carrier of the creative idea of development. The fields correspond to the "universal sequence" in the course of the signs. The Earth's field ring is the materially transformed correspondence of the universal sequence and thus

also of the zodiac. The sequence in the force field systems is eternally constant in its latent effect.

The planets, as central energy carriers with dynamic charging, are also subject to the law of sequence. They also correspond in their cause and effect phenomena in the order of their central distances with the force field circles. The movement of the planets triggers the latency of the circle sectors and causes the emergence of tense moments. Recognition of the law of sequence leads to the fundamental requirement that must be observed when assessing tension: tensions can only be considered effective in the sense of the sequence of signs! Tensions can therefore only be measured and evaluated in sequence! It must be determined whether the tension of the aspect is growing or whether it is subsiding. It must be observed whether one planet is moving behind or in front of the other. The planet that occupies the most distant position from 0 degrees Aries in the sequence of signs always has the significance of given responsibility within the tension.

The planet following behind in approximate tension is the statically disruptive, change-activating and relaxing energy moment.

If the aspect shows an overangle in the sequence of signs, then the climax has already passed; the tension is subsiding and the responsibility is stabilising again.

If the angle of planetary distance is not complete, then the maximum moment of energy short-circuiting has not yet been reached; the tension rises; short-circuiting and relaxation effects are still to come.

The question of whether the terms used to describe planetary positions, such as "in its own sign", "in exaltation", "in fall", "in destruction", etc., as they are commonly used, can still be justified in the scientific assessment of astrology shall remain open here. What is more convincing, in any case, is that the strength of a planetary position in the zodiac circle is determined by the relationship between the subsequent stages to which the planet belongs and those to which the sign of its presence is assigned. It does not matter where the

planet is located. Likewise, it is not the same which planet affects the other. Anyone who wants to gain a thorough understanding of the causes, effects, repercussions and consequences of tension must be clear about who can affect the other.

An aspect, for example of Uranus on Saturn, cannot be explained by looking up a formula and assessing the effect between "good" and "bad" under "intuition". There is an unmistakable difference between whether Uranus acts on Saturn or Saturn acts on Uranus. However, I have not yet found this distinction noted anywhere.

When Uranus activates Saturn, a persistent complex is represented by Saturn, which is moved, permeated or crushed by Uranus. In the transition from Uranus to Saturn, there is always contact between the will and an action that moves matter or a moment that connects matter. If, on the other hand, Saturn acts on Uranus, the urgent, dynamic force of Uranus, which wants to achieve and have an effect, will be restricted, hindered or suppressed by the densifying, binding or solidifying influences of Saturn.

The nature of the aspect does not change the process of action, only the effect reaches a different subsequent stage, namely that of the aspect, the tension itself.

The tension directs the effect and the consequences to the subsequent stage, which corresponds to it.

The so-called strong aspects are probably the most noticeable and recognisable influences and shapers of fate in general.

However, aspects exceeding 60 degrees contain hardly any freedom. The smallest aspects should not be dismissed as insignificant, because it is precisely these that often explain difficult dispositions and causes. What "strong" aspects have to say psychologically is usually known to the person themselves; their fate and their experience with themselves have already made them aware of this. The minor aspects, however, allow deeper insights into the hidden essence and reveal causes that may still be averted or shifted. Only these aspects still contain freedoms, as in them the idea of the spirit and the will of the spirit are still superior to the antipodal forces.

Tensions become noticeable in life several times over, depending on their meaning. They "vent" several times, relaxing partially through some "impulse" arising from physical laws, through the directional or self-rhythmic fulfilment of time by one of the planets involved, but they only reveal their full energy content and finally push for fulfilment at the moments of time intrinsically connected to them according to the law of symmetry, the closed, unified pulsation of spirit, will, desire, expansion and order.

The 0-degree tensions or conjunction aspects are decisive relationships to spiritual life. They trigger and bring about spiritual connections, awakenings and recognitions, and provide impetus for the development of character and personality. The aspects direct diverse contacts from outside to the consciousness and give rise to ideas, plans and aspirations. In this process, the will will always be the most decisive factor. Thoughts are lively and deal more with causes, more with original motives than with common ones. They are always accompanied by intellectual ambition and a desire to excel. There will never be a shortage of problems that can become the starting point for important events when they are put into action. In practical life, the aspect will bring about connections and separations that are usually associated with above-average human experience.

The simple tension between two planets encourages deliberation, presents multiple and ever-changing decisions, thereby maintaining a higher level of tension, which can be very demanding, divisive and indecisive, or lead to states of doubt, despair, error or fantasy. If such tension exists, the position of Neptune must always be taken into account in the assessment.

The double tension between three planets, the three-planet conjunction, significantly increases the intellectual aspects of the being. Personality is determined by thinking and willing. The will stands out decisively and seeks, somehow, but in an unusual way, to bring itself to the fore and make itself noticed on a larger scale through personal impact, behaviour or achievement.

inner expansion will never be at a loss for ways and means to find fulfilment of desires, goals, experiences and adventures. However, ideas often rush ahead, contradict each other in many ways, or are so varied that conflicts or violent crises can arise. People will always need a great deal of independence and prefer a framework in which they can live according to their independent, versatile and surprisingly changeable desires. When assessing the triple tension, the position of Uranus must always be taken into account.

The 30-degree tensions, the semi-sextile aspects in sequence, influence the sphere of contact in which the spiritual will seeks to penetrate the environment in order to recognise it and examine it for its own usefulness. The tension always brings parallel moments to the person, between which he must behave decisively. They reveal the moments that connect or separate the mind on the one hand and the body and instinctual consciousness on the other, or the inclination towards different spheres of life and views on earthly existence in general. This is where the function of perception and judgement lies, as well as the skill of consciously or unconsciously preparing reactions; the reaction to sympathetic stimuli, intuitive perception and assessment, and the connection to the philosophical and the supernatural. The tension reveals the extent to which thinking and mental decision-making are guided by or detached from the body, whether they are determined by the ego or by external factors. The areas of life associated with this tension will have multiple relationships that are not anchored in feeling or emotion in any way, but which cause persistent anxiety, uncertainty or risk and give rise to fears of losing one's balance.

The 60-degree tensions, the sextile aspects in sequence, release impulses and energies that enable people to express their will to a greater or lesser extent. Here we can see the forces that stimulate activity, liveliness and a departure from perseverance, which push people towards independent decisions and towards

connecting or separating effects. The tensions indicate energy discharges, drive, creative ability for renewal, goals that can only be achieved with effort, movement and commitment, but they do not provide any information about character, moral or ethical values or intellectual height. They indicate responsiveness and reflex readiness, agility, mobility and readiness for action, but only in a functional sense and as executive processes that can be decided upon by the mind or driven by instincts, or that can be set in motion as a reflex action by the senses. The tension will submit just as willingly to ethical will as to criminal instinctual will. For a more precise breakdown of these tensions, Uranus must also be taken into account in its position!

The 90-degree tensions, the square aspects in sequence, highlight earthly difficulties that oppose the assertion and preservation of intellectual freedoms: the sobering, chilling, hardening and deforming influences that oppose life, and the burdens that target the feelings of the soul and the functions of the senses. They cast much fate upon spiritual, mental and physical insight, threaten everything that has been achieved and acquired, and repeatedly shake the foundations of physical existence. Tension is closely connected with hereditary substance and its causes, with the formation of complexes and karmic subjugation, with the basis of livelihood and the surmountability of obstacles and difficulties that oppose professional and economic development. Spiritual development can never be achieved without taking practical and material connections into account. The ever-present environmental conditions that constantly oppose the spirit's will force us to acquire practical experience, wisdom, reason, depth and knowledge, tenacity and sustained diligence. In many cases, however, people will give up in resignation, become vacillating or weak, fail or harden, resort to cold, ruthless, calculating wisdom, or withdraw from their surroundings and become lonely. In old age, the tension is more noticeable. Those who have not learned the meaning of tension in life

will experience compulsion, hardship and emptiness in old age. The karmic task is to achieve spiritual freedom, liberation from material stupor and recognition of the necessity of age-appropriate detachment from earthly attachments. These aspects can never be interpreted separately from the meaning of Saturn's position.

The 120-degree tensions, the trigon aspects in sequence, favour and invigorate the vital basis and stimulate growth, expansion and exchange. Enrichments arise as a result of harmony, harmonious conditions or recognition. The tensions open up relief, influence, areas of development and expansion, arrogance and subordination. They indicate ways and means of opening up the more pleasant sides of life, emphasising the *raison d'être* and the rights to share in earthly goods. If the tensions bring speculative material gifts, material advantages, economic or power-related gains to a deserved or undeserved extent, then the deeper meaning should not be ignored. They are the bridges to classification, to overcoming, to karmic detachment, to inner symmetry and to moderation. They correspond to two-faced principle, appear friendly, willing, fulfilling, giving, lead to self-confident, possessing, self-esteem and pleasing consciousness until they have exhausted themselves. Then they show another face and have the opposite effect. They can ruthlessly and vengefully destroy all achievements, burden them with excess or overfill them with irrationality and irregularity, arrhythmia and new karma. They push and tempt us to triumphs and heights behind which abysses await. The tensions should never be evaluated without a thorough study of Jupiter's position, regardless of whether this planet reveals a relationship to the tension or not.

The 150-degree tensions, the quincunx aspects measured in sequence of signs, indicate vital energies and a determination to achieve. Physical strength is emphasised in accordance with the fundamental development of the activating planet. These are influences in the nature of necessary effort.

to recognise, to deny existence, the work involved and the corresponding circles, the advantages and disadvantages that arise, and the wear and tear to which the body and senses are exposed. Health risks and nutritional, instinctual and sensory overloads become apparent here, as do the consequences that can arise from the subconscious mind's dominance over the spiritual will. For the strong, this provides essential help; for the weak, it contributes to their downfall. These tensions contain part of the struggle between man's mortal centre of will and his immortal essence. Beyond this, man seeks to escape his hereditary burdens in order to find a harmonious balance. Only by assessing and taking into account the position of Mars can these tensions be correctly evaluated.

The 180-degree tensions, the opposition aspects, release vital solar energies. The will to live is stimulated and enhanced by the activating forces, either actively or passively. These tensions do not tolerate rest. They promote and demand effectiveness, creative and formative achievements, the release of excess energy and fruitful overflow into the surrounding circle. The high energies that arise here must be utilised if they are not to cause critical counteractions and compulsive experiences. They indicate the extent of the expansion and spread of individuality, the pursuit of goals and relationships to life in general. The tensions arise from persistence and force us to make multiple decisions, to respond to our partners' willingness to harmonise or to resist disharmonious countercurrents. Time and again, tendencies towards partnerships and personal connections, both existing and emerging, stand out and compel us to behave accordingly. Basically, these tensions are repercussions of self-created antipodal problems. People search within themselves, creating ideas that correspond to their ideals. What they cannot find and achieve within themselves, they seek in others and believe they can realise through connection with them. Simultaneously with this tension, the position of the Sun and its

connection with the planets Mars and Venus should be examined, whereby Mars is more important in the male cosmogram and Venus in the female cosmogram.

The 210-degree tensions, the quincunx aspects of opposite signs, influence earthly bonds and the values acquired and created from them. The nature of these tensions is more averse to spiritual development, if not hostile. It pushes more towards harmonious experiences on a spiritual level and has a connecting as well as separating, gathering and dissolving, forming and deforming, giving birth and killing effect. The circle of relationships is determined by the soul and the blood. The tensions also remain reserved towards energetic effects and efficacies, seeking to suppress them, to restrain them and to subordinate them to their own passive, reserved, magnetic will to attract. On the other hand, they require a high level of energy in order to achieve simplifications of existence without expending their own energy. They strive for comforts, a good life, personal arrogance, the exploitation of harmonious relationships, and connections that do not touch the essence. The tensions bind one very closely to life within the framework of one's family and relatives, both those one was born into and those one has acquired. Even beyond death, the karmic consequences of the dissolved bonds remain with the survivor. The positions of Venus should definitely be taken into account in relation to these tensions.

The 240-degree tensions, the trigon aspects opposite the sign sequence, stimulate the senses in a beneficial way, encouraging them to absorb connections, perceptions and radiations from the environment and to make use of them in some way. The sensory sides are enlivened and forced to react. These tensions hardly trigger any emotional feelings or instinctive contacts in relationships; rather, they are sources from which intelligence and experience can be drawn, broadening one's horizons and increasing one's skills. The nature of the tensions reveals the degree of sensitivity and the abilities of the senses, the conscious intellectual receptivity

and unconscious reflex reactions. The planet Mercury and its positional significance must be taken into account in relation to these tensions.

The 270-degree tensions, the square aspects opposite the sign sequence, strive to capture, collect and concentrate all the forces contained therein. Those who have acquired them tower above others and push for the establishment and expansion of a sphere of influence and power, as well as for personal freedoms, independence and detachment from same-level bonds. They influence positively or negatively the expectations placed on the sequence of life and existence; they urge acquisition and acquisition, but also favour endeavours that prove worthless and futile, as well as unlawful appropriations. But these tensions subsequently represent the reckoning. They settle accounts, they throw us back into the still permissible framework and point to the limits set for human beings. Most of the time, they hit people where it hurts the most, where they believe they must cling most deeply, where they have placed their pride. They affect reputation, power, success in business, politics and representation, partnerships and marriage. They are, as it were, the guardians of the higher order and lead the lost and the arrogant back to their rightful place. These tensions are resolved in the short term or over longer periods. They are generous in giving and bestowing, but they are harsh in taking back and in their humiliations. The evaluation of these important tensions must not be carried out without observing the positions of the moon.

The 300-degree tensions, the sextile aspects opposite the sign sequence, influence the sphere of contact in which people seek balance for their minds. They contain harmonious, non-sexual connections, they bind similar interests, create ideal contacts without expectations on a material, instinctual or emotional level. This is where moments that offer balance to the inner essence accumulate: same-sex, asexual, friendly relationships, connections based on shared interests, ideal contacts and religious or spiritual communities; or desires arise that are oriented towards future constructs, ideals or reforms or aspirations to realise the corresponding way of life. However, the

However, the tendency towards tension is only slightly real and can only be practically applied in a religious, artistic or spiritual context. The contacts of these tensions extend beyond what can be fulfilled in life and manifest themselves as faith, hopes, higher protection and justice, and as expectations of a better, freer and less fateful life. They allow us to grasp freedoms and constraints, to distinguish between spiritual or intellectual, physical or instinctual consciousness, but they also reveal our conception of and relationship to the meaning of life and death. These tensions must be considered in conjunction with the position of Neptune.

The 330-degree tensions, the semi-sextile aspects in reverse sign sequence, confirm memories of earlier acquisitions. They have an ir-disch dissolving, regressive, retrogressive effect and are often the cause of experiences of a more tragic, isolating and personally or physically disabling nature. Many difficult fates are rooted in these small aspects, which usually go unnoticed. Much suffering and many difficult struggles in life, many tragic predispositions, conflicts and burdens that are kept quiet and hidden have their roots in previous earthly lives or their cause in prenatal development. Much can be explained by these tensions. They contain gentleness, understanding and love for humanity, a willingness to make sacrifices as a result of one's own weakness or the overcoming of it. They expend superhuman energies of will out of compassion or helpfulness and to avert danger for others, but they weaken the personality in its own defence and prevent it from resisting attacks, oppression or exploitation. The evaluation of these tensions can only be understood in the context of a thorough assessment of the positions of Uranus.

PUBLISHER'S NOTE

This issue is accompanied by issue no. 39 of the collection "Einweihung" (Initiation) by our Master Eratus = Karl Spiesberger.

Members receive the booklet at a preferential price of DM 1.50 instead of DM 2.

Previous issues can be obtained retrospectively.

The publisher.

CONVERSATIONS BETWEEN A MASTER OF THE TEMPLAR ORDER AND A MALTHESER KNIGHT

v. Gregor A. Gregorius

Part II

M.R.: Venerable brother, I would be delighted if we could continue our last conversation today, for we are living in very turbulent times in which it is absolutely necessary for all religious communities to join forces in order to be able to stand united against the ever-increasing danger of unbelief caused by the political crises of our time.

We are facing a new and terrible nuclear war, which may Almighty God prevent, but there are so many indications that humanity will not be spared this bitter cup. Once again, as in ancient times, humanity is corrupt and is increasingly straying from the right path of faith in God and trust in God. The churches are becoming emptier every year, and the number of true believers is steadily declining. The secret orders that support the Church no longer work in harmony with one another, but are at odds with each other. Intrigue and envy also prevail in our ranks. The throne of St. Peter is no longer secure and is beginning to waver. The peoples are becoming more critical and no longer have blind faith and obedience to the servants of the one true Church.

The new age of Aquarius is breaking through in all areas with its revolutionary tendencies. We will all have to relearn and be forced to adapt to the new spirit of the times in order not to be pushed further back into a phase of decline. The existing differences between us must therefore be silenced for the sake of forming a strong defensive front. Our order is ready for this

and is willing to do everything that is necessary and possible. Instructions to this effect have already been issued by the Jesuit Order, and contacts have already been established with the Order of St John.

That is why it pains me greatly that, particularly in recent times, your venerable Order has once again been accused of deviating from true Christian principles. Your Order is currently experiencing a renaissance that is not yet apparent to the general public, but about which all sorts of rumours are circulating in our circles, rumours that must be countered. It is a well-established fact, corroborated by the records of the time, that your Grand Master and most of the leading brothers of your Order professed the true Christian doctrine before their condemnation and death and did not adhere to the heretical teachings of the Baphomet cult of which they were accused. Such upright men in high positions would certainly not lie even before their death. It should therefore be possible to restore the basis of trust between the two high orders today for the benefit of the general public, justice and faith.

T.M.: You are right in what you say, but you touch on a deep secret of our Order, which cannot be fully revealed even today.

Certainly, from its foundation, our Order stood on Christian ground and fought for the good of Christianity. But it developed its later main power in the Orient, and only because the deeper secrets of the purely Oriental mystery cults, whose practical magical use was revealed and accessible, were revealed to its higher degrees. Oriental mysticism, whose roots extend beyond antiquity, beyond Babylon and Egypt, back to Lemuria, was revealed to the higher initiated degrees of our Order and taught accordingly. Thus, the difficult degree knowledge of our Order meant that even higher degrees, which represented the Order to the outside world, knew nothing of these secret teachings and magical practices, for they were not initiated. Even the

It was not the Grand Master. Thus, these men died without lying, on the basis of their Christian faith, as true martyrs of their religious convictions, for they were unaware. Thus, they became victims not only of a miscarriage of justice, but were sacrificed for the sake of lust for power. But you know this, dear brother. You know the history of our Order, as far as it has been handed down. You also know that the truly knowledgeable degrees of our Order, who were able to save themselves from destruction because of their knowledge, used this secret magical knowledge to avenge their brothers who were murdered by the papacy and the monarchy. So how can we serve Rome or be loyal to a monarchy today? According to magical teachings, blood guilt does not expire. Even if generations pass. Does not the Bible also speak of vengeance to the third and fourth generations? You also know that the O.T.O. – the ancient Oriental Templar Order – which is the source of the aforementioned magical wisdom, still works today, albeit in rudimentary form, in its reconstruction according to the veiled degree knowledge. And this is entirely justified, for this ancient high knowledge must never be profaned if it is to retain its magical effectiveness.

M.R.: But these are things that are rooted in the past and can be put aside. Today, it is about the welfare of humanity as a whole, not just the preservation of Christianity. As I said, we must reorient ourselves in line with the new era. This requires new means of struggle, including for ecclesiastical institutions.

This is something we need to discuss and agree on. Judging by your comments above, venerable brother, the majority of your order still adheres to the teachings of the Church, just as not every Catholic priest is a Jesuit. I would ask you to give us your clear opinion on this matter.

T.M.: You can have that, because I expressly emphasise that our order is neither an enemy nor an opponent of the Catholic Church, and

the same applies to the other ecclesiastical communities. It is not that we want to be tolerant out of conviction, but we realise that, as a result of the spiritual decline of the masses – and I am thinking now also of Europe – practical Christianity is entirely justified, insofar as it works primarily in a charitable manner. Its ethics and moral laws are certainly useful for the masses as an educational factor in keeping in check and suppressing the otherwise overwhelming animal instincts in human beings. On the one hand, these teachings have a highly stupefying effect, but nevertheless, in the present time, as long as there is no absolutely new religion on a cosmic basis – one could imagine a kind of new sun religion – they are still applicable as a means to an end. The indifferent masses are like herd animals, susceptible to any suggestion, and this is where the common interest of state and church lies, working hand in hand to govern the peoples.

We must get used to expecting very long periods of time for a noticeable change. Esotericism speaks of a rhythm of 2160 years, adapted to the current ages.

Just look at how low modern Christianity has sunk in comparison to early Christianity, with its cult of personality surrounding a so-called god-man. Can you find a difference between the crowds in India who carry their idols through the streets, to use one example, and the holy processions of today's believers, the cults of Mary and similar forms of worship, to which believers uncritically submit in their religious ecstasy? Certainly, all these images, statuettes and shrines were originally only symbols, but indifferent, dumbed-down humanity no longer seeks the spiritual meaning behind the symbolism, but directly worships the symbols in their figurative and other representations. The cult of the crucified Christ's corpse is no different from the image of Kali; only the figurative representation changes according to the people, country and customs, but always serves to deliberately underpin the ruling religion and thus

the ruling priestly caste. If you engage in comparative religious philosophy, venerable brother, your eyes will be opened, also to the close spiritual connections between individual peoples and their different religions, which are all related to each other in their structure, symbolism and, above all, in their deliberate purposefulness in ruling the masses. -

A crystallising, truly thinking, highly intellectual class will naturally form in every nation and will then, of course, be non-religious in the sense of today's church teachings, based on the deepest insight. Here lie very far-reaching goals of spiritual human development that have nothing to do with pure intellect. An intellectual may well still be a believer in the church, but there are also intellectuals who no longer subscribe to the usual belief in God, yet they are by no means to be considered irreligious, for their very deep religious feeling is based on a reverence for the Absolute and needs neither idols nor ecclesiastical institutions. What does your Bible say, dear brother? "If you want to pray to your God, go into your room, close the door behind you, and pray to your God in secret, and your God will hear you everywhere, etc." In order to achieve this purposeful process of autosuggestion, a spiritually sensitive person need only dwell in nature and listen to it. Then he can return home comforted and go about his daily work, filled with inner reverence. This certainly has nothing to do with belief in God in the usual sense.

You see, we want to help and cooperate in averting the impending disaster, unless karmic laws of humanity deem a great blood toll on humanity necessary for the benefit of the remnants of humanity that will then remain.

Surely your almighty God would not allow a nuclear war, would he? But then he would be a demon of the worst kind, or he would be powerless against his ruling counterforce. Where is the truth here? Reason is silent. Instincts fail. Faith

crumbles before the reality of events. All that remains is to integrate the individual's personality, centralised as far as possible, into a deep devotion to the course of cosmic events, to which our Earth and its humanity are also subject. This is by no means intended as consolation, but merely as a tolerable basis for a continued affirmation of life.

To be continued.

August 1958 (Issue 101)

PAPERS FOR

ANGEWANDTE OCCULT

THE ART OF LIVING

CONTENTS:

MANKIND – HIS DEATH AND BECOMING AND THE MEANING OF HIS EXISTENCE

by Mstr. Giovanni

~~THE PLANETARY TENSIONS~~

by ~~Br. Nezah~~

CONVERSATIONS BETWEEN A MASTER OF THE TEMPLAR ORDER AND A KNIGHT OF MALTHESUS

PART III

by Gregor A. Gregorius

AUGUST 1958

ISSUE 101

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

PRICE 5 DM

Privately printed

MAN – HIS DEATH AND BECOMING AND THE MEANING OF HIS EXISTENCE –

by Mstr. Giovanni.

At some point, every human being, whether old or young, influenced by environmental factors, regardless of whether they affected them personally or other people, has asked themselves the ancient, eternal question that has existed since the dawn of humanity: What is death? What is becoming? Why was I actually born? Where do humans come from?

What happens after death? Does human life consist solely of being born, growing up, learning a profession, then starting a family, only to die after a busy life and leave behind everything one has acquired and achieved, power, fame, honour, wealth and possessions, wife and children? Every human being has surely asked themselves these or similar questions at some point and tried to find an answer. And each time, a feeling of desolation will overcome them, and they will remember the words of Heinrich Heine, who describes this state with the following words:

....."O solve for me the riddle of life,
the agonising ancient riddle,
which many heads have pondered, ... tell me,
what is man?
Where did he come from? Where is he going?
Who dwells up there on golden stars?"

There could hardly be a more accurate description of the condition of a person for whom the content of life has become dull and flat and who has not yet discovered the connection back to the source of all being. Not yet! But those who can seriously ask such questions about the "where from and where to" of man will always find the way to the solution. However, humans can only find the answer to the question of why everything exists by attaining consciousness. I do not want to show the way to attaining consciousness here, but rather try to analyse the "dying and becoming" of humans and the meaning of their existence.

First, however, we must clarify the concept of man. Is man really only what the indifferent masses, dialectical materialism with its sciences, consider him to be: a body consisting of skin and bones, muscles, tendons and organs that decay after death and turn to dust, a working and combustion machine with supposedly free will, a thinking robot?

Or is man what theologians and others believe him to be: a transient and mortal body, animated by an invisible entity, the soul, which departs after death; the body decays into dust and earth, but the soul, after having done "good" deeds, either ascends to eternal life in heaven or is consigned to eternal damnation, purgatory – hell? Neither of these views on the true nature of man gets to the heart of the question. You don't need to be a doctor or a scientist to answer the question "What is man?" The answer is simple and straightforward: "Human beings are bipolar beings, i.e. they are beings that consist of a physical body that is subject to decay into dust and ashes, and they have a second, real human being within and around them that the world does not know and that also speaks a different language." Once a person has tentatively arrived at this realisation, they also come to the conclusion that the "inner" human being already exists before birth, but that the outer (physical) human being is only just forming or has yet to form. So there is something that pre-exists and something that post-exists, i.e. there is something that existed before birth and something that must exist after death.

Psychologists found this theory to be in conflict with their acquired knowledge and their own inner judgement. However, some analysts had the courage to approach astrology as exact scientists and discovered that the father and mother complexes they had defined could be found in every person's horoscope in the position of the sun and moon. Consequently, when a person's development is traced backwards through the gate of birth, they have, in addition to their earthly parents, a heavenly father and a heavenly mother = cosmic parents. If humans are bipolar beings, consisting of the physical body...

If the outer human being comes from the outer world and the inner spiritual human being comes from the cosmos – from God – then it is clear that life is a chain of events from birth to death and that becoming and passing away are intimately connected. It is therefore very foolish to deny the existence of life after death and to compare dying with sleeping. Georges Barbarin also shares this view, for he writes in his book *Death as a Friend*:

".....Nevertheless, sleep in its deepest stage is comparable to real death for the sleeper himself and in terms of its relationship to the environment, and from the point of view of sensation alone, one could not be more dead than when in truly deep sleep."

The person reading this quotation must say to himself, as far as the outer man is concerned: if that is the case, then I can be completely at ease. I simply fall asleep and then know nothing more of life, and everything is over. If one awakens from a dreamless deep sleep with no memory, that is no proof that there was no consciousness and no sensation. But, as we have seen, there is still the inner person, who is actually affected by dying. This person is entitled to view the matter of dying from a different perspective, because he experiences it. Everyone has heard reports and experiences that the fear of dying is unjustified. They say that dying is an illusion and that life in the hereafter is truly desirable. If that is the case, why fear death? The fear of dying has nothing to do with the fear of pain; it is the fear of the unknown that leaves the question open: "What comes next?"

The fear of death also involves a certain recognition or premonition. We do not fear being dead, but rather the snatching away of life. Only in this way can the "instinct for self-preservation" be understood as a fear of death. We do not fear the loss of the "I", because otherwise we would also fear sleep.

Let us look up what dying is in encyclopaedias and medical books. They summarise it as follows: natural death occurs when the heart stops beating and the lungs stop breathing. In this

state, no more blood is supplied to the brain, resulting in unconsciousness. But some time before this happens, a coldness rises from the feet. As soon as no more blood reaches the brain, the person is dead. However, there are also cases where the person remains clear-minded and conscious until the last moment and is still able to communicate. Medicine explains this by saying that the brain and life centre remain free of toxins and carbon dioxide overload until the very end.

For the observing layman, dying looks something like this, in brief: a person lies sick. After breathing has become irregular and shortness of breath has set in, the pulse is almost or no longer detectable, and sweat appears on the forehead of the dying person. Then comes the moment when "the eye breaks", i.e. the pupils dilate. Breathing stops and the heart no longer beats. Then the body usually gives a small jolt. After a few minutes, there is usually a movement of the mouth, as if something bitter were being swallowed. Then the body lies completely motionless, loses its colour, becomes pale, and the skin becomes waxy. After a few hours, the familiar blue spots appear, which are called livor mortis. - - -

When a dying person's heart stops beating and their brain can no longer think, something conscious must still happen to their "inner" self. In the book "Das ewige Antlitz" (The Eternal Face) by Georg Kolbe, it says: "... and indeed, the last breath is immediately followed by an almost supernatural smile. Freed from all suffering, accomplished! Dying seems to be like a fulfilment, a completion, the highest moment of life."

And indeed! According to reports from dying people who have recovered under inexplicable circumstances, dying is the experience of something beautiful. Similar reports come from people who were drowning but could still be saved. First, there is a struggle with the unusual, the water, which leads to a peaceful and harmonious state in which they heard heavenly music and saw lovely landscapes. This was also confirmed to me by my father, who almost drowned in the Vistula River as a young man if a neighbour skilled in diving had not rescued him from the water. After

all this, when a person dies, they enter another world and receive a kind of initiation into things that had previously been hidden from them.

According to doctors' experience, dying is a gradual fading away and diminishing of strength. Observations have shown that some time before death, a kind of turning point occurs in humans and a moment is reached when all medical efforts, all medicines and tonics have the opposite effect and the sick person – but also the healthy person – realises that nothing can help them anymore, that they cannot be helped anymore, that they must pass away. The wonderful spiritual experiences that then occur, which cannot be described in words, can be explained by the fact that, after the physical obstacles have fallen away, i.e. the body has been discarded, the two life streams that had previously been separate, the sun and moon currents of the etheric body, flow together in unification and lift the duality. When dying, a person goes through three stages: first a period of darkness, then a period of desolation and abandonment, and finally a state of glory and clarity (read the account of Jesus' death).

What happens after death can only be learned by using other means. But what tools can we use to gain insight? I consider clairvoyance to be suitable for this purpose, because no devices have yet been invented that can capture or reproduce dying and being born in the spiritual realm. What does a clairvoyant see when a person dies? There are plenty of reports on this. In short, these reports can be summarised as follows:

The body is no longer able to satisfy the spiritual and soul etheric body. The organs seem to resist the departure of the soul and spirit. They work, even struggle, to hold on to the life-giving elements. However, these physical changes cause neither pain nor suffering to the dying person. The head of the dying person is then suddenly enveloped by a delicate, fine and luminous cloud. At the same time, the cerebrum and cerebellum expand, cease their normal functions, but become overloaded with the electricity and magnetism of life. In this state...

The process of dying, or the separation of the spirit from the body, is in full swing. The brain draws all elements of life (electricity, magnetism, sensation, etc.) to itself. The head becomes luminous. As the head and brain glow and shine, the extremities become darker and colder. From the fluid cloud surrounding the head, another head forms, which develops more and more clearly with the corresponding body. Any defects in the dying physical body are usually completely eliminated in the forming spiritual body; rather, it is of striking beauty. While the new invisible body is forming, the dying physical body shows symptoms of pain and restlessness. However, the restless movements are only reflexes caused by the life and spiritual forces leaving the extremities and intestines and moving to the brain and from there to the newly developing invisible spiritual body, which is connected to the material body by a silver cord. As soon as the newly formed spiritual being has detached itself from the material body by breaking the silver cord, it finds it difficult for a moment to breathe in the spiritual element of the atmosphere, similar to a newborn child. Then it tries to cope with the new environment. With equanimity, it observes the various family members and their lamentations over its passing. It understands that their lamentations only concern the rigid and lifeless form of the old body and recognises the fact that mourning over the earthly body merely corresponds to a lack of proper insight.

There is a wealth of literature available on the process of dying. Convincing and clear descriptions can be found in the book *Letters from Julia* by Stead and in Dr Mattiesen's work *The Personal Survival of Death, a Description of the Experience*. However, there are also accounts of "dialogues" between clairvoyants and people in the afterlife. One of the most interesting and credible accounts comes from the clairvoyant A.J. Davis, which is reproduced in "Himmelsbote" (Messenger of Heaven) pp. 99–103. It reads, in essence and abridged:

" Illness struck me down. From week to week, I noticed a progressive change in my body as a precursor to the change that is

called 'death'. This change came on a day when the sun had not yet disappeared in the west, prompting me to say goodbye to my friends. The change came over me like a slumber. As the sleep grew deeper and deeper, the room in which I lay, with all its objects and people, faded away. The more I tried to hold on to my consciousness, the more unconscious I became, and the gateway that seemed to connect me to the outside world would be closed forever, I thought.

Fear and desire, these feelings formed the last links in the chain of my life, and I strove to hold on to them, as they threatened to spring away forever. This agonising thought had barely surfaced when I felt

Suddenly, all the vital forces that normally resided in my hands and feet rushed to my brain. This was a soothing sensation that permeated my entire being and triggered a deep sense of peace, which was soon followed by a state of complete unconsciousness.

I do not know how long I remained in this state. Full consciousness returned. With the return of full consciousness, many new influences arose that gave me certainty about the resurrection of the soul and a higher understanding of nature. The moment I learned this truth, my chest joyfully breathed in the silvery air that surrounded me.

Enraptured by the beauty of these sensations, I did not even notice that my spirit had departed from the body it had previously inhabited. I tried to open my eyes to see my friends again and tell them about the sweet sound of my soul. I said that I had not died and that I had only experienced a transformation of illness and suffering into a renewed state of life....

But gradually my senses opened up and instead of seeing the outward forms of my friends, I looked I their inner lives
and I as your deepest thoughts!

I saw them weeping and lamenting the passing of one of their own, and when I directed my perceptions to where their eyes were focused, I saw (in their thoughts) the body I had been carrying until then. I tried to make it clear to them that this body was nothing, that I possessed a better body and stood among them. But I had to realise that no communication could take place between them and me, for they lived in one state of existence and I in another. They could only through

communicate with each other through the material senses. But I could only speak to them through the pure medium of thought and desire. I was too preoccupied with the new and meaningful concepts to devote myself to the attention my friends were giving to the deceased. I realised inwardly that they would one day be well, and this realisation gave me complete equanimity towards their feelings and destinies. After this realisation, I fell into a deep and peaceful sleep within a few moments, from which I awoke with a strange feeling. Opening my eyes, I saw in the scenes and figures around me more united love and friendship, more grandeur and glory than you can comprehend. What I saw, you can neither understand nor describe. Shall I tell you that I actually experienced the heavenly resurrection that the gods promised to the former inhabitants of Earth? I breathed clear, pure air constantly. A silvery stream of music, which seemed to float on the atmosphere, delighted my ears and my eyes, feasting on the bright landscapes of a land without borders. A heaven of indescribable bliss overwhelmed me, and a thought spoke to me: Seek the things that appeal to you most. And instantly I felt drawn to a group of friendly people who were close to me....

You now see what a simple and ennobling process dying is.

You see that one does not have to wander through a valley full of gruesome shadows, and that death is not eternal sleep. But I must tell you that only the good die gently"

Just as birth can be easy or difficult, so too is dying; and what happens on the other side depends on what a person brings with them. This example in no way supports suicide as a means of passing into the "golden afterlife". The suicide lives for a long time in a gruesome state of consciousness, in which he remains for as long as his earthly life would normally have lasted.

Let us leave the subject of dying for now and turn to becoming —being born. In reality, we are already in the midst of the problem of being born, for there is no such thing as dying! It is an everlasting being born. For in reality, dying is a

Being born on a spiritual level. A new spiritual human being is born, while the old human being – the material body – dies, i.e. is discarded. But how does a human being come into being? Let us consider what happens when a human being is born. Does only what can be observed with the eye happen, or is there more to it than that? Let us allow the process of becoming to unfold before our spiritual eye. During conception, the male sperm penetrates the female egg cell, thus forming the basis for the human body. This basis goes through various stages, from mineral to flora and fauna to mammal, and it is only from the 5th to 6th month that the embryo becomes human-like and the child begins to mature until birth. For the child, birth is a process of immeasurable significance, and it is a grave mistake to assume that the child experiences nothing special during this process. As long as the child floats in the amniotic fluid of the womb, it is in a harmonious and paradisiacal state in which there are no temperature differences, hunger or thirst, because it is nourished from within by the mother. Then a tremendous force pushes the child downwards in the womb and it falls from the water element into the air element. And what does science say about the process of being born? When the child is fully developed, it turns in the womb so that its head is facing downwards. Then the mother experiences labour pains, her abdominal muscles begin to work and push the child out of the womb into the outside world. At first, both mother and child are still connected by the umbilical cord. The mother's arterial blood flows through the umbilical artery into the child's body, where it enters the right ventricle and is then distributed throughout the body according to the organism's needs. Once the child has emerged from the womb, the umbilical cord is cut and tied off. Since the child is not yet breathing, carbon dioxide builds up dangerously within a few seconds; the child appears to be suffocating. At this moment, the respiratory centre is stimulated and the child inhales air forcefully – often with a cry – and the lungs inflate for the first time.

However, we do not want to stop at medical birth any more than we do at medical death. Let us also hear what gifted people,

who have inner vision, i.e. clairvoyants, have to say about the process of being born. These people are known to be able to observe other people's auras and see the iridescent circle of colour and light that surrounds the body. Let us begin by looking at the egg. The developing organism goes through the entire period of development of the Earth.

The fertilised egg first develops into a plant that produces cotyledons. After a while, the heart and blood vessels form. When the rhythm and pulsation begin, the developing life changes from plant to animal. The development now progresses to worm, then insect, amphibian and mammal. Finally, the embryo becomes human-like. During pregnancy, the mother's aura represents that of the child. However, something like a second aura forms in the expectant mother. This second aura, which belongs to the child, waits only for the moment when it can enter the developing and emerging child's body. Once the embryo's maturation process is complete, the newly formed aura enters the child's body at birth, becoming denser over the years and increasingly permeating the physical body. In addition to the physical forces, other forces also influence the newly emerging human being, namely the star forces. Apart from the physical body, which is formed by the mother – the earthly mother
, the astral or inner body is formed by a star mother. With this astral body, the new human being is given his or her destiny on the physical plane.

Throughout its entire period of development and even for a long time after birth, the human being sleeps. It only wakes up to eat. However, the fact that the human being sleeps continuously during its entire period of development does not prove that its spirit does not already exist! Sleep is only a state of the physical body. Sleep is regarded as a return to the primordial ground, through which the human being renews itself. This return during sleep to a so-called prenatal state causes a drawing of strength from outside the body, from the cosmos. Sleep is not the brother of death, but a conqueror of death!

Is being born not similar to dying? Is it not a passage through a gate that causes humans to experience fear and suffocation? What the dying person experiences is also experienced by the child before birth.

And what is the meaning of human existence?

As I have already explained, the whole of creation is bipolar. One pole is radiant and active, the other pole is receptive and passive. We see confirmation of this everywhere. If we look around us, we find opposites, counterpoles, in all things. To name a few: day – night, big – small, good – evil, man – woman, spirit – matter, healthy – sick, positive – negative, life – death. Only when the active, radiant pole is inhibited by the passive, receptive pole, and the latter receives, do the two poles become aware of their existence.

Spirit and body are the two poles that govern human beings. It is not the transitory, mortal body that is the true and the beginning, but rather the spirit, the divine spark, that is the true and the beginning. How does Genesis put it? "... and the Spirit hovered over the waters." The spirit = God then created the world, and finally man. Even if Genesis is not to be read literally, it is still right!

The procreation of human beings is something quite different from what people generally imagine and experience. As I explained, procreation is not merely sexual union in which the male seed fertilises the female egg. The ultimate and deepest mystery of procreation lies on a purely spiritual basis. The inner spiritual and mental attitude is of the utmost importance in procreation.

And the flip side of the state we know as life? It is death! It is that great force that puts a stop to all life. It is the force that dissolves earthly life and leads it from the visible world into the invisible world. However, this transition is not the end of true life, it is not the end of the divine spark, but rather the shedding of the hindering earthly shell and a crossing over into the spiritual world to be prepared there for the coming rebirth, for there is no end.

Not death, but always only birth! Death is not the end. It is the form of a new beginning that holds within it the great mystery of "die and become". Just as there is no death in the true sense, there is also no real illness. It is individuals themselves who call forth illness, attract it and burden themselves with it. As long as a person lives in harmony with God, they are healthy; no illness can harm them. On the other hand, any disintegration from God, i.e. any disharmony with the cosmos, brings illness.

Every illness begins in the spiritual realm. That is why every person should reflect, look within themselves and listen to where they have violated the divine laws. If they are not yet spiritualised or sufficiently trained, they will not notice any change and will not restore the disturbed harmony with God. The second warning call that then affects people is the illness of the soul. If they ignore this sign too and do not restore harmony with the divine, only then does physical illness follow. People who are physically ill or have fallen ill have neither perceived the spiritual discord nor the conflict of the soul and live in disharmony with God – the cosmos. All matter, including the physical body, is condensed spirit – vibration – a force with a specific frequency.

Here is an example to explain this. How is a building constructed? First, the architect thinks about the purpose of the building. Then he comes up with an idea of how it should be designed to serve its purpose, and he puts this idea on paper; the building plans are created. Finally, the craftsmen construct the building according to these plans. In this example, we see the same composition as in the human body, namely: spirit = idea, soul

= building plans and builders, body = building. The visible arises from the invisible. This proves that there could be no world of lawful and visible effects if it were not counterbalanced by a spiritual world of invisible causes. Anyone who has recognised this compellingly also knows that the visible is not the true. The visible world, indeed our physical body, is Maya. It is the garment for our immortal spirit, the spark of God, which it wears for the duration of its earthly

inhabits or carries in its earthly life. Matter is mortal and a transitory illusion, but spirit is immortal reality! Death is not eternal annihilation, but the casting off of a garment that has become useless. What is laid in the grave is not the human being, but merely the shell in which the true essence, the spirit, has dwelt and worked. People who do not recognise or have not recognised this and thus do not grasp the meaning of life have long since died, even though they still walk the earth. They are slaves to their delusion, and no light has burned or shone in their hearts. In their concern for the well-being of the outer man, they have forgotten to care for the inner man. Their lives have been useless. The number of those who walk and have walked the earth as "dead" is immeasurably great. As the great Mahatma Christ says: "My kingdom is not of this world" and "The kingdom of God is within you". His kingdom is therefore the invisible spirit world. He could not have communicated his knowledge to humanity more clearly. Since his kingdom lies in the invisible, in the spiritual, God is therefore spirit! The invisible, the spiritual, through which we are and live, is therefore imperishable and eternal. So whoever serves the spiritual serves God and has found God. Every thinking person must say to themselves in this context that it is absurd not to accept life where its forms cannot be perceived. Do we deny the existence of God because we cannot see him? There are therefore many manifestations created by God which human beings cannot see, let alone comprehend, with their clumsy senses. I need not explain the example of a drop of water in more detail.

There are four visible realms of life: the world of crystals, the world of plants, the world of animals and the world of humans. The first three, the worlds of stones, plants and animals, are animated, but are not yet spiritual personalities and therefore do not possess an independent individual soul. They are grouped together in group souls – in the collective – and can only develop further through the group soul. Humans, on the other hand, possess an independent and personal individual soul from the very beginning, which is not subject to any group community – no collective.

The first material form of life, upon which all other forms of life were based, is the mineral – the stone. Only later did the divine spark – the divine spirit – condense in the plant world, followed by the same process in the animal kingdom. When the Maja – the material world – had condensed to such an extent, the prerequisites for the material condensation – the reduction of the vibration rate – of spiritual man were finally in place. It is not as science would have us believe, that man arose through the physical higher development of the animal kingdom. This is impossible and will never succeed. When God created the world, all things – plants, animals, humans – were conceived by him and created on the spiritual, mental plane. By changing the vibration number, the astral world came into being, and by reducing the vibration number once again, the material world came into being. Therefore, only conceited – deluded – scientific megalomania can claim that the bodies of the individual kingdoms can merge into one another through descent. No form can merge into another. An animal can never become a human being, nor can a plant become an animal. For it is not the body that is the true essence of a being. They are only the shell, the vessel. The only thing that is real is the spirit – the spark of God! The soul of a stone – the group soul that has risen to become a divine spark – can pass into the soul realm of plants, the plant soul can pass into the animal soul, and the animal soul can pass into the human soul.

Only inspiritualdraws itself the transition from one
stage to another.

We have seen that the human spirit – the divine spark within us – is free from the bondage of the group soul of the other realms of life. It has full consciousness of its self, depth of mind and the ability to recognise God and distinguish between good and evil. The realms of stones, plants and animals know nothing of good and evil. Through his self-awareness and ability to recognise God and good and evil, man has the freedom of will. But not the freedom of will that science would have us believe. Human beings can decide which path they want to take: the path to God, striving to vibrate in harmony with Him, or the path of regression, of the senses and desires, of disharmony. But whether human beings are in harmony or disharmony with

God lives, therefore there is no death, there is only eternal life. There is no passing away, only the shells change. Here is a question interwoven. Is it known why man walks upright on the earth? Well, this is because the spirit – the spark of God – only develops full self-awareness and knowledge of God in human beings, and this divine element in human beings strives to return to the source of its spirit, the source of its life, and turns towards it. It knows that its goal lies in the cosmos and that it receives the rays of life from God – from the cosmos. Humans know what truly determines their lives and therefore turn their heads towards it, mostly unconsciously.

Those who look within themselves and meditate will reach the sources that will reveal everything to them.

Three stages run like a thread through the whole process: the spirit, the soul and the body. We encounter these three levels in all things. I refer briefly to the following concepts: heaven, paradise and earth – the mental, astral and physical worlds. In order to understand this, it is necessary to forget everything we have been taught in school and become simple-minded like a child, for only an innocent mind, unclouded and unconfused by anything, can understand the immensity of being and becoming and passing away.

Anyone who can clearly visualise spiritual becoming and dying will now come to the realisation that the dogmatic teachings of the churches, according to which human beings live only once on earth and, upon death, go either to 'eternal life' or to 'eternal damnation in hell', cannot be correct. Human beings do not come from nothing, but from another world, and upon death they go to another world, from which they are born again and again on earth in a certain rhythm and under certain conditions. We all know that the physical body is subject to a certain rhythm, that every seven years a certain physical change takes place. Human beings thus go from transformation to transformation. This transformation is also present in the eternal cycle of becoming and dying and has the purpose of leading human beings to spiritual heights. Human beings can consciously participate in this transformation

by undergoing a certain training and performing exercises and spiritual exercises.

It is humanity's greatest mistake, in its extremely short-sighted arrogance, to consider itself the measure of all that exists and to believe that only that which it can grasp with its flawed senses and intellect can exist. But there is only one truth, and that is the spirit! And there is only one life, and that is the life of the spirit! Everything visible is only a reflection of the spiritual!

So what is man? Coming from God, striving towards God, resting in God and carrying God within himself, that is man. Those who have recognised this know that their respective earthly lives in physical bodies are a great test, in which they are given the opportunity to compensate for past disharmonies. They know that every mistake against divine harmony hinders their higher development. They know that their mistakes worsen their next and subsequent lives and increase the number of their reincarnations.

Everyone must find the spiritual path for themselves! Never before has the path been revealed to a mortal! What is needed is solitude and silence! Enter into solitude and silence, immerse yourself in yourself, descend into your inner being and listen. Nothing is more important than silence, eager listening and great patience!

What paths must a person take to activate their inner being, their true self?

Well, there is only one path, but there are many methods and even more descriptions of them. We can see clearly which path we must take when we look again at the composition of the human being. The spirit, the divine spark of the inner human being, enters earthly life through the gate of birth and returns to its origin through the gate of death.

From the moment it enters this life until the moment it leaves, the spirit makes use of the earthly body. These two poles are in conflict with each other. Those who wish to walk the path of transformation need to study nature, the occult sciences, religious studies and questions about

the meaning and purpose of all existence. Then constant and uninterrupted practice in thinking, acting and willing, and a purification of feelings and passions, are indispensable. In this context, I refer to my essays: "The Way of Gnosis" and "Meditation - Outline and Study", in which I have already explained the path of practice in more detail.

This essay is written in the spirit of Rosicrucianism and is intended especially for the neophytes of the Lodge. Those of the higher degrees, who are more deeply initiated, know full well that the concept of God often mentioned here is only to be understood in a relative sense. The term deity would be closer to the truth, but it is also only a makeshift for the unnameability of the cosmic Absolute.

Bibliography:

Dr. Schwab:	Birth and Death.
E. Tristan K.:	The Gnostics
Sterneder:	The miracle apostle
Georges Barbarin:	Death as a Friend
Georg Kolbe:	The eternal face
Stead:	Letters from Julia
Dr Mattiesen:	The personal survival of death. Messengers from Heaven
Paris:	Prophets, Priests, Professors.
Franz Spunda:	The Egyptian Book of the Dead.

CONVERSATIONS BETWEEN A MASTER OF THE TEMPLAR ORDER AND A KNIGHT OF MALTHESUS

by Gregor A. Gregorius.

Part III.

M.R.: Venerable Brother, in continuation of our discussions, I would like to point out today that, in view of the turbulent events of our time, greater or stronger political activity is required of us. We should be more active in order to strengthen our influence within governments and economic associations. What does your Order intend to do in this regard? In the past, it united enormous power within itself.

T.M.: Today, we must make a difficult distinction in this regard between the high degrees of Freemasonry, the lodges in general and the orders.

In our current development, my order strictly refuses to engage in political activities. We have no interest in the current generation. Our goals are set for the future. Today, we take a position of broad tolerance, including in the political sense. From a purely rational point of view, we know that as a secret organisation we are still far too weak to fight. We have therefore decided to let the principle of centralisation prevail in our development over the coming decades.

We are adopting a wait-and-see attitude in politics. We are not fighting against the churches, which are still far too powerful, nor against the current forms of government. At present, everything is in flux and ferment. The influx of the new age is in itself purely revolutionary and is shaping the entire culture of humanity into a new flowering. But it is understandable that the path to this

First, it must lead through chaos, through the destruction and decay of old values that are no longer valid. The saying, "New life blossoms from the ruins!" has already been visibly fulfilled and will continue to be fulfilled. Not only in material terms, but also in the collapse and restructuring of spiritual values.

One should not overestimate one's own strengths and possibilities or put them at risk too soon. We have plenty of time. Our fruits may not ripen until the coming century.

M.R.: Our orders were purely military organisations as orders of knights, and it is regrettable that we have increasingly lost this character over the last few centuries. Our own activity and otherwise inherent energy impulses have suffered greatly as a result. The celebration of our cults and ceremonies has lost its appeal to our members. What should we do in this regard? Here, too, a more solid and sustainable new foundation must be created.

T.M.: You are right, in a way. Your order in particular lacks the inner, purely magical structure that serves as its actual reserve of power. The 16 masters and dignitaries who are still with us today are all very old and can no longer engage in any activity in this regard. Your order also lacks new recruits. Certainly, the situation is similar for us. But we recognised these weaknesses in time and are focusing our attention on developing strong personalities from within our ranks who will also be conscious guarantors of our ideas and goals in the future. That is actually our main work in these decades. Training and more training and preparation. The bearers of our ideas must be trained and prepared for every situation in life and be ready for action. We are in the process of reviving our old rituals, also in a magical sense, in the spirit of pre-Christian Gnosticism and the pre-Socratics, using genuine Oriental wisdom. This work also requires a great deal of time and effort and an immense amount of human resources.

M.R.: Does your order, venerable brother, maintain relations with the major international Masonic lodges? Since we are too closely tied to Rome, we have not been able to maintain these connections very well.

T.M.: Our order has much in common with Freemasonry in terms of its rituals, which is understandable, since the spiritual roots of Freemasonry also lie in the Orient, especially in Egypt. In our order, too, the stones for building the spiritual temple must be properly cut and hewn. Our connections to high-degree Freemasonry are not direct, but rather through the unfortunately few knowledgeable, purely occult secret lodges.

Since the end of the last war, everything is still in the process of organising the lodges and secret societies, in the making and in the early stages of formation. The strongholds in France and Italy must be re-established. Germany is currently not a field of activity due to the political dominance of Rome and the unfortunate East-West division.

I have already said that a new war would make the ground fertile again, even if it had to be fertilised with blood. Think of Mephisto's words in "Faust": "For everything that comes into being is worthy of destruction!" and "I am part of that force which always wants evil and always creates good!"

The wisdom of ancient esoteric teachings clearly states that the concepts of good and evil are extremely relative. And Kabbalah says: God has a dark and a light face.

We must keep reminding ourselves that the development of humanity takes place over many millennia. Human history is still in the early stages of spiritual development. Countless generations must and will come and go before the spiritual level of humanity as a whole has reached the degree of maturity that will enable it to build bridges to the cosmos and the planet Earth, with its inhabitants, can be assigned to other highly developed planetary entities. But before that, humanity must...

be shaped and purified so that it forms a whole, without distinction of race or nationality. At present, the majority of humanity is, in a sense, merely manure for the intellectual upper class. The masses are indifferent and resemble herd animals. First, a new nature-loving, cosmosophically based solar religion must unite humanity and allow idealistic thinking to flourish, a new high ethic that no longer tolerates war. A healthy human race must emerge, one that has consciously eradicated the deformities that now prevail. All of today's dominant religious institutions will have disappeared, there will be no more diseases and epidemics, the demonisation of gold will have been overcome, as will the entire materialistic attitude that now prevails. However, this also requires a conscious and purposeful transformation of the individual human being, in whom completely new values must be created that elevate not only his intellectual thinking and understanding, but also his entire spiritual attitude.

And this process of transformation can only take place gradually.

and must be guided by a trained, high-quality spiritual leadership and upper class in all nations, which is closely connected and works purposefully.

Here, dear brother, you see a new task for our Order. The fighting spirit is directed into higher spiritual realms and must unfold there.

And our Order is already doing the conscious groundwork for this and laying the foundations for this development that lies ahead of us. The sword is now only a symbol for us. We fight in purely spiritual regions. And these lofty goals must and will be achieved, for our will is carried by the magical influx of the now dawning new age of Aquarius, whose Uranian impulses are already showing and revealing noticeable transformations in all areas.

So here you have our beliefs, our aspirations and our goals!

September 1958 (Issue 102)

BLÄTTER FOR

ANGEWANDTE OCCULT

THE ART OF LIVING

CONTENTS:

THE DOUBLE ZODIAC

by Dr K.-Gustav Bittner

VARIATIONS ON THE DESTRUCTION OF SPIRITUAL VALUES

by Gregor A. Gregorius

THE SYMBOLS OF THE LODGE TAPIS

by Mstr. Giovanni

SYMBOLIC DESIGN OF THE NORSE ORIGINAL TEXT FROM THE GEOMETRIC SQUARE SYMBOL

by Gregor A. Gregorius

S E P T E M B E R 1 9 5 8

ISSUE 102

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

P R I C E 5 D M

Privately printed

THE DOUBLE ZODIAC

by Dr. K.-Gustav Bittner

The fact that the constellations of the zodiac no longer correspond to the mathematical zodiac signs calculated from the vernal equinox has been known for a long time. Even the Greek astronomer Hipparchus noted the precision of the vernal equinox by comparing his own observations with older star charts.

The observation of the heavens in ancient times, driven by religious impulses, was undoubtedly based on pure observation and dealt exclusively with the constellations, without regard to the division of the ecliptic, which, from its intersection with the celestial equator, produces those twelve cosmic fields that are approximately identical to our months. At all times, the constellation that housed the vernal equinox was considered the "guardian of the heavens," the "lord of the eon," to whom a special sacred significance was attributed. Even our eon, the Age of Pisces, finds visible expression in the symbol of the early Christians, and the Pope's fisherman's ring is not only a symbol of the Apostle Peter. The representation of Christ as the

The "lamb" of God, which must be sacrificed so that the new era can dawn, is certainly influenced by astral-symbolic ideas. After all, the emergence of the new doctrine coincides with the transition of the vernal equinox from the constellation of Aries to the constellation of Pisces. The fact that Alexander the Great, as a representative of his age, presented himself as the son of the ram-horned god Ammon-Ra is no coincidence, nor is the cult of the bull in the late magical cultures of the Mediterranean region (Minotaur, Apis, Cherubim). ^{x)}

Medieval astrology also took the constellations, and not the mathematical signs of the zodiac, as the starting point for its interpretations, at least in part, as can be seen, among other things, in the writings of AGRIPPA VON NETTESHEIM

^{x)} See my book "Sternenweisheit und Mythos" (Munich-Planegg 1930)

prove this through the lunar stations. Modern Western astrology, on the other hand, works almost exclusively with mathematical zodiacal circles ^{xx)}, even though there is much talk today about the ages determined by the constellations, and the commendable HANS KUNKEL ^{xxx)} has lifted the doctrine of the eons out of the darkness of diffuse, romantic-mystical chatter into the light of discussable clarity. There is much talk of the waning Age of Pisces, which will soon be followed by the Age of Aquarius, but in practical horoscopes, the actual constellations are hardly taken into account at all. Today's astrologers almost unanimously take the view that we can clearly feel the influence of the signs of the zodiac in the changing seasons, but that the influence of the zodiac constellations is not noticeable at all. And they help themselves with the hypothesis that the constellations only influence the general face of time, while the signs are only relevant to individual destinies. However, this view fails to recognise that the times are of far-reaching importance for the individual.

The Secret Doctrine now establishes a precise connection between the seven cultural epochs of the post-Atlantean period and the precession of the vernal equinox. According to this teaching, ancient Indian culture coincides with the migration of the vernal equinox through the constellation of Cancer, Persian culture is identical with the Age of Gemini, Egyptian-Chaldean culture characterises the Age of Taurus, the Greek-Latin period is marked by the vernal equinox in Aries, our present age is connected with Pisces, the coming age will be an Aquarian culture, which will finally be replaced by the Age of Capricorn, thus concluding the period of the fifth "root race".

By attributing such esoteric reality to the constellations, modern Western astrology, which

^{xx)} To my knowledge, only Hildegard BITTNER currently works with the zodiac constellations. See her "Building Blocks of Astro-Psychology", some of which have been published in the magazine "Mensch u. Schicksal" (Man and Destiny).

^{xxx)} "Das grosse Jahr" (The Great Year) (Jena 1920).

Neglecting reality in favour of purely mathematical zodiac signs, it finds itself in an undeniable dilemma, which is also exploited extensively by opponents of astrology. Perhaps it would be easier to decide to work with the real constellations if it were not for one particular difficulty. Quite apart from the undeniable fact that, as already mentioned, the seasons depend on the signs and not on the constellations, it is not at all easy to determine the actual beginning of an aeon. The constellations are of unequal size, and we do not really know the extent of the zodiacal constellations, especially whether our current ideas still correspond to those of antiquity.

What is certain, in any case, is that the ancients only calculated using the freely visible fixed stars, i.e. stars of magnitude I to V. Assuming that we today have the same ideas about constellations as the ancients did, this results (calculated for 1900) in approximately the following ecliptic longitude range of the zodiacal constellations:

Constellation:	Sign:	
	from	to
Aries	2° Taurus	22° Taurus
Taurus	20° Taurus	24° Gemini
Gemini	2° Cancer	22° Cancer
Cancer	30° Cancer	12° Leo
Leo	19° Leo	22° Virgo
Virgo	26° Virgo	9° Scorpio
Libra	13° Scorpio	24° Scorpio
Scorpio	0° Sagittarius	28° Sagittarius
Sagittarius	30° Sagittarius	24° Capricorn
Capricorn	2° Aquarius	24° Aquarius
Aquarius	22° Aquarius	21° Pisces
Pisces	20° Pisces	28° Aries

Only a few constellations come close to the theoretically required size of 30 degrees of longitude. Most are considerably smaller, some considerably larger. And yet, this apparent irregularity conceals a system that is highly significant for astrology: the "cardinal" constellations of Aries, Libra, Cancer and Capricorn together cover only 65 degrees, barely more than half of what they should theoretically cover. Cancer (12°) and Libra (11°) are strikingly small, each covering barely more than one decan. The other two cardinal constellations, Aries (20°) and Capricorn (22°), also have to make do with two-thirds of their theoretical extent. In contrast, the "fixed" constellations Taurus (34°), Leo (33°), Scorpio (28°) and Aquarius (29°) hardly deviate from the norm. Together, they cover only 3 degrees more than they are theoretically entitled to. The distribution of circumference among the "mutable" constellations is particularly interesting. The two intellectual constellations Gemini (20°) and Sagittarius (24°) correspond in their small range to the cardinal constellations; what they lack, the "earthly" mutable constellations have too much of: Virgo has a circumference of 43 degrees, making it the largest constellation in the zodiac, followed by Pisces with 38 degrees of arc.

We must reserve the esoteric-astrological evaluation of this strange lawfulness for separate consideration; here it suffices to note that it already reveals an esoteric reality of the effective constellations that cannot be overlooked.

If the gaps between the constellations of the zodiac already complicate the calculations of the eons, the problem is made even more complicated by the overlaps. Aries now extends to 22° Taurus, while Taurus begins at 20° Taurus. The zone from 20° to 22° Taurus therefore belongs to both constellations. The situation is similar at the border between Capricorn and Aquarius, where the ecliptic degrees from 22° to 24° Aquarius belong to both fields, and in the constellations Aquarius and Pisces, which have to share the zone between 20° and 21° Pisces.

During the heyday of Greek culture, around 200 BC, the constellations and zodiac signs coincided, as the vernal equinox moved into the constellation of Aries. The cosmic situation at that time was roughly as follows:

Constellation	Aries	encompasses	the	ecliptic	degrees	3°	to	23°
"	Taurus	"	"	"	"	21°	"	25
"	Gemini	"	"	"	"	3°	"	23°
"	Cancer	"	"	"	"	1°	"	13°
"	Leo	"	"	"	"	20°	"	23
"	Virgo	"	"	"	"	27°	"	10
"	Libra	"	"	"	"	14°	"	25
"	Scorpio	"	"	"	"	1°	"	29°
"	Sagittarius	"	"	"	"	1°	"	25
"	Capricorn	"	"	"	"	3°	"	25°
"	Aquarius	"	"	"	"	23°	"	22°
"	Pisces	"	"	"	"	21°	"	29

This is the period from which the names of our mathematical celestial signs originate. They are therefore taken from the constellations and originally referred to them.

Here, too, it can be seen that only six of the twelve constellations remain within the space theoretically allocated to them, while the others partially exceed this space. It can therefore be assumed that the ancients did not orient themselves in the sky according to the irregular constellations, but according to the main stars located within them. These main stars are:

In	constellation	Aries	El Nath (arietis)	6°17' Taurus
"	"	Taurus	Aldebaran (tauri)	8°24' Gemini
"	"	Gemini	Alhena (Gemin.)	7°42' Cancer
"	"	Cancer	Southern Donkey (cancer.)	7°19' Leo
"	"	Leo	Zosma (leonis)	9°53' Virgo
"	"	Virgo	Vindemiatrix (Virgo)	8°34' Libra
"	"	Libra	Southern scale (lib)	13°41' Scorpio
"	"	Scorpio	Antares (Scorpio)	8°20' Sagittarius

“	“	Sagittarius	sagittarii	8°42' Capricorn
“	“	Capricorn	capric.	6°40' water level.
"	“	Aquarius	Aquarius	8°49' Pisces
“	“	Pisces	Algenib (Pegasus)	7°49' Aries

The constellation Pisces lacks an orienting star, unless one wishes to refer to the insignificant piscium (12°37'), a star of the 5th magnitude. It seems more sensible to take Algenib, which plays an important role in astrology and is also much closer to the degree sought, as the orienting star for Pisces.

Of all these stars, there are two that lie almost exactly on the same axis: Aldebaran in Taurus and Antares in Scorpio. Early humans were able to orient themselves cosically using these two stars – and only these two stars. Especially at the time when Aldebaran coincided with the vernal equinox, this pair of stars must have attracted the attention of sky observers to the greatest extent.

Since 1943, Aldebaran has been located at 9° Gemini, i.e. 69 ecliptic degrees from the vernal equinox. Since the annual precession of the vernal equinox is 50", meaning that the vernal equinox moves one degree every 72 years, Aldebaran must have been in the meridian of the vernal equinox $69 \times 72 = 4968$ years ago. At that time – around 3070 BC – the constellations were positioned as follows in relation to the mathematical zodiac:

Aries	from	23°	Aquarius	to	13°	Pisces
Taurus	“	11	Pisces	“	15	Aries
Gemini	“	23	Aries	“	13°	Taurus
Cancer	“	21	Taurus	“	3°	Gemini
Leo	“	10°	Gemini	“	13°	Cancer
Virgo	“	17°	Cancer	“	0	Virgo
Libra	“	4°	Virgo	“	15	Virgo
Scorpio	“	21	Virgo	“	19	Libra
Sagittarius	“	21	Libra	“	15	Scorpio

Capricorn	“	23	Scorpio	“	15	Sagittarius
Aquarius	“	13	Sagittarius	“	12°	Capricorn
Pisces	“	11°	Capricorn	“	19°	Aquarius.

As the table above shows, we are currently in the Age of Taurus, as the vernal equinox of zero degrees Aries is located in the constellation of Taurus.

In fact, the oldest documents proving man's spiritual preoccupation with celestial events date from around this time. During the Age of Taurus, astronomers noticed that whenever the Sun was in conjunction with or in opposition to one of the two stars Aldebaran and Antares, the days and nights were of equal length, meaning that this pair of stars represented the equinoctial stars at that time.

At that time, astronomy was mainly practised by Egyptian and Chaldean priests. The astrologers in Mesopotamia called Taurus K e r u b , while the Egyptians called it A p i s . The fact that the Egyptian religion was particularly concerned with life after death and thus with becoming nothing meant that a pronounced cult of the dead could develop in the land of the Nile. This sombre view was also reflected in the special importance attached to the "death" of Taurus, the Apis. The Egyptian priests therefore observed the rising of Antares, both daily and heliacal, because this rising coincides with the setting of Aldebaran, thus signifying the "death of the heavenly Apis". For this reason, the scorpion, as the opposite sign of the bull, was called Serapis, "tomb of Apis".

The people who lived between the Nile and the Euphrates adopted the Babylonians' name for the bull and saw in the cherub the messenger of God who heralds the arrival of spring. From the Egyptians, the Jews adopted the name of the scorpion and saw in this constellation the other messenger of God who heralded autumn – the seraph. This was all the more fitting as the scorpion was also perceived as a snake. Not as the evil serpent of paradise (Hebrew: ha nachash), but as the serpent of wisdom (Hebrew:

ha saraph). As cherubim and seraphim, the two former "heavenly beings" entered into Jewish and thus also Christian angelology.



Aldebaran and Antares are the only stars in the zodiac that have an exact They form the "fixed star axis". Only from them was it possible – specifically in the Taurus eon – to establish the two cosmic force field systems that have been handed down to us as the 13 (or 28) lunar stations and the 12 solar houses of the zodiac. The system of lunar stations originates in Taurus, while that of the twelve-part zodiac originates in Aries. This is because the moon has its dignity of exaltation in Taurus, and the sun in Aries.

The opposing objection that it is pure "coincidence" that the mathematical signs of the zodiac begin with Aries and can only be explained by the fact that it was in the Aries eon that the vernal equinox was fixed at "zero degrees Aries" is not valid. The fact that in pre-classical times the constellations Taurus, Leo, Scorpio and Aquarius were regarded as the "cornerstones" of the heavens is evident in the theophany of Ezekiel and the vision of St. John in Patmos, and is still reflected in the attributes given to the four evangelists by the Christian Church. The fact that the scorpion snake appears here transformed into an eagle will come as no surprise to anyone who has delved a little deeper into the mysteries of esoteric symbolic language. The sphinx, too, a truly cosmic pharaonic dream, represents the four cornerstones of the heavens and points to the deep spiritual unity of the Age of Taurus.

However, it would be premature to conclude from this that the respective "gates of heaven" were considered the "beginnings" of the zodiac. It is not the case that the constellations of the zodiac change their fundamental meaning as a result of precession. Wherever the vernal equinox is located, the constellation Aries remains the cosmic beginning, to which, of course, a "beginning" of a different kind and character, which is called "Aries" precisely because of its "beginning". The relationship between the signs and the constellations is roughly the same as that between the "earthly houses" and the signs.

also called "Aries". The relationship between the signs and the constellations is roughly the same as that between the "earthly houses" and the signs. ^{x)}

From this point of view, it is necessary – as will be immediately apparent to the trained esotericist – to divide the zodiac constellations into equal fields. And this, in turn, can only be done on the basis of the "fixed star axis" formed by the stars Aldebaran and Antares. Not only because these two stars form the only real celestial axis in the zodiac. Esoteric astrological reasons also speak in favour of this. Tradition characterises the individual fields of the zodiac on the one hand according to the three qualities, and on the other hand according to the four elements.

For reasons that cannot be discussed in detail here, it can be said that there is a certain correspondence between the qualities and the elements, namely between

- 1.) cardinal and fire,
- 2.) fixed and earth,
- 3.) mutable and air.

This correspondence is found exclusively in the three signs of the first zodiacal quadrant, which thus occupies a special position in the zodiac as a whole and can be regarded, in a sense, as *pars pro toto*, as representative of the whole.

Now, every whole, insofar as it is living and organic, is fundamentally three-phased. Every living organism has a beginning, which is called becoming, a climax, which means being, and an ending, which is becoming.

Astrologically speaking, every "beginning" is "cardinal," but the "primordial beginning" is fire. That is why the spiritual – sun-like! – primordial beginning is cardinal fire – Aries. Becoming is followed by the second esoteric stage of development, "being," which is the "fixed" quality. The element earth is a vibration of the strongest condensation, hence "fixed earth" – i.e. Taurus – the epitome of all material-biological

^{x)} More details on this can be found in my "Astrological Teaching Letters", which are currently only available as a manuscript to my students through the Hermes Society. The problems indicated here are dealt with specifically in Teaching Letters Nos. 10, 11 and 12.

manifestation, which is lunar in nature and a symbol of being within the phenomenal world. This peak of being and existence is followed by the third stage, becoming, which is somehow intellectual and mercurial and is astrologically related to the mutable quality. This quality is associated with the element of air, which, through its loosening spirituality, supports becoming, i.e. the return from the realm of Maya to the immaterial world of the spirit.

As already explained, the first zodiacal quadrant of the constellations Aries, Taurus and Gemini symbolises the unbroken wholeness of this three-stage sequence, while the other three quadrants show distortions of this developmental picture, as the harmony of quality and element appears to be disturbed by the addition of the element water.

Thus, Taurus becomes the centre – the centre of the world. And it is very meaningful and by no means a "coincidence" that the only exact fixed star axis of the zodiac falls precisely in this centre of the world. This axis thus represents the starting point of the cosmic force field system, a "beginning", but only in relation to the lunar stations, because the moon, as a symbol of earthly manifestation, is exclusively concerned with the elements and here, in turn, begins its work in the area of greatest densification (earth!). The work of the moon begins in the earthy phase of being. The "beginning", however, is sun-like and spiritual and therefore precedes "being" as "becoming". This explains clearly enough why the visible, i.e. manifested world axis Aldebaran-Antares does not represent the beginning, but the climax of cosmic manifestation.

Aldebaran is actually located in the centre of the constellation Taurus, which today extends from 20° of the sign Taurus (Omega Tauri) to 24° of the sign Gemini (Alheka). The distance from Aldebaran to Alheka is 15°, and from Aldebaran backwards to Omega Tauri it is 19°, but if you count to the end of the constellation Aries (63 Arietis), it is only 16°. There is therefore no reason to deny the constellation Taurus a theoretical extent of 30 ecliptic degrees.

The same applies to the constellation Scorpio. Antares is also located at 9°, in the sign of Sagittarius. Today, the constellation Scorpio extends from 0°

Sagittarius (Xi Scorpionis) to 28° Sagittarius (G Scorpionis). However, the end of the constellation Libra is at Gamma Librae at 24° Scorpio, and the last significant star of Scorpio is Lesat, which, calculated from the vernal equinox, is now at 25° Sagittarius. If we determine the "theoretical" boundaries of the constellation Scorpio according to this – which is entirely reasonable – then Antares lies in the middle of the constellation. In this way, all the constellations of the zodiac can be brought to a theoretical extent of 30 ecliptic degrees by starting them at the 24th degree of the mathematical signs of the same name. A comparison of these "standardised" constellations with the actual ones yields the following picture:

Constellati on:	Extent in ecliptic degrees					
	a) standardised:			b) effective:		
Aries	24°x	to	24°c	2°C	to	22°C
Taurus	24°C	“	24°C	20°C	“	24°v
Gemini	24°v	“	24°b	2°b	“	22°b
Cancer	24°b	“	24°L	30°b	“	12°L
Leo	24°L	“	24°m	19°L	“	22°m
Virgo	24°m	"	24°X	26°m	“	9°C
Libra	24°X	“	24°C	13°C	“	24°C
Scorpio	24°C	“	24°V	0°V	“	28°V
Shooter	24°V	“	24°Z	30°V	“	24°Z
Capricorn.	24°Z	“	24°N	2°N	“	24°N
Aquarius	24°N	“	24°M	22°N	“	21°M
Pisces	24°M	“	24°x	20°M	“	28°x

The differences between the required standard and the actual sizes of the constellations are not large; strangely enough, they are much more significant at the beginnings of the constellations than at their ends. They amount to

Aries	at	beginning	-	8°	at	end	-	2°	together	-	10°
Taurus	“	“	+	4	“	“	-	“	+	4°	
Gemini	“	“	-	8°	“	“	-	2	“	-	10°
Cancer	“	“	-	6	“	“	-	12	“	-	18°

Leo	“	“	+	5	“	“	-	2	“	+	3°
Virgo	“	“	-	2°	“	“	+	15	“	+	13
Libra	“	“	-	19°	“	“	-		“	-	19°
Scorpio	“	“	-	6	“	“	+	4	“	-	2
Sagittarius	“	“	-	6°	“	“	-		“	-	6°
Capricorn	“	“	-	8°	“	“	-		“	-	8°
Aquarius	“	“	+	2°	“	“	-	3°	“	-	1°
Pisces	“	“	+	4°	“	“	+	4°	“	+	8

These differences would certainly be reduced considerably if it were possible to reconstruct the zodiac constellations in the form they had in the eyes of the knowledgeable people of past millennia.

In any case, reducing the constellations to a circumference of 30 ecliptic degrees each would make it much easier to calculate the eons than is possible today. The fact that almost every esoteric school of thought today calculates different dates for the ages of the world proves that there is no consensus on the actual shape and real circumference of the constellations.

It is generally difficult to calculate the beginning and end of an aeon down to the exact day and hour. We must be content to determine the succession of world months approximately by centuries, whereby it is of course not acceptable to round up the number of 2160 (more precisely: 2158) years of an aeon to two thousand years, as is often done, and to assume the fiction that the Age of Pisces began with the birth of Christ.

Assuming that the constellations today begin at the 24th degree of the mathematical signs – this assumption is supported by the fact that the star axis Aldebaran-Antares is thus moved to the centre of the constellation – the beginning of the Pisces Aeon can be set at the year 215 AD. For $24 \times 72 = 1728$, which number must be subtracted from the year 1943, since, as already mentioned, Aldebaran moved to exactly 9° Gemini in that year. Going back 2160 years from the year 215, we obtain the following beginnings of the world months:

Age of Pisces	:	215 AD
Aries	" :	1945 BC
Taurus	" :	4105 " "
Gemini	" :	6265 " "
Cancer	" :	8425 " "
Leo-	" :	10585 " "
Virgo	" :	12745 " "

These considerations provide the necessary groundwork for a methodical and systematic analysis of the constellations and a similar synthesis of the effective constellations and mathematical signs of the zodiac in relation to the "mundane houses" that are important for astrology.

VARIATIONS ON THE DESTRUCTION OF SPIRITUAL VALUES

Meditation essay by Gregor A. Gregorius.

The whole of human life is full of tragedy. People are rarely aware of this. From the very beginning, it is a perpetual dying, an unstoppable passing away, a only apparent blossoming, for even the flowers wilt.

Certainly, conscious harmony can also bring joy. But even that is fleeting. What remains? In the end, you are left empty-handed, tired and worn out, disappointed and abandoned.

Meditate on this! Meditate!

Why all this? What is the point?

You believe you are creating values, but these decay over time and prove to be worthless.

This is the great tragedy! The more mature you become – and you only become mature through disappointment – the more your created spiritual values prove to be a fleeting utopia! You must and will destroy them all yourself through your own maturity of insight.

Meditate! Meditate! Meditate!

What is friendship? A rare treasure! Even if it lasts a long time, you will be lonely in old age. Even your best friends must leave you.

What is love? Often just a desire that already harbours disappointment at the outset. Fulfilment already conceals the end. People always drift apart, because every ego is a star and subject to its own laws. Here, too, the end result is loneliness, and often enough abandonment.

What is loyalty? A changeable concept, often already fragile when it has to prove itself. In times of need, people are usually alone. The egoism of the individual

is stronger than ethical values. This is what life and experience teach you, the more it draws to a close.

The great tragedy that lies in human life. Meditate!

Meditate! Meditate!

What is marriage and family? Even if a marriage is based on mutual love and affection, it is usually brought about, especially at a young age, to legalise otherwise difficult illegal sexual intercourse, unless there are other purely material and other reasons. People believe, and are often even convinced, that they are creating idealistic values. And what does life experience teach us? Sexual attraction fades over the years as the partners become fully accustomed to each other, because marriage is the death of eroticism! Without this erotic attraction, sexual intercourse becomes a habit. The worries of everyday life, which usually never cease, are exacerbated by the arrival of children. Naturally, when the children have grown up, they leave their parents. The decades pass. What remains of the idealistic values of marriage and family? A worn-out pair of parents, old and tired. In the end, the surviving partner ends up in a nursing home or an attic room. Exceptions prove the rule! Out of idealistic immaturity, people believed they had to ensure the survival of the human race! As if the individual were obliged to do so! In an esoteric sense, it is the spirit of the earth that must ensure this, not human beings themselves. Nature itself is a great waster. The individual human being is of no value to it. And humanity sacrifices thousands of people through its wars or allows them to waste away in poverty and disease.

Where are the idealistic spiritual values now? They were a suggestion, artificially created and nurtured by the state and church institutions in their quest for self-preservation, because without the simplicity of the masses they could not exist. Blessed are the simple-minded, for theirs is the kingdom of heaven! What rhetoric! There is neither a kingdom of heaven nor bliss, for the earth in its current state of development is comparable to hell, which, incidentally, also does not exist.

Meditate! Meditate! Meditate!

After long efforts, you believe you have created spiritual values. You have shaped your ideas, sought and found forms. They are not your ideas! Your brain was only a transformer of a distant spark in cosmic world design. Everything is in eternal flux, a perpetual becoming and passing away. And you believe you have created imperishable values! Often, the next generation rejects them, negates them, if not mocking them. Morality, ethics, worldview, art and science are worthless in the course of time, for they too change in the context of human evolution, are thoroughly transient and not permanent.

Meditate! Meditate! Meditate!

And what about religion, which is supposed to be the foundation of your life? Standing alone and mature on a high peak, having travelled lonely spiritual paths, you clearly recognise that you have been deceived since your youth. There is no God! There is no salvation, no help that comes to you. For all the religious teachings and dogmas that people tried to impose on you crumble before the critical examination of your mature years. You have been deceived and misled in order to keep you among the masses. When you have become immune to the many suggestions that permeate the world, you are a royal lord at the highest level. But you are lonely and had to destroy all your values yourself, and they proved to be as worthless as fake jewellery in your hands.

Is that a goal? Is that the result of your long decades? Meditate! Meditate! Meditate!

One thing remains for you! You must first go through the deep valley of your earthly incarnation, through many winters of suffering, in order to wear yourself down and become mature. Your true spiritual goals are not of this world. Your earthly existence is only one link in a long chain of your incarnations. Higher laws govern and guide you on this path. You cannot comprehend them, you can only sense them. The veil still covers these things for you, true knowledge is still hidden from you. Will this veil ever be lifted for you? You may hope so! For there is also a law behind "die and become"! Its roots lie in the cosmos, perhaps in distant worlds. Everything is evolution and subject to the laws of a spiral unfolding and unwinding...

in great rhythms that we cannot yet comprehend in the current state of spiritual development of humanity as a whole. And if this is so – and believe me, it is – then all your values are subject to destruction, for they are worthless to the world spirit as long as they are anchored in earthly events.

Meditate! Meditate! Meditate!

The Absolute is unfathomable. But at the end of your life, throw yourself confidently into the arms of the deity – if you want to call it that. The great transformation will take place within you, and you will burn up in the radiant light of distant star spheres. Until then, however, your ego will go through thousands of years of countless incarnations of a painful human existence!

And yet, even in this difficult negative situation, there remains a ray of spiritual hope for the brother and sister of the Lodge! For each of them carries within themselves the certainty that they belong to the same cycle of development as their brothers and sisters, that they are guided by higher powers and have been deliberately and purposefully placed in this space-grid structure of their current incarnation, either to work off karma or to help the egos of their brothers and sisters, which have been inwardly connected to them for centuries. The high principle of togetherness and mutual helpfulness is the basis of the lodge idea of an esoteric brotherhood, and this is a spiritual value that is not limited to the earthly realm, but is cosmically anchored and does not expire with the respective earthly death of the human being. This should and can be a comfort and an inner confidence.

Meditate! Meditate! Meditate!

THE SYMBOLS OF THE LODGES - TAPIS

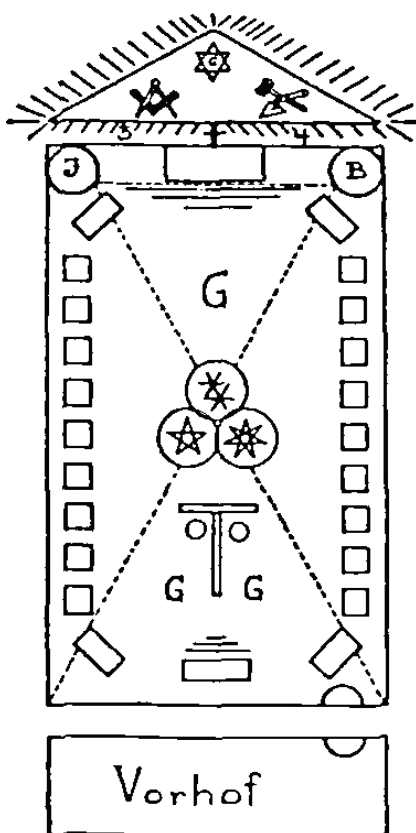
by Mstr. Giovanni.

In accordance with the wishes of some younger neophyte brothers of the Lodge, and with the permission of the Grand Master, I provide below a brief explanation of the symbols of the Tapis of the Lodge.

Each degree of the Lodge, when worked in a ritual manner, has a corresponding different symbolic tapis.

These tapis symbols serve primarily for meditation and are intended to encourage the brothers to engage in spiritual contemplation and deepening.

Symbolic meaning:



The upper triangle – the gable	= The flaming star symbolises the divine trinity or the higher spiritual sphere.
The six-pointed star in the upper triangle	= World – Universe
The G in the six-pointed star	= Geometria = the royal art of building of the almighty architect of all worlds.
Saturn between triangle and square	= Saturnian knowledge.
Jupiter between triangle and square	= Religious impulse. Jupiter-like wisdom.
Cross " "	= Connection between spirit and matter.
J and B.	= Columns, borrowed from Solomon's Temple, signify: Tree of knowledge or death (B) Tree of Life or connection with the divine (J) Symbol: The gate to the east
G above the circles	= Generatio = procreation
The circles with insignia Saturn glyph Seven- pointed star Five- pointed star	= The Lodge works magically in the three spheres, namely Five-pointed star = astral plane Seven-pointed star = mental plane Saturn glyph = causal plane

Tau sign with the two
circles on the right and left

= Tau = sign that the secret order
OTO is anchored in the lodge as a
degree in the Gradus Pentalphae.

The two Gs to the left and right
of the Tau sign:

= Gnosis - Genesis.

In the December 1951 study booklet, Mstr. Gregorius already published an explanation of the Tapis. The above essay is a supplement to this for the younger brothers of the lodge.

Gregorius.

THE SYMBOLIC DESIGN OF THE NORSE ORIGINAL TEXT FROM THE GEOMETRIC SQUARE SYMBOL

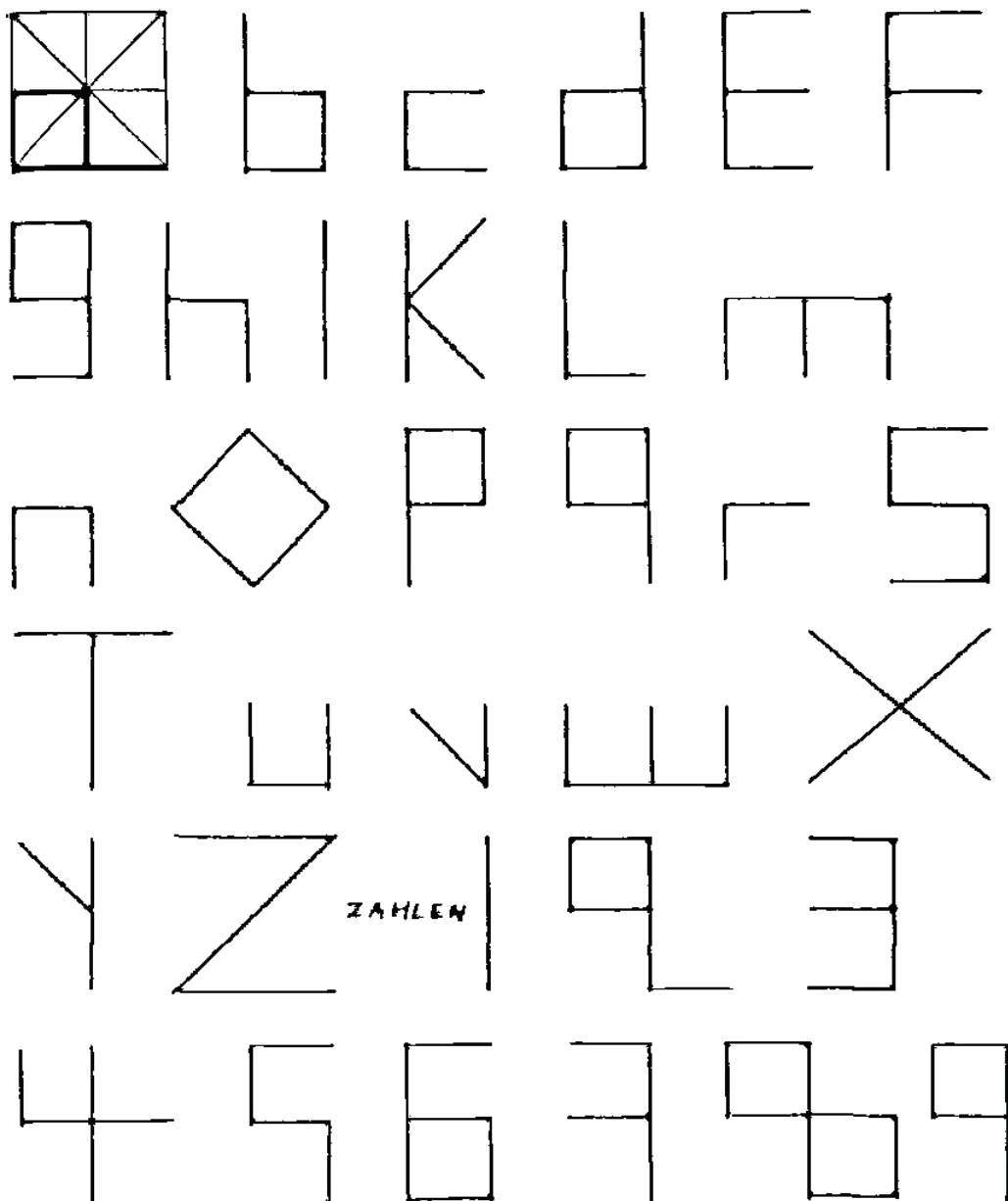
by Gregor A. Gregorius.

Even in the earliest history, in the dawn of humanity, when people lived in hordes or as hunter-gatherers across all continents, symbols or signs served as identifying or commemorative features for certain events, or as signposts or warnings for orientation. These commonly used signs and symbols were therefore pure emblems, as their meaning had a specific purpose. Similar to what we still find today in the so-called signs used by gypsies or vagabonds. It was not until much later that the meaning of symbols became associated with the sounds of the respective language, and thus these sound symbols formed the basis for a primal script that was passed down and continuously expanded, later developing into special characters in the individual peoples, continents and cultures.

All characters used by all peoples and cultures on earth originated in this way, whether they were the cuneiform scripts of the Sumerians or Babylonians, the symbolic script of the Chinese, or the ancient Egyptian pictographic script. Even the Hebrew characters are an ancient hieroglyphic pictorial system. With the subsequent further development of language systems and the parallel emergence of ancient scripts, the characters necessary for use and reproduction were no longer sufficient, and they took on a very diverse meaning in a mixture of symbolism, phonetic representation and secret hieroglyphics, so that today almost all ancient languages of this kind require very thorough study and are difficult to understand in their complex meaning.

The Nordic runes also belong to these ancient scripts, which have not yet been fully researched, especially in terms of their religious and esoteric significance. The ancient priesthood also invented very special types of secret writings

TAFEL DER BUCHSTABEN UND ZAHLEN



writings, most of which were purely symbolic in nature and served the purpose of concealing special secrets from the people. Freemasonry also made use of such secret symbolism and had special secret writings in use for internal communication among the brothers. – Even more so, the genuine magical secret lodges have used this secret symbolism and secret characters to this day, which in the lodge associations are even traced back to cosmic origins.

Studying this highly interesting subject requires decades, and there is a wealth of literature available on it in libraries.

However, in the archives of our Fraternitas Saturni lodge, insofar as they could be saved during the turmoil of the Nazi era, a peculiar document was found, a yellowed tablet of characters that deals with or reproduces the creation of an apparently Nordic original text from the symbol of the square. No explanation was attached to this tablet. However, since the origins of our lodge are traditionally located in the Nordic countries, this is probably a secret script that has nothing to do with runes. An interpretation is not really appropriate here, as this is a construction key to the origin of letters and numbers. This makes this representation unique and of great value.

Even today, nothing more can be said about this.

Farbige Planeten-Einstecknadeln

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

Die Farben entsprechen der magischen Farbenskala der Planeten.

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

Preis der Serie DM 1.20

Zu beziehen von:

ANTIQUARIAT EUGEN GROSCHKE - BERLIN-GRUNEWALD
Winklerstr. 9

October 1958 (issue 103)

BLÄTTER FOR

ANGEWANDTE OCCULT

THE ART OF LIVING

CONTENTS:

THE MAGICAL POWER OF THE MANTRA

by Mstr. Amenophis

THE PENTAGRAM OF THE COSMIC PRIMORDIAL SOURCE

by Br. Nezah

THE THEOREM OF THALES

by Fra. Appollonius

OCTOBER 1958

ISSUE 103

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

PRICE 5 DM

Privately printed

THE MAGICAL POWER OF THE MANTRA.

A brief introduction to mantramistics based on a lecture given at the guest lodge
on 21 September 1957 in Orient Hamburg
by Mstr. AMENOPHIS.

Mantramistics is a hermetic field so extensive that many books have been written about it. Therefore, only a brief introduction will be given here, and those who are particularly interested in this subject should consult the relevant literature to satisfy their thirst for knowledge.

What I would like to point out right at the outset is that many occultists confuse mantras and tantras. Here, a clear distinction must first be made.

What Tantric science means to Orientals, Indians, Tibetans, etc., is what we understand as Kabbalah, i.e. a theurgy that makes use of letters and words in their divine effect,
i.e. the cosmic language.

Mantras or mantrams, on the other hand, are words or phrases that have a single idea or several ideas as their original subject, referring to a deity, its powers or essence, its power or characteristics. Or, better said, through which an intimate connection to this deity is to be brought about.

For example, all religions of the world have their mantrams, which are incorporated into their rituals, whether they are called litanies, liturgies or something else.

Basically, it makes no difference whether Brahma, Vishnu, Shiva or Buddha, Adonai, Jehovah or Christ is invoked. However, it is advisable for every European of Christian persuasion not to attune themselves to deities that are foreign to them, as this would cause them to enter into an inner conflict and thus be unable to share in the sphere of power of the deity in question.

The language in which the mantra is expressed is unimportant; the meaning of the mantra must be completely understandable in the chosen foreign language.

Therefore, it is advisable for every practitioner to use their own mother tongue, because this conveys the clearest concepts in their imagination from childhood onwards. There are basically two types of mantras: dualistic and monistic.

Dualistic mantras are those through which the worship of the deity or a desire to participate in its sphere of power must be viewed from the POINT OF VIEW of the outsider, i.e. outside one's own personality. This includes, for example, all mantras of Christian origin, as they regard GOD or CHRIST as being in their realm above us.

Dualistic mantras are therefore the most commonly used.

Monistic mantras are intended to evoke the desired idea or the deity to be worshipped not outside oneself, but within oneself, so that the mantra-mist feels itself to be a part of or even the deity itself.

This is the true purpose of all religions and the goal of all seekers, but it is recognised by very few.

The most important thing in any mantra, whether used as a word or a sentence, is the power of imagination that one puts into the mantra.

Any use of mantras, no matter how ancient or venerable they may be, will always fail to have any effect if they are used thoughtlessly, i.e. if, while reciting the mantra, the mind is preoccupied with completely different things, such as when reciting OM Mani Padme HUM or using prayer wheels, as is customary in Tibet.

However, if one puts all one's imagination into the idea or thought of the mantra, then a so-called dynamide arises, an expansive force that then connects with similar ideas or thoughts on the mental level.

It is the same expansive force or dynamide that arises when one concentrates on a letter in the manner of Kerning or Weinfurter. Every practitioner knows that this expansive force

forces everyone sleeping within a radius of at least ten metres to reconnect their higher principles to their bodies at night so that the silver umbilical cord does not break.

For that is the actual purpose of the mantra, that the same kind of stored forces, ideas or qualities flow out to the mantramist as a result of their repercussion, their reaction, as he hopes and desires.

Thus, from the Christian religion, which is most easily understood by Westerners due to their upbringing, one will also understand why a litany, a liturgy, a Eucharist, a prayer, when applied with full imagination, convey an actual effect, a blessing. It must not be forgotten that the main thing in all hermetic matters, if they are not to remain purely theoretical but are to serve practical purposes, is imagination, conception! It is the alpha and omega, without which nothing can be achieved.

Thus, Western Christians have learned that the Lord's Supper or Communion, better known as the Eucharist, only takes effect when the believer applies his personal imagination to the words of the act and their meaning.

So when the officiating priest whispers over the host and the chalice during Mass:

Hoc est enim Corpus meum
Hic est enim Calix Sanguinis mei,
Novi et aeterni Testamenti, Mysterium
fidei,
Qui pro vobis et pro multix
Effunditur in remissionem peccatorum ---

this is a sacred mantra through which, by means of one's own imagination or conception, the elements of bread and wine are to be intimately connected for one's own benefit with the stored powers that result from the life and death of Jesus Christ and that resonate in the cosmos.

This raises the question of whether this has become so clear to all Christians. -

Before leaving the realm of religion, we may consider the name of Jesus Christ as a mantra, which, when spoken consciously and imaginatively, provided protection from all kinds of afflictions in earlier times, serving as a kind of emergency call, and perhaps still does today.

Of course, mantras can also be supported by certain positions of the body (asanas) or fingers (mudras). Catholic priests, like Buddhist priests, show a certain finger position, or mudra, when singing the litany at such mantra-mistic points.

Furthermore, mantras can be spoken aloud, whispered or murmured (see the words of institution at Communion) or even just expressed mentally.

It should be noted that the degree of effectiveness increases in this order. Consequently, the thought mantra has the greatest effect because it manifests itself directly, without any loss of power, on the mental level.

At this point, it should be noted that the rituals of lodges and orders largely consist of mantras or mantra-like litanies with specific ideological content.

The collective power of imagination of the lodge members gathered during the lodge meeting creates a dynamism that is intended to exert a certain influence (influxus) on a specific supernatural sphere.

However, it is only through the repeated practice of the ritual, celebrated with concentrated imagination, that the dynamide grows to such an extent that it can achieve the desired goal, only to then, much later, achieve an echo, a repercussion, and thus bring about the desired success. From this it can be concluded that only lodges with a ritual that has been practised for a very long time can consistently achieve the desired success. For example, the desire for wisdom and knowledge must be directed to the sphere of Saturn, and connection to the Pleroma (realm of abundance) can only be achieved through involvement in the cosmic aspect of love.

Which type of influx one chooses and which promises greater success for the individual is fundamentally a matter of the mantramist's predisposition.

In this respect, the path of the lodges is ultimately exactly the same as the path that the individual must follow. --

Before showing the path to practice through a few examples of different mantras, a few remarks must be made on the subject of the extremely important Eucharist.

As shown in the above example of the transformation of bread and wine during Communion, the mantra impregnates the material food from the mental plane.

The traditional grace before meals is also intended to serve this purpose, but in ignorance of the deep cosmic mysteries, this custom has been completely abandoned. This is not really to be regretted, as the usual grace before meals has become a mindless ritual through habit, which has long since lost its effect.

However, before eating, one should impregnate the food with the desire for health, happiness or the like through concentrated imagination, connected or bound to a relevant mantra.

The Count of St. Germain always ate alone, without any witnesses. Why? Because he impregnated his food and concentrated on his desire to eat.

And now, here are a few tips for further practice.

The Germanic runes of the Futhork are basically nothing more than mantras, combined with asanas or mudras. Due to their venerable age, each individual rune has become a specific dynamide which, if used correctly (which, in my opinion, cannot be fully learned from books), brings about an immediate connection to the cosmic energy flows and triggers repercussions after only a very short time.

However, it makes little difference whether the runes are formed with the whole body or purely as mudras, i.e. with the fingers. An example of both types is given below.

In the morning after getting up, try to slowly bend your body from an upright position with your arms raised until your hands touch your toes. Even if you cannot reach your toes, the asana representing the UR rune is still achieved. To do this, hum or repeat the syllable UR-UR-UR or the full mantra: Recognising my true self, I recognise the cause of my destiny.

Or take the Not rune as your mudra.

Raise your right hand, thumb bent, other fingers closed in a flat shape, and call out: NOT - NOT - NOT or recite the mantra: AEPANDI NAM ! Calling for help, your brothers of Hermes, I implore you! Be advisors, be helpers to the seeker here! --

Anyone interested in further examples from runic mantramistics may consult Spiessberger's special runic book or learn them through special instruction from the author.

As can be seen from the examples of runes given above, mantramistics, combined with or supported by ASANAS or MUDRAS, is an ancient body of knowledge belonging to the peoples of the earth and of all ages. However, very little of it, and mostly rudimentary, has been passed down to our age, which is not a bad thing in itself, provided that, based on what has been presented so far, one is clear about what a mantra means and what conditions must be in place for it to be effective.

Here are a few brief examples from folk mantramistics. If you want to assert yourself against other ill-intentioned people, step firmly into the shared space with your left foot and murmur to yourself: I am the wolf, you are the sheep! ---

The following protective mantra is murmured or thought in the morning when leaving the house: Day before me, night behind me, may no one see me!

However, if you want to be protected throughout the day against all accidents and temptations of all kinds, say to yourself as you leave the house:

Wall of crystal all around, Enclose
me, Enclose me in being!
Arch over me, transform me,
Let nothing in but love, light, life alone! OM - So it is
and so it shall be! -

To do this, according to the text, one imaginatively wraps a protective and odic
cloak around oneself in a spherical shape, following the three dimensions.

If you want to connect with your deity in its capacity as light, so that your own light
may be strengthened, say:

May LIGHT be within me forever, may LIGHT be around me
everywhere! May LIGHT be my shield in danger, may LIGHT be
my cloak,

be my wall!

O shining light, be mine! OM - so it is and so it shall be! --

To do this, it is necessary to see yourself shining inwardly and outwardly in an aura.

A number of older and newer mantras could be listed here, but may this small
selection suffice as an incentive for the interested mantrist to devise and practise the
appropriate mantras for his own purposes. He should only always bear in mind what
has been expressed here about the nature of the mantra, albeit in brief but
sufficiently. The word or sentence alone is not enough; it is the power of
imagination and the concentration that goes with it that creates the dynamism, the
expansive force, through which one can share in the desired powers of the cosmos,
which can only be encountered in this way, on their specific wavelength, in their
extended track. Only then will mantras express their effect and fulfil the mantra
practitioner's wish and become a blessing to him.

THE PENTAGRAM OF THE COSMIC PRIMORDIAL SOURCE

by Br. N e z a h .

The pentagram, the geometric figure of the closed five-pointed star, has been regarded as the symbol of humanity since ancient times. The upward-pointing and downward-pointing five-pointed stars differ not only in their appearance, but also in their meanings. The upright star is the system of man, the star of the wise, the just; it is the symbol of evolution and of the divine in man. The downward-pointing star is regarded as the demonic system of involution, as the symbol of the earthly-oriented entity, of the instinct-bound will that pulls man downwards.

The five-pointed star, the geometric-mathematical development from duality and trinity, in symmetrical order of corners, distances and angles, is the analogical image of the interrelationship in the fivefold. The rhythm of the fivefold is the harmonisation of dynamic will and the dynamisation of static will, and thus the characterisation of the eternal, ever-changing cycle from the two-unity to the three-unity. Fivefoldness is the transformation from rest to movement, from movement to rest, from tension to relaxation, from rigidity to balance, from the effort to achieve equilibrium within moments of tension to the dynamic striving for symmetry. Through this rhythm, the animating will of the world order and the will of everything that exists in the cosmos is expressed. In this rhythm, the entire vast system breathes, filling the infinite yet limited space of the whole, starting from the central unity.

This alternation between tension and relaxation is also a fundamental principle in the human organism; it is the peristaltic functioning of the balance of consciousness in all microcosmic structures, the overflowing from pole to pole, from polarity to polarity, from centre to centre in the systems,

as well as from organ to organ, from limb to limb of the various bodies of the human being and also reciprocally from the earth body to the astral body, to the mental body, to the higher mental body and to the spirit body.

The action of the rhythmic fivefoldness contains the sense of symmetrical unfolding, of rule and comprehension of the concepts: spirit, will, desire, spatial unfolding and regulation (temporal unfolding).

The fivefold means the middle between oneness and wholeness. It is therefore considered the equivalent of turning, transformation and reversal. The equivalence is expressed here in symmetrical form and makes the physical, external form a reflection of the spirit being on a vital-elemental basis.

The fifth force of cosmic law determines the measure of fate, karma, justice and atonement that befalls every being and conveys the awareness of the meaning of life and the duality of all moments of value, all assessments of value and happiness. The fifth force is the urge to reach the "first rung of the ladder" that leads upwards or allows one to descend; it is the measure of inner value and truthfulness, the willingness to accept one's own place and the correspondence to a higher form of being.

The polar points of the upper and lower five-pointed stars correspond to the sensory constructs of human beings, to the corresponding constructs of the cosmic principles, the eternal, evolutionary and elevatory energy system that fills the universe, the permanently newly inducing fundamentals of the spirit of the times, according to which human beings are guided, according to which they think, live and act, and also with the material, condensed stratification structure according to which the bodies have formed and with which the spiritual being human is attached in this world and also partly still in the nextside.

As a result of the macrocosmic connections, the senses of the microcosmic human system are made impressionable and receptive to the radiation of macrocosmic principle effects at corresponding moments.

The five-pointed star has always been an important and powerful emblem of ceremony, mysticism, magical sciences, ritualistic imagination, so-called superstition and satanic demonism in its dual conception. The analogies to the energy centres of the various embodiments can become sources of overwhelming power through certain behaviour, through intuitive exaggerations of the effects of tension. Faith, empathy, imagination and visualisation are prerequisites for awakening magical powers, for awakening and harnessing seemingly supernatural energies. The awakening of magical powers is also the evaluation of sensitised symbolism from stimulation of the will, action, senses or forms, is the sensitisation of the senses for higher perceptions, through ceremonies or exercises, through ritual exercises, mantic, manic or elemental overstimulation, and stimulation through fragrances or intoxicants, suggestions or even through exaggerations of will. The energies awakened in this way submit just as willingly to ethical, positive, relatively true moments of desire as they do to the opposite. Magic is also: the science of magnetic will, the formation of exaggerated powers, the formation of substantive condensations, and the creation and command of supernatural energy carriers in remaining command dependency.

In the magic of the upper fivefold and that of the lower fivefold, the effects of truth and apparent truth are extremely and decisively opposed, but without these oppositions having anything in common with the concepts of good and evil. The concepts of the two magical moments, spiritual and vital magic, correspond to cosmic necessities, and both are indispensable in the fulfilment of the all-creative idea.

Reality and apparent reality are relative quantities in constant flux; they cannot be tied to points of view or standpoints! In the grand scheme of things, it is not good or evil that can decide, which inventive humans have devised as a dialectical value judgement or even as a yardstick for classification, subordination or even as a means of oppression, violence and retribution for their own purposes and advantages. In the universe, there is only:

correspondence to the preconceived creative idea of evolution and to the individual stages of this developmental path, or opposition, deviation and failure to do justice to the formative will that urges fulfilment.

In every dimension of space and time, the will to reveal correspondences is established. To want to somehow stop the periodic or rhythmic flow of the will of time and the creative will corresponding to time, to want to consciously counteract it through so-called documentation, foundation or dogmatisation, through coercion, limitation, use of force or persuasion, is to violate the law of truth, spiritual magic and thus the will of the original creation. Truth is the meaning of spiritual magic, of divine magic, and is the concept of correspondence to the revelations of spatial and temporal dimensions. Truth can only be found through reflection, recognition, imagination, belief or through the conception of unity: energy, space, time. To live in truth means to be found in the inseparably unified dimensioning of time and space through: recognition – by means of spiritual power, through imagination – by means of intellectual sensory power, through faith – by means of imaginary mental power, and through conception – by means of imaginary-intuitive sensory contacts.

The creation of vital magical powers, as a prerequisite for magical will, is the summoning of powers from the subconscious, from the ancestral source of the soul mass. The results of magical practices and all magical processes are manifestations of form, colour and character-bound beings that can be perceived with the sensory centres of the astral body, while switching off the mind and thinking. Magic is therefore the drawing forth of the past from the soul foundation of present human beings, from the spirit-filled primordial soul, both of the Earth, the other heavenly bodies, and the entire physical cosmos.

Anyone who wants to engage in vital magic should bear in mind that the path from magic to tragedy and also to tragicomedy is not very far. Anyone who ventures into this area must be clear that they must have a goal in mind

that will take them beyond it; that they must possess the power to rise above the realm of magic. Those who try to persist in it or cannot find their way out again remain addicted to the conjured-up past and perish in it.

Those who seek to gain advantages from or through magic, in the childlike imagination of harmless black magic practices, will be overtaken and outplayed by the expected advantages. Those who believe they can find human fulfilment in magically constructed life plans will be placed in a position to fall victim to the effects and will find it difficult to free themselves from the infinite liability of these forces, which have been activated as a result of their faithful trust.

Spiritual magic, on the other hand, is the creation of spiritual powers within oneself through the awakening and preparation of the superconsciousness. Spiritual magic is the exploration of the spirit-filled, not spirit-filled (!), universe, the metaphysical, formless and shape-wise still virgin untouched world of the universe! Spiritual magic does not require the shutdown of spiritual consciousness in humans. On the contrary, it requires the brightest readiness to receive intuitively flowing spiritual energies. The results are therefore unimaginable spiritual energies that are not bound to forms, colours or manifestations of being. These spiritual energies cannot be perceived with the senses of the physical body or those of the astral body, but only with the sense centres of the mental (intellectual) body and with the sense centres of the higher mental (contact or intuitive) body. Reception via the mental body takes place unconsciously or, in a mystical sense, still partly symbolically. Via the higher mental body, perception is a superconscious state of the senses.

In the realm of the mental plane, symbols are still used to some extent for effective communication. This will depend on the recipient. However, this type of communication disappears completely beyond the "great (not small!) guardian of the threshold". Beyond that, i.e. in the realms of the higher mental or contact plane, a contact relationship is only possible through intuition.

All knowledge of the past, all education and decay that has emerged from the past, resonates in essential colour and form right into the astral plane. This essential past, going back to the "primordial being", can be vitally and magically highlighted, except for the part that has found its way into the stream of evolutionary rediscovery. But what is gained by this elevation? Is there any prerequisite that justifies vital-magical action? The spirit of the times serves the future; it is the future. This future belongs to the spirit and knowledge of youth, and from this the spirit and will of the spirit of the times is revealed. Age possesses the wisdom of experience; youth carries within itself a vision of the future. From this perspective, magic proves to be worthless as a thing of the past, but important as a thing of the present. It is advisable to find one's way into it and make use of it as a pioneering transition into spiritual magic. Mysticism hardly leads to spiritual magic, but rather to an intellectualised magic. In this, the substance or mass of words overwhelms the meaning; the accumulated knowledge and conceptual transformations blind the clarity of imagination and the paths to spiritual development.

The highest significance and the greatest justification accorded to magic can be achieved probably lies in the process known as the "Jacob's ladder", namely: the enforcement of the highest spiritual cognitive ability within oneself, violent evolutionary arrogance and elevation, and the associated departure from peripheral compulsive movement, working towards vertical arrogance and elevation through a consciously induced process of change. The preconditions for this are: compulsion against oneself, the conversion of the vertically-oriented forces of instinct and desire into spiritual substance, or the transformation of the gravitationally-oriented energies of the body into universal spiritual energies subject only to the laws of levitation.

The pursuit of the process of transfiguration also presupposes the value and effectiveness of magically generated powers. But does man have the right to make use of this process? Transcendentally oriented egoism, like egoism oriented towards material desires, is not something that can be reconciled with the concepts of higher knowledge. Those who are capable of thinking beyond the masses and with er-

Those who have been blessed with knowledge do not have the right to distance themselves from the masses. Those who advance, those who anticipate, those who are magicians of the mind have a duty to pave the way for the masses. The laws do not provide for preferential treatment of the "winners" in the race for human advancement, granting them honours and temporal privileges. Magical superiority over the masses is a violation of the normality of legally regulated temporal correspondence if it is not placed at the service of humanity. If the term "mortal sin" were at all appropriate for offences against the laws, then the worst mortal sin would be to detach oneself from the masses and try to walk the path to salvation alone, without helping one's neighbour.

The collective entity of humanity, the human race living at this moment, is currently experiencing the grandiose phenomenon of the transition from one stage of the Zeitgeist to the next. Humanity is also being affected more than expected by the increasing activation of the Age of Aquarius. If people's brains were more focused on their own fulfilment, on their spiritual development and readiness to find themselves, and not filled with a self-destructive urge, this process of change could be of the utmost interest to observe calmly. Unfortunately, it does not appear that humanity is seeking to understand the will of the Zeitgeist.

At first, it is only apparent that the masses feel convinced, from their subconscious, that decisive changes are about to take place. The turning point between the ages will therefore show no clarity as to where things are heading. Those who know remain silent or are ignored! The lack of direction relieves the pressure that held the demons down. These forces are pushing forward, appropriating rights and powers and awakening self-destructive tendencies in humanity. The magic of the lowest powers, the demons, seeks to gain dominion. There are plenty of helpers available. Only if humanity can come to its senses in time will it be able to escape the "judgement from below", the elevation of the past.

According to the will of the new spirit of the times, the consciousness of the "human masses" must rise from the mental to the higher mental plane.

The focus of consciousness will therefore have to move from the sphere of prevailing intellectualism to the sphere of contact-based intuition. But between these two spheres lies the "great threshold"!

This threshold is also the dividing line between the realms of magic and spiritual magic! Before humanity can enter the "paradise on earth" under the sign of Aquarius, which so many prophets today sing about, it will have to experience collectively what each individual has experienced when this shift in consciousness has taken place. Behind the threshold, but only behind the "Great Threshold", can fulfilment and relief be expected for the people of Earth. However, human beings will still be exposed – and subsequently even more intensely – to the interplay of the fivefold nature, the alternation between this world and the beyond, and the dominance between the physical body and the mental body. Even in the new age and even beyond the threshold, they will still feel compelled to adhere to the "rotating wheel" of fate and will still be unable to help the matter surrounding them to attain redemption.

The changing moments of incarnation: birth, death, this world, the beyond, death and rebirth remain turning points for the spirit being longing for its divine home. The spirit being spends its existence in this world in a material, earthly, clinging and binding covering. In the hereafter, it is freed from the greatest material covering. However, it remains bound to the etheric coverings which, although they are of the most subtle composition, are still subject to the effects of earthly gravity and thus also transmit feelings of suffering and pain to the bearer. In both planes of existence, the entity pursues goals that are based on the will of the highest world guidance and which we humans cannot yet comprehend logically. We only know that human beings in this world, without being aware of it, are working on the transformation of their etheric sheath. It is not easy to imagine this process in our minds. It is usually simply referred to as "working on oneself". This is the correct term, but it provides little clarity. Many misunderstandings even arise from it.

Just as movement itself is the fundamental cause of all natural phenomena and dynamics is the fundamental cause of all invisible phenomena, so too must the "movement of the spirit" within beings be regarded as the fundamental cause of all spiritual phenomena in and around them and as the basis of their spiritual progress. This applies to human beings as individuals just as much as it does to humanity as a whole.

This spiritual movement, in unconscious pursuit of the evolutionary spiral circle precisely anchored in the universal law, is "work on oneself"!

Through this spiritual movement, the five centres of the etheric body of the human being are constantly induced. The etheric body in men, as can be seen from the electromagnetic field system of the microcosmic phenomenon of man, is polarised in the feminine. In women, it is polarised in the masculine. The etheric body thus represents an opposite polarity to the earth body. In this life, human beings work – unconsciously – on the reversal of polarity or the polar and evolutionary awareness of their etheric body. The "I", the earth body consciousness, seeks within itself to develop more strongly the "You" as the opposite polar centre of consciousness of its beyond embodiment. In the beyond, it is then the other way around. The process of formation takes place in the alternation of the two forms of existence in a constantly polarising sense and in accordance with the preparatory activity of the changing will from the "I" to the "Thou"!

The etheric body, as the female-polarised "you" from the physical life of the man, gives rise to the formative endeavour in the beyond. From it emerge the formative causes that give rise to the creation of a new human earthly body; from it is determined the qualitative and quantitative participation of the principles, the developing relationships to space and time, and also the new gender. When destined to do so, the etheric being emerges from the polar harmony vibration of the beyond under the law of movement and is carried into the rhythmic vibration of the interaction of harmony and triad:

Two-beat = unison, duality, polarity, static moment of rest (chaos)

Triple metre = triad, trinity, alternating polarity, dynamic moment of

movement and expansion.

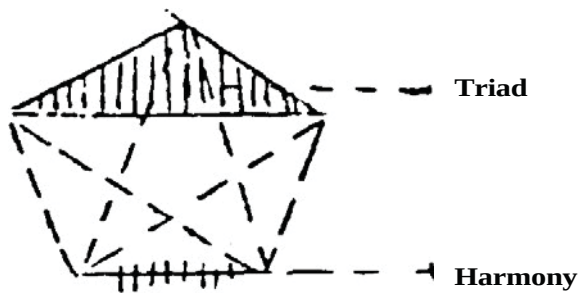
Alternating rhythm 2+3 = fivefold rhythm = unfolding in the field, static-dynamic moment, symmetrical unfolding, expansion, fulfilment, filling, circling = life.

The Earth is a product of purely physical laws of creation, whose origin derives from the principle of action of the sun. However, the cause of the formation of the Earth's body emanates from the etheric body being from the beyond. The preparation of the etheric body took place in the meantime under otherworldly laws of formation. The will to grow and the formation of the shape and colour of the resulting entity are consequences of the urgent process of becoming that fills the Earth's body; they are independent of the will and influence of the etheric body being waiting to take possession.

Those who believe that they must enjoy the earth with all its offerings are not wrong, as long as they keep their spirit healthy and in cosmic harmony; as long as they are in control of their urges and are aware of the transitory value of earthly pleasures and do not therefore long for a new earthly life after their physical death. Desires and earthly longings bind the being to the earth – to the lower fivefold – with magical forces and bring him into conflict with the cosmic laws.

Those who consciously focus their minds on the eternally unchanging connections within divine creation will soon find that the Earth can no longer be considered the main purpose of existence; nor can they expect the miracle of the "resurrection of the flesh" on the so-called Last Day and, automatically connected with this, the joyful liberation from all karmic burdens and entry into the state of eternal life on this earth. In this sense, no miracles can be expected. There are no miracles at all – there are only wonderful but irrefutable laws according to which we must live; according to which we react either in accordance or in disagreement, and according to which spiritual beings can one day be freed from further materialisation. To imagine a paradisiacal state of eternal security as the goal

of human development is unthinkable and childish. When the spiritual being is finally freed from material entanglements, so many finely and subtly condensed substances will still cling to it that a final merging with the divine homeland, the unity of the central unity, is still a long way off. Between the end of all earthly life and dissolution into oneness lie an infinite number of stages of evolution that cannot be measured by our concepts of space and time. When we, as spirit beings, have left the earth forever, it is as if we have only shaken the coarsest dirt from our feet, for only then does the fine work begin.



"THE PROPOSITION OF THALES".

An esoteric consideration by Fra. APOLLONIUS.

"Those who do not understand geometry should stay outside."

Plato.

If we draw a circle, halve it using a diameter (A - B), then take any points on the periphery and connect each of them to the two ends of the diameter, we get a series of circumferential angles that are not only all equal, but also exactly 90° , i.e. right angles. This geometric fact is said to have been discovered by the Greek Thales (around 540 BC) and first expressed in the theorem named after him, which in its shortest and driest form reads:

"The peripheral angle in a semicircle is a right angle."

This easily provable theorem is certainly not particularly exciting in itself, yet it contains hidden truths that can only be recognised through deep contemplation. Let us undertake this effort in order to grasp the deeper meaning of this geometric certainty.

The circle, with its circumference line without beginning and without end, has been a symbol of divinity since ancient times. Without any further addition, it was

"The sleeping eye of God" refers to the deity before its revelation, the dual-gendered primal father who emerged from the absolute being.

In order to become creatively active, the deity must generate the necessary tension within itself by splitting into a polarity. This polarity is expressed in the circle by the two diametrically opposed points A and B. If A represents the positive, fertilising principle of light, B is the negative, condensing principle of darkness. Lines of force emanate from both poles. When two rays of opposite origin meet at a point on the circle

When two spheres collide, they meet at right angles and intersect. Intersection is creative interaction - . For each point on the circumference of the circle, we can assume such an intersection or creation and make it visible by drawing it. All intersection points lie on the circumferential circle line, i.e. in the Depth of the deity. It is therefore not a matter of earthly procreation, but rather the procreation of archetypes, by virtue of which the created world comes into being.

Depending on their location, some of the intersections are closer to the light pole, while others are closer to the dark pole. Only points C and D are equidistant from both poles, thus illustrating a state of equilibrium between above and below.

Every line of force emanating from one pole can meet a corresponding line from the other pole at a point of intersection on the circumference. Thus, every creative ray has a corresponding complement. Only two of these lines of force cannot intersect on the periphery: the one directed from A to B and the reverse, from B to A. They strive against each other, s p e e c h each other each other and unite through the mediation of the maternal principle, the great mother Isis, into a new unity, whose manifestation we can imagine at the centre of the circle. Thus the mediator is born, the new hermaphrodite, Horus, the sun in the barque, the Chrestos, or whatever else we wish to call this being. It should be noted again and again that Chrestos is not pure spirit! He has a subtle garment, even a material centre (the sun) and thus a share in the densifying principle. "The i n - inner c o r e of the Sun is "saturnine," according to an esoteric saying that expresses the same idea.

Let us return to our figure and consider the connecting line A - B, the main axis for creative tension, the fire line. It intersects with the horizontal line C - D, the dividing line between above and below, the water line. However, the latter is also the medium that enables interaction.

The points A, B, C and D correspond to the four corners of the world and their guardians, who are referred to by different names in many mythological tales of both the old and new worlds.

Based on these findings, we can also assign the zodiac to our figure. For this purpose, it is best to choose the old, four-part zodiac, which Dr. Liedtke referred to in the magazine Saturn-Gnosis, consisting only of the signs **L**, **C**, **c** and **N**.

If we assign the light pole to **L**, the dark pole is assigned to **N**, point C to **C** and point D to **c**. The four corners of the world are then in the signs that have always been assigned to them.

The axis of divine polarity finds balance and completion in the mediator, the solar being, here also geometrically in the centre.

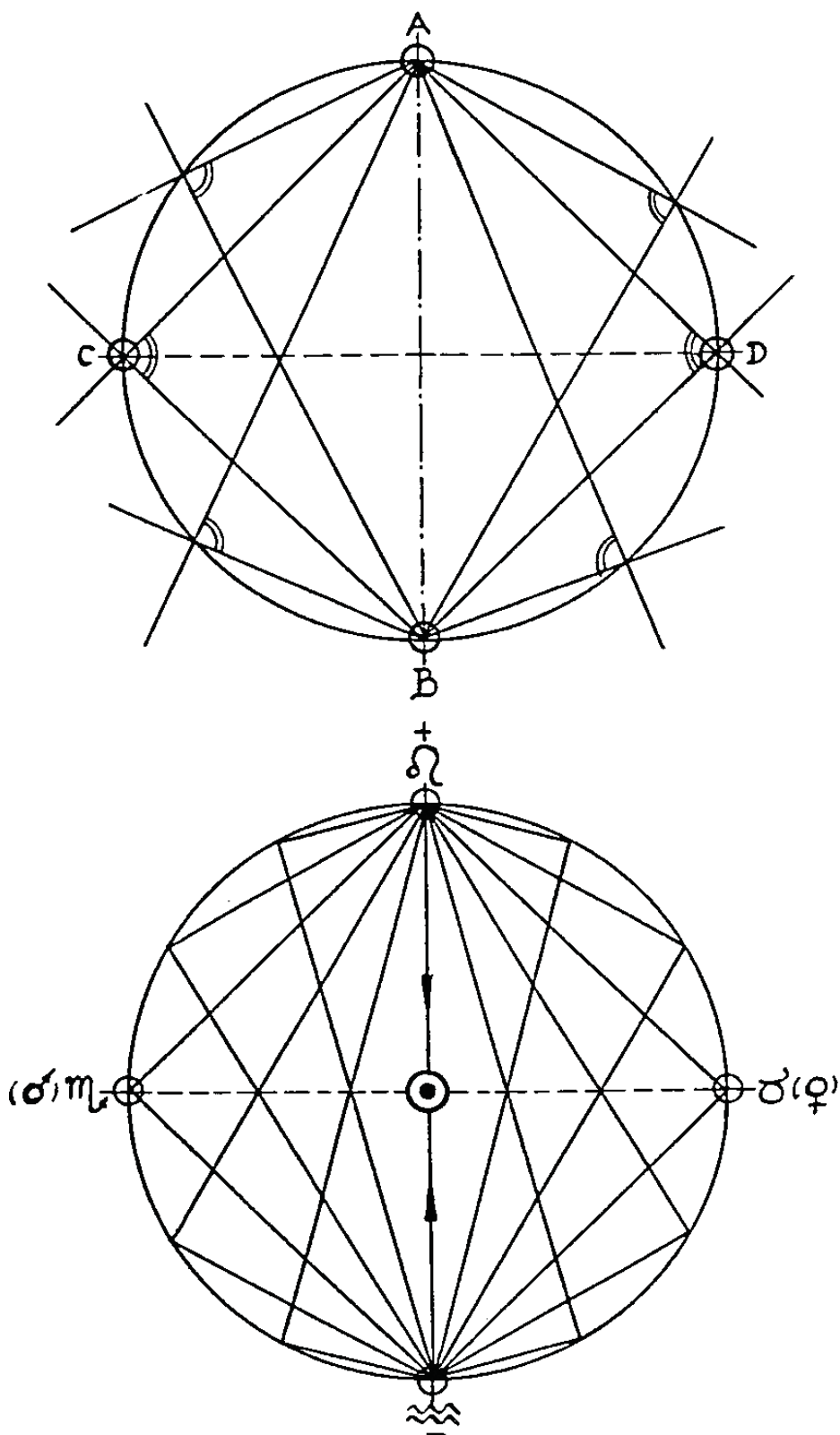
The sign **C** is ruled by Mars, the sign **c** by Venus.

So the horizontal axis is also subject to a polarity, namely **h** – **g**. Mars symbolises the separation between above and below, Venus (the sister of Isis!) the tendency to unite this opposition. Here, too, we can assume the balance in the middle and will not go wrong if we characterise it with the words:

"Love (g) under W i l l (h)".

In this way, we have gleaned things from Thales' dry theorem and the accompanying bare framework of lines that the superficial observer would never dream of.

Early mathematicians knew that geometry must be regarded not only as an exercise in logic, but also as a study of primitive symbols and figures, building a bridge from logic to logos.



ATTACHED TO THIS BOOKLET:

- 1.) No. 40 of the publication "Einweihung" (Initiation) by Mstr. Eratus = Karl Spiesberger.
Price M 1.50 instead of M 2 for members of the Lodge.
Published quarterly as a supplement, this collection contains a wealth of practical information.
Missing issues can be delivered later.
- 2.) Unpublished publications and instructions from the Lodge. Special edition
No. 3: "The Secrets of the Lodge" by Gregor A. Gregorius.
Free of charge for members of the Lodge.
- 3.) Circular No. 7 of "Hints, Suggestions and Advice for the Brothers and Sisters of Lodge No. 42 ff.
- 4.) The lodge minutes of the Berlin and Hamburg antechambers of the lodge. For details, see Instructions No. 42.



Magischer Spiral-Pendel

Messing — verchromt

in elegantem polierten Holzkästchen

nur DM 7,50

**Experimentell vielfach erprobt, 6-fach verstärkter Anschlag — besonders
geeignet für sensible Menschen zu feinstofflichen u. spirituellen Entsprechungen**

November 1958 (Issue 104)

B L A T T E R F O R

— A N G E W A N D T E O C C U L T —

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

CONTENTS:

MEANING, PURPOSE AND PRACTICE OF SPIRITUALISM

by Gregor A. Gregorius

MENTAL CURRENTS

Mulford

WALTER RATHENAU AS AN ESOTERICIST

by Gregor A. Gregorius

N O V E M B E R 1 9 5 8

ISSUE 104

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

PRICE 5 DM

Privately printed

MEANING – PURPOSE AND PRACTICE OF SPIRITUALISM

by Gregor A. Gregorius.

It is a fact that after the First and Second World Wars, spiritualism spread among broad sections of the population. Psychologically, this can be explained by the fact that many people lost their faith in an almighty God and His justice as a result of the horrific events and atrocities of the wars, the uprooting from their homes and homeland, and the loss of loved ones. Churches became emptier, religious institutions lost a large part of their followers, because people began to doubt the doctrines of faith, and rightly so.

Thus it came about that occult teachings – especially spiritualism – experienced an upswing, much to the detriment of rational thinking.

Large sections of the population fell victim to the numerous charlatans and swindlers. It is unfortunately a fact that occultism as a whole and its teachings as represented among the people are for the most part deception and deliberate or even unintentional fraud. This applies above all, even in our day, to so-called religious revelatory spiritualism. These people deceive themselves and have fled from their belief in God into uncontrollable spiritual realms and fantasies, much to the detriment of their souls. The recent publications about so-called UFOs, embellished with religious messages and reports, already border on openly schizophrenic disorders. This dumbing down of the people is appalling. The state should take action against these false teachings, for they only fill our mental institutions and hospitals.

It is not at all advisable for people who do not have both feet firmly planted on the ground in terms of character and willpower to concern themselves with these thoroughly unreal things. Spiritualism in its widespread form is the worst kind of superstition and can even degenerate into a spiritual epidemic among the people.

This essay should only be read by occult researchers who are seriously interested in this discipline and wish to explore and learn about it. This is not an exact science, but rather a borderline area of parapsychology that is still highly controversial and not recognised by science. In a sense, one is entering a dark, unexplored territory without knowing which way to return.

Anyone who wants to practise practical spiritualism must first be aware that they are embarking on a dangerous path. There are countless people who, through their involvement with this knowledge, have suffered severe nervous disorders, become mentally unstable, come dangerously close to insanity, fallen into melancholy and gloom, or become obsessed with religious delusions. This is reason enough to warn seriously and emphatically against this spiritualistic activity.

Nevertheless, spiritualism should not be dismissed out of hand as a delusion, because for centuries serious scientists have been experimenting with it, and not without success!

The extensive literature on spiritualism contains the names of enough recognised scientists that it cannot be dismissed out of hand as biased or gullible.

Nevertheless, it must be acknowledged that, even today, no absolute scientific proof of the correctness of spiritualist theories and teachings has been provided, despite all attempts and experiments.

Experimental spiritualism is, in the true sense of the word, a special field of magic and can only be treated seriously as such. However, every magical activity is based first and foremost on a belief system and, not least, on an occult world view. This means that it is initially detached from exact natural science, no matter how much its experiments may be based on physics.

It is to be assumed and hoped that the paths of metaphysics will one day lead to satisfactory results of knowledge, once research-oriented humanity has succeeded in invent and use optical or physical instruments or apparatus that enable the subtle substances of ethereal structure to be detected, identified and recorded in the field of experimental physics, which can then form the basis of spiritualist phenomena. To date, neither photography, nor the microscope, nor chemistry, nor radiation research has been able to create such a flawless basis.

It must also be admitted that in numerous cases it has been possible to expose fraudulent mediumship and to prove numerous other errors and wrongdoings through the control measures that have been carried out.

Spiritualists now object that it is precisely these exact scientific controls that interfere with the absolutely necessary mental and spiritual readiness, the sensitive basis of perception of spiritualist mediums, thereby making most phenomena impossible and thus contributing to the failure of the experiments.

This objection is certainly not incorrect and is also natural. If, in practical spiritualism, as in practical magic, a basis of belief and a corresponding attitude are required from the outset, then of course a synthesis is difficult to achieve here.

In hypnosis, and even more so in a trance state, a person's waking or higher consciousness is completely or partially switched off. The powers of the subconscious are active and effective within them.

And these powers cannot be measured or experimentally categorised. Sensitivity, often heightened to the point of pure mediumship, is so difficult and varied in individuals, and moreover absolutely capable of being increased, that no standards can be established here.

In their states of ecstasy, believers develop such powerful inner forces that normal, observant people, especially if they approach these experiences critically, are completely incapable of doing so. Every abnormal state breaks the norms and forms of the established order.

approach these experiments. Every abnormal state breaks the norms and forms of the established.

It must also be said openly that the spiritualist or magus is not normal in practical experiments; his state is a deliberate and induced heightening and overpolarisation of his sensory abilities.

This is where the aforementioned danger zone lies! It is by no means easy for the occult scientist, despite his faith and his temporary abnormality, not to lose his footing, i.e. to regain and maintain his objectivity and normal state of consciousness.

In order to be able to do this, a very specific training is necessary. Those who do not have this training, i.e. who lack the necessary prior knowledge, recklessly expose themselves to dangers and the possibility of nervous disorders.

Unfortunately, this is the case for most people who engage in so-called popular spiritualism, especially when it is linked to religious concerns.

Religious spiritualism is definitely a delusion!

If we say that spiritualism is a sub-discipline of practical magic, we can go even further and state that practical spiritualism is necromancy, i.e. magical necromancy! Neither religion nor human ethical sensibilities generally provide a prerequisite that can be described as necessary for this.

One cannot be a devout Christian and have the audacity to conjure up the dead. One must always be aware that any such practice is a violent intrusion into another sphere, for which one must bear at least a great deal of responsibility.

The practical magus bears this responsibility and is well aware of his actions, for he has the necessary tools for these experiments, as far as this is possible on the basis of his previous studies and experience.

However, this is usually not the case with spiritualists.

The difference between magical and spiritualistic activity can be summed up in a few words.

Through his magical practices and aids, the magician compels the beings of other spheres to bow to his will and manifest themselves.

The spiritualist, on the other hand, creates a mental and spiritual receptivity with the desire that beings from other spheres reveal themselves to him.

This is an important and enormous difference!

In the theosophical sense, all practical magic and especially all forms of necromancy – including spiritualism – are strictly frowned upon and referred to as black magic. In a general sense, this is not without reason!

The occult scientist and researcher is naturally not inhibited by such theosophical rules of belief, but bases his work on human cognitive abilities and his freedom of will.

With these practices, it really depends on the goal, intention, and purpose of the experiment. The motive is what matters, not the experiment itself. The true esotericist will steer clear of pure black magic practices in their research and experimental activities, because their inherent power and esoteric worldview already demand this of them.

Of course, there is much to be said about this, but it belongs to the realm of pure magic.

Initial requirements.

Therefore, anyone who wishes to engage in this study must believe in the survival of the human being after physical death. The motive must not be curiosity, but a deep religious connection between the cosmos and humanity, which has nothing to do with the usual religious teachings and dogmas.

He must know the doctrine of reincarnation and the law of karma and regard and accept them as the basis of human evolution, for both esoteric laws are, as it were, superior to the law of biology. In this way, he also carries within himself a certain sense of responsibility for himself. He should also know that by studying occult breathing techniques, practising meditation and adopting the right mental attitude, he can achieve such inner harmony and balance that he feels connected and at one with the laws of harmony in the universe. The mystic would say that this means bringing oneself into an inner connection with God, which in turn has nothing to do with conventional religion, because the concept of God is relative.

He would also have to know and master the hypnotic and magnetic disciplines through prior study, on the one hand to protect himself from self-deception, and on the other hand to be able to intervene helpfully in a mediumistic practice if necessary.

As a responsible person, one also bears absolute responsibility for the well-being and condition of the medium used, even after the experiment! An old rule in this regard is: Close the doors you open carefully again! Therefore, it is absolutely essential to bring the medium back to a normal state after a session by means of magnetic energy transfer, appropriate suggestions and proper treatment. Subsequent states of possession are often only the result of such carelessness on the part of the experimenter.

One must also be familiar with the occult teachings on the nature of the spheres of the beyond and their locations and conditions, i.e. know that not only humans but also the Earth as an entity has a sevenfold sphere with a very different etheric and atomistic structure.

This is very important!

This not only provides a means of classifying otherworldly beings, but also enables them to be correctly recognised.

The practical magician knows that through his invocations he first comes into contact with the astral sphere and demonic beings...

The spiritualist does not want this, but he readily exposes himself to the danger of attracting such beings.

Since the required knowledge is usually not available, reference is made to the following study booklets:

"The Astral Plane and Its Significance for Practical Magic."

April issue 1951.

"Magical Practices."

November 1950 issue.

It is also important for the experimenter to be familiar with the teachings of the chakras – the centres of sensation in the etheric body of human beings. (See study booklet May 1951. "The magical awakening of the chakras in the etheric body.")

Once one has acquired this necessary knowledge through preliminary study, one can proceed to the actual spiritualistic practice.

First of all, it is necessary and advisable to have a room or sitting room that is as isolated as possible from the outside world, noise and other distractions; it is advisable to remove pictures, clocks and other decorative objects from the room.

Participants in the session should prepare themselves internally in a harmonious manner. It is advisable to fast for several hours beforehand. Wear dark clothing and no jewellery in order to eliminate the influence of the radiation emitted by precious stones and metals.

In many circles, it is customary to ensure the necessary serious mood and spiritual receptivity through a common prayer or song or by playing an instrument.

These are all appropriate externalities, but not necessities, and they depend on the spiritual and mental level of the participants. The trained spiritualist experimenter does not need this; his meditation and breathing training are sufficient to make him receptive. The extent to which he educates the participants in his circle is his own business. – In general, a large circle is not advisable at first; three or five participants are quite sufficient for the beginning, preferably always an odd number. The sexes should be grouped in alternating order.

Candlelight should be chosen for lighting, but only genuine beeswax candles. One candle per participant. The candlesticks should be made of silver.

Hold the sessions as regularly as possible. Always after sunset. Never during the new moon phase. If possible, between 11 p.m. and 1 a.m.

Incense is appropriate.

Choose the incense according to the astrological correspondence of the day. (See study booklet November 1950, "The Magic of Fragrances.")

However, never burn frankincense or myrrh, as these substances are so-called protective incense drugs and are not conducive to manifestations.

The nights from Sunday evening after 6 p.m. to Monday until sunrise and from Friday to Saturday morning until sunrise are particularly favourable; however, never experiment on Saturday or Sunday during the day.

This information is taken from general magical usage, as according to ancient tradition, magic makes use of cosmic laws wherever possible.

It is also used in spiritualist séances to emphasise the magical character.

In the course of the experiments and séances, it will become apparent which of the participants possess mediumistic abilities. Such predispositions are usually innate. They can be easily recognised in the birth chart by certain constellations that are present at that time. The circle leader must ensure that a certain discipline is always maintained in the circle. Every participant must comply with his instructions of their own free will, without coercion.

Table turning.

One begins with this spiritualist discipline, which yields results most easily. One chooses a light, preferably three-legged round table. This is not a requirement, as genuine spiritualist phenomena also occur when using heavy four-legged tables. After arranging

At the leader's instruction, the participants now gather around the table in a comfortable sitting position and join hands to form a chain by placing both hands on the table in front of them with their fingers slightly spread, without applying pressure, so that the fingertips of all hands touch, i.e. both thumbs of their own hands and the little fingers with those of their partner. The room is darkened beforehand and the candles are lit. Following the leader's instructions, the participants now bring themselves into a common breathing rhythm by inhaling and exhaling together at the same time. The participants' legs should also be crossed over each other, placing the right foot over the left foot of the partner on the right. This is called closing the magic chain.

The leader now instructs the participants to close their eyes and lower their heads slightly. Everything must be done in a relaxed manner, without any tension.

After five to ten minutes of simultaneous breathing, the leader speaks in a calm voice: We will now concentrate our collective willpower on the desired connection with the otherworldly sphere.

If this circle of people is in harmony with itself, a result will soon become apparent. The table will begin to shake and sway slightly, and knocking sounds may be heard coming from inside the tabletop. Maintain your expectation and posture until the signs become stronger.

If this deliberate experiment is successful, the table will begin to tilt in such a way that it produces regular knocking sounds as one or more of its legs rise and fall. In this case, the leader will say: If a being here in this room wishes to manifest itself, it should answer my questions in the affirmative by knocking three times and in the negative by knocking once. Now the leader can ask questions and the answers will follow.

It is entirely up to the intelligence of the leader to arrive at certain results through a systematic structure of questions.

This procedure must be left to the discretion of each circle leader.

Once the knocking sounds are functioning satisfactorily, the leader can now say: I ask the being or the intelligence from the beyond to make itself understood to us by marking each letter of the alphabet with the corresponding number of knocking sounds.

With some practice and attention, you will see that this question-and-answer system can work properly.

When asked, "Spell your name for us," the table will rise in rapid succession and give the answer through a series of knocks. One should not ask nonsense questions, but always try to obtain a certain clarity through the questions asked and, above all, the possibility of later verification.

For example, the following questions can be

asked: Are you a secluded person?

Are you one of the participants here in this circle?

What is your name?

When did you die? Where

is your grave?

Where was your last place of residence?

Can you manifest yourself more strongly?

Is there someone here through whom you can make yourself known?

What are your wishes?

These types of questions are appropriate at first and can quickly move the circle forward. The spirit or ghost present will either answer by knocking or, in the case of simple questions, will noticeably lean towards the participant in question.

The leader can also try to express certain wishes in a calm, commanding tone: e.g.

Try to lift the table higher!

Try to move an object in the room noticeably! Try to make yourself visible!

Question: Who should we put into a trance?

Should one of the participants write?

The first session can thus serve as a guide for the further design of the experiments.

The manifestation made by the spirit must now be continued with further appropriate series of experiments in order to achieve stronger results.

The leader should always proceed slowly and systematically, not demanding too much at the beginning, because the spirit must first empathise and, in a sense, conduct experiments on its own. The spirit can also be of very different intelligence.

It should be noted that, logically, after death, the departed person is at exactly the same spiritual level that they had in life! Death has not made them any more intelligent than they were in life. Only gradually do they begin to acquire certain experiences in the other sphere.

It is a proven fact that many spirits apparently deliberately feign knowledge that they never possessed in their previous life.

Some seem to take direct pleasure in fooling the spiritualist circle, telling complete nonsense, pretending to be important departed persons, recounting fantasies from the beyond, so that one can only marvel at the complete nonsense that is presented. It is now the task of the circle leader to create order and structure here. Apparently, many of the spirits are just as vain as many people in life, pompous and boastful, or even just jokers.

One should not get involved in such fantasies in the first place, but always try to get clear answers and, in a sense, encourage the spirit to perform physical experiments.

An experienced and conscientious circle leader will soon learn the necessary subtleties to avoid falling into spiritualist charlatanism and hocus-pocus.

The first sessions should not be too long, so as not to tire the participants, because it must be clear that even in these first simple attempts, the beings from other spheres always use the magnetic physical aura of the participants for their manifestations

, thus weakening the organism through their activity, even if this is not always immediately noticeable.

Depending on the instructions received from the spirit, one can now try to work and experiment on a different basis.

Medial writing or drawing.

If one of the participants proves to be mediumistic, he places a few sheets of paper in front of him and assumes a comfortable writing position with a pencil. To ensure that the chain is not broken, his two neighbours place their hands lightly on his shoulders or upper arms. If the attempt is successful, the hand will begin to write, at first unclearly and uncertainly, but soon legible words and sentences or even drawings will appear. This type of mediumistic communication is, of course, much easier and often produces astonishing and more controllable results.

Here, too, the leader can try to get answers to specific questions. These spiritual manifestations given in writing should be systematically developed in the sessions, and here, too, one should not indulge in fantasies.

Whether these notes are actually manifestations of the spirit or merely originate from the medium's subconscious will soon be proven by verification.

It is very common for these types of messages to have a strong religious tendency. This can be explained by the fact that, in the hour of death, the dying person, overcome by the fear of death, resorts to the religious beliefs they have received as a last resort of their still functioning mind. They retain this last concentration of intelligence, so to speak, and then appear as spirits, purified and faithful, which they often were not as living human beings. This is a hypothesis that has a degree of probability in itself.

This category of spiritualist manifestations also includes spelling with a glass or a special planchette made for this purpose

. A large piece of cardboard with the letters of the alphabet and the most commonly used words written on it is attached to the table. The medium takes a light wine glass or the planchette, places it in the middle of the drawing with their fingers lightly resting on it, and then allows the glass to be guided to the specific letter without any action on their part. This method has also proven to be useful and entirely feasible in many cases. If the medium is sufficiently mediumistic, the chain formation can be omitted altogether later on, as it only serves to strengthen the medium's power in the beginning.

Telekinetic experiments.

After the chain has been formed, place a few easily movable objects on the table and ask the spirit, through the medium, to move these objects. The string of an instrument can also be made to sound. There is considerable scope for such experiments. It may be that this group of experiments already leads to rapport, in that objects located outside the circle, even outside the sitting room, are brought into the circle by the spirit.

During these sessions, candles are no longer used; instead, a red lamp with the darkest possible red light is employed. An electric bulb covered tightly with red fabric can also be used.

As an experiment, the trials should also be conducted in complete darkness.

In general, red light illumination tends to be favourable for manifestations.

People with mediumistic abilities often fall into a trance state all by themselves during the sessions. In more difficult experiments, it is again up to the leader to induce this trance state in the medium before the start of the session through hypnosis or appropriate magnetisation. In the beginning, this is often necessary, but later the trance state usually sets in by itself.

Materialisations.

The occult-scientific circle leader should always try to focus his attention on making the spirits visible. He must repeatedly and emphatically direct this request to the spirits. In such cases, a kind of light grey mist often forms next to or behind the medium, which thickens over time and takes shape. Later, facial features can be recognised, sometimes only individual limbs.

These phenomena are already high-quality results of spiritualistic practice.

Sometimes luminous phenomena also occur in the room. The participants experience physical contact.

At this stage, a kind of white substance may emerge from the medium's body, from the mouth, nose, ears, chest and abdomen, which attempts to form limbs. This substance is called teloplasma. It immediately retreats into the medium's body when touched.

One can also try to obtain hand or footprints of the spirit on sooty paper. One can provide a bowl of liquid plaster and ask the spirit to press its hand into it. One can set up knotted boxes and command the spirit to take out the objects inside the container. There are so many possibilities for experimentation here.

In the extensive spiritualist literature, the reader will find countless descriptions of such experiments. Unimaginable efforts have been made to eliminate any possibility of fraud on the part of the medium by employing all kinds of control measures, but also to find as solid a basis as possible for such manifestations.

A kind of enclosed chamber can be set up for the medium in the corner of the room, separated by a curtain, in which the medium sits. The apparitions then appear outside this cabinet.

If the spiritualist circle was formed by serious researchers, one cannot assume fraudulent intent on the part of one or more of the participants

On the other hand, however, there have also been enough successful sessions attended by scientists and critics, in which optical and technical instruments were used as controls to rule out any deception and thus confirm the accuracy of the results. On the other hand, there have also been enough successful sessions attended by scientists and critics, in which optical and technical instruments were used as controls to rule out any deception and thus prove the accuracy of the experimental trials.

This opens up another field of experimentation for the circle leader. Flash photography should be avoided so as not to damage the medium's health through the shock effect.

It must also be taken into account that a medium's sensitivity can never be equally strong, as physical indispositions must be taken into account, as well as the significant loss of vitality due to the spirits' demand on the odic force.

Therefore, after the session, the medium should always be magnetised by the leader or a representative in order to supply him with new magnetic powers.

Apparitions of deceased people, when visible, can be recognised by their almost light grey colouring. In addition, the temperature in the room tends to drop noticeably and a strong feeling of coldness takes hold of the participants.

However, there are also phantoms of living people, so-called split apparitions, which can be immediately recognised by their lighter, somewhat more transparent vibration and dark grey appearance.

Phantoms that become visible and have a reddish hue at the core of the apparition are, without exception, demonic entities from the astral sphere and should be treated with great caution.

If the noticeable shades are blue or greenish, these are higher beings from the mental plane, but they are very rare.

If visible symbols manifest themselves, these can also be described as mental in origin. (See Study Booklet June 1950. The Connection with the Mental Sphere.)

It is repeatedly emphasised that the experimenting circle leader can calmly pursue his own paths of research at his own discretion and according to rational thinking, even with the help of instructions from the beyond, as long as he believes he can trust them.

He should completely eliminate all Christian-tinged spiritualism, because if the phenomena achieved in his circle are genuine, he should attempt to prove them epistemologically and substantiate them metaphysically. He does not need religion for this. It is quite sufficient to thank the spirits at the end of a successful session and to express joy at what has been achieved.

If a spirit identifies itself as Goethe, Napoleon, Hannibal, Frederick the Great or any other historical figure, one should try to lead it *ad absurdum* by demanding a historically known fact – or wish it to hell! It has been proven how easily most spirits react guiltily to an energetic, conscious tone from the leader.

It is advisable to keep minutes of the session, recording in detail the measures taken and the results achieved. The more precisely this is adhered to, the more one tries to gain a scientifically sound basis, the better it is.

Spiritualist discipline often leads naturally into the highly interesting related field of practical magic, which, however, requires much more in-depth study and a certain aptitude.

The spirits I summoned, I can no longer get rid of!

There are more things between heaven and earth than our school wisdom can dream of.

The number of genuine mediums is small; nevertheless, mediumistic predispositions can also emerge spontaneously at times in ecstasy or intoxication.

in the heat of the moment or at the moment of death. The so-called signs of dying people across space and time occur often enough and are otherwise inexplicable.

Mediumistic abilities can be cultivated and further developed under expert guidance.

Telepathy and clairvoyance are related fields, as are clairaudience and predictions of future events. There are regions and areas where such gifted individuals are often found, such as Westphalia and Scotland.

For stronger spiritual manifestations, a medium is almost always used, as the medium can be regarded as a mediator between the spheres.

The overall phenomena of these areas are summarised under the term parapsychology.

In the subconscious, humans develop unimagined powers and perceptions. Personality splits can occur, and the vast field of prophetic dreams also belongs here.

The sensitive person is actually like a finely constructed receiver with the ability to pick up countless wavelengths of unknown range. The magical person boosts this receiving ability through their energetic attitude and expands their range by being both a transmitter and a receiver. The mediumistic person is only a receiver, the circle leader may be a transmitter, especially if they have undergone magical training.

One should not simply claim that spiritualist perceptions and phenomena contradict the laws of nature. All too often, humanity has had to revise the laws of nature known to it, especially in today's age of atomic research. Even the exact natural sciences are based on knowledge and experience, which, however, deepens and broadens from century to century. According to modern radiation research, there is no such thing as solid matter; rather, everything is radiation, vibration

, vibration, harmony of ethereal, atomistic and spherical radiation complexes, some of which are created by the decay of matter, some of which are of cosmic origin, and some of which are radiation.

The law of conservation of energy includes radioactive atomic decay as well as the formation of new radiation vibration complexes of phantoms.

Science already acknowledges that thought forces also constitute a category of radiation, even if they cannot yet be measured due to a lack of suitable equipment.

The magus is able to create thought phenomena in experiments, and hypnotic states are also produced solely through the emanation of mental forces of will from the hypnotist's brain.

A trained magus is able to form phantoms through his strong, trained power of imagination.

Purely mental or spiritual influence on a fellow human being is often enough present in life and effective in a good or bad sense.

The entire field of suggestion therapy is based solely on this principle.

The diversity of phenomena can be explained not only by the differences in the medium's sensitivity, but also by the combined effect of the naturally fluctuating mental and emotional vibrations of the respective circle participants. There are cases in which the medium refuses to proceed because the vibrations of a circle participant are perceived as an inhibiting disruptive factor.

This brief guide to practical spiritualism is intended to give even the layman the opportunity to conduct such experiments and research. Those who do not surrender to so-called religious revelatory spiritualism, but try to remain critical in all their experiments, are not putting themselves in any danger. Since there are no intentions of fraud in a serious private circle that meets for such research purposes, and no professional mediums are consulted, one can expect genuine results

if there is any mediumship or aptitude among the participants.

There is nothing to be said against any kind of control or verification measures, even in private circles.

The following bibliography primarily lists books and publications by scientists whose credibility cannot be denied. Spiritualist literature is much more extensive and naturally contains a myriad of amateur writings, which must be considered to have little or no scientific value. On the contrary, readers should be warned against indiscriminately reading such publications and attributing credence to them.

One should be very careful to separate the wheat from the chaff here.

Spiritualist literature.

Prof. Schrenk-Notzing:	Experiments in remote movement. "
	: Materialisation phenomena.
"	: The physical phenomena of mediums.
Dr. Schwab	: Teleplasma and telekinesis.
Dr. Tischner	: Materialisation experiments.
Dr. Quade	: Those in the Beyond.
Dr Baerwald	: The intellectual phenomena. Dr.
Geley	: Materialisation experiments.
Mr Grunewald	: Materialisation phenomena. "
	: Mediumship.
"	: Physical-mediumistic investigations
"	: Experiments on materialisation and telekinesis.
Prof. Rochas	: Elimination of the faculty of perception. " : Successive lives.
Dr Wasielewski	: Telepathy and clairvoyance.
Dr. Geley	: Supranormal physiology and phenomena of

	idioplastics.
Dr Durville	: The Fluid Body of the Living Human Being. "
	: The physics of animal magnetism.
Dr Noeggerath	: Life after death. Dr. Tischner
	: Occultism and Spiritualism.
	: Telepathy and clairvoyance.
Dr. du Prel	: Death and the afterlife.
Dr. Oesterreich	: The Basic Concepts of Parapsychology.
Prof. Richet	: Outline of Parapsychology and Paraphysics. Dr.
Friese	: Voices from the realm of spirits.
Dr. Matthiessen	: The Otherworldly Human
Being. Aksakov	: Animism and Spiritualism.
Prof. Schrenk-Notzing	: Physical phenomena of mediumship. Prof.
Profferie	: In favour of spiritualism.
Illig	: Eternal Silence.
Gregorius	: Splitting magic.
Dr. Gukat-Wellenberg:	Physical mediumship. Dr. Lambert
	: The occult facts.
Brackett	: Materialised Apparitions.
Bilz	: The dead live.
Doyle	: The new revelation.
Esperance	: In the realm of shadows.
Kardec	: The Book of Spirits. "
	: The Book of Mediums.
Nielsen	: The Great Secret.
"	: The Great Unknown.
Ohlhaver	: The dead live on.
Nielsson	: Experiences in the occult realm. Reichenbach
	: Physical-psychological investigations. Prof.
Zöllner	: The fourth dimension and occultism.
Kindsborg, Dr.	: Suggestion – Hypnosis – Telepathy.
Valier	: Metaphysical problems.
Feilgenhauer	: Ghosts of living persons.

Flammarion	:	Death and its mystery.
Schrödter	:	Ghosts – Mysticism and Magic.
Douval	:	Telepathy.
"	:	Evidence of rebirth.

Not listed here are the numerous books and brochures of spiritualist literature that are religious in nature and to which no occult-scientific standards can be applied, as is the case with most of the literature listed above.

MENTAL CURRENTS

Caution in thinking is necessary! What one "thinks to oneself" is not insignificant, because thoughts flow like waves, like water and wind! Similar currents reinforce each other, while dissimilar ones show interference phenomena!

If this spiritual ocean were visible to the eye, everyone could see how vibrating rays pass from person to person. Everyone would recognise how people of the same temperament, character and will are in the same current, how a person in an angry and depressed mood remains in a wave of contact with all those who are angry, how each of them, like an element in a battery, strengthening and generating current, and how, on the other hand, the hopeful, strong and joyful likewise unite and strengthen their waves.

Mulford

"WALTHER RATHENAU" AS AN ESOTERICIST

by Gregor A. Gregorius.

On 24 June this year marked the 36th anniversary of the day on which the German Foreign Minister Walther Rathenau was assassinated after the so-called Rapallo

Treaty Treaty, which had established the first peaceful and friendly relations with the young Soviet power, had been signed by him.

We commemorate Walther Rathenau not because he was foreign minister, but because we see him as the embodiment of a truly great democrat, who was the most capable mind of his time and who is still regarded today as a model of an upright, honest and combative democrat.

It is noteworthy that Walter Rathenau was appreciated not only by his own party colleagues, but also by all progressive, left-wing figures at the time, and is still respected today, even though, given the milieu to which he belonged, he must be considered a major industrialist, economic leader and monopolist.

Rathenau was born on 28 September 1867 into an old industrial family. His father owned a machine factory in Berlin. W.R. developed this into the Allgemeine Elektrizitäts-Gesellschaft (A.E.G.), one of the largest companies of its kind in Germany.

It is also interesting to note that his fiercest opponents were to be found within his own circles. The most vehement attacks came from the circles of big industry and big finance in monopoly capitalism, because these powerful capitalists did not like R.'s ideological and personal stance.

His international reconciliation tactics, which led to many alliances of friendship with other powers and ultimately also brought about the great rapprochement with Russia, were by no means desirable to the purely German nationalist circles and the conservatives.

Thus, these circles were behind his murderers.

When Rathenau became Minister of Reconstruction again in 1921, he worked for democratic reform of the administration, advocated radical school reform, opposed the educational monopoly of the capitalist class, and developed new ideas of social justice and planned economy. He was an opponent of all wars and repeatedly spoke at the conferences in Genoa and Locarno to all representatives of the nations in favour of a pan-European, purely democratic peace policy.

With his death, the Rapallo Treaty also fell. Had Rathenau not been assassinated and had he achieved his goal, it is impossible to imagine how fundamentally European politics would have developed, how different Germany's fate would have been, for then Hitler and National Socialism would not have been possible, because the realisation of the great democratic friendship alliance between Germany and Russia, which Bismarck had already sought to achieve with his policies, would have brought only good to our German people, because the great agricultural country of Russia at that time and the industrial country of Germany could have complemented each other on a peaceful basis to the absolute advantage of both countries.

On 24 June 1922, three young officers in a car overtook the Foreign Minister's car in one of the quiet suburban streets of Berlin-Grunewald, near Rathenau's home, and killed the minister with submachine guns and a hand grenade.

The assassination had been carefully planned. Unfortunately, the shots fired at the Foreign Minister did not serve as a wake-up call for all socialists and honest democrats. There were no demonstrations, and after a few weeks, the matter was forgotten.

The German people had lost one of their best minds.

The murders of Erzberger, Liebknecht, Rosa Luxemburg, Kurt Eisner and Walther Rathenau were all warning signs of the bloody era of National Socialism that was to come. They were the first flashes of lightning of the Second World War, but none of the leading politicians of the time were far-sighted enough to foresee this, and none found the courage, when there was perhaps still time, to oppose this reactionary movement.

The masses remained ignorant and allowed themselves to be systematically incited and ultimately driven into the Second World War.

With this essay, we are not honouring Foreign Minister Rathenau, nor the great economic leader, nor, first and foremost, the democrat, but rather we are honouring Walther Rathenau as the great cultural figure of his time and see him as a guide to a true intellectual culture, an individualistic direction of development for the intellectually minded person.

Rathenau was an extremely cultured person in his life, in his appearance, and in his everyday life. He loved a refined standard of living and possessed not only great intellectual power, but also wit and personal charm.

His education was not only scientifically sound, but also strongly international.

He was a great man of letters, possessed excellent literary knowledge, had a wonderfully clear style of his own, possessed a refined sense of art, and was, in a word, "the epitome of a cultured European" who represented the German nation extremely well in cultural circles through his outstanding intellect, even though he was Jewish.

Thus, W. Rathenau is considered an absolute shining example to all seekers who have set themselves the goal of cultural renewal in Germany on a democratic basis, and not only that, but also as a person who consciously strove to realise and live according to the laws of harmony.

Let us honour him in our memory as a cultural pioneer and one of the first proponents of the idea of a pan-European union.

W. Rathenau's most important books are as follows:

"Zur Kritik der Zeit" (Critique of the Times),	published in 1918
"Von kommenden Dingen" (Of Things to Come),	" 1917
"On the Mechanics of the Mind,"	" 1917

He also published a number of books on economics.

I will give you a few examples of his style from his works so that you can get a feel for the spirit that permeates them.

From the book "Of Things to Come":

"What we create comes from a deep, unconscious urge. What we love, we long for with divine power.

What we worry about belongs to the unknown world of the future. What we believe lives in the realm of the infinite; none of it can be proven, and yet nothing is more certain, nothing

is tangible, and yet every true step we take in life is taken in the name of this inexpressible thing.

What do we do from early morning until late at night? We live for what we want, and what do we want?

That which we do not know and do not understand, yet believe without proof.

We strive for the deepest truth, and what is the hallmark of living truth? It is the power with which it strikes the heart. Every genuine word has resounding power, and every thought that is born not in the labyrinths of the dialectical mind but in the blood-warm womb of feeling bears witness to life and faith. The goal is the spiritual direction of life and the spiritualisation of the mechanistic order, the blind goal of the forces to shape a fully conscious, free and humane cosmos."

W. Rathenau concludes the book with the following words, after criticising the times and speaking of things to come:

"We are not here for the sake of possessions, not for the sake of power, but we are here for the transfiguration of the divine from the human spirit."

You see, dear friends, these are the words of a highly spiritual person, or, as we might call him, an esotericist, who, although he knew and mastered the great goal and construction of a materialistic worldview as an economic leader, nevertheless placed the spiritual, or the divine, above all else as the primary cause – and because he was like that, he had to die!

Esoterically speaking, he became a victim of a world demon that rose in the East on the dark horizon.

National Socialism was merely a precursor to communism, and Hitler was merely a tool of this demonic force. Did Rathenau foresee the calamity that the coming decades would bring? We do not know. In any case, his work was dedicated to a policy of reconciliation and encompassed all European peoples. Not only he himself, but his own race, his own people, were almost annihilated. A large part of the Jewish intelligentsia, of which he was considered the leader, ended up in the gas chambers of the National Socialist regime. An enormous guilt and karmic burden fell upon the German people. This karma will have to be atoned for through severe suffering in the future. The coming Third World War will prove this. The millions of people murdered by the war cry out for retribution, and their fear has turned into hatred in the astral sphere. The law of cause and effect is coming into play again! In the spring months of 1962, the first pendulum swing will take place!

No god, no prayer can or will help here. The peoples who murder their best minds will always and rightly fall prey to retribution.

December 1958 (Issue 105)

PAGES FOR

APPLICABLE OCCULT

LIFE ART

CONTENTS:

CURRENT PHYSICAL AND
PSYCHOLOGICAL
CORRESPONDENCES
Ms Han-Rulsow-Yin

DECEMBER 1958

ISSUE 105

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

PRICE 5 DM

Private – Pressure

1958 - 285

CURRENT PHYSICAL AND PSYCHOLOGICAL CORRESPONDENCES.

Contents:

- I. Gravity and the Self.
 - 1. Stars in physical and psychological terms.
 - 2. Rocket flight and spiritual liberation.
 - 3. The self, the ego and atomic energy.

- II. Applications of the quantum principle.
 - 1. Development of higher levels of self.
 - 2. Levels of existence and zones analogous to the hydrogen spectrum.
 - 3. Atomic structure and correspondences to the Holy Guardian Angel.

- III. Problems of the doctrine of correspondences.
 - 1. Some analogies between zones and Sephirot.
 - 2. Aspects of polarity.
 - 3. Tasks of a qualitative science.

Introduction

to

Current physical-psychological correspondences.

There is no doubt that the natural sciences shape the world view of our time, whereas in the Christian Middle Ages, human ideas were still strongly imbued with religious doctrines. The denominations, with their contradictory dogmas, are quite helpless in the face of this development, as the mythical content of their holy books is hardly understood anymore. This fact is all the more astonishing given that religious history reveals consistent basic teachings regarding the relationships between this world and the hereafter, man and destiny, body and soul. These principles are no less objective than, on the other hand, the laws of physics, which are devoted to the forces that hold the (outer) "world together at its core." Is this merely a shift in consciousness from the spiritual to the material?

I do not believe so, because access to the wisdom of past eras or foreign cultures is made very difficult by their unfamiliar language. Only a select few succeed in immersing themselves in the operations of alchemists, the methods of Kabbalah, the symbolism of Egyptian hieroglyphs or the wisdom of Chinese pictographic writing. Modern China, which is successfully grappling with Western achievements (including communism), recently made a telling decision by introducing the Latin alphabet. The old forms have been broken and their eternal contents must be banished into new vessels.

The dawning Age of Aquarius demands and enables a universal symbolic language in which quality and quantity, space and time, causality and finality are still united. It encompasses the priestly knowledge of distant cultures, builds secure bridges to quantum mechanics and relativity theory, and will provide a new aristocracy of the mind with bold insights to enrich humanity in all areas of life. The following sections

connect relatively simple facts that, at first glance, seem far apart. In this way, the reader is introduced to the fundamental problems of a science of analogies or correspondences that the universal symbolic language has to express.

I. Gravity and the Self

1. Stars in physical and psychological terms.

Physically, a star is defined by the fact that it takes its shape based on its own gravity, which is the most important organizing principle of all processes on it. Newton recognized that gravity on the Earth's surface is based on a general property of all matter and determines, for example, the moon's orbit around the Earth, just as all planets are subject to the Sun's gravity. There is a certain limit to mass below which a star's own gravity is too weak to prevail over the gravitational forces of other stars and determine its own shape. This applies, for example, to smaller planetoids and comets, which disintegrate and form the transition to meteorites.

Nor will humans ever be able to create satellites as stars. Their mass is far too small for this, and organising forces must be created artificially through rotation, electromagnets or similar means. In contrast, the known moons, regardless of whether they harbour life or not, can be referred to as stars. In the age of space flight, we will certainly discover further satellites of the planets that no longer fulfil this condition but have irregular shapes as star debris.

The inherent lawfulness explained in relation to physical stars may serve to understand the core Thelemic statement that "every human being is a star, every man and every woman is a star" (1). This expression does not, of course, refer to the earthly manifestation, but to the immortal essence of human beings, which is independent of time and space. Since no two stars are alike and each follows its own path, a collision is impossible. Human conflicts are therefore based solely on the fact that people deviate from

their innermost will, misled by the greed for success. An excellent analogy of this will to fate and necessity was revealed to us by Nietzsche twenty years earlier (2).

2. Rocket flight and spiritual liberation.

a) It was not until late in its history that humanity succeeded in moving freely through the air with flying machines. Even today's perfection of jet propulsion, which enables supersonic speeds, cannot hide the fact that the aeroplane is essentially bound to the two-dimensional envelope of the atmosphere. This corresponds to intellectual thinking, which always moves on the same plane, even if the concepts and their combinations change. In contrast, the principle of rocket propulsion, which now enables us to venture into the third dimension of space, was already known in China many centuries ago, but until modern times it was only used for fireworks for entertainment.

The principle of the rocket is that the material it carries is expelled backwards. According to Newton's law of action and reaction, the greater the speed of the expelled jet, the greater the propulsive force. The acceleration force can be many times the weight of the rocket, and as a result, the person flying with it feels an enormous increase in their body weight. In contrast, in a satellite orbiting the Earth, the sensation is one of complete weightlessness, because the Earth's gravitational pull is exactly balanced by the centrifugal force. Leaving the Earth's gravitational field completely requires twice as much energy as orbiting close to the globe. According to Wernher von Braun's calculations, it is already technically possible to reach the nearest planets with today's chemical fuel.

b) The future belongs to photon propulsion (3). It is the most economical rocket engine because very little mass converted into light is emitted at the highest speed. This is an application of the equivalence of energy and mass; matter is only condensed energy, the release of which humanity has just begun. However, the emission of

Photon rocket so intensely that all earthly matter beneath it would immediately vaporise. It is worthwhile for esotericists to take a look at the possibilities of the photon rocket. It can be accelerated to almost the speed of light, whereby, according to Einstein's special theory of relativity, distances are shortened and time intervals in the flying rocket are extended compared to the Earth left behind. In this way, it is theoretically possible to fly through the finite but unlimited physical universe within a human lifetime – a grandiose spectacle of today's science.

Those who strive for spiritual liberation want to free themselves from the greatest bonds, the delusion of the ego, in order to finally become masters of their karma. This process does not necessarily have to take place within the framework of asceticism, if we understand this to mean the more or less sudden renunciation of sensual pleasures. Spiritual liberation can just as easily take place within the familiar framework, as it were beneath the surface, as a process of constant purification, i.e. the elimination of the coarsest elements of thought and feeling. In this context, we should recall the idea of the worldly monastery and recommend Liber CL (12). In a similar way, in a rocket engine, solid or liquid matter is propelled towards the earth as a jet of gas under high pressure by the element of fire. In the process, the weight of the rocket body is reduced, just as the power of the lower self is reduced during spiritual purification. The three physical possibilities – the return of a rocket projectile to Earth (e.g. V2), orbiting the Earth (artificial satellites) and escape from Earth's gravitational pull (still a project) – have their exact spiritual analogue: rebirth after varying intervals in higher spheres, incarnation in

"Heavenly" planes of existence without karmic compulsion for physical rebirth and the attainment of nirvana beyond the categories of space, time and causality.

Let us take another look at the misguided path of many ascetics who reverse the pursuit of physical well-being into the art of inflicting as much pain as possible on body and soul. Buddha (4) also found himself in this impasse, taking the asceticism of pain to extremes in accordance with the prevailing view at the time that heavenly well-being could only be attained through earthly suffering. The process of liberation probably requires the sensation of increased resilience of the ego...

plexus (corresponding to the acceleration pressure in a launching rocket), because its magnitude was not fully realised beforehand. Liberation consists in dissolving sensual, intellectual and social attachments, which are gradually replaced by more refined experiences. Buddha's method consists of recognising spiritual causal relationships and, through conscious negation (but not repression!), dissolving our flesh-and-blood habits. This tool, which penetrates the infinite sequence of planes of existence, can be compared to the photon rocket.

3. I, Self and atomic energy.

a) Space flight requires knowledge of the Earth as a star among stars, which only became apparent since Copernicus. At the same time, the Western world developed an awareness of the self as isolated from all other beings, and it seems as if other cultures are following this direction. The ego is linked to other egos through its interests and is intent on expanding its sphere of influence, which gives rise to numerous conflicts, both large and small. This tendency underlies, for example, the psychology of Adler and the philosophy of Klages (5). The ego corresponds to the centre of attraction of a star, which influences all bodies in its vicinity through its gravitational field and, depending on the size ratio, captivates or even absorbs them.

The relationship between the ego and the self can be compared to that between the moon and the Earth. Both are celestial bodies, but the moon, which is eighty times lighter, has abandoned its own rotation, which is why it always shows the same face to the Earth. In this context, it is worth mentioning the hypothesis that the moon was ejected from the Silent Ocean after earlier moons disappeared from the firmament (6). Today, the moon is a dead world that has lost its atmosphere. The ego of older people often presents a similar sight, undergoing the same process of desiccation and ossification as the body.

In the West, there is an increasingly strong tendency to observe the daily consciousness gathered at the focal point of the ego in terms of its deeper connections to

to expand the self. It manifests itself in modern spiritualism, in the use of suggestion (Coué), magnetism (Mesmer) and hypnosis, and finds expression in astrology, which has become fashionable. The tendency towards the supernatural has given rise to university-level parapsychology and research into intoxicating drugs. Perhaps the most mature fruit of the quest to overcome the ego is the well-known autogenic training developed by Prof. Dr. J.H. Schultz. C.G. Jung says of the ego's place in the gravitational centre of the self: "The self is also the goal of life, for it is the most complete expression of the combination of fate that we call the individual. With the perception of the self as something irrational, indefinable, to which the ego is not opposed and not subject, but rather attached, and around which it revolves, as it were, like the earth around the sun, the goal of individuation is achieved."

b) The next centre of consciousness to be developed lies in the astral plane, where human beings reside after death. This task is synonymous with the development of the astral senses, which guarantee the continuity of the earthly dimensions of space and time. It is no coincidence that, after completing the lowest ego, civilised humanity encounters the laws of atoms and elementary particles and thus the limits of physical matter, which we must regard as a condensation of astral matter. Conversely, according to Einstein, mass can be converted into energy, and this happens to a small percentage in atomic nucleus reactions. This means that a certain measurable proportion of mass disappears, while the corresponding amount of energy evaporates after being used for constructive or destructive purposes. Today's physicists have abandoned the belief that the matter of the universe has existed in some form since eternity. Rather, the spontaneous generation of the physical universe is highly probable and in no way contradicts the law of conservation of mass-energy. All nuclear reactions, the formation and annihilation of elementary particles, therefore have repercussions on the astral plane or are direct consequences of astral causes; the explosion of an atomic bomb using uranium fission may be linked to an astral earthquake. The technical possibility of destroying all earthly life, i.e. robbing the astral bodies of their grossest shells, also points to

To extinguish, i.e. to strip the astral bodies of their coarsest shells, points to this connection. However, such destruction would leave the attachment of the vast majority of people to this world unfulfilled and can only be partially realised from the point of view of the law of karma. To avoid misunderstandings, it should be emphasised that all chemical reactions, such as combustion or even the explosion of dynamite, are associated with such a relatively low energy conversion that these processes remain absolutely confined to the physical world. The cremation of a corpse cannot therefore harm the released astral body, but at most destroy the etheric link.

In our sun and most fixed stars, abundant hydrogen is "burned" into helium, which humans imitate in the hydrogen bomb. This fusion of hydrogen nuclei enables the unweakened emission of light over millions of years and signifies a lively interaction between physical and astral matter, thus facilitating the manifestation of divine powers. It follows from this that worship of the sun is more than praise of its biologically effective powers. Another interesting discovery is the strong radioactive radiation found in pharaohs' tombs, where attempts were made to preserve the astral connection. The natural decay of radium and similar substances also affects astral matter. Perhaps one day it will be possible to use it to establish a technical connection to the astral plane (Killner screen), enabling us to see not only spatially but also temporally.

II. Application of the quantum principle.

1. Development of higher levels of self.

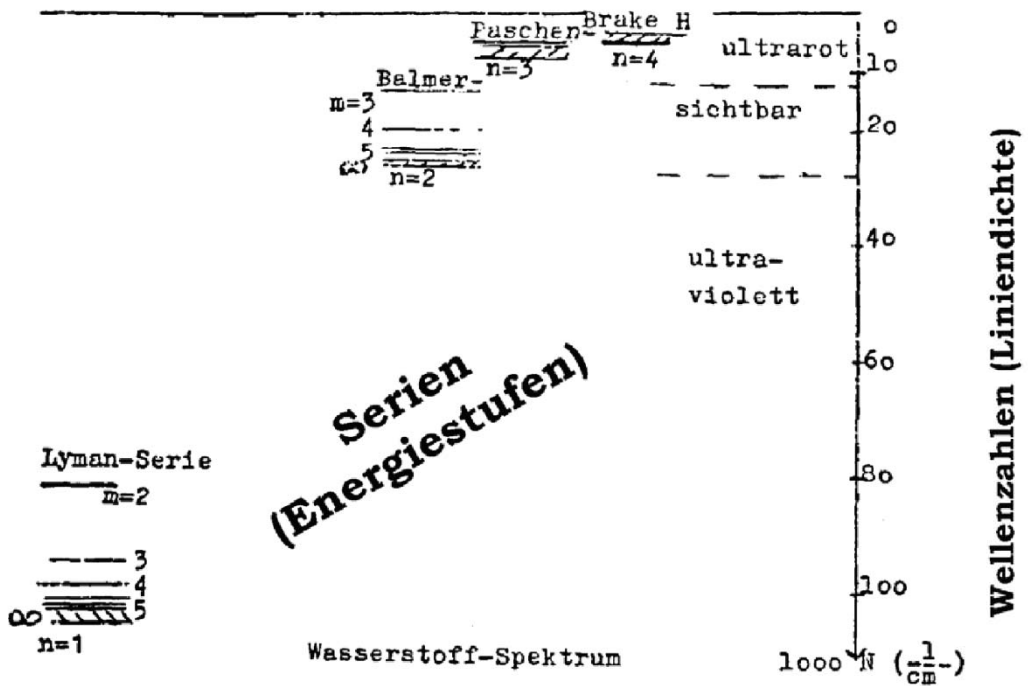
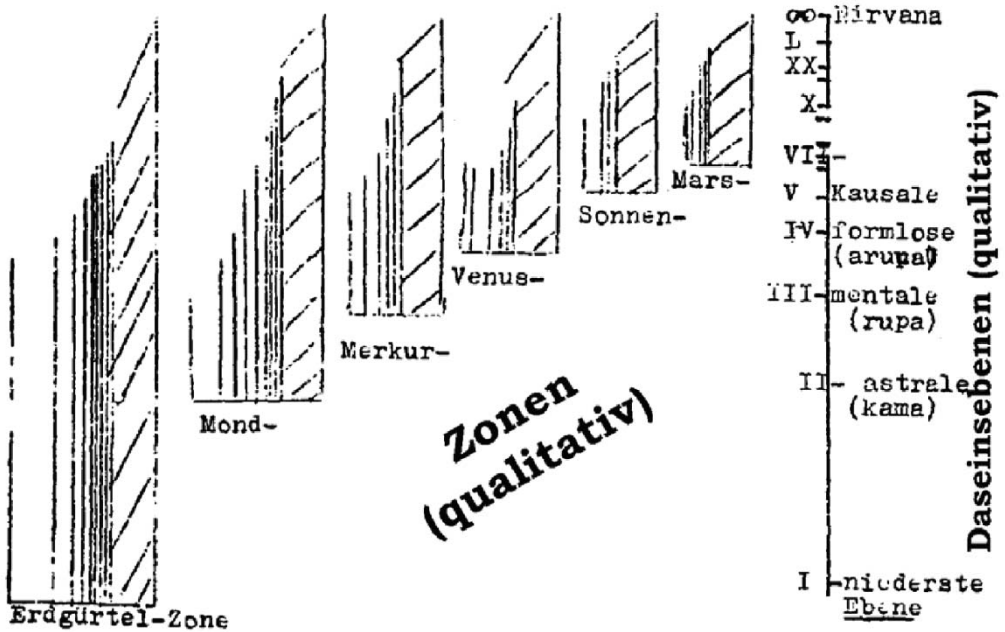
The gaseous nebula as the primordial form of our solar system, in which matter was scattered over a wide area, corresponds to the somnambulistic state of consciousness. We still experience something similar in the instinctive certainty of some animals (think, for example, of migratory birds), which humans have lost. Somnambulistic consciousness means an inner connection with all other beings, humans, animals, plants and other natural processes. In humans, however, it was not limited to the sensory phenomena of this sphere, but also included gods and demons of higher planes of existence. Our myths and fairy tales originate from this time. There was no good and evil yet, as described in Genesis.

of this sphere, but also included gods and demons of higher planes of existence. Our myths and fairy tales originate from this time. There was no good and evil yet, as Genesis alludes to, and humans in their paradisiacal state were not subject to the law of karma, just as animals are not today.

The "Fall" was preceded by a restriction and condensation of comprehensive consciousness corresponding to the condensation of the sun and planets from the primordial nebula, which prepared the way for the division of the hermaphrodite into male and female. The separation of individual consciousness corresponds to the formation of families and tribes. Since then, there have been wars over property and supremacy, which threaten to degenerate into the destruction of the entire human race. The individual consciousness currently anchored in nationality, which is only now blossoming in black humanity, will complete its spiral cycle in a future world citizenship. Parallel to this, the domination of nature, which stands in opposition to the ego, took place. This process still has the character of overexploitation in many cases and will only end late in a conscious symbiosis of human-animal-plant.

It has often been noted that the materialism that prevailed at the turn of the last century represented the deepest descent of the spirit into darkness, the greatest distance from God, and we have already noted signs of a reversal. There is no return to the natural view of the magical age (7), but only the complementation of the lowest ego by further concentrations of consciousness in the higher planes of existence. In (8), the author dealt with the analogy between planets and planes of existence. One can imagine the planets as pearls on the common string of solar gravity. Similarly, the string of pearls may serve to illustrate the egos to be formed in the individual planes of existence, if one prefers the Latin expression to distinguish it from daytime consciousness.

Connection between
zones and The planes of existence



2. Plane of existence and planes in analogy to the hydrogen spectrum.

a) In (8), the electron orbits of an atom were understood analogously to planetary orbits. These are the transitions between stable energy levels within the electron shell, which are possible in two infinite ways. We relate the infinite sequence of electron states, which can be imagined as circular and elliptical orbits around the atomic nucleus, to the levels of existence or consciousness. They correspond to Swedenborg's "separate degrees" (13) and are marked with Roman numerals in the diagram above right. We now arrange all transitions between them according to their common lowest level and indicate the transitions by vertical lines on this "foundation". Within each group, which we will call zones, they are placed next to each other so that their tips lie on a (not drawn) connecting line that runs parallel for all zones. Above the X-level, the lines become too dense and the others approach the infinite limit more and more, as indicated by the hatching in this area.

The first group on the left with all connections from I to ∞ is referred to by Bardon (9) as the Earth belt zone. The name of the adjacent

moon zone with all connections from II to ∞ is the expression of the ancients

"World under the moon" = sublunar, to be understood as the lunar zone. The planetary assignments of the III, IV, V and VI groups, where the representation breaks off, are taken from tradition. Their position does not correspond to the planetary numbers commonly used today, but Mercury, Venus and Mars are arranged in the natural order given in (8).

When extending the II level from right to left, one can see that the astral plane is involved in the Earth's belt zone (directed towards I) and in the lunar zone (directed towards III and higher). There are therefore two qualitatively different areas in the astral plane (kama). The larger of these obviously belongs to the moon zone. The situation is similar with the three-part Mercury zone, which occupies most of the mental plane (rupa), while the moon and Earth belt zones

have to content themselves with relatively small shares. These areas of a plane of existence are, apart from finer gradations, energetically equivalent, but they have, so to speak, a different climate, which can be illustrated by the continents of the Earth (also located at the same level).

b) We now turn to the analogous structure of the hydrogen shell. According to the law of conservation of energy, a change in the electron's orbit corresponds to an equal amount of energy in the form of a light quantum. When the bond is tighter, light is emitted, and by absorbing this light quantum, the electron can be raised back to its original orbit. By examining the line spectrum, physicists gain precise insights into the energy levels of the electron shell. As an example, the diagram below shows part of the hydrogen spectrum. The lines are arranged in series that share the same ground state, which already served as an organising principle for the zones. The main series, named after its discoverer Lyman, contains all lines associated with the lowest level, which is characterised by the principal quantum number $n = 1$. If the lines within a series are distinguished by the number m , the top line can be understood as a transition from $m = 2$ to $n = 1$. The next line arises during the transition from $m = 3$ to the common ground state $n = 1$ and to the end of the series. As m approaches ∞ , the lines converge more and more. They become weaker and weaker here, and this area corresponds to the hatched strip of the zones. Regardless of the complete analogy between planes of existence and light series, their representations differ in that the unequal lengths of the lines in the zones are a measure of the energy levels; in the spectral lines, these result from their altitude, while their constant length remains irrelevant.

The Lyman series lies far in the ultraviolet region; only the Balmer series is visible, with the ground state on the second innermost electron orbit $n = 2$. Its top line corresponds to $m = 3$, the next to $m = 4$, and so on, until the series limit is reached again with $m = \infty$. The Paschen series ($n = 3$) is already in the far-red region and overlaps with the Brackett series ($n = 4$). Thus,

with increasing wavelengths, an infinite number of series converge at the limit $N \rightarrow 0$. Allow us to briefly explain the ordinate scale in units of $1000 N$. N denotes the number of light waves per cm and is proportional to the energy differences between the electron orbits. The wave number N can be represented with the help of the two quantum numbers n and m used by means of so-called thermal differences T , which are essentially proportional to the Rydberg constant R :

$$N = T_m - T_n, \quad T_m = \frac{R}{m^2}, \quad T_n = \frac{R}{n^2}.$$

The qualitative differences between the zones and the quantitative differences between the planes of existence should be understood in exactly the same way. The term "quantitative" may be explained by Count H. Keyserling (14), who sees the difference between man and God only in the intensity of consciousness; from a material point of view, one would speak of different densities.

3. Atomic structure and parallels to the Holy Guardian Angel.

a) The line spectrum of heavier atoms, which have lost all but one electron (ionisation), is structured in the same way as the hydrogen spectrum shown and is only shifted further into the ultraviolet range. However, with multiple electrons, the spectrum becomes much more complicated. While the single electron of the hydrogen atom can only occupy the possible energy levels one after the other, the heaviest atomic nuclei orbit up to 100 electrons simultaneously.

This leads us to the following psychological analogy. The average person today, who has developed only their lowest ego, enters higher states of consciousness, for example in dreams or under the influence of intoxicants. However, they are unable to connect these states with their ego consciousness. The helium mentioned in section

I.3. would correspond to a person who has also developed their astral ego and uses their astral senses without losing their normal daytime consciousness. The familiar structure of the heavier chemical elements (Li, Be, B, C, etc.) through the addition of further hydrogen

(protons and neutrons) corresponds to a future humanity whose consciousness operates simultaneously on many levels and which thus regains the comprehensive vision of humanity with its natural vision.

It is interesting to note that atoms of arbitrary heaviness do not occur in nature, as they become unstable beyond uranium (atomic number 92). Only artificially can even heavier atomic nuclei be produced for a short time. This fact indicates that it is not possible for humans to form any number of egos in higher planes of existence. They will eventually lose their connection with the lowest levels of consciousness and end up in divine, formless (arupa) realms

unless, like Buddha, they prefer the complete freedom of nirvana (n ∞).

b) For the physicist, all atoms of a chemical element are identical because he cannot distinguish between them. In contrast, every human being is a star whose orbit differs from all other stellar orbits. Leibnitz also taught this: there are no two identical monads, which is in accordance with Pauli's physical principle that each quantum state can only be occupied by one electron.

We have seen that an electron, as its bond to the atomic nucleus becomes tighter, emits its lost energy in the form of light quanta of a certain wavelength. This raises the question: where does the corresponding spiritual power of a divine spark, a being descending into ever denser planes, remain? Since spiritual energy disappears just as little as physical energy and, in general, the spiritual power emitted by any being bears its colouring or stamp, every human being has an individual spiritual power, a divine reflection. It is known as the Holy Guardian Angel (15) and represents the bridge from the materially bound human being to the Godhead and its respective ruling aspect in this space-time world. This makes it clear that the Holy Guardian Angel has nothing to do with our finer bodies (astral body, mental body, etc.), but represents our forgotten divine part, which bridges the sequence of incarnations.

The "movements" of a person and their Holy Guardian Angel are always opposite; they either strive to move apart or seek a closer connection again – a renewed confirmation of the principle of action = reaction. In the image of atomic physics: the electron can only be lifted from a certain orbit around the nucleus to a further orbit by absorbing the exact corresponding light quantum. In doing so, the (negative) binding energy of the electron decreases to the same extent as the positive energy of all previously emitted light quanta, the totality of which corresponds in the psychic analogue to the Holy Guardian Angel. When the electron is completely freed from the sphere of attraction of the atomic nucleus, the two equal but opposite energies have united and disappeared.

Therion expressed this through the formula $+1$ and $-1 = 0$, which initially refers to the polarity that permeates our entire life (Level II, kama). For readers interested in mathematics, we would like to point out further formulas that are analogous to the higher planes of existence. They are obtained from the n solutions of the binomial equation $x^n = 1$. At least half of the third and higher roots of this equation are complex, i.e. they can no longer be represented in real numbers. They are symmetrically distributed on the unit circle in the number plane named after Gauss. The term "root" already tells us that the causes of the lowest level of existence lie in the higher levels. Conversely, all n powers of the n different solutions of the above equation again result in unity. Power means the power of the higher levels of existence to act on the lower ones, especially our lowest level (atomic number I).

III. Problems of the doctrine of correspondences

Some analogies between zones and Sephirot.

After this mathematical excursion, we turn to the Qabalah. It is based on ten cosmic qualities called Sephirot, which are summarised in the Qabbalistic Tree of Life; of its theoretically possible 45 connections, 22 are assigned to the Hebrew (Aramaic) letters. The lowest Sephira is called Malkuth (10), which means kingship or kingdom.

It is contrasted with the unmanifested highest Sephira Kether (1). According to Qabbalistic interpretation, $10 = 1$ (formation of the cross sum), whereby one should naturally think not of a mathematical identity, but only of an analogy. Friedrich Lekve (=Fra. Calicananda) (10) describes Malkuth as the outermost, coarsest shell into which the spirit of God incarnated (Anima Shekhina). The liberation of this indwelling of God from exile is only possible through human beings, by becoming aware of their true will, their stellar path, and maintaining living contact with their holy guardian angel.

From what has been outlined so far, it can be seen that Malkuth corresponds to the Earth's belt zone. Both are the lowest, outermost and furthest areas, the foundation of a pyramid. In the accompanying diagram, the Earth's belt zone occupies by far the largest space and only it participates in all planes of existence. In contrast, the lunar zone lacks a connection to the lower level. Its basis is the astral state of consciousness (ordinal number II), in which the polarity in the form of male-female is particularly clearly expressed. The meaning of marriage lies in such a connection between these two poles that the sum of the male and female parts is equal. According to Weininger (16), it does not matter where the two partners stand on the continuous male-female scale. With regard to a balanced, harmonious marriage, which has its physical analogue in corresponding stable chemical compounds such as Na Cl, the name of the second lowest Sephira, Jesod, is to be understood in the sense of "perseverance". It is closely related to the moon zone. The next analogies: Mercury zone – Hod, Venus zone – Nezach, etc. will not be pursued further here, as they end with Binah – Saturn zone (VIII). The incompatibility of the two highest Sephirot with the infinite sequence of further zones corresponds to the closed medieval world view of the seven planets and its rupture by the discovery of Uranus, Neptune and Pluto, which will undoubtedly be followed by further planets.

2. Aspects of polarity.

The aforementioned common salt (NaCl) is based on the endeavour to primarily release or absorb enough electrons during ionisation to form a closed shell.

closed shell is created. Prime examples of the stability of such electron configurations are the electrically neutral noble gases. We have already mentioned the lightest noble gas, helium, which has two electrons and does not form any chemical compounds. The helium atom with two neutrons attached to the nucleus thus corresponds to the hermaphrodite, while the molecule formed from two hydrogen atoms, which is half as heavy and very stable, with two electrons as well, is analogous to a perfect marriage. The following noble gas, neon, has a second closed shell and, due to its number of electrons, has the atomic number X. It may be that our decimal system is secretly related to this. Incidentally, modern electronic calculators have the task of converting between the decimal and binary systems (which corresponds to helium).

Although polarity has its centre of gravity in the astral plane and the lunar zone, duality radiates with decreasing force to all higher numbers. This is supported by the physical duality of corpuscle and wave. Depending on the experimental conditions, an elementary particle reacts to the experimenter as a particle or as a wave. Furthermore, the phenomena of magnetic and electric polarisation also belong in this context. On the psychic plane, this means that every approximately bisexual being appears feminine in a masculine environment and masculine in a feminine environment. Almost without exception, even numbers are attributed a static, feminine character and odd numbers a dynamic, masculine character. This undoubtedly corresponds to the sequence -1, +1 in Therion's equation, whose sum is 0 (cf. also (16)). In this context, it may be mentioned that the product of all n roots of the already striped binomial equation $x^n = 1$ for the odd $n = 1, 3, 5, \dots, +1$, while for the even $n = 2, 4, 6, \dots, -1$. In this relationship, the assignment of numbers to the Sephirot is predominantly reversed, but the polar character of the Sephirot does not seem to be so pronounced and is controversial.

3. Tasks of a qualitative science.

The attentive reader will not have failed to notice that different numbers of planets are arrived at, depending on whether one proceeds from the sequence of the zone signs

or the planets assigned to the Sephirot. This confusion is further increased when considering the planetary numbers that were previously used. The reason for this lies in the slight relationship between the qualities mentioned. With the exception of the moon zone, the relationships between planets and zones are very loose, while there are somewhat closer relationships between planets and Sephirot. On the other hand, the zones are firmly linked to the ordinal numbers, while the numbers of the Sephirot are not given much weight. If one asks about the natural planetary numbers, one obtains a clear answer, at least for the small planets, based on the analogies between planetary and electron orbits (8).

Before today's exact, i.e. quantitatively working natural sciences began their triumphant advance through systematic questioning of the outside world, there existed a qualitative world view that derived its laws just as reliably from the investigation of the human inner world and can be described in its essence as wisdom. One of the last and most prominent representatives of this world view was Paracelsus, who was already aware of the pitfalls of a purely quantitative approach. He stood at the threshold between the Middle Ages and the modern era and was himself actively involved in the transition from (dogmatic) belief to (external) knowledge. Even though measurement and numbers are at the forefront of scientific methods and laws, their objects are not entirely devoid of quality. Consider, for example, the weight of all matter and, on the other hand, electrical and magnetic forces. Gravity has a purely static character, while light and radio waves reveal the dynamic character and polarity of electrical and magnetic forces. One should not object that these differences are exhausted in the mathematical formulations of the corresponding laws of nature.

Apart from the fact that only Heisenberg's latest theory, with the help of the elementary length (i.e. the granular, discontinuous structure of space), promises to shed light on the innermost nature of these forces, mathematical formulations do indeed have a qualitative character. We have already made use of this, and for the ancient philosophers it was even at the forefront.

Our task is not to turn away from the natural sciences, with which we have come so wonderfully far, but to urgently underpin them.

through values that determine the position of human beings, the meaning and purpose of their existence. There are an infinite number of groups of values, qualities or entities in which every human being has a greater or lesser share. However, it is not enough to simply state, for example, that Mars, horseradish and the colour red are analogous to the element of fire. Rather, the question is: to what degree are they analogous? For similarity, of which mathematical equality is only a special case, ranges continuously from the closest relationship to indifference to absolute strangeness. From this follow the moving powers (sympathy and antipathy) in heaven and on earth, and fate = destiny is no longer a mystery. Finality and causality, which apply unchanged in the spiritual realm, and all fundamental physical laws become understandable in a broader context.

This gives rise to the need for a symbolic language that is no less clear than mathematics, but achieves much more because of its greater generality. Among others, Leibnitz tried in vain to achieve this; Hermann Hesse (11) describes it in a grandiose vision.

Bibliography.

1. Aleister Crowley : Liber legis.
2. Nietzsche, Friedrich : Thus Spoke Zarathustra.
3. Sängner, Eugen : On the Mechanics of Photon
beam propulsion systems.
4. Neumann, K.E. : The Speeches of Gotama Buddha
Middle Collection (translation).
5. Klages, Ludwig : Fundamentals of Character Studies
1936.
6. Daque, Edgar : Legacy of Prehistory. Fundamental
Problems of Earth History. 1948.
7. Paris, E.G. : Prophets, Priests, Professors.
8. Han Rulsow Yin : General names and form analysis in
Light of Esotericism.
Journal for Applied Occult Life Arts, Issues
4, 5, 10.
1955.
9. Bardon, Franz : The Practice of Magical Evocation.
10. Lekve, Friedrich : Thelemic Lectures,
Thelemic Exercises Booklets
D 2 and D 7.
11. Hesse, Hermann : The Glass Bead Game
12. To Mega Therion : De Lege libellum.
13. Swedenborg, Emanuel : Heaven and Hell.
14. Keyserling, Hermann : Travel Diary of a Philosopher.
15. The Sacred Magic of Abramelin. 1957
16. Weininger, Otto : Sex and Character.

TABLE OF CONTENTS FOR THE YEAR 1958.

January	: The Saturnian Way of Knowledge by Gregor A. Gregorius. The Mithras Cult and its Mysteries by Fra. Apollonius. Decision. by Fra. Ramananda.
February	The Secret Doctrine of the Adonis Cult by Gregor A. Gregorius. The Mystic Jakob Böhme by Maestra Roxana. The Jewish God Yahweh by Mstr. Amenophis.
March	: The Tabula Chaeremonis by Mstr. Reinhold. Karma or Free Will by Mstr. Amenophis. About the Gnostic Catholic Church by Gregor A. Gregorius.
April	: The Absorption of Cosmic Forces by Brother Romano. Who Was the Count of Saint Germain? by Master Amenophis. Knowledge and Worldviews by Master Giovanni.
May	The death signifiers in the horoscope of Sister Maria. Jachin and Boaz by Mstr. Amenophis. Overview of the precession of the vernal equinox by Fra. Apollonius.
June	: Conversations between a Master of the Templar Order and a Maltese Knight, Part 1 by Gregor A. Gregorius. The path to gnosis by Mstr. Giovanni. The guardian of the threshold by Br. Nezah.
July	: The Metamorphosis of Consciousness from Atlantis to the Post- Atlantean Epoch by Mstr. Amenophis. The Planetary Tensions by Br. Nezah Conversations between a Master of the Templar Order and a Maltese Knight, Part 2 by Gregor A. Gregorius.

- August : Man – his dying and becoming and the meaning of his existence
by Mstr. Giovanni.
Conversations between a Master of the Order of the Temple and a
Knight of Malta, Part 3 by Gregor A. Gregorius.
- September : The Double Zodiac by Dr. Gustav Bittner.
Variations on the destruction of spiritual values by Gregor A.
Gregorius.
The symbols of the lodge tapestries by Mstr. Giovanni. Symbol design
of the Nordic original from the geometric square symbol by Gregor A.
Gregorius.
- October : The magical power of the mantra of Mstr.
Amenophis.
The pentagram of the cosmic origin by Br. Nezah. The theorem
of Thales by Fra. Apollonius.
- November : Meaning, purpose and practice of spiritualism by Gregor A.
Gregorius.
Walter Rathenau as an esotericist by Gregor A. Gregorius.
- December : Current physical-psychic correspondences by Fra. Han-Rulsow-
Yin.

Farbige Planeten-Einstechnadeln

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

Die Farben entsprechen der magischen Farbenskala der Planeten.

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

Preis der Serie DM 1.20

Zu beziehen von:

ANTIQUARIAT EUGEN GROSCHE - BERLIN-GRUNEWALD
Winklerstr. 9

1959 (OVERVIEW)

I) Foreword

The sacred and magical structure of the lodge

The metamorphosis of space through the
sevenfold

II) The magic of the oath The mystery of the Eucharist

III) Epopeteia, the vision of the deity The work of the Lodge The conjuring magic of the intermediate beings

IV) The religious and political power of Islam in the present day The spread of Islam today Chronicle of the Lodge "Fraternitas Saturni" The religious beliefs of the Maya of Yucatan

V) The pyramid of Pharaoh Khufu The rise and fall of the Egyptian mysteries

Part I

VI) The Rise and Fall of the Egyptian Mysteries Part II Magical practices of sexual magic Western esotericism

VII) On the teaching of the Od force Magical squares and planetary seals Ah, you still believe in God The Ritual of the Ring

IIIX) A Ritual of the Pentagram

IX) At the Gate of Initiation On the Origin of the O.T.O. in Modern Times The Mysteries of Procreation

High Flight

X) Jesuitism and Freemasonry
Subconsciousness and
Superconsciousness

Path of Light

XI) Reincarnation or Heredity?
The Human Ego and its Factors of Heredity The
Colours of the Human Aura
Seekers of God

XII) The Invocation of the Great Pan
Cosmic Harmony in Housing Construction
Reflections on the Concept of God
Recruiting Members
Maturity is everything

January 1959

P A P E R S F O R

APPLICABLE OCCULT

L I F E A R T

CONTENTS:

FOREWORD

THE SACRED AND MAGICAL STRUCTURE OF THE LODGE

by Gregor A. Gregorius.

THE SPATIAL METAMORPHOSIS THROUGH THE SEVENFOLD

by Mstr. Amenophis

J A N U A R Y 1 9 5 9

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

Private – Print

FOREWORD.

After eight volumes of this journal, which were previously published in large octavo format, have been completed, it is now being published in a new series and design in a smaller format.

It is still considered the most comprehensive series of publications on occult science available today.

The study booklets numbered 1–105 published to date contain numerous essays and treatises by outstanding contributors with esoteric knowledge and training, the likes of which are rarely found in secret scientific literature.

Since the "Fraternitas Saturni" Lodge is the only enlightened and esoteric lodge in Germany that works in a practical, magical way, the knowledge offered is far above the average of general occult literature.

The issues of the first series are all still available and can be obtained from the Lodge's antiquarian bookshop.

Please request a catalogue and special offers.

Secretariat of the Lodge.

Berlin - Grunewald - Winklerstr. 9.

THE SACRED AND MAGICAL STRUCTURE OF THE LODGE.

by Gregor A. Gregorius.

A properly constructed and installed lodge is a sanctuary. In its vibrational form, it resembles a chapel, a church, a mosque or a temple.

Religious mystical impulses also prevail within it, sustained by the faith and imagination of its members.

This is initially the basis of the spiritual structure.

Based on this, a lodge in the spiritual and metaphysical sense is a purely mental construct, a construction of interlocking harmonious forms of thought and vibration that are in close contact with the incessantly flowing cosmic waves of energy from the higher spheres of universal planetary and fixed star worlds.

This existing conglomerate of forces is now shaped by rituals and ceremonies into fixed sacramental forms, which thereby acquire a purely magical character and become immensely powerful in their magical influence and effect.

Thoughts are forces! This ancient doctrine also applies here in the establishment of a magical lodge. Through the traditional magical practices handed down through the ages, through the ritual ceremonies, powerful thought forms are created and transmitted to the members by the practising priesthood when they participate in lodge services.

This magical influx becomes stronger and more powerful the longer the lodge exists, and its power unfolds in accordance with the cosmic nature and structure of the planet to which the lodge is dedicated.

The close connection between the Lodge and the planet in question – Demiur-gen – is constantly increasing and is sustained by the magical will and religious fervour of the acting Master, as well as by the meditative abilities and magical polarisation of his brothers.

fervor of the acting master, as well as by the meditative abilities and magical polarisation of his brothers.

A true lodge master has the same consecration as a Catholic priest, a provincial master is like a bishop, and a grand master is like an archbishop in the functional effects of their sacred-magical activity and office.

The incumbent brothers have the same functions as deacons in the staging of the rituals.

Nevertheless, there is a big difference between a church institution and a magical lodge, which lies primarily in the fact that such a lodge is composed of members who are already trained and experienced in the magical discipline, all of whom already have, to a greater or lesser extent, the necessary predestination for the magical lodge influx and are therefore not only believers, but also conscious bearers of the lodge in their vibration and thought form.

The belief in the cosmic laws that underlie the lodge is well-founded, but the conviction gained through years of study of the occult disciplines and, above all, the purposeful, conscious magical will of each individual brother are the bearers and building blocks of a purely magical lodge of knowledge.

The Fraternitas Saturni is structured according to these principles! The sacred ceremony of the magically binding chain of brotherhood, practised in every ritual of the lodge, not only provides support but also constantly strengthens the magical influence of the lodge. Therefore, a lodge structured in accordance with these principles is not only unassailable but also indestructible.

This is why the correct and harmonious attitude of each member and appropriate training are so extremely important.

Each lodge meeting is therefore like a radiating transmitter and reaches every brother who is meditatively attuned to the lodge at the same hour in a magical remote connection that bridges space and distance. In this way, the lodge is a source of strength and help for every member.

In order to achieve such an effect, not only is the entire spiritual content of the lodge's activities in its rituals geared towards this, but its

customs are established according to the magical laws of harmony and specially consecrated, just like the objects in the Holy Eucharist of the Catholic Church in its masses. This applies to the vestments, the colours, the sacred implements, the altar, the Mass – objects, incense, etc. – only this entire staging is immensely stronger, because it is structured and polarised according to the laws of the planetary being under which the Lodge stands.

The Saturnian magical influx of the great demiurge Saturn is so concentrated and centralised that no other concentration of power can surpass it in its profound effect or withstand it if it were to oppose it.

This explains why every brother will and must consciously walk the path of Saturnian solitude, isolating himself from his surroundings and becoming immune to the suggestions emanating from other institutions.

He is consciously left entirely to his own devices, following the guiding principle "Do what thou wilt shall be the whole of the Law!", which gives him the greatest freedom of action and belief for his spiritual development and maturity, but of course also the fullest responsibility for all his actions.

The series of study sheets provides sufficient help and advice for a systematic, purposeful organisation of one's own life, even though this publication may place ever higher intellectual demands on the brothers as it continues to develop. Everyone should and must follow their own path according to their existing intellect and their present or acquired maturity. Some may wish to pause or rest for a while and be content with the knowledge they have acquired so far. However, spiritual development continues steadily, and in every esoterically minded person there is always a great inner longing for the unknown spheres they wish to reach. In this way, they will naturally enter purely mystical realms and become increasingly aware that their lodge is a wonderful source of strength, of which they are becoming more and more conscious. Of course, this depends on their inner attitude towards the lodge!

As a knowledgeable brother of the Lodge, he will never lose his footing and succumb to the usual mysticism. He will always maintain his clear vision, his ability to distinguish between charlatanism and real experiential knowledge. This is particularly important in these demonic times. Knowledge is power! This also applies to the study of occult problems and even more so to the magical disciplines.



Mstr. R e i n h o l d .:

Ceremonies – Mstr. of the Grand Lodge. – Ceremonies – Mstr. in the Orient Berlin.

But a lodge should also be a place of refuge! We must not forget that human beings are individual souls. They stand alone with their inadequate minds and limited senses, facing the big questions and phenomena of their existence and environment. Life, love, death and immortality are still unsolved problems for them. God is a phantom, the churches provide surrogates. He cannot solve this problem purely intellectually; his thinking capacity is not sufficient for this, nor is logical conclusion. He always comes up against the limiting walls of his own comprehension. His mind is always incomplete. It is influenced by drives, premonitions, instincts, prehistoric legacies, biological inheritance, atavistic tendencies and, last but not least, imposed false knowledge or false teachings. He must and will often build on experiences that later prove to be fragile or are superseded by new insights.

In this chaos, the lodge and the brotherhood can indeed offer him a kind of refuge. The incessantly searching person is then no longer alone. Brotherhood means a kind of harmony, a shared search, and therefore the lodge is a source of comfort. Of course, it is also only a connection of ideas, which is not always realisable. But the joint search does lead to transcendent, superimposed spheres that are promising, even if humanity will perhaps only reach them in many generations. But even this endeavour gives people an inner bliss. They know that they have not lived in vain and are working spiritually for their next incarnation. An exchange of ideas between like-minded people, connected by a true and brotherly bond of friendship, is always useful for one's own maturity. In this way, he is able to embellish the mostly worrisome existence of his life path and the usual purely material basis with spiritual concerns that prove worthy of a spiritual person.

It is a lofty goal of the Lodge to consciously contribute to the evolution of humanity. to experience the Earth Spirit in all its spherical manifestations and, as far as possible, to understand and serve it according to the prevailing laws of harmony.

To this end, Saturn, the guardian of the threshold, opens the dark gate to the light of true knowledge.

-----.

THE SPATIAL METAMORPHOSIS THROUGH THE SEVENFOLD

by Mstr. AMENOPHIS

The tapestry of the Fraternitas Saturni Lodge shows in its symbols the journey of the striving brother from the Saturn glyph via the pentagram to the heptagram.

Esoterically, this journey of ∴ Br. is seen as the spiritual path of development through Saturnian knowledge to true humanity and ultimately to the superhuman.

In other words: the astral and mental planes made conscious through knowledge.

No one would doubt that such a profound meaning lies in the symbolism of the tapestry.

Enough has already been written about the Saturn glyph and the pentagram by qualified authorities in the old issues of Saturn Gnosis and in the Journal for Applied Occult Life Arts, so that there can hardly be any doubt about it.

Therefore, this treatise has set itself the goal of subjecting the number seven, as the final phase of human development, to a special symbolic examination.

Even to the profane, it is no longer a secret what a major role the number seven plays in human life. After all, we speak of a "holy seven" and also of an "evil seven".

This alone is proof of how deeply cosmic polarity is anchored in human instinctive knowledge.

The week consists of seven days, and Genesis says that God created the world in six days and rested on the seventh.

Ancient astrology recognised only seven planets: the Sun, Moon, Mercury, Venus, Mars, Jupiter and Saturn.

And the astrologers of antiquity and the Middle Ages made do with these seven planets. All trans-Saturnian planets were only discovered in more recent times and belong to a higher series of seven, which are only likely to exert their full influence in the future Age of Aquarius, although their effects can already be felt in our days as we transition between the ages.

The secret teachings speak of seven spheres and the Kabbalah of seven elements. Similar examples could be multiplied, but these few may suffice here.

In ancient Egypt, the week was still measured as 12 days, and it was only the Hebrew people who introduced the seven-day week by order of Yahweh. This laid the foundation for our current measurement of time.

The festival of Shavuot (Feast of Weeks) was a period of seven times seven days or seven weeks for the Hebrews, and after seven times seven years, a special year was inserted, the "Jubilee Year," which the Hebrews celebrated as a festival of reconciliation and balance.

Ten times seven years, equal to seventy years, was considered by the Hebrews to be the normal maximum human life expectancy, and the years of development run in cycles of seven.

When a child is seven years old, it undergoes the drastic change of losing its baby teeth and gaining permanent teeth; after two times seven years, it reaches sexual maturity; and after three times seven years, the young person is considered to have reached maturity, to be an adult.

There is no need to discuss here that the subsequent seven-year cycles also indicate unmistakably distinctive stages of development. After five times seven years, however, that person stands at a crossroads like Hercules, i.e. they are prompted by the impulse of their divine spirit to add purely spiritual experiences to their previous purely earthly ones, i.e. to set out on the "path" once again. Those who overlook this stage because they are too attached to earthly existence have lived their present life in vain.

However, in these exoteric aspects of the seven, one cannot yet see the metamorphosis indicated in the title of this treatise.

For this purpose, one must turn to the field of geometry, for when one considers the number seven from a geometric point of view, one will be astonished to discover that the heptagon can no longer be constructed exactly with a compass and ruler, as is the case with all geometric figures of the numbers one to six.

The heptagon is the first polygon that can no longer be constructed using the simple geometric construction laws and is therefore not subject to the spatial world.

But what follows from this?

One must see this as a breaking of the laws of the spatial world that binds us, which will now be examined in practical terms.

What was still possible with the hexagon ceases to be possible with the heptagon.

It no longer has the surface-forming power that the hexagon still possesses.

If you place three heptagons (as a minimum number) together on a surface, you will be surprised to find that they no longer fill the surface, but that, on the contrary, two of the heptagons partially overlap.

(see Figure 1)

However, anything that no longer has the power to form a surface also no longer has the ability to form a physical body!

While the six no longer has a body-forming force, but still has a surface-forming force, the seven no longer has either a surface-forming or a body-forming force.

This leads to the following consideration:

If one wishes to regard the sixfold as "overcome space", then the sevenfold already returns to "spacelessness". --

But if we look back at the symbolism of numbers and consider once again the hexagram, which in our Fraternitas Saturni lodge is the "Shining Star", these two triangles superimposed on each other, then anyone with a knowledge of geometry would notice that these two equilateral triangles must have a common centre that holds them together dynamically!

Construct two equilateral triangles and cut them out. In order for them to remain in the shape of a hexagram, they would need to be reinforced.

One would use a needle and pierce it through the common centre point. Only then would the hexagram be what it is supposed to be as a geometric figure and as a symbol.

(see Figure 2)

This centre, which is necessary in order to express the whole as a summary through the point in the middle, would in itself be spatially incomprehensible!

And so the incomprehensible seven is already hidden in the six.

The Hebrews must have known or at least sensed this profound symbolism when they chose the six-pointed star, the "Magen David", as their symbol.

For in the incomprehensible centre lies the essence of non-spatiality and imagelessness, which was given to them as law by Yahweh: "Thou shalt not make unto thee any graven image or likeness"! --

In this regard, let us take a look at the "Flaming Star" of the Fraternitas Saturni Lodge, which is a hexagram. we find the same symbolic power represented in it, even if the point, the centre, which represents the non-spatial and the incomprehensible, has not been drawn in. However, this point is always present, since the hexagram cannot exist without this dynamic centre.

We will now attempt to explain the mysticism of the numbers one to seven as a path of involution and evolution using a graphic representation.

The hexagram is generally known as the symbol of involution through the downward-pointing triangle and of evolution through the opposite triangle pointing upwards.

Here, however, the author presents a completely opposite interpretation. The deity, as zero-point energy, poured ever more widely into its creation. There can be no doubt about that. But this would correspond to involution and be symbolised by the triangle with its tip at the top and its base at the bottom.

Since the task of the lowest level, which we must consider to be the physical world, is to develop the deity within itself, i.e. the zero point, the deity that is not yet polar, the triangle with its tip pointing downwards should indeed symbolise evolution, especially since the further development of the earthly plane strengthens and broadens the higher, still shadowy levels, and thus form a new basis. This is also expressed in some passages of the New Testament, where the new earth and the new Jerusalem are mentioned. But other initiates have also held this view.

After this brief digression, which is certainly not uninteresting, let us return to the graphic representation.

(see Figure 3)

The point is in itself spaceless.

The line develops from the point as the first step towards space.

The triangle already forms a surface. It is the contact point with the boundary of space.

From this arises the square, forming surface and space through the cube, which confirms physicality and represents spatial stability.

With this degree of development of the FOUR, the step into the full spatial world has been achieved.



Maestra Roxane ∴
General Inspector of the Grand Lodge.
Lodge Secretary in Orient Berlin.

Matter has been conquered!

The pentagram symbolises the organic bodies whose task it is to overcome matter by spiritualising the material realm.

The hexagon is the next higher stage of evolution and is intended to illuminate and harmonise space so that it can be overcome.

But only in the heptagon or hexagram with its dynamic centre is space left behind, and the goal is to achieve space or bodilessness.

Today's human being stands under the sign of the pentagram, physicality with the task of spiritualising space, of overcoming it.

Fraternitas Saturni!

Through Saturnian wisdom, the brother, on his journey through spatial spiritualisation (pentagram), attains the illumination of the body and mastery of it to the point of immateriality (heptagram), leaving space, the next possible goal of evolution.

Thus, the journey from the realm of conceivable physicality to incorporeal inconceivability lies in the sevenfoldness_ (Bindel)

As we have seen, the number seven is a number that denies the body and space; it is the "victory" over the spatial world (equivalent to the seventh Sephira – Nezah – related to the Greek word "Nike" = victory).

It leads out of the physical world and, in this sense, enables us to master it.

The seven is, in the truest sense, the "regent" of the physical world (Bindel), just as the spirit is over the physical body and the supernatural rules the material world of space.

Let us look back once more at the influence of the cycle of seven in human life.

From the age of 1 to 7, human beings are subject to the influence of the moon, vegetative growth.

From the 7th to the 14th year, the planet Mercury promotes intellectual growth. From the 14th to the 21st year, Venus rules with the powers of sexuality. Then, from the 21st to the 42nd year, the influence of the Sun follows. This is the prime of human life.

This is followed by Mars from the 42nd to the 49th year with its energy for acquiring and holding on to material goods.

From the ages of 49 to 56, Jupiter commands humans to enjoy the fruits of their lives wisely.

Saturn concludes the cycle from the age of 56, leading humans to innerisation and wisdom.

Thus, the law of numbers from one to seven also operates in human life, imprinting the stamp of temporality on it, while at the same time, in our current stage of development, the fivefold in its spatiality still fundamentally dominates.

*

*

*

+av ex«iozrxoæP*as*»rx s/recs*mr•

(ozcb 0aoxaobruicw)

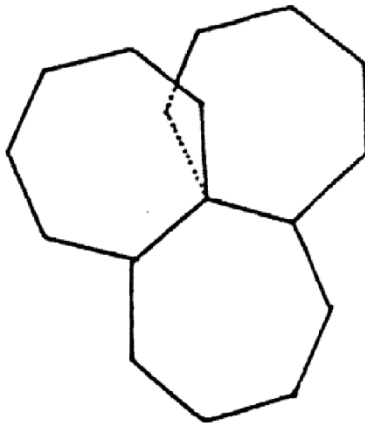
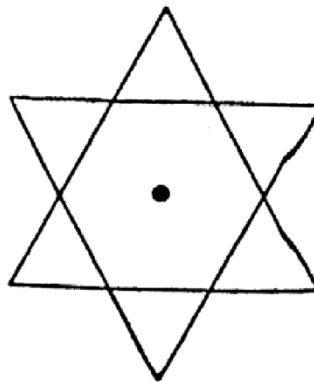


FIG. 1

FIG. 2



Raumlos

FIG. 3

Schritt zum Raum

2

Raum-Idealität
Fläche

3



Körper

Raum-Stabilität



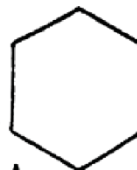
Volle Raumwelt

Organischer
Körper



5 Raum-Überwindung

Raumloser
Raum



Verlassener
Raum
Überwundener
Raum

6

Körperlosigkeit



=



SECRETARIAT:

This booklet includes issue 41 of the publication: "Initiation" by Karl Spiesberger = Mstr. Eratus, which is published quarterly at a special price of M : 1.50 for lodge members.

The preceding numbers 1–40 can be obtained individually from the lodge secretariat.

The collection contains a great deal of occult and esoteric practice.

«-----

Grand Lodge "Fraternitas Saturni" – Orient Berlin.

94th ORGANISATIONAL REPORT. - DECEMBER 1958

Local Lodge Meeting: 28 degrees Sagittarius sun position.

Saturday, 9 p.m.

The Master read a lecture by Mstr. Amenophis with some additions, entitled "The Secret of the Eucharist", which will be published in one of the next study booklets. In the further expansion of the lodge organisation, Brother Paulus was appointed Frater. Fra. Theoderich and Fra. Masterius each received a dispensation until 30 June 1959.

Furthermore, the Master announced the passing of Fra. Karol, who was handed over to the great demiurge, the guardian of the threshold, Saturn, in a short funeral ritual.

signed Roxane Maestra

signed Gregor A. Gregorius

Lodge Secretary

Mstr. v. St. -

February 1959

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

CONTENTS:

THE MAGIC OF THE OATH

by Gregor A. Gregorius

THE SECRET OF THE EUCHARIST

by Mstr. Amenophis

FEBRUARY 1959

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

Private – Print

THE MAGIC OF THE OATH.

by Gregor A. Gregorius.

A conversation with a knowledgeable member of the Lodge.

There is no people on earth who do not consider the significance of an oath or vow to be the decisive basis for a firm foundation of human society or community in the sense of the development of humanity as a whole.

The firm commitment to an oath and its observance and fulfilment is, in a sense, part of human ethics and is considered one of the most important moral laws.

That is why breaking an oath or perjury is so severely punished by the judiciary of every state.

In the organisational structure of lodges and secret societies, the oath even has the character of a sacred sacrament.

In esoteric terms, it represents a magical-mystical act with enormous significance and impact on the entire life of the person concerned. Once an oath or vow has been taken in a corresponding ceremonial act, it can only be broken with great difficulty and rarely by a priest or consecrated master.

There are many types of oaths or vows with very different spiritual content and genuine magical significance.

The organisation of the "Fraternitas Saturni" lodge initially provides for the award of the degree of Frater to its members after three years of membership as a neophyte brother and the correct fulfilment of their duties. This degree is not a degree of knowledge, but only a degree of honour. The brother of the lodge who receives this degree must provide a documentary signature by which he undertakes not to leave the lodge for the rest of his life. Although this lifelong commitment does not have the significance of an oath or vow,

the handwritten signature, it not only forms the basis of lodge law, but is also considered a given word that must not be broken.

Breaking one's word is also considered dishonourable and the brother in question is expelled from the lodge as punishment. His name is burned in a magical ceremony in a sacrificial fire in order to dissolve the magical repercussion to the brotherhood. Since he committed himself to the service of the great demiurge Saturn during his initiation through the sacrament of naming in the context of the so-called mystical wedding, this violent, magically performed separation is a very disharmonious process for him, which has an effect not only on a spiritual and emotional level, but usually also on a material level.

Nevertheless, such a *fait accompli* cannot, of course, be equated with the importance of perjury or breaking an oath, even if the consequences may be unpleasant and noticeable for a long time. The various degrees to be attained in the further organisational structure of the Lodge "Fraternitas Saturni" are all so-called degrees of knowledge, which can be conferred through in-depth study and successful examination. However, they have no magical character.

Nevertheless, every perfect and true magical secret lodge has an internal secret structure about which nothing can or may be said or published in general, as it involves a very strict selection process for membership of the brotherhood. The lodge comprises 12 so-called working or knowledge circles in which work can be carried out. The third circle is the most important and includes only brothers who are very advanced in knowledge and spiritually oriented in the Saturnian sense.

Just as the Jesuits play a very large and internal role in the Catholic Church, whose influence even extends far into the respective College of Cardinals and to which even the Pope is subject, so too within the true magical secret lodges there is the Order of the O.T.O. and various other hidden associations that stand behind the lodges as fighting or controlling bodies.

These orders and brotherhoods comprise selected, spiritually trained individuals of strong character who are bound by strict vows or oaths. Their respective supreme masters also hold the rank of Knight Kadosh in the general lodge, to which they belong in the 30th to 33rd degrees, according to the Scottish Rite, but their actual dignity and position of power is much higher in the relevant order and also magically centralised.

If a brother of the lodge believes that the order and the lodge are one, he is mistaken in his thinking. If he thinks they are separate, he is also mistaken. They are interwoven through the order and the lodge.

If a brother of the lodge believes that the order and the lodge are one, he is mistaken in his thinking. If he thinks they are separate, he is equally mistaken. They are interwoven by invisible magical threads, which only the true knower recognises and about which he remains silent.

The brother or frater can therefore know or learn nothing about this internal structure except through the mouth of the Grand Master of the Lodge himself. Nevertheless, there is a decree No. 14 issued by the Grand Master, which speaks in more detail about this order and points the way to it than is possible here in this treatise.

At each of its meetings, the Fraternitas Saturni lodge itself sends good and harmonious thoughts to all its brothers abroad in a magical ceremony. This purely magical influx has an immensely powerful effect due to its regularity and the collective imagination and power of visualisation, even though it is in itself only a purely ceremonial act.

The secret order itself, which is magically founded on the oaths taken by its members, naturally resorts to stronger magical means when a breach of oath or vow occurs, in order to deform the ego of the brother concerned as an act of justice in the execution of punishment, to plunge it into the abyss, to hand it over to the pure Saturn demonium.

This can be done by means of a magical ritual of destruction, about which nothing can be said here, of course, in which a formed image or figure is used as a symbol and, in regular repetition over a long period of time, is completely dissolved in a burning liquid each time the planet Saturn transits certain aspects in the birth chart of the fallen brother. Thoughts are forces. - Against such a magical, centralised and ritualistic polarisation of the magical powers of an entire



Br.:Leonardo

Saturn demon

From the lodge magazine: "Saturn Gnosis"

Drawn after a magical mirror

There is no resistance to the number of interconnected people; no defence of one's own, no talisman, no amulet, no god or other religious belief, no priest, no church, no prayer, no penance will help. Saturn is the strongest centralised magical cosmic concentration of absolutely negative influence when one makes use of its demonic powers. It is the guardian of the threshold, and no one who has not consecrated themselves to it and served it without fail can pass through its gate.

There is no excuse for breaking an oath or vow. Only in the rarest of cases, when there are valid mitigating circumstances, is it within the power of the Grand Master to order strict, long-lasting measures of atonement against the brother in order to save him from the abyss. Spiritual death is much worse than physical death. Every person must bear full responsibility for themselves and their actions.

The acting Master, as the executor of Saturnian law, is not personally responsible for the magical practices performed in such a case, for he is then only an instrument of the great Demiurge and, as a priest and magus, embodies the cosmic vibrations as a transformer.

Every brother of the Lodge is familiar with the content and rituals of such magical practices through his studies, and supplementary literature is also available to him, such as the treatise in Study Booklet No. 73, "Physical-Magical Influence through High-Frequency and Ether Currents". Also available are Ertl's brochure, "The Art of Influence", and instructions on mirror magic.

Most people, unless they have been trained in esotericism or magic, are not aware of the strong bond between their self and an oath or vow they have taken.

Throughout their lives, people's subconscious minds react to the imprint made on their psyches, which is all the stronger and more lasting the more positive the magical ceremony under which the oath was taken. Therefore, people should never take an oath or bind themselves by an oath without careful consideration, i.e. lightly.

The bonds of this kind that often occur in life, such as marriage vows, the oath of allegiance, the oath of allegiance, the oath of engagement, the oath of allegiance to the flag, the oath of disclosure, are of course to be taken just as seriously, but they do not have nearly as strong an effect as an oath or vow made in a magical ceremony, because in the latter, the intellect is deliberately switched off and the bond is made on the spiritual level in the subconscious. The purely ritualistic actions performed during the ceremony and the magical aids used are merely supporting aids – as in the case of blood brotherhood, for example – to give the intended impression a lasting, profound effect.

At the same time, this creates a basis for later autosuggestion as the carrier of the idea itself. The repetition of the magical act at regular intervals thus maintains the repercussion with the magical influx of the lodge and, as it were, reactivates the spiritual or mental complex that has been created.

Thus, a person who has broken a magically performed oath or vow and who has been subjected to magical punishment can be induced to bring about a reversal of their subconscious, leading to self-destruction, so to speak. These are the processes of higher magic, which lies beyond good and evil, which are relative concepts in themselves. Above all, this knowledge does not belong in the hands of the unworthy, for there is a danger that it will be used for purely selfish purposes. Belonging to a knowledgeable brotherhood makes a person immune to the abuse of such superimposed powers, as long as they do not violate the laws and obligations they have entered into. The law of the new age propagated by the Lodge: Do what thou wilt! does not absolve them of responsibility for their own actions, and a person who breaks their word deserves their punishment.

In this consideration, one must not ignore the esoteric occult teaching of the sevenfold bodies of man.

Since the etheric body of the human being, in which the chakras are located, represents the receiving sector in which not only all incoming cosmic radiation waves are absorbed, but also all direct radiation of all kinds, such as energy waves, substance emissions, will impulses, thought waves, etc., it is important to know that these incoming forces are transmitted through transformation, either into the astral body to produce images of imagination through thought psychology, or into the etheric body to produce the sevenfold bodies of the human being.

, it is important to know that these incoming forces are transmitted through transformation, either to the astral body to create mental images through thought psychogons in phantom form, or to the mental body to form superimposed sensory perceptions, which then contribute to the formation of ideas in the causal body.

On the other hand, by activating the chakras, the etheric body also reflects on the human nervous system and thus also affects the organic body.

Upon reflection, it is understandable that the magical ceremony of an oath must and will have a profound effect, because it is reflected in all human bodies according to the law of formative and image-forming forces. Every spoken word, every tone or sound, every symbol in a magical ritual forms an etheric concentration of power with a profound effect on the human subconscious, which, according to esoteric belief, can even continue beyond physical death under certain circumstances. There are curses that extend to the third and fourth generations and are effective. Even a broken oath can reverberate through generations.

- - - - -

THE SECRET OF THE EUCHARIST

by Mstr. AMENOPHIS

The word EUCHARIST comes from Greek and means "thanksgiving".

It encompasses three related concepts:

- 1.) The great prayer of thanksgiving, which is borrowed from the Jewish Sabbath morning service and is called the Anaphora in the East and the Preface in the West,
- 2.) Communion itself, and 3) the consecrated elements of the Lord's Supper.

This provides a fairly accurate explanation of the word and the three terms associated with it.

For this treatise, only the third concept is of interest, for if one investigates the mystery contained therein, one will soon discover that only this third concept can conceal such a mystery.

Without the third concept, the first two concepts can mean nothing more than an empty ceremony, for it is only through the practice of the third that the other two have their content.

Every brother and sister of the Fraternitas Saturni Lodge should be familiar with the importance of the doctrine of the elements, as well as their effects and application, through the doctrine of the elements, which Franz Bardon openly expounded in his first published work, "The Way to the True Adept".

The main focus of this treatise will be on the practical application of the doctrine of the elements in relation to the small section of the Eucharist, which, like all other elemental effects, has its roots in the mystery of the Tetragrammaton, the four-pole elemental magnet, the YOD-HE-VAU-HE of Kabbalistic origin.

Everything that was created by the deity on the material plane, in the macrocosm as well as in the microcosm, was created on the basis of the four elements: fire, water, air and earth.

What one reads in Oriental works about the "tattwas" is nothing more than an excerpt from the comprehensive doctrine of the elements, for TEJAS / fire, VAYU = air, APAS = water, and PRITHIVI = earth.

And everything that has been published about the tattwas in this context represents only a very small aspect of the true effects of the elements, even if these instructions are quite useful for personal use with regard to favourable or unfavourable influences.

Everything that exists, visible or invisible, i.e. from our human point of view, is ultimately part of the deity.

To anticipate any objections to this, it should be noted that positive or negative, good or evil, etc., are merely differentiations of the deity in its constant activity, which inevitably derive from the polarity that has arisen, without which nothing could have come into being.

In the course of its manifestation, the deity has split into countless powers and forms, without however being impaired in any way in its original existence.

It is the great sacrifice of the deity that it has brought itself to consciousness and must do so again and again, not only to maintain the status quo, but also to further improve and expand it, while at the same time making a continuous sacrifice to all creation, through which alone it must be preserved and further developed every day, every hour, every minute.

When human beings live their own lives, they should realise that their lives, however complete and independent they may seem to them, are in fact the ONE LIFE of the deity, in which they participate in their own modest way.

The same applies, of course, to the animal, plant and mineral worlds on Earth, for everything lives solely through the constant sacrifice of the Deity from Itself.

The same relationship is likely to exist on the higher planes as in the cosmos visible to us.

On our level, which is and must be the most important for us, the deity performs its constant sacrifice through the four-pole magnet of the elements.

Nevertheless, it should be noted that a fifth element is also relevant to the current state of human development. This is the AKASHA ELEMENT of the causal plane, which is accessible to us and whose effect can be consciously brought about.

For those who know, there are two further elements analogous to the seven spheres, but these remain generally inaccessible to humans at the current stage of development.

According to the theorem established so far, that everything earthly exists through the constant sacrifice of the deity, it must consequently be assumed that all the powers of the deity also revolve within it.

Accordingly, it would not seem far-fetched to assume that the elemental forces of the deity also vibrate in every food that humans consume, whether it be of animal, plant or mineral origin.

From this, it must then be further concluded that the incorporation of daily food provides humans with all the powers of the deity that they need and require for their continued existence and further development.

And indeed this is so, for every being lives from the life of another being, because there is and can be only ONE LIFE in itself and nothing else.

Humans, as the most highly developed species on earth, feed on animal, plant and mineral life, while animals live on...

Generally (except for predators) from plant and mineral life, plants alone from mineral life, and the mineral kingdom in turn from the ethereal life supplies that descend from the cosmos every hour.

If one wishes to see in this the confirmation that man is the greatest predator on earth, this assumption can be regarded as justified in a certain respect, but only with regard to the preservation of his material body, which he needs in order to carry out his tasks on the earth plane, and not as the real purpose for his future development.

The Master JESUS of Nazareth taught that man does not live by bread alone, but by every word that proceeds from the mouth of God.

The meaning of this statement is obscure, even if Christian doctrine wants us to understand that the powers of the Godhead are contained in bread and all other foods and that, in reality, bread would be worthless without these powers.

But the true meaning is only revealed when one considers that Jesus had fasted for forty days and forty nights in the desert when the tempter came to him, and yet he was neither hungry nor thirsty.

And therein must lie the key to the mystery, if one is able to unravel it at all.

If the powers of the Godhead impart life to all forms on earth in a fourfold manner, then there must also be a way to obtain the life forces from the Godhead directly, or at least in a manner that comes closest to direct.

The great master JESUS knew the secret of direct power supply, for there is no record of him consuming any significant amount of earthly food, and he passed on the secret to his disciples, who could not be as developed as he was, through the institution of the Lord's Supper or Communion.

Let us refer to the third term, the Greek word Eucharist, whose meaning deals with the consecration of the elements.

A consecration of the elements means a desired sanctification of them, as is performed by the priest during communion. For the words whispered over the host and the chalice are nothing more than a Christian-based concentration of the power of a desire, a created dynamism with which the elements of bread and wine are impregnated. In short, the Christian words of institution are a purposeful mantra of desire with which bread and wine are impregnated in order to connect them with the like-minded powers of the deity. I have already said something about this in the treatise on the mantra.

But how can this explanation be of practical use to individuals who are not priests and do not have a congregation behind them to support them in the concentration of the power of desire? -

All desires that a person harbours in their thoughts take shape on the Akashic plane, the fifth element.

If the desires are not determined and persistent enough, if they are not pictorial but abstract thought forms, then these desire complexes fade away after a while and dissolve into nothingness.

If, on the other hand, one uses one's concentrated power of imagination, one's pictorial imagination, a more permanent form is already imprinted on the Akasha plane, which, depending on the duration and strength or repetition of the same imagination over longer periods of time, manifests itself on the mental and astral planes until one day it takes shape and form on the material plane as well.

In order to shorten this lengthy process as much as possible, the initiates of ancient times discovered a trick by using an earthly object for magical impregnation. Such an object is scientifically called an Imago-purior, commonly known as a fetish.

Such an imagospurius can understandably be used for all kinds of purposes, both good and evil.

Returning now to our topic of the Eucharist, the consecration of the elements, i.e. the magical impregnation of food with wishes, the food must, according to what has been said so far, take on the role of an imagospurius.

If one transfers a specific idea or concept, whether factual or abstract, into the food to be consumed, with the specific desire for it to be fulfilled, it is imprinted on the akashic element. A form corresponding to the idea or concept is created on the akashic plane.

Through the electrical and magnetic fluid (see Bardon), the idea is transferred to the elements present in the food.

All desires imprinted in food have a particularly strong effect on the material plane, as they are exposed to the radiation of the gross elements.

Based on this knowledge, the ancient initiates found the way via the Imagospurius, as Jesus also taught his disciples.

How does this work in practice? -

When sitting down to eat, concentrate as intensely as you can on the idea that the wish or idea is embodied in the elements of the food and is as effective as if the wish had already taken shape and form.

If you are alone and undisturbed, you can hold your hands over the food as if blessing it; otherwise, you must at least fix your mind on the food with your wish, or transfer the wish to the food with your eyes closed and your mind focused.

There are three possibilities, one of which will enable you to carry out your intention in this or that case.

Then the food should be eaten slowly and consciously with the vivid conviction that the wish will be fulfilled.

What exactly does that mean? -

When eating the food, one should vividly imagine the wish already fulfilled and hold it in one's mind.

This can be supported by a mantra that has been carefully chosen for this purpose beforehand.

Hasty eating should be avoided, as should, understandably, engaging in other activities such as reading or conversation.

No conflicting thoughts should arise!

What Holy Communion is for Christians must be the consumption of such impregnated food, a sacred act.

Since the food has actually been sanctified through the conscious and purposeful attraction of divine powers, everything must be consumed and nothing may be left over!

The importance of this last requirement may be underlined by the fact that in Catholic Communion, any crumbs that may fall off when the consecrated host is distributed to the faithful are collected on a silver tray and then poured into the wine, which the priest drinks. The same procedure is followed with the wine in the chalice, for after the priest has drunk the consecrated wine, water is poured into the chalice, the chalice is rinsed and this water is drunk by the priest.

Whatever one's views on the Catholic faith, one thing is certain: this ritual alone has preserved the ancient and ultimate wisdom, albeit perhaps unconsciously, to the present day.

It is still advisable not to place selfish wishes of a purely material nature in the food.

Wishes for health and well-being, peace and tranquillity, as well as success, are most likely to come true, although the time it takes for them to be realised depends on the disposition and imagination of the person performing the ritual.

The Count of St. Germain, as reported, always ate his meals alone, as he knew the secret of the Eucharist and knew how to practise it successfully. Thus, this initiate still lives on the material plane today, albeit in secret, and is a chosen collaborator in the great work, the Opus Magnum of God.

In this context, we should recall a phenomenon of our time that is quite unique.

Therese von Konnersreuth has demonstrably not consumed any earthly food for years, but only a consecrated host every day, without ever feeling hunger or thirst.

However, she also spends almost all her time in bed, without fulfilling her duties on the earthly plane like other mortals.

But have there not always been initiates who were able to do without earthly food because they were able to absorb divine life forces in a completely direct way?

One might ask why humanity has learned so little about this. But these initiates have no interest in making this public knowledge, as is the case today, since every phenomenon is picked up by the press to serve the sensationalism of the masses.

However, the profane public will always regard such things, which go beyond the normal comprehension of the time, as fraud and humbug. But those who, without prejudice, consciously and wholeheartedly devote themselves to the conscious and impregnated intake of food, as described above in theory and practice, will have the secret of the Eucharist revealed to them and will share in the sacrificed powers of the deity, as handed down to us in the words of Christ:

"Take and eat, this is my body; take and drink, this is my blood!"



" T o t n n - B e s c h w ö r u n g "

*

*

*

SECRETARIAT: "FRATERNITAS SATURNI"

Orient Berlin.

Circular No. 10

Greetings, suggestions and advice for the brothers and sisters of the Lodge.

No. 54. Concerning lodge robes.

Every secret lodge that works with magic and rituals shields itself from the outside world by having each member wear a lodge cloak. Wearing such a cloak is not only symbolic, but also isolates the wearer from astral influences. Any demonic radiation, as well as any human disharmonious thought waves, are kept at bay by it. Its wearer is immune to any contrary influences.

In addition, the religious, mystical moment is particularly enhanced by wearing the cloak. The everyday person is, as it were, switched off.

The cloak is therefore an important prop in every magical ritual and ceremony.

It is particularly necessary for individual incantations and invocations as practical magical protection.

Therefore, the production of such a lodge cloak is highly recommended, even for members who do not belong directly to a local lodge, as they can also use the cloak for their meditation exercises, but also wear it when they attend a lodge meeting in a foreign Orient as a guest.

The lodge coat is made to order as a one-off piece. It is made of black silk satin, has a hood and a dark green belt cord (see photos in booklet 106).

The exact measurements must be specified when ordering. Length up to 10 cm above the floor, sleeve length, shoulder width, back width. - The price is

M: 45. Production time is three weeks. The coat remains the property of the member even if they leave the lodge.

For holders of the Mercury or Sun degree, special emblems are embroidered on the left side of the chest in yellow silk.

Special surcharge of M : 15.

The cloak pictured in the November 1950 issue is a purely magical working cloak for individual magical purposes. It is therefore a special order and the secretariat will provide further details on request.

Wearing a lodge robe not only heightens religious awareness but also gives every magical or mystical act a special consecration.

Grand Lodge "Fraternitas Saturni" Orient Berlin.

95th ORGANISATIONAL REPORT. - JANUARY 1959.

Local Lodge Conference: 26 degrees Capricorn, position of the sun.

Saturday, 9 p.m.

The Master read a lecture by Fr. Apollonius with some additions, entitled: "Apopteia - the vision of the deity."

In the further centralisation of the lodge, the following were expelled from the lodge for unreliability:

Fra. Theobald. - Fra. Ebro. - Br. Michael. - Br. Sergius. - Br.

Romano. - Br. Maximilius. - Schw. Theresia.

- Sister Ditha. -

signed Maestra Roxane.

Lodge Secretary.

Signed Gregor A. Gregorius

Mstr. St.

GREETINGS, SUGGESTIONS AND ADVICE

for the brothers and sisters of the Lodge.

Continued

No. 55

Any members of the Lodge who are particularly interested in historical research into the life of Jesus Christ should request issue 52 of the magazine "Spiegel" from the Lodge's antiquarian bookshop.

A highly interesting article proves the inconsistencies and untruths about the person of Jesus Christ that the Christian churches have been perpetuating for centuries, even to this day, to the indifferent masses of believers. The latest urn and scroll finds at the Dead Sea give Jesus research a whole new basis.

No. 56

The well-known astrological Huter calendar for the year 1959 includes a very remarkable essay on the Pyramid of Cheops and its numerical secrets. Anyone interested in this area may order this calendar from the Lodge Antiquarian Bookshop.

Also the book: Noetling. The Pyramid of Cheops. New edition and new publication.

No. 57

When sending study booklets to lodge members, the lodge antiquarian bookshop often includes free sample copies of various relevant journals to make use of the postage. It is assumed that members who are interested in these journals will purchase them regularly from the antiquarian bookshop at the original issue price without any further subscription obligation.

It is in the interest of the Lodge that the antiquarian bookshop be supported as far as possible.

March 1959

B L A T T E R F O R

— A N G E W A N D T E O C C U L T —

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

CONTENTS:

EPOPTeia, THE VISION OF DIVINITY

Fra.∴Apollonius

THE WORK OF THE LODGE

Thoughts and advice on the concept of lodge work in the local lodges of
the "Fraternitas Saturni"
by Mstr. Amenophis

INVOCATION MAGIC OF THE INTERMEDIATE BEINGS

by Gregor A. Gregorius

M A R C H 1 9 5 9

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

Private – Print

"EPOPTEIA"

The vision of the deity.

Fra.·Apollonius

Even outsiders knew very little about the mysteries of antiquity. We know even less about them today. Only the initiations associated with the cult of Mithras are somewhat better understood, as the text of a related ritual has been discovered (see issue 94 from January 1958: "The Cult of Mithras and its Mysteries"). Very little has leaked out about the cult practices and consecrations of other mysteries. Participants in the initiations were bound to secrecy about the essentials and the rites, and betrayal of the mysteries was punishable by death. So we are largely dependent on hints and assumptions.

However, the main experience of those who underwent the initiations can be discerned and examined in more detail from the sparse notes of these contemporaries. One clue, for example, is provided by the brief account of Apuleius (2nd century AD), who underwent the Isis initiations. It reads as follows:

"I came to the border between life and death. I
stepped onto the threshold of Proserpina.
I came back, rushing through all the
realms! In the middle of the night, I saw
the sun! I stood before the gods of the
"Above",
I stepped before the gods of the "Below",
From A n g e s i c h t to A n g e s i c h t I
worshipped them!"

The last line expresses the great experience. It consisted of the "vision of the living deity face to face". This was called the E p o p t e i a and the initiates of the highest degree were the E p o p -

t e n . It was therefore not merely a matter of imparting knowledge intended only for a select few, nor was it a symbolic experience based on cultic or artistic performances, but rather a very real confrontation between man and deity. The writings of antiquity mostly refer to the gods, i.e. a plurality. However, this should not be taken as a stumbling block. Whether one grants the planetary logoi more independence or regards them merely as organs of the one inner-worldly deity ultimately depends on whether one is more inclined to summarise or to specialise. Although they have been relegated in rank, they continue to play their role in Christianity as cherubim, seraphim, thrones, etc.

But that is not what we are concerned with here. We are only asking the question:

How should one imagine the epopteia, this face-to-face vision of the deity?

Weinfurter says: "The essence of the deity is light, fire and splendour." The Neoplatonist Iamblichus (died 320 AD) also uses the words "fire" and "light" to describe the essence of the gods.

Iamblichus was not only an outstanding representative of Neoplatonic philosophy, but also a thorough connoisseur of the secret teachings of antiquity and a theurgist of unusual ability. We can confidently rely on his explanations to answer our question.

Even his very general conception of the divine is appealing:

"A doctrine that limits the presence of the divine races to a region outside the earth means the destruction of every cult and communion with the gods."

Regarding the evocations with which he is apparently familiar, he says:

"Divine enlightenment as a result of invocations reveals itself voluntarily and is not drawn down by the invocations. The gods call the souls of the theurgists up to them and grant them union with themselves. They accustom them to stepping out of their earthly bodies even while they are still in them

and to return to their eternal origin."

Based on his experiences, he describes the manifestations of the gods in the following summary:

The apparitions of the gods appear as a kind of fire that shines brighter than that of the archangels and angels who are subordinate to them. This supernatural fire is beyond measure and has no particular form. In its totality, it often appears so powerful that it obscures the entire sky, including the sun and moon, and the earth seems to cease to exist. It radiates such a peculiar, subtle light that human eyes cannot perceive it, causing those who behold it to suffer from shortness of breath or even fainting. An indescribable beauty emanates from these manifestations, which are not in motion in any way, but remain in absolute tranquillity and harmony within themselves.

Jamblichus describes not only the apparitions of the gods, but also those of lower beings.

He speaks of the radiance of the archangels, which is similar to that of the gods but not as overwhelming, and that of the angels, which is even more bearable.

Among the astral beings, he mentions demons, whose appearances are terrifying and not surrounded by any radiance:

Heroes who reveal themselves amid earth-shattering tremors and thunderclaps.

He carefully differentiates and does not allow himself to be fooled by charlatans. When an Egyptian once allegedly summoned Apollo and those present marvelled at the apparition, Jamblichus called out to them: "Friends, put an end to your admiration! The apparition is only the phantom of a slain gladiator."

Jamblichus' descriptions certainly give the impression of having been experienced. He knows the epopteia not only from hearsay, but from his own observation. This also led him to understand the superpersonal nature of the deity

, which contrasted with the anthropomorphic ideas of the masses, as is still the case today.

"People who cannot attain the divine drag it down to human emotions."

In our time, Mstr. Gregorius has frequently given instructions in these pages on invocations of higher and highest beings. These instructions are certainly based on a long-standing tradition. However, it cannot be determined whether they correspond wholly or partly with the practices of antiquity. Jamblichus has not said a word about the form of his evocations. In any case, invocations are still possible today under favourable circumstances, even if many over-intelligent people of rank, including those who consider themselves esotericists, do not want to believe it.

Literature: Jamblichus "On the Secret Teachings".

Edited by Theodor Hopfner.

Afterword.

All manifestations of higher beings, regardless of the order or sphere to which they belong, are no longer perceived by the magus or officiating priest, if he is initiated into higher magic, with his eyes, but with his superimposed sensory perceptions in the etheric body, since the higher chakras are activated through magical practice or cultic ritual. Magic speaks in its traditions of colourful, powerful light phenomena, which usually appear in the form of a so-called auric egg. The purer and more subtle the colours, the higher the beings are located. Reddish hues always indicate a demonic anchoring of the beings in question.

There are angels who vibrate in astral light, but also powerful demonic beings whose sphere of influence extends into the mental planes.

The supernatural phenomena can hardly be described in words, as they are perceived or sensed with the higher senses of human beings.

and a reversal to the ordinary senses is not possible, then the means of expression is lacking. Such an experience, which is very rare in itself and represents a blessing, fills the person with intense bliss and deep reverence.

There is nothing more to say about it.

Gregor A. Gregorius.



Image I Two tree beings



Image II Earth demon

THE LODGE WORK

Thoughts and advice on the concept of lodge work in the local lodges of the "Fraternitas Saturni"

by Mstr. AMENOPHIS

The term "lodge" is generally associated with something "closed". The word derives from the Germanic "laubja" or arbour.

In a figurative sense, a "lodge" is an association of like-minded people who completely shut themselves off from the profane public at certain times in order to work together.

This "closeness", this seclusion, results in a duty of confidentiality regarding everything that has taken place during the "lodge". Accordingly, the duty of confidentiality is not imposed, but has grown organically out of the special circumstances.

These people, who are united under the term "lodge" (behind closed doors), call themselves a "brotherhood" (Latin: Fraternitas) because, like biological brothers of the same lineage, they were inspired by the same desire to join forces.

In ancient times, they called themselves, for example, "sons of the widow" to document their common ancestry and desire.

However, while biological brothers follow different paths and have different goals according to their different aptitudes, a brotherhood has the same goal, even if there are many disciplines, just as many roads lead to Rome.

The regular cloister serves a specific purpose, commonly referred to as "lodge work".

What this term means depends mainly on the type of lodge and its objectives. A very well-known objective of lodge work is the

maxim of brotherly love, and not solely on a charitable basis as in the denominations.

The Fraternitas Saturni is a lodge whose goal is to promote the spiritual development of its brothers and sisters through mutual support and instruction and to advance this in the spirit of the Opus Magnum, the great work. In this way, the Fraternitas Saturni serves the evolution of humanity,
i.e. the higher development of humankind.

This goal is also an aspect of brotherly love, even if it has not yet been fully achieved, since material concerns are obviously neglected in favour of purely spiritual development goals. However, since unfortunately these material concerns cannot be promoted or eliminated at the present time due to the general economic hardship and the prevailing personal poverty of the brothers, it must be left to later times to create a more solid and sustainable basis for the Lodge in this regard. This serves the spiritual sphere of Saturn, but not yet the necessary reversal into the sphere of Jupiter. The reversal from Saturn to Jupiter is Saturn Gnosis, as explained by Mstr. Therion in the following words:

"My friends include hermits. Now, do not imagine that you will find them in the forest or mountains, but rather on purple couches, caressed by women with beautiful limbs and fire and light in their eyes. That is where you shall find them! I bring them to the forefront of countries and cities. But love one another with burning hearts! Be sociable! Dress yourselves in beautiful garments! Eat hearty food and drink good wines and wines that foam! But always consecrated to ME! - Everything will come to you of its own accord! Do not follow the foolish words of the sectarians; you must not do this, and you are not allowed to do so. The earth was created for you; therefore, enjoy all its gifts! But with understanding!

Leave pain and remorse to the dying and to those who do not yet know ME as Love! - I am not for the poor and sad. The lords of the earth are related to ME, and you shall belong to them. The highest belong to US, and you shall rejoice, my chosen ones!"
However, these statements by Mstr. Therion do not in any way represent a Saturnian end goal,

but only form a certain aspect in the phases of a gradual reversal of polarity.

The demiurge of Jupiter is also a servant of Saturn, and a polarisation into his corresponding vibrations only affects the demonic astral sphere of Saturn. In its strict crystallisation, its higher Saturnian octave has nothing to do with the astral-material sphere of Jupiter, nor with its higher vibration, which is described as Jovian goodness, wisdom and mysticism.

The above statements by Mstr. Therion pose certain dangers for seekers, who may come to an erroneous conclusion. Therion was not a master of the great demiurge Saturn either, but by birth he was subject to the principle of the zodiac sign Leo, thus more closely related to the demiurge of the Sun, who showed him the way to becoming world champion.

There are enough disciplines for lodge work, for knowledge and wisdom are manifold, and every human being's "own path" is predetermined from the outset, because the deity also placed many rays of its spirituality into the sparks of life.

However, all knowledge and all wisdom knows only ONE goal. This leads to the ONE TRUTH, which is called God.

Therefore, Fraternitas Saturni also has as its highest law of freedom the guiding principle: "DO WHAT YOU WANT! THERE IS NO LAW ABOVE DO WHAT YOU WILL!"

It follows from this that Fraternitas Saturni, as a pure lodge of knowledge whose tradition dates back to the Order of the Knights Templar in distant times, cannot and must not exert any coercion according to Saturnian laws. Every person must walk the path to spiritual knowledge alone!

The official work of the lodge is basically divided into three parts (Saturn has the number 3!).

- 1.) The solemn ritual,
- 2.) The actual lodge work

3.) The personal cooperation of the individual brothers and sisters or, in other words:

- 1.) the collective lodge work,
- 2.) the specific lodge work of an individual,
- 3.) the variable lodge work of many. Let

us first turn to point 1).

The ritual should serve to collectively align all participants of the lodge towards ONE goal. The goal for the Fraternitas Saturni is the spiritual sphere of Saturn, from which, through repercussion, the outpouring of the fullness of knowledge and wisdom is sought for all participants and, beyond that, for the entirety of the members. The ritual is a highly magical act and is based in form and content on long-standing tradition.

What is the purpose of a ritual?

As a consecration ceremony, the ritual is intended to lead all brothers and sisters collectively to concentration, thereby creating a dynamide (a concentration of imaginative power) that vibrates powerfully in the Saturn sphere in order to experience a repercussion from it on all those present.

A ritual is always a solemn theurgy to receive the echo from the spiritual sphere.
The Master

v. Stuhl as the leader of the lodge.

Regarding point 2) – specialised lodge work.

According to the basic instructions, whether given to him in writing or verbally by the Grand Master, lodge work should be in his hands, advised by the 1st Overseer.

However, this should not be understood to mean that he alone should manage the lodge work through his own lectures, but that he may also call upon other brothers and sisters to give lectures.

Sisters to give lectures.

The Master of an Orient should place the work of the Lodge on a broader basis by asking each Brother and Sister to give a lecture on a subject of their own choosing on a rotating basis.

This would reveal the "path" that each individual is following and provide a better understanding of the level at which each brother and sister stands.

Such involvement in active lodge work would also give rise to a feeling of being a full member of the lodge. This alone would be seen as fraternal support for the individual, which is, after all, the purpose of the Fraternitas.

The gradual spiritual orientation towards the fundamental and highest goals of the lodge is also guaranteed by the existing degrees. This will automatically separate the wheat from the chaff and "knowers" will grow up who are absolutely spiritually centralised in the Saturnian sense.

Above all actions and omissions, the law of "DO WHAT YOU WANT" must be respected, for this law encompasses both tolerance and genuine brotherly love.

Lectures must be composed and delivered in such a way that they present the essentials in a concise and generally understandable manner. They must remain within the bounds of discipline, as digressions lead from one thing to another, thus only confusing and distracting from the topic. However, lectures that bore the listener because of their verbosity and aimlessness do not serve the spirit of Saturn and are not in keeping with the purpose of lodge work.

It must never happen that lodge work is undertaken spontaneously, without serious preparation, as this is always aimless and haphazard. This should be observed first and foremost by the 1st Warden, who must intervene and take charge if a lodge member appears to lose focus during the lecture.

Point 3.) After the official lodge work, there must be enough time for the lodge (Brothers and Sisters) to discuss the presentation.

Discussion must not be omitted in a fraternity, for all are brothers and sisters and should obviously be inspired by the desire to encourage and enrich one another. The 1st Overseer must ensure that the discussion does not become endless.

Lodge work must not be limited to theory alone; rather, the aim must be to familiarise the brothers and sisters with practice as far as possible. This may primarily include imagination exercises and exercises that bring about repercussions with Saturn. If the lodge has been closed and the lodge members subsequently gather informally, it is advisable to refrain from addressing each other by titles and degrees. This is a matter of personal tact. Basically, all members of the Lodge, even if they officially differ from others in terms of merit or knowledge, are always brothers and sisters who pursue the same goal and seek to promote each other in love.

Each individual should and must feel that it is not his rank or dignity that is decisive in a brotherhood, but his fraternal point of view.

It can hardly be disputed that this prerequisite is the cornerstone of a brotherhood's endeavours and prosperity. Only then can trust grow among its members, leading to crystallisation in the sense of the great demiurge Saturn.

Of course, there must be a leadership hierarchy in every community, as the differences in the souls' knowledge and insight are manifold.

But what elevates the seeking human brother above all beings in the universe is that he becomes aware of his own value and yet is always ready to be a servant to all brothers and sisters who need his help.

The leadership of a local lodge is always authoritarian, but is nevertheless subject to the legislative and goal-setting Grand Lodge or Grand Master. Any disagreements that arise are settled by the inspector of the Grand Lodge and, as the final decisive authority, the Grand Master.

THE MAGIC OF THE INTERMEDIATE BEINGS.

by Gregor A. Gregorius

The lodge archives contain some additional information about the magic of the intermediate beings, which should not be withheld from the brothers of the lodge.

The January 1951 study booklet already contained detailed information about this type of conjuration.

This discipline belongs to the practices of moon magic. However, there is very little literature on the summoning of gnomes, elves, dwarves, goblins, etc.

However, there are many references to this ancient knowledge in fairy tales from around the world, which is no coincidence, as these beings exist in the astral world. Only the wisdom has been lost and only the rudiments remain, largely submerged in the world of fairy tales and legends.

In the countryside, people still know more about these things today, and old shepherds or naturalists do not like to talk about them, even though they know. The rural population still protects itself from these mysterious beings through all kinds of spells and rituals according to ancient customs. Of course, gnomes, dwarves and mermaids are no longer to be found in large cities and their surroundings.

I myself had a convincing experience of this kind on the island of Rügen at Lake Hertha, which has been considered the home of the green dwarves since ancient times. Therefore, such an invocation must take place in a very secluded area, in a gorge, at a height, in a ruin, in old walls, at a quiet forest pond – depending on the type of being to be summoned – or even in the cellar of a lonely house, provided that these locations are not otherwise entered by humans, i.e. are actually free of human odour.



Image III Water spirit



Image IV Fir Tree Witch

Once the magus has found such a place, he carefully begins his preparations by first living for a month without eating any meat, abstaining from sexual intercourse and washing himself from head to toe in running water every night, preferably in moonlight, at the beginning of a lunar cycle. In addition, during this procedure, he must devoutly drink nine sips of water each time he washes.

Furthermore, before washing, he should lie naked on the ground, preferably on a spot free of vegetation, press his body as firmly as possible onto the earth, his face as deep as possible into the ground, both arms stretched out wide, palms on the ground, and breathe in for a while in regular breaths with the mental attitude of absorbing the earth's energy, the scent of the earth. He will notice what an invigorating effect this procedure has. After washing, he should do the Isis exercise as he was taught. If possible, he should spend every night in silent meditation at the place of his choice for invocation, preferably in the Buddha position, always with the wishful thought that the intermediate beings should reveal themselves to him.

Furthermore, every night he shall burn fragrant herbs at that place for a while, herbs that always correspond to the planet that rules on that particular day.

In this way, he makes himself receptive and prepares the place of invocation. He must not speak to anyone about this.

On the night of the invocation between 12 and 1 a.m. – preferably on a full moon night – he should examine his own natal chart for favourable constellations so that good transits take place via harmonious aspects or even via squares. Above all, he must observe Saturn and the Earth itself. Draw the transiting planets into his horoscope. The Earth planet is always in opposition to the position of the Sun! If these conditions are met, he can proceed with the invocation.

The presence of a child under the age of 4, preferably an infant, is very helpful when invoking gnomes. Gnomes have a preference for small children. If a child is not available, he should take a young kid or a young lamb.

Otherwise, he proceeds as he would with the great magical incantations he has been taught. He draws the magic circle with a pointed piece of alder wood that he cut during one of the previous nights. The cutting must be done with a knife that has not been used before; later, he uses the magic dagger for this purpose, if he has one.

Draw the sexagram in the double circle you have drawn. Place one of the magic candles in each corner, bring the sleeping child or small animal into the centre of the circle and burn incense powder made from minerals, which you must have obtained beforehand, mixed with the incense powder of the planet that rules on that day. Burning sandalwood is very good. He should bow to all four cardinal directions, then turn finally to the south and begin the invocation with the following words: "In the name of our holy Mother Earth, in the name of the four primordial mothers, in the name of Eve, in the name of Lilith, in the name of Aphrodite Hecate, I call upon you, beings of the earth, who dwell in the womb of our mother. In the name of the great Pan, who rules over you, I command you to appear before me.

Since women and girls are more strongly influenced by lunar forces and are therefore particularly suited for mediumistic and magical purposes, a female being closely connected to the magus can also be called upon to assist in such invocations. Under no circumstances, however, should she be menstruating, as these types of intermediate beings are very sensitive to the etheric blood emissions. Virgin girls who are still untouched are particularly suitable for these practices.

It is often found that children, especially little girls, often come into direct contact with the intermediate beings during their childhood, often unintentionally, and even see these beings, talk to them, and thus regard them as definitely existing. Such existing mediumship can be maintained for a long time and only disappears with the onset of sexual maturity or after the first sexual intercourse.

Only in people of a more mature age can this contact be re-established. However, such people have an innate ability for clairvoyance, clairaudience and magic.

Dogs, horses and cats also very often perceive these intermediate beings, for which there are enough credible examples.

In any case, this category of magic can never be considered black magic, because the ethereal structure of these beings is so delicate and sensitive that they are averse to any coercion.

For example, elves are very closely related to flower souls and are very sensitive to light and sunlight.

Brief explanations of the images of the intermediate beings.

Image I: Two tree beings are visible in the branches. One head is at the very edge of the picture at the top left. The second being is sitting in the branches. The reclining Logen brother is in a trance. The beings were not summoned. They formed by themselves.

Regarding image II: An earth demon is visible on the right-hand side of the image. Two further misty beings are visible above it. The demon was summoned by the Master and brought back a lost piece of jewellery, or rather facilitated its discovery.

Regarding image III: Taken at Lake Maggiore. A water spirit appears behind the wall facing the lake. Visible one hour after being summoned.

Regarding image IV: Taken in the Upper Harz near the Brocken. A witch creature forms from Maestra Roxane's palm. Not summoned. Only the head is visible.

Another picture will be included in the next study booklet. -

April 1959

PAGES FOR

APPLICABLE OCCULT

LIFE ART

CONTENTS:

I. THE RELIGIOUS AND POLITICAL POWER OF ISLAM IN THE MODERN AGE

v. Gregor A. Gregorius

II. THE CURRENT SPREAD OF ISLAM

v. Gregor A. Gregorius

CHRONICLE OF THE "FRATERNITAS SATURNI" LODGE

THE RELIGIOUS BELIEFS OF THE MAYA OF YUKATAN

by Fra ∴ Apollonius.

A P R I L 1 9 5 9

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

Private – Print

THE RELIGIOUS AND POLITICAL POWER OF ISLAM IN THE MODERN AGE.

by Gregor A. Gregorius

I.

The knowledgeable esotericist closely follows the course of world events and can easily determine through observation and comparison that the major religions of the world are gradually losing their significance for humanity, as the followers of the major religious societies and churches are steadily dwindling.

However, this observation cannot be made within the span of a human lifetime; rather, the process will span the next few centuries, perhaps even the next 2000 years.

The religious collapse is taking place very gradually and has its cosmic causes in the influx of the approaching Age of Aquarius, whose highly polished, purely intellectual spiritual structure no longer allows for naive belief in God.

Christianity as a whole is most severely affected by the collapse, whose dogmas, despite the efforts of Catholicism, no longer prove viable. Outwardly, the power of the Catholic Church and the papacy still appears unbroken. But appearances are deceptive. The number of believers has declined dramatically in the last decade. Almost the entire intellectual elite in European countries has become apostate, and the Church relies mainly on the indifferent masses of the peasantry and small towns, especially on its female followers. In non-European and overseas countries, the Church's missionary activity is increasingly coming to a standstill. Humanity is becoming more and more enlightened, and even among primitive peoples, Christianity is no longer able to gain a foothold. The ongoing technological

of peoples and the global economy is, in a sense, poison for unprejudiced faith and belief in a personal God. In the actual Catholic countries, the process of decline is certainly not yet so noticeable, but the Catholic Church already lacks the power of expansion. The leading circles in Rome have long since realised this, and since the death of the spiritually outstanding last Pope Leo 12, the creeping crisis will become increasingly noticeable. - In this consideration of the noticeable decline of Christianity, the Protestant Church plays only a subordinate role in almost every respect, as it has been stagnating for a long time. -

This situation unfolds gradually, in waves, so to speak, and interestingly enough, when comparing the religions of humanity, a kind of pendulum swing can be observed, with some religions showing an upward trend, which is only apparent and temporary, however, because none of the religions can seriously resist the spirit of Aquarius.

In recent decades, for example, an upward trend in the spread of Islam has been observed. This is striking in itself, but not disturbing for today's leading international intelligentsia, whose vision encompasses longer periods of time and anticipates longer epochs of human revolution. Of course, Rome has more serious concerns, as the following remarks clearly show, some of which are taken from the Roman Catholic monthly magazine "Die Weltmission Juniheft 1958" (The World Mission, June 1958 issue).

The knowledgeable secret lodges are currently still completely passive in the face of these world-historical events. Let the churches fight among themselves for their self-preservation for the time being, and even if they were to form a united phalanx in later times, nothing can save them, for the Uranian spirit of the new age is stronger.

In the coming centuries, if suitable leaders were to emerge, a certain counterbalance could be created by forming a completely new religion connected to nature, which would have to be global in scope, but entirely imbued with the new spirit of the times in the sense of a new sun religion. A religious faith that no longer has anything to do with

theonism, but would have to be anchored in an undogmatic worship of the cosmic solar principle.

II.

The spread of Islam today.

"In terms of religious propaganda, Islam currently surpasses every other religion. It is well on its way to becoming the religion of Africans. For every person who is baptised as a Christian in Africa, ten are won over to Islam. The masses of so-called primitive peoples today see it as the only way to advancement, prestige and economic progress. They succumb to its seductive power in Africa and Asia almost without restraint."

Of the 219 million inhabitants of Africa's , approximately 85 million profess this religion of the Prophet Mohammed. Compared to the situation before the First World War, this represents an increase of more than 45 million among the black population. Despite their long missionary work, the Christian churches have only about 40 million followers. How is this possible? Here in Africa, the reason for this can be attributed to the very different missionary activity of Islam. The main proponents of this mission are the Murabit, who act as itinerant preachers, and the Haussaneger, who travel around as traders. In Islam, everyone is trained as a propagandist from the outset. Another reason for the growth of Islam in Africa in particular is the tremendous desire for unity and the brotherly community of all "believers". This is how Muslims also view the struggle against France, whose goal is a free, independent empire. The leading representatives of the North African countries repeatedly express this publicly. We have already achieved this in part in the Syrian-Egyptian Union. Furthermore, Islam propagates itself as the conqueror of racial differences, especially in the South African Union. As the religion of the peoples subjugated by European colonialism, it is gaining many followers here. However, the reasons for the enormous growth of Islam also lie in the social and spiritual spheres. The

Permitting polygamy brings Islam closer to those tribes that have their work done by women and children. Added to this is the elevated legal status of converts, as every Muslim enjoys the same rights under the Koran, regardless of race or social class. Belief in a supreme God and life after death also promotes the acceptance of Islam among the Negroes of Africa. These reasons for the successful mission of Islam in Africa also apply more or less to other countries in a modified form.

However, the religion of Islam is not only spread by traders, but also by trained missionaries. For example, the thousand-year-old Al-Azhar University in Cairo has recently trained 12,000 missionaries, who have been sent to various countries.

Islam's great missionary work has had a devastating effect in Abyssinia, where tribes that were still entirely Christian in 1850 are now entirely Muslim. As a result, Islam is numerically dominant throughout the country.

But it is not only here that Islamic propaganda is actively at work; it is also present in M i t t e l a f r i k a , where four missionary societies support the traders. One is based in Omdurman in Central Africa, another group is the Ismailis in East Africa, whose major financial backer is the well-known Aga Khan. The Ahmadiya movement came from India. A fourth works entirely according to the methods of Christian mission.

In Africa, Islam is still spreading, but the Middle East is the home of Islam, its core area. Today, Arabia is largely under one political authority, as it was in the time of the Prophet. The Wahhabis call for a return to original Islam and a rejection of the innovations of individual sects. In many respects, they serve as an example to other Islamic peoples. As in all countries of the Near East, Islam ultimately reigns supreme in Turkey. Although there is a separation of religion and state here, Islam is more alive than ever before. It has created a new form of existence for itself, modernised its cultural life and shown that it also wants to move forward with progress.



Formation of astral phenomena

There are more Muslims in Pakistan than in Turkey, Egypt and North Africa combined. In northern India alone, we can expect to see 100 million Muslims soon. In terms of quantity and quality, Indian Islam is the most significant in our century. It had to contend with Hinduism and Christianity and thus remained fresh in its powers and its propaganda. This propaganda is aimed particularly at members of lower castes and the casteless, who hope that Islam will bring them social and economic advancement. In the last 15 years before the Second World War, 15 million Indians converted to Islam. But Indian Islam is not only influential at home, it also has *).

400 years ago, the Turks attempted to subjugate the West by force of arms. At that time, they advanced as far as Vienna, but were repelled and defeated at Kahlenberg. Now Islam does not want to conquer Europe by force of arms, but is engaged in a veritable mission.

*) Two pages are missing from the original document.

CHRONICLE OF THE LODGE "FRATERNITAS SATURNI".

It is known from old annals that at the end of the 17th and beginning of the 18th century, there was a brotherhood of Saturn in both Denmark and Sweden. These brotherhoods were small in number, led a hidden existence, and were mainly concerned with mysticism, alchemy and esotericism. They placed high intellectual demands on their members. Their research was based on purely mathematical principles.

Unfortunately, it is not possible to trace the origins of these brotherhoods back to their beginnings, nor is it possible to determine anything about their development and expansion. They probably fell victim to the spirit of the times. Research has shown that they were no longer mentioned towards the end of the 18th century.

Later, a branch of the Saturn Brotherhoods was formed in Poland. It was led by the well-known mathematician Wronski *). The headquarters of this Polish Saturn Brotherhood was in Warsaw. However, this brotherhood also seems to have perished as a result of the conditions and turmoil prevailing in Poland at the time.

In 1921, the bookseller and editor Eugen Grosche founded the Pansophic Lodge – Orient Berlin – on behalf of Grand Master Recnatus of the German Rosicrucians and all its affiliated orders. Master Pacitius (Ufa architect Albin Grau) became Master of the Chair of the Orient Berlin of the Pansophic Lodge; and Brother Gregorius (Eugen Grosche) became the Lodge Secretary. The installation was performed by the aforementioned Master Recnartus.

At a secret meeting lasting several days in 1925, attended by, among others:

*) Hoenè Wronski, born in 1878, Wolfenstein, Poland. See also issue 3 of the magazine "Saturn-Gnosis".

Master Recnartus as Grand Master of the German Rosicrucian Order with
his affiliated orders,
Mstr. Therion **) as World Master of the OTO and Grand Master
of the "AA", Mstr. Pacitius as Master of the Chair of the Pansophic Lodge,
Bro. Gregorius as Lodge Secretary of the Pansophic Lodge, as
well as 10 other representatives of various secret societies,

there was a rift between Mstr. Recnartus and Mstr. Therion. The actions of Mstr. Recnartus did not meet with the approval of the Berlin Orient of the Pansophic Lodge, as his behaviour was a violation of esoteric law. The request made by Mstr. Pacitius to Mstr. Recnartus to resign from his office as Grand Master of the Pansophic Lodge and the R+C movement was unsuccessful. In a ritual ceremony, the Berlin Orient of the Pansophic Lodge was therefore dissolved.

A meeting of the former members of the dissolved Pansophic Lodge, which took place some time later, was to decide whether the dissolved brotherhood should reunite as a new lodge under the name " " (Fraternitas Saturnia) " without submitting organisationally to the "AA" of the world champion Therion, but recognising Therionic law as guiding. The vote showed that one third of the former members were not willing to embark on this new spiritual course. Mstr. Pacitius also declared himself unwilling to do so. However, the overwhelming majority, approximately 40 members, voted in favour of the new foundation and elected the former lodge secretary Gregorius as local and chair master. With this vote and election, the current lodge "FRATERNITAS SATURNI" was founded!

Since the new lodge did not submit to the world master Therion, the FRATERNITAS SATURNI naturally became a Grand Lodge and began to act accordingly and

**) Edward Alexander Crowley, known as Aleister Crowley, known as Mstr. Therion, born on 12 October 1875 in Leamington, England, died on 1 December 1947.

to work accordingly in the spirit of the coming or new age of Aquarius.

The official founding of FRATERNITAS SATURNI took place at Easter 1928. The Lodge published the magazine "Saturn-Gnosis", which was its organ of publication, the Lodge school lectures in several classes, the "Magical Letters" and many other relevant literature.

In 1933, FRATERNITAS SATURNI and all other relevant occult lodges, societies and associations were banned by the NSDAP. The leaders of the organisations were gradually arrested. Master Gregorius managed to escape arrest in 1936 and emigrate to Switzerland. The other leading brothers of the lodge also managed to flee abroad. Dr. Liedtke went to China, Dr. Bruno to Ceylon; Edgar Weiß went to Palestine and Dr. Hunwaldt to Paris. After a two-year stay in Switzerland, Master Gregorius went to Cannero, Italy. Although his stay was approved by the Italian Foreign Ministry at the time, he was expelled in 1942 at the instigation of the NSDAP. After his return to Germany, Mstr. Gregorius was arrested in October 1942. After a year in prison, he was released on his word of honour after having to commit to no longer engaging in Masonic activities.

During his stay in Switzerland and Italy, Master Gregorius was able to maintain spiritual contact with most of the brotherhood under extremely difficult circumstances. This enabled him to reunite the brothers of the lodge after the end of the war in 1945 and to reorganise the lodge. The reorganisation of the lodge took place in Riesa (Soviet occupation zone). However, the political situation severely restricted its activities. In July 1950, Master Gregorius was forced to flee to the West to save his freedom. He went to West Berlin. From there, he soon succeeded in bringing the lodge to new prosperity.

On 18 March 1957, in his capacity as Grand Master of the Lodge, Mstr. Gregorius installed the First Grand Lodge under the name "Grand Lodge FRATERNI-

TAS SATURNI in Berlin. Members of this Grand Lodge are: the civil servants' association of the Fra. Sat. Lodge in Berlin, the provincial masters and the holders of the Gradus solis.

THE RELIGIOUS BELIEFS OF THE MAYA OF YUKATAN

by Fra .∴. Apollonius.

Among the ancient Indian cultures of Central America, the Maya culture is probably the most important. After the conquest of the Mayan Empire by the Toltecs around 900 AD, the more than thousand-year-old indigenous culture gradually disappeared under foreign influence. And the invasion of the Spanish at the beginning of the 16th century resulted in the formerly great people being reduced to helots. Today's Maya lead a backward, rather primitive existence as a culturally insignificant rural people.

Most of the mythological traditions that have come down to us originate from the late period and are overlaid with the religious beliefs of the Toltecs and other Mexican peoples. The religious beliefs of the Maya during their heyday can only be reconstructed in broad terms from fragmentary reports with some institutionalisation.

The concept of God

The Maya concept of God culminated in the recognition of a formless and bodiless unity that was not worshipped under any image. It was called Hunab Ku (i.e. One is the deity) and was, figuratively speaking, the dual-gendered forefather who is considered to be the first impulse for the development of our world and encompasses all secondary gods, spirits and demons.

I t z a m n a (meaning "Ursitz des Tropfens" or "Seat of the Drop") the son of God, originated from Hunabku. He is the inner-worldly god who manifests himself in the sun, as evidenced by his other name, K i n c h a h a u (meaning "Lord Sun Face"). He has connections to the sky and to fire, i.e. to the spiritual realm, but also to the earth and to matter. He is therefore a mediator between spirit and matter, who transfers the heavenly dew, the fertilising power of the spirit, to the earth, thereby initiating life and growth.

The unfolding of the material world takes place with the cooperation of his wife I x - a z a l - v o h , at any rate an earth and moon entity who forms the creative unity with "Kinch-ahau".

In addition to the lofty vision and non-material thinking of the great leaders and initiates of humanity, a tendency can be observed among all peoples, originating from the less developed, to draw the gods down to earth, to humanise them and to identify them with their heralds.

Thus, Itzamna was not only considered a divine being, but also a priest-king of ancient times. He is said to have performed all kinds of miracles and, above all, to have invented the written characters that make it possible to clothe the emanating spirit in an earthly garment.

His wife, Ix-azal-voh, was also attributed with a human incarnation, in which she taught humans how to weave cotton fabrics. Weaving is a primal female activity. The weaver opens her "compartment" to the male "weft" and intertwines it with the warp to form fabric, or "cloth". In this way, the basic female characteristics of fertilisation (by the spirit!), gestation and childbirth are symbolically expressed. Without the substance-giving component of the female, there is no possibility for the male spirit to have an effect.

The temple district of Itzmal

Itzmal in northern Yucatan was a religious centre and place of pilgrimage in the Mayan empire, from which roads led out into the distance in all four directions. Only a few remains of the ancient buildings are still visible today. Four tall temple pyramids once surrounded a rectangular square, with a fifth pyramid in the centre.

The tallest pyramid stood in the north. It was dedicated to the sun god Kinich kakmo (meaning "Sun Face Fire Arara"). The name Kinich kakmo is apparently just a variation of Kinich ahau, which also means Sun Face. Kinich kakmo is therefore identical to Itzamna, the sun god and son of God. It was said that he descended at midday, magnificent as a

Arara with multicoloured plumage to consume the sacrifices offered. In any case, the pilgrims' offerings were placed by the priests on highly flammable substances, which were ignited using concave mirrors. Many sick and needy people sought refuge at this site. Oracles were also given here.

Opposite this temple, to the south, stood the temple pyramid of Itzmat-ul (meaning "He who receives and possesses the dew of heaven"). It is said that Itzmat-ul was a great king and son of God. This is undoubtedly the aforementioned Itzamna, believed to be incarnated in human form, who was worshipped here. Thus, in the sacred district, the temple of the cosmic sun being and that of his earthly incarnation stood opposite each other. Oracles were also given here.

In the west stood the second pyramid of Itzmat-ul, in whose temple there was a cult image of a hand, which pilgrims and travellers called kabul (i.e. "the working hand"). Itzmat-ul is said to have raised the dead and healed the sick by laying on hands during his lifetime. In any case, the image of the hand was revered as a repository of the supernatural powers of the Son of God, which is why many sick people were brought here in the hope of healing. It may well be that the idol was magically charged by the concentration of numerous visitors and that healings actually occurred. It is also very likely that magically trained priests bound certain thought-beings to the cult image.

On the eastern side of the sacred precinct stood the pyramid, which bore the name Ppap-hol-Chac (i.e. "House of Heads and Lightning") and also contained the priests' dwellings. Chac is the god of rain and lightning. One will not be wrong if one regards him as a Martian being. Lightning corresponds in nature to Mars, and as lord of the sign of Aries, he rules the head; he also rules the water sign Scorpio, which gives rise to associations with the fertilising power of rain. The signs of Aries and Scorpio do not exist in the equatorial zodiac of the Central Americans, but the sections of the starry sky in which Mars unfolds its full power

, and their equivalents, are likely to have been known.

The temple pyramid in the centre of the square was that of Hun-pic-tok (i.e. "Deity of the Eight Thousand Stone Knives"). He was originally probably the executive organ of karma and justice, the objective effect of the deity in the eternal law, which stands at the centre of the whole, organising and aligning. It stands to reason that kings and priests felt themselves to be representatives of Hun-pic-tok, and it is not entirely unreasonable to assume that, as such, they did not always have the good of the whole in mind.

The guardians of the four corners of the world

Four is the number of realisation and reality.

Four is also the number of sides in the square of Jupiter, the realiser. The created world is reality, is fourfold. It is symbolically represented by the image of fourness, the square. This square is oriented according to the four cardinal directions, and at its corners are the four guardians of the world. This idea, which has been preserved in Europe and Asia since ancient times, both outside and within Christianity, and especially in occult tradition, can also be found among the Maya.

The myth tells of four brothers whom the creator of the world placed at the corners of the world to hold up the sky. They too are bound to the four cardinal points and are distinguished by the corresponding colours. In the north reigns the white Bacab (), in the south the yellow Bacab (), in the east the red Bacab () and in the west the black Bacab (*). They did not perish when the Flood engulfed entire continents and will carry the heavens until the Day of Thirteen-Ahu, when the sun, moon and night will reunite.

*) Note The horses of the apocalyptic horsemen have the same colours!

The Tree of Life

The Maya also saw the main axis of the world structure, which connects the material pole with the spiritual pole and is described as a tree in the myths of many peoples.

For them, it is *Y a x - c h e* (i.e. "the green tree"), which has its roots in the centre of the earth, i.e. in the underworld, pierces the world above ground and reaches up to the highest of the 13 heavens. The spirits of the deceased ascend or descend along the trunk of this tree. The more developed ascend and enjoy contemplative peace in the shade of the tree's branches, while the perfected climb to the summit and enter into the deity.



On the essay: "Incantation Magic of the Intermediate Beings"
in the March 1959 issue Image V "Plant Beings"

22. ORGANISATIONAL REPORT

Meeting on the day of the sun's position at 26 degrees Capricorn.

The members of the lodge joined together in ritual solemnity with their brothers and sisters abroad and sent them good thoughts.

Brother Benedictus and Sister Gerlinde – both critically ill
were sent helpful magical powers in a special meditation.

Master Hermanius spoke about the esoteric interpretation of aspects in the horoscope with regard to serious illnesses and karmic trials. The topic became the subject of a very stimulating discussion, as the members present were experienced in astrology.

Afterwards, questions about the further development of the Lodge were seriously discussed.

H e r m a n i u s

Mstr. v. St.

23rd ORGANISATIONAL REPORT FEBRUARY 1959

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

The brothers of the lodge joined in ritual solemnity with the brothers and sisters abroad and sent them good thoughts and greetings.

A ritual memorial service was held for the passing of Sorella Gerlinde, who was remembered with words of honour.

This was followed by a discussion of internal matters of the Lodge and the Easter trip to Berlin.

Hermannius

Mstr. v. St.

Grand Lodge "Fraternitas Saturni" - Orient Berlin.

96th ORGANISATIONAL REPORT. - FEBRUARY 1959.

Local Lodge Meeting: 3 degrees Pisces, position of the sun

Saturday 9 p.m.

The Master read a lecture by Fra. Apollonius entitled: "The Religious Beliefs of the Maya of Yucatan."

In the further centralisation of the Lodge, Br. Benedictus announced his resignation. - Brother Balsamo was expelled for unreliability. - Sister Konradi received a permanent dispensation. - The dispensation previously granted to Brother Raimund was extended until 30 September 1959. - The expulsion of Sister Ditha was revoked. - Sorella Gerlinde passed away and was commemorated in the ritual. The March lodge meeting will take place on Easter Saturday, 28 March, the holiest day of the lodge. - The Grand Lodge will also meet on this day. - The lodge meeting was followed by the obligatory general assembly with lively discussion. -

Signed Maestra Roxane
Gregorius Lodge Secretary
Chair

Signed Gregor A.
Master of the

HINTS, SUGGESTIONS AND ADVICE

for the brothers and sisters of the Lodge.

No. 58.

This study booklet is accompanied by a very interesting brochure on occult literature, which we ask you to take note of.

Particular attention is drawn to the work:

Brown Landone, The Mystical Masters.

Prophecies of Melchizedek in the Great Pyramid and the Seven Temples.

Translated from English

by Werner Zimmermann. gbd.

Clothbound M: 12.80 with 20 drawings.

Especially in our current turbulent and demonic times, interest in the mysterious numbers and dimensions of the Great Pyramid, which is not a tomb but a huge monument to early Egyptian wisdom, has increased greatly. The excerpt provided in the brochure provides further information and we recommend ordering this highly interesting book from the Lodge Antiquarian Bookshop.

No. 59.

Another book of particular value and use to the practical occultist has just been published, which deals in depth with the Tattwa doctrine – magical utensils, incantation symbols and rites. A colourful Tattwa clock is included.

Peregrinus. Tattwa – Clairvoyance – Astral Waves.

Price card M: £12.80

Highly recommended for magical practices.

May 1959

PAGES FOR

ANGEWANDTE OCCULT

THE ART OF LIVING

CONTENTS:

THE PYRAMID OF PHARAOH CHNUM CHUFU

Fra. ∴ Apollonius

THE GREATNESS AND DECLINE OF THE EGYPTIAN MYSTERIES PART I

by Mstr. Amenophis

May 1959

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

Private printing

THE PYRAMID OF THE PHARAOH CHNUM CHUFU.

Fra. ∴ Apollonius

According to older sources, Pharaoh C h n u m C h u f u (IV Dynasty) ruled Egypt from around 2700 to 2675 BC. However, Egyptologist Borchardt is inclined to date the beginning of the Fourth Dynasty further back than was previously thought, namely to around 3400 BC. This would also mean that the reign of Chnum Chufu would have to be pushed back further and would have to lie between 3400 and 3300 BC. Similarly, the construction period of the largest and most perfect pyramid, that of Khnum Khufu (Greek: Cheops), would naturally fall within the specified time frame.

If we calculate backwards from 1950 AD, the period from 4530 to 2370 BC comes into consideration for the Age of Taurus. According to this, the middle and peak of the age is the year 3450 BC. Based on the above, the construction period of the Great Pyramid would only be possible a few decades after this point in time. This means that the completion of a type of building that had been in preparation for a long time would fall within the most mature epoch of the Age of Taurus. We can therefore assume that the so-called Pyramid of Cheops perfectly expresses the spiritual impulse of this age.

The following considerations serve to substantiate this assertion.

For twenty years, 100,000 workers are said to have been engaged in the construction of this enormous structure. It stands at Giza at 29° 58' 22" north latitude and is oriented with astonishing accuracy to the four cardinal points (deviation only 3' 33").

There is probably no shortage of literature on the Pyramid of Cheops. We esotericists in particular are presented with all kinds of fantasies which, on closer inspection, prove to be completely untenable. It is important to examine everything carefully and to cut out anything that contradicts an objective statement. On the other hand, one can also reject the overly sober explanations purely

materialistic scientists, who see the pyramid merely as an imposing tomb and reject the existence of mathematical, cosmic and esoteric backgrounds out of hand due to their antipathy. But why should such foundations, which are frequently found in the cult buildings of other peoples and other times, be missing here? Without recommending Max Eyth's well-known novel as a source of study, we must agree with the author when he says, "it is foolish to assume that such a colossal building could have served only one purpose, that of housing the coffin of a single human being."

The surface of the pyramid, which today appears stair-like, originally had a shiny polished cladding and a gilded tip. It stood in the rays of the southern sun and reflected them back, shining like a magnificent star. Since only a few remnants of the cladding remain, determining the original dimensions is no easy task. Small deviations must be expected. It should also not be overlooked that the pyramid is a building and not a precision-engineered product that corresponds to the previous design down to fractions of a millimetre. These conditions must not be ignored when considering the geometry of this enormous structure.

I. It is claimed that a circle with the pyramid height SC as its radius has the same circumference as the square of the base area = 4 times AB.

The height of the pyramid SC is given by the Egyptologist Borchardt as 280 cubits, the side length of the base as 440 cubits. One Egyptian cubit = 52.3554 cm.

So $2 \times 280 \times \pi = 4 \times 440$.

From this equation, we find

$$\pi = 1,760 : 560 : 3.143 = \frac{22}{7}$$

This is the approximate value that Archimedes gave 3,000 years later.

However, if we assume that the height of the pyramid is only 0.12 cubits = 6.3 cm greater, which corresponds to the measured angle of inclination of the side surfaces to the horizontal plane

$$(\alpha = 51^\circ 49' 35'' - 51^\circ 51' 45'')$$

, the estimate would be $2 \cdot 280.12 \cdot \pi = 4 \cdot$

$$440$$

This results in

$$\pi = 440 \cdot 4 : 560.24 = 3.1415$$

This value corresponds to the actual value to four decimal places. Result:

- a) The initial statement is correct.
- b) The Egyptians must have known the value of π at least as accurately as Archimedes, but probably much more accurately.

II.

Another claim is:

A circle with the pyramid height SC as its diameter has the same area as the vertical section ASB of the pyramid.

Retaining the value of 280.12 cubits for the height of the pyramid, the following would therefore apply:

$$280.12 \cdot 280.12 \cdot \frac{\pi}{4} = \frac{440 \cdot 280.12}{2}$$

If we substitute the approximate value for π found in I, we get 61,626.19 ~

$$61,626.40 \text{ cubits}^2,$$

i.e. a difference of 0.21 ells^2 , which is approx. 5.7 dm^2 . This difference is negligible given the size of the area in question and could be eliminated by deviations in the approach that are practically undetectable.

We can therefore say:

The assertion made here is also correct.

It is important to note that in this case, the area of the circle is equated with the area of a straight-line bounded figure. Let's add something else!

The triangle ASB has the same area as the rectangle AJSC (same height and half the base). Using the height theorem, this rectangle can be transformed into a square. CK is found to be the geometric mean between AC and CS and the side of the square CKLN, which has the same area as the triangle ASB. In real size, it is a square with a side length of 248.2 cubits.

So we have transformed a circle into a square, at least with a relatively high degree of accuracy.

This brings us to the squaring of the circle, a problem that was much discussed in earlier times but which, due to the impossibility of representing or specifying the multiplication number π with complete accuracy, cannot be solved with absolute precision either graphically or mathematically.

Note:

The circle is a symbol of the spirit;

the square is a symbol of matter.

The squaring of the circle would thus express the transformation of spirit into matter. However, the ability to transform spirit into a material entity lies in the bosom of the deity and depends symbolically on the intermediate value π , which is irrational and therefore can never be fully grasped by human reason.

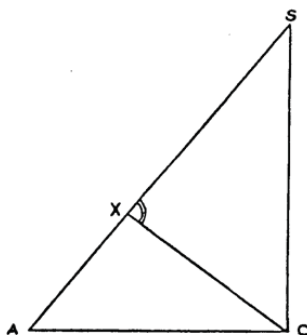
The Egyptians came astonishingly close to this intermediate value π and, in building the pyramid, gave tangible form to the spirit in a way that is hard to surpass. It should not be overlooked that they did not yet have mathematics in the modern sense, but were much closer to the spirit than we are today.

III.

The half profile triangle ASC and the half side surface triangle UAS, which, when folded down into the horizontal plane, appears as triangle UAS' in its true form, are, from a geometric point of view, two special right-angled triangles.

The half profile triangle ASC can be understood as Kepler's triangle, whereby AC would only need to be 11.5 cm longer than 220 cubits. The half side surface triangle UAS corresponds to Eudoxus' triangle, except that UA would need to be 7.5 cm longer than 220 cubits.

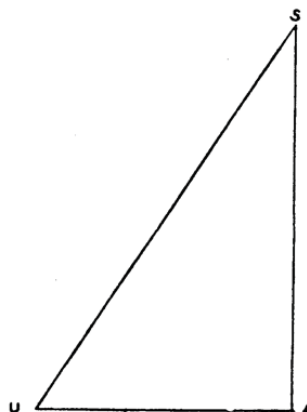
KEPLER'SCHES DREIECK



In diesem Dreieck bestimmt das Lot von C auf AS den Punkt X, der die Hypothenuse AS im Goldenen Schnitt teilt.

$$AX : XS = XS : AS$$

EUDOXUS - DREIECK



Hier stehen die beiden Katheten im Verhältnis des Goldenen Schnitts.

$$AU : AS = AS : (AU + AS)$$



Mstr .: Giovanni

Holder of the degree of
Mercury. Holder of the
degree of the Sun.

Land Master of Rhineland-Westphalia of
the Lodge: "Fraternitas Saturni!"

IV.

If one draws the inscribed circle in the profile triangle ASC, it touches the sides AS and SB of the triangle at points D and E and the base at point C. Starting from these points, the six-pointed star marked in the intersection can be easily constructed. This hexagram is important in two respects. First, in its esoteric meaning, which will be considered later; and secondly as the basis for the construction of the magical hexagram, as it is used for rituals and invocations. The usual form, resulting from the regular hexagon, is the exoteric one, not intended for magical acts. And the construction of the magical hexagram derived from the regular heptagon is an approximate construction. It is based on the assumption that points A, S and C of the transverse triangle of the pyramid are the vertices of a regular heptagon, which is not entirely accurate, as a comparison of the triangle angles in the heptagon with the measured angles of inclination of the side surfaces of the structure proves.

From the intersection figure ASC, it can be easily determined that the right-angled triangles DGM_2 and DEF contain the angle α , which is also considered to be the angle of inclination of the lateral surfaces of the pyramid to the horizontal plane. Since half of the profile triangle is a Keplerian triangle, the similar triangles DGM_2 and DEF are also Keplerian triangles. The larger of these, DEF, contains the determining elements for the six-pointed star as its cathetus, namely EF as the distance between the horizontal bars and DE as their length.

This results in the construction for the magic hexagram shown in the lower figure on sheet I. The diameter XY in question is divided according to the golden ratio (secondary figure on the far left), yielding the two hypotenuse segments XT and TY for the construction of the Kepler triangle in question. Using the circumcircle, the corresponding point Z is found, and now only half of YZ needs to be carried upwards and downwards from O. The two crossbars must then be equal to XZ, which must be checked.

We can therefore see that the division ratio of the golden ratio is contained as a hidden law in the formal design of the pyramid and appears as a requirement in the construction of the magical six-pointed star derived from it.

The golden ratio is precisely the means of division and separation for the creative principle in our world, whereby all division and dissection is carried out in such a way that the whole is not lost in the process.

Everything that is not produced in this sense is disharmonious and impermanent.

It may rightly be doubted that the Egyptians consciously incorporated the divine division into the construction of the great pyramid. Their state of consciousness was different from ours, and their actions were much more subject to the guidance of Thelema, the primal will, than is the case with us.

V.

As already noted, the construction of the Great Pyramid falls almost exactly in the middle of the Age of Taurus. What was the impulse that had an effect during this world month?

If, in the preceding Age of Gemini, it was the recognition of the polar tension that manifests itself everywhere in world events, now it was the interaction of polarities, the magic of procreative power, that was raised to consciousness as a fundamental creative principle.

The tip of the pyramid, which is ideally a mathematical point, refers us to the spiritual unity that underlies our solar system in its state before separation, to the hermaphroditic primal father, referred to by the Egyptians as Tum or Atum. From this point, four triangles unfold downwards in constant expansion, finally ending in the square of the base. The triangles correspond to the four elements, whose idea is prefigured as a fourfold trinity in the zodiac. The elements flow out from Tum, their lord, and merge into the fourfoldness of the created world. The tip of the pyramid is spirit, the square base is matter.

The following can be said about the esoteric meaning of the six-pointed star inscribed in the ASB profile triangle:

The two triangles of the hexagram form a polarity that unites in the common centre, thus illustrating the generative, creative principle. The six-pointed star is the image of the number 6, which is also the magical number of the sun and the number of sides of its magic square. It is an expression of the magical-creative power of the son of God born of Isis, who was called Horus by the Egyptians and was depicted as the sun in the barque. In Horus, the hermaphrodite is restored, for he unites within himself the powers of the hostile brothers Osiris and Seth, the primordial polarity for the evolution of the created world. Therefore, Horus rules the upper and lower worlds, descends as fertilising energy into the lower spheres and remains there as one crucified on matter (symbolically represented by the triangle with its point facing downwards). But he also breaks free from the bonds of matter and ascends as the risen one into the mental sphere (triangle with the tip pointing upwards). In a broader sense, the downward-pointing triangle illustrates the deity's affection for humankind, while the upward-pointing triangle illustrates humankind's striving towards the deity. Finally, in the present case, the position of the six-pointed star between the purely spiritual apex and the material base signifies the Son of God as the mediator between above and below and reminds us that we too must find our centre, the state of equilibrium between spirit and matter.

Only the glyph developed from the pyramid hexagram illustrates the creative principle in conjunction with the divine division at work within it.

For this reason, the form constructed in this way is primarily suitable for invocations and white magic operations.

VI.

The explanations about the Son of God and Sun Logos Horus now lead us to consider the so-called King's Chamber. To do this, it is necessary to know about the figure known as the genetic or Egyptian triangle. This is an isosceles right-angled triangle whose shorter cathetus measures three units of length and whose longer cathetus measures four units of length.

four units in length. The hypotenuse can be easily calculated using Pythagoras' theorem. It is

$$3^2 + 4^2 = 25$$

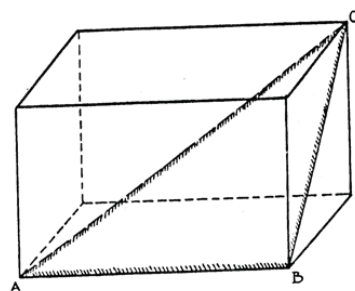
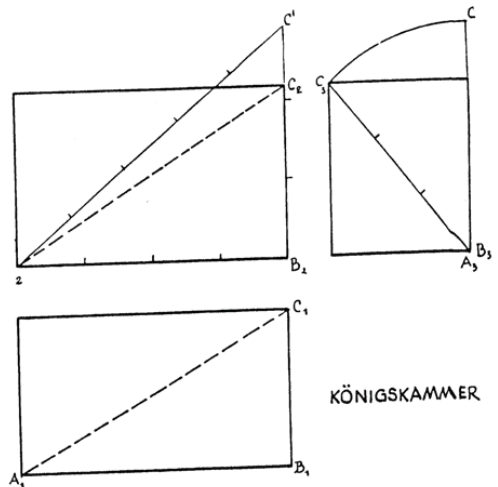
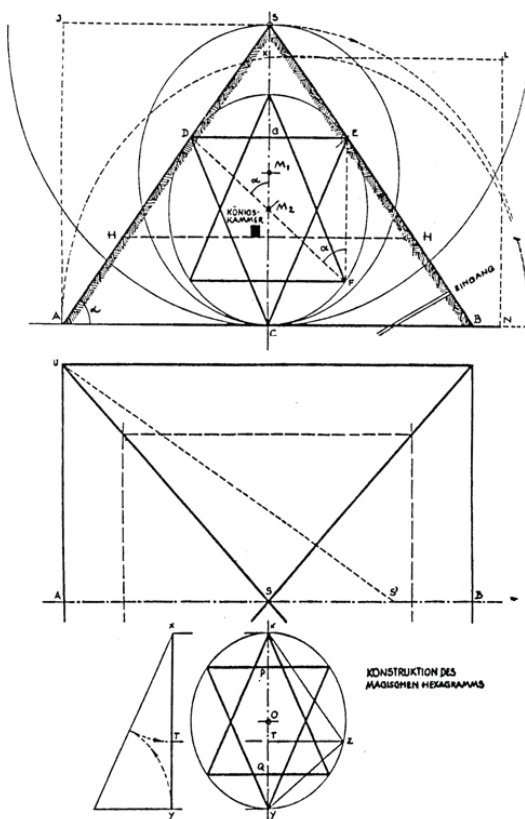
This results in $\sqrt{25} = 5$ units of length for the hypotenuse. The special feature of this triangle is that the cathetus and hypotenuse can be expressed as whole numbers, which is only the case in exceptional circumstances for other right-angled triangles and no longer exclusively with numbers in the first decade. The Egyptians knew this triangle and used it to mark out right angles in a ceremonial manner, for example in the base square of the pyramid or in temples.

However, this figure also had a special symbolic meaning, as Plutarch tells us. According to him, the cathetus, with a length of three units, represented the male principle or Osiris, the longer one, with a length of four units, represented the female principle or Isis, and the hypotenuse represented Horus, born of both. The latter, with five units of length, consists of $2 + 3$, a female and a male number, thus also signifying the hermaphrodite. Finally, it should not be forgotten that the right angle between the cathetus signifies the crossing or mating. The side numbers of the triangle have nothing to do with the planetary numbers.

The royal chamber (sheet 2) has a floor area of 20 cubits in length and 10 cubits in width. If we combine 5 cubits into one unit, there are 4 such units in length and 2 in width. The height of the room is determined, as can be seen from the side view of the drawing, by extending 3 units of length vertically upwards and describing a circle around A_3 with the radius $A_3 C''$, which determines the point C_3 and thus the height of the chamber. As can be seen, the side wall of the chamber has a corner line of 3 units of length. As can be easily seen from the oblique view, there is a genetic triangle in the room, as marked with the corner points A B and C. In its true form, the triangle can be seen folded up in the elevation with the corner points $A_2 B_2 C'$.

The room diagonal AC of the King's Chamber thus measures 5 units of length, each measuring 5 cubits. Since the room is a vertical prism with a rectangular base, the other 3 possible room diagonals are also of equal length.

The chamber is thus spatially braced with corner lines that can be interpreted as the hypotenuses of genetic triangles. As such, they represent Horus. The chamber developed from the genetic triangle can therefore undoubtedly be described as the space of Horus. It is quite likely that the deceased pharaoh, as an initiated priest-king and son of the sun, found his final resting place here in order to be united with his god in unio mystica, as in life so also in death.



KÖF

KÖF

In addition, it can be assumed that the pyramid was also a place of initiation. In any case, after extensive preparatory exercises, the initiates were taken to the lower burial chamber of the pyramid, left alone and locked in. Under the paralysing impression of silence, seclusion and darkness, they experienced mystical death as they wandered through the various corridors, some narrow, some wide, some unexpectedly ascending and others descending, and when they finally reached the chamber of Horus, they experienced resurrection and initiation. Compare this with the experiences of the well-known esotericist Paul Brunton, who had himself locked in the pyramid for one night. (Brunton: *Mysterious Egypt*)

It is also interesting to note that a horizontal section H H at the level of the King's Chamber through the pyramid has the shape of a square whose area is equal to half that of the base. This square is also indicated by a dotted line in the only half-drawn floor plan of the pyramid. If we follow the separation of the spirit in the image of the pyramid from the top downwards, it is half complete at the level of the king's chamber and thus also indicates the position of Horus, the son of God, in the intermediate realm as a mediator between the spiritual and material worlds.

VII.

Finally, we should point out a number of special features that are still attributed to the Great Pyramid, even though they can hardly be upheld on the basis of very careful measurements carried out by scientists and other impeccable findings.

For example, occultists find the claim that the entrance tunnel on the north side of the structure is aligned with the southern culmination of the North Star very appealing. That would be nice, but it cannot be assumed with certainty as long as the year of construction and the distance of the star Alpha Draconis from the mathematical pole at that time are not absolutely certain.

Furthermore, when certain secret scientists claim that the pyramid was not built during the time of Pharaoh Khufu, but 80,000 years ago, there is no sound basis for this assertion.

Similarly, I believe that the recurring attempts to deduce the fate of the world until the year 2000 AD from the course, calculations, narrowings and widenings of the inner passages should be dismissed as arbitrary fantasies.

Finally, certain pyramid theorists want to deduce the exact length of the tropical solar year, the length of the Earth's orbit around the sun and the distance between the Earth and the sun from the dimensions of the pyramid. Such bold hypotheses should in any case be treated with the utmost caution.

As esotericists, we must not lose touch with reality and prefer fantastical claims to the sober findings of modern science simply because of the appeal of the strange and unusual.

Literature:

E. Bindel: The Egyptian Pyramids.

Dr. F. Noetling: The Cosmic Numbers of the Pyramid of Cheops.

H. Wolff, Landsberg: Egypt (Series: The Esoteric World View)

THE GREATNESS AND DECLINE OF THE EGYPTIAN MYSTERIES

by Mstr. AMENOPHIS

It was in 1825 when a fellah in the desert, not far from Cairo, found a large black granite block covered with hieratic characters. Although it had been considerably weathered by the effects of the weather over a long period of time, it was considered important enough to be taken to London to the British Museum.

It lay there unnoticed for 75 long years, because the science of Egyptology was still in its infancy at that time.

The stone waited to be discovered until 1901, when the famous archaeologist J.H. Breasted became aware of it.

A strange fact struck him: the lines of text were not connected in the usual way.

The magical stone would not leave the researcher alone until he had discovered the secret of how the text was correctly connected.

And with this key, he was able to decipher the text of the characters completely. In 1928, the German translation was then carried out by the Egyptologist Kurt Sethe.

So what was the significance of the stone?

In order to understand the culture and mysteries of earliest times, we are in most cases dependent on analogies that do not satisfy our conception of things.

In this case, however, the stone can be regarded as an authentic document from the pre-Christian era, as it probably contains the oldest mystery drama in its original text, as written on papyrus by the priests of Egypt who were initiated into the cult of Hermes Trismegistos and passed down from generation to generation.

When this papyrus came into the hands of King Shabaka of Ethiopia between 800 and 700 BC, he had the text of this badly damaged papyrus carved into stone so that the sacred words of the original revelation would be preserved from destruction.

King Shabaka's foresight proved to be correct, for when human voices fall silent, stones will speak.

And they speak to us, the people of today, of the sacred temple drama at Memphis. Based on the latest research on ancient Egypt and supported by the deciphered text, an attempt will be made to give an account of this Hermes mystery.

Twelve priests stood in such a way that they represented the twelve signs of the zodiac. At the centre was the high priest, the hierophant, representing the wisdom of the sun.

This "Missa solemnis" of Egypt began with the invocation of PTAH, the almighty Father God, from whose womb the world was created. After this invocation, the Pharaoh, as the earthly representative of solar wisdom, was led into the Holy of Holies.

Upon him rested PTAH-Ruach, the spirit of Ptah. As testimony to his level of highest initiation, the level of humility before all creators and creations, he performed a symbolic ritual, similar to the "washing of feet."

After further symbolic acts, which consisted of gestures, sound sequences and chants, the hierophant opened the Holy Scriptures of Hermes, which consisted of 78 stone slabs covered with sacred symbols, and guided the participants through his words into the mystery of the creation of the world, so that they could relive it in their souls with awe and reverence:

Hierophant:

And it came to pass that the heart and the tongue received power
power
over all limbs.



Mstr. v. St. Hermanius

Mstr. v. St. Orient Hamburg.
Provincial Mstr. of Schleswig-Holstein
of the Lodge: "Fraternitas Saturni"

And thus were assigned to them the tasks by them,
who nourish and sustain all that IS in heaven and on earth
preserve all that IS.

Chor

us: Peace to those who do what their hearts desire! --
Down with those who do what the heart abhors! --Death to the
adversary! --

Hierophant:

And so has become every work and every art: The activity
of the arms,
And the walking of the legs,
The movement of every limb
According to this commandment,
Which the heart thinks,
That is revealed through the tongue,
And that is the measure of all things that exist. -
And it came to pass, as we were taught,
IT was PTAH who created
A t o n and who brought into being the divine
beings,
Nourishes and sustains them.
And so it was discovered and revealed That
PTAH's power was greater than the power Of
all the gods.
And PTAH said:
It is good! -
when he had created all things and all divine
worlds.

He created the gods! - He
founded the cities! --
He has ordered the hierarchies!
He placed the gods in their sacred places! --

He established their sacred rights and claims! - HE fulfilled
their taboos! --
And HE made likenesses of their bodies In
every kind of wood,
In every kind of mineral, In
every kind of clay,
And in everything that is made from them.
In all of them they took on earthly forms.
Thus the gods and all their functions flowed together into HIM,
the Peaceful One, the Lord of Both Realms, the
Unifier.

But the Divine Granary was the Great Throne, Delighting the
gods who are in the house of PTAH. She is the Mistress of all
life,
She, from whom the life of Both Kingdoms is nourished.

Here ends the liturgy of the mystery of Memphis, as it is inscribed on the stone.

Even readers who are not trained in this knowledge will readily recognise that the adepts of the ancient Egyptian mysteries were taught the same sublime primordial wisdom that is found in all the great religions of the civilised world.

If we try to imagine the continuation of the ceremony, we can only assume that the aim was to bring the deity and its deeds back into the soul of the adept.

Lyrical hymns and epic images praising the deeds of the creator PTAH now spoke to the inner senses of the adepts, transforming into geometric forms, colours and light phenomena. The systematic change of the constellations in cosmic evolution was like a guide leading the adepts to knowledge, from the primordial creation to the days of their own lives. Thus, the workshop of the gods was revealed to them, the veil of symbols became transparent and became a personal experience.

They absorbed the supersensible substance into themselves and became one with the will of the deity.

This mystery of Memphis, which is essentially an initiation, had three stages, like any esoteric initiation:

- I. Imagination – The deity appears to the adept.
- II. Inspiration – The deity speaks to him.
- III. Intuition — The deity unites with him,
becomes one with him in her will and in her
deeds.

The mysteries of Memphis were founded by King MENES, who was worshipped as the incarnation of every superhuman being, known in ancient times as HERMES TRISMEGIATOS, the thrice-greatest.

The construction of the temple and the initiation into the mysteries by PTAH became a parable of the communion of the Creator Spirit with his chosen people.

For PTAH, the father of all creation, will always be present and remain in the vessel of his spirit, the pharaoh, the initiate and priest-king of "BOTH KINGDOMS."

The Sacred Mystery Drama of Memphis sought to preserve the "occult" history in the memory of future generations. Thus, the liturgy commemorated the eternally continuing creative act in its cosmic aspect of the "ONE in the ALL."

This was soon followed by a period in which the "Two Kingdoms," the supersensible world and the world of the earth, became increasingly distant from each other, until the general public became "blind" to the "Upper Kingdom" and could only recognise the manifestations of PTAH in the "Lower Kingdom."

The leadership of the divine hierarchies is increasingly receding into the background as far as human consciousness is concerned.

Despite the slow decline in spiritual awareness and the turn towards the material world, the Egyptians never abandoned their belief in immortality.

However, over time, even the idea of immortality became materialised and the importance of the body was exaggerated to such an extent that they wanted to preserve the earthly shell of the soul intact after death. This is clearly evident in the cult of mummies and the culture of the pyramids.

It is therefore not surprising that this change in consciousness also gave rise to a different cosmology. Thus, the mystery drama of Memphis fell more and more into oblivion, making way for a new OSIRIS-ISIS-HORUS cult.

There is also a document relating to this era. In a tomb dating from the Middle Kingdom (12th and 13th dynasties – 2000–1788 BC), a papyrus was discovered around 1895 containing the composition of a ceremonial consecration festival for the accession to the throne of Pharaoh SESOSTRIS I (1980–1953 BC).

During this period, the pharaoh was already revered as the earthly representative of OSIRIS-HORUS.

This mystery drama from Thebes no longer sees PTAH as the sole creator, but rather the god OSIRIS with human-like traits, familiar with error, suffering and tragedy. The essential point here, however, is that the deity is already seen as polar, with the male Osiris being accompanied by the female ISIS.

The content of the mystery deals with the redemption of the dead king by his son. The victory of Osiris-Horus over his adversaries in the other world is dramatised as the victory of Sesostris I over his earthly enemies. What is celebrated here is no longer the god who is in the pharaoh, but the pharaoh who is god.

The symbolic acts of this mystery drama consist of five parts.

1. The sacrificial act
2. The lamentation of Osiris.
3. The return of the severed heads.
4. The ascension of Osiris.
5. The ritual of opening the mouth.

The setting for the drama is L e t o p o l i s , , the centre of the new Osiris cult.

The plot is preceded by a list of characters.

Divine beings

1. GEB, the goddess of the underworld
2. NUT, the heavenly mother

3. The children of Nut.
4. OSIRIS, the moon god
5. ISIS, his widow, partly speaking, partly silent.
6. Horus, the sun child.

Assigned to the divine beings.

1. The followers of SETH.
2. NEPHTY, the "other Isis."
3. Members of Horus.
4. Children of Horus.
5. THOT (Hermes)
6. The transformations of Thoth.
 - a. The messenger of the gods.
 - b. Representative of SETH.
 - c. The "faceless Horus."
 - d. The Horus of Lower Egypt.
 - e. The SOKER (proclaimer of wisdom).
 - f. The KA (Horus as local god of Letopolis).
 - g. The limbs of THOT.
 - h. The choir (the mouthpiece of the gods).

Earthly beings and heroes.

- a. Horus - Pharaoh
2. The dead king
3. The children of Horus-Pharaoh.
4. The heroes of both kingdoms.
5. THOT as guardian of the "Great Feather".
6. THOT as mediator between gods and humans.
7. The priestly hierarchies of the mysteries of Osiris
 - a. Priests of the highest rank.
 - b. Priests of lower rank.
 - c. The butchers (sacrificial priests)
 - d. The carpenters (builders of the pyramid of the dead)
 - e. The fighters (the ecclesia militans of the pharaoh)
 - f. Mourning women

g. Milking women.

The mystery begins with the burial of Osiris. His body is ritually prepared by the priests for the journey to the afterlife. A gigantic obelisk is erected in his memory and a huge ladder is placed at his resting place so that he can ascend to the sphere of the immortals.

This is followed by lamentations, the dismemberment of the body by his adversaries and prayers for his resurrection, as described in the "Book of the Dead".

The plot continues with symbolic sacrificial rituals accompanied by prayers for the happy birth of Osiris' son, Horus, the god of the New Age.

Ptah, the father of all being, is implored to speak his creative word.

This is followed by the sacrifice of the "bull's thigh", the "sacrifice of the four-thread fabric" and finally the "ritual of mouth opening".

Translated into symbolic language, Osiris, the god in man, ascends from the physical sphere through the realm of the four elements and the ethereal world into the sphere of pure spirit, the world of the creative Logos. The final act is the ritual of the opening of the mouth. The hierophant recites the sacred mantra.

And the creative word brings about the longed-for miracle of the rebirth of Osiris.

The "son" takes over the reign of both kingdoms as Horus-Osiris in the name of his father.

Performing the "ritual of the royal purple robe," Osiris-Sesostris ascends the throne of Upper and Lower Egypt.

June 1959

BLATTER FOR

ANGEWANDTE OCCULT

THE ART OF LIVING

CONTENTS:

THE RISE AND FALL OF THE EGYPTIAN MYSTERIES PART II

by Mstr. Amenophis

MAGICAL PRACTICES OF SEXUAL MAGIC

by Gregor A. Gregorius

WESTERN ESOTERICS

by Mstr. Amenophis

JUNE 1959

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

Private – Print

THE RISE AND FALL OF THE EGYPTIAN MYSTERIES

by Mstr. AMENOPHIS (Continued

from the May issue No. 110.)

For centuries, this consecration festival was performed on the occasion of the pharaoh's enthronement.

The meaning of this whole mystery can be summarised as follows: The original creator is beyond time and space.

Eternal becoming, eternal change, is everywhere and always. That is reality, that is "truth".

On earth, it appears to us fragmented, as the god fragmented into twelve sensory realms.

The deity reveals itself only in parts, in individual manifestations. And only through the Logos can unity be restored.

If one considers the mystery drama of Thebes in relation to the older mystery of Memphis, one cannot help but notice that the divine substance shines ever more dimly through the veil of earthly embodiment.

The royal drama of Thebes reflects Egypt's descent from the world of pure spirit into matter.

Over the centuries, two further variations of this mystery drama emerged, and by 1900 BC, the third variation had become an outdoor spectacle.

The priesthood had divided into two camps: Memphis, which adhered to the pure sun cult, and Thebes, which was devoted to the dark moon cult. This division came to a head under Pharaoh Amenophis IV (Amenhozep) 1375-1350 BC.

Amenophis came from the 18th dynasty, which had entered into a connection with the mystery of the god AMON. Among these, from the A-

With the pharaohs advised by the priests of Thebes, Egypt became the centre of the world, which in turn gave these priests great prestige and power.

Alongside this cult of Amun, however, the mysteries of Memphis and the cult of Osiris-Horus continued to exist independently of each other. The mystery of PTAH, which never completely died out, was merely modified in RA and combined with Amun to form AMON-RA.

The image of the gods is different, the content of the mystery teachings is different, but the method is basically the same. Thus, the current pharaoh is welcome to all gods, even if he bears the name of Amun.

At the age of 12, Amenophis IV inherits the crowns of Upper and Lower Egypt from his father.

He does not wage wars of conquest like his ancestors; he is a man of peace and philanthropy, incomprehensible to his contemporaries.

It is the most enigmatic period in Egyptian history, as the priest-king Amenophis IV changed his name to Akhenaten and served an image-less god in the Aton cult.

In all the cults of Egypt, it was customary to present the gods to the people in figurative form: ANUBIS with the head of a jackal, the snake goddess, the falcon Horus, the war goddess SACHMET with the head of a lion, ISIS with the child, the slender goddess HATHOR and AMON with the feather crown.

And now a revolution takes place in the pantheon of gods when Akhenaten introduces a religion with an image-less god.

Only in this respect does he meet the need for images of his time by setting the sun disc as a visible sign, behind or within which the god ATON is hidden.

The fact that the pharaohs are always depicted as inhabitants of heaven in communion with the gods is based on the fact that, as initiates and high priests, they knew the way to reach the supernatural world.

There is not a single image of Akhenaten showing him with a god. He is surrounded by great loneliness, having withdrawn from the bosom of the old heavens

and served a god who could neither be embraced nor seen in pictorial form. Only here and there on a relief do individual sunbeams have hands holding tiny ansata crosses and holding them in front of the forehead of Pharaoh Akhenaten and his wife. It is striking that the hands offer the ansata to the pharaoh himself, whereas the gods usually hold it themselves. (The ansata cross = crux ansata is one of the oldest symbols of life.)

In the cult of Aten, the soul forces striving towards the divine are shown a completely different path than in the temple mysteries of the past.

The upheaval in the religious views of the time affected the deepest regions of the soul; it was a shock that Akhenaten considered necessary, but which the priests of Amun regarded as disastrous.

The fact that Pharaoh Akhenaten allowed the soul of the people to be exposed to problems that had never affected them before made him, on the one hand, a great reformer and, on the other, a traitor to the ancient sacred temple traditions, which is why the priests swore to kill him.

This clearly shows that it was by no means a revival of an ancient mystery movement, but rather an attempt to lead humanity into a new spiritual realm that would one day mean decisive progress for all of mankind.

Even if Pharaoh Akhenaten forgot his world empire in favour of his so-called "philosophy," it must nevertheless be noted that the 18th dynasty, of which Amenophis-Akhenaten was the last, planted the seed of the Logos mystery in the development of Egypt.

In the course of human evolution, the time had come for self-awareness to awaken in humans. Amenophis-Akhenaten was the first chosen one in whom self-awareness awakened, and who was assigned the mission of promoting this development among his people, who were chosen at that time as the most advanced civilisation on Earth.

It was not his fault that this first attempt failed due to the hatred of the priesthood. When, under his successors, the first of whom was Tutankhamun, the sun cult of Aten was abolished and, under the leadership of the priesthood, the people returned to the old gods, this meant that matter had finally triumphed over spirit in the Egyptian people and that the people had abandoned the path of spiritual development.

leadership of the priesthood, the people returned to the old gods, this means that matter finally triumphed over spirit in the Egyptian people and that the people were not suited to the task of developing self-awareness.

There is a straight line from Akhenaten to Moses, the initiate of the god Amun, the near-pharaoh of Egypt and leader of the Israelites, who removed his people from the influence of Egyptian culture in order to teach them the religion of an image-less god. Providence had chosen another people to promote the growth of self-awareness. But even in Greece, Akhenaten's actions bore fruit 700 years later: Ephesus became the "House of the Word", guardian of the Logos mystery and birthplace of philosophy.

What the ATON impulse achieved in Akhenaten finds its echo here. Unlike all other Greek temples, Ephesus opens its doors to all people.

There is no difference between man and woman, free man and slave, Hellenes and barbarians. The idea of freedom, which gives equal rights before God to all human beings, has become a flame here.

When, at the turn of the era, the evangelist John wrote down his Logos mystery in the grove of Ephesus, his opening words are wonderfully reminiscent of Akhenaten's relief, where the invisible, life-giving God is simultaneously the source of light and the heart of the sun.

"In the beginning was the Word. In him was life, and that life
was the light of men."

Source texts:

1.) Thus Spoke Hermes Trismegistos	by Rich. Rosenheim New York
2.) The Royal Drama of Thebes	by " " "
3.) Ancient Egypt as reflected in yesterday and today	by Hella Krause.

MAGICAL PRACTICES OF SEXUAL MAGIC.

by Gregor A. Gregorius

When, about a decade ago, very important magical practices were given in the first study booklets of the Lodge, the publication had to be subject to certain restrictions because the booklets of the collection "Blätter für angewandte okkulte Lebenskunst" (Leaves for Applied Occult Life Art) were, albeit to a small extent, accessible to the public under certain circumstances. Therefore, not everything could be said openly, and the brother of the Lodge had to try to read many important hints between the lines, so to speak.

Since issue 106 onwards, the publication appears in a new format as a pure lodge magazine, is no longer distributed to non-members, is no longer available in bookshops and is not subject to price fixing, its content can be discussed more openly, as is possible in a purely private publication.

The following explanations should therefore only be regarded as previously undisclosed additions to the above booklets. They have been available in manuscript form for years. For lodge brothers, they are also proof that the lodge, in its higher degrees, possesses a higher level of secret knowledge that can and may only be discussed in serious circles of magical initiates. Such knowledge should never be profaned or given into the hands of the unworthy. Furthermore, such practices may be far too dangerous for people who are inexperienced in these matters.

It is also understandable that these practices can only be carried out in very strictly closed circles. For this reason, even in earlier years, before the Lodge was banned by the Nazi government through publication in the Reich Law Gazette in 1933, the Lodge leadership had, as a precautionary measure, excluded all magical practices of this kind from the Lodge's meetings and celebrations

and only established special study groups that met separately in closed sessions to further explore these difficult areas in genuine magical work, to set up series of experiments on a scientific occult basis, and thereby to corroborate the experiments undertaken.

Nevertheless, even then there were all kinds of disharmonies and failures, despite the carefully selected human material. Even creating the external conditions necessary for this type of experiment caused difficulties at the time, although the lodge had its own premises.

Therefore, after the reopening of the Lodge in 1950, the Grand Lodge, on behalf of the Grand Master, decreed that the Lodge would no longer officially organise or tolerate such study groups. This decree is still in force today. It must therefore be left to the brothers who are interested in this to devote themselves to these difficult practices and to take full responsibility for them.

The following study booklets must first be worked through again in order to regain the necessary foundation:

Study booklets October 1950 to May 1951. November 51 - September 52. No. November 52.

In particular, the May 1953 booklet "Sexual Magic" -

Pure sexual magic practices are primarily used to create so-called thought psychogons = thought beings.

It is not difficult to achieve satisfactory results with this magical practice. However, as a magus, a man is usually unable to develop the necessary opposing forces within himself that are required to create such beings. He needs the help of a female being in order to be able to use her odic forces. Such mediumistic support is necessary and can only be achieved through sexual magic.



Mstr .: Prozogood

Member of the Holstein Provincial Lodge.

It is readily apparent that a created thought being becomes more and more vital the more it is supplied with forces that correspond to the natural structure of the astral world.

The astral plane is rightly called the world of the senses and desires.

Here, the brother correctly concludes that strong desires, combined with the etheric emanations of excited senses, form the basic substances for the creation of such a being.

The etheric emanations of glandular secretions, especially those of the sexual organs, are tremendously strong, as can be easily determined by pendulum dowsing! Not only the emanating fragrance ether, but also the higher astral substances have an immensely powerful effect, and the entire practice of sexual magic is based on this, consciously utilising these forces.

If the magus now has a female being at his disposal, he can significantly enhance the viability of a thought being by practising the following magic together with the medium as an auxiliary object.

The instructions given so far remain valid in the details already mentioned. Only the magus first takes the medium into the drawn circle, who crouches in a squatting position between the magus's spread legs, who must sit down during the manipulations.

It goes without saying that the magus may only use a female being for all such experiments, one who is completely attuned to the magus in her senses and who is completely open and inclined towards magical things in her soul. Previous discussions have not only stimulated the medium's drive and heightened his erotic senses, but he must also have a strong desire to help and give birth to the being in the astral sense.

It is up to the magus to decide how to expand the act of procreation in a ritualistic manner. The more solemn and impressive the act is performed in a magical sense, the better.

Place the parchment between yourself and the medium, and the radiation from the hand chakras must first pass through you and the medium at a steady rhythm.

rhythm. Then slowly pull the medium towards you and perform coitus with her by pulling her up onto you, but remain in a sitting position with your legs stretched out.

Make sure that the medium's climax of sensual arousal does not coincide with your ejaculation, but that it occurs beforehand, because you do not intend to conceive an organic child.

After your semen has flowed into the woman's vagina, remove your penis from it and position it so that most of the semen flowing out of the vagina due to the woman's squatting position now drips onto the parchment.

In this way, you will have obtained a secretion that is imbued with your strong positive male energies, but also with the female influx.

You must first draw the magic circle large enough to allow you to perform all these practices comfortably. Now let the medium lie down in a comfortable resting position in the circle, as close to you as possible, preferably on your left side, so that you can comfortably reach the female being's spleen area with your left hand without noticeably changing your position. Now give the medium some soporific suggestions so that they are completely passive, and place your left hand on the medium's spleen, which must of course be completely naked. Now imagine that you are absorbing energies from the medium's spleen with your left hand chakra, channelling them through yourself and letting them flow down onto the parchment with your right hand chakra. In this way, you are the transformer of the woman's astral energies, which flow through you into the thought being that is to be formed.

It is a great secret that the powers necessary for magical birth are centralised not in the woman's womb, but in the spleen. Perform this inhalation 7 to 9 times in a regular breathing rhythm. Then end the experiment under the conditions already taught.

It is good to reinvigorate your medium afterwards with a few magnetic strokes and encourage them to sleep after the experiment, as you are fully responsible for the medium's health.

It is important that the medium, just like you, supplies the thought being with maternal powers once a week, preferably on Monday or Friday, by irradiating their hands.

The pendulum will show you a diagram when you swing out the created thought being, which differs considerably from the one-sidedly male-generated being, because it will show a whole number of ellipses, but above all it will be more vital.

It is not necessary for you to have any emotional feelings of love for the medium during coitus and during the magical practice; rather, your entire will must be focused solely on the conception of the being. Such practices should be avoided during the new moon and waning moon.

If the medium is on the first or last day of her menstrual cycle and there is already slight bleeding, this experiment is much more favourable, because blood is also a powerful magical substance with strong energies.

After the experiment, not only should you thoroughly cleanse your body, but you should also perform a cleansing ritual and a strong new initiation.

I repeat once again, the more ritualistic you make the experiment by adopting the right attitude, anointing both bodies, using fragrances, etc., the more successful it will be.

Of course, during the creation process, one can already fill the being to be formed with mental powers in some kind of goal-oriented way, which is of course particularly dangerous and can lead to purely black magic experiments and goals.

The created being obeys its creator unconditionally and is not subject to any moral or ethical impulses, i.e. it is neither good nor evil, but vibrates according to the magus' own nature and inner structure.

The instructions in these teachings, as well as the aforementioned teachings, are of course strongly tailored to the male being. For women who practise magic

Of course, special instructions can be given to those who wish to practise this themselves. But the few women who have found their way to this are already far above the average in their overall structure. They are undoubtedly to be counted among the spiritual and thus superior women and will be able to extract what is useful for themselves from the teachings, for what has been said applies equally to them in relation to their position towards the primitive man, who is just as worthy of opposition as the primitive woman when she opposes spiritual development. On the contrary, I grant a spiritual woman a very privileged position, and certain guidelines have already been given which allow and give a spiritual woman who is willing and able to cooperate in the evolution of humanity in the spirit of the new age complete freedom of action, as well as assigning her very specific tasks.

The special magical instructions intended for the sisters are, by their very nature, particularly difficult and are only given in the Gradus Pentagrammatus. There is no question that marriage at a later age can lead to certain sexual difficulties. These are caused by the more or less timely onset of menopause in women and the longer-lasting sexual potency of men. Women experience premature fatigue, and this is where the roots of strong alienation and disharmony lie. It is therefore logical that only women who are in perfect health and have a strong will should engage in these practices at a younger age.

I cannot discuss these subtle matters in detail here. Several valuable books have been written on the subject by qualified authors, which the brother should obtain if possible.

Van der Velde: "The Perfect Marriage"

Diotima: "School of Love"

Durand: "Love Spells" Dorelli

"The Karrezza Practice"

In general, of course, marriage is the death of love, insofar as this is understood to mean sexual activity, insofar as this can be considered a source of strength and erotic stimulation for men.

It is also a fact that, even for the spiritual man, sex, or at least eroticism, is the source not only of his well-being but of his entire creativity. This is rarely understood and taken into account by women. In most cases, men themselves are not even aware of it. It is a sin against one's own sex when ignorant brothers attempt to completely repolarise their sexual energies into the spiritual realm with great intensity.

This intention is impossible for a healthy man with healthy organs and is not at all advisable, because he robs himself of his natural source of strength. Such exercises and reorientations, as the brother has also received, serve only to eliminate an excess of sexual powers or to temporarily silence them for certain spiritual purposes.

This alone leads to the conclusion that an intellectual man, who remains very vigorous sexually due to the interaction between mind and body, must remain opposed to marriage.

When the above-mentioned contradictions arise in marriage, it follows naturally that if the woman can no longer satisfy the man in her womanhood, she must tolerate a younger woman at his side who can give him what she herself is no longer able to give.

This natural and very common occurrence naturally raises a number of questions, the solutions to which are very problematic.

Here too, doctors and writers have tried to find solutions, and books have been written about the problem of marriage between three people, or marriage between four people on a certain basis of friendship. But even for an intellectual man, it is a very difficult task to solve this problem for himself without causing unnecessary hardship for the woman. It can be solved if he has the necessary tact, shows emotional understanding for the woman, and, above all, if the woman herself is a spiritual woman in the true sense of the word and thus shows understanding for the man. A further prerequisite

prerequisite in such a case of a third partner is an emphasis on spirituality and harmonious adaptability.

An unmarried man finds it easier to cope with such things, as he rarely forms such strong bonds and, in his later years, he does not allow himself to become so attached in his love life because he knows full well that every erotic relationship follows a downward curve. He knows the secrets of consummated sexual intercourse and, on the other hand, knows how to create new excitement time and again by structuring his life and his relationships in a way that a conventional marriage rarely allows.

For the same reason, he avoids even a marriage-like relationship in his love affairs, but seeks to establish a certain distance from the outset, despite all the emphasis on eroticism and sexuality. This is not as easy as it looks and requires an understanding spiritual partner.

It would therefore be a logical conclusion that a magus who practises his craft should not be married. It is also not advisable to involve one's wife in these practices. This should only be done in the rarest of cases. Despite all precautions, there is a risk of unwanted contact with the astral world, which can destroy an otherwise harmonious marriage.

One must never forget that these instructions originate from ancient cultures or were anchored in pre-ancient mystery schools, i.e. they represented pure priestly knowledge and were taught in temples where suitable priestesses or temple servants were available in sufficient numbers, where premises, utensils and completely different preparations were available, as in our modern times today. In a sense, the practices carried out today are often only surrogates of the ancient magical wisdom.

Based on this understanding, priests in ancient temples were unmarried and sexually unattached, and the rationale for celibacy among Catholic priests is partly based on a similar foundation.

*

*

*

WESTERN ESOTERICS

by Mstr. AMENOPHIS

Why Western esotericism, one might ask.

Hasn't esotericism always been the same, a knowledge intended only for the initiated and to be kept hidden from the profane? If we consider the ancient cultures with their mysteries, whose power and greatness were based entirely on the esoteric secrets of their temples, whose wisdom could only be passed on by word of mouth so that it could not be misused, then the above general definition would be correct.

The words "Procul hinc profane" (Let the profane be far from here) were invisibly inscribed above the entrance to the esoteric temple sanctuary, separating it from the exoteric forecourt.

One must ask oneself what the true purpose of secrecy was, whether modern man is right in thinking that the priestly caste was only concerned with maintaining its power over the people, or whether there were in fact other reasons for it.

It is well known that even today in India, the Shela (student) is supervised by a Guru (guide, teacher) when walking the path of yoga, as it involves certain dangers. The same was true of spiritual training in the ancient temple mysteries. Alone in the shadow of the temple and under the care of his hierophant, the novice could perform exercises that had a profound effect on the structure of the body.

Any misstep could result in the death of the student.

And how much more dangerous such exercises must have been for the profane outside the temple walls, where esoteric truth acted like a destructive poison.

For this reason, the priests had also taken precautions to ensure that any sacrilegious entry into the temple was punished by death, using magic.

"Kylichore" for this purpose. (See Bardon, Vol. 1, p. 143.) Thus, the story of the young man who sacrilegiously lifted the veil from the image of ISIS at SAIS and had to pay for his attempt with his life is not just a legend.

The Egyptian priests also used similar magical practices to protect their royal mummies, and even today, secular scientists are still puzzled by the sudden deaths of some archaeologists, although they have come up with some plausible explanations for this. Recently, the press reported on the mysterious suicide of an archaeologist in Egypt who had excavated a royal sarcophagus that was completely empty. As Egyptologists suspected, it was a burial site for the "KA", the soul of the pharaoh.

In addition to these magical means, they protected the high secrets with a strict and comprehensive vow of silence.

When we ask ourselves today what these high truths consisted of, modern man can smile at some of them. What was once a high esoteric truth, namely that the earth revolves around the sun, is now taught to every child at school. But even Luther was unable to reconcile the Copernican world system with the Bible.

So it is not the "WHAT" of an esoteric truth that matters, but the "HOW."

A dangerous truth in the Greek mysteries meant awakening the view of man's destiny as the "GOD in the SOUL". -

Socrates, although not initiated into the mysteries, had to drink the cup of poison for profaning this esoteric secret, even though he had broken through to this strictly guarded truth as a result of his own awakened intelligence.

Of course, this knowledge posed a great danger to the unprepared person then, as it still does today. Arrogance, pride and fanaticism would be the consequences, which would pull the rug out from under the human soul in such circumstances.

Was it not the same truth that Jesus of Nazareth revealed to the whole people: "Is it not written in your law: 'You are gods!'" (John 10:34) Was not the raising of Lazarus from his mystery sleep before all the people a profanation of a closely guarded mystery secret, for which he made himself unpopular with the leaders, who decided to kill him?

The awakening of human self-awareness, the full individuation that leads to independent thinking, brought with it a revaluation of all values. What once sounded only from the mouth of the high priest: Eje asher eje = I am that I am, entered humanity as the power of the divine self. The curtain that separated the Holy of Holies in the temple from the outer court was torn.

Conscious humanity can no longer be controlled by priestly magic. The history of the West reflects the path of the progressive self-realisation of the human spirit. The claim to leadership of the priest-king hierarchies came to an end with the French Revolution. Goethe, Schiller, Fichte, Novalis, to name but a few, bring forth a bouquet of esoteric truths in their works.

Even if the retarding powers and societies that still exist today may claim leadership in order to keep humanity in a state of immaturity, the self-realisation of the human spirit can no longer be stopped.

The old dispute, which Alexander raised with his teacher Aristotle, about whether his esoteric teachings should be published or not, and which is still acute today, has in reality become irrelevant.

Since Christian Rosencreutz, thinking has become the tool for accessing higher truths and, at the same time, the "sealed instrument" for penetrating esoteric temple precincts, in contrast to past cultures, where training did not originate from the mind but from physical activities.

Those who do not understand this will remain standing in the forecourt, even if they may be called graduated initiates.

Ultimately, it is only a question of human maturity that opens or closes the doors to esotericism for the human ego through thinking.

However, even in this "Western esotericism," it is not the "WHAT" that matters, but the "HOW." Here, too, there are dangers that must be heeded in order to avoid them. First and foremost, this is a departure from the discipline of thinking and, secondly, a lack of willpower.

Those who do not process higher truths with their alert thinking, i.e. who simply accept them without digesting them cognitively, run the risk of losing themselves in the fog and thus their mental balance.

However, it also happens that a split personality occurs in people who know nothing about a path of training, because this is part of human development. For this reason, it must be considered a necessity to publish esoteric laws at such a time.

Those who use them solely to promote their own development in the spirit of ancient, outdated cultures demonstrate, by this very act, that they do not understand the urgency of the spirit of the times.

If we now ask ourselves to what extent it is justifiable to disclose esoteric truths to the public, there is a simple "golden rule" for this:

they must be understandable to unprejudiced thinking and follow logically from the whole context.

The higher path of training in Western esotericism includes contemplation, meditation and imagination.

Imagination could be described as the first stage on the path to knowledge, as the word refers to imagery (imago-image). Insofar as imagery is consciously sought and originates from conscious thinking, imagination is the preliminary stage for meditation and contemplation. It



Mstr ∴ Kosmophil

Member of the Holstein Provincial Lodge.

However, there is a second side to imagination, the involuntary appearance of mental images, which will be discussed later in this treatise.

Contemplation initially has in common with meditation the creation of voluntary mental images. Whether concrete images or symbols are used for this purpose, or abstract thoughts and mantras, is irrelevant.

The essence of contemplation is best characterised by the fact that it remains with the mental images and achieves more of an emotional experience of spiritual or religious truths. Consequently, success is to be seen more in terms of moral perfection.

Meditation also begins with mental contemplation and images. However, these are then let go of in order to allow the actual content of meditation – completely free of all reflection – to be present in the soul.

It is not a matter of recognising what lies in the content of the thought, but of experiencing it.

Once the content of meditation has been present in the soul with sufficient conviction, it is recognised. However, in order to reap the fruits that lie in understanding the spiritual world and its facts, the content of thought must be revived again and again in the soul through repeated concentration on it.

By excluding all other thoughts, feelings and memories, repeated concentration on a thought or mental image draws together forces in the soul that would otherwise remain scattered or latent. These concentrated forces become organs of perception for the spiritual world.

To summarise once again: first, one works through a thought or an image using normal means of cognition, then one immerses oneself in it repeatedly until one has become one with it.

Even if one chooses a thought that cannot be understood by our logic, one will attain spiritual knowledge of it in this way.

On this occasion, we should point out a possibility for reinforcement that is a closed book to the purely intellectual person. It is the realm of spoken language with its unlimited possibilities for experience.

When the content of a thought is supported by sound and rhythm, a mantra is created in which spiritual powers are hidden that cause a strengthening of the soul's powers. For example, - A - opens the vigilance of the soul, - I - strengthens the ego forces, - O - expands to encompassing love, - U - allows one to dive into the primordial depths of one's own being and the primordial ground, and - E - forges the powers of knowledge. The consonants are also of plastic power and meaning.

It is understandable that in order to achieve successful inner contemplation, one must separate oneself from everything that could be disruptive. Afterwards, however, one should return to daily life feeling strengthened, better able to cope with life's demands and to mentally induce all work and one's surroundings. When the original thought dies away in meditation, when complete silence has entered the soul and it has become as calm and smooth as a mirror, only then can the spiritual world evoke the first impressions, which appear in the form of images. However, these images should not be regarded as spiritual beings, but rather as shadow images of them, which appear as imagination. Only through continued activity can these images weaving in the soul become spiritually transparent. Through their own development, they then attain a status where one no longer sees them, but feels them alive in the soul, thereby perceiving the essence of supersensible reality.

A clear example of this is the letter. When reading, one does not focus on its shape, but rather on what is expressed by the letters.

Similarly, the images of imaginative vision are not to be understood solely in terms of their pictorial nature, but as a means to an end that lies hidden within them.

Thus, the pictorial symbols speak to us not of their form, but rather of the spiritual content that underlies them.

Animal-like figures, for example, reflect the instinctual nature of one's own soul world and condense it into the experience of one's own doppelganger, then one has the "guardian of the threshold" before one.

During these experiences, one becomes aware of an existing fear of the supernatural, which is why strengthening the ego is so important. One may ask how such imaginings differ from ordinary dream images. Theoretically, there is no difference; it is merely the different state of the soul that makes the difference. In dreams, one is passively immersed in the world of images, i.e. dream visions appear without any direct involvement on one's part.

In imagination, one feels active in one's mental perceptions; one finds oneself in a higher state of consciousness than normal daytime consciousness, just as daytime consciousness is a higher state than dream consciousness.

During normal physical life, the soul follows the physical laws that have become particularly pronounced since the 15th century. Thus, we owe our ego consciousness first and foremost to the physical body, because the brain evokes mirror consciousness, through which humans recognise themselves as "I" in the material world.

In meditation, the physical forces cease to influence the soul, and it becomes aware of how weak its own ego power is. This is why so many people fall asleep as soon as they try to concentrate.

Thus, self-awareness in the physical body is not a measure of the actual self in the cosmic sense.

The objective process of "body-free" image consciousness is as follows:

The body-bound consciousness uses the brain for reflection, so that the ego can only recognise itself through this; in the body-free experience of imagination, this mirror apparatus is switched off and replaced by the condensed etheric body as a mirror.

If, despite years of effort, people experience themselves as body-free but do not arrive at conscious experiences, then the etheric body is not yet sufficiently condensed to serve as a mirror.

Whereas the Atlanteans and their immediate descendants possessed only etheric body consciousness, modern humans have exchanged this for cerebral consciousness.

This was necessary in order to bring about ego consciousness through the physical body in the course of human development.

This process can be compared to stepping out of the watery into the dry.

Afterwards, however, it is necessary to transpose the gained self-awareness back into the etheric, which would correspond to a return from the dry to the watery, but not a regression, rather a higher development, since what has been achieved must be freed from impurities and refined.

So while in earlier epochs people were still capable of having spiritual experiences due to the atavistic activity of the etheric body, modern humans have completely lost this ability. Only in the Orient and Asia does the outer etheric still come to the aid of human beings as a mirror for supersensible experiences, since the etheric forces there are still much more spirit-filled in nature than in Europe. If one asks what preconditions must be fulfilled in order to bring forth the supersensible images from this region, the answer is: by transforming our relationship to our life and destiny.

Human beings must remove the extremely strong attachment to their personal destiny from their souls in order to make room for the image-forming body of pure spiritual images.

One can only achieve effects in the spiritual world by taming one's desires and cravings and refraining from satisfying them. Anger, impatience and grumbling represent an unnatural struggle against fate and only weaken the will. Only through serenity in the face of fate is the will strengthened. Even today, Orientals possess this serenity to a high degree, in contrast to Europeans. They accept things as karma dictates and are therefore more successful in

their spiritual endeavours. An effective means of achieving the transition from physical to non-physical self-awareness in meditation with full alertness is the symbol of the caduceus, the staff of Mercury, a shining rod entwined by two intersecting snakes, one light and one dark, representing the dying and renewing forces of the soul.

The difference between the ancient Eastern path and the Western path was demonstrated. In ancient esotericism, people largely renounced natural life in order to work in seclusion on their perfection.

This aspiration is, of course, based on a secret egoism. In the Middle Ages, spiritual leaders inaugurated the Western path of esotericism, thereby opening up the path to spiritual sources to people living full lives.

This was done in view of the new tasks of evolution, which had to take into account the changed conditions with regard to the development of ego consciousness and the resulting changes in living conditions. Thus, today, any efforts on the spiritual path that exclude people from participating in immediate life would not only make them unworldly, but would also lead only to negative results.

Whereas on the old or Oriental path the disciple needed the guru to guide him with a firm hand, in the present age it is the divine spirit within man that takes his place. It is he who guides us along the path of destiny, to which we must say YES if we do not want to waste our energies, but rather work meaningfully for our own good. Finding ourselves serenely in the cosmic forces of our spiritual guide strengthens and empowers us on the path to wisdom and the shaping of our existence.

*

*

*

The spiritual maturity of human beings
points beyond them!
Their path leads to the
world of the stars!

Gregor A. Gregorius

July 1959

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

CONTENTS:

ABOUT THE TEACHINGS OF THE OD POWER

by Gregor A. Gregorius

MAGICAL SQUARES AND PLANETARY SIGILS

by Mstr. Apollonius

AH, YOU STILL BELIEVE IN GOD

by Mstr. Amenophis

THE RITUAL OF THE RING

by Gregor A. Gregorius

J U L Y 1 9 5 9

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

Private – Print

ON THE TEACHING OF THE OD POWER

by Gregor A. Gregorius.

The following principles are provided in order to prevent the erroneous opinions that sometimes arise about the odic force of human beings.

The explanations published in the May 1950 issue on the doctrine of the sevenfold body serve as a basis and are fundamental to the entire study of esoteric science. They originate from Indian esoteric teachings and are also the basis for the seven principles of human beings, which were incorporated into theosophy as an important doctrine.

According to this teaching, every individual in the material world has a sevenfold body of varying density, whether human, animal, plant or celestial body. In the mineral kingdom, these so-called vibrational bodies are only present in a low potency, but in humans they are strongly pronounced and play a major role in the constitution and spiritual maturity of the individual in the various density layers.

The organic body = stula sharira and

the nerve body = linga sharira and

the etheric body = prana

together form a unit that connects and complements each other. This creates the viability of the human organism and also its natural charisma, its vitality, which varies in strength depending on its constitution and health. Breathing complements the etheric vibration of the etheric body in particular, which has a particularly invigorating effect on all organs of the body. This vitality is called the od. Vitality and od are therefore the same thing, and when this radiance is particularly strong

is strong and consciously directed by human will, it acts as magnetism, as a radiant, transferable healing power.

Thus, every human being, every animal and also every plant is a carrier of od. Od is also the carrier of scent in the animal and plant world and also in humans, for every individual has its own specific scent – that of its race and species.

As already mentioned, minerals are only weak carriers of od, although there are particularly concentrated mineral substances that exhibit strong radiations according to their atomistic structure.

In contrast, most minerals are particularly receptive to direct cosmic and planetary radiation. For example, gemstones do not have their own odic radiation, but are particularly effective at transforming incoming planetary forces, which they centralise within themselves according to their atomic structure. This centralisation is so strong that these radiant forces act on the human etheric body and are thereby transferred to the nervous and organic bodies. The various chakras are located in the etheric body of the human being, mostly above the nerve plexuses or above important organs, which are strengthened by the transmitted etheric prana rays. This natural process can be consciously controlled through proper and natural breathing based on various exercises (yoga).

The strongest carrier of prana is our sun.

However, the odic force can also be transferred to most objects in the mineral kingdom and to many other substantial things. Gemstones, for example, are particularly receptive to physical odic rays and thus become secondary odic carriers, which has nothing to do with their etheric radiation. An energetic person can deliberately transfer their odic force to almost all manifestations, because odic force can be directed and obeys mental energy impulses.

Even if there is no conscious odic radiation, all things and objects in the immediate vicinity of the odic carrier absorb the radiation and become infected with it, so to speak.

If the superimposed additional vibrational bodies of the human being are developed, further contact connections with od magnetism can also occur through them, directed unconsciously or consciously.

The body of desire = Kama and

the two mental bodies = Kama - Manas = rupa - Arupa

can, when they are particularly pronounced and active, influence the od, either through heightened senses or through concentrated thoughts and ideas. This is the basis for many practices of applied magic. The formative power of imagination of the magus, connected and activated by the will through the vibrational power of the five bodies of man mentioned above, develops magical powers. Thus, a knowledgeable magus can make use of conscious od charging or od withdrawal. The formation of thought beings, so-called psychogons, occurs in this way. Spiritualist mediums use the od force to create phenomena. Demonic entities summoned by magical incantations require od forces for their manifestation.

The vibrational bodies of the human being mentioned so far have nothing to do with the actual ego – the power of the mind. The spiritual human being = ego has its roots in the higher planes of existence, especially in the atmanic plane, and formed its universal body = Buddhi-manas in order to appear on the causal plane as a human physical manifestation (causal body) as a conglomerate of seven vibrational bodies, which according to Indian teachings correspond to the five planes of existence or planes of existence.

Further details on the higher planes are provided in the May 1951 study booklet.

Literature:

Gregorius, Development of the Chakras in the Etheric Body of Man.

Magical Letters. No. 1 - 8

Gregorius, Magia cosmophica.

Reichenbach, complete works,

Books on healing magnetism.

Textbooks on magic.

*

*

*

MAGICAL SQUARES AND PLANETARY SEALS.

by Mstr. Apollonius

Origin and concept.

A larger square is divided by intersecting lines into a number of fields, which are also square and equal in size. Numbers are entered into these fields in a specific order. The numbers available range from 1 onwards up to the number of fields. The arrangement must be such that the sum of the numbers in all horizontal and vertical rows and along the diagonal lines is the same.

There are many such squares. For the occultist, only those that relate to the celestial bodies of our solar system are of interest.

The Greek Pythagoras (587-507 BC) established a number system assigned to the celestial bodies, which looks like this:

	<u>a</u>	<u>b</u>	<u>c</u>	<u>d</u>
Saturn	3	9	15	45
Jupiter	4	16	34	136
Mars	5	25	65	325
Sun	6	36	111	666
Venus	7	49	175	1225
Mercury	8	64	260	2080
Moon	9	81	369	3321

This system is the basis for the magic quadrates that interest us. It specifies:

Column a) the page
number, " b) the number of
fields,

- " c) the constant (this is the sum of the numbers in each horizontal, vertical and diagonal row),
- " d) the sum of all numbers in the square.

If n is the number of sides, then n^2 is the number of fields, $1+2+3+\dots = s$ is the sum of all fields, and $s:n$ is the constant.

The number of sides is the magic planetary number corresponding to the planet.

Meaning of the squares.

Numbers as such are not visible. We are talking about a series of numbers and think of a line that theoretically has only one dimension, no width or thickness, i.e. it is only an imaginary thing, not something that can be perceived by the senses.

If you want to make a number visible, you have to add another dimension. You have to create a two-dimensional structure that can be perceived by the human eye. This can be done in two ways:

either by the *Konstruktion von Sternfiguren*, whereby a regular five-pointed star represents the number five, a six-pointed star the number six, and so on; or by *Erheben der Zahl in die zweite Potenz*, whereby we obtain n^2 from the number n mathematically and a square of n units as side lengths graphically. The square, as an image of the number 4, symbolises the effect in matter. Squaring a number therefore means realising the underlying spiritual idea in the physical world.

The magic square corresponding to a planet thus represents the magical Planetary number realised and made visible. The number of fields is equal to the second power of the base number, and the sum of all numbers in the square is also the result obtained by kabbalistic addition from of the second



Mstr ∴ Ramananda

State Master of Baden-Württemberg Mstr.
v. Chair in the Orient Stuttgart

P o t e n c e .

The distribution of the numbers across the fields is such that, if we think of the numbers as weighted , a uniformly balanced figure is created in each case with the centre of gravity in or the centre (i.e. at the intersection of the corner lines).

All details can be easily gleaned from the overview of Pythagorean numbers and the representations of magic squares.

The planetary seals.

The planetary seals or secret symbols of the planets are based on the connection between certain points or numbers in the magic squares. In the accompanying drawings, each seal is surrounded by a square. The square itself is not part of the secret symbol, but indicates how it is connected to the corresponding magic square.

If you want to draw a planetary seal correctly, draw the grid of the magic square in fine pencil lines inside the square surrounding the seal, and you will see that the main points of the seal fall on the centres of certain fields. When reproducing the seal, first draw the grid of the corresponding magic square in the desired size, and then you will be able to draw the necessary lines correctly without any particular difficulty.

According to Kabbalah, the numbers can be replaced by Hebrew letters. From the numbers of the constant, the sum total or the number of fields, such conversions yield the names of the "intelligences" and "demons" for the planets, which serve as mantras in invocations. This table provides an overview:

Planet	Intelligence	Demon
Saturn	Agiel	Zazel
Jupiter	Jophiel	Hismael

Mars	Graphiel	Bartzabal
Sun	Nakiel	Surt (Sorat)
Venus	Hagiel	Qedemel
Mercury	Thiriël	Taphtartarat
Moon	Without a name	Chasmudai

The planetary seals are not without symbolic meaning. The symbolism anchored in the seal of Venus, for example, is very beautiful. The slanted cross () stands for matter (), the circle () stands for spirit () and the cross () stands for mind (). The moon () enables a harmonious connection (). Above the centre is the Pythagorean ypsilon (Y) in connection with the cross (+). The Y represents the "golden and silver river" (lower stem) emerging from the sun and moon (right and left arms of the letter), the mysterious agent that manifests itself in matter (+) as creative Principle

All seals, with the exception of the Tabula Saturni, contain the diagonal cross, which refers to the principle that is realised in the physical world. It is missing from the seal of Saturn, which is hostile to life and whose basic characteristic is de-realisation.

Application.

First and foremost, magic squares and planetary seals are used to create talismans and amulets. These small, magically charged objects support the influence of good, cosmic forces and help to overcome disharmonious influences. They support the reversal of lower planetary forces into their higher octave, thus also serving as aids for character improvement. Strictly speaking, a distinction must be made between talismans and amulets. The term "talisman" is justified when the primary intention is to attract good cosmic forces. If, on the other hand, the main emphasis is on warding off unfavourable influences,

an "amulet" may be considered. However, both functions can also be combined.

The following information is provided as general trends in the effects with regard to the planets involved.

- Saturn: good for property and land ownership, concentration and restraint;
- Jupiter: good for religious and social matters, therefore particularly suitable for priests and judges;
- Mars: gives strength and helps to achieve victory, protects against fire and weapons; Sun: good for prestige and power;
- Venus: good for love and art;
- Mercury: good for studies, books, writing, travel and economic ventures, strengthens the nervous system and regulates breathing;
- Moon: promotes conception, pregnancy and birth and is favourable for nutrition, clothing and housing.

However, it should be noted that selfish pursuit of money and God, or even taking advantage of fellow human beings, should not be the motivation for making a talisman or amulet. The sun amulet worn by Wallenstein could not prevent his downfall and murder. On the other hand, I know of a case in which, under the influence of an amulet, an impending birth that gave rise to very serious fears proceeded normally, to the astonishment of the doctor.

Anyone who wants to make a talisman or amulet must observe the following guidelines:

- 1) Preparation: Concentrate on the planet in question, meditate on its properties and devote yourself wholeheartedly to its powers. Approach your work with this attitude. This is
ly important!
- 2) Material: For drawing, use a piece of genuine parchment or lambskin; for engraving, use a plate made of the metal that

corresponds to the planet in question.

Draw with a brush or pen in the colour of the planet (dye or ink). Engrave using an engraving tool.

- 3) Motifs of the representation: The magic square of the planet, its seal, as well as the name and symbol of the planet, to be placed on the front and back of the material carrier.
- 4) Suitable time: When the planet in question is well aspected and does not occupy an unfavourable position in relation to the birth chart.
- 5) Suitable day: The day of the week on which the planet in question is the ruler of the day.
- 6) Suitable hour: The relevant planetary hour (in midwinter approx. 40 minutes, in midsummer approx. 80 minutes!). The work should be completed within this time. If this is not possible, continue only when the corresponding planetary hour returns.

It is particularly advisable to make such a power source yourself if the lower octave of a planet is still too strong in your personal horoscope. The finished piece should be wrapped in a black silk cloth and worn invisibly on the bare skin on a silk cord. Do not show it to anyone else or talk about it.

Literature:

Dr. K.G. Bittner:	Die magischen Quadrate, Mensch und Cosmos Issues 7 - 9.
Johannes Vehlow:	Astrology, Volume VIII. Hans Wolff, Landsberg: Magic Squares.
Liharzik:	Magic Squares of Numbers 3 - 36.
	Study booklet July 1953 Gregorius,
	The Magic of Gemstones, Amulets and Talismans. * *

A tji ischio wjerisch bocha?

AH, YOU STILL BELIEVE IN GOD?

The Levels of Consciousness in Religious Knowledge

by Mstr. AMENOPHIS

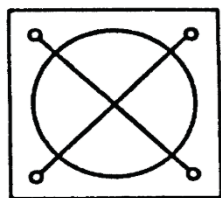
The further back we look into the past of ancient cultures, the more we are struck by the idea of a powerful world of magical will. Anyone who has ever stood in front of the pyramids or the ancient Indian temples is touched by a sense of eternity and an inexplicable feeling of something mysterious.

Even if the ordinary traveller may not be able to account for these spontaneous feelings, the seeker of truth will look for an explanation and, if necessary, find one.

The people of past eras did not yet possess the self-awareness that could make them individual personalities. Rather, they still lived in a dreamlike state, so that they had to be guided by priests in all matters of life. And this happened under the influence of magical powers of will, through which the priests exerted their influence on the people, who were in a trance-like state.

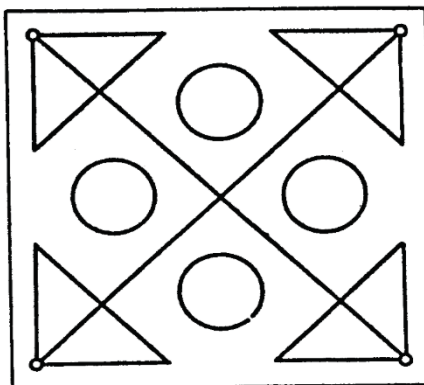
Enormous concentrations of magical willpower were thus unleashed in the temples, and it is these that are still inherent in these places today, having survived for many millennia, so that modern man can still sense them.

People at that time were still completely passive and devoted to cosmic world consciousness. They felt themselves to be instruments of this world will. Priests conducted dialogue with the divine on their behalf. The profane human being did not yet feel the need to consciously connect with the gods, as they still felt secure in their bosom; they were part of their being, their actions and deeds were continuations of heavenly events.

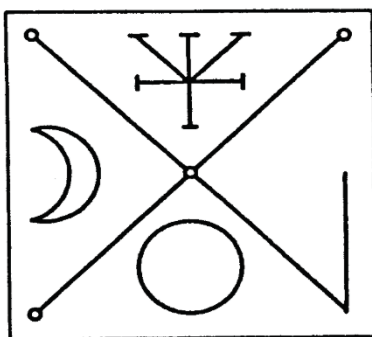


JUPITER

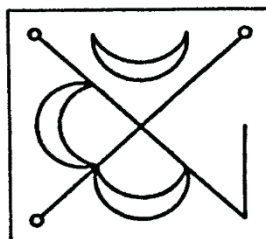
MERKUR



VENUS



MARS



TABULA

6	32	3	34	35	1
7	11	27	28	8	30
19	14	16	15	23	24
18	20	22	21	17	13
25	29	10	9	26	12
36	5	33	4	2	31

SOLIS

MOND

57	78	29	70	21	62	13	54	5
6	38	79	30	71	22	63	14	46
47	7	39	80	31	72	23	55	15
16	48	8	40	81	32	64	24	56
57	17	49	9	41	73	33	65	25
26	58	18	50	1	42	74	34	66
67	27	59	10	51	2	43	75	35
36	68	19	60	11	52	3	44	76
77	28	69	20	61	12	53	4	45

SATURN

4	9	2
3	5	7
8	1	6

JUPITER

4	14	15	1
9	7	6	12
5	11	10	8
16	2	3	13

MARS

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

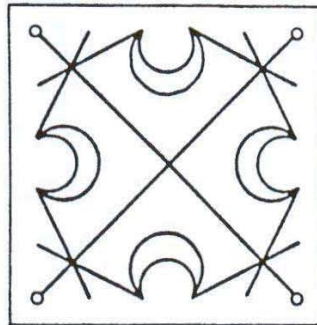
VENUS

22	47	16	41	10	35	4
5	23	48	17	42	11	29
30	6	24	49	18	36	12
13	31	7	25	43	19	37
38	14	32	1	26	44	20
21	39	8	33	2	27	45
46	15	40	9	34	3	28

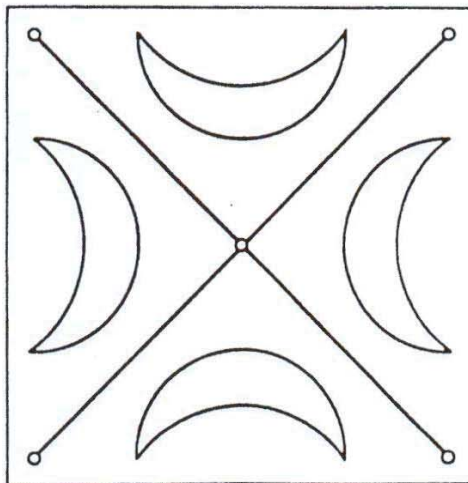
MERKUR

8	58	59	5	4	62	63	1
49	15	14	32	53	11	10	56
41	23	22	44	45	19	18	48
32	34	35	29	28	38	39	25
40	26	27	37	36	30	31	33
17	47	46	20	21	43	42	24
9	55	54	12	13	51	50	16
64	2	3	61	60	6	7	57

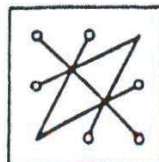
SONNE



MOND



SATURN



The umbilical cord to the great world mother was not yet separated from his etheric organism; images of the world, flooded with will, filled his soul with uplifting or chilling images.

In this state of human development, there was still no need for religious beliefs, as heaven and earth, humans and gods were connected in harmony.

It must have been a tremendous event when the first human being felt that the cosmic umbilical cord was loosening and wanted to separate. This event is vividly recounted in the legend of Cain and Abel.

Abel was gentle, he lived quietly and peacefully with his flocks like his fathers, he sacrificed to the moon god YAHWEH, as they had always done, for he was not detached from the divine connection to the world.

His energetic brother Cain is of a different nature, more a man of action and will. In him already resonates the solar current that will one day bring forth the "I".

And so Yahweh, the guardian of the lunar stream, does not accept Cain's sacrifice, for Yahweh reflects the solar nature, but is not called upon to develop it.

This rejection of his sacrifice is like a bolt of lightning that throws Cain into godforsakenness, making him homeless, homeless in the sense that he feels separated from his previous connection to the world.

This myth reveals the secret of the emancipation of human will from the cosmic will of the universe.

The same event is reflected in the legend of Prometheus.

Through "godlessness," man is left to his own devices and is forced to develop his own will. But he cannot forget his former connection with the will of the world, and there remains within him a desire for reconnection, the "re-ligio."

And this religio gives birth to the "magical cult act", which is now purely volitional in nature.

Without this separation from the will of the world, the development of humanity with its emphasis on the self would never have begun.

Three characteristics can be identified for this first and magical stage of religious consciousness:

- 1.) Religious worship is a magical act of will.
- 2.) The divine will is revealed in oracles. These represent the last umbilical cord to the supernatural world. The social order becomes theocratic.
- 3.) The cultic experience is connected with an expression of will: intuition.

The separation of human will from the divine realm of will is the birth of religions.

In Hinduism, remnants of this period of magical religion can still be found today.

The second phase of human emancipation from the divine womb of the world must be addressed in terms of feeling.

Of course, feeling can never be completely detached from the foundation of the world, i.e. from the structure of being, but it can be detached from consciousness.

This separation brought art to the fore, even though in these prehistoric times it cannot really be called art. The artistic endeavours of the time were mainly expressed in the reproduction of signs and symbols as well as animal figures.

This then gave rise to the imaginative image, which heralded the advent of art proper.

The ethereal image forces are experienced in one's own organism, and from this, in later times, the essence of Hellenistic art developed as a free expression of the human personality. This went hand in hand with the transition from theocracy to Hellenistic state formation. Thus, in the second phase of religious consciousness, an elementary religion revealed itself.

The most striking representatives of this are the Greeks and the Germanic peoples.

The temples or places of worship are oriented towards where nature and the landscape are still rich in flowing etheric formative forces.

In wind and weather, in the flight of birds and in the forces of nature, the world of the gods reveals itself and proclaims its will.

It is therefore incorrect to regard the ancient gods as personifications of the forces of nature, for they are merely the mouthpieces of the divine world. It is understandable that both phases of religion overlap in time and space, since development is a gradual process and does not follow sharp dividing lines. At this second stage, however, human beings were still able to experience the supersensible world in the elemental forces and interpret its language from outside. The Greek island shores in the Mediterranean in particular were still surrounded by ethereal life forces, as an echo of past Atlantean cultures, so to speak. And yet the god-inspired experience of the world, as reflected most purely in Olympus, was to give way to a new stage of consciousness.

The emergence of this new level can already be seen in the works of some Greek classics in the fourth century BC.

In the "Oresteia", Sophocles, like Aeschylus, still has the "Erynnies" appear as astral goddesses of vengeance who pursue the murderer until he has atoned for his deed. Euripides, a younger contemporary, modified the theme by assigning the goddesses of vengeance the role of an inner voice, the conscience. Thus, spiritual vision faded as humans experienced their own personality and freedom. Shortly before the turn of the millennium, the first glimmers of independent thought appeared, for example in Laozi, Confucius, Pythagoras, Plato and Aristotle, leading a few centuries later to the birth of philosophy in Socrates. The image experience carried by the gods faded, thought was recognised as a product of the human soul, and thus man was separated from the cosmos by another step.

It is the tragedy of Socrates' fate that he was far ahead of his time, that he recognised thought as a higher reality in contrast to the visual spectacle of the world of the gods.

And through the philosophy of Hellenism, in which the scepticism and materialism of later centuries already began to emerge, man ascended to the third stage of religious consciousness. This phase can be described as the mythical form of religion.

But the supernatural reality of myth can no longer assert itself against independent thinking. Intellectual doubt arises, because thinking and believing are at odds with each other.

One recalls the "augurs' smile" of cynical priests, the Roman Caesars who used religion as a pretext for their lust for power, who forced their initiation into the mysteries, who degraded the Vestal Virgins of the Venus mysteries to prostitutes. In the "madness of Caesar" we see the final detachment from a moral and ethical world order. The ego is possessed by demons that lead it into a frenzy of power and bloodlust.

These facts form the backdrop, like a blood-red sunset, for a "mystery dawn" from which a new form of religious consciousness is born.

Instead of a belief in the present world intoxicated with beauty, a glorious world of gods, the ideal image of a lonely, silent sufferer emerges, and his followers see the realisation of their desires only in a state after death.

It is easy to understand why such a contrast aroused terrible hatred among the early Christians. But it is precisely this hatred that seems like the last death throes of a dying level of consciousness.

This fundamental process at the turn of the age actually seems like a grandiose reversal. Christ, who as a cosmic being had previously appeared to humans in many forms, but always in light and beauty, shifted his activity to the human soul in accordance with the level of consciousness that had developed.

From an external Apollonian god, the Logos became a Dionysian deity that could be found within oneself through love and freedom. The Oracle of Delphi had already pointed to this transformation long ago in "Gnoti sauton" = "Know thyself".

In the new sphere of religious consciousness, man was left entirely to his own devices and had only two perspectives left, as Plato states in his "Timaeus":

"And it almost seems that those who have ordained us are not bad people at all, but have been hinting to us for a long time that those who enter the underworld unordained and unholy will lie in the mud, but those who are purified and ordained will dwell with the gods."

Christianity was supposed to establish a new religious consciousness, since the old magical, elemental and mythological stages in the life of human development had failed. If man had slowly descended on the path of wisdom, he should ascend again through his will; the divine realms should no longer work unconsciously in man, but should be absorbed into the conscious self, a transformation that is still not complete today.

Let us take another look back in time at the Germanic cultural sphere in this regard. It is a remarkable phenomenon that Christianity was founded in the Orient, but only found its development in the Occident.

Germanic culture and Christianity fit together like question and answer. At that time, the Germanic peoples were rooted in a childlike, elemental sense of self-awareness, which foolishly craved spiritual fulfilment. The Lord of Christianity, the Kyrios of the soul, meant to them the return of Baldur with his kingdom of light, after the "twilight of the gods" had also come upon them.

It is therefore not surprising that Christ does not appear to them as the suffering martyr, but as the victorious conqueror. The universal character of Christianity can be seen in its pronounced ego character, which is not bound by blood or race, as in Judaism or Hinduism, for example, but addresses all people on earth as a brotherhood.

If one looks at the development of Christianity from a critical point of view, the individual epochs of religious consciousness appear as a recapitulation.

Through Christianity's struggle with the ancient mysteries and the establishment of its sanctuaries on pagan sacrificial sites, pagan customs became intermingled with Christian worship.

customs became mixed with Christian worship. Thus, the ancient magical level of consciousness was transferred into the Mass ritual of the Roman Catholic Church, which contains many features from the Egyptian mysteries.

In the Latin language, as celebrated in the Mass, a magical stream of will acts upon the human will system.

The Roman priestly hierarchy corresponds to the Egyptian theocracy, which Augustine clearly expresses in his "Civitas Dei" (City of God).

There is also no significant difference between the Pope and his Vatican State and the Dalai Lama with his Potala.

From this, one can recognise a repetition of the magical level of consciousness in Christianity.

The words of Christ, as handed down in the Gospels, are addressed to the awakened ego, which, however, is deliberately paralysed in the Roman ritual of the Mass.

The elemental stage is repeated through the reformer Luther, through whom the creative power of the word (inspiration) manifests itself. The age of humanism and the Renaissance are the pioneers of this era pulsating with the forces of personality. This goes hand in hand with the decline of the "universal" church (ecclesia catholica). The universal (Catholic) God is nationalised, the popular culture enters the church, and worship disappears, making way for the preaching service.

Priests reject celibacy (unmarried status) and connect with the people.

The hierarchical barriers of the priesthood are broken down. But even this revival of elementary religious consciousness dies out in the face of a new form of consciousness, intellectualism, and the power of faith is destroyed. Nineteenth-century biblical criticism forms the keystone of this Christian epoch.

Now the third repetition appears on the scene, the mythical stage. Since the dawn of the 20th century, this has been subject to the same process of decomposition,



Mstr ∴ Arminius

2nd Overseer in the Orient

Berlin of the Lodge:

"Fraternitas Saturni"

as the popular religion of Romanism was exposed. The Bible is demythologised and thus stripped of its religious substance.

Well-known theologians of today are continuing this work of destruction (Strauss, Bornkamm, Bultmann, Albert Schweitzer), thereby sawing off the branch on which the Christian priestly hierarchy still sits. Is this now a repetition on a higher or lower level? -

The only difference between then and now is that it is not thinking that is emancipating itself, but the ego.

But this puts humanity on the brink of a decision.

If he fails to connect with the entrance into the age of the consciousness soul, he will fall away completely, not only in terms of consciousness but even in terms of being, from the foundation of the world and degenerate into spiritually barren, automaton-like intellectuality. Divine powers can no longer dwell in a mechanically functioning intellect.

Recapitulation:

Superhuman spiritual beings (gods) allow thoughts to flow into the human soul. According to Heraclitus, we think truthfully when we participate in the thoughts of the cosmos. Plotinus and the Gnostics thought the same way.

- 2.) Thoughts have no supernatural reality, but are dependent on earthly concepts. They are the essential forms of earthly things. (Aristotle.)
- 3.) Thoughts exist only within the human soul. They have no connection whatsoever with spiritual or natural things. They are "mere words" (nomina) devised by humans. There are only expedient or inexpedient thoughts. (Pragmatism – philosophy of utility). Greek philosophy was not yet familiar with this third point; it remained reserved for the present age of materialism and nihilism.

From mythical times, polytheism arose as an expression of immediate experience. Consciousness experiences a multiplicity of spiritual beings. Omnipotence and omnipresence are still unknown concepts. The spiritual beings (gods) are located

in certain places, and there people build temples and mystery sites. This also applies to the Israelite people, for Yahweh is only the highest of the Elohim. However, for the Old Testament this also means the recognition of a multitude of divine beings.

These are even divided precisely into nine categories:

- 1.) Kyriotetes = spirits of wisdom
- 2.) Thronoi = spirits of will
- 3.) Dynamis = Powers of movement
- 4.) Exusiai = Powers of Form
- 5.) Archai = Primordial beginnings of personality
- 6.) Archangeloi = Archangels of Fire
- 7.) Seraphim = Spirits of love
- 8.) Cherubim = Spirits of Harmony
- 9.) Angeloi = Sons of Life.

Polytheism, i.e. a wealth of forms in the spiritual worlds, was an experience in ancient times, not a theological dogma.

This does not in itself exclude a supreme deity that is unknowable to humans.

How did polytheism give rise to monotheism?

What was poured into the selfless dreaming humans by the gods became their own power. And humans use every newly recognised power, then as now, to fight against the gods and their fellow humans.

Herein lies a human tragedy, intentional or unintentional, that runs through the entire development of humanity.

The Enlightenment arose from human intellectual power, the intellect. The gods are backward superstitions, imaginary figures created by humans, explanations for elements or natural processes, hallucinatory reflections of human emotions, e.g. love (Eros), war (Ares), clarity of thought (Athena), etc. In ancient Greece, philosophy arose from the ability to think. Monotheism (Greek monon = unity) is not a spiritual experience, but a philosophical-intellectual thesis, arising from the self-assertion and self-domination

of the intellect, which in its abstractness must be hostile to life and spirit. At the dawn of the rationalist age, the idea of a single deity ruling over everything (Aristotle: unmoved mover) and the postulate (unproven but necessary assumption as a prerequisite) of the omnipotence, omnipresence and absoluteness of God arose. But no matter how much philosophers and theologians assert the personality of a single God, this remains only an abstract, vague concept, since there is no occult experience behind it. And from here, it is only a very small step to the denial of God and to materialism. This speculation about the explanation of the world logically raises the question: Is a deity necessary to explain the world?

Is a philosophical-theological hypothesis even necessary? Concepts such as primordial matter, primordial force, etc. would serve the same purpose as the concept of God!

"A tji ischio wjerisch bocha?", Ah, you still believe in God?" would therefore be the logical question that the enlightened intellectual would ask the representatives of an outdated religious worldview with a feeling of condescending regret.

The womb of religious experience has been completely lost to modern consciousness, as has the world of mystical experience.

Religion is now merely "opium for the people."

People try to find explanations for the origin of religion and say that it arose from social misery, as a dream of a better afterlife for suffering experienced in this life.

Or that it arose from fear of demons, and many other definitions.

One can argue, for example, that Buddhism did not originate from social misery, but from a wealthy caste. On the other hand, one must first encounter a demonic being in order to fear it. So here, too, cause and effect are confused.

These are merely attempts by materialism to explain phenomena that have had disastrous effects on social life, and the denominations are not entirely blameless in this regard.

People in the West have reached a turning point; they must leap across a yawning abyss if they want to find the new path, which can only be found through insight into the transformations of consciousness. Goethe expressed an apt word about the source of all religious feeling and experience in his Marienbad Elegy:

In the purity of our hearts dwells a striving To
voluntarily surrender ourselves to something
higher, purer, unknown Out of gratitude,
Unravelling the eternally unnamed.
We call it piety! - I feel myself part of such blissful
heights when I stand before her.

Only where you are, may everything
always be childlike. Then you are
everything, you are invincible!

This source is the devout devotion to an ideal that awakens our purest childhood powers. When we have such an experience, we stand in the forecourt, perhaps already in the temple of religious experience.

Thus, the fundamental power of religion lies not in a world beyond, nor in dogmatic belief, but solely in the purest powers of our humanity.

It is the encounter with the "sacred," the fundamentally "other" as opposed to the sensory world.

All religion springs neither from human imagination nor from a mystical explanation of nature; it is the direct experience of a sacred reality.

Source texts: The Great Religion of Humanity
 Fred Poeppig
 The Awakening of Greece
 O.J. Hartmann

*

*

*

THE RITUAL OF THE RING.

by Gregor A. Gregorius

The magical lodge ring, which every member of the brotherhood should wear, is a very important magical prop.

It is not only a sign of recognition among the brothers, but also plays a very important role in the flow of energy between the wearer of the ring and the lodge. This ring absorbs the ethereal forces of human beings, especially those of the will chakra, and radiates them in a directional manner through the positive will of its wearer. Therefore, it must be worn with its tip pointing outwards, especially when the brother meditatively connects with the lodge during lodge evenings, but only when he himself willingly wants to establish the connection. Once he has achieved the desired contact, he must turn the ring around with the tip facing inwards in order to receive the impulses radiated by the lodge. This ritual of turning the ring is magically important. If one possesses several rings, the ritual of changing rings comes into effect. It is essentially the same magical process that was practised in ancient Gnostic rites.

Worn with the tip facing outwards, the ring destroys all astral and demonic entities in the vicinity. It has a similar effect to the magic sword. Even in everyday life, on important occasions, it supports the energy waves of its wearer.

However, it is advisable to recharge it frequently when the moon/Saturn constellation is favourable by exposing it to the light of the full moon for several hours. When not being worn, it should be wrapped in black silk and kept in a sealed container.

The gemstones worn in the ring, which are adapted to the degree of knowledge, promote repercussion with the assigned planet.

Thus, the ceremony of changing rings was practised in all cults and great magical significance was attached to the ring.

*

A. Gregorius.

August 1959

BLÄTTER FOR

ANGEWANDTE OCCULT

THE ART OF LIVING

CONTENTS:

A RITUAL OF THE PENTAGRAM

by Mstr. Giovanni

AUGUST 1959

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

Private – Print

A RITUAL OF THE PENTAGRAM

– based on an ancient manuscript from the 17th century –

by Mstr. Giovanni

Much has been written about the pentagram, so much so that one might assume that everything has already been published about this symbol; among other things, the use and application of the pentagram was explained to practitioners of magic in the December 1954 study booklet in the essay "The Magic of the Pentagram".

The pentagram, the five-pointed star, is also called the Drudenfuß, Femstern and Flammstern. It is an ancient and sacred symbol. Its number is the number of Mars = 5. The extent to which humans resemble the pentagram and are connected to it is evident from the fact that humans have 5 conventional senses and 5 body orifices (counting the double ones as one unit), as well as 5 fingers on each hand and 5 toes on each foot. It also includes the five vowels – I, E, O, U, A – which, when arranged in the correct order, form the Kabbalistic name of God (Jehovah). Furthermore, the pentagram conceals the "golden ratio" five times, i.e. each side is divided by two other sides in the ratio of the "golden ratio". The pentagram was a secret symbol in the Pythagorean League and, when enclosed in a circle, is considered by the Ariosophists to be a symbol of Valhalla. But it also represents the five tattwas and, as I have already said, the five senses of man, namely:

Vayu	=	Air	=	Feeling
Tejas	=	Fire	=	Face
Apas	=	Water	=	Taste
Prithivi	=	Earth	=	Smell
Akasha	=	Primordial ether	=	Hearing,

as well as the four elements and their quintessence.

Without the Tattwa Akasha, the other four Tattwas would not exist; it is the crown and core of the vibrating cosmos. The five corners of the pentagram not only represent the five conventional senses of human beings, but also

also refer to certain glands and organs, which in turn correspond to the higher mental and spiritual powers. Therefore, the pentagram also holds the key to the activation of the chakras. If the individual human being is considered a microcosm through the number five of his senses and can be symbolically represented as a pentagram – as is well known, the old master of magic, Agrippa von Nettesheim first drew the human being into a pentagram – then he is also potentially the universal human being, the macrocosm, which is expressed by the hexagram – the six-pointed star – in the form of two equilateral triangles intertwined. The number 6, in turn, corresponds to the completed work of creation in the 6 days in Genesis 1. The transformation of the individual into the universal human being as a result of his spiritualisation, which is the goal of the "Magnum Opus", the great work, is then symbolically referred to as the transformation of the microcosm into the macrocosm, of the pentagram into the hexagram. Heinrich Junker describes this transformation as the first prerequisite for deification and the first stage of the mystery of becoming one with the Aion, or the attainment of fivefold mastery and power over the elements, the mixture from which the cosmos arose. The number five is therefore also the number originally sacred to Zruvan or Aion, and the pentagram is its symbol.

The five-pointed star is not only the symbol, the emblem of human ascent, of human evolution, of humanity's highest hopes and aspirations, of its finite and infinite goal, but also that of earthbound, earth-bound humanity, the symbol of the deepest humiliation of the divine spark, but also the expression of its future self-conscious elevation.

If the pentagram is "seen" in a dream or otherwise as a symbol, it represents the higher spiritual octave of the human being. It is important to note whether it is a regular symbol, whether its point is at the top, or whether its interior contains another symbol. These are all indications of the degree of further development.

The power of the pentagram is compelling and captivating, depending on its position or lines! Those who are interested in this can read more in the relevant section of the

previous study booklets. For protection and defence, it must always point upwards. If you want to attract or bind astral forces, it must point upwards with both points.

The pentagram pointing downwards indicates that the magus is working with the root chakra and using it to absorb the forces from above. The esotericist sees in the inverted five-pointed star the person who is in error, who lives in the outer world.

Let no one be deterred from their higher development, their transformation and elevation. Every day wasted in this regard is lost and will never return. Nor should the saying "the first shall be last" hold him back or frighten him, and even less should he heed a recent comment to the effect that the first would derive no benefit from their higher development, since they would be the last anyway and would have to be servants of the masses, of the masses of people.

For those who approach their higher development with a childlike mind and firmly believe in their success, this saying and commentary do not apply! The questionable quote comes from the Book of Books and is said to be a saying of the legendary Mahatma Jesus, and can only be found in the myth about him. As far as I am aware, it is not found in the literature of any other religions, including ancient ones. I do not intend to go into this point in more detail in this treatise on a pentagram ritual, but will reserve it for a later essay.

Without making an effort yourself, you cannot expect any help!

Man must therefore first attain the perfect pentad (fivefold mastery) in order to be able to complete the transformation. Only when the fifth element, the ether or spirit, has taken dominion within him is man a small universe, and can then ascend to the knowledge of the macrocosm, and his own soul will prove and reveal the world soul to him.

Below I present the text of a pentagram ritual, which is probably known only to a few.

It is performed in 21 phases. The sign of the five-pointed star must be drawn in the air with the hand in certain phases. Anyone who possesses a magical dagger, a magical sword or a magical staff may also use it for this purpose.

After relaxing, stand in a composed posture, concentrate on the fivefold and perform the ritual as follows:

1)	Touch your forehead	and say:	Athe
2)	" " breast	" :	Malkuth
3)	" " Right shoulder	" " :	Geburah
4)	" " left "	" " :	Gedula
5)	Cross your arms over your chest	" :	Olam
6)	Turn to the east, draw a pentagram	" :	Jehovah
7)	Turn to the south, draw a pentagram	" :	Adonai
8)	Turn to the west, draw a pentagram	" :	Ehieh
9)	Turn to the north, draw a pentagram	" :	Agla
10)	Spread your arms out to form a cross and say:		
11)	Before me, Raphael!		
12)	Behind me, Gabriel!		
13)	To my right, Michael!		
14)	Auriel on my left!		
15)	Around me blazes the pentagram!		
16)	and in my soul stands the six-pointed star!		
17)	Touch your forehead	and say:	Athe
18)	" " breast	" " :	Malkuth
19)	" " Right shoulder	" " :	Geburah
20)	" " left "	" " :	Gedula

21) Cross your arms over your chest " : Olam.

After this, remain standing in a focused position for five minutes! The following explanation refers to the word

Agla:

It comes from the first letters of the four words: Athah gabor leolam Ado-nai = Agla and is a "word of power" that was widely used in the 16th century and means: "You are powerful in eternity". It can also be found on Rembrandt's painting of Faust and on the sword that the Pope sent to Emperor Ferdinand II in 1620 to suppress the Reformation in Bohemia.

However, this word Agla also tells the initiate that the names used cannot be correct in all respects. It is well known that much of the esoteric, magical and occult literature has been and continues to be embellished, veiled and paraphrased. But since no one has to fear the Inquisition anymore, I have attempted to reconstruct the ritual. Before I reveal the reconstructed ritual, however, I would first like to explain the reasons that led me to do so.

The names given in phases 2–4 and 18–20: Malkuth, Geburah and Gedulah undoubtedly refer to the "Tree of Life", to the 10 Sephiroth; phases 6–9, with their references to the cardinal directions, refer to the guardians of the four corners of the world, as do the names of the four archangels in phases 11–14. However, the names 1, 5, 6–9, 17 and 21 are incorrect.

A ritual is an invocation or incantation! If one wants to be successful with an invocation and incantation, the correct names – the correct names of God – must be used. If this requirement is not observed, success cannot be expected; hence the frequent failures.

After this digression, let us return to the correction of the given ritual.

Let us first take a look at a "tree of life" in its familiar and customary representation! It looks like this:

Image 1

However, the doctrine of the 10 Sephiroth has changed in various ways over the past centuries and millennia, depending on the prevailing culture. In order to facilitate a better understanding of my later explanations, I will first give a list of the previous arrangement of the Sephiroth with their increased correspondences:

1 = Kether	= Metatron = Ehijeh = Primum Mobile Reschith = Hagalalim
2 = Cochmah	= Jophiel = Jah = Masloth = Sphere of the Zodiac
3 = Binah	= Zaphkiel = Jhvh = Sabbathai = Saturn
4 = Chesed	= Zadkiel = El = Zedek = Jupiter
5 = Geburah	= Camael = Elohim Gibor = Madim = Mars
6 = Tiphereth	= Raphael = Eloha = Semes (Schemes) = Sun
7 = Nezach	= Haniel = Adonai Sabaoth = Nogah = Venus
8 = Hod	= Michael = Elohim Sabaoth = Cochab = Mercury
9 = Yesod	= Gabriel = Shaddai = Levanah = Moon
10 = Malkuth	= Soul = Adonai Melech = Halom Yesodoth = Elements

Another author, whose name I have forgotten, presents the tree of life according to the following scheme:

for 1 =	±	= neutral	Will
for 2 =	+	= moving	Will
for 3 =	-	= shaping	Will
for 4 =	±	= active	force
for 5 =	+	= moving	force
for 6 =	-	= creative	force
for 7 =	±	= passive	substance
for 8 =	+	= moving	material
for 9 =	-	= designed	material
for 10 =	±	= ? . The	corresponding component is missing here.

In my opinion, the author did not omit it intentionally! Through many comparisons and long meditations, I have come to the conclusion and conviction that the Tree of Life must consist of 12 Sephiroth, not 10! This is also evident from the above, from the explanations in a manuscript I have in my possession, and from the book SEPHER JEZIRAH and other documents. Jezirah means formation; Sepher Jezirah = the sphere of formative forces or also: the world of cosmic formative forces. In Jezirah we read the following quote:

"One circle lies hidden in the centre, the other hidden in the circumference." This is a clue that cannot be overlooked! If we imagine the signs of the zodiac in the Atlantean style superimposed on the lemniscate created in the zodiac, we see that the imaginary – but actually occurring axis shift, a sign of the zodiac must form in the centre, and the sign of Aries must lie in the direction of the axis shift on the other outer side – opposite the oblique axis shift of the sign of Sagittarius.

The Hebrews also often speak of the lost 2 - two - signs of the zodiac in their secret teachings. The tree of life with its 10 Sephiroth, which is known today and commonly depicted, is therefore only a fragment that does not take into account the two lost Sephiroth.

As I have already pointed out, the tree of life represents the zodiac with the planets of our solar system. However, instead of the usual symbols and names, it uses the names of gods or other words that correspond to the components in question. The errors that have crept into the reproduction of the names and designations are partly due to copying, illegible handwriting or more or less conscious attempts to conceal the truth, but partly also to ignorance of the fact that symbols are fundamentally heraldic in nature. Incidentally, this is one of the biggest mistakes that has led to the confusion of the sides.

The following considerations were also decisive in correcting the errors:

Indian spiritual teachings speak of four triads; the Kabbalists refer to the triad as: neshema - ruach - nephesh; the alchemists call it: mercurius - sulfur - sol. None of these designations refer to the visible world itself, which exists only potentially in the matrix; they refer to the paradisiacal world.

All of this leads to the conclusion that the nameless realm – erroneously referred to as Malkuth – separates itself from the Sephiroth Kether, which encompasses all others, as an "imperium in imperio", an "empire within an empire". Self-love opposes universal love. This division is the rift between Kether – causa and effectus = Malkuth, i.e. between cause and effect.

Dr. Ferd. Maak says in "Elias Artista" and in "Die heilige Mathesis" (The Holy Mathesis):

"The whole, the universe, does not evolve. Being does not become, it is! What "becomes" is already complete! There is no general progress, no evolution of the whole, but only a transvolution, a transformation, a conversion of the individual. The physical and mental structure of individuals is determined once and for all by the structure of the meta-individual grid. Just as the rails of an egg

, the infinite threads and meshes of the mechanical fabric of the world determine the course – the rise, the peak and the fall – of human beings. So there is a guidance and direction, a "plan" that development must follow."

The following points also indicate that the tree of life must have 12 Sephiroth, or rather a division into twelve:

- 12 tribes form the people of Israel,
- 12 stones are found in the breastplate of the high priest,
- 12 disciples accompany Jesus,
- 12 Zodiac signs form the zodiac, to name

but a few.

It goes on to say: 10 is the sum of the first 4 numbers – $1 + 2 + 3 + 4 = 10$ – 10 is the perfect number; this was also said by the initiated Goethe with the words: "make 10 out of 1, etc." The number 10 is also the sum of the first four numbers $(1 + 2 + 3 + 4)$ + the counter and the counted. However, when considering these statements, one must also be able to read between the lines. The great initiates of ancient Egypt, Mesopotamia and elsewhere did not always say everything in their writings. But here and there one finds a hint that it can only ever be about the number 12 – the zodiac. Agrippa says in Vol. II/4: "Unity is the beginning and end of all things, but it itself has neither beginning nor end, for nothing comes before one, nothing after one." We also find this nothingness in the tarot in the form of the card zero – the fool.

However, it is important to note the following: every concept, every element, etc. has its opposite. Here are a few examples: +/-, man/woman, hot/cold, dry/wet, light/dark, hard/soft. Only the primordial one, the origin of all things, is bipolar (+/-) in itself. Let us recall Agrippa's statement: "Nothing is before one, nothing after one." When writing down numbers, it looks like this:

0, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10.

What immediately stands out is that the number sequence does not begin with 1 but with 0 and ends with a zero (0) at the number 10, analogous to "nothing comes before one, nothing comes after one".

The solution to ancient veiled knowledge is usually easier than is generally assumed. The exact sciences do not want to admit this, for very specific reasons, which I do not want to go into here, but which anyone who knows will find out for themselves!

The illustration and description of the third tarot card by Bardon in his book "The Key to the True Quabbalah" best shows how veiled and paraphrased the original tree of life with its twelve divisions is conveyed.

It should also be noted that, according to the text of the Egyptian Book of the Dead, every god has his own centre – Egyptian: T e p , Indian: Chakra. And so it says in chapter 33:

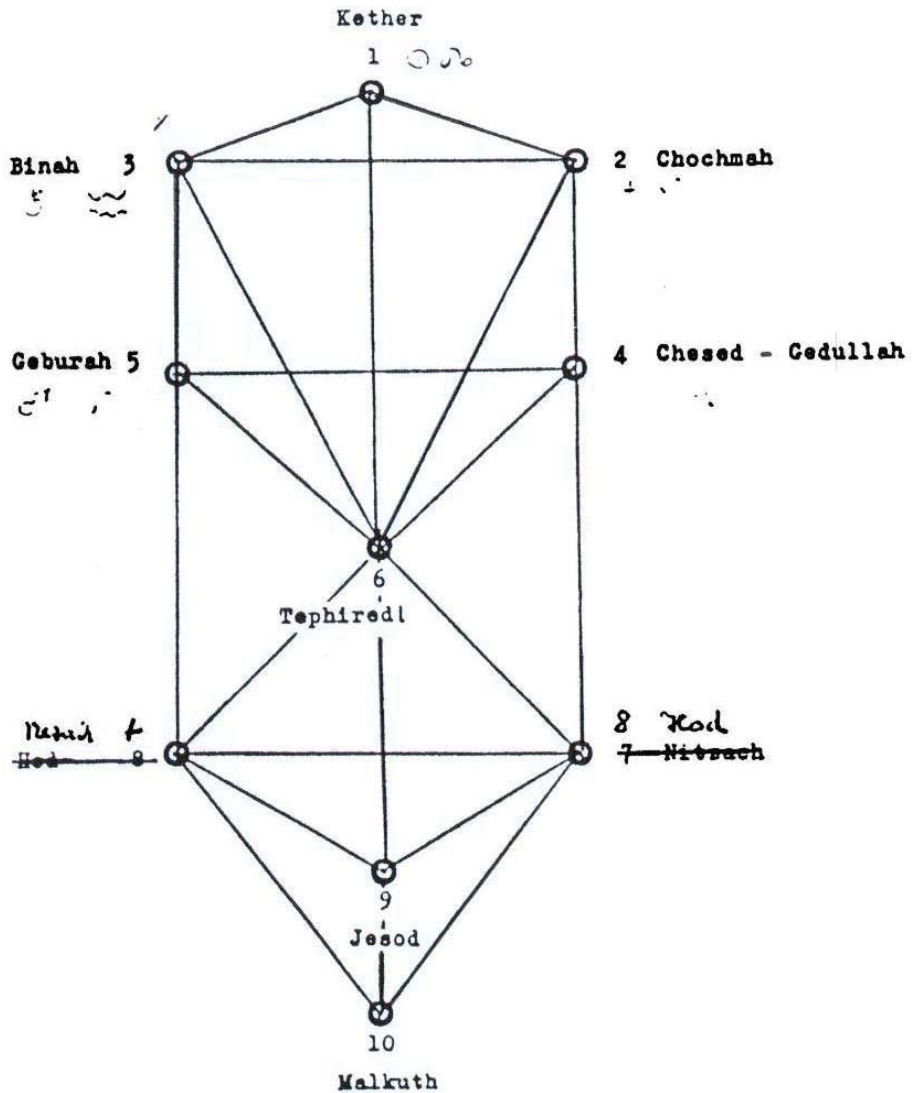
"Let me sway in billowing whirls, let me swing in circling suspension,
and let me rise in the midst of the waves like the lotus that is hidden
within."

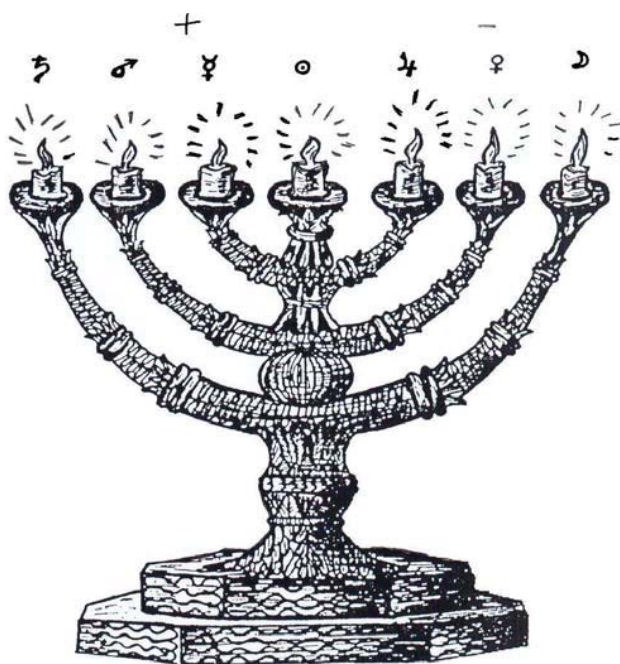
However, this simply means that the "tree of life" must be depicted symmetrically, and not as shown in Figure 1. In this context, I must repeatedly point out that most representations of the "Tree of SPIRVT = Sephiroth, i.e. Tree of Numbers or Spheres" contain errors, either in their meaning or in the designation of the individual terms. Admittedly, this is a difficult subject! It requires extensive study and prolonged meditation.

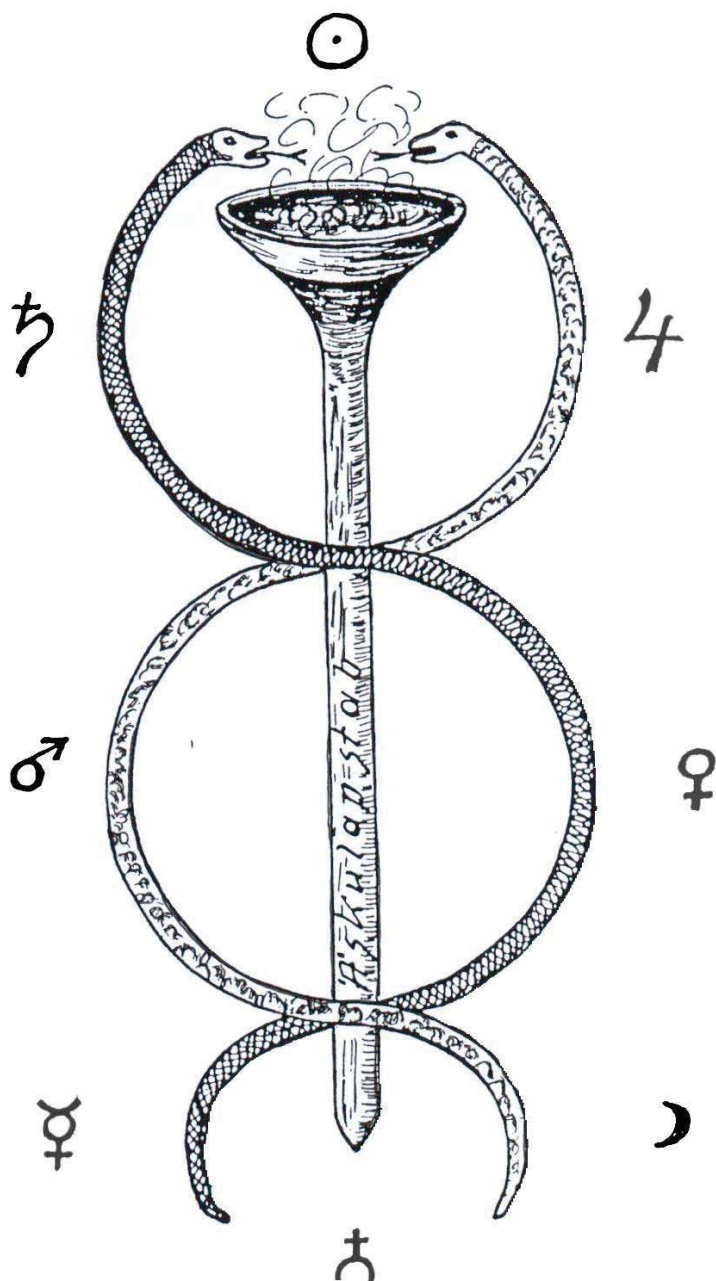
Noteworthy material on this subject can be found in the "Magical Works" of Agrippa von Nettesheim, as well as in the works of Heinrich Khunrath, Athanasius Kircher, in the previous study booklets and in "Initiation".

After all these explanations, let us now look at the twelve-part tree of the Sephiroth – Figure 2. For a better overview, I have noted the main correspondences right away. Nizah = Sun forms the midpoint and the centre and is doubly layered within itself; this centre is the sheath

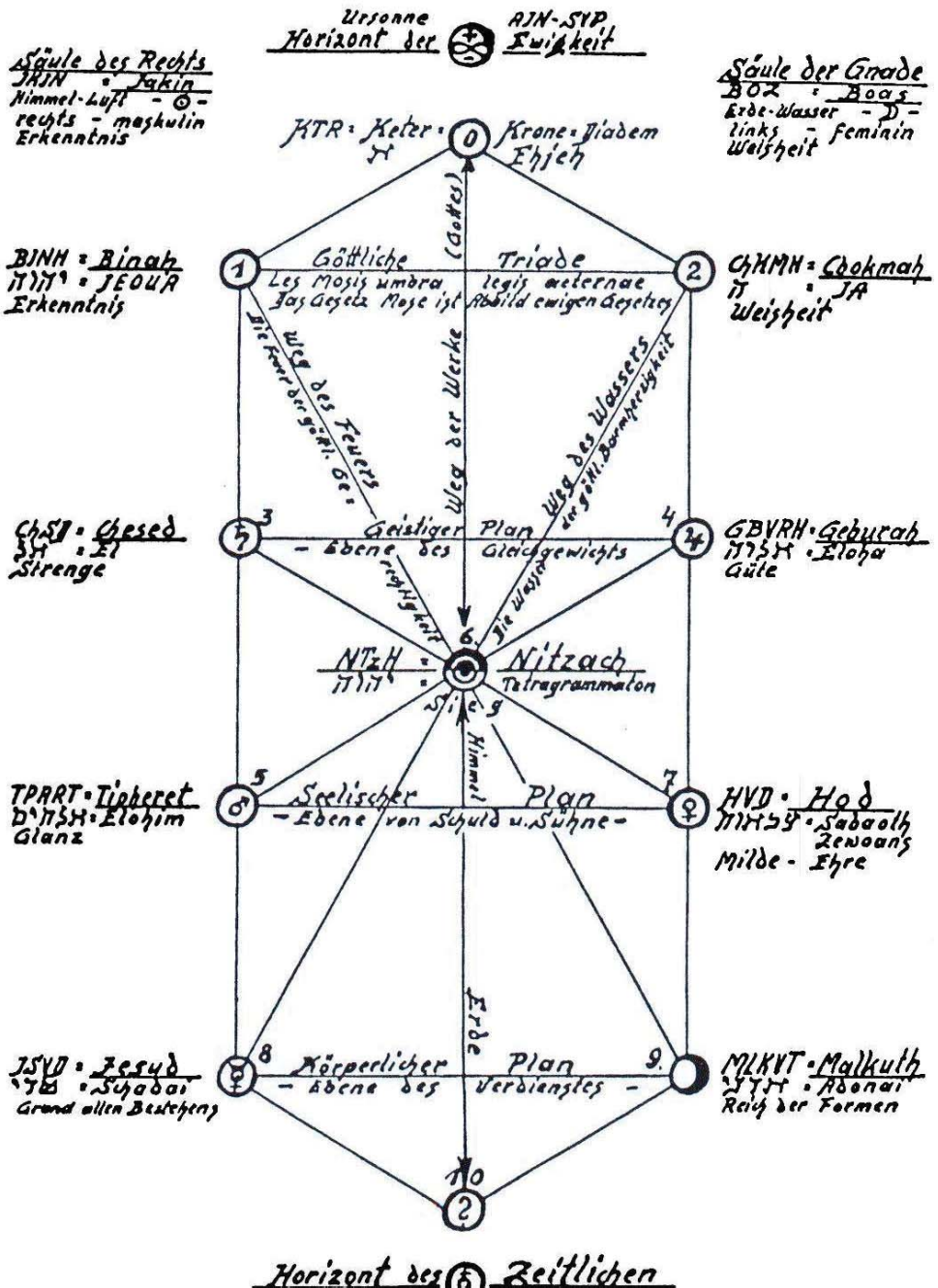
The "Tree of Life" or the 10 Sephiroth
in the previously known and customary representation:







Der zwölfgeteilte Baum des Lebens:



between below and above, it is light and dark at the same time, for it is the lower part of the upper sphere and at the same time the upper part of the lower sphere – and is therefore regarded as double. This dual centre is referred to in particular in the statement from chapter 33 of the Egyptian Book of the Dead, reproduced further on: "Let me sway in billowing whirls, let me swing in circling suspension, and let me rise in the midst of the waves like the lotus that is hidden within."

The following must be said to further explain the outline of the twelve-part tree of the Sephiroth: Analogous to Chinese esotericism, the bipolar conception in Kabbalah does not allow the numbering of the triad with 1, 2, 3, but, as I explained earlier, gives it the numerical values reduced by one: 0, 1, 2. With this assignment, the planets corresponding to the individual Sephiroth also receive their corresponding magic number and, at the same time, the numerical value on which Pythagoras based his number system, which forms the basis for the magic squares.

If we compare the twelve-part Tree of Life (with the Sun counted twice as the centre), starting from the centre, the 6th Sephira – Nizach – upwards and downwards, we can also see that it comes closer to Hermes Trismegistos' thesis "As above, so below" than those presented so far.

This construction also meets all other requirements, such as the four elements in their bipolar correspondences in the columns on the right and left; the central axis with Kether – Nizah – Man thus corresponds to the triad of spirit, soul and body.

Novalis coined the significant phrase: "There is only one temple in the world, and that is the human body." And in the human body, as esotericism teaches, there are three currents of energy: Ida, Pingala and Sushumna, which in turn correspond to the three pillars of the Sephiroth tree, namely the pillars: Jakin, Boas and the central pillar.

The 10 Sephiroth are also called L o g o i – active primal forces. We shouldn't make the mistake of thinking that the world formed by the 10 Sephiroth, which we're talking about here, is our material world. So, Malkuth can't be seen as the material world, as "humanity".

However, the twelve-part "Tree of Life" also corresponds to the concept of the Eastern 4 triads:

- a) the first triad = Azila or Aziluth = the world of the first emanation
(0 - 1 - 2)
- b) the second triad = Beria = the world of the heavenly spheres
(3 - 4 - 6)
- c) the third triad = Jezirah = the world of angels and spirits
(5 - 6 - 7)
- d) the fourth triad = Asijja or Asiah = the world of appearances
appearances
(8 - 9 - 10).

Therefore, human beings must often die in the various spheres — undergo transitions in the individual planes of existence — if they wish to reach the world of the first emanation. It should also be noted that the sun, as the great light for the earth, is the great god who guides the world and keeps it on its course. This, in a nutshell, is what the cult of Mithras says.

But even among the Babylonians, and even among the Chinese, we find evidence to support the assumption that the sun is the centre of the world, and therefore also of the "tree of life". In the West, the Germanic peoples have a similar cosmogony. They – the gods – dwell in Midgard, the garden in the middle of the world, around which the Midgard serpent coils.

I will refrain from providing a complete list of all analogies, as this would go beyond the scope of this essay.

Correspondences confirming my thesis on the basis of the 12-part "Tree of Sephiroth" can be found everywhere.

To confirm the planetary correspondences of the right and left columns of my structure, I would like to cite two more examples and pieces of evidence.

- 1) The seven-branched candlestick from the tabernacle symbolised the seven heavenly lights in the following order: See image 3.
- 2) The "staff of Hermes" indicates the same order, see image 4.

These two examples clearly show that the right side (column) is ruled by Saturn, Mars and Mercury, while the left side (column) – always from a heraldic point of view – is ruled by Jupiter, Venus and the Moon. With these observations, I would like to conclude the explanation of the twelve-part "Tree of Life".

However, in order to correct the ritual, phases 6 - 9 and 11 must now be addressed. - 14 be examined for the correct names of God and their assignment to the four corners of the world (cardinal directions).

If we first consider the four corners of the world or cardinal directions from an astrological point of view, we find that there are already contradictory statements here. While one school of thought claims that the 1st house is east, the 4th house = north, the 7th house = west and the 10th house = south, the other school of thought says:

1st house = east, 4th house = south, 7th house = west, 10th house = north. The 1st and 7th houses coincide in both methods, but they differ in their determination of the direction of the 4th and 10th houses. However, if we assume that astrology came to us from the north, i.e. if we view the horoscope heraldically as a symbol – and a horoscope is indeed a symbol in this sense – then the arrangement is as follows:

East = 1st house,	West	= 7th house,
South = 4th house,	North	= 10th house,

Yes, it seems plausible and should be accepted as correct. How correct this assumption is can also be seen from the fact that humans only fit harmoniously into the Earth's aura when they lie down with their head facing north and their feet facing south. In this position

, we find the ascendant on the right, the descendant on the left, the 4th house at the feet and the 10th house at the head.

The four corners of the world, which in ancient times, which can no longer be traced historically, were particularly sacred to humans and those with knowledge, stood analogously for the four seasons of spring, summer, autumn and winter, the four times of day: morning, noon, evening and night, and the four elements of fire, earth, water and air.

Very early on, the four centres were dominated or superimposed by ruling entities whose names changed and evolved with the transformation of myths, beliefs and cultures.

The rulers of the four corners of the world, called the four Elohim in Kabbalah, the Chatur-Maharajahs in Hindu scriptures, and the angels of the four cardinal points and the four archangels in the West, are mentioned in the symbolism of all religions and have played an important role in ritual and magic.

Here are some examples of the names given to the four entities:

Verana	Seruph	El	Gabriel
	- also: Nathaniel-		
Phoebus	Tharsis	Tetragrammaton	Michael
Regulus	Cherub	Elohim	Uriel
Medusa	Ariel	Sabaoth	Raphael
- also: Juno-			
	Tetragrammaton	El	
	Elohim		
	Eloha	Tetragrammaton	
		Sabaoth	
	Elohim-Gibor	Eloha	
	Tetragrammaton	Elohim-Sabaoth	
	Sabaoth		

One can see how often the order differed or was handed down.

The beings of the four corners of the world have to watch over that the karma imposed on individual people or entire nations is fulfilled with mathematical precision. They are therefore the great guardians and executors of fate. They are the "apocalyptic horsemen" who are given power to kill a third of those on earth.

The difficulty that arises on closer inspection is which of the given names belongs to which corner of the world. The names of the so-called four archangels: Gabriel, Michael, Raphael and Uriel are usually concealed or described by the collective term "seraphim". Here are a few examples:

In Ezekiel 10:14 it says:

" Each one had four faces,
the first face was that of a cherub, the second
face was that of a man, the third face was that of
a lion,
the fourth face was that of an eagle";

In Isaiah 43:5-6, we read the following:

"I will bring your seed from the east, and gather
you from the west,
and say to the north, 'Give them up!' and to
the south, 'Do not withhold them!'"

The Revelation of John 4:7 says:

"The first beast was like a lion, and the second beast
was like a calf, and the third had a face like a man,
and the fourth beast was like an eagle";

and Revelation 21:19 ff. reads:

"And the foundations of the wall and the city were
adorned with every kind of precious stone: the
first foundation was jasper,

the second sapphire,
the third a chalcedony, and the
fourth an emerald."

These are all hidden references to the names of the archangels and God's names in the ritual.

Agrippa von Nettesheim has probably provided the most complete record of the names of God. I will refrain from writing down my considerations as to why I consider the names of God listed below to be correct for phases 6 - 9, as the explanations would take up too much space. It may suffice if I list them here by name, namely:

for the East	=	E l
for the south	=	E l o h i m
for the north	=	E l o h a
for the west	=	S a b a o t h .

The names of phases 11 to 14 mentioned in the ritual are obviously those of the four archangels of Jewish mythology. But here too, the order is incorrect!

Phase 9 reads:

"Turn to the north, i.e. position yourself so that you are facing north." This position, facing north, is maintained throughout the ritual from this point until the end.

But first, let us look at the names of the four archangels and their meanings:

G a b r i e l	=	means, translated from Hebrew: " " M a n G o d = Power of God. According to Genesis, he was appointed by God to guard the gate to the Garden of Eden.

M i c h a e l	=	means: Who is like God. According to Jewish mythology, he buried the body of Moses. He is also said to have fought Satan and is considered the victor over the dragon.

R a f a e l = means: ' ' God heals.
He is considered the patron saint of pharmacists and
travellers.

Uriel = means: revealed light of God. As lord of
fire, he is the symbol of wrath and judgement.

When clarifying the question of the right ruler of each of the four corners of the world, we must of course not start from our complicated zodiac with 12 fields, but from a much more primitive one with only four fields, which in turn proves that we are dealing with the most ancient spiritual heritage of humanity. While our zodiac has three watery, three fiery, three earthy and three airy signs, the original zodiac has only one of each quality. The following must also be taken into account: in ancient myths, the creation of the world is placed in either a watery or a fiery sign. If, for example, the development of life begins in a watery sign, it passes through an airy and an earthy sign and finally ends up in a fiery sign, i.e. the world born of water perishes in fire. If, on the other hand, creation took place in a fiery sign, the cycle of life passes from the fiery sign through an earthy and airy sign into a watery sign, and the world created from fire perishes in a deluge, sinking like Atlantis. Let us now turn to the analysis of the individual names.

Let us first take the name of the archangel U r i e l . He is said to be the revealed light of God. When is the light of God usually revealed to man? There can only be one answer to this question! When the physical body is shed, during the transition to the spiritual sphere, i.e. at death. The zone of death lies in the north. Consequently, Uriel can only rule the north. His planet is Mars, and his zodiac sign is Scorpio, the house of death. Here, in the sign of death, Scorpio, the dissolution of matter takes place.

The opposite pole of the north is the south. Compared to the sign of the zodiac, the southern corner is symbolised by the opposition sign Taurus and its ruler, Venus. The sign of death, Scorpio, with the dissolution of matter...

This theory is contrasted by the most earthly and life-affirming sign, which provides all earthly goods and brings help of all kinds. This corner of the world, the south, can therefore only be assigned to Raphael = God heals.

When the golden rain falls into Danae's lap, say the Greeks; when "Fohar" — according to the Indians — sends the cosmic ray of procreation into the womb of matter and its circular symbol, the symbol of the heart arises in the primordial rhythm of love. But the heart is the symbol of the solar logos. He — the solar logos — is the "heart of the world", as the Egyptians called the sun. Life therefore emanates from the sun and its sign, Leo. According to the Kabbalistic view, the form of existence is the union of the male and female principles. Agrippa was also familiar with this teaching, for he knew that there can be no procreation in the sexual sphere "unless the spirit possessing the appropriate qualities in terms of quantity and quality comes from the heart". And according to ancient rules of sexual magic, one should and must turn to the west when practising love magic. These statements all indicate that the sign of Leo, with the sun as its ruler, dominates the West. God created life! Who is like him — God? Who is like God? The Archangel Michael is thus the lord of the west.

Now only the fourth corner of the world, the East, remains. One might be tempted to take the easy way out and say: Once three corners of the world have been explained and their correspondences established, there is no need for anything further, and the East is therefore assigned to the remaining archangel Gabriel. The corresponding sign is the opposition sign of Leo, namely Wassermann, his house lord (according to the old method).

Saturn. Although these statements are correct, they do not explain everything. Gloomy Saturn vibrates in Aquarius according to the nature of the sign in its higher octave. It rejects transitory earthly possessions, but in return offers imperishable spiritual values. Gabriel (Saturn) has no need for transitory earthly goods; spirit is his possession; the power of God, evoked by the spirit, makes him a man of God.

If we compare the correspondences, we see that a sign of life and a sign of death always stand opposite each other. The life-giving, sexually powerful Taurus is opposed by the sign of death, Scorpio.

Taurus and Scorpio are both signs of sexuality. In Taurus, life flows from the infinite into the finite; in Scorpio, it flows back from the finite into the infinite.

The same contrast **between** life **and** death in esoteric terms is also shown by the other two signs: Leo and Aquarius. The brightly shining, visible, physical sun of the world – in Leo – is opposed by the dark, invisible, highly mystical sun

Saturn (in Aquarius).

Below is a brief and clear overview:

East	=	Gabriel	=	Saturn	=	Aquarius	=	El
West	=	Michael	=	Sun	=	Leo	=	Sabaoth
South	=	Raphael	=	Venus	=	Taurus	=	Elohim-Sabaoth
North	=	Uriel	=	Mars	=	Scorpio	=	Eloha

There is still much to be said. However, this would go too far and, as I have already mentioned, exceed the scope of this document. Those who study intensively will have no difficulty clarifying the points that have not been addressed here.

Below is the corrected ritual of the pentagram:

1)	Touch your forehead	and say:	Kether
2)	" " Chest	" " :	Nezah
3)	" " Right shoulder	" " :	Chesed
4)	" " left shoulder	" " :	Geburah
5)	Cross your arms over your chest	" :	Malkuth
6)	Turn towards the east, draw a pentagram	" :	El!
7)	Turn to the south, draw a pentagram	" :	Elohim-Sabaoth!
8)	turn to the west, draw a pentagram	" :	Sabaoth!

- 9) Turn to the north, draw a pentagram " : Eloha!
- 10) Spread your arms so that you form a cross, and say:
- 11) before me Uriel!
- 12) behind me R a f a e l !
- 13) To my right Gabriel!
- 14) On my left Michael!
- 15) The pentagram blazes around me!
- 16) and in the middle stands the star of fire!
- 17) Touch the forehead and say: Kether!
- 18) " " Chest " : Nezah!
- 19) " " Right shoulder " : Chesed!
- 20) " " left shoulder " : Geburah!
- 21) Cross your arms over your chest " : Malkuth!

After this, remain standing in a focused position for five minutes!

I would like to expressly point out that all names must be pronounced kabbalistically and that the Hebrew letter Yod must be thought of in the drawn pentagram signs.

Bibliography:

Gregor A. Gregorius	The Pentagram of the Cosmic Origin
- " -	The Magical Awakening of the Chakras in the Ethereic Body of Man
- " -	Lodge School Lectures - The Symbolism of the Tau and the Pentagram
Mstr. Eratus	Initiation
Dr. Ferd. Maak	Elias Artista
- " -	The Holy Mathesis
E. Tristan K.	The Gnostics
Dr. S. Seligmann	History of Superstition Throughout the Ages and Peoples - "The Evil Eye"
Surya / Valier	Occult Cosmic Doctrine

Leisegang	Gnosis
Winkelmann	Secrets of Talismans and Amulets
Bardon	Key to the True Quabbalah
Lehmann	Superstition and Magic
Rudolf Klodwig	- Various Writings
H.E. Douval	Books on Practical Magic
E.W. Clarence	Occult medicine
Dr. Wilh. Liedtke	A Lost Mystery Agrippa
von Nettesheim	Magical Works
Glahn, Frank	The German Tarot Book
Kurt Aram	Magic and Sorcery in the Ancient
World Magical Letters Nos. 3 and 4	
The Bible.	

September 1959

PAGES FOR

ANGEWANDTE OCCULT

THE ART OF LIVING

CONTENTS:

AT THE GATE OF INITIATION

Continuation of Western Esotericism

by Mstr. Amenophis

ON THE ORIGIN OF THE O.T.O. IN OUR TIME

by ⚡. Jogh

MYSTERIES OF PROcreation

by Sorella Wilja

HIGH FLIGHT

Gregor A. Gregorius

S E P T E M B E R 1 9 5 9

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

Privately printed

AT THE GATE OF INITIATION

Continuation of Western Esotericism by Mstr.

AMENOPHIS

Those who have embarked on the path of Western esotericism, as described in issue 111 of June 1959, will notice after some time that their previous spiritual orientation is changing more and more.

It is like a shift in life's interests from the external to the inner centre. The independent spirit within the human being awakens the more one frees oneself from the bonds woven by one's profession, milieu and the interests of fate.

But is this result really desirable? Are we not bound to the tasks that life sets for us and that we must carry out if we want to survive in the struggle for existence?

These questions are justified, but must be answered with a resounding yes. Precisely because the initiators of this path of initiation, also known as the Rosicrucian path, foresaw that in the approaching age of technology the old ways would no longer be viable, they took precautions to ensure that humanity could still develop its spiritual individuality.

In the past, when Western humanity as a whole had not yet attained the realm of the consciousness soul, the individual could flee with impunity from the general sphere of life into solitude in order to seek his immortal spirit-I.

Before achieving soul consciousness, humanity knew only a life of feeling and emotion.

If, for example, a person were to retreat to a monastery in Tibet today, they would have to sink below the level of the present stage of human development, since the consciousness soul can only develop and maintain itself within the framework of modern culture.

An example and reminder of this are the inhabitants of modern monasteries, who remain undeveloped in their individuality and fall back into past stages of soul development.

The lesson to be learned from this is that all attempts by modern man to fall back on old ways and methods are not only futile but even harmful.

For these reasons, modern man must, despite the big city life that surrounds him, build his own "monastery cell" within himself and thereby learn to be at home on two levels at the same time.

How does this happen?

By temporarily detaching oneself from the external sphere of interests to which our profession and milieu bind us through meditation and freeing oneself from the shackles of everyday life.

This is nothing new for the brothers and sisters of the Fraternitas Saturni Lodge, as it is taught in many ways.

However, it is not the "what" that matters, but the "how"!

And that is why everyone must recognise their own path, because every person is a star and has their own special path to follow.

Considering that everyone is more or less dependent on likes and dislikes in everyday life, it would be wrong to assume that one could rid oneself of these things through sheer willpower. That would be nothing more than a beautiful illusion that would burst like a soap bubble after a shorter or longer period of time. However, those who repeatedly try to slip into their inner "monastery cell" through meditation will soon find that their attitude towards the likes and dislikes of the world changes. They eventually reach a state of mind that knows neither one nor the other, but is completely disinterested in these circumstances.

What has happened in the deeper layers of our bodily organisation to bring about such a result?

An example may illustrate this:

Before his meditative training, man felt completely at one with his body and inevitably had to participate emotionally in everything. This can be compared to a sword that is rusted fast in its scabbard. Just as the sword is gradually loosened in its scabbard by a few drops of oil that eat away at the rust, so too do spiritual efforts bring about a loosening of the soul and spirit in the body.

In the ancient mysteries, this was called "approaching the threshold of death". At that time, the neophyte was put into a "temple sleep" by his hierophant, i.e. through suggestion and hypnosis, his spirit-soul was forcibly separated from his body in order to receive impressions on the higher planes under the guidance of his hierophant, which were imprinted once and for all in his spirit-soul in order to change his character and his life. During this time, the body remained in a state of torpor that today would be called apparent death.

We should remember the temple sleep of Lazarus-John, as described in the 11th chapter of the Gospel of John. This type of initiation had become an eminent danger for the individual, who literally risked his earthly existence, due to the ever-stronger bond between the soul and the body in the progress of incarnation in humanity.

Therefore, the path of initiation had to be shifted from the outside to the inside, and the individual had to develop moods within themselves that would lead them to the threshold of death in the same way.

Who, if they are a serious seeker, has not already tried to imaginatively experience the mystery of death within themselves and been so shaken and impressed by it that they actually felt so loosened in their body that they experienced the real proximity of death?

This should not be regarded or described as an "artificial experiment", for this experience at least gives us the insight into the futility of our earthly personality.

Deep within every human being lies a mostly buried knowledge that our earthly personality is an illusion and that only when we dive deep into our inner selves does the independent I-being light up in the depths of our consciousness. During the catastrophic years behind us, many people spontaneously approached the threshold of death as a result of their experiences, and they can tell how they experienced their own immortal self as eternal light. And from this experience, they were given the strength that provided their soul with new impulses.

Christian Rosenkreutz gave his students the task of becoming aware of the unborn and immortal nature of the spiritual I. The idea was that there has never been and never will be a time when the spiritual I has not lived or will not live.

During this meditation, they became aware of the "eje asher eje, the I am that I am," the eternal light, the "Lux aeterna."

At first glance, it seems hardly possible that today's human beings on the Western path of initiation are also exposed to certain dangers. However, as a result of the shift of the exercises from the physical sphere to the soul sphere, the dangers are no longer physical but of a spiritual nature.

Every brother and sister who is on the path of initiation, regardless of the nature of the exercises they are practising, and whose soul structure has already become somewhat detached from the physical, will be able to confirm the following description of the dangers from their own experience.

For as soon as the spiritual-mental aspect loosens its grip on the physical, a change in balance occurs, which is often referred to as a split personality. Of course, this is not a pathological condition, such as schizophrenia.

And how does this manifest itself?

Before embarking on the path of initiation, human beings receive all the impulses for their actions from the instincts linked to the body. However, as soon as the soul opens up to spiritual ideas, these instincts recede. Once the old impulses have left, this does not mean that new impulses will develop from the spiritual ideas.

Rather, the human being stands there without the old familiar drives and does not yet know that the new impulses must now be created independently by him through his will.

This interim period that now begins is a state that has always been referred to as a "journey into the underworld," and not without reason. Life as it was before has become empty and monotonous. Depression sets in and leads to a complete negation of life. All previous joys and distractions become repulsive, or at least one can no longer muster any interest in them. People in this state no longer experience any joy in life; everything seems meaningless and purposeless to them; even their long-standing hobbies no longer hold any appeal. Indifference to everything has set in, and life unfolds almost automatically, day after day. No drive leads them from a thought to an action; they are completely insensitive to things that previously aroused love or hate in them.

All this is the result of a transformation of the soul forces of thinking, feeling and willing. The previous instinctive unity of these three basic soul forces has fallen apart, and it is now up to human beings to use them completely independently.

These changes, which so many seekers of the spirit have had to experience in and on themselves, are the first step towards a "re-ligio", a return to expanded states of being, as envisaged by human development for the future, since human beings are once again citizens of two worlds and no longer attached solely to the earthly realm.

The initiator of this interim period is Saturn, the guardian of the threshold, the solitary one, who slowly leads humanity to self-concentration, to

poetry, and crystallisation, so that they can achieve their goal. But the danger of possible aberrations still awaits them, which first need to be clearly recognised.

Since the basic forces of the soul are threefold, there are also three cardinal errors that can occur as soon as those who have advanced this far on the path of initiation attempt to use these forces independently.

A person who is strong in thinking runs the risk of losing themselves in abstract ideas, placing knowledge above everything else and thus largely abandoning their immediate participation in life. Dogmatism would be the result, blocking the path to a free intellectual life. Proud arrogance would be the effect on others.

The emotionally-driven person will place their main emphasis on "warmth of heart," become an "enthusiast," and if their emotional life cannot be corrected by the circumstances of the world, they will ultimately become fanatical through their own volition.

People with a strong will will be inclined to violent actions, which they consider to be an expression of the divine within themselves. This then results in intolerance towards all other opinions. His daring as a champion of supposed truths brands him as an egoistic and emotionally cold representative of a spiritual direction.

Of course, the seeker does not necessarily have to fall prey to one or the other error, as described here. Have we not all experienced all three together or separately, and within more or less modest limits?

Did not the "others," the profane, have reason to dwell on these strange "fruits" of an esotericism they did not understand and therefore reject esoteric striving? It would be too much to ask of the profane to understand that these are the birth pangs of a higher goal, which must be endured so that a new birth can take place.

But what are the zealous esotericists other than the conscious pacemakers on the path of a development in which Western humanity inevitably and unconsciously finds itself through the attainment of the consciousness soul?

Since the beginning of the twentieth century, modern humanity has been experiencing a decline in the effectiveness of old instincts, a decay of morals and ethics, and a division of the fundamental forces of the soul.

Unconsciously, the threshold leading to the supernatural world in the Age of Aquarius has already been crossed. And that is why the Western world finds itself in this chaotic state of mind and generally tends, albeit completely unconsciously, towards these aberrations, as they have been described and as Dante describes them in his "Comedia Divina", his "Divine Comedy", in the three animal images, and as the sectarian virtues of the medieval religious wars demonstrate to us in their old guise.

But how can one find a way out of these aberrations, how can the esotericist succeed in using the soul forces that await conscious handling in a meaningful and correct way?

Since no one can avoid this intermediate state through meditation, concentration or the use of other disciplines, because it is a causal consequence, there is only one possibility left:

self-education. Only those who have learned to control themselves can also gain control over the soul forces that have become independent.

The starting point for self-education is reflection. Every evening before going to sleep, one must endeavour to objectively examine one's own nature in thoughts, words and deeds. Only then can one recognise one's own biases, faults and weaknesses as others see them in us.

And now it is important to transform the recognised faults and weaknesses into something positive in meditative calm. The great secret here, however, is to transfer the positive idea into the present.

It is wrong to say: I will not develop my knowledge alone. It is right to say: I am full of warmth of heart, I am strong-willed.

This brief example may suffice; the esotericist will know how to carry it out in detail.

So it is important to 1) become completely aware of your weaknesses and 2) develop the positive qualities, fully absorb them and connect with them. It is important to proceed step by step and not take on too much at once. Patience with yourself is the prerequisite for success!

Another extremely important tool for this is joy – the joy of working on yourself, of all that is good and beautiful, the joy of existence, which alone offers us the opportunity to develop ourselves further. Courage grows out of joy, for joy is a powerful driving force in all things.

It is and remains fruitless to impose an ideal of selfless action on oneself, because then one only falls into illusions about the motives of one's actions.

By reviewing each evening, one can largely detach oneself from the sphere of instincts and interests in life and thereby acquire a serenity that liberates one in the truest sense, so that the divine spirit can unfold more and more within us.

The "categorical imperative", this morality handed down to us from non-human spheres, is no longer powerful enough in its effect in today's age of individuation.

Through our own will, from the innermost source of humanity, a sense of the new morality must arise from a productive spirituality that can only come from experiencing the divine spirit itself within us. Only then can we rightly say: "I feel ONE with the world's leading powers!"

*

*

*

Source texts:

Contributions to the cultivation of inner life

by Fred Poeppig

ON THE ORIGIN OF THE "O.T.O." IN OUR TIME

by ⚡. Jogh

During the last decade of the 19th century, Karl Kellner, a wealthy industrialist and high-ranking Freemason who was searching for esoteric knowledge, travelled through the East. From an Arab and two Indian yogis of the Tantric school, whose names have been handed down to us as Soliman ben Aifha, Bhima-Sen-Pratap and Shri Mahatma Agamyia Guru Paramahamsa, he learned a dark secret.

This secret is essentially the same as that discovered by Freud through his research into hysteria, namely that sex is the key to human nature. In the history of Western thought, the time was ripe for the acceptance of such views.

Kellner was a handsome Viennese man with a gentle, impressionable expression; he had neither the mystically fixed gaze of his Masonic brother Franz Hartmann, nor the smug appearance of the two other brothers, Heinrich Klein and Theodor Reuss, both Grand Masters of the ancient and accepted Scottish Rite and the Rite of Memphis and Misraim and other Masonic and Rosicrucian organisations. After his return to Germany, he proclaimed the mysteries of yoga and the philosophy of the left-hand path, which he called sexual magic. If, he concluded, sexuality leads to the essence of this matter, then it is not necessary to work one's way through 97 degrees (of the Memphis Rite). The path to God in the light of this newly acquired knowledge was so thorough and yet so simple.

Oh, follower

Those who seek it want to
suffer. Those who find it
hide it.

Those who use it let no one know. He who is
a true philosopher

shall remain unrecognised!

The great secret could be taught in nine degrees at most. And Brother Kellner suggested that they should rewrite all their rituals and form a new secret order, reserved for the few initiates of the manifold Masonic and Rosicrucian organisations. Thus, in 1902, the "Ordo Templi Orientis" or Order of the Templars of the East was founded.

This order claimed that it could impart not only the secrets of Freemasonry in nine degrees, but also those of the Gnostic Catholic Church, the Rosicrucians, the Order of the Knights of the Holy Spirit, the Order of the Illuminati, the Order of the Knights of St. John, the Order of the Knights of Malta, the Order of the Knights of the Holy Sepulchre, the Hidden Church of the Holy Grail, the Holy Order of the Rosicrucians of Heredom, the Order of the Martinists, the Order of Sat Bhai, and many other orders of the same basis, albeit of lesser renown.

In 1904, the nature of the teachings of this occult organisation was published with surprising clarity in "The Oriflamme", the organ of the O.T.O.

"Our Order possesses the key that unlocks all Masonic and Hermetic secrets, namely the teachings of sexual magic. These teachings explain, without exception, the mysteries of nature, the symbols of Freemasonry, and all religious systems."

Now, with the usual vagueness and mystery of a leader of a secret society, Karl Kellner claimed that these new teachings had been communicated to him by the Hermetic Brotherhood of Light, an international occult order that most likely never existed on earth. And this order had received the sexual teachings from another order, that of the Templars, which existed in the Middle Ages.

The medieval Knights Templar, whose monastic-military order had been suppressed in a major and tragic scandal at the beginning of the 14th century, provided Kellner's society with its title. The "Ordo

Templi Orientis" was not the first secret society of modern times to claim to have preserved the rites of the original Knights Templar.

It is believed that the accusations against the poor Knights Templar were no more credible than those levelled against witches in later times. Their confessions, extracted under torture, are naturally questionable. On the other hand, the great prestige of witchcraft, demonism, and other strange subjects prompted Reverend Montague Summers to strongly deny the veracity of the statements. He declared the Templars guilty of Satanism and homosexuality. They were Gnostic heretics, he said. It was claimed that they had allegedly denied Christ and spat on the cross, given each other obscene kisses, committed unnatural vices and worshipped an androgynous idol called Baphomet – a name that has been the subject of much speculation and investigation.

Whether the Templars really did these things or not—because they were atheists or Gnostic heretics, or because they sat at the feet of the "Old Man of the Mountain"—is questionable. The only point of importance is that Crowley and the rest of these continental Oriental Templars were convinced of it. Crowley said that they did indeed possess this wisdom.

The appearance of Baphomet, the Templar idol, is described in many different ways. It had one face, it had two faces, or it had three faces, it had a beard, it was a naked face without a beard.

The Templars called Baphomet their saviour and claimed that he could make flowers grow and the earth green. Through him, their coffers were filled.

An Austrian Orientalist of the last century, Baron Joseph Hammer von Pürgstall, was the first to reveal the true interpretation of the word Baphomet after thoroughly examining the inscription on a chest found in Burgundy. The name is derived from two Greek words, meaning: baptism of wisdom, or as Montague Summers translated it, absorption into wisdom.

The translation of the inscription on the Burgundian chest, verified by Baron Joseph von Hammer Pürgstall, reads: "Praise wisdom, he who brings things to bud and blossom. He is our origin, he is one and seven, renounce the creed and surrender yourself to all pleasures.

In other words: glorify Baphomet, he is a true god, renounce Christianity and do what you will."

One night in 1912, there was a knock at the door of Crowley's room in Victoria Street and a mysterious stranger with a goatee beard and pince-nez asked to see him. It was Theodor Reuss, head of the Ordo Templi Orientis since Karl Kellner died in mysterious circumstances in 1905. Although an enterprising man and a patriot, Reuss was also a member of the German secret service. He did not mince words, but accused Crowley outright of having published the innermost secret of the O.T.O., the so-called secret of the 9th degree. Crowley denied this. He did not know, he said, what secret that was.

Reuss replied by going to the bookshelf and taking out the little book, enclosed in a black cover, called Liber CCCXXXIII, the Book of Lies. He opened it at the passage that begins, "Let the Adept be armed with his magic wand and provided with the mystic rose," and showed it to Crowley. Of course, Crowley had also discovered this secret.

Reuss asked him never to reveal it to anyone unworthy, as it was the most sacred secret in the world. Crowley, moved by the eloquence and solemnity of their discussion, solemnly swore never to reveal it.

The two adepts conversed at length that night. Since they knew our secret sexual teachings, Brother Merlin (probably the name of Reuss) argued that it would be better for them to join our order and become its leader in Great Britain. Crowley, who never turned down an adventure or a title, gladly agreed, and so, after a trip to Berlin, he was duly ceremoniously invested with the dignity of "Highest and Holy King of Ireland and Ionia and all Britons who are in the Sanctuary of Gnosis". With great

great zeal and boldness of spirit, he gave himself the magical name Baphomet, in keeping with his exalted position in this mystical order.

In the same year, at a special gathering at Crowley's Fulham Road Studio, the "highest sanctuary of the ancient and primitive rite of Freemasonry," Crowley was elected Patriarch, Grand Administrator General in the 33rd, 90th and 96th degrees of the Order. Crowley and Reuss now combined their secrets and experiences. Brother Merlin explained to Brother Baphomet the theory of the School of Alchemy, according to which it uses sexual fluids as the elixir of life. And Brother Baphomet made the (ho-mo)sexual wisdom of his book "The Scented Garden of Abdullah the Satirist of Shiraz" clearer. He also offered to rewrite the rituals of the O.T.O., but only in sketch form, just as Yeats had rewritten those of the "Order of the Golden Dawn" for Mac Gregor Mathers. He was asked to do so, and hastily transformed them into kitschy English, inextricably intertwined with his "Book of the Law," and thus incomprehensible in their current meaning. He then wrote his Gnostic Mass (*Ecclesiae Gnosticae Catholicae Canon Missae*) for the Order, in which the mystery of the 9th degree of the O.T.O. is presented in very clear symbols.

And I believe in the serpent and the lion, mystery of mysteries, and his name is Baphomet. And I believe in a Gnostic Catholic Church of Light, Love and Freedom, and the word of its law is Thelema!

The Gnostic Mass was translated into German and published in the "Oriflamme".

It was received with concern by the other Templars. They had not recognised the Book of the Law, and they raised objections against Crowley, claiming that he was damaging their order.

Theodor Reuss, who had been accepted into the order because of his open and critical attitude, soon also felt that Crowleyism was too

Too much of a good thing. The glorification of Aleister Crowley had not been part of their agreement.

Two factors prevented Crowley's expulsion from the O.T.O. First, his apparent activity for the order, which had previously been more or less ineffective and had only a few members. On the other hand, at the time of its founding, he could count such a brilliant man as Rudolf Steiner among his followers, who had been the head of the order for Austria. Within "anthroposophy," he founded secret circles for special magical training in the spirit of the "O.T.O."

Note:

This essay is only intended to supplement the publications of the Lodge in the study booklets, which deal with the same topic.

The genuine Oriental Order of the Knights Templar has its origins in the teachings of the Assassins in the Orient, and its magical wisdom was known only to the high grand masters of the "German Order of the Knights Templar" founded in Jerusalem. This order of knights was based purely on Christianity, and the genuine Oriental teachings did not appear in it. It can even be assumed that in the medieval Templar Order of Jacobus Burgundus Molensis, the true ancient Oriental initiations were known only to a few select brothers, and even the Grand Master was not fully initiated, as indicated by his conversion to Christianity shortly before his death.

Today's "German Templar Knight Order", which has been reinstated and revived in recent years, has nothing in common with the Oriental Templar Order, neither in terms of knowledge nor tradition.

In the "Fraternitas Saturni" lodge, as a genuine magical secret lodge, a secret degree has been added under the name:

"Gradus Ordinis Templi Orientis Saturni" Order of the Dark Light contains the genuine rudiments of magical knowledge that originated in the Orient before the time of Grand Master Molay.

See also, among others:

Sommer. The Templars. Templar novel. Durand.

The Unfortunate Kings. Templar novel January

issue 57. Mstr. Amenophis. "Baphomet"

June 58. Gregorius. Conversations between a Master of the

Order of the Templars and a Knight of Malta.

April 55. Kenneth Grant. Manifesto of the "O.T.O."

Special Edition No. 1. Gregorius. The Sexual Mystery of the

Gnostic-Catholic Mass of the O.T.O.

Spunda. Fr. "Baphomet."

Gregor A. Gregorius

*

*

*

"MYSTERIES OF CONCEPTION."

Tell no one that holy waters spring from the
well, which flows unrecognised, rarely
sought and rarely drunk,
even though it gives water of life to thirsty land! The
spring wells up in dark depths.

You must truly seek it, must awaken it. It was
once the path of Albaldar to Hel,
the sacred depths beneath the cross of the
worlds. Blessings await those who drink from
it. Those who seek to call forth greed from it
will fail.

The great mystery of the creation of life hardly
reaches the other – the creation of being. A woman
who is awakened to love in faithfulness defends her
womb from dishonourable pain,
for true knowledge is born.

It suffices in suffering and genuine ardour,
genuine shyness is also present at the beginning
of the dream
of the flowing spring and the water of life. Very often,
space is destroyed in the beginning,
in which the dream of the Grail is revealed in
faithfulness. Then the holy dream also flows from
the staff of eternal knowledge, which proves itself
to the light,

a drink of genuine knowledge trickles from it. It
flows into desolation, mostly into thorns,
Because no one today awakens the dream of true marriage.
The potion from the source of light awakens true youth in
women until old age, warding off decay.

The Grail potion preserves the man's vigour,
wards off greed, which ends in torment -

The law of marriage was always the dream of the Grail song.

Sorella Wilja.

*

*

*

HIGH FLIGHT.

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

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

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

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

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

The earth is sorrow to you, which brought you knowledge

and the bitter fruits of its Golgotha.
And yet, one day, the call will reach
you: "Behold! I am here!"

From the unpublished writings

21 December 1943

Gregor A. Gregorius

*

*

*

October 1959

PAPERS FOR

APPLICABLE OCCULT

LIFE ART

CONTENTS:

JESUITISM AND FREEMASONRY TWO ESOTERIC POLES IN WORLD EVENTS

by Mstr. Amenophis

SUBCONSCIOUS AND SUPERCONSCIOUS A DEFINITION FOR THE HUMANITIES SCHOLAR

by ∴Mstr. Amenophis

PATH OF LIGHT by Gregor A. Gregorius

OCTOBER 1959

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

Private – Print

JESUITISM AND FREEMASONRY

TWO ESOTERIC POLES IN WORLD EVENTS

by Mstr. AMENOPHIS

In September/October 1957, the Jesuit Order summoned its top representatives to a General Congregation in Rome at the Palazzo di Borgo Santo Spirito.

This is significant in that such a General Congregation has only been convened five times since the founding of the Society of Jesus by Ignatius of Loyola in 1540.

Special and serious circumstances must therefore exist when the leaders of the order are called together.

Over the centuries, the Jesuit Order has become one of the most powerful forces not only within the Catholic Church, but in the world at large. This power is based mainly on two factors: a strict esoteric training of each member of the Order (Exercises) and an absolute duty of obedience to superiors. It is the principle of authority that guarantees the unity and activity of the order. If this is handled on a purely esoteric basis, beneficial effects can be achieved.

On the other hand, however, this principle requires complete intolerance towards the individual, who is thus forced into the collective. From the point of view of today's development of consciousness, this principle must be rejected as belonging to the past, because it does not correspond to the indispensable requirement of spiritual individual freedom.

At the head of the Jesuit Order stands the Jesuit General; he is assisted by eight permanent assistants, the heads of the "Assistances" or "Major Provinces" that make up the Order. The current Jesuit General is the Belgian Janssen, elected in 1942 as the 26th successor to St. Ignatius of Loyola. Every Jesuit General is allowed to reside in his home country. Thus, in May 1939, the then Jesuit General Count Ledochowsky moved his residence from Warsaw to Zurich as a result of the impending

Threat of war. The influence of the Jesuit Order extends to the following major provinces: Italy, Germania, France, Spain, Britain, Slavic Europe, North America and Latin America. These large provinces are in turn divided into provinces, each headed by a provincial, e.g. in Lower Germany, Upper Germany, Eastern Germany, Austria, Switzerland, the Netherlands, Hungary, Lithuania, Latvia and Estonia. Britain includes the Dominions and Belgium as provinces. Since the Masonic lodges in Germania were eliminated (eradicated) by Hitler, the balance that had existed until then shifted in favour of the Jesuit Order, which can be said to be currently enjoying unprecedented prosperity. Of the currently estimated 35,000 members of the order, only a small fraction can be considered "fathers," while the vast majority remain unrecognised in their professional lives. These members of the order extend their activities across the globe and have recently been primarily concerned with social issues and all matters of science, politics, and economics in the nations.

Thirty-three universities, hundreds of secondary schools and colleges, institutes for philology, literature, law, technology, medicine, biology, commerce and finance, journalism and even sports have been founded by the Jesuit Order, which maintains and controls them. Through the publication of currently 1,112 journals with a total circulation of 150 million copies in 50 different languages, they exert a powerful influence on intellectual life. It is therefore reasonable to assume that big business, if not in the hands of the Order, is at least controlled by it. As for the content of the discussions that led to new objectives during the General Congregation, these remain an impenetrable mystery to the secular world, for the Jesuits are masters of the art of secrecy. However, as far as could be gleaned from the Catholic-inspired press, it was a matter of the Jesuit Order adapting its activities to the changed world situation.

One thing seems certain: the order will be even more active in the future.

The Society of Jesus is proof that uniform esoteric training of a select number of people can become a tremendous driving force, even if, in this respect, the pursuit of a sense of authority is only a thing of the past and no longer in keeping with the times.

Nevertheless, it should be noted that it is spiritual backgrounds that decisively influence the shaping of social life through their impulses.

Nevertheless, it should be noted that it is spiritual backgrounds that decisively influence the shaping of social life through their impulses.

If even the work of the Jesuit Order is shrouded in mystery for secular people, how much more so is Freemasonry, which is regarded as the true "work of the devil", not only because of the persecution of Masonic lodges by the Hitler regime. Even today, the veil of mystery remains, despite the recent disclosure of Masonic secrets.

One has to ask oneself what reasons could be decisive for this in our enlightened age.

In contrast to the Jesuit Order, which forges its members into a Christian unity under the banner of Jesus (ecclesia militans = militant church), Freemasonry is a melting pot of various denominations, world views, rituals and customs of ancient esotericism. And the more the meaning of these rites and customs has become incomprehensible to modern man, the more mysterious they have become.

It is therefore a task of our time to bring the esoteric background to this closer to today's consciousness, as an outstanding expert in this field has explained in his book "Grundstein der Freimaurerei" (Foundation Stone of Freemasonry) by K. Lagutt – Origo-Verlag Zurich. For Masonic symbolism was not conceived or created by them, but is an ancient spiritual treasure of humanity, the understanding of which requires a profound insight into the ancient cults and mysteries.

" It is the goal towards which we strive, The
construction and completion of that temple,
In which every human child, near and far, May call brother with all
their heart."

These verses from a Masonic ritual refer to the temple of humanity, which stands invisibly in the invisible, like the Ecclesia Mystica et Occulta, the mysterious and invisible church of Christ of the denominations.

While the "Invisible Church of Christ" is a complex of ideas with a real personality background, in the other cases it is reflections of an imagined desire or image on the mental level which, when they have become strong enough, must produce corresponding effects through repercussion on the earthly plane.

In the language of Freemasonry, the whole of humanity can be compared to a living structure, in which the building blocks are assembled in the respective cultural epochs until the archetype of man is complete. Freemasonry is therefore concerned solely with the "true man", who does not yet exist today.

Brotherhood and tolerance are born out of the belief in the archetypal nature of God in man.

"The core of human nature is good and God-given. Just
as a seed in the dark womb of the earth seeks the
light of the sun,
So too does man, if he so desires,
From the dark night of error The way to the bright morning!"

Only he can recognise in his fellow man the brother who fundamentally acknowledges him as the image of God, seeking his way through the darkness of ignorance to liberation and light. And the awakening of the brotherhood of man and his guidance towards the light (initiation) is the core of Masonic rituals and symbolism.

In this respect, the Masonic view differs fundamentally from the confessional view, according to which man is fallen into evil and original sin, from which he can be saved only by divine grace.

Two esoteric currents run through human development, the lunar and the solar, the feminine and the masculine, as the legend of Cain and Abel shows us.

Abel, associated with the lunar current, accepts what is given as God's will, without taking action, without changing creation through his own deeds. Cain, on the other hand, cultivates the field, sows and reaps, and transforms the earth through his activity.

The fratricide of Cain, who through his guilt attained self-knowledge, independence and freedom, stands as a primal symbol. The mark that Cain bore on his forehead (Moses 4:15) is the sign of knowledge, the "TAU". Cain was the progenitor of Enoch, Jrod, Methuselah, Jubal and Tubal-Cain, the masters of metalworking and ironworking. (Genesis 4, chapter 21/22) and Enoch, the son of Cain, built the first mystery site according to the "Legends of the Jews" (by Riessler).

This brings us to the legend of Solomon's Temple, which is central to Freemasonry. Solomon, a descendant of Abel, possesses the plan for the temple's construction from a clairvoyant vision, but is unable to realise it.

To this end, he calls upon HIRAM, the Phoenician master builder, a descendant of Cain.

And again and again, the brotherly strife repeats itself due to the same circumstances of the influence of the moon and sun currents.

Balkis, the Queen of Sheba, turns away from Solomon when she sees Hieram, for she recognises him as the greater of the two.

Balis wants to see the army working on the temple, and Hieram raises the "TAU" as a sign, and everyone rushes over.

In this image, one recognises the work of a new force, the force of the independent I, which has the ability to reorder and master all living things.

If we consider Balkis to be the soul of humanity, Solomon represents the past and Hieram the future towards which the soul of humanity is inclined.

Superstition, doubt and illusion are the three accomplices that Solomon has now hired to kill Hieram, for he had denied him the master's dignity because he had recognised their corrosive influence.

The Abel current of atavistic clairvoyance and clan-like blood ties must be replaced by the Cain current as soon as the ego has been sufficiently tempered by the struggle with the forces of the earth and a "new initiation" emerges from it. This new power of the EGO is symbolically expressed by the HAMMER, which, according to legend, Hieram received from his ancestors in order to complete the "Iron Sea".

Sea". And Hiram, the master of the EGO and of "initiation", is slain by the three evil fellows. Before that, however, he has sunk the hammer, the "golden triangle" with the "master word", into a well. And the Masonic endeavour is to recover the "lost word". This legend of Hiram contains the profound truth about the future development of humanity.

Since the "builders' huts" were banned, some of the esotericism has been transferred to the Masonic lodges. This is still reflected in the question asked by the Master of the Chair at the beginning of the meeting: "Is the lodge covered?" This custom dates back to the time when the builders' huts and later Freemasonry were threatened by the power of the medieval church and it was dangerous to belong to these organisations, as few people today are aware.

What was commonly understood in Masonic circles as the "royal art" is a deep knowledge of the temple of the human body, which had found its way into the entire building trade in the builders' huts. Since such insights have been completely lost to today's consciousness, we are no longer able to build organically grown churches.

Today, there are two opposing views on the origin and nature of Freemasonry. One view is that it developed from medieval masonry, as indicated by the symbols of the apron, hammer, trowel, compass, ruler, set square, plumb line and spirit level. The other view sees the "royal art" as merely a symbol of human perfection.

Both views are right and wrong in equal measure, because in truth it is a synthesis of the two views, in that masonry is just as much a way of working on the inner temple of man as the advanced civilisations of pre-Christian times already expressed in their temple buildings, the pyramids and the Sphinx.

On the one hand, the Royal Art is about mastering inorganic nature. What series of artistic creations have been produced by human "wisdom, beauty and strength", these three symbolic pillars or altars of the Rosicrucians, which were adopted by Freemasonry?

The other side of the Royal Art, however, is the mastery of the realm of the living, when social life is transformed and reshaped through one's own work on the "uncut stone" of the I. One must be familiar with the works of Kerning in order to gain the necessary understanding of this.

From an esoteric point of view, the French Revolution marks a milestone for the Rosicrucian-Masonic ideas of liberty, equality and fraternity.

In an esoteric sense, however, it represents the creation of a new centre of inspiration in human beings, which corresponds to the legend of the Holy Grail. For the symbol of the Grail cup is intended to unite what was still separate in those times: the feminine priestly stream (Abel), the lunar wisdom of atavistic clairvoyance (Solomon), like the watery, passive element, and the masculine stream of knowledge (Cain), the solar, ego-conscious activity, the Promethean fire of the instincts (Hieram). The image of the "Brazen Sea", in which the planetary forces melt together in the individual metals, where water and fire unite, represents the synthesis of wisdom and love = Christ. In his "Conversations with Hitler", Rauschnig reveals the true reasons that led Hitler to ban Freemasonry. "But one thing is dangerous, and it is also what I have taken from the Freemasons. They form a priestly nobility. They have developed a secret doctrine that is not a simply formulated doctrine, but grants higher insight in stages through symbols and mysterious rites. The hierarchical structure and education through symbols and rites, i.e. without bothering the intellect, but by fertilising the imagination through the magical influence of cultic symbols; that is the dangerous and great thing that I have adopted."---

The less one understands cultic practices, the more they affect the subconscious. . And this alone has enabled and continues to enable such alliances or societies to be misused as effective tools by selfish power groups.

Therefore, there is no question that the imperative of our time is to unseal the ancient rites and symbols in order to enrich the general consciousness of humanity with these ideas, which open up access to the lost archetype of humanity and the tasks of the future.

The only weapon that must be used for this purpose, and which destroys all aspirations for power, is called

K E N N I N G !

*

*

*

Literature: The Soldiers of Jesus Meet in Rome by F.H.H.
 The Cornerstone of Freemasonry by K. Lagutt
 See also No. 80 – Nov. 56 – The Adon-Hieram Legend by Grand
 Master Gregorius

SUBCONSCIOUSNESS AND SUPERCONSCIOUSNESS

A definition for the spiritual scientist by ·Mstr.

AMENOPHIS

In all writings dealing with parapsychology, the word "subconscious" has become an established term and has thus entered general usage. Its opposite, the word "superconscious," appears only rarely, apart from in some occult writings. Modern fringe science juggles with the concept of the subconscious when it comes to explaining certain phenomena, although for the general public, to whom these reports are mostly addressed, the concept of the subconscious is by no means clear or readily understandable.

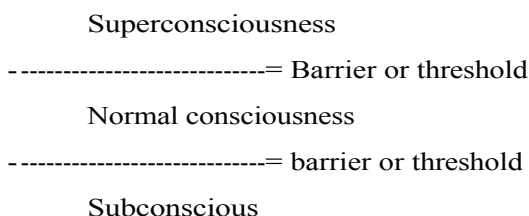
Just how difficult it is to grasp the concept of the subconscious is demonstrated by the definition given here, as well as by the fact that explanations of this kind, which can be found here and there, do not and cannot get to the heart of the matter, unless one ventures into a field that scientists shy away from because it is not considered to be scientifically sound.

For this reason, this treatise is not addressed to the general public, but only to the small circle of those who can be counted among the knowledgeable, who are aware that there are areas that cannot be reached by intellectual activity alone.

When considering the parapsychological term "subconscious," one cannot help but feel that it is a rather unfortunate choice of words.

For a subconscious mind necessarily presupposes a superconscious mind, in the sense that there must be a third element between them, one lying below and the other above. But this would mean nothing other than that there must be a tripartite division of consciousness.

This is illustrated in the following diagram:



According to this, normal consciousness would be located in the middle, separated from the subconscious and superconscious by a barrier or threshold above and below.

Experience has taught humans that such a tripartite division cannot exist, but is absurd.

If one does not wish to subscribe to the nihilistic conclusions of materialists, for whom there is conveniently only one consciousness that develops slowly from childhood and then disappears completely at death, then humans know only one barrier or threshold of consciousness, which is crossed both at birth and at death. In this respect, it is to the credit of modern parapsychology that it attempts to prove experimentally that humans do not only possess their normal consciousness, which extinguishes with death, but possibly also another, phenomenal consciousness. However, because no one can use their normal consciousness to determine whether consciousness exists before entering the earthly body (birth) or upon leaving it (death), the concepts of subconsciousness and superconsciousness must also be rejected for this reason. In this case, it would be more appropriate to speak of unconsciousness.

However, a precise explanation would also have to be found for this in order to do justice to the human imagination.

Despite all this, it should be pointed out that there is a possibility that justifies a distinction between subconsciousness and superconsciousness, which will be returned to in the course of this treatise.

So if, basically, there can only be normal consciousness and, as its counterpart, unconsciousness, it would be necessary to first take a closer look at these forms of consciousness.

Normal consciousness, also known as daytime consciousness, is the intellectual reflection of the environment in relation to the "I" in human beings. In this

way, the I can subjectively deal with the things surrounding it and thus gains the impression of something unique, distinct from the many.

This has not always been the case, for it was only around the beginning of the Christian era that human beings awoke to a sense of self-awareness, through which they subjectively distinguished themselves from their environment. In earlier epochs, their self was embedded in a dreamlike state in the foundation of the world and perceived itself as part of nature, its people, its clan. And only since awakening from this embryonic state has the human ego registered all material matters, which are also described as real, as foreign and different from its individual form of life. But what cannot be recognised as real does not exist for the ego consciousness. Even the abstract concepts that humans have learned to develop and comprehend intellectually in the course of their development cannot hide this fact, for they have the proof of experience for real things, but not for abstractions. Moreover, an abstraction can only be comprehended if it is subjectively transformed into a real form in the imagination.

The abstract theological thesis of the triune God can therefore only be grasped in a purely subjective way, which is why the Father and Son are generally personified in human imagination and the Holy Spirit can at most be understood as a constant influence of one or both of them.

Even the most highly initiated must create a real form of conception for the deity, whereby it is irrelevant whether he conceives of it as a flame or an egg shape or something similar.

It is therefore completely irrelevant to humans how they imagine the deity, whether they imagine it as a personification or as an elemental force. The deity cannot be grasped or understood at all with our normal consciousness.

This would exhaust a broad definition of normal consciousness as it fits within the scope of this treatise.

But what could one imagine under the concept of the unconscious?

As parapsychological science has established, there are mental effects that appear phenomenal in nature, for which there are no prerequisites that can be derived from the capabilities of normal consciousness. These phenomenal effects, which occur sporadically in individuals today, are now referred to as effects of the subconscious. However, since this term has been ruled out as unfortunate in the course of this treatise, it will be examined here as an effect of the unconscious.

For this purpose, a diagram can be drawn. A large circle symbolises the realm of the unconscious. In the centre of this circle is a small circle representing the human being in its entirety.

The human being stands at the centre with his normal or ego consciousness (I) and is enclosed by a circular barrier or threshold, thereby separated from the spiritual space surrounding him, from the realm of the unconscious.

Since the barrier or threshold is located in a circular line, or rather like a spherical shell around the ego consciousness, there can be neither an above nor a below, and therefore no superconsciousness or subconsciousness. Logically, the realm of the unconscious would also have to conform to a spherical shape, although this would be completely irrelevant for humans.

Crossing the small circle around normal consciousness would be equivalent to crossing the threshold, from the outside to the inside at birth and from the inside to the outside at death.

When Goethe, that gifted seeker of truth, speaks of crossing the threshold as "going to the mothers," he means entering the realm of the unconscious, that space imaginary to normal consciousness with its world mysteries, which cannot be reached by normal consciousness.

Goethe, however, saw clearly what this "realm" is all about, as he immediately provides the key to it in poetic form. Who does he mean by the mothers? He means the three Fates, Urd, Verdandi and Skol, or the past, present and future. These three Fates live in this realm of the unconscious, i.e. in this space where the past, present and future exist. Spiritual science

Some people know this space, this plane, as the "Akasha plane", because it is the memory of the world, the cerebral cortex of the deity, in which everything that has passed is stored as in an archive, everything that the present gives birth to is imprinted, and everything that has been planned and is yet to happen is present in matrices.

This could easily make some people fatalists, because if everything is pre-planned, in the big and small, in the cosmic and microcosmic, then there could be no freedom for humans, who would have to submit to the higher will of the plan in everything.

But a good example can easily be given for this.

When the architect has finished his blueprint, it is the bricklayers who, through their skill or lack thereof, turn the building into a work of art or a botched job. In the same way, it is up to human beings to follow the plan of the deity as righteous bricklayers with compasses and set squares, to cut the "rough stone" and to contribute all their skills to the great work, the "Opus Magnum", or to oppose the plan and will of the deity and thus "mess with the good Lord's work".

After this brief digression, let us return to the topic at hand. Now that it has been clearly established that the realm of the unconscious, from which man is separated by a barrier or threshold, is the Akashic plane, we can take a closer look at its effects.

A correction must now be made, for the unconscious in man is not in reality an unconscious state in itself, because the consciousness that is active in dream life is an unconscious influence of the realm of the mothers across the barrier of consciousness. Since birth, which is a crossing of the threshold from the spiritual realm of the unconscious to the earthly realm of realities, the "veil of Maya" has been drawn over cosmic consciousness, thus setting up the barrier for the good of human beings, so that they can carry out their tasks with regard to their individual development undisturbed and on their own.

For this reason, however, a part of the realm of the unconscious, or rather the realm of the cosmic spirit, always remains and is by no means lost to human beings. Only temporarily, during their earthly life, does this part normally remain completely latent and cannot exert any influence whatsoever.

effect. But how can we imagine this part of the unconscious or cosmic realm, and why must every human being possess this part as an inalienable inheritance, so to speak? The spatial world of the unconscious is a spiritual plane that contains all causes of the past, present and future, the memory of the deity or, in short, the spirit of the deity.

Human beings, however, consist of body, soul and spirit. They have their body from the material plane, their soul from the intermediate realms, and their spirit as a part of the deity. To understand this better, let us take an example from biology.

If you ask a beekeeper why bees do everything so uniformly and precisely, i.e. why they build their honeycombs in perfectly hexagonal shapes, know exactly when this or that flower will produce nectar, when they need to swarm, and much more, you will get the answer: "That's what the bee does!"

The bee is nothing other than the group spirit or group soul of the species of bees, which is not inherent in every bee, but is connected to each individual bee form like a spiritual thread, so that it instinctively participates in its plans.

Human beings stand above animals in that, through the development of their ego consciousness, they have created an independent soul body for themselves, while to this day they only share in the spirit of the deity to the same extent as the bee shares in its group soul. This means, however, that human beings are linked to the spirit of the deity by an unbreakable thread, and thus fundamentally possess the deity as a group spirit.

If we describe the influence of the bee as instinct, then the influence of the divine spiritual plane from the realm of the unconscious, without any conscious participation on the part of human beings, would be no different from instinct.

This instinct guided human beings as long as they were still in a dreamlike state, i.e. before they had developed their ego consciousness. When individual human beings today experience sporadic, unwanted effects from the unconscious, this can be equated with a relapse into an earlier stage of development. It is an atavistic state called

called mediumship and which, in the age of individual ego consciousness, is to be rejected as a step backwards in development. And this state manifests itself to normal consciousness in a phenomenon for which the term subconsciousness was coined. Thus, the term subconsciousness should be regarded as an involuntary crossing of the threshold, as a relapse into mediumship or instinctual readiness. But what was still considered appropriate in development about 2000 years ago can no longer be right for today's self-conscious human beings.

Human beings now have the task of voluntarily reconnecting with the foundation of the world, the spiritual plane, the Akashic plane or the spatial world of the unconscious, from their acquired self-awareness. This is true religion, the true reconnection with the deity. And this voluntary reconnection with the Godhead, once it has taken place, can be described as the acquisition of a superconsciousness. And only in this way can one speak of a purely theoretical tripartite division of consciousness. Rejecting the atavistic subconscious, the normal or ego consciousness must willingly fight its way across the threshold in order to participate individually in the consciousness of the deity in the superconscious. But this is the only path to initiation.

*

*

*

PATH OF LIGHT.

Every impulse, every
movement departs
from time!

Yes – every thought, yes – every breath
shortens the span.

Thus, everything flows in the eternal stream.

Your duty
is every
deed,
and every action is incorporated
in the firm imprint of your eternal being.

Why all the urgency? Why
all the rushing, why all the
crying out? Nothing lessens
the pain of the suffering
imposed upon you.

The burden remains on your shoulders until you
have walked the path to its end.

Thus, events shape the future, and every
growth completes its maturity. Whether the
fruit is bitter or sweet is irrelevant.

The juices rise up to the light
in the rhythm of life from beginning to end.

You yourself are only a shell, a vessel for the life you have
received, which forms within you for the being to come.
You are only a step on the way up,
only a form that decays when maturity is reached.
Only the shell remains at the gate of death.

Your path is a path of light!
Even if it led you through depths and now
seems to end in suffering.
You are not the first
to whom the bitter cup was given to drink.

But know that your life is eternal it
comes and goes
in the transformation to that
who cast it into his work of light.

From the unpublished writings of

Gregor A. Gregorius.

Reproduced 1 January 1946

Created 1 January 1426

of the Incarnation Edmund von Hanke.

November 1959

PAPERS FOR

ANGEWANDTE OCCULT

THE ART OF LIVING

CONTENTS:

REINCARNATION OR HEREDITY? A SPIRITUAL SCIENTIFIC INVESTIGATION

by Mstr. Amenophis

THE HUMAN EGO AND ITS HEREDITARY FACTORS

by Mstr. Amenophis

THE COLOURS OF THE HUMAN AURA

Part II.

by Fra. Wilhelm

SEEKER OF GOD

Gregor A. Gregorius

NOVEMBER 1959

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

Private – Print

REINCARNATION OR HEREDITARY TRANSMISSION?

A spiritual scientific investigation by Mstr.

AMENOPHIS

At first glance, the scholar trained in his disciplines and through experience may not be able to help smiling at the question posed in this treatise, for he is convinced, on the basis of his knowledge, that rebirth exists and must exist.

And yet, as a member of the *Fraternitas Saturni*, he must also seriously engage with the theses of current science if he wants to be taken seriously in the views he represents. For modern science today has the most dangerous weapon and the most serious objections against the idea of repeated earthly lives in its theory of heredity. Even worse, however, is the effect of this one-sided biological orientation of science on the development of individuality in humanity, as the recent past and the present clearly show us.

And this threat to human development can only be successfully averted if spiritual scientists succeed in finding the key that will enable them to achieve a synthesis in which the mystery hidden within heredity is unveiled, not in opposition to it or without its cooperation, but in conjunction with it.

Our prince of poets, Goethe, already pondered the question posed in the title and expressed his thoughts in the following rhyme:

"From my father I inherited my
stature and serious approach to
life, from my mother my cheerful
disposition and love of
storytelling.
My ancestor was devoted to the most beautiful,

which haunts me now and then. My
ancestor loved jewellery and gold,
which still runs through my veins.
If the elements cannot be
separated from the whole,
What, then, can be called original
about this whole creature? -

According to this, Goethe already recognised that the elements cannot be separated from the complex, and so his search for truth culminates in the question: "Who am I, what is my own and not inherited from my ancestors?" - For, just like us, he too had an unquestionable awareness of distinctiveness, uniqueness, unrepeatability, in short, individuality within himself and, on the other hand, also felt that, in the course of hereditary law, one is, in a sense, the repetition of the lives of one's ancestors, whereas things, animals and plants can be regarded as interchangeable pieces of a species. Where do the terms "hereditary mass" and "heritage" come from, which play such an important role in inheritance theory?

Anyone with an education will remember that these terms are essentially purely legal terms that biological science has borrowed from them.

Let us consider the following legal case: if, for example, the estate is a farm, the heir is normally one of the biological sons of the deceased.

These are two different poles that are forced to interact in the event of inheritance. There can be two possibilities here.

- 1.) The heir takes on his inheritance, and it remains like a certain sphere that belongs to his life.
- 2.) The inheritance can become a duty, a task, a concern, part of the heir's individuality.

In both cases, there is an interaction between the inheritance and the heir that makes mutual interpenetration possible.

And yet this can never become so fixed that the relationship cannot be dissolved by selling the inheritance.

Can this example be readily transferred to the biological level? -

There is also genetic material in biological inheritance, which is beyond question, because everything that exists in biological existence is considered genetic material according to the theory of inheritance.

But is there also an heir who can be clearly distinguished from the genetic material, as the legal example shows? --

This question is not easy to answer, because the heir seems to be nothing more than a stage of the genetic material, a variation of the species that has created a form of individuation in the consciousness of uniqueness and irrepeatability.

Seen in this light, genetic material and inheritance completely overlap, no longer forming poles, and inheritance would merely be the individual aspect of genetic material.

This suggests that genetic material and heredity are completely intertwined, merely two aspects of a single entity that are completely identical.

According to this method, however, genetics should then also be able to explain the essence of individuality completely.

But that is not the case! ---

In the legal example, there is another point that may also provide a clue for the biological debate.

It is the question of the origin of the two poles: genetic makeup and inheritance.

The inheritance irrefutably comes from the environment, i.e. from outside, while the heir grows from a completely different source via the germ cell through the subsequent stages of development until birth and later maturity, in order to then live and connect with the same environment from which the genetic material originates.

If it were possible to prove the existence of these two different streams even in the seemingly monopolar unity of biological inheritance, then

it would be clear that there is also an heir and genetic material in biology, and polarity would be proven.

It is of no use to us if, for example, we were to refer to the church doctrine of creationism, according to which, in biological development between the act of procreation and the birth process, the immortal soul from God's creative ground enters, or according to Hoffmannsthal's "Great World Theatre", according to which disembodied souls wait to be embodied in their garments of destiny in order to grow together with this inheritance into the unity of a human life.

These ideas from religion and poetry must not play a role in our investigation, for only clear, rational consideration can be allowed to address the question.

In recent times, biologists have been saying that life should not be viewed solely as a sequence of complicated chemical and physical processes, but that "living beings" make use of these laws to bring about the phenomenon of life.

Here, science meets us halfway by assuming, as it were, a "master" and a "servant". This would correspond to the assumption of an heir and a genetic inheritance.

But let us take another example from everyday life: humans use tools, devices, machines, etc. to expand their sphere of activity with these helpful devices.

They create, so to speak, an extended physical shell when they drive a car or fly in an aeroplane, for example. In the case of cars and aeroplanes, it can be said that the driver or pilot more or less identifies with their vehicle, breathing "life" into it so that it obeys their every impulse. A good pilot always feels at one with his machine; the wings are like wings attached to his body, with which he senses every change, and the engine is like his own heart.

Every reader could cite enough such examples from their own experience.

However, from what has been said here, it is clear that living beings make use of all conceivable possibilities of the physical world, and can even temporarily become one with it

into a unity without in any way affecting their qualitative diversity.

The human being as a flyer always remains a human being, the aeroplane remains a tool of the will to fly.

And what "life" is, our "body" tells us, and what the body is, life tells us.

But the high degree of interpenetration and unity between life and body makes it easy to overlook the polarity, and one comes to the hasty conclusion that genetic material alone determines the essence of human beings.

If, on the one hand, one is already prepared to conclude that life makes use of the laws of physical construction and preservation, then one should also be able to conclude that an individual spiritual being makes use of biological genetic material in order to manifest itself on earth.

Here, however, the danger of a new objection from science lurks once again, and it cannot be overlooked.

What if the "living" were only an intrusion of universally acting life in and of itself?

Where would there still be room for a specialised form of individuation, for a spirit and ego being?

Plants and animals also possess life to the same extent as humans,

i.e. universal life is also active in them.

And yet there is a big difference between plants, animals and humans.

Living beings also make use of these chemical and physical laws, yet plants and animals remain connected to their species. One sunflower is the same as another, and the processes of life are the same. A deer is no different from other members of its species, and the course of life and activity is the same.

Only human beings are unique and unmistakable in their physicality, character and destiny, which no one can deny.

This distinguishes humans in the realm of universal life from plants and animals.

If one posits the theorem that the physical serves the living, then the theorem, as is possible with so many, could also be reversed, and one could say that the living also serves the physical.

For without life there would be nothing physical, i.e. nothing chemical or physical, such as a flower or a tree.

If we transpose this finding onto the biological inheritance process, we can say that the genetic material serves the individual self so that it can manifest itself in human life, just as the individual self first enables the species to take on a specific form.

However, this is not possible for plants and animals.

In this view, it should be possible to simply avoid the question of individuality by regarding the hereditary elements as the only means of formation.

For our perception, "life" exists solely in its constant activity in the physical realm, even though we feel that it is within us. But what is inside is also outside, and what is outside is also inside.

This means, however, that spiritual selfhood can only be determined by means of heredity; the "original" in the sense of Goethe's verse can never be found in specific characteristics that cannot be regarded as inherited. Conversely, however, it is also futile to question the existence of an "original" by means of genetic evidence.

Let us take a coloured church window as an example: the incoming light can only manifest itself in accordance with the colours of the panes, unless a pane is broken, allowing the sunlight to shine through in its original colour.

As long as the earthly body remains intact as a garment of inheritance, the spiritual light of the I-individuality can only manifest itself through it. A broken body as a garment of inheritance, however, would be synonymous with death and could no longer be used for the purposes of this investigation.

In his book "Der Mensch und sein Lebenswerkzeug" (Man and his Life Tool), Professor G. Pfahler uses the term "tool" to refer to the innermost layers of the soul's genetic structure. However, a tool is guided or operated by a hand. If we consider our arms, hands, legs, feet, sensory organs, etc. as tools, it is nevertheless the inner being, the individual I, that makes use of these tools, and yet one appears to us as the other; the tools are the human being and the human being is his own tool.

Could there still be a duality within this unity, i.e. a deeper layer that can be assumed to lie behind or beyond the hereditary structure? For such a core to exist, even the soul's hereditary structure would have to be an outer dimension, a shell, like the physical body.

In geometry, the point is absolutely without extension, i.e. it stands before and outside every dimension. The natural shells represent the dimensions for the spiritual I-core, just as the dimensions relate to the point.

And just as the point enters all dimensions so that it can no longer be recognised, so too does the spiritual self enter its shells, its outer circles.

Without a point, there is no dimension! And the dimensionless is only accessible to our mind and our imagination through the dimensions. The zero-dimensional as a point is only conceivable to us through the existence of the dimensions.

Thus, the individual spiritual I can only be grasped through the mediation of the hereditary garments, the shells. But this means that one must seek and can find one's own true I-being where no biological laws of heredity prevail.

Thus, as creatures, we are also simultaneously creators, beings and creator beings, and possess duality in unity in our innermost I-core.

Literature: Heredity and Reincarnation, a Contradiction? v.R. Bubner Man
and His Life Work Train (1954)
by Prof. G. Pfahler

The Problem of the Inheritance of the Soul (1942)

by Ph. Lersch

Study booklet February 1954

The Doctrine of Reincarnation – Gregorius.

*

* *



Mstr. ∴ Amenophis

Holder of the degree of Mercury

and

the Degree of Solis

1st Supervisor in the Orient Hamburg

THE HUMAN EGO AND ITS HEREDITARY FACTORS

by Mstr. AMENOPHIS

Science teaches in heredity theory, and most of today's cultural world believes, that man is the product of paternal and maternal hereditary factors (chromosomes) plus the influences of upbringing, environment and contemporary trends.

The experienced spiritual scientist, who has risen above the materialistic-mechanistic way of thinking of the masses, knows, however, that this theory is only partly correct and that an earthbound human ego brings with it its own special qualities, resulting from the experiences of previous earthly lives and the associated karmic obligations.

What we call physical birth is only the first visible step towards incarnation on the material plane. A new human being does not arise solely from the fertilised egg. What is born from the womb is not initially the human ego descending from the spiritual realms, but rather a garment formed from familial and racial forces, or a model shaped by heredity and tradition.

However, the ego has certain compelling relationships with this garment, this model, otherwise it would not have chosen a particular race, people, family and set of parents. But even so, these inherited garments do not fit the self completely; they must first be transformed and tailored by the self.

In a broader sense, heredity also includes the traditional currents of the people and the time into which it was born, which influence it daily in the course of its earthly existence and with which it has to grapple.

This extremely important work is generally accomplished by the ICH in stages. These are the well-known periods of the 7th, 14th, 21st and 28th years of life, and often the ICH is only "fully born", i.e. completely incarnated, at the age of 28 or 35, sometimes even later.

Only "strong ICHs" (individualities) achieve full ICH birth in their incarnation.

The average person usually remains stuck in the garments of heredity and tradition, and development is then completed once and for all in their twenties. Everything becomes routine, cliché, convention; in a word, they become philistines.

Is it any wonder, then, that these people believe in the omnipotence of heredity, tradition and milieu, and cannot understand and do not want to know anything about repeated earthly lives and a pre-conceptual existence of the human I on spiritual planes! --

But just as the birth of a human being is associated with pain for the mother, so too is the work of the human I on its earthly body, until it is completely taken over, associated with painful spiritual and soul crises and even with physical illnesses.

Because human destiny is shaped by the confluence of two separate areas, the karmic imprint of the I brought from the spiritual worlds and the above-mentioned earthly hereditary factors, the remoulding of these circumstances or the confrontation with them is characterised by spiritual-soul crises.

Even childhood diseases such as measles, rubella, scarlet fever and digestive disorders are the very first signs of this.

However, the essential developmental crises take place in adolescence in the spiritual-soul realm.

Through their upbringing at home and at school, young people are forced into a mould that conforms to the moral, ethical and national trends of the time.

For example, they must conform to national pride, hate or despise other peoples, regard them as their enemies, even though they cannot understand why

there should be enmity or hatred between beings who bear the same human face as them and who have done them no harm.

The awakening to sexuality is another crisis that contributes to plunging them into uncertainty.

If he has parents or teachers who teach him the high and timeless ethical values of humanity at this time, he will grow stronger and develop enough individuality within himself not to become a follower of the masses.

On the other hand, however, as is so clearly evident today, young people are tossed about in their emotional insecurity, have to go through all degrees of emotional fever and chills, fall into emotionally misguided ecstasy and ultimately succumb to depression and despair, which ultimately lead to crime or suicide.

These young people are unable to come to terms with the hereditary factors of their bodies. Therefore, they only feel strong enough in a larger community to cope with the tasks that their environment and the spirit of the times place on them in this anonymity.

It is the atavism of the herd instinct of long-gone periods of human history that they throw themselves into in order to conceal their inability to grasp their bodies in terms of the ego.

The term "Halbstarke" (rebellious teenagers) has been coined for these poor adolescents.

According to what has been predicted, this label is completely inappropriate.

In a materialistic-mechanistic way of thinking, people are now searching for the causes of this puzzling development among today's youth, or at least among some of them, and many renowned scientists are concerned with explaining this phenomenon.

They have fallen into the trap of seeing the reason for this in the absence of paternal authority in many cases, or in the inability of parents to provide their growing children with the necessary ethical impulses. The latter could be accepted as a reason under certain circumstances, even if the explanations given are insufficient.

Readers will be sufficiently informed about the whole complex of issues through radio and daily newspapers, so there is no need to go into it in more detail here.

Today's parents, whose children are now adolescents, were shaped by a time when religious beliefs had been sidelined, beliefs that had been the backbone of their grandparents' generation, supporting them in their normal and contemporary development.

The maxims of a reactionary nationalist ideology contributed to leading people to overestimate themselves, without them even possessing the necessary qualities to do so.

Then catastrophe struck, and people no longer had time to think about anything other than satisfying their animalistic needs and their spiritual and mental development.

Some may seek refuge in religion again, but the subsequent period of recovery brought to the fore a greed for regaining lost material goods.

This went hand in hand with phenomenal progress in the field of medicine, which for the most part relieved people of their remaining concerns about their bodies and health, giving them carte blanche to indulge in the earthly pleasures they had long been deprived of.

This generation had never had time to overcome the forces of heredity and tradition within themselves, to develop individual impulses in order to shape their own personal destiny.

After that, however, they became too old and too sluggish.

In their powerlessness and inability to meet spiritual and emotional needs, they are sick at heart, despite a certain "apparent health," because their ego remains unborn, stuck in the shells of tradition and heredity. What hereditary factors and what help in education can such parents give their growing children? --



Mstr .: Apollonius

Gradus solis
Orient Stuttgart

Every newly incarnated human being faces the fateful question: "How do I digest my parents, how do I digest my teachers?" -- "How do I digest what they pass on to me as inherited powers and cultural assets?"

Even the most valuable traditions must be digested and transformed by the ego. Otherwise, they are not nourishment, but "POISON"! --

Is it any wonder that some young people do not have the strength within themselves to digest and assimilate what has been handed down to them? ---

Thoughtful parents, teachers and doctors have observed that children initially develop completely normally in physical, emotional and mental terms.

This is usually followed by stagnation, a standstill.

The child becomes "difficult" and fails at school. Their appetite and sleep patterns become irregular. Often, the crisis manifests itself in physical illness, creating space for new mental impulses. From this, we must conclude that the illness was causally necessary and resulted in a blessing for further development.

Many will doubt that illnesses are a way of dealing with hereditary forces. But this is indeed the case, as illnesses allow the ego to come to the fore more strongly by loosening the connection between the soul and the body.

This applies not only to childhood and adolescence, but to the whole of human life. When asking about the deeper meaning and nature of illness, one should be able to recognise that in almost every case it is a help in enabling the spiritual I to break through.

For human beings should and must continue to grow spiritually in old age, transcending all forces of heredity and tradition, if they are to be considered fully incarnated before destiny.

Only those who are described as infantile or idiotic are exclusively subject to hereditary forces.

These are people who have remained at a certain stage of development, whose bodies have succumbed to hardening far too early.

The ego, what is considered to be truly human, disappears completely in favour of increasing animality. The causes for this can be found in karma, whereby the ego in this earthly life has too little power to overcome the resistance of hereditary influences.

This is expressed primarily in an inhibition of the internal secretory glands and the growth of the brain.

One could object that animals live purely from hereditary forces without appearing to be idiots.

The explanation is very simple for humanities scholars, because animals are guided by their group soul.

However, a human being who is left to his own devices and whose ego cannot assert itself is, in this case, still below the animal.

What should therefore be regarded as the true causes of mental and emotional retardation in children and adolescents are nothing other than the consequences of inadequate or misguided activity of the ego in the body.

The study of embryonic development in monkeys sheds significant light on what has just been said.

In the first stage of development, the shape of the monkey's skull still bears a strong resemblance to that of humans. This changes towards the end of pregnancy or immediately after birth, as the facial skull changes into an animal-like form.

Nevertheless, certain human-like traits can still be observed in young monkeys, but in sexually mature individuals, nothing remains of this, as their animalistic nature completely prevails.

Monkeys and idiots serve as cautionary examples for humans who fall into philistinism. Such people are subject to a hardening of the body in old age, a degenerative regression that even affects their physical physiognomy.

When one speaks of a certain "monkey-like" behaviour, one is not so far from the truth. This particularly affects people who have always lived in prosperity and contentment, who have placed no value on spiritual knowledge, and who have been spared fateful soul struggles and physical illnesses. The ego slackened, withdrew largely from the physical body and left the body to the automatism of hereditary factors.

Blessed is the person who still finds support in religion in old age, and even better for those who devote themselves to ongoing spiritual study or join a circle of like-minded people with similar interests.

Such people will develop their individuality, make the forces of heredity and tradition their servants, and thus belong to the few who, in their present incarnation, fulfil the tasks assigned to them by fate.

*
* *

Source texts: On the struggle with the forces of heredity

O.J. Hartmann

THE COLOURS OF THE HUMAN AURA

Part II.

Supplement to the essay in the March 1957 issue by

Fra. Wilhelm

My last essay dealt with the colours of the human aura.

We know that the divine Trinity and the earthly Quaternity together form the complete picture of our outer and inner being. We are familiar with the physical structure of the fleshly organism, which belongs to the mortal Quaternity (bones, muscles, nerves). Our body consists of millions of building blocks, the cells, which can only be seen as tiny lumps under a microscope. The cells are composed of a protein-containing substance, the protoplasm, and the nucleus. The cell's life processes are triggered by stimuli (mechanical, chemical, temperature, light and sound). Only living cells can respond to stimuli. Short-wave ultraviolet rays are believed to stimulate cell division. This type of radiation, which is generated in the organism, emanates from certain centres or from certain parts of the body, e.g. blood, etc. In exact science, these findings are considered facts and fundamental principles of biology.

Recently, cells have been developed independently from completely different building blocks, at least under chemical influence. Imperceptibly, a change is now beginning in our thinking and our perceptions. We have known for a long time that atoms are no longer the smallest and indivisible building blocks of the elements.

Esotericism has always taught that humans, as transmitters and antennas, have the ability to send out and receive radiation and vibrations.

According to Brown's molecular theory, molecular movements range from simple small molecules to giant molecules from 0.000001 to 0.006 mm. For the human body, which is composed of cells, only molecular movements of 0.006 mm can be considered, since the life of cells consists of highly complex colloidal chemical and gelchemical processes.

processes, only giant molecules can be considered. Even when healthy, the human body emits rays with a wavelength of approximately 0.006 mm. In everyday language, we talk about personal charisma, charm, etc. This charisma is identical to our aura rays.

However, doctors call this type of radiation growth rays, as their effect creates the growth vitamins that are important for cell regeneration.

Above a division gauge of approximately 0.006 mm, the cells' intrinsic movements cease. The penetration of rays into the interior of the tissue can only be achieved with a wavelength that is tuned in this sense, because all others are absorbed by the skin or the body surface according to the law of absorption.

It is also known that cities, towns and homes possess and emit these rays.

Such growth rays have actually been found in nature, namely in places that have long been known for their healing properties. Research has shown that the rays emanate from substances located below the earth's surface that are rich in silver, tin, zinc and iron, apart from any radium-containing substances that may be present.

Ancient beliefs combined with the latest experiences were systematically evaluated and tested using modern thermodynamics and radiation theory.

In 1934, a device developed from this perspective was made available to medical professionals for the first time for therapeutic trials of specific diseases, with excellent results.

Knowledge that has been guarded for thousands of years is increasingly coming to light as recognised truth. We humans today want to thoughtfully penetrate our lives and existence in order to become even more aware of the diversity of phenomena.

Nevertheless, we repeatedly come up against the uncomfortable limits of our thinking, where we must helplessly lay down even the sharpest weapons of the mind.

Colour is vibration and radiation – sound is vibration. Both can be combined in the most subtle way.

Unfortunately, however, humans, with their atrophied five senses, are unable to perceive all sounds or see all existing colours.

However, more highly developed humans are able to activate further rudimentary 7 senses, which increase colour and sound perception in so-called trance states.

*

SEEKER OF GOD.

Lonely human being,
You have been searching for God in vain in all the
holy books for many years
and find only words in his name.

Read in the Vedas, in the Upanishads, read
in the Koran,
read the Bible, the Kabbalah and
the Pentateuch –
neither there, nor in Zoroaster,
nor in Manu and Lao Tzu,
will you find God in vain!

Search in the mysticism of all times,
they will all prepare and show you the
way,
but you must walk and follow
it all by yourself.

For finding God is an experience in a
precious, sacred hour.

It should never be sought forcibly
with the senses and the mind.

Only the desires and dreams of your soul can you
direct
towards this goal.

If God so wills, you will see
Him and pass away in peace,
filled with bliss.

Gregor A. Gregorius

on 19 December 1943

*
* *

December 1959

PAPERS FOR

ANGEWANDTE OCCULT

THE ART OF LIVING

CONTENTS:

THE INVOCATION OF THE GREAT PAN

by Gregor A. Gregorius

COSMIC HARMONY IN HOUSING CONSTRUCTION

by Fra. Immanuel

REFLECTIONS ON THE CONCEPT OF GOD

by Mstr. ∴ Apollonius

THE RECRUITMENT OF MEMBERS

by Fra. Immanuel.

BEING MATURE IS EVERYTHING

Johannes Schräpel

DECEMBER 1959

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

Private – Print

THE INVOCATION OF THE GREAT PAN.

by Gregor A. Gregorius

The lodge archives contained several records about the great Pan, which are likely to be unique in their reproduction, as there is little or nothing about him in the relevant specialist literature.

Pan is often invoked in conjurations of intermediate beings and in other forms of nature magic, but little is known about him and his sigil has not yet been published anywhere.

In early Greek mythology, the demigod Pan was the god of shepherds, while in late Greek mythology he was considered the god of the universe, presiding over nature and its development. He was depicted as a creature that was half human, half goat, with hooves and horns, similar to how fauns were later generally portrayed.

The Secret Doctrine reports that the mythical creatures of early antiquity, such as fauns, centaurs, cyclops, etc., were undoubtedly to be regarded as real, for they are remnants of earlier races that existed in geological epochs long past. Even then, they were only remnants of races that were able to survive for a short time after the end of the third ice age in remote mountains and lonely areas, before dying out completely and disappearing. The race of human-like fauns, which are described in detail in Greek and Roman legends, survived the longest. If we consider these beings as vestiges of races, we cannot count them among the actual intermediate beings, although they undoubtedly represent a link to early humanity. Esoteric magic teaches that the group souls of these races no longer found the strength within themselves to manifest in earthly forms. Intelligent fragments of these respective group souls have undoubtedly passed into humanity, especially the fauns – the centaurs into other animal races, such as horses, goats and ibexes. The species

of the great apes will also have been fertilised in this way in their further development.

However, the spiritual vibrational power of these group souls has by no means been completely extinguished over the past millennia, but continues to live on in the astral sphere of the Earth being, without being able to take on earthly forms. Only through magical invocations is it possible to make them visible in individual cases as subtle, purely astral beings.

The great Pan himself is the strongest centralisation and manifestation of his group soul and should be seriously regarded as the ruler of the nature beings that lie within him and are connected to him. His power and influence also extend to a number of categories of intermediate beings, such as elves and sylphs. He also has close contact with the world of dwarves and gnomes. He has little influence on water spirits, nymphs, etc., nor on fire spirits.

It is interesting to note that a large part of our animal world today still reacts noticeably to these subtle vibrations of Pan.

Pan as a being is, as Greek mythology claims, a life-affirming, benevolent, joyful nature god who, despite his astral connection, also has close repercussions in a harmonious sense with the mental sphere of Venus, which is called Rupa, because his incantation rites are partly of a purely Venusian character, albeit in a somewhat lower octave. He is also considered the god of sensual pleasures and eroticism, is strongly sexually oriented, is regarded as the god of wine and enjoyment, and responds to both sexes. He certainly has a harmonious connection with Bacchus and Eros.

The pentacle of the great Pan accompanying the essay – probably of early medieval origin – therefore has a harmonious, non-demonic character.

It consists of the symbol of the sexagram, the symbol of the universe, the earth and the world, and is based on earth and moon forces, as indicated by the astrological signs of the planets and zodiac.

Venus is also anchored by its sigil. The effective number of the pentacle is $90 = 9$
= moon number. The number of Pan = 7.

Therefore, all invocations must be performed 7 times!

Very secluded mountain areas, preferably mountain peaks, should be chosen as places of invocation. Time: dawn or dusk. Rocky gorges with springs are also favourable.

Incense: Fragrant plants and herbs, especially thyme and gentian, vine leaves, wild chestnut blossoms, pine needles, alpine roses.

Monday and Friday are favourable days.

The invocation can be supported by playing the flute, including the recorder.

Colours: green, light blue.

Metals: copper – bronze.

Sacrifices are by no means necessary. No blood may be shed. The invocation is completely harmless, as no demonic invocation takes place. If the magus does not wish to be alone, he may invite a few young girls or boys to participate, grouping them around the circle, either standing or sitting. Beforehand, with the magus standing in the centre, they may circle the circle several times in a joyful dance to the sound of a flute. They may also sing – vocal series or a nature-inspired song.

The invocations can only take place in the month of May or September. The participants should be as unclothed as possible.

The circle and the sigils can be drawn in sand with a pointed piece of wood from a willow, chestnut or box tree; a strong vine will also suffice.

Your own variations are permitted. You can give the invocation a festive character.

Young goats or lambs enhance the effect. All benign animals are assigned to Pan, but never carnivorous or poisonous animals.

The magus himself and his participants should fast for 24 hours before the invocation or consume only fruit.

The magus wears a green silk headband with a pentagram attached to the front, above the forehead chakra, with the point facing downwards.

He may be clothed in lamb or goat skin.

The invocation or invocation:

1. Invocation of the air

spirits of Monday:

o r

of Friday:

Arcan.

Suth Maguth

Bilet.

Gutriz

Missabu

Abuzaha.

Repeat three times.

2. The magus stands in the centre of the circle, facing south.

In the name of Adonai - Adonai - Adonai -

using vocal technique and tone,
pronouncing it loudly.

I call upon and invoke you

You great God

Pan - Pan - Pan - Pan - Pan - Pan - Pan -

You God and ruler of nature

Pan - Pan - Pan - Pan - Pan - Pan - Pan -

You, master of the formless beings of the realm

Pan - Pan - Pan - Pan - Pan - Pan - Pan -

Appear! Appear! Appear!

Become visible to us and give us some of Your power and

bliss. Give us harmony and beauty and connect us with the beings of your realm.

We take you into ourselves with our souls and feelings.

After these words, the Magus slowly drinks three sips of Greek wine from a chalice and sprinkles the rest of the chalice around the circle.

After a quarter of an hour of absolute silence – listening for bird or animal calls – the Magus speaks the dismissal formula, steps out of the circle and erases it with all its signs.

Dismissal formula:

again the sevenfold calling of Pan

as before.

Great Pan, I thank you for hearing me – (even if no manifestations were noticed!)

Return to your realm in peace!

Dismissal of the summoned air spirits.

Mention the names three times.

Thank you for your help. Go in peace.

Bow three times in each direction with your arms crossed over your chest.

Note:

The trained and knowledgeable magus knows that this ancient tradition can only very rarely and with great difficulty be staged and performed in its given form.

However, he is given sufficient points of reference and key points to enable him to shorten the invocation at his own discretion and perform it in a similar form, modified to suit the circumstances.

Even if no perceptions have been made, he should pay attention to his dream life in the following nights. In such invocations, it has often been observed that, due to some mistake or other hindering circumstances, nothing appeared, but the dream life of the participants was very appropriately influenced in the following nights, and impulses and messages came from the subconscious.

The given pentacle of the great Pan can also be used in all other invocations of intermediate beings, unless other instructions are given! - This is important.

If the participants have anointed themselves with fragrant oils for the ceremony, they should all take a refreshing bath in a nearby flowing body of water after the ceremony, if possible.

What is certain, however, is that invoking the great Pan greatly increases one's existing connection to nature and empathy with it.

A peculiar feeling of happiness, an inner joy, flows through the magus. He increasingly distances himself from the indifferent masses of humanity and, as often as he can, takes refuge in the harmony and solitude of nature in order to attain ever greater inner peace.

*
* *

COSMIC HARMONY IN HOUSING CONSTRUCTION.

by Fra·Immanuel

"Calm, peace, harmony" are the opening words of the ritual. They put us in the mood that we so often lack in everyday life. We lack harmony because we are not yet in cosmic relation in all things.

One area of astrology that is still little known is that which reveals the cosmic interrelationships between building and living. It is not enough for our home to be modern and located in a pleasant area. It is not enough for the walls to be strong and not built on areas with negative earth rays. If these buildings are to last for millennia, like the buildings in India and China, then astrology must first be taken into account, as was common practice in ancient times. For a house is a living being and, like all beings, reacts to cosmic rays and laws. In this way, it also influences the people who live in it.

People's dissatisfaction with their homes or individual rooms stems from a lack of knowledge of cosmic laws.

In his book on runic magic, Mstr. Eratus points out certain symbols and runes that the builders of that time deliberately incorporated in order to produce certain cosmic effects. We find similar symbols in the temples of classical antiquity, in China and India. At the same time, their construction plans refer to basic astrological principles that not only make these buildings appear beautiful and harmonious, but also made them resistant to the storms of time.

"The cosmic human being".

As above, so below! As in the macrocosm, so in the microcosm. This is an ancient doctrine – the cosmic primordial man in relation to earthly man! The human organs in connection with the fields of the zodiac, the organs of the cosmos. This is how the Orientals draw the cosmic man in a square and relate this to the design and layout of their houses and dwellings. Just as the signs of the zodiac have an effect in certain regions of the cosmos, so they also have an effect in the corresponding parts of earthly dwellings.

Fig. 1 shows the cosmic human being in a square with the signs of the zodiac and the cardinal points.

For the sake of clarity, this square has been divided into $3 \times 3 = 9$ and $9 \times 9 = 81$ fields according to the planetary rulers, Saturn and the Moon, which contain the complete cosmic zodiac relationships. I assume that these are well known and would only emphasise that these signs of the zodiac are ruled by planets, which also exert their influence, like the rulers of the eight cardinal points. See Figure 2.

"The cardinal direction".

From occult teachings, we know that humans should lie and sleep in a north-south direction in accordance with the magnetic field lines. The same applies to the layout of the human home. In a house that is tilted in a north-south direction, disharmonious vibrations prevail, which are detrimental to one's profession and health. Fig. 3 shows such tilted houses, where the fronts do not face N, S, W, E, but NE, SE, SW, NW. These floor plans are incorrect, and sensitive people have repeatedly confirmed the disharmony.

"The building plan".

Fig. 2 shows the cosmic human being in a square, which corresponds to the square floor plan of a house (Fig. 4). This is drawn in the familiar north-south direction and divided into 81 fields numbered from 1 to 81. It is clear that these fields represent relative sizes, i.e. they are larger in a larger square than in a smaller one. However, the influence of the fields is the same in every case.

However, houses that correspond to the ideal, i.e. equilateral square, are rare. Most floor plans are in the shape of a "long square". Even then, the number and position of the 81 fields remain the same. Each field is the same size, long square and oriented like the house: Figs. 5a and b.

The floor plan is somewhat more difficult for two- or three-winged houses, because the location, size and number of fields must remain unchanged. The square shape is used for two- and three-winged houses whose wings are of equal length. If the wings are of different lengths, the building plan is supplemented to form a long square. See Fig. 6. It should be noted that

winged houses are unfavourable from a cosmic point of view. If we compare their floor plan with that of the cosmic human being (Fig. 1), the house, regarded as a living being, lacks important organs: arms, feet or head. It is therefore mutilated: harmony and perfection are lacking. Only in ideal, long square houses can every resident find their rightful place.

This should be taken into account when building, buying or renting a house. What is missing can be added. If, for example, a wing complex were missing its "head", i.e. the north-east corner, a small house could be built at this point, which would be connected to the complex by a corridor ("neck").

Before renting a flat, it is essential to consider which fields of the universally valid cosmic building plan it covers, how many rooms it has and what purpose they must serve. It is also essential to take the horoscope of the flat's owner into account. If the houses in a row of terraced houses are built without interruption, each one counts as a single house. The most favourable locations in a block of houses should be chosen. The purpose of the rooms and the arrangement of the furniture should also be determined according to the laws of field theory.

"The start of construction".

Every house is a living being with its own horoscope. The time and place must be determined in advance. The head of the cosmic primal man corresponds to the north-eastern corner of the house. This is where the foundation stone is laid, because this direction is ruled by Jupiter, the planet of good fortune. A child is also born head first during a normal birth. Construction continues in the direction of the sun's orbit, i.e. from northeast to east, southeast, etc. Construction must never begin in the south or west, which are ruled by the unlucky planets Mars and Saturn. Birds also begin building their nests in the northeast and continue in the direction of the sun's orbit.

In astrological planning, it is important to ensure that the builder has favourable aspects of the current Saturn to the Sun, Jupiter and the lord of the fourth house of his horoscope. According to astrological typology, the Sun governs government buildings and banks; the Moon governs farmhouses, waterworks and railway stations; Mercury governs department stores, publishing houses and universities;

Venus governs museums and art studios; Mars governs clinics, ironworks and slaughterhouses; Jupiter governs courts and churches; Saturn governs universities; Uranus governs colleges; Neptune governs lodges. All houses of the occupational groups corresponding to the planets are ruled by these planets. Therefore, construction must take place in the corresponding zodiac sign, on the determining planetary day, in the planetary hour and in a favourable tattwa. The building material must also be chosen according to its planetary affiliation. Corrugated iron roofs and reinforced concrete should only be preferred by Mars types, as they have a harmful effect on Moon, Venus, Jupiter and Mercury types. In general, bricks, clinker, wood and half-timbering have a favourable influence. These principles should also be taken into account when renting a flat.

"Field theory".

The building plan is divided according to the signs of the zodiac. Not only the interior, but also the exterior walls are significant because they contain windows and doors. When looking at ancient buildings, we discover certain laws that relate specifically to the doors in certain fields. The outer walls of fields 1, 10, 8, 18 and 81 are considered entrances to death in India. In Fig. 7, they are marked with thick minus signs. The small minus signs are less unfavourable. The small positive signs are favourable and the large plus signs are particularly favourable for the placement of doors.

The positions of the windows are not subject to these rules; nevertheless, in Oriental buildings they are usually located at negative points.

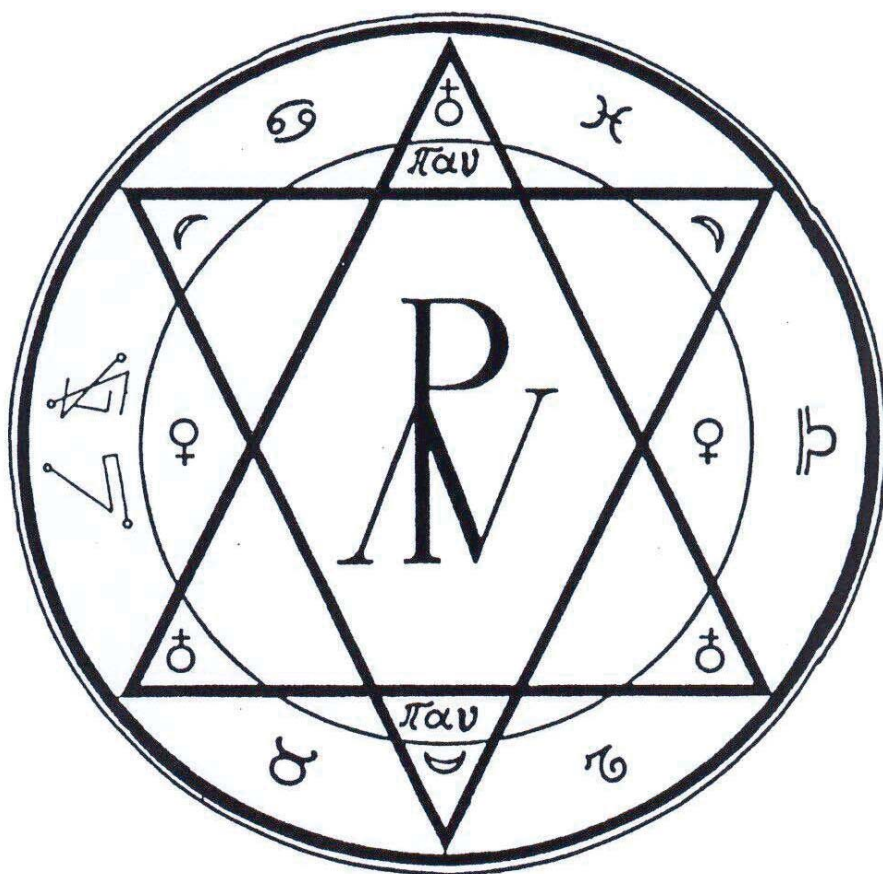
Since the purely mathematical calculations of the field lengths become inaccurate, the house walls are divided into 9 parts according to the principle of parallel displacement. In a ratio of 1000:1, a 50-metre-long wall is recorded as 5 cm in length. (Fig. 8). We draw any straight line through point A. Starting from A, we mark 1, 2, 3, etc. up to 9 equal distances on it using a compass or ruler. I call the 9th point C. I now connect C with

B. For the parallel shift, we need a ruler and a "triangle". The triangle is now moved along the ruler parallel to CB to point C_1 . A line is drawn through C_1 that divides the distance AB at B_1 . And so on until B_8 . The distance AB is then divided into nine equal parts. The division points

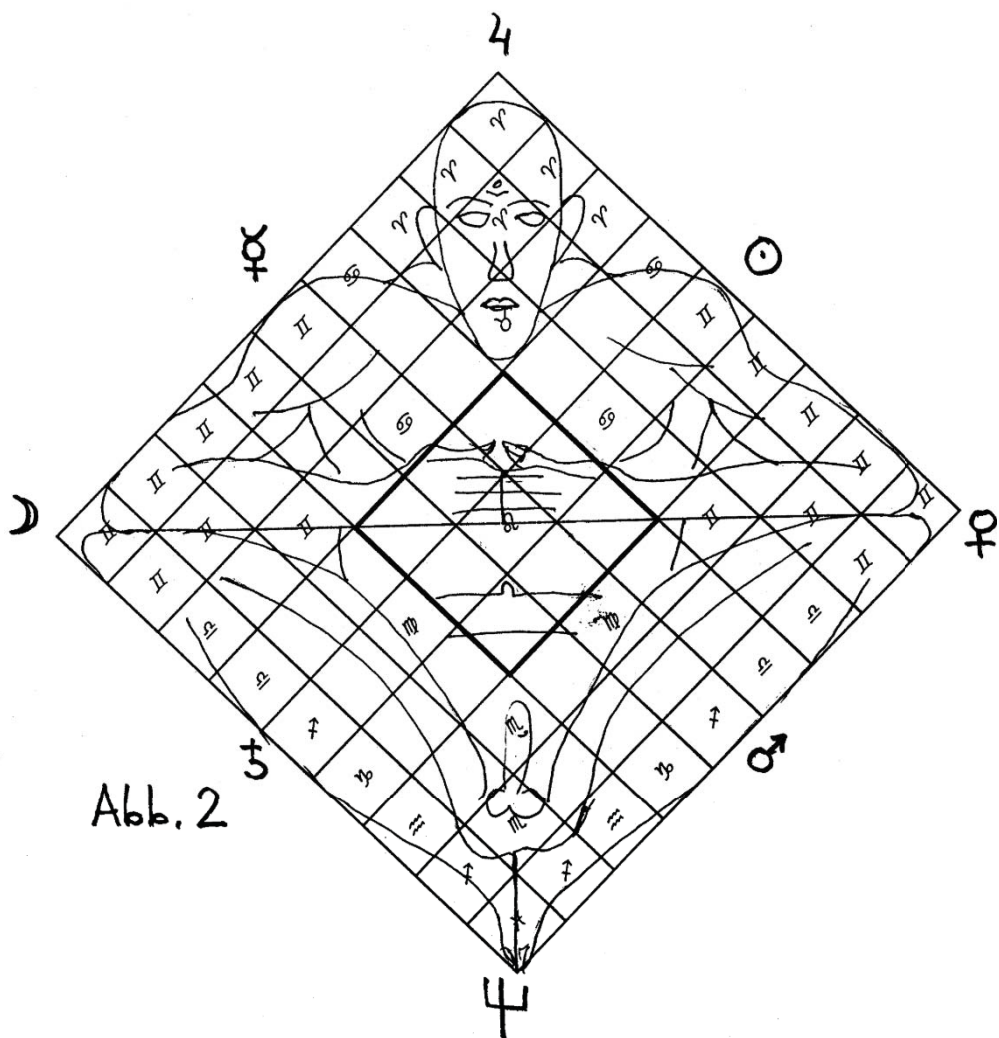
of the long and short sides are connected with each other in such a way that $9 \times 9 = 81$ fields are created. Now we only need to draw in the signs of the zodiac according to Figs. 4, 5a or b in order to recognise the cosmic areas of influence of our house, room or flat.

"Apartment layout."

The study: The influence of Gemini and Libra favours intellectual work; Gemini is suited to teaching and writing professions, publishing, art and literature, commerce and journalism. Libra is good for artistic pursuits: music, painting, advertising and the like. Of course, those born under Gemini and Libra find intellectual work particularly easy here. In individual cases, it is important to note which influence is stronger, that of the birth sign or that of the ascendant. The Gemini-Cancer influence is also good for intellectual work combined with comfort. Virgo-Capricorn is also geared towards professional work. The south-west corner (Pisces, Sagittarius, Aquarius, Scorpio) is generally unsuitable for work because too many cosmic influences are at work there, confusing the mind and making it difficult to work systematically. North-east rooms are only suitable as studies for Mars professions, officers, dentists and pronounced Aries types. Yellow is a suitable colour, especially if you intend to work here in the evening and at night. Yellow stimulates the mind and protects against fatigue. A colour combination of blue, orange and yellow is most beneficial for a north-east study, as orange relates to Mars, yellow to mental stimulation and blue protects against overexertion.



Das Pentakel
des großen Pan.



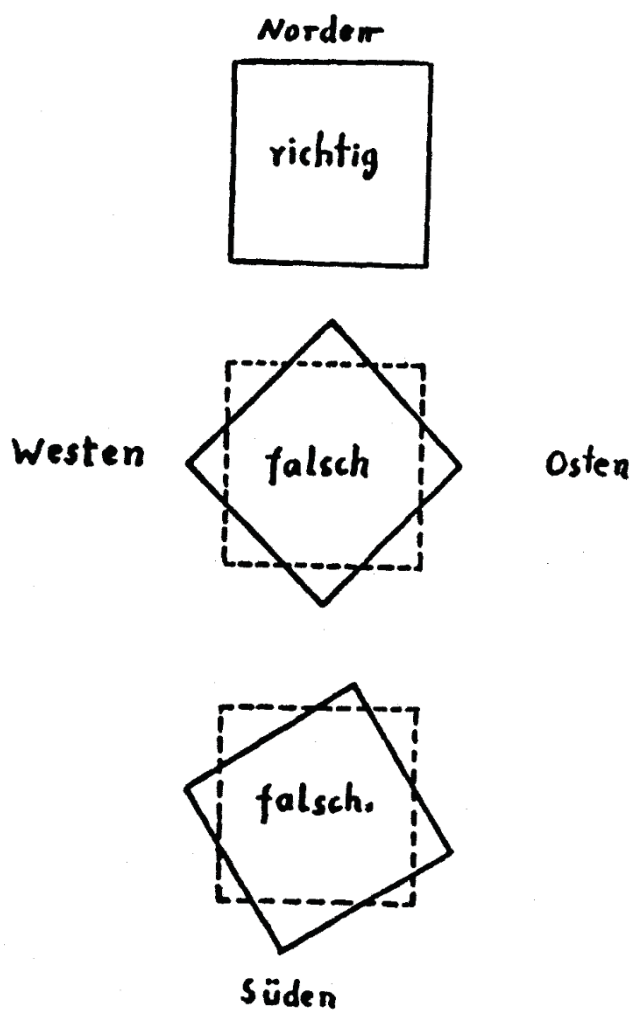


Abb. 3

Norden

II 73	II 64	II 55	II 46	II 37	☿ 28	♈ 19	♈ 10	♈ 1
II 74	II 65	56	47	38	29	20	♈ 11	♈ 2
♎ 75	66	II 57	48	☿ 39	30	♏ 21	12	♈ 3
♎ 76	67	58	49	40	31	22	13	☿ 4
♏ 77	68	♏ 59	50	♏ 41	32	☿ 23	14	II 5
♏ 78	69	60	51	42	33	24	15	II 6
♏ 79	70	♏ 61	52	♏ 43	34	II 25	16	II 7
♏ 80	♏ 71	62	53	44	35	26	II 17	II 8
♏ 81	♏ 72	♏ 63	♏ 54	♏ 45	♎ 36	♎ 27	II 18	II 9

Süden

Abb. 4

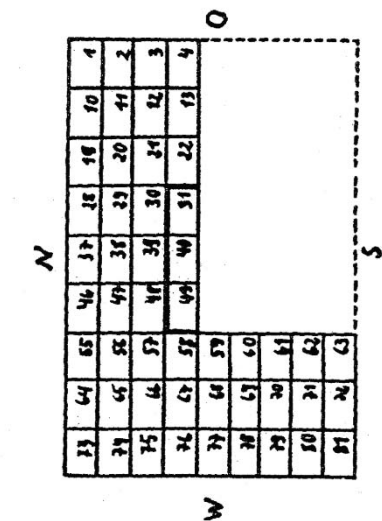


Abb. 6

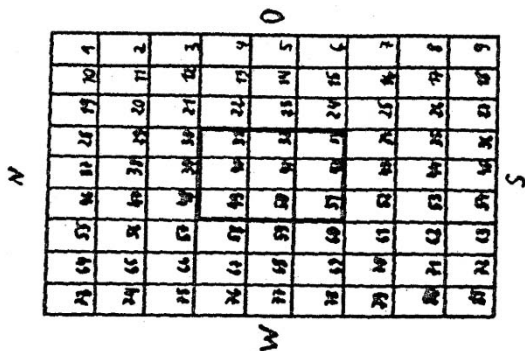


Abb. 5a

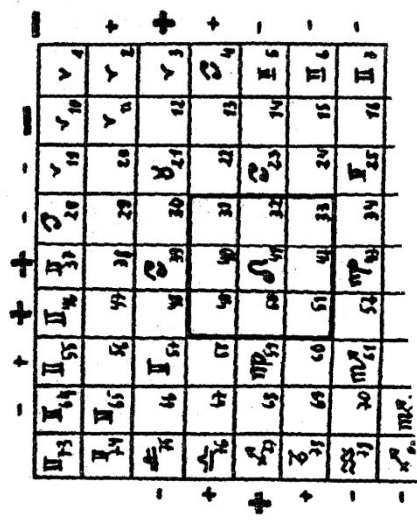
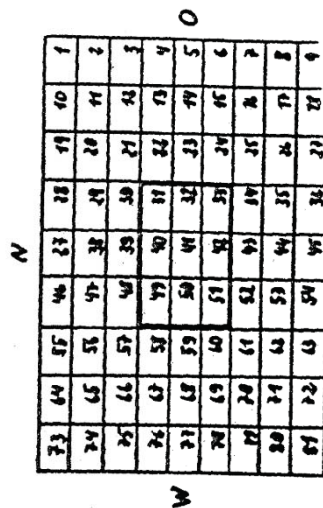


Abb. 8

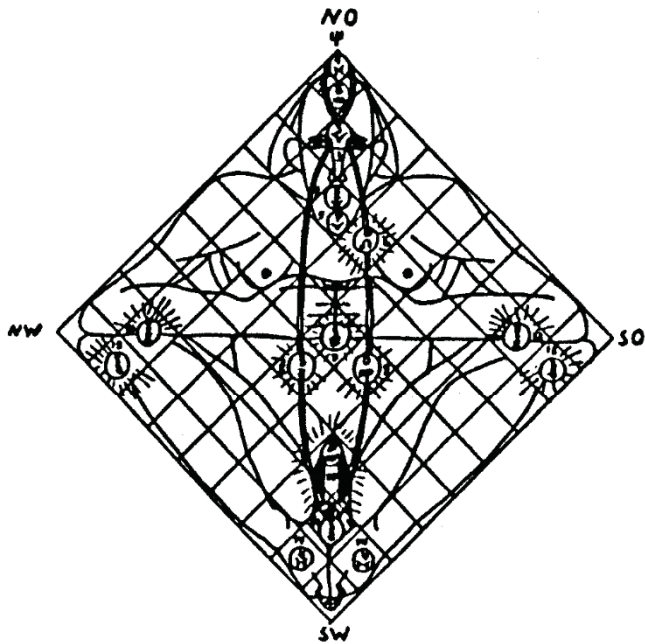
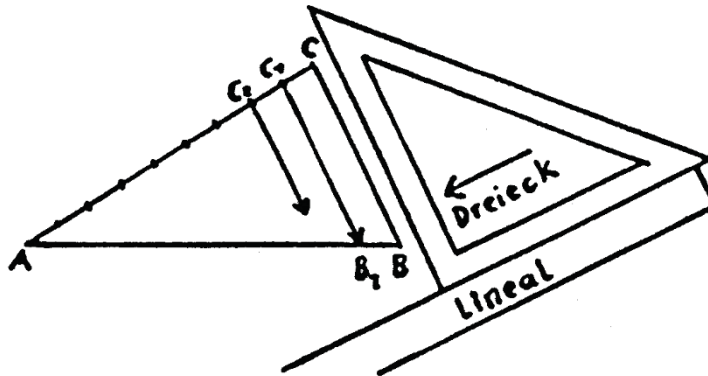


Abb. 9

The bedroom:

For people under the influence of Aries-Mars, the north-east room is recommended as a bedroom. Those born under Gemini and Virgo can sleep in the north-west. Gemini-Cancer influence is favourable for Gemini, Cancer and Capricorn. The SW room causes restless sleep, but the dominant Scorpio influence should be used for sexual magic and procreation. Blue is recommended as a colour, as it has a refreshing and pain-relieving effect. Light blue promotes rapid sleep and invigoration during sleep.

The living room:

The east room with its Cancer-Gemini influence is recommended; Cancer promotes comfort and Gemini allows receptivity to intellectual issues in this room. Green is recommended as the colour for relaxation. A room that is to serve as a living room and bedroom should be decorated in green and blue. The colours of the guest room (north-west) should be yellow and brown, which are cheerful, mentally stimulating and warm.

The kitchen:

Cancer and Taurus promote good and abundant cooking and skill in the culinary arts, especially if the cook is born under this sign. Light blue is recommended as the colour; it has a fresh and clean effect; flies avoid this colour. Blue glass and plastic bells are suitable for storing milk, butter and meat, which will keep fresh longer than usual under them.

The bathroom:

In the above room specifications, the south-west corner is considered unfavourable. It is best suited as a bathroom and laundry room. Light blue is recommended as a colour, as it appears fresh and clean.

"New flat and Od."

New houses and flats seem cold and soulless, even if the layout and colours correspond to cosmic conditions. The residents themselves must first create a cosy atmosphere by charging their flat with odic energy. This is why people feel more comfortable in old houses, especially in rooms where the residents spend a lot of time.

"Apartment and chakra teaching."

These rules, which are important for everyday life, are followed by special instructions for the practical esotericist. Just like humans, houses also have an etheric body whose centres are effective in specific rooms. They are taken into account in the magical awakening of the chakras in order to show us the most favourable places for practice, both for their activation and for their suppression. Just as one progresses from one chakra to another during practice, one should change the places of practice according to the etheric energy channels. Since these places are subject to certain signs of the zodiac and planets according to chakra teachings, every practitioner will easily find the places that suit them (Fig. 9).



Bibliography:

Gregor A. Gregorius:	" The magical awakening of the chakras in Human Etheric Body".
Armand Fröhling:	" Astrology".
Wilhelm Th. H. Wulff:	" Astrological Architecture".
Vahara Mihira:	" The Samhita".
Leadbeater:	" The visible and invisible Man".

REFLECTIONS ON THE CONCEPT OF GOD.

by Mstr ∴ Apollonius

"The worst thing is a false conception of God – better none at all than a false one!" Gustav Meyrink.

This view is contrasted by the superficial view that it is impossible to say anything definite about the deity.

Even in esoteric circles, no attempt is often made to formulate a concept of God that is at least sufficiently defined to serve as a basis for a successful path to knowledge. The neglect of the concept of God entails two particular dangers, which can be insurmountable obstacles to higher spiritual development.

On the one hand, it is a humanisation of divinity, i.e. a denigration of it, which remains at the level of childish ideas; on the other hand, it is a not entirely logical abstraction, which makes God an abstract concept and leads to atheism.

It is therefore necessary to narrow down the concept of God to such an extent that the untenability of such aberrant conceptions of God is recognised as such.

Let us first turn to the one danger, the humanisation of the divine.

It is in the nature of intellectually undeveloped people to imagine higher beings as human-like and to attribute human characteristics to them. From ancient times to the present day, pictorial representations of gods have largely been human figures. In mythological tales, gods are depicted as acting humanly and often afflicted with human weaknesses. There are numerous stories about the birth of gods in hidden places. In Greek mythology, Apollo and Artemis were born to Leto in the wilderness of Delos, Hermes was born to Maia in a lonely grotto on a dark night, and Perseus was born to Danae in

a bronze tower. Dionysus appears in human incarnation as a teacher of viticulture. The Persian Mithras, the ancient Mexican saviours Quetzalcoatl and Kukulcan, and Itzamna, the son of the Maya god, were also incarnated as humans. The gods who became human often merged with cultural heroes and leaders of early humanity. Even well into historical times, kings were very often regarded as incarnations of a deity.

It is impossible to determine whether this was based on the memory of early initiates, on naive popular belief, or simply on the power claims of priests and rulers.

In any case, we see that it has always been natural to humanise the gods and bring them down to earth.

What is the situation today with regard to the humanisation of the deity?

It is well known that in many circles people speak freely about the intentions, thoughts, wisdom, love and goodness, mercy, decisions and will of God. They assume that God thinks, feels and wants in the same way as humans do. The only difference between such a God and human beings is that He has no body and has unlimited freedom and power in the development of the aforementioned qualities. He therefore differs from human beings only gradually, not essentially.

Here, a reasonable abstraction must be applied and everything human must be separated from the divine. We easily recognise that our thinking, feeling and willing are subject to influence and are awakened and moved by a force outside ourselves, which we will provisionally refer to as an unknown "it". "It" thinks within us. "It" ignites our will. "It" triggers sensations. The poet Alfred Mombert expresses the first awareness of this force outside ourselves, which he refers to as "He", in the following verses:

" Do you know the transition from He to I?
Did it touch you?
He became ever more urgent within me,

ever more compelling. - "

Every attentive observer becomes aware of forces beyond us that are obviously more powerful than we are. Such superior forces have always been referred to as "gods". We can therefore also perceive this "it" as something divine that brings our thoughts, feelings and desires to fruition. However, we know from experience that the cause or the creator is never identical with what is created, and we can conclude from this that the divine must be something essentially different from what it creates, which in this case is our thinking, feeling and willing. So when we speak of the will of God, for example, it corresponds to our own will at most in name, but is something quite different. We must not attribute any personal human characteristics to the deity, and if we cannot avoid doing so from time to time, we must remain aware that this is only due to the inadequacy of human language, which has no words available to describe the influx of the superhuman.

When we referred to the "It" that moves us as something divine, we did not mean to say that this "It" is the ultimate cause of all causes, but rather that it can be overlaid by a series of other, even more comprehensive forces. We can even assume this with certainty, but ultimately we arrive at a final cause, a primordial unity, which, as the absolute being, is actually the only one that deserves the designation "God". The ancient Egyptians had the name "Khepra" for this final cause of all being and worshipped it in the image of the sacred beetle, the scarab. Countless such beetles have been and continue to be found as grave goods, expressing the belief that the deity of cosmic becoming also manifested itself in the deceased, as in everything else that was created, and that every "I" is nothing more than a node in the eternal becoming and unbecoming.

" I am the knot of the world's destiny
Hidden in the beautiful and sacred tree"

"Immovable, I am the great knot Hidden in
yesterday."

(Book of the Dead, Chapter XLII)

In this context, it suffices to have shown that even in the manifestations of the deity that initially overlay us, human characteristics that fall under the concepts of thinking, feeling and willing must not be included.

However, abstract thinking carries with it the other danger mentioned at the beginning. Many say: if we are not allowed to attribute human-personal characteristics to God, then he is simply impersonal. Since those concerned do not consider the existence of supra-personal characteristics, they further conclude: that someone who is impersonal lacks personal characteristics: he is therefore *w*
e n d e r a l s e i n e P e r s o n , a w e s e n l o s e s A b s t r a k t u m ,
also eigentlich *e i n g r o ß e s*

Nothing. Thus, the concept of God dissolves into an atheism that is fundamentally no different from that of pure materialists. The error in reasoning in this case lies in the sequence: not personal = impersonal = subpersonal = insubstantial = nothing.

If we deny the deity and its organs personal characteristics, we must nevertheless assume the existence of higher-order characteristics that encompass our personal characteristics, i.e. *E i g e n s c h a f t e n h ö h e r e r A r t* . Of course, we are just as incapable of imagining these as an animal endowed with so-called instinct is incapable of imagining the human mind. However, our thinking enables us to conclude that higher, supra-personal qualities exist and prevents us from considering the deity to be insubstantial, despite the denial of human-personal qualities. If we were not dealing with beings, all practices of mental magic, invocations of the planetary logoi and the unio mystica would be nothing but charlatanism.

The purification and refinement of our concept of God cannot be achieved in the blink of an eye or by reading a few good books. It requires years

of mental work, concentration and meditation, combined with appropriate exercises. Like the patriarch Jacob, we must wrestle with the great unknown without faltering and speak with confidence: "I will not let you go until you bless me!"

*

*

*

Literature:

Plotinus: Writings

Spinoza: Ethics, Part I.

THE RECRUITMENT OF MEMBERS.

The inner duty to the brotherhood.

An open letter to the brothers and sisters of the Fraternitas Saturni from Fra.

Immanuel.

I do not wish to pre-empt the Grand Master, who ultimately has the final say in all matters; nevertheless, as a brother of the Lodge, I would like to clarify my position on the following issue:

This is a topic of general interest that has sometimes been discussed internally. Of course, it is in the spirit of the Lodge's structure to have numerous members, but this is not absolutely necessary! Until now, no importance has ever been attached to directly asking someone to join the Lodge. Each of us has a number of friends to whom we have communicated our spiritual views. We have provided food for thought and answered serious questions. This is our duty as esotericists in an age of ever-increasing materialism. Every person is shown the spiritual path once in their life, whether through books or through other people. If they take the hand offered to them, good! If they do not take it, they are only showing their immaturity, especially if they declare that they are "over it."

One cannot impose oneself on anyone. We leave the propagation of a world view by fire and sword to Muslims, Christians and Communists. Those who seek God will find the way themselves. They need only reflect on themselves. Every serious person will do this at some point when they seriously contemplate the wonders of nature and reflect on its laws and their origin. Then one day they will reach a point where no pastor can help them anymore. They will find their way to theosophy or a similar mystical association of seekers. This happens all by itself, according to the individual's stage of development. Any violent influence

on such a person would be a violation of their free self-determination and the laws of their path. We would harm the Lodge above all if we led immature people into its ranks. Even if they are usually expelled by the Saturnian spirit after a short time, they have still been of no use to the Lodge. They are disappointed in accordance with their immaturity and spread senseless slander.

The best propaganda for the Fraternitas Saturni is still provided by our opponents, especially the Adyar Theosophists. I too spent several years examining myself, comparing the writings of the Lodge with the behaviour of the Master, and then I joined as a neophyte brother. I had gained the inner conviction that the best way to attain knowledge was through the brotherhood. And I believe that most of us found our way to the Lodge in a similar manner.

This does not mean, of course, that we should idly encourage the slander of certain mystical circles. No, it is our most sacred duty to point out the true goals and spiritual content of the teachings in all occult and interested communities. When asked, we must profess our beliefs freely! Above all, however, the "Fraternitas Saturni" will always be judged by the behaviour of its brothers and sisters. It is clear that a brother who takes his brotherhood seriously, who is neatly dressed, who practises regularly and engages in research, makes a better impression than any follower who passively accepts everything that is offered. One becomes a different person, a true esotericist, when one not only listens, but also verifies the traditions oneself and tests them in practice. What, for example, do theosophists and similar "Sunday occultists" have to offer? Endless parroting of Blavatsky, Besant and others. Their current leaders indignantly reject any personal experience, even astrology.

However, this should not make us arrogant. Some of us are not much better. Some allow themselves to be guided by their personal antipathies and therefore neglect the meetings of the Lodge. This is a complete misunderstanding of the principle: "Do what thou wilt". This only means that everyone

is fully responsible for their actions in an occult sense. It does not mean that one may disregard duties once they have been assumed.

It is also useful to pay the monthly dues regularly in order to ensure the publication of the lodge's writings. This also strengthens the magical influx of the lodge. Above all, however, it is the individual's personal attitude and personal cooperation that are decisive. It is a magical act to consciously participate in the ritual and the chain of brotherhood.

It must also be of utmost interest to everyone to make contact with like-minded people and exchange practical experiences with them. Only then will the Lodge remain a spiritual centre in the Age of Aquarius that has begun. If every member does their duty, no one need worry about the next generation. The Lodge will be an island in the midst of materialistic chaos, and seekers will strive towards it as a saving island, even without any advertising.

*

*

*

BEING RIPE IS EVERYTHING!

You are time, bound in eternal flow.
On your left, a shadow accompanies you
with the thousand faces of your yesterday and earlier. On
your right strides a king,
your tomorrow,
with the tempting fruit of your constructive endeavours,
filling to the brim of demanding longing

.....

But -
in Wechel's fading twilight the prince
reaches out his hand to you,
it is all insipid deception,
foolish mind, self-satisfied trickery.

So you go through life,
trampling on masks
and shun the grey
shadow on your left,
the frighteningly growing.
Silently you pass
and without looking at him, you give him new faces,
in which disappointment dwells of withered days, yet
always also hope for a fulfilling
today,
until finally the last of the false pearls of
earthly desire
is spilled by God-sent fate, by envious
powers

spilled with a painful glitter.

All your striving in vain, the hard,
hot?

And your earthly existence
from dawn to dusk vain, insipid,
desolate?

Melted away
the gleaming gold
into grey nothingness.

Be still:

It was false gold!

Lift your eyes to the gate of eternity, dripping with light!
Behind it awaits your royal mantle, the true one! You let
yourself be blinded by the deceptive urges of earthly
desires,
experienced the lesson of human powerlessness, of
temporal glitter.

Now the king has departed to your right,
smiling, mature, rich,
you gaze at the shadows of days gone by on your left.
So you await the sacred gift of the hereafter
and know:
Maturity is everything!

Johannes Schräpel.
From the book: "Ewigkeitssucher"
(Seeker of Eternity) 1919

BERSERKER

BOOKS

