

ORDO FRATERNITAS SATURNI

volume 4



BERSERKER

BOOKS



1960 (Overview)

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January 1960

BLATTER FOR

ANGEWANDTE OCCULT

THE ART OF LIVING

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JANUARY 1960

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ESOTERICS – MAGIC – MYSTICISM – PERVERSITY

From the teachings of the "O. T. O."

By Gregor A. Gregorius.

In the opposing writings, there was a remark that esotericism is a spiritual perversity.

This assertion is not entirely incorrect in itself, but it is based on erroneous assumptions that need to be clarified.

The term "perverse" is in itself very ambiguous and is usually misused. It is generally understood to mean a reversal, a distortion of natural sexual urges and passions, a deviant sexuality.

However, a distinction must be made between perverse tendencies and a pathological or even inherited perversity, which in severe cases can manifest itself in flagellation, masochism, homosexuality, sadism, etc., in mild or severe forms.

Perverse tendencies, however, which can often arise from a suppressed or inhibited sex life, are something completely different and do not fall under the above-mentioned category of disorders. They are often based on inferiority complexes as inhibiting factors of sensual desire.

The vast field of eroticism, which fundamentally differs from sexuality in its complex manifestations, especially from primitive sexual feelings, encompasses an enormous diversity of pleasurable sensations that are generally considered abnormal, but in reality are not abnormal at all. Under no circumstances do these inclinations, which are often merely activated fantasies, deserve to be labelled with the frequently used derogatory term "perversity".

The sensory perception of a person who has outgrown the instinctual nature of primitive sexuality can be heightened to such an extent that it is not only based on purely psychological components, but also

produces artistic, creative motives or designs that lie in a purely erotic sphere and have their origin there.

An esotericist, who can be regarded as a highly spiritual person, has activated the powers of his subconscious and has thereby penetrated the ancient cultures with which he is connected through his previous incarnations. He has revived the high polarity of antiquity and other advanced civilisations, which is anchored in his spiritual maturity and, of course, in his sensory life. Since the art of love of these highly cultivated peoples is still far superior to that of Europeans today, and since it naturally cultivates a deliberate and heightened sense of pleasure, ignorant people describe these activities in every variation as perverse.

They do not know that most sacred cults in the past and even today are covert sexual cults in all religions of the peoples of the earth, even in part in the Christian Church.

Much has already been written about this in relevant writings and books.

Since an esotericist, who has become a balanced and educated personality through his spiritual maturity, has naturally outgrown any primitive sexual activity, meaning the sexual act in its usual form, sexual union is only possible for him if it not only has a more or less cult-like character, but is also only practised with a partner with whom he is bound by love. He regards every act of love as a kind of harmonious lovemaking, in which the sensation of lust is systematically heightened by preceding erotic phases, with the actual sexual act representing only the climax.

In the true art of love, the erotically based preparations often extend over a long period of time and can be embellished with every pleasure. The esotericist has no interest in procreation because of his worldview. He is much more interested in a high tide of emotions, which can and should lead to a wonderful exchange of odour.

Restrictions and limitations do not apply to him, because even here he does not depart from the basis of the laws of harmony. The directive, "Do what thou wilt!" also has its full spiritual validity here. An esotericist will never do anything that he cannot justify to himself and to the law of harmony. World Master Therion also gives very clear and unrestrictive instructions in this regard in his various writings. Nuit, the goddess of the night, is also the patroness of union in love!

The cults of the "O.T.O." are by no means based on a penchant for sexual sensations, but are wonderful, harmonious Gnostic rituals that spiritualise the sexual act and clothe it in religious garb.

Certainly, one could speak of a spiritual perversity of the esotericist, but this does not have the usual meaning attributed to the word.

Modern art, modern dance and modern music of today also have a spiritually perverse character in this sense, but they should be regarded as a phenomenon of our time and will certainly crystallise again into a tolerable basis of harmony in their often extreme fluctuations. To describe them as pathologically perverse would be equally nonsensical. Esotericists are aware of the current chaos, which has arisen due to the increasingly powerful influence of the approaching Age of Aquarius.

It is therefore natural that people's feelings of love and the relationships between the sexes are also undergoing a noticeable transformation. The harmony between spirituality and eroticism will become ever stronger at the expense of the primitive sexual drive, because according to astrological and esoteric correspondences, Aquarius is a barren, highly intellectual sign of the zodiac.

2. Part.

The practising magus takes a completely different, albeit similar and even more difficult position on the concept of perversity. He, too, rejects primitive sexual intercourse in its usual form and has created the above-mentioned basis on the laws of harmony in his private sphere, just like the esotericist. But in practising practical magic, he must also work on the purely occult fundamental laws of magic, which very often touch on the sexual sphere.

He is not concerned with achieving a harmonious balance of odic forces, but always strives to polarise or inhibit the corresponding chakra in his partner's etheric body so that he can then use her in the state he has achieved for his magical purposes. Such deliberate and sought-after mediumship, which can also be innate, can be achieved by various means. There are hypnotic or magnetic trance states, which can also be achieved through drugs, dance or sound, but the most important reversal of physical sensitivity is achieved through a highly polarised or over-polarised sexual cult, in which, however, the sexual act is not the end result of the practice. On the contrary, the practising magus is forbidden to perform the actual sexual act with the medium in order to preserve his own odic forces for his incantations.

He only strives to evoke and appropriately increase the medium's sensation of pleasure through appropriate manipulations in order to achieve an increased odic discharge from the medium, which he needs for the manifestation of demons, spirits, etc.

He can also use this sexual practice to generate thought psychogons or magical thought beings.

Some of these instructions can be found in the study booklets of the Lodge, and it is not the purpose of this essay to discuss these secret practices.

But one cannot describe them as perverse either, for they are merely

purely practical tools for the magus.

In ancient temples and cults, temple priestesses were specially trained for this purpose, to produce certain phenomena through polarity reversal or even the elimination of sensory perception.

These trance states can also lead to clairvoyance, telekinesis, etc. on a spiritualistic basis. They all require a great sense of responsibility on the part of the practising magus. He is therefore not very interested in sexual intercourse or procreation, unless he wants to create a spiritual phantom by magical means. To do this, he needs the odic forces of the maternal being from its sexual organs, because semen and vaginal secretions, just like blood, are the strongest carriers of odic forces.

There is little literature on this subject, and this knowledge is subject to special magical training.

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3. Part.

One could even speak of spiritual perversity in the case of the mystic, for the path of a mystic who stands on a purely religious basis very often leads into the realm of so-called mysticism, which can also lead to pathological exaggerations of the mind or emotional perception.

The religiously heightened perception, which often leads to strange actions on the part of mystically inclined people, often borders on erotic exaggerations that have little to do with sex and its experience. Masturbation is often found to be the basis, especially among female mystics, but generally speaking, the mystic experiences in his visions only delusional hallucinations of his own beliefs through the induced mixing or merging of his divided male-female personality.

Asceticism, often described in mysticism as the ultimate goal, is a sin, an irreparable offence against one's own spirit. It is based on a

deliberate suppression of the sexual chakra, thus arbitrarily disrupting the natural flow of energy through the human etheric body, leading to an overpolarisation of other important chakras and causing pathological disorders of the psyche or other ailments of the body, even impotence.

It is true that the practical mystic does not use the sexual regions in his meditations and other contemplative exercises, as the magus does. On the contrary, he negates all ascending sexual urges and desires as far as possible, trying to eradicate all purely erotic impulses, but he is rarely able to rein in his corresponding imagination. Austere practices and self-torture often lead him into areas of pathological perversity, such as flagellation, masochism, homosexuality, and, in the case of female mystics, lesbian love, all of which systematically undermine his health. Homosexuality and lesbian love are understandably found in monasteries.

However, one cannot simply equate devout mysticism with the usual concept of perversity, because the mystic lacks the usual sexual basis, which he denies. He comes closest to spiritual perversity, albeit in a more mitigated sense, although he himself can only be described as a religiously misguided person whose brain activity is overactive and no longer normal. This applies to almost all religions, especially Christian doctrine, which demands and is based on uncritical faith.

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RUDIMENTARY LEMURIAN MAGICAL CULTS IN INDOCHINA.

by Fra .: Immanuel

Much has already been written about the Oriental peoples, their religious cults and magic tricks. Therefore, I do not wish to repeat what is already known here, but only to describe those facts that led me to become involved with occultism during my stay there. I will only mention magical cult practices that I experienced myself, as I was accepted as a member of a Moi family.

If you ask a modern Moi about his religion, he will answer that he is a Buddhist. However, this does not mean that he professes vegetarianism or the principle that life is suffering. This people, constantly struggling for its existence, has never had time for world-weary contemplation. A philosophy of life such as that of Buddha could only have arisen in a wealthy Indian household. In the land of the Moi, however, the sorcerer-priests dominate with their millennia-old knowledge; sorcerers, sorceresses and their communities of disciples. Buddha has also moved in among them, but in a significantly transformed form, he is worshipped as another deity together with Kwan Jin, who is considered his wife. Flowers, fruits and animal sacrifices are offered to him. Among the sorcerers there are also monastic communities. They wear black, sometimes yellow robes. There are no vows for life and no chastity. It is considered good form to have lived and studied in monastic seclusion for several months or years. Here, modified Sanskrit texts are taught, which are mostly no longer understood, but which are highly valued as sound-magical formulas. They have a similar content to the Indian tantras and deal with magic and meditation.

Indochina is a melting pot of various Oriental races and peoples: Mongols, Indians, Malays. Only the Moi have an ancient tradition. According to this tradition, their ancestors came from a distant land in the East on "cloud ships" through the air. This belief coincides with

the Lemuria stories we know. Therefore, I assume that their magical knowledge is also of Lemurian origin.

The imprisonment of the soul:

When dying, it is important that the dying person lies on the ground with their head facing north. The hair on the top of their head is shaved. A small paper tube, sealed at one end, is attached to this spot. As the person dies, the magic priest recites an incantation accompanied by muffled drumming, which banishes the soul of the dying person into the tube. The lower end of the tube is then sealed. At an astrologically favourable hour, the paper tube containing the soul is placed under the ancestral altar. While the name of the deceased is carved into it, the tube is burned and the soul is summoned to take its place in the ancestral altar. Here it remains and protects the family.

Nevertheless, the Moi believe in the transmigration of souls. According to their view, humans have three souls. One remains with their people forever, one is buried with the corpse, and the third incarnates itself in humans or animals after heaven or hell. The etheric body is bound to the family, the astral body is bound to the physical body, and only the mental body is allowed to wander. This remaining soul is an independent being that brings hardship and illness upon the family if it is not worshipped properly.

However, if someone dies without relatives or in a state of slavery, the sorcerer-priest absorbs their soul into himself. From these customs they derive their great power, which makes them invulnerable, in short, gives them magical properties, which are described in Indian travelogues and are being researched today by parapsychologists.

The burial of the corpse with the part of the soul that remains with it also takes place in a magical ceremony. The place and time are determined by the geomancer. After a certain period of time, however, the corpse is removed from the grave, the bones are scraped off and placed in an earthen pot. This pot is then placed in the house, where it is supposed to bring good luck. After 100 days, it is carried to the mountains and finally buried.

The gods.

In general, countless gods are worshipped who resemble our gnomes and elves: house and field gods, door spirits who are supposed to keep demons away. Altars with offerings stand everywhere, and sacrificial incense sticks burn everywhere. Specially shaped stones are also anointed with oil in the manner of the Indian Lingam-Yoni cult and are used mainly by women to pray for children.

In front of such a stone, the deflowering of sexually mature girls is also performed in the temple at full moon. The virgin, wearing a red belt, sits in the Buddha position in front of the altar. Aromatic herbs are burned and shrill sounds are produced on musical instruments to keep the demons away. At an astrologically predetermined time, the sorcerer washes his hands in magically consecrated arrack and then performs the deflowering. The blood is collected in a white cloth and then carried triumphantly through the village on a pole. From this day onwards, the girl can be sold by her family.

The Moi are a small tribe of tall, well-built people. Their skin colour is reddish-brown. It is not uncommon for families to have 10 to 20 children, with fathers aged 17 and mothers aged 12. Marriage is not considered sacred and can be dissolved at any time. However, childlessness is considered the greatest shame. In keeping with the tropical climate, clothing is more than meagre and usually consists of only a belt or loincloth for both sexes, while the chest always remains bare. They wear sacred amulets and rings around their necks and limbs to ward off disease-causing demons.

The great gods, including Kwan Jin, Buddha, Vishnu, Shiva and others, are worshipped in temples. The entrance is located in the west. The statues of the gods sit opposite each other against a dark background. They are made of gilded clay or wood or pure gold. Inside, they have a hollow space where grey-brown dust and bone fragments can be found. Before these statues of gods are put into use, a magical ritual is performed. In it, the corresponding spirit beings are summoned to take their place in the statue. As blood sacrifices, sacrificed children, monkeys or lower animals are found inside the statue. This liveliness of the statues of gods

also explains their negative effect when they are exported to Europe for purposes other than those intended.

Spiritualism:

It too has been practised since ancient times. It is particularly well developed in the southern Mekong Delta and is based on the Christian model with a pope and priests. Here, it is mostly women who act as necromancers and mediums. In the name of the "third soul" of the dead, they determine the life and fate of the community while in a trance. They work in the "Hall of Tao" and receive most of their revelations through the "spirit stylus" or psychograph. This is a pincer-shaped piece of wood held at both ends by two people, a man and a woman, and which writes automatically in the sand with its tip. Unlike in Europe, this does not take place in semi-darkened rooms, but in broad daylight, visible to everyone outdoors.

Magical folk customs:

To paralyse someone, you make a wax figure representing the person in question. Then, using a knife with a handle made of the same wax, you write the name of the person to be enchanted, the name of their mother and some strange characters:

Then strike the limb of the doll that is to be paralysed.

At that moment, the person's limb will be struck. A citation to Shiva to kill someone is also addressed to various local death demons. Repeat 1000 times the name of the person to be killed and that of the god of death, "who takes the soul". Write these names on a sheet of lead at the moment of Saturn's culmination and carry a talisman consisting of the Saturn square sign with you.

Food prepared with a dead person's hand has terrible properties: Two women from My Tho in the Mekong Delta went to a burial ground at night. There they dug up a corpse and used its hands to prepare a kind of rice cake. One of the women said: "My husband will be as submissive to me as this dead man in my hands. I will lead him as I please, take away all his idiosyncrasies and treat him as

the hands of this dead man. From now on, he will be sexually subservient to me and will no longer care about his mistresses!"

Moon magic:

In the rites of practical magic, the moon is the most important. The moon is considered female, like the European Luna or Hecate. Here, too, she is a demonic-magical deity. In a widely practised magic ceremony, she is made to "descend to earth". This requires the murder of a child. The blood is placed in a pot and positioned so that the light of the full moon is reflected in it. - - But it is by no means always blood. Mostly red-coloured water, arrack, and sometimes clear water is used.

I have attended such a midnight ceremony, and I can highly recommend it because of its great effectiveness. Three circles are carved into the ground. Offerings are then made to the demons of the area, usually consisting of milk, rice wine and blood. In the outermost circle, nine skulls, their replicas or drawings are placed. The nine skulls are not ordinary magical props. They represent beings and are in reality human thought psychogons (souls) bound to the heads or corresponding symbols. In the "moon cooking" ceremony, they are our most important servants! Nine black candles burn in the outer circle. In the inner circle, the three participants, the magician, a man and a woman, take their places in the Buddha position, wrapped in magical robes. In the middle of the circle, a flat silver or copper bowl stands on glowing charcoal. It contains the sacrificial blood of an animal that was slaughtered shortly before. When the light of the full moon falls into the bowl, the liquid is brought to a boil. Terrible sounds are heard in the vicinity, and frightening faces may appear. The magicians now chant loud magical incantations. When the water boils, amulets and rings to be consecrated are thrown into it. After about an hour, dismissal formulas are spoken and the coals are extinguished. The water is now considered holy. It is used in defloration and house consecration ceremonies to draw a kind of protective wall.

This "moon cooking" is a terrible ritual. However, it grants powerful magical abilities: levitation and invulnerability.

abilities: levitation and invulnerability.

This magic is by no means considered a sin, a concept that is completely unknown. These are rites that keep the people strong and fertile. The people are primitive and close to nature. Their lives are interwoven with those of gods and demons, and their sorcerers still stand "beyond good and evil", as did their ancestors who came from the East thousands of years ago. They live so secluded in the forests and mountains of Indochina that it can be assumed that they will also survive the "modern Enlightenment".

" The way up and the way down lead to only one destination!
There is no white magic, there is no black magic: there is
only magic!"

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Note:

Fra Immanuel was an officer in the Foreign Legion in Indochina.

ORIGINAL SIN IN THE LIGHT OF THE HUMANITIES AND SCIENCES

by ∴ Mstr. AMENOPHIS ∴

Every person in the Western world who was raised in one of the Christian denominations is somehow familiar with the concept of "original sin".

Nevertheless, modern people find it difficult to grasp the true meaning of this term, because they consider this dogma established by the Church to be naïve and childish, since we know that original sin is, so to speak, a collective guilt for which the first human couple is responsible. And collective guilt, such as that which was attempted to be imposed on the German people for events of the last decades, must be rejected by the individual, as they do not feel responsible for what another person does.

In earlier times, collective guilt and collective punishment were quite common, because, on Yahweh's orders, offences committed by the head of the family, for example, were atoned for by the lives of the entire family and clan. What atavism, what cultural regression was imposed on the German people as something new in the form of so-called "clan liability"!

Original sin, as everyone knows from Genesis, is the inevitable consequence of the "Fall", which was committed when Eve, seduced by the serpent, took an apple from the tree of knowledge and ate it together with Adam, even though this fruit had been strictly forbidden to them by God.

For scholars of the humanities, there is no question that this is a legend intended to record an event that took place in the development of humankind.

However, in order to get to the bottom of the meaning of this legend, an important question must first be clarified.

It is the question of whether the "Fall of Man" and the related events in Paradise lie within the realm of our normal consciousness. For

our normal sphere of consciousness, we know the values GOOD and EVIL, TRUE and FALSE, and, if such an alternative is up for discussion, we can decide responsibly for one or the other.

But we obviously cannot do this in the case of the Fall.

And what is described to us in the Old Testament as the Fall presupposes an awareness of the self and personality, because it is only in and through this awareness of the self and personality that decisions of thought and will are possible!

Therefore, the Fall and original sin are not wrong decisions made by free self-awareness! And from this we can conclude that they do not lie on the psychological-moral level, but on a metapsychological and metamoral one.

And yet the Fall and original sin did not only occur in times past; the same event occurs today and again and again when the human soul awakens to the "I" from its cosmically unconscious state in the first years of childhood. And every time the "I AM" confronts the "YOU ARE," the Fall takes place.

From this, however, we can only conclude that original sin is nothing other than the original separation, which is, however, a necessary stage in the overall development of humanity.

And that is why this original sin or hereditary sin can never be atoned for in any way, e.g. through "good works" and the like, but only through a fundamental transformation, a so-called rebirth in the spirit, which is in itself redemption.

When searching for the meaning of the legend of the Fall, however, one must not overlook the associated props: the tree of life and the tree of knowledge. (See issue 98 from May 1957: Jachin and Boas). Man must eat from the tree of life because it symbolises the life forces of the cosmos and the human body. The whole human being, with the exception of the brain, is a green tree of life. And so, before the Fall, man was still completely embedded in the bosom of the deity and guided by its wisdom, as animals, plants and crystals still are today.

The "serpent" coils around the tree of knowledge. It is the symbol of the cerebrum and the spinal cord, and this is the danger, the temptation to think, feel and will consciously for oneself. From what has been said so far, it can easily be deduced that paradise is man himself. His physical and spiritual being, including all his powers and organs, is like the Garden of Eden. And in it there are two trees. The tree of life encompasses the organs of nutrition, metabolism and reproduction, and its leaves and branches are reflected in the vegetative nervous system.

Only in the unconscious state of sleep are the building forces of the tree of life effective, i.e. when the conscious ego is excluded.

The tree of knowledge is the cerebrum and spinal cord with all its ramifications, and with its awakening to daily consciousness, man leaves paradise and places himself in a godless material world of things, filled with egoistic searching, questions, doubts and desires. Man is free from divine wisdom and guidance, a plaything of his vanity, passions and addictions.

They have become independent thinkers and are thus faced with the alternative of truth and error, good and evil. These two poles, which do not exist in themselves, gain meaning for humans at this moment and only in relation to themselves in their separation, which gave them the freedom that previously belonged only to the Elohim, the divine creator beings.

However, the legend of the Fall does not focus on the awakening to free thinking, but on the problem of sexuality.

However, sexuality in the sense of procreation and reproduction has nothing to do with the Fall, with anything evil. The revelation of cosmic-divine powers in it is and remains something pure and divine. If the Church Fathers saw something impure, sinful or even devilish in it, this alone documents the aberration resulting from freedom of thought.

The process of procreation and reproduction is not a problem in itself, but the relationship of the ego consciousness to it is!

If the innocent, cosmic, sacred function of sexuality is disrupted by

egoistic abuse, it leads to the desecration of the process and to difficult dangers.

The ancient Gnostics, from Simon Magus to the Ophites to Valentinus, were already aware of this and attempted to navigate this pitfall in more or less original ways.

Nevertheless, there is no way to avoid this danger, this double fall into sin, unless human beings were to renounce the awakening of their ego and remain in the stage of infancy or as a foetus in the womb.

But he cannot do this, because with the awakening of self-awareness he is cast out of paradise. This is a *fait accompli* that can neither be avoided nor changed.

By eating from the tree of knowledge through his brain, man begins to consume the constructive forces of the tree of life until they are no longer in balance and the process of consumption exceeds the process of construction. The body begins to weaken and slowly die.

Thus, the tree of knowledge is also the tree of death.

There is a legend that the cross on Golgotha was made from the wood of the paradisiacal tree of knowledge and erected where Adam's head is buried. Certainly, this is only a legend, but it is a legend that seeks to provide certain esoteric clues.

The priest-physicians of late antiquity understood this legend when they referred to the crown of the skull as the *regio calvaris*.

Yes, the cerebrum located here is indeed the calvarie of humanity, on which the cross of death is erected. For if one considers the intellectual development of humanity today with an open mind, one must conclude that it has degenerated into an acosmic, spiritless, materialistic-mechanistic way of thinking, and that as a result, not only technical weapons of destruction but also all the damage caused by civilisation are attacking the tree of life and consuming it.

Even individuals damage themselves through their misguided thinking about the vegetative nervous system

damage their circulation, liver, gastrointestinal system and heart, leading to death.

In our German language, which is known to be one of the few that has preserved most elements of the original language, recognition does not only mean a function of reason, of the mind, but this word also refers to sexuality.

Now one may ask, what does the recognition of world issues have in common with the recognition of a woman?

The former arises from the function of the cerebrum, which controls the cerebrospinal nervous system, i.e. the motor system that is subject to our will.

On the other hand, we have no impulses of will whatsoever for the so-called vital sphere of our body, which regulates sexuality via the sympathetic nervous system. But there is also the cerebellum and the pituitary gland, which is influenced by both the vegetative and the cerebrospinal nervous systems.

This reveals the full extent of the problem of the Fall and original sin, for through it we also enter the sphere of dormant unconsciousness, into the relationship with the "YOU". -

But this reveals the mystery of human organisation, and we see that the tree of knowledge has a trunk divided into two parts, with one snake winding its way up to the brain, while a second snake winds its way down the other trunk to the sex organs.

At both the upper and lower poles, man is forced into the necessity of the Fall and thus into the problem of his freedom. And it is understandable that the selfish abuse of the powers of procreation is at least as serious as that of the powers of thought.

Therion says: "When I raise my head and shoot poison onto the earth, it is the great delight of the earth, but also its downfall." Therion is referring to the serpent that winds its way down to the reproductive organ. This symbolism is ancient and is known as the kundalini or serpent power, which ascends and descends on both sides of the spine from the reproductive organ to the brain and vice versa. It is the power emanating from the solar logos...

A flowing life force that permeates everything that lives and consists of electricity and magnetism. It is also rightly called the power of love. Rebirth in the spirit, salvation, can only take place with the help of this divine fire power, by consciously directing it upwards to the thousand-petalled lotus, Sahisvara, the invisible tiara above our head. Those who achieve this are freed from original sin, for they have found their way back to the deity through the conscious transformation of the powers of the tree of knowledge.

This alone is the path that humanity must sooner or later take in the course of its development, through the Fall, the separation from the deity, to the awakening of self-consciousness and thereby to the consciously achieved reunification with it.

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ABOUT BOOKS AND THE LIBRARY OF THE LODGE BROTHER

by Gregor A. Gregorius

It is said that books are man's best friends! There is a lot of truth in this saying. Older people in particular increasingly realise that they are heading towards loneliness. It is becoming quieter and quieter around them. Their friends are lost, their romantic relationships are cooling off. At best, their marriage becomes a kind of companionship, shrouded in habit, in walking side by side. Children leave the parental home as they develop. The ideals that once inspired them fade away in the reality of everyday life. Increasingly, people who have become lonely retreat into their own mental realm, which they have created themselves, and strive to give it their own character and stamp as far as they are able. Through their maturity, they have long since realised that religious teachings can no longer deceive or even comfort them, for they have long known that there is no God in the usual sense. What remains for them now? Only the results of their own experiential knowledge, their ego, mostly hardened by suffering and disappointment!

Once he has recognised this and fully embraced his innate egoism, he has already reached the pinnacle of human understanding. He now wants nothing more to do with the indifferent masses. He consciously lives a solitary life. No one crosses the boundaries he has set for himself without his consent. He breathes pure mountain air, like a mountaineer on a high peak.

He still has friends whom he chose himself, who have proven themselves, as long as he lives. And these true friends, who want nothing from him, who are always ready to give, are his books, his own library, which he compiled himself.

The very system of selection, the years spent compiling his books, gives him joy time and again.

One can very well love one's books, one can care for them, cherish them and

Carefully picking them up, you can quietly stroke their spines as you walk along the bookcase, mentally renewing your inner connection with them again and again. There are books that you can read several times in your life and always discover something new in them. You understand their content more and more, more and more deeply. Then there are books from which you can seek advice for the miseries of everyday life and books whose reading embellishes loneliness or from which you gain new inspiration.

A carefully compiled and selected library, which one needs for one's own studies, always provides new tasks. Of course, one must constantly supplement the individual disciplines of one's chosen science. There are always valuable new publications that need to be read or studied in order to supplement one's own knowledge and keep abreast of the latest developments. Here, too, standing still can mean decline. Books are, in a sense, the recognisable measure of the rapid advancement of the evolution of humanity as a whole. How proud one can often be when one succeeds in finding or acquiring a new purchase that one considers worthy of inclusion in one's library. But putting together a good library is not easy and requires a certain amount of experience, even a certain amount of intuition. In an occult sense, one can even claim that one is led to books that are important for one's own development, or that these books come into one's possession by themselves.

Esotericists and occultists find it particularly difficult to compile a valuable library as a basis for their work. Not only have the so-called source works become extremely rare and are no longer in print, as they were almost completely destroyed in Germany by the Nazi regime, but most of the books on occult disciplines available on the market today are of little value. There are so few creative people among the new authors! Most of them just copy, are merely regurgitators of old knowledge, and often enough are just charlatans who want to profit financially from people's occult inclinations.

Authors who attempt to compile old, proven and recognised knowledge into a systematic whole in order to make it accessible to wider circles or interested parties

, are of course to be welcomed and recognised for their work, although good interpreters are also rare.

It is certainly true that very often in a book, often in an otherwise inconspicuous brochure, one finds a valuable chapter, a new opinion, often just a few sentences, which reinforce or even supplement one's own acquired knowledge. This happens often enough, even if the book in question is otherwise not very good. There are also new authors who are already trying to mould old empirical knowledge into new forms for the dawning new era. One must be very critical here, because there are plenty of charlatans popping up in this field too. There is no need to give examples. Such confused minds and do-gooders appear time and again. Above all, we must warn against those who cloak themselves in religion in order to exploit the spiritual distress of humanity in these demonic times, and who only serve to further dumb down humanity. Religious spiritualism in particular is such an evil, which continues to find new believers.

However, there are also books that you outgrow in your own development, books that no longer have anything to offer you. Books whose worthlessness you have recognised should be discarded, destroyed or perhaps given to others to enjoy, if they do not quite deserve the label "worthless". It is rightly said: "Give me a glimpse into your books and I will tell you who you are, even if I don't know you otherwise".

Many a library is carried around as pure ballast, often through several generations, because people are too lazy or comfortable to do the necessary weeding.

Now another true saying: true friends are not hidden away! So one should not indulge in the bad habit of hiding one's books. There may be exceptions in times of need, but in principle one should encourage the enquirer to buy the book in question themselves, if one can recommend it to them wholeheartedly.

There is much more to be said about bibliophile tendencies, which are perfectly justified in themselves, but this is not part of the narrower topic at hand. One can also enjoy beautiful bindings, book decorations and book design, good

One can certainly take particular pleasure in artistic illustrations and in a book with valuable content that also has or can display an appropriate exterior.

A true esotericist will always have artistic inclinations, which he expresses in his library, even if he does not belong to the category of internal book collectors.

Paperbacks or books that have become unsightly do not belong in a well-kept library. If necessary, they should be bound.

It is regrettable that the former custom of acquiring one's own ex-libris in as individual and artistic a design as possible for one's own library has gradually fallen into oblivion, as it greatly increased the value of the library.

In the past, there were large circles of intellectuals who collected bookplates for pleasure and out of an appreciation of art. But nowadays, the circle of true book lovers has become very small because the overall level of education has declined significantly on average and in-depth knowledge of literature is rarely found.

So these lines are meant to be a warning.

This also applies to our brothers and students, although they have it easier in this respect, as they are guided and advised appropriately by their older brothers and the master.

The Munich poet Irma Goeringer, who sadly died at an early age, put it very well when she said:

"I wanted to be lonely! But I had the most wonderful friends who ever lived in dead days."

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February 1960

PAPER FOR

APPLICABLE OCCULT

LIFE ART

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THE PERFUME IN THE SEXUAL AND CULTURAL LIFE OF HUMAN BEINGS

by Mstr. AMENOPHIS

A writer close to the Ariosophists – whose name may be familiar to some readers – once wrote a book about scientific methods of investigating vaginal secretions. The Ariosophists were an esoteric society dedicated to the preservation of Aryan blood and thus a kind of pioneer for the practical implementation of racial theory under Adolf Hitler, which did not, however, prevent him from banning and dissolving this esoteric society immediately after his seizure of power.

To get straight to the point, in Schleswig-Holstein, the region where the Ariosophists originated, a wealthy landowner had set out to make a scientific contribution to the magic of sexual scent. To this end, he visited the big cities and invited poor girls of various types to spend their holidays on his estate completely free of charge. The only condition he attached to this philanthropic offer was that the girls should ride around his park completely naked for an hour every morning. They were assured that they would not be harassed in any way by male persons, not even visually, so that their modesty would not be violated.

There is no doubt that this offer was gratefully accepted by many poor girls.

Every morning, a specially appointed laboratory assistant gave them a large cotton ball and made sure that it was inserted into their vaginas. The girls then mounted the horses provided, naked, and were able to romp around on them to their hearts' content.

Anyone who knows how riding bareback without any saddle gear can arouse the vulva through friction will understand that it was purely subjective pleasure for the girls to comply with this condition. And that was also the intention of the experiment.

The carefree nature of the holidays spent in this way strengthened all the energies of the young

and, not least, their desire for awakened sexual urges, which were now being satisfied in the form of a natural surrogate, as the friction of the horse's back repeatedly exerted the pleasurable stimulus that was bound to lead to orgasm.

The cotton balls were collected again by the laboratory assistant, enclosed in glass tubes, registered and forwarded to the owner of the estate, who was a trained chemist, for examination.

He discovered that certain types also possessed similar sexual scents, but that ultimately the vaginal scent still had a special and subjective note that could be precisely distinguished.

However, this was not the main point, but rather to classify the sexual scents into very specific groups that had a similarity to certain floral scents or animal odours.

It was thus established and recorded that certain types of women possessed a sexual scent such as lily of the valley, violet, rose, heliotrope and the like.

But the animal kingdom was not neglected either. In addition to the scents of horses, donkeys, cows, etc., the scent of goats was particularly prominent.

In this methodical and scientific way, ancient knowledge was rediscovered, knowledge that the peoples of ancient cultures possessed instinctively and that only European man had lost over the centuries.

Even the primitive peoples of today still practise the magic of scents in their sexuality. How could it be otherwise when, for example, Eskimo women rub their own urine into their hair and skin in order to entice their own husbands or other men to have sexual intercourse?

This is because urine, which, as is well known, does not come from the vagina but from the urethra, which opens at the entrance to the vagina, not only has its own odour but also mixes with the scent of vaginal secretions when aroused. Urine acts as a kind of catalyst, a process similar to that commonly used in perfume production. Like alcohol, urine has a preservative effect, so that the arousing

fragrance clings to the hair and skin after the watery part of the urine has evaporated. Any cultured man who does not pounce on a woman ready for coitus like a man dying of thirst can and must notice that the hair on a woman's head, like all other body hair, emits a sexual scent when she is aroused, i.e. long before physical union takes place, as specifically prepared by the vagina.

In days gone by, and some may still remember, there was a film entitled "The Woman You Fly For" and a pop song sang of "the scent that accompanies a beautiful woman". Well, this title and text tell the so-called normal, i.e. jaded European person nothing more than that there may be something spicy in it that can be used as a topic for banal conversation. And the real and deeper meaning of this was probably not even known to the authors, who quite instinctively came up with it in their search for something new.

When people who are open to observing nature look at life as it presents itself openly in flora and fauna, they cannot fail to recognise that the entire sexual life of nature depends on the effect of scents.

Do plants not use their specific scent to attract insects that, due to their physical characteristics, are suited to carrying pollen and depositing it in the stigma of the flower?

Thus, various flowers, shrubs and trees need bees, wasps or bumblebees for pollination, while others need flies and horseflies.

Much more striking and therefore more understandable to humans is the behaviour of the animal world, especially warm-blooded animals, when they are in heat. And the first thing to note here is that animals do not mate indiscriminately. The stallion, for example, first sniffs the neck hair of the mare presented to him and, if he is sexually attracted to her, you can see him gently biting her neck or placing his neck over hers. In addition, all higher warm-blooded animals take their scent from the female animal's genitals and, if the sexual odour is appealing, they mount her. In other cases, however, the arousal necessary for sexual intercourse does not occur.

Of course, there are also specialities in the animal kingdom where this is not so pronounced, where perhaps both male and female animals have a wider range of sexual odours, so that it appears to the observer as if these animals can perform the act indiscriminately with any female specimen. Pigs, for example, would fall into this category, which is why humans use this particular animal for derogatory comparisons. All creatures on earth, whether they belong to the flora, fauna or even the human kingdom, have received their bodies from Mother Nature, and so the sexual instincts are also governed by the selection of scents that are mysteriously produced in the body and emitted from the genitals.

This means, however, that humans are also guided by scent when choosing a sexual partner, whether they are aware of it or not. In the latter case, instinct takes over, just as it does in animals. A healthy, normal man, guided by his instincts in the throes of love, begins tender lovemaking with whispered kisses on his partner's neck or nape before finding his way to her mouth. The scent of her skin and hair increases his arousal and readiness for sex and guides him to further hidden scent centres, which he finds on his way to the centre of lust in her armpits, before safely resting his head in the lap of his beloved woman, from whose pubic mound-nushügels exudes the sexual scent in its most concentrated form. Clever women of culture, who have always existed, albeit in small numbers, instinctively understood the natural emotional escalation process, which is why they never fail to apply a provocative fragrance in tiny doses behind the ears, on the neck and, last but not least, on the upper lip.

But those who do not even give in to this instinctive urge, but instead indiscriminately to any sexual partner, places themselves below the lowest animal due to their fundamentally higher human organisation, and such a comparison can rightly be made.

It is gratifying to note that modern science is also beginning to investigate the emission of odours in humans. Professor Dr. Rauhdow, lecturer

of biochemistry at Indiana University, USA, Professor Dr. Rauhdow, called on medical professionals around the world to study "unconscious odour perceptions", a "new sense" in humans, in depth. Through chemical analyses and comparative observations, he claims to have determined that every human being belongs to one of four major categories of natural subconscious body odour, which cannot be perceived by others in the sense of conscious smelling. The nose has several olfactory nerves. City dwellers or cultured people have a single level of smell, country dwellers have two to three levels of sensitivity, and primitive people have two additional levels. The sixth and final level of smell is completely subconscious and determines sympathy. Culture and hygiene should be used to promote this sixth level in particular. Science has thus come to the conclusion that attraction and aversion have even more causes and are not solely of a mental or psychological nature.

This, in a nutshell, is the research finding of the American professor.

However, scholars of the humanities know that this is by no means a "new sense", nor is it a subconscious or unconscious sense, but rather that this sense has been lost to civilised man in the course of civilisation, only to be rediscovered now. So this would not be the first time that esoteric secret knowledge has been confirmed by science. In ancient times, people were more or less aware of the importance of sexual scent, because women in ancient Egypt discovered early on how to enhance, intensify or alter their natural sexual scent in order to entice their chosen partner into sexual intercourse. And such a deliberate decision, such an action, means nothing other than sexual or scent magic, because every action that humans consciously take to achieve a specific purpose is magic.

This is not to say that Egyptian women were the first to practise scent magic. At the same time or even earlier, it was the peoples of Mesopotamia, the Assyrians, Babylonians and Phoenicians, who discovered this due to their pronounced sex cults. And the Greek and Roman women were their docile pupils

in this field.

Excavated manuscripts, whether on papyrus or fired clay tablets, reveal that, in addition to female make-up utensils, perfumes and fragrances were also used for sexual magic. For example, it is reported that the hetaerae of antiquity used provocative fragrances for seduction, and in ancient Rome, the noblewomen knew that it was particularly valuable to have their lover's favourite perfume on them, as the familiar scent made the man more quickly compliant to their wishes.

Ancient reports indicate that ambergris was known as a fragrance very early on. Merchants sent their ships along the north coast of Africa through the Pillars of Hercules into the Atlantic to catch sperm whales, which provided the raw material for the precious ambergris. The poorer classes, who could not afford this expensive fragrance, found an adequate substitute in amber trees, a plane tree-like plant that provided its balsamic resin. In addition, there was also the scent of musk, which came from a glandular secretion of the musk deer, and for this too there was a substitute for less affluent women: the musk beetle, a longhorn beetle that also possessed the coveted musk scent. The third main fragrance substance of antiquity was civet, a secretion from the anal glands of the civet cat, which is native to Africa. All these fragrances are sexual substances from animals, which ancient humans used instinctively or knowingly to support and enhance their own sexual scent with the aim of achieving sexual satisfaction.

And if you take a look at today's perfume industry, you will find that to this day, these same natural sexual secretions are the basic ingredients for all types of perfumes, whatever they may be called. But this tells us clearly and unequivocally that even advanced knowledge and chemical development cannot do without the fragrances provided by nature and that, basically, everything has remained the same. But one thing has changed over the centuries or millennia, and that is man with his present-day lack of instinct and ignorance.

What about knowledge of fragrances and their judicious use in today's women's circles? What does today's woman know about the sexual magic of fragrances? One could answer with a clear conscience: nothing at all.

The perfume industry alone is an influential factor in this area, and women no longer choose their fragrance, their perfume, subjectively, but according to the guidelines of business-promoting advertising. Whether the perfume purchased enhances their personal gender characteristics or has the opposite effect is not taken into consideration. And then women wonder why even the most expensive perfume does not arouse any sexual attraction in men. Or women who suffer from unpleasant body odour buy bottles of fragrance to mask the unpleasant smell.

An enterprising industry responded to this misguided need by producing perfumed waters, known collectively as Eau de Cologne, which are used in large quantities to mask unpleasant skin secretions.

This, too, is the magic of fragrances, but a perverse, inverted, dark magic. The result is inevitable: failure, with the partner turning away and seeking refuge elsewhere.

And when one considers that a woman's body odour during menstruation (period) is directly toxic, causing flowers in the room to wilt, milk to turn sour, etc., this should be a memento for every thoughtful woman to take appropriate measures and not foolishly believe that Eau de Cologne is a panacea for this.

The women of antiquity did not know these complaints and did not feel the need to mask unpleasant body odours, because they kept their bodies clean in all areas through diligent bathing as part of their cult rituals and wore such light clothing that their skin could not store any perspiration. They also kept away from their husbands during their periods, i.e. they did not share their beds with them during this time.

Even today, primitive peoples are aware of these facts and visit the women's house during their period. Even among the Israelites

, women were considered unclean during this time and had to behave accordingly in their relationships.

One could argue that women in ancient times had it easier in that they lived in a happier climate than women in the cold north. However, we hear from the Germanic women that they also bathed diligently in the cold north and attached particular importance to personal hygiene.

It is obvious, however, that the subsequent Christianisation labelled everything sexual as sinful, as coming from the devil, as did the care of the body, since it served sinful purposes alone.

That is probably the real reason why, even today, the majority of people still choose to shroud everything related to sexuality in shameful darkness, although it must be admitted that crowded living conditions in cities and social hardship contribute greatly to the fact that personal hygiene leaves much to be desired in this age of glorious technology. But ultimately, it is left to the initiative of the individual to decide whether to spend their money on real hygiene or on overpowering fragrances, even if the latter seems more convenient.

If one can rely on the methods of the Aryosophical landowner, it would not be so difficult for today's woman to use a perfume that is appropriate for her own sexual odour in order to emphasise her own sexual note.

But there is another way, albeit less well known and appreciated, to achieve this.

Based on one's own birth horoscope (nativity), it is possible to determine one's natural and appealing sensual inclination towards specific fragrances of an individual character.

This is because certain plants, animals and corresponding scents are associated with each planet and each sign of the zodiac.

Based on these facts, a personal sexual scent can be created that is certainly of great benefit to the native.

Of course, not every horoscope writer is suited to such subtle tasks, as they require special magical knowledge. But does a European woman know her own sexual scent? Does every husband know the

the sexual scent of his spouse in order to be able to advise her?

This refers, of course, to conscious knowledge, not instinctive perception.

Europeans, and by extension Americans, have completely succumbed to the influence of religious communities, and anything related to knowledge of sexuality is frowned upon and socially unacceptable.

Even though modern man has freed himself from the prejudices of what is rightly called the Dark Ages, he still bears the shackles of a sexual morality that has been imposed on formerly free people for centuries.

But this can only lead to the dehumanisation of people, which is why, even in an age of civilisation – not culture! – so many partners are married who cannot stand each other and are therefore bound to be unhappy in their marriage. For culture was and always has been connected with the laws of life, even in this case with the laws of fragrance magic.

DEUS est HOMO! God is man! - Even if this succinct assertion cannot claim to be the absolute truth, man's imagination only allows him to view the deity or deities in accordance with his conception of humanity. Except that the deity is more powerful and sublime in its abilities and capacities than man, in other words: an ideal human being, an omnipotent human being.

Outer and inner purity have always been an ideal for humanity, and it is understandable that in this context a connection can be found between fragrance and worship of God.

And this relationship is not tied to any particular religion or mystery, either in the past or today. In all religions, fragrance is a characteristic of divine life, a sign of divine revelation. In contrast, unpleasant odours characterise the forces that are hostile to humankind.

For the Greeks, the concept of fragrance was elevated to a symbol, and fragrance was the form of epiphany (appearance) in which the god or goddess revealed themselves when arriving or departing. Ambrosial fragrances wafted around the gods of Olympus, and everything they touched took on this

They spread a pleasant fragrance and promoted health and well-being among humans. The Erinyes, the goddesses of vengeance, who were at least equal to the gods, emitted a poisonous breath that brought illness and death.

Similar beliefs can be found in the Egyptian cult of the gods, with the exception that the divine scents were not presented as being significantly different from those of humans.

Among the Persians, Ormuzd, the god of light, was pure and sweet-smelling, while Ahriman, the god of darkness, was impure and foul-smelling.

The Jewish Old Testament conception sees fragrance as a necessary accompaniment to the Almighty.

These few examples may suffice to shed light on the connections between the emanation of fragrance and the revelation of God in the imagination of human beings.

That this idea gave rise to a form of worship in which fragrance played an important role is clear from what has been said above.

Humans, who always strive to attract the goodwill of the divine, therefore came up with the idea early on of practising theurgy (compelling the gods) through self-generated fragrances. Thus, in ancient cultures, alongside human and animal sacrifices (burnt offerings), we also find the so-called smoke offering, in which aromatic essences were vaporised.

The sacrifices for the altar were also surrounded by fragrant flowers. Even Moses, who introduced a monotheism that differed fundamentally from the worldview of the ancient cults of the gods, but who was also an initiate into the Egyptian mysteries, gave instructions for the preparation of a fragrant substance with which the people were to perform the "anointing" when they approached the altar of their God. We also know of Aaron's "incense burner," in which fragrant ingredients were burned before the Ark of the Covenant in the Holy of Holies of the Tabernacle.

The Egyptians, Greeks and Romans were familiar with the practice of burning incense, not only in their temples, but also in their homes, where they erected altars to various gods or to the deceased

and offered fragrant incense.

In addition to the idea of the fragrance emanating from the deity, it was believed that fragrance essences in their subtle structure were, so to speak, the food of the gods. Logically, this idea was also applied to the deceased, since they ascended to the gods to lead the happy life that humans on earth always strived for but never attained. While humans in their earthly existence needed and assimilated gross material elements to sustain their bodies, aromatic fine vibrations are the nourishment of souls. And the quality of the aroma depends on the structure and level of development of the soul bodies, in a similar way to the gods and demons. Clairvoyants have observed that astral larvae and low human beings often linger in pubs in their astral bodies, greedily revelling in the fumes of alcohol. All these ancient beliefs and customs run like a red thread through to the present day. Not only do primitive peoples, Orientals, Buddhists, Jews and Shinto worshippers, etc. use incense to worship their gods, but even in Christian church services, the burning of aromatic essences is an important part of the service.

And rightly so, because the idea that the deity is present in the fragrance reveals that, despite all the progress made in technology and social affairs, it has remained unchanged. - Is it not said of the devil, that irreplaceable prop of the Christian faith, that he comes and goes with the stench of sulphur! -

Are altars not decorated with fragrant flowers everywhere – flowers are scattered on the path before the bride and groom as they walk to the altar to seal their union for life, and even the bedchamber is surrounded by flowers with a strong fragrance!

Even the deceased are thrown flowers into the grave and the mound is covered with flowers and wreaths! -

At all stages of life, humans are accompanied by the sweet scent of flowers. An old custom, certainly, but it is the not yet completely lost instinct of humans that allows them to maintain these customs despite enlightenment and atheism, even if they cannot believe that this will attract good spirits who are supposed to guide the living and the dead

as their ancestors knew before them.

In addition to the forms of worship, it is especially the incantation practices of ancient and more recent times that consciously cannot do without the burning of fragrant or pungent ingredients, depending on whether good or demonic beings are to be attracted. More details on this can be found in No. 8 of November 1950 and No. 79 of October 1956 of the *Blätter für angewandte Lebenskunst* (Journal for Applied Life Arts).

There are countless pungent and sharp smells, and reference is made to the aforementioned issues in this regard.

Here, only the fragrances used for religious or lodge purposes will be mentioned.

First and foremost are frankincense (olibanum), a resin from the frankincense tree (*Boswellia*), and myrrh, also a resin from African-Arabian shrubs and trees.

However, the Hebrews did not use this incense (*olibanum*) for their ritual purposes, but rather styrax, a balm-like fragrant ointment with an extremely strong scent, which is why this essence is also called Jewish incense. Yahweh, the God of the Jews, the supreme Elohim, is a powerful and zealous God and therefore belongs to the planetary sphere of Saturn, as indicated by the Sabbath, which falls on Saturday, Saturn's day.

In addition, benzoin, the resin of an East Asian tree, sandarac, the resin of a North African cypress-like conifer, and sandalwood (from the sandalwood tree) are primarily used as incense in Oriental ceremonies. The most fragrant incense is undoubtedly benzoin, while the most valuable form of sandarac is sold under the trade name *Lacrimae Christi* (tears of Christ).

Buddhists, Lamaists and Shintoists use fine pencil-thin incense sticks containing a composition of the finest fragrant substances, giving them a particularly select aroma. These are primarily suitable for domestic use for ceremonial and meditation purposes. Unfortunately, cheap incense cones are still frequently used, which stink more than they spread a pleasant fragrance.

As already mentioned, the incense mentioned above is mainly used for religious purposes, including protection against demons.

A magus who mistakenly uses these incense substances for conjuring will not be successful and will wait in vain for a manifestation of the demonic entities he has invoked.

For every astral being uses the fragrances appropriate to it for its desired materialisation. Thus, all fragrances from animal substances belong to astral magic, while the mystic will not use them, but will limit himself to purely plant-based fragrances.

Similarly, astral fragrances can never be used for mental invocations, cult practices or lodge rituals.

Protective incense burning in the specific sense refers to the appropriate burning of incense in bedrooms, living rooms or studies to keep away or dispel disturbing demonic influences.

A special area that should be briefly mentioned is the activation of the chakras in the etheric body through fine fragrance compositions in very sensitive people. However, this is one of the most subtle areas of secret knowledge, so it cannot be discussed in this treatise.

Finally, we would like to mention an extremely interesting incident involving our Grand Master Gregorius. During the Nazi era, the SD asked him to serve as an advisor on a committee of chemists whose goal was to develop a fragrance for mass influence.

By spraying the fragrance during political gatherings, the masses were to be even better aligned with the stated goals, just as this fragrance was to play an important role during interrogations.

It goes without saying that this request was rejected on the grounds of profaning secret knowledge.

Thus, the circle is complete.

The starting point was the person and the fragrance that accompanied them, and through the customs of worship, we finally return to the human sphere.

The fragrance is a necessary accompaniment to human beings, a

gift from the gods that they should know how to use well and not reject in their arrogance,
a gift that elevates them to the gods.

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SATURN – TRANSITS IN ESOTERIC AND MAGICAL MEANING.

by Gregor A. Gregorius.

The four large, slow-moving planets are the bearers of destiny in human life. Due to their frequent retrograde motion, they are the primary cause of often long-lasting epochs in the course of life.

Neptune usually brings opaque, veiled, protracted events.

Uranus is the cause of sudden and dramatic events.

Pluto is the major inhibiting factor with a somewhat subterranean effect.

However, Saturn is the big hour hand in the clock of human life. Of course, it depends very much on the aspects of these four planets in the natal chart and on their other astrological correspondences.

Accordingly, events then unfold in a good or bad way.

In esoteric terms, the great demiurge Saturn is the lord of death, but also the planet of karma and the guardian of the threshold.

It therefore depends very much on whether the human ego in question perceives him in his lower or higher octave, i.e. how it reacts to his influence.

Saturn in its higher octave is the planet of the strongest mental centralisation, the deepest internalisation and human maturity. To understand it means to be immune to all suggestions to which humanity is exposed in all areas, especially to church teachings. It tolerates no dogmas, but leads only to clear, profound and absolute knowledge.

Even when, at the end of existence, it lowers the torch of life at the gate and lets it go out, it remains the great and serious, kind friend.

Serving him is the life task of the true esotericist, for he is both fulfilment and goal. All other planets are his servants and pioneers. But he is the goal! Only he can take the burden of accumulated karma from the shoulders of the ego.

Such a spiritual reorientation and polarisation of the human being into the Saturnian sphere is not easy and often leads to years of suffering through misunderstanding, until maturity finally comes through an inner transformation.

However, humans can promote this spiritual development process by engaging in a kind of ritual and deep meditation to make themselves particularly receptive to the respective influence of the large planet, which they can recognise themselves by observing Saturn's transits across the most important places in their birth chart.

A transit conjunction of Saturn is always important and significant!

It takes 30 years for Saturn to pass through the entire zodiac. As it passes through each sign of the zodiac, it transforms the radiant forces of the relevant sector and the planet ruling it.

Particularly important and significant are its transits over its own position in the natal chart, over the natal Sun, over the Ascendant, the Descendant, the M.C. and I.C.

However, every other transit conjunction with the other planets in the birth chart is also important and often has a strong effect, depending on astrological teachings and correspondences.

The influence of Saturn can manifest itself in three ways, depending on the inner structure and maturity of the individual. Its crystallisation process can have an effect on a material and organic level, on a psychological level, or on a spiritual level.

The higher the ego has polarised itself spiritually, the less disharmonious or damaging Saturnian effects will manifest on the material plane. The knowledgeable esotericist knows that the great demiurge protects his servants!

Of course, very good astrological knowledge is necessary in order to make an accurate diagnosis here in an esoteric sense.

The usual astrological tools are not enough on their own. One must also be able to

be able to view the horoscope from an esoteric perspective, as taught to the brothers of the Lodge. (See the relevant study booklets.)

The astrologically knowledgeable esotericist, who observes his horoscope daily in order to determine and control his own reaction to planetary influences, will make himself particularly receptive through an appropriate ritual after determining important Saturn transits on the relevant pre-calculated day. It is up to him to develop this ritual. The following ritual, which can be performed during a transit of Saturn over Mercury in the natal horoscope, can serve as an example.

Silence in the room. Undisturbed.

Incense.

Buddha seat or Egyptian seat. Meditation breathing exercises.

Invocation: Repeat three times.

Holy Saturn, great demiurge, guardian, look kindly upon your servant today.

I approach you with the deepest reverence.

According to cosmic law, you have connected yourself today with the spirit of the planet Mercury, which was at 7 degrees Pisces (assumed position!) when my ego incarnated. The demiurge of Mercury is also your servant. Give him the power to unfold within me in a higher octave!

Strengthen his powers and transform them through yourself into my etheric body and let the chakras circulate.

Burning the intelligence sigil of Saturn and his
own sigil drawn on parchment in the incense fire.

By the power of your will, of which I am the instrument, I now call upon the spirit and intelligences of Mercury to connect with me

through your Saturnian sphere.

Burn the intelligence sigil of Mercury and his own
sigil.

I perform the mystical marriage between you
holy Saturn and the demiurge Mercury.

Joint burning of the two sigils.

In the name of the great angels Cassiel and Raphael
bow down and be gracious to me!

In the name of Arratron, so
be it!

Deep bow in all directions. A few minutes of silent
meditation.

It may happen that Saturn passes over a planet several times due to retrograde motion,
and each time the invocation must be repeated.

It is particularly effective on the day of the standstill.

During transits over the Ascendant, Descendant, M. C. and I. C., a connection can be
established between Saturn and the planet that rules the relevant sign of the zodiac.

The latter positions are not as important as the planetary positions themselves.

The invocations should always take place after sunset until midnight. The transit does not
have to be exact to the minute! The transit of Saturn across the Sun's position should only
be performed ritually if the natal Sun is not in an unfavourable aspect to natal Saturn!
Transits of Saturn over Neptune, Uranus and Pluto are weak in themselves and it is
difficult to establish a magical connection with them, as they do not belong to our solar
system.

Any unfavourable aspects of the planets, if present, are cancelled out or mitigated by this magical process.

This also applies to any unfavourable aspect connection with Saturn itself.

Since the Saturn transit often lasts several days, Saturday should be used for this purpose if possible. If necessary, the day of the relevant radix planet can also be used.

It is not advisable to ritually perform all Saturn transits across all natal planets, but rather to decide on a case-by-case basis whether support from the great demiurge is urgently desired and necessary according to the significance of the house in which the transit takes place.

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THE MAGICAL PRACTICE OF A TALISMAN.

by Gregor A. Gregorius

There are various types of amulets that are highly effective depending on their characteristics and manufacture.

However, they are nowhere near as powerful as a genuine talisman made of metal and precious stones.

One must start from the magical principle that gemstones, as minerals, are transformers of incoming cosmic radiation forces according to their atomistic structure, which are thereby transformed into the etheric body of humans and continue to act on the nerve plexuses and organs.

The same applies to metals.

According to ancient tradition, certain metals and precious stones are assigned to all signs of the zodiac and also to the planets as fixed correspondences. Astrological textbooks provide detailed information on this.

When making a talisman, it is therefore necessary to first determine the exact combination of these factors based on the wearer's calculated birth horoscope.

However, this cannot be done schematically. Since the planets are also considered to be transformers of the cosmic radiation forces flowing in from the fixed star sectors, i.e. the signs of the zodiac, the examination must be very precise and adapted to the individuality of the wearer. From this point of view, the planet under examination transforms the zodiac sign radiations all the more strongly if it corresponds harmoniously with the nature of the zodiac sign according to its own nature, especially if it is also the so-called ruler of the sign in which it is located in the radix horoscope. - If this planet is now injured by bad aspects from other planets, its ability to transform is considered to be disturbed. The same applies if it is in a zodiac sign that does not correspond to its basic vibration. In this case, too, the radiation is disturbed and inhibited.

However, with wise insight, one can support this afflicted planet or strengthen its capacity for transformation by means of an appropriate gemstone. Through careful examination, one can see which planet is, in a sense, the aggressor in such a case and which needs to be supported.

This practice is considered a secret among those knowledgeable in magic and naturally requires a thorough basic knowledge of astrology. One should never neglect this examination if one wants to have an effective, genuine talisman.

The metal used is the one attributed to the sign of the zodiac in which the ascendant is located. It is also possible to add the metal of the sign in which the natal sun is located by means of an alloy.

Example: If the planet Saturn were in the sign of Aries, the transformation would be disrupted by the disharmonious opposition. In the sign of Cancer, its position as a transformer would be favourable, as both factors have a negative basic tendency.

If, in the former case, Saturn were to be harmed by a square with Mars, it would need to be supported by wearing an onyx stone, because Mars is to be regarded as the aggressor here. The same applies in the latter case. Under no circumstances should a Mars stone be worn, but rather an onyx stone or moonstones, which are attributed to the sign of Cancer. Such an investigation of supporting factors is often very difficult, as in some cases there may be several aspect violations. The respective effectiveness must then be examined very carefully in order to give the talisman a thoroughly harmonious basic tendency.

The signs, sigils or symbols to be engraved into the talisman must also be exact correspondences of the related planets according to magical tradition. The same applies to the numbers assigned to the names used for the angels or other intelligences of the planets. As a matter of principle, a decision must also be made in advance as to whether the talisman to be made is to be a so-called protective talisman against accidents or demonic influences, or simply a good luck talisman. Even for supporting

supporting the constitution of the wearer in cases of illness, certain additional factors can be taken into account.

Naturally, the prices for such a talisman are very high, especially if a trustworthy jeweller makes it according to the instructions given to him. The metal used and the type and size of the gemstones are fundamental to the pricing.

The talisman accompanying the picture supplement is a particularly valuable piece, as it is made of pure gold – including the chain – and contains two diamonds, two Spanish topazes, a sapphire and a large dark blue amethyst.

Its related sigils and numbers are entirely attuned to the powers of Jupiter and Venus. *) Engraved on the back are the magic square of Jupiter, other angel names, and the name and date of birth of the wearer. The production cost of this precious piece of jewellery is approximately £1,500. It is therefore understandable that a genuine talisman that will be effective always costs several hundred pounds.

*) The picture will follow in the next issue.

The wearer of the talisman must not only have a firm belief in the effectiveness of their talisman, i.e. a certain inner readiness to receive cosmic transformations, but they should also practise a certain cult with the talisman.

To this end, the following magical practices must be observed and adhered to:

After purchasing the talisman, it must first be freed from the od of the manufacturer that still clings to it. This is done by rinsing it several times in running water. Then it must be re-energised.

This practice is described in detail in the study booklets – or rather, in the booklets of "Magical Initiation" by Mstr. Eratus. The talisman is then exposed to the light of the full moon for three nights in a row in order to charge it with lunar powers.

When the talisman is not being worn, it should be carefully wrapped in black silk for safekeeping, as silk insulates. It should be kept in its box

and, if possible, protected from prying eyes. The only exceptions are family members or people who are spiritually and harmoniously connected to the wearer. It should not be worn on bare skin, but over a woollen undershirt. Never over silk underwear, as this blocks the radiation. You can even protect it with a small cover, but this must not be made of silk under any circumstances.

If it is only taken off temporarily during the day, it must always be covered with silk to protect it from daylight and other external influences. It should be consecrated anew every month in accordance with the relevant instructions for use.

For each such magical treatment, one should choose nights when the Moon, Venus or Jupiter are in good aspect to the ascendant of the birth chart or to the position of the Sun at birth.

In this way, one will be able to determine that the talisman is a powerful centre of energy that has a beneficial effect on the etheric and nervous bodies, and even on the entire organism. It also greatly strengthens the wearer's self-confidence.

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THE HIGH GOAL.

And once again, following the
primordial laws, your spirit
circles
to the God who
created it
from light and darkness.

Alternately wearing light and dark masks it hurries
through the depths of the senses
and to the heights of the spirit.

Meanwhile, the day comes when
the last shell breaks.
There is no way back to earthly life. The soul is
freed from guilt and atonement.

The deepest brightness shines within
you, the highest light of the deity.
is revealed in eternal silence.

Only Brahma breathes in and out quietly,
and worlds fall and arise
and stars shine and fade away.

But your humanity is immersed in
starlight,
yet you have drunk from God and do
not know it!

Gregor A. Gregorius

25.11.49

Mercury conjunct Jupiter.

March 1960

P A P E R S F O R

— A N G E W A N D T E O C C U L T —

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

C O N T E N T S:

HERMETIC VADEMECUM FOR THE LODGE MEMBER

by Mstr. Amenophis

THE ACTIVATION OF THE CHAKRA AS THE UPPER LEVEL OF AUTOGENOUS TRAINING

by Fra·Immanuel.

THE SECRET OF A RITUAL

by Mstr. AMENOPHIS

M A R C H 1 9 6 0

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Private – Print

HERMETIC VADEMECUM FOR LODGE MEMBERS.

by Mstr. AMENOPHIS

"O quanta sunt, quod nescitis!" (O,
how much there is that you do not know!)

This vademecum, this guide, is a small part of the extracts I have collected from many books and oral traditions. Collections should not exist for their own sake, but should benefit all those who are interested in them. And so I combine this publication with the wish that its contents will provide many brothers and sisters with some useful knowledge that is worth reflecting on at the appropriate time.

We shall begin with the 10 Commandments. These 10 Commandments have nothing to do with those that Moses brought down from Mount Sinai to the people of Israel in historical times; rather, they are purely esoteric in nature and therefore not suitable for everyone.

1. Commandment: Never speak of yourself!

Those who speak of themselves give off magnetic energy to others. Be economical!

2. Commandment: Behave naturally!

A lot of energy is lost through trying to please others and through vanity! Therefore, be polite but reserved! When you speak, look at the other person, focusing between their eyes, but look away when the other person speaks!

3. Commandment: Control yourself!

Desiring to dominate others is a sign that you cannot control yourself.

4. Commandment: Beware of bad habits!

Worse than nicotine and alcohol are know-it-all attitudes, arrogance and ambition!

5. Commandment: Never be idle!

Do not seek to fill your time with company and shallow pleasures, but focus your mind! By constantly sharpening your mind, you will attain mental strength and learn to use the fragmented fundamental powers of your soul independently.

6. Commandment: Think only in a positive direction!

Thoughts are things! Every negative thought is harmful! Thoughts of hatred and fear are like poison! And even thoughts of doubt and criticism are destructive for you and others! Do not engage in discussions with profane people! They drain your mental strength! Joy is a good remedy and a powerful aid. Think consciously: always cheerful, always cheerful, sunshine every day. The path of life is full of beauty, let us always be cheerful!

7. Commandment: Demand what you need!

Do not be modest in the face of fate! The goods of the earth are there for everyone! But you must really need them!

8. Commandment: Expect what you desire!

Thought has creative power and materialises through crystallisation what one wishes to bring forth. Never doubt the result, but expect what you desire with confident determination. Many people desire one thing and expect another; this cannot lead to success and is the stumbling block that causes them to fail.

9. Commandment: Recognise your true self!

Theophrastus Paracelsus said: "It is as if every human being has a spirit that dwells outside of them and sits in the upper stars." The more a person strives

strives to recognise this true self in this life, the greater power will be given to them.

10. Commandment: Your faith must be unshakeable!

An Indian says: "Doubt corrupts!" - The magician Agrippa von Nettesheim: "In order to work magic, steadfast faith and unshakeable trust are therefore necessary." - One must not entertain the slightest doubt about success, whatever its nature; every mistrust, every scruple breaks the spiritual power of the operator!

Human beings.

Man consists of seven states of aggregation or bodies; three form the divine, which is currently still outside of man, hovering above him, so to speak, and four form the material man. (see Fig. 1)

The Trinity

1.)	ATMA	= the divine spark
2.)	BUDDHI	= the divine sensation (soul)
3.)	BUDDHI-MANAD	= the divine spirit

The Quaternity

1.)	KAMA MANAS	= the body of the mind
2.)	KAMA RUPA	= The body of desire or craving
3.)	LINGA SHARIRA	= The etheric double body
4.)	STHULA SHARIRA	= The material (physical) body

From the Biogenetic Law.

1.)	= Saturn	= Human beings are in a state of deep sleep consciousness.
2.)	= Sun	= Sleep "

3.)	= Moon	=	Dream-	"
4.)	= Earth	=	<u>W</u> aking	"
5.)	= Jupiter	=	Imagination	"
6.)	= Venus	=	Inspiration	"
7.)	= Volcano	=	Initiation	"

Today, therefore, human beings in waking consciousness find themselves on the planetary abode called Earth. In order to prepare human beings in good time for the Jupiter state, those who know must train the chosen ones for imaginative consciousness. This is the most noble task of the Fra. S.

Every current planetary residence of humans first goes through the periods previously experienced in other planetary states, such as the embryo in the womb, in order to give humans the same start. Our Mother Earth also went through the following states:

- 1.) POLARIS = The Earth consisted of a heat aggregate
(fire element)
- 2.) HYPERBORAEUS = The Earth consisted of heat and
air aggregates
- 3.) LEMURIS = The watery and solid elements
were added.

With Lemuris begins the

geological prehistory = Humans appeared (primitive Negroes)

Geological Middle Ages = Humanity divided into 7 sub-
races.

This is the time of Atlantis.

1) Rmoahals - 2) Tlavatli - 3) Toltecs

4) Proto-Turanians - 5) Proto-Semites - 6) Proto-Akkadians -

7) Proto-Mongols.

Geological modern era = Post-Atlantis - our present time.

Catastrophic events occurred between geological epochs, such as the biblical "Great Flood" between Atlantis and post-Atlantis.

In total, four such global catastrophes are believed to have occurred:

Around 70,000 BC	The global famine
Around 50,000 BC	The global storm
Around 35,000 BC	The Sintbrand
Around 20,000 BC	The Great Flood

Analogous to the seven levels of human consciousness during the planetary states, humans existed in the following stages of form:

- 1) Spiritual powers predominant
- 2) Astral " " (heat state)
- 3) Etheric " " (heat and air)
- 4) Physical " " (plus water + earth elements).
- 5) Ether " "
- 6) Astral " "
- 7) Spiritual " "

The above stages of form give a clear picture of the involution and evolution of human beings: from 1 to 3, the forces act instinctively in human beings;

4) he attains individuality through self-consciousness, and through 5-6 he develops self-consciously to higher stages.

After each stage of form, human beings, like their planetary home, return to spirituality.

After that, human beings have has passed through three planetary states,

3 form states behind them

and finds themselves in the 4th state, thus having completed slightly more than half of their development.

"Sprung from the heart of heaven, "To be
bearers of light,

"Forced into the darkness of matter, "We
souls wander through being,

"Learning from life to life,

" To give our hearts to the Most High, " To
mature through love and pain.

"Heavy is the chain of sacrifices made, "Gloomy
is the path through the material night, "Until
finally the soul awakens to the light, "Pure of
earthly desires,

"May then, warmed by the most radiant happiness, "Return
as a guide to the stream of humanity."

According to the above explanations, there must be reincarnation, a rebirth, which
enables human beings to go through all these stages in order to develop higher.

It is interesting to note that references to this can also be found in the Bible, e.g. Book
of Job 14:14 - Matthew 11:14 and 16:13-14 - Matthew 17:9 and 13 - Mark 6:14 - Luke
9:7-9 John 9:1-3 and about the associated law of karma:

Matthew 5:26 - John 4:36 - Romans 6:23 -
8:13 – 2 Corinthians 9:6 and Galatians 6:7.

And the following Church Fathers taught about it:

Origen – Hyronymus – Tertullian – St Jerome –
Ruffinus – Gregory of Nyssa – Philo – Justin Martyr –
Clement of Alexandria – Nemesis – Synesius and
Hilarius.

Even the philosophers were familiar with these laws, such as Pythagoras, Plato,
Empedocles, Plotinus, Cicero, Ovid, Seneca, Virgil, Paracelsus, Giordano Bruno, Jacob
Böhme, Fechner, Schopenhauer, Lessing, Hegel, Leibniz, Herder, Fichte, Schelling,
Wagner, Goethe, Schiller, Rückert, Hartmann and Nietzsche.

Richard Wagner, for example, says in *Götterdämmerung*:

"I am leaving Wunschheim,

"I flee from Wahnheim forever, "The
open gates of eternal becoming "I
close behind me. -

"To the desireless and change-less "Holy Land
of Choice,
"The goal of the world's journey, -
"Redeemed from rebirth, - "The
knowledgeable now moves on."

And which classical Hermeticists should the spiritual scientist know?

Pythagoras	lived from	580-493	BC	
Claudius Galen	" "	131-200	BC	
Moses Maimonides	" "	1135-1204	AD	Chr
Albertus Magnus (Bishop Albert, Count of Bollstedt)	" "	1193-1280	"	"
Roger Bacon	" "	1214-1294	"	"
A. Christian Rosenkreutz	" "	1378-1484	"	"
J. Thrithemius (Johannes Heiden- heim from Trittenheim on the Moselle Benedictine abbot at Sponheim	" "	1462-1516	"	"
Agrippa von Nettesheim (captain and Dr. med. et jur. Knight Heinrich Corne- lius Agrippa von Nettesheim)	" "	1486-1535	"	"
Paracelsus (Theopratus Bombastus von Hohenheim	" "	1493-1542	"	"
Michel Nostradamus	" "	1503-1566	"	"
Rabbi Jehuda Löw ben Bezalel	" "	1513-1609	"	"
Emanuel von Swedenborg (Swedberg)	" "	1688-1772	"	"
Count St. Germain (Prince Rakoczy)	" "	1696-1784	"	"
Count Alexander Gagliostro	" "	1743-1795	"	"
Edward Lord Bulwer-Lytton	" "	1803-1873	"	"
Eliphas Levi-Zohéd (Abbé Constant)	" "	1810-1875	"	"
Helena Petrovna Blavatsky	" "	1831-1891	"	"
Guido von List	" "	1848-1919	"	"
Sindbad (Lieutenant Commander				

Friedr. Schwickert)	"	"	1855-1930	"	"
Dr. Ferd. Maack	"	"	1861-1930	"	"
Gustav Meyrink	"	"	1868-1932	"	"
G.W.Surva (Demeter Georgiewicz Weitzer)	"	"	1873-1949	"	"
Therion (Aleister Crowley)	"	"	1875-1947	"	"

Who was Buddha?

Prince Siddhartha, son of a Sakya prince from Kapslavastu in Nepal, was born around 550 BC and died in 486-473 BC at the age of about 80. He lived as a prince for many years and had many wives. Then he came to the realisation of the negation of suffering, which he equated with life, and taught the goal of non-existence, of nirvana. His teachings gave rise to the religious movement of Buddhism.

The Buddha's body was cremated. In 1898, the urn containing his ashes was discovered in a stupa near Piprava in Tarai.

Which Sanskrit words are frequently used in occult writings?

asana	= sitting posture for meditation
akasha	= primordial substance (level of causes)
anahata	= heart chakra
agruha	= Chakra of the voice
adjna	= chakra of sight and clairvoyance
artha	= Meaning (2nd point of the series of knowledge)
ahimsa	= not causing suffering to any being
asteyja	= not appropriating another's property.
aparigraha	= not accepting gifts
ahamkara	= ego principle
bhagavad gita	= equivalent to the ancient Indian Bible
brahmacharya	= chastity in thoughts, words and deeds blakta = the good, the merciful, the selfless

citta	= thought substance
dharana	= Concentration Level 1
dhyana	= Meditation-contemplation = 2nd stage
devas	= divine beings, beings of light
devachan	= state of bliss-heaven
hatha yoga	= gives the body strength and health, prolongs life
ida	= scientifically undetectable energy flow of prana running along the left side of the spine.
jnana	= knowledge = 3rd point in the series of
knowledge isvara-pranidhana	= worship of God
indriya	= sense organs
kundalini	= so-called serpent power - a concentration of prana in the coccyx at the lower end of the spine - coiled up.
kumbhaka	= holding the breath
muladhara	= triangular centre in the coccyx – seat of the Kunda lini
manipura	= Centre of the navel - Solar plexus
mantras	= words and phrases that release power.
manas	= organ of thought
niyama	= aesthetics and ethics
nirvana	= Resting in God
purusa	= the soul
pranayama	= breath control
pratyahara	= withdrawal from the external world.
prana	= Life force, divine life substance vibrating in the Akasha.
pingala	= scientific - undetectable energy flow of prana running along the right side of the spine
puraka	= inhalation
rsi (pronounced rischi)	= the wise
raja yoga (pronounced rad-	

scha yoga)	= Royal yoga
recaka	= Exhalation
rajas	= activity
samkhya	= Indian philosophical text
samadhi	= superconsciousness = 3rd stage
sushumna	= scientifically undetectable hollow channel in the spinal canal for receiving prana (life force) in yoga.
sahasrara	= highest centre – crown chakra
svadhistana	= chakra of the sexual organs
sabda	= sound - 1st point in the series of knowledge
svadhyaya	= study
santosa	= contentment
saucam	= purity
sattwa	= calmness, serenity
tamas	= stupidity, completely trapped in matter.
tattwas	= levels of vibration
tapas	= Abstinence
vedas	= pre-Indian religious writings
virtti	= function (thought waves)
yoga	= religious form of physical and mental control
yama	= Abstinence from deadly sins

What are tattwas?

Tattwas are etheric vibrations that change every two hours or 120 minutes from sunrise to sunset in local time. There are 5 tattwas, each lasting 24 hours.

Akasha	= Causal element	= Sound = Mouth, throat
Vayu	= Air element	= Emotion = heart, genitals
Teya	= Fire element	= Face = Navel, anus
Apas	= Water element	= Taste = Hands, upper body

Prithvi = Earth element = Smell = Feet, lower abdomen

If you take a small pocket mirror, hold it under your nose and breathe on it, a breath image will appear on the mirror, representing the specified signs of the relevant tattwa. However, it only corresponds to the currently vibrating tattwa if the person is healthy.

Probatum est! (see Fig. 2)

The human being and his chakrams (see Fig. 3 and Fig. 4)

The Kundalini or serpent power (see Fig. 5)

Cosmochemistry

The following table shows the planetary correspondences of metals, precious stones, semi-precious stones and minerals. This knowledge is necessary for accurate talismanology.

Planet	Metal	Precious stone
Moon	Silver	Aquamarine
Mercury	Mercury	Topaz
Venus	Copper	Sapphire
Sun	Gold	Diamond
Mars	Iron	Ruby
Jupiter	Tin	Amethyst
Saturn	Lead	Onyx
Uranus	Aluminium	Tourmaline
Neptune	Platinum	Opal
Pluto	Nickel-cobalt	Spinel
Prosperpina	Silicon	Obsidian
Chaos	Uranium	Carbonade
Planet	Semi-precious stone	Mineral
Moon	Opal sardonyx	Glass - Perlon

Mercury	Heliotrope	Garnet
Venus	Carnelian	Malachite
Sun	Chrysolite	-
Mars	Jasper	Magnet
Jupiter	-	-
Saturn	Onyx - Lapis lazuli	Marble (black) - Platinum
Uranus	Rock crystal	Amber
Neptune	Plasma	Ambergris
Pluto	Bloodstone	Ironstone
Proserpina	Silicon	-
Chaos	-	Porphyry basalt

How do I make a magical talisman?

- 1.) Once the talisman has been made from the selected metal (precious stone, semi-precious stone, mineral) (according to shape) and the corresponding seal has been engraved, the talisman must be freed from all adhering foreign influences. This is done in the following way:
- 2.) Above a consecrated candle (i.e. used only for magical purposes), wave the talisman back and forth several times with the firm intention that the material and, above all, the cosmic fire element burns away all influences.
- 3.) Place the talisman in a glass of pure, clear water for one day (24 hours) with the intention that the water element will draw out all adhering influences.
- 4.) Swing the talisman in a circular motion in the air with concentrated imagination that the air element also removes all influences.
- 5.) Then take a piece of filter paper, put a handful of earth in it, place the talisman in it and concentrate on

the earth element will draw out all adhering influences.

- 6.) Then clean the talisman with an unused cloth or filter paper and wrap it in new black silk.
- 7.) Keep it until the astrological hour.
- 8.) At the astrological hour, trace the engraved seal with a new, unused needle while concentrating on your wish in order to attract the attention of the being.
- 9.) As you do so, constantly repeat the name of the being, imagining that it is transferring its influence to the talisman.
- 10.) By repeatedly imagining the qualities of the being, concentrate them into the talisman.
- 11.) Do not forget to terminate time, space and personality.
- 12.) Finally, draw the seal sign of the being in the air with the talisman. According to Kabbalah, do this 462 times.

Cosmochromology

The planets have colour correspondences, both esoteric and exoteric, as listed in the following table.

Planet	Esoteric colour	Exoteric colour
Moon	Green	white
Mercury	yellow	white
Venus	light green	pink, light blue
sun	golden	orange, white
Mars	red	blood red
Jupiter	violet	blue, violet
Saturn	black, dark green	dark grey, purple
Uranus	grey, light blue	purple, light grey, grey
Neptune	light brown	yellowish
Pluto	dark blue	dark brown.
Proserpina	ultraviolet	-
chaos	infrared	-

Invocation of the beings of light

"To me, you sons of the widow, you masters and adepts! "You, my brothers and sisters in the light!

"Above and below and in the four directions! "You who are mighty princes in the seven realms! "Hear me!

"I, - N-N - your brother, call upon you!

(Call three times, then express your wishes for protection and help).

Hermetic Autogenic Training

Instructions for directed planetary influence through imagination for the purpose of maintaining physical health.

Lie down comfortably on a couch (bed) in a supine position (corpse position), i.e. with your legs slightly apart and your arms slightly bent at your sides. Place a pillow under your neck so that your head and neck are completely relaxed and in a comfortable position.

The purpose of the exercise is to bring the mind, soul and body into harmonious resonance with the following planetary influences:

- 1) Saturn in gravity
- 2) Uranus in relaxation
- 3) Mars in warmth
- 4) Venus in the invigoration of the heart
- 5) Jupiter in the invigoration of the lungs
- 6) Mercury in the stimulation of the solar plexus (nerve centre)

- Re 1) Imagine one after the other that your feet, upper and lower legs, buttocks, sacrum, back, shoulders, upper and forearms, hands, fingers, neck, head, eyelids and lower jaw, even your thoughts, are as heavy as lead. Address each individual limb as you imagine it in front of you, telling it that it is as heavy as lead, and finally the entire body. This is the Saturn exercise.
- 2) Speak to your limbs in the same order, telling them that they are now completely relaxed. This is the Uranus exercise. Every practitioner will quickly notice how rapidly the body responds to these suggestions once they have visualised the relevant body parts. Together, these two exercises provide complete physical refreshment after approximately 30 minutes. 30 minutes.
- 3) Breathe in and out deeply five times; with each of these five exhalations, say to yourself: With each exhalation, a wave of warmth (wave of blood) flows through my body to the tips of my toes. Once you have felt the wave of warmth rising from your chest to your head and descending to your fingertips and toes, this process continues with every exhalation throughout the entire exercise. If your hands and feet were cold before, they will be pleasantly warm afterwards. This is how attuning to Mars works.
- 4) Imagine your heart chakra as an oval sun. Ask the deity, using the name you love and prefer most, to send a ray of love and life force into your heart chakra. Visualise these rays penetrating your heart chakra, leave the love as a sun or diamond in the centre of the heart chakra and imaginatively guide the ray of life force into your organic heart on the left side of your body and say to it: My heart is healthy, my heart is strong through the life force, it works in a calm rhythm and pumps blood without any effort

the blood through all the vessels into the finest capillaries. You will soon feel how your heart responds gratefully and beats more calmly.

This is the Venus exercise.

- 5) Visualise your lungs in front of your eyes and say to them: My lungs are healthy, they expand with ease, absorb oxygen from the air and load it onto the red blood cells. In the second part of this exercise, say to yourself: I am being breathed! And switch off your will completely for a few minutes. Surrender yourself to the phenomenon of automatic breathing. You will notice how E S breathes within you.

This is the Jupiter exercise.

- 6) Let your solar plexus with its two wandering nerves (sympathetic and parasympathetic) or vagus appear imaginatively before your inner eye and try to think into this warmth. (The solar plexus is located above the navel, deep in the body towards the back.) - Soon you will succeed, and when you feel warmth in your stomach area, the Mercury vibration has entered.
- 7) Think and speak in the same way to every organ, to the stomach, to the intestines, to the kidneys, to all glands and nerve strands. Let the glands produce sufficient hormones, because they are needed in the body's metabolism. Address an organ that has become ill or is not functioning properly in this way. You will soon feel the beneficial effects.
- 8) Once you have learned these exercises one by one (which, incidentally, is not difficult at all) and can apply them from memory, you will notice that you suddenly hardly or not at all anymore. You are approaching a state that can be described as hovering on a knife edge. This state is also called the beginning of extinction.

But before this happens or you fall asleep, call upon your Lord and Master and ask him to send his spirit, soul, body and life force into this vacuum.

The complete exercise takes more than half an hour, and the practitioner will Under certain circumstances, in a state of extinction, he may see images that have something to say to him.

In any case, however, this exercise provides relaxation for the mind, soul and body through harmonious attunement to the cosmos and its planetary forces.

The highest and strongest harmonisation with the universe is the aspect of love

and its practice.

Imagine yourself as a shining sun sending out its rays in all directions. First, fill yourself with love, kindness and compassion from the great cosmic reservoir of energy.



Abbildung zum Aufsatz Februar-Heft 1960

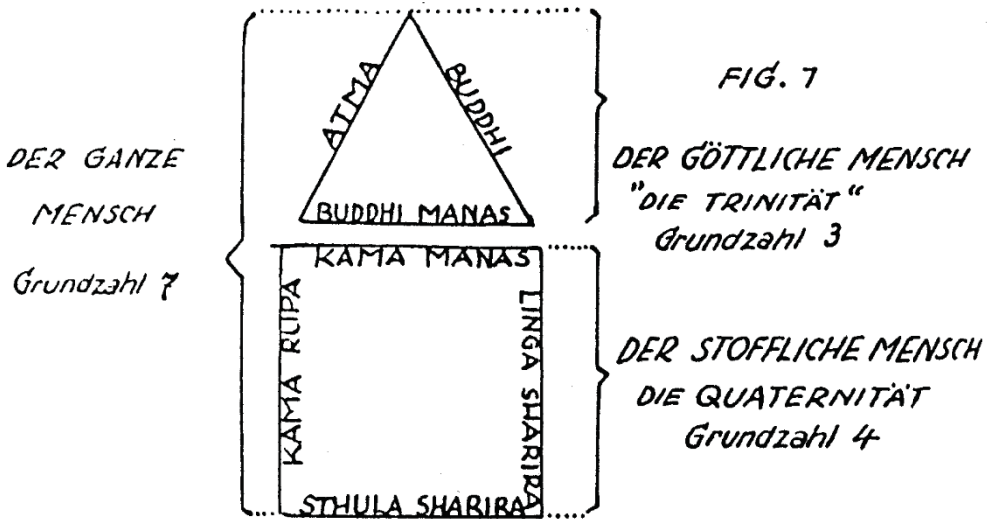


FIG. 2
DIE 5 TATTWAS

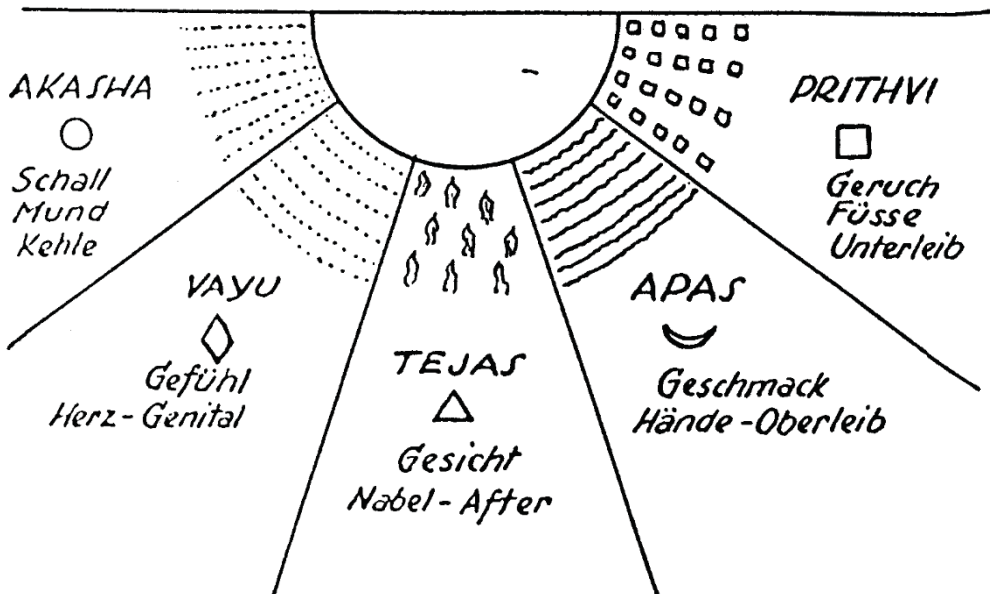


FIG. 3

Die Centren oder
Lotusse
[Chakrams]

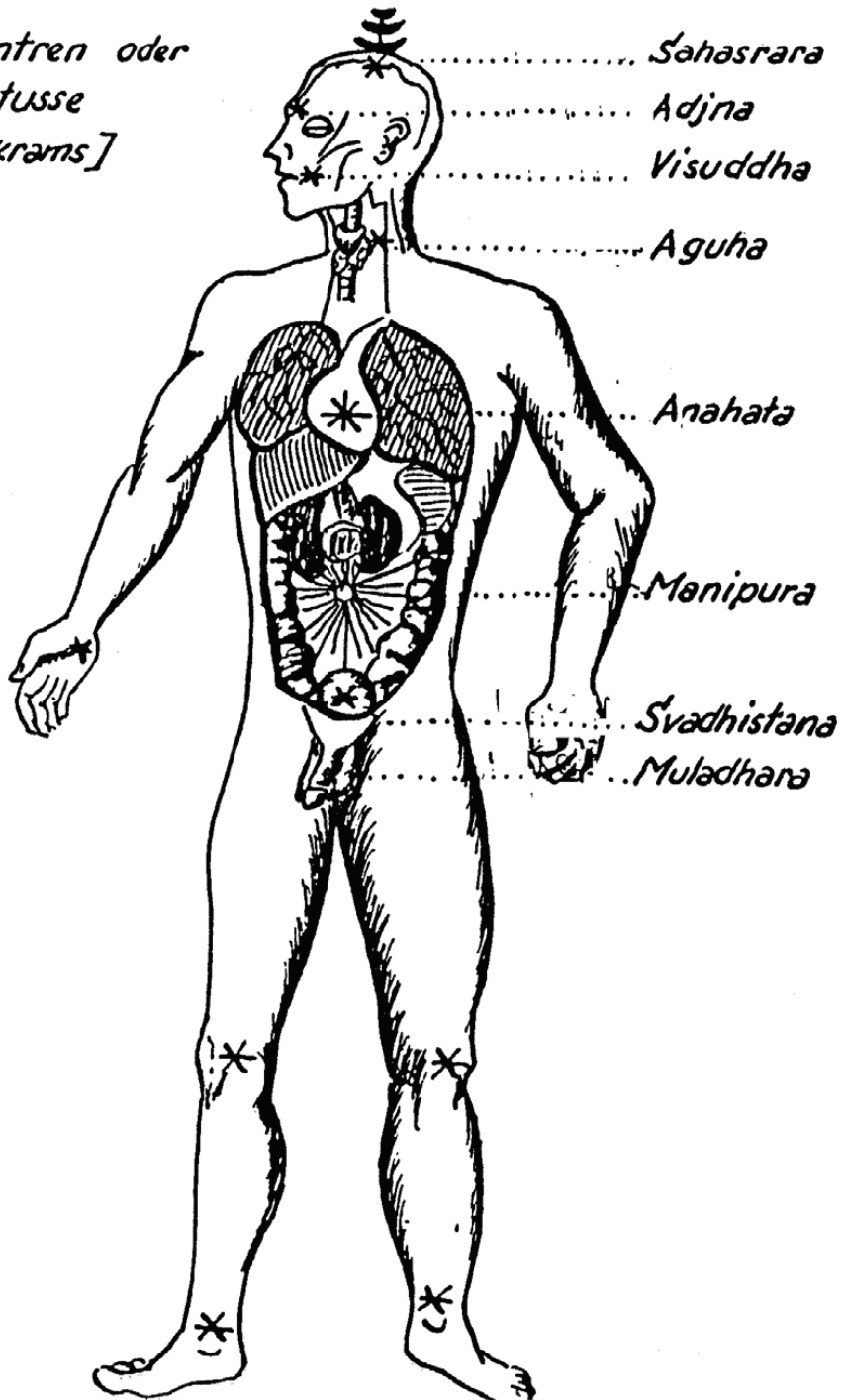
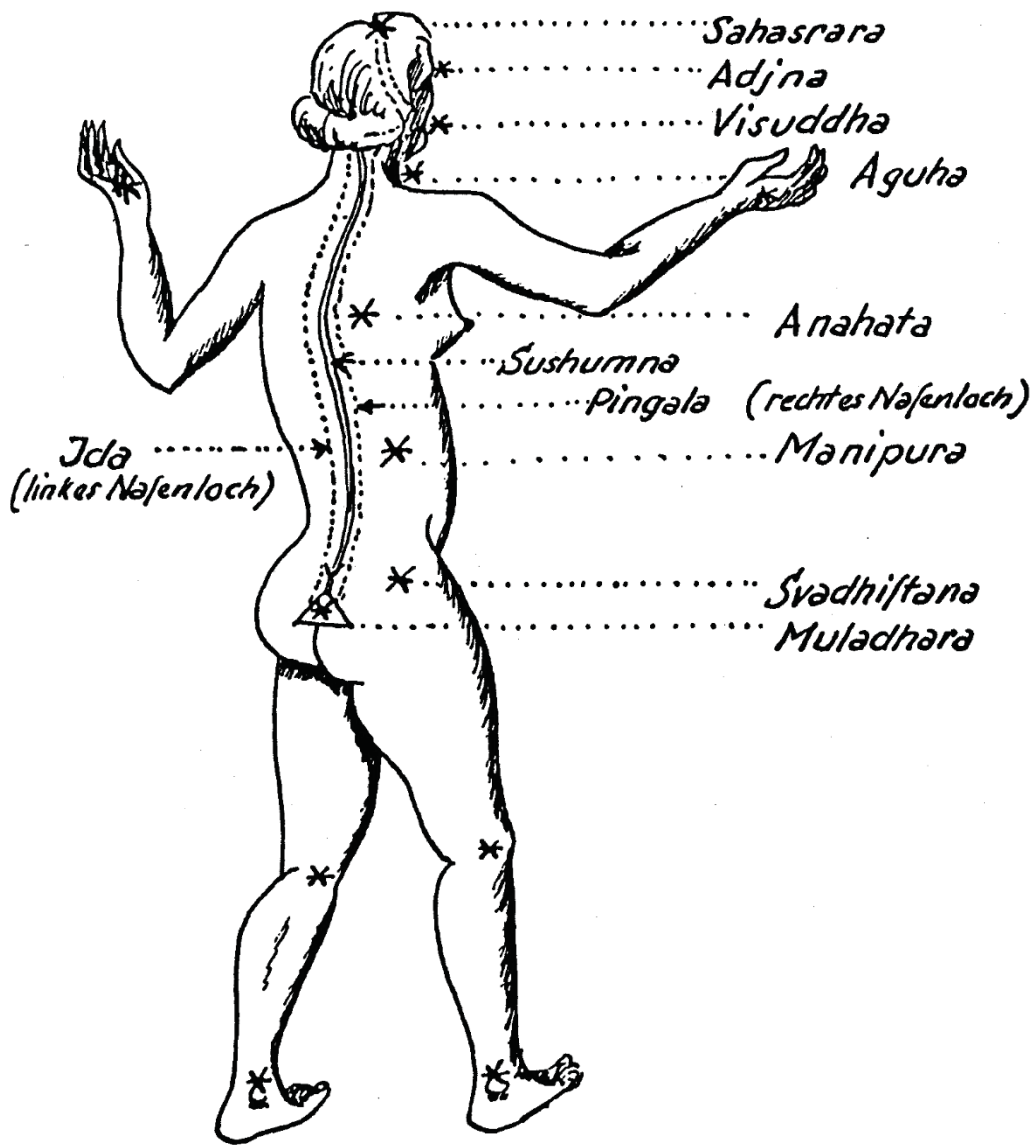


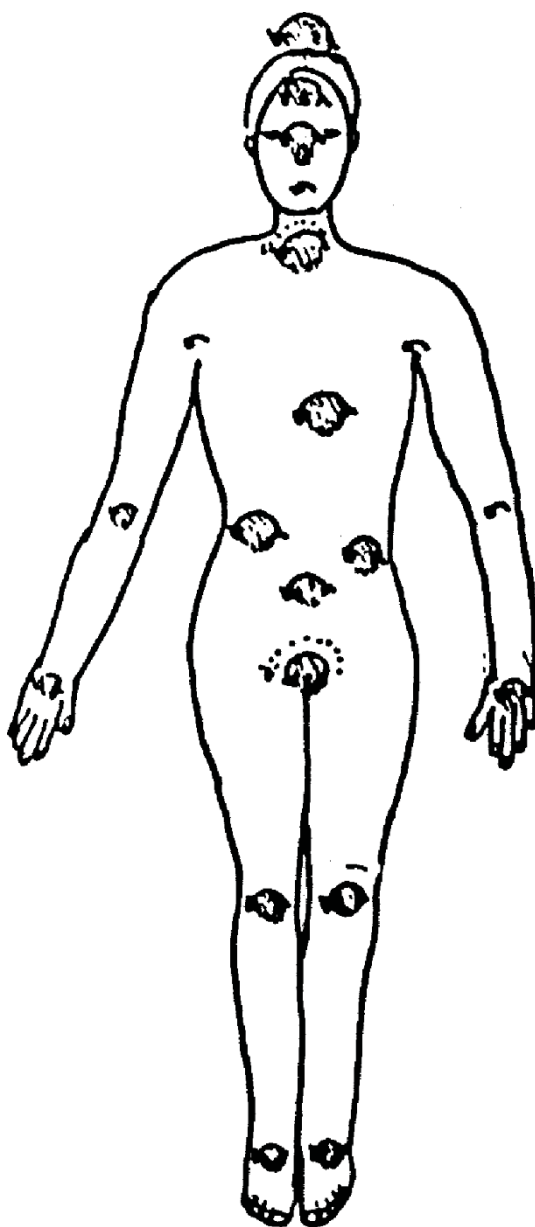
FIG. 4.

Sahasrara		1000-blättrg. Lotus
Adjna		
Aguha Kehlkopf		16-blättrg. { 8 intakt 8 auszubilden Gestaltformen - Symbole - Naturgesetze - Schau in Gedankenart -
Anahata Herz		72-blättrg. { 6 intakt 6 auszubilden Wärme - Kälte der Seele - Befinnungsart -
Magengrube		70-blättrg. Fähigkeiten u. Talente der Seele - Farben - Aura wird sichtbar. -
Manipura Solarplexus - Nabel		6-blättrg. Wurf und Begierde - Verkehr m. Wesen höherer Welten.
Svadhistana Geschlecht		4-blättrg.
Muladhara Kreuzbein		2-blättrg. Sitz d. Kundalini

SCHEMA der LOTUSSE



DIE KUNDALINI oder SCHLANGENKRAFT



𑖀'€ Dr«hun\$srī7htun\$ dzr (ta hra
 von tink7 narA rccg{̣}



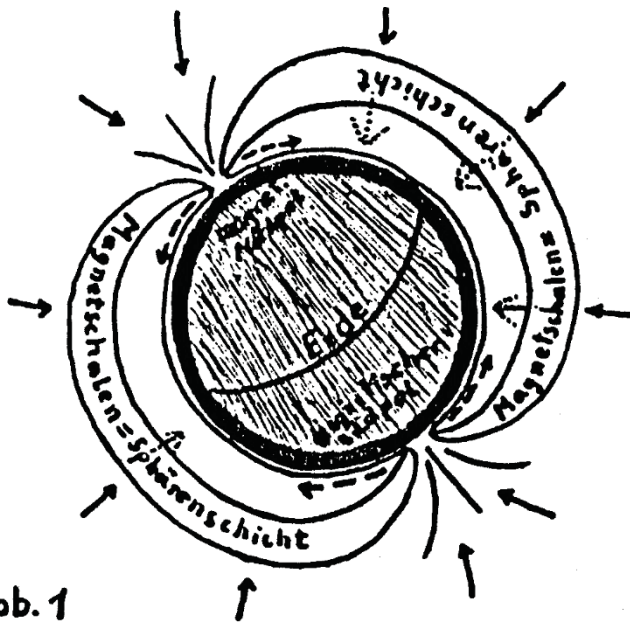


Abb. 1

- Einstromrichtung der kosmischen Strahlen
- Einstromrichtung der in Man-Wellen transformierten kosmischen Strahlen
- Stromrichtung der kosmischen Strahlen längs der erdmagnetischen Oberflächenfeldlinien

Abb. 2

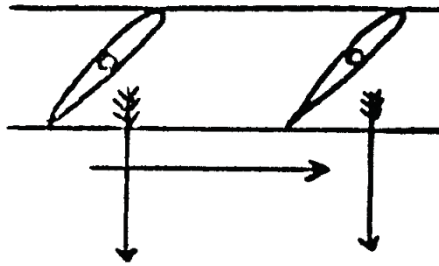


Abb. 3

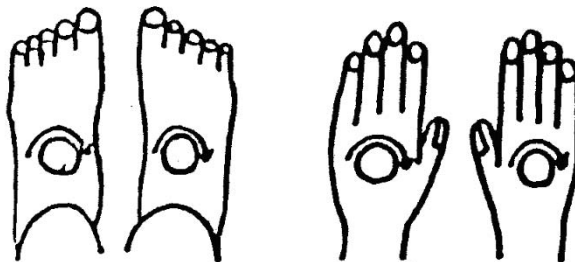
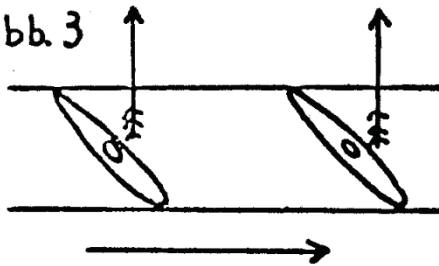


Abb. 4

Love (universal) protects you and connects you with the deity, which is the source of LOVE - LIGHT - and LIFE, i.e. all BEING.

"I AM an image of the Sun Logos, which is love. "I AM full of LOVE, just like JHM.

"I radiate his LOVE in all directions into the cosmos. "LOVE ALL BEINGS!

"LOVE all beings on Earth! "LOVE all beings above Earth! "LOVE all beings below Earth! LOVE all beings to the east!

"LOVE all beings to the west! "LOVE all beings to the south! "LOVE all beings to the north! "LOVE all beings!

In the name of the one who is there: LOVE, LIGHT and LIFE!

Blessing Mantra

May the great Logos bless you!
May He increase your strength
May He deepen your wisdom,
May He ignite your love!
May your light shine upon the living, And may
you be a star of promise
be a star of promise when the end
approaches!

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THE ACTIVATION OF THE CHAKRA AS THE UPPER LEVEL (LEVEL II) OF AUTOGENOUS TRAINING.

by Fra·Immanuel.

After decades of medical science relegating everything transcendent to the realm of myth, it is now being introduced into medicine and psychology under a variety of names. People talk about the subconscious, hypnosis and suggestion. People talk about facts, but in reality they are juggling with nothing but unknowns. These are unknown concepts when science, for example, refers to something as the "subconscious" and at the same time denies the existence of a soul. The occultist, on the other hand, knows that this subconscious refers to the human body; he speaks clearly and distinctly of the etheric, astral or mental body of the human ego. Science has had to take the path to occultism because it has reached its limits. But it is anxious not to "forgive itself", not to admit that it was wrong.

Exceptions are rare. Prof. Dr. Schulz openly admits that he adopted his "autogenic training" from the Indians. He claims to have adapted it for Europeans, but in fact he has not adapted anything, merely omitting certain "uncomfortable" elements, namely everything relating to the fundamental teachings on the etheric body and its chakras.

In Schulz's system, one achieves something: namely, total relaxation of the physical body. And that is already a great deal for the more materialistically minded European! But what for the Indian is only a necessary prerequisite, a first step on the path, has been made in Europe the end goal, the main objective. It is also good for us to take the first step, because the relaxation of our physical body is an important step.

But then we must have the courage to go further. A senior physician from the Schulz school warned against this, saying that this was uncharted territory and that as a scientist he must not cross the boundaries. He had to

Rejecting responsibility because it could easily lead to insights that are incompatible with officially recognised knowledge. Well, that is the honest voice of science. We occultists are not afraid to admit our mistakes. But we are also free from any superstitious fears. Our motto is: "Know, dare, want, be silent!"

Since there is little clear and concise literature on the lower level (level I) of autogenic training, and the exercises may not be familiar to everyone, I will briefly describe them as I have found them to be most effective in my own experiments and with patients.

The best time to practise is during the quiet moments of sunrise and sunset. However, as this is not feasible in most cases, I recommend practising for half an hour after getting up in the morning and half an hour before going to bed in the evening. As with all occult exercises, it is important to practise regularly and, if possible, at the same time twice a day. After about two weeks, this will become part of your normal daily routine. These exercises are also recommended for anyone who is ill or overtired: 10 to 20 minutes of concentrated relaxation are more restorative than several hours of sleep or any stimulants!

The supine position is recommended as a starting position for beginners. In this position, the practitioner's head lies completely flat so that the spine and head form a straight line. A compass is used to determine the exact north-south direction, as the body must be consciously aligned with the cosmic rays running along the Earth's magnetic field lines! From the latest findings confirmed by satellite research, we know that the Earth's magnetic shells (sphere layer at Peryt Shou) allow only a fraction of the cosmic rays to reach the Earth's surface vertically, while most of them radiate at the magnetic poles (see Fig. 1), where it is conducted along the surface field lines from pole to pole. Men achieve the greatest charge of od in the north-south position, while women achieve this in the south-north position. This is particularly important for married couples in order to regain their own od after prior

recovering their own Od after Od balancing! - The practitioners (man and woman) therefore polarise themselves into the northern or southern Earth field according to their polarity. No evaluation or equal rights are decisive here. Naturally

The woman can also lie with her head facing north, but is her goal to realise masculine tendencies within herself? The man can also lie facing south, and over time he will take on a more feminine nature. But this is generally not considered appropriate, unless it is done consciously to counteract hormonal or endocrine disorders. The NS supine position is for beginners. Later, the Egyptian sitting position or any other posture can be adopted, which I will discuss in a later essay. But first, one must achieve total relaxation, and then one can vary the position.

The first visualisation exercise takes about 3 days to 4 weeks to complete. This varies from person to person. Of course, it goes faster for occultists who have already done chakra, rune or yoga exercises. After getting into a relaxed position, give yourself the following formulas, which you should murmur quietly throughout the exercise, but if possible, soon think silently: "I am completely calm. My right foot is very heavy. I am completely calm. My right foot is very heavy. I am... etc." Once your foot has become heavy, do not forget to release the heaviness towards the end of the exercise session: "My foot is now becoming very light again... etc." This release is important for all heaviness exercises. It is not necessary before going to sleep, because then the body element lifts the heaviness during sleep.

Once you have achieved the "heaviness" of the right foot, make the right leg "heavy": "I am completely calm; my right leg is becoming very heavy... etc." You can have someone else check the success by lifting your leg and then letting go.

Heavy as lead, it must fall down completely relaxed. Practice time 3 days to 4 weeks; as soon as the heaviness of a limb is achieved, you can continue immediately. At the beginning of each new exercise, you must briefly repeat the previous ones. This is followed by exercises for the left foot, left leg, right hand, right arm, left hand, then the left arm, hands and feet, facial features, and finally the whole body.

Later, you only need to think, "My body is very heavy," and it will be completely relaxed. This is useful before all subsequent exercises.

After the heaviness, the body is warmed up in the same order as in the heaviness exercise. You start with the right foot and end with the whole body: "My right foot is getting very warm. I am completely calm. My right foot is getting very warm... etc." This raises the body temperature by about one degree Celsius. This is not imagination, but a measurable change. Here, as in all later exercises, there is no need to reverse the process. Only the "heaviness" must always be reversed.

Once the "warmth" has been achieved, begin the heart exercise: "I am completely calm. My heart is beating very calmly... etc." This allows you to achieve complete control over your heart. You can hear it beating and can later consciously regulate it, for example when you are excited.

The solar plexus exercise (navel chakra): "I am completely calm. My solar plexus is warm and flowing. My forehead is pleasantly cool. (This last sentence is particularly recommended after mental exertion.) As you do this, you will feel a pleasant warmth flowing from the navel chakra into your limbs and organs. Once you have achieved coolness in your forehead, turn your eyes, with your eyelids closed, inwards and upwards towards the centre of your forehead. This is where the independent experience begins. All that can be predicted is that you will see your own astral colour. Short-sighted people may initially experience headaches and eye pain, but these will disappear after a few days of regular practice. Nothing can be said about your own colour, and it is better that way.

You should experience it for yourself and not imagine what has been suggested to you! That is why I would ask you not to consult any more books, but just to practise. Once you have achieved everything, you will find confirmation for some things in literature, but not for others; because from the eye exercise onwards, you are entering new occult territory.

Stage II.

Once you have reached this point, you can now take the second and most important step. During the exercise, "My solar plexus is warm and flowing," you will become aware of a chakra for the first time. You will observe a circle

corresponds to the navel chakra, a circle from left to right. The exercise sentence for the advanced level is: "I am completely calm. I breathe very calmly. I breathe very calmly. My navel chakra is spinning, radiantly warm."

This second stage is not a new system. My work merely aims to fill in any gaps. People are different, and so are their steps on the one great path. Every seeker will find it in their own way.

Here it is necessary to interweave something about the chakras and their function. You can read the most important information about this in the book by Grand Master Gregor A. Gregorius: "The Magical Awakening of the Chakras in the Etheric Body of Man". According to Indian teachings, the chakras have different numbers of petals; these are esoteric secret symbols for the assignment of these etheric organs to the signs of the zodiac and the planets. But there are even more petals than there are actually present. They are matter, namely organelles of formed etheric matter. In the chakras, we have a hub that rotates in the same direction as the chakra, which normally runs from left to right. Attached to it are 2 to 72 (in spiritually awakened individuals even 1000) wing-like twisted ether propellers or screws. We must imagine the individual chakra as a kind of fan of the life ether, which can suck in and radiate ether as desired. However, since the direction of rotation of the chakra always remains the same for these two functions, there is a change in the position of the "leaves". (See Fig. 2). We must imagine a wheel where we can see the spokes or blades through the outer rim. The feathered arrow shows the deflection of the ether current and thus the direction of the beam. In Fig. 3, the feathered arrow shows the direction of the current after the change in position of the blades. We achieve this switchover through our imagination and most easily through the formula: "My...x...chakra rotates radiating (emitting) warmth." When absorbing personal energy, think: radiating; when giving energy or magnetising, think: emitting. There is no need to imagine the change in the position of the blades. It serves as a theoretical explanation. The switch between radiating and absorbing occurs automatically.

It is not willpower that is decisive. It merely compels us to practise regularly. Activating the chakras using autogenic methods is solely a matter of imagination. At the beginning, you can control the direction and speed of rotation using a pendulum. It follows the vibrations and registers up to seven vibrations per minute. But you can also "see" or feel the individual circular oscillations during the visualisation exercises. This becomes particularly important in stage III, which I will discuss in a later paper.

At the beginning of the exercises, you will have to repeatedly force the chakra to rotate in the correct direction. In later exercises, you will notice that the chakra has continued to rotate in the same direction in the meantime. The dysfunction of a chakra manifests itself in a right-left rotation, e.g. the foot chakra in people with foot problems. Through conscious suggestion, the chakra exercise and the reversal of the polarity to a left-right rotation also heal the feet; even surgically recognisable damage is reversed in this way, or at least greatly improved.

If, when concentrating on your sexual chakra, you perceive an excessively rapid movement, which may indicate hyperactivity, give yourself the suggestion: "My sexual chakras are rotating very calmly." At the same time, you can channel the excess energy along the etheric energy channels to a hypoactive chakra, whose activation will then proceed at an accelerated rate.

The exercise position is the same as in Level I. However, the Egyptian sitting position is also suitable for the man facing east (and for the woman facing west), with the man's positively magnetic half of the body facing north (and the woman's positively magnetic half facing south). If you want to practise standing up, you should face in the same direction. The exercise time is also the same as in Level I.

It is most appropriate to begin by activating the right foot chakra: "I am completely calm. I breathe calmly. My right foot chakra rotates, radiating warmth...etc." The beginning function soon becomes noticeable. In addition to the left-right circles, a strong warmth develops.

After the right, practise the left foot chakra with the corresponding suggestion. Fig. 4 shows the direction of rotation of the foot chakra as we see it when lying down. Once you have mastered both foot chakras, direct the energy upwards: "I am completely calm. I breathe very calmly. The etheric current rises to the knee chakras..." Do not be alarmed by the effect: liquid fire seems to flow through your limbs.

Next comes the rotation of the right and left knee chakras, or both at the same time, according to the practitioner's already developed imagination: "I am completely calm. I breathe very calmly (deeply and slowly). My knee chakras rotate, radiating warmth..."

Then follow the chakra exercise, first with the right hand and then with the left. The activated energy is directed to the heart chakra via the secondary centres of the elbows and armpits. About a week after beginning the knee chakra exercise, the high-energy flow of the etheric current can be directed to the root chakra. What happens when you direct the kundalini energy along the energy channels into the higher chakras can be read about in relevant works on kundalini, chakra teachings, and also in Weinfurter. It will be different for each practitioner. In any case, the result is physical and mental health. Our imagination activates the chakras and etheric currents, which in turn influence our astral body, thus becoming the perfect tool necessary for the magician. I recommend the chakra exercise for the whole body, especially before any astral journeys with or without witch's poison and before magical experiments. The increase in power is so tremendous that it cannot be described beforehand.

Finally, I will give you an exercise that I have performed successfully several times myself, and which you can do after completing Level I, or better yet, Level II. The exercise room must not be shielded with an odic wall beforehand, as you would not be able to leave your room astral. The room must be darkened, and utmost quiet is necessary. Nighttime is therefore the most favourable time. However, you must have slept well for several hours beforehand so that you do not fall asleep during the exercise! In the familiar north-south position, we perform total relaxation (Tibetan death position). Now we give ourselves the suggestion of heaviness, the feeling of

Painlessness and insensitivity. We begin with the individual toe joints, concentrating fully: "My toe is heavy, insensitive like lead, rigid like wood..." These suggestions are to be continued limb by limb until our whole body lies there as if dead. When you have passed the neck, you will feel a jolt, and you will be free. You will then see your body lying beneath you, and you will float above it. Do not be alarmed, for the lower astral world in which you awaken is red and dark. But you wear the lodge ring, which you have taken with you as your astral image.

The initial experiences may vary from person to person. Some may be able to move freely right away, while others will need to learn how. Some see the world almost as they do during the day, while others encounter strange beings. These beings are neither all-powerful nor particularly dangerous to us. However, we can learn a great deal from them. Any threats these beings may pose are empty and shatter at the stroke of the pentagram or the esoteric Saturn symbol. Your return is subject to your will. If you flee, you will fall back into your body like a stone, which is somewhat painful. So walk or float back slowly and calmly. In the face of your magical will, even the most terrifying creature is nothing but an empty image! After returning to your physical body, you must withdraw all previous suggestions so that no paralysis remains. Starting from the neck and working down to the toes, practise the following: "My body is now becoming light, sensitive and mobile again..." Continue with these and similar suggestions until the last feeling of heaviness has disappeared.

"Once you have started down this path, you have no choice but to continue. The vibration has begun. It must now vibrate to the end. Should this frighten the practical occultist?

I do not think so, for once someone has entered into the fellowship of the path, they will consistently follow it to the end.

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THE SECRET OF A RITUAL.

by Mstr. AMENOPHIS

In all lodges, whatever they may be called, the ritual is at the centre of the lodge evening. Depending on the meaning and purpose of a lodge, the ritual also varies, but they almost all have one thing in common: the rituals are usually very old, i.e. they are kept unchanged in the same form over long periods of time. Generations of people change because everyone has a relatively short lifespan, and others take their place, which has no effect on the ritual.

This is because the ritual of a lodge has long since become automatic, and the effect associated with and expected of the lodge inevitably occurs, whether one of the celebrants thinks about it or not.

This is the case today, for example, with the Masonic lodges, which, after their dissolution in recent decades, have re-established themselves and revived the old rituals.

The thoughtful person naturally wonders what enabled these ancient, venerable rituals to exert certain effects.

Nothing comes from nothing, and so the spiritual scientist must assume that the initiators of the rituals must once have possessed a great deal of magical knowledge and that it took a great deal of serious work to bring about concentrations of power that could continue to exert their effects.

However, it must be noted that, according to cosmic laws, even the largest and strongest accumulations of power slowly but surely lose their intensity if they are not supplied with new impulses of power from time to time, and in the end the hoped-for effect is zero. In my opinion, today's Masonic lodges must have reached this status, as they hardly have any knowledgeable brothers left who are able to act in accordance with the true meaning of the ritual in order to carry out the necessary renewal of the accumulations of power in good time.

And what about the lodges of knowledge?

One would assume that such a negative situation could never arise in them, because such a lodge would have to have enough knowledgeable brothers who would take care of everything in good time. But it is by no means sufficient for the appointed lodge officers to celebrate the ritual to the best of their ability and capacity out of inner conviction, while the brothers and sisters contribute nothing or are unable to do so, but are merely more or less attentive listeners.

This can only be because they do not know the true meaning and purpose of the ritual, nor do they know what their actual task is in it.

Under such circumstances, it is inevitable that the constant repetition of the same ritual will slowly but surely become boring for someone who is not involved emotionally, and that they will let their mind wander, if not fall asleep.

The fault in this regard lies solely with the lodge work, for this should and must inform the brothers and sisters to such an extent that they are familiar not only with all the words, gestures and movements of the ritual, but also with the true meaning, the mystery behind it.

Everything that is necessary to bring a ritual to fruition, i.e. to create the impulses that enable a concentration of power, must first be prepared through intensive lodge work, through which each individual brother and sister knows what they have to do and what can and must reasonably be expected of them.

It cannot be the task of a written treatise to provide clarity here, especially since such secrets must be passed on by word of mouth.

Considering that even in lodges of knowledge there are still many gaps to be filled after their re-establishment, I consider it my duty to provide at least some impetus in this regard, so that some light may be shed on this darkness. However, the actual task must be accomplished solely through purposeful lodge work.

Above the following is invisibly written "Procul hinc Profane"! – and the reader should bear in mind that the secret of a ritual must never be profaned, lest one bring disaster upon one's own head.

A ritual is a timed tool for magically creating targeted surges of energy that serve a specific purpose.

The concentration of power or dynamism should seek and find connection to a specific cosmic sphere of power through its directionality, so that both united, in the form of repercussion, exert the expected and desired effect.

And in this respect, a ritual is a sacred thing.

The easiest force to accumulate is the life force that is present in all living things.

And so every lodge member must be able to draw this life force from the cosmos through pore breathing, store it within themselves, and then unite it with the other life force accumulations of the brothers and sisters to form a greater whole.

This in turn requires imagination, the power of imagination, which must be trained to such an extent that the united concentration of life force becomes visible to every lodge member before their inner eye.

The lodge officer officiating at the altar must in turn be able to to imaginatively link this concentration of forces or dynamide to the desired sphere through a mental bond, whereby the relevant wish is specified and bound to it, as prescribed by the fixed words of the ritual.

Imagination is the mother of all magic and the soul of ritual, just as dynamite is the soul of the body, and without it, everything is empty ceremony, like a promise that is not kept.

It goes without saying that concentration is the first prerequisite for successful imagination.

A ritual must therefore first be breathed into life through pent-up vitality and concentrated imagination.

Through frequent repetition, a reservoir of energy is then formed in the causal sphere of the Akashic principle, which, according to the purpose or desire, takes on the necessary vibration (electromagnetic fluid), colour, sound and all necessary analogies. A comparison for this is a charged battery, where the right contact alone is sufficient to obtain the required current at any time.

Once the reservoir of power has been charged by long repetition of the concentration of forces, the mere ritual causes part of it to discharge and bring about the expected effect.

It is therefore sufficiently clear that these matters must not be discussed with anyone who is not initiated, because otherwise someone else could easily tap into the power for their own purposes, which would then be at the expense of the originator.

The desired effect also includes all gestures and movements, the striking of the gong and the sound of the bell, insofar as these are used in a ritual.

Every lodge officer should be aware and take to heart that this part of the ritual also requires the utmost care in concentration and imagination.

For example, if the sacred syllables LAM - Yam - Ram - Wam - HAM - OM - are mentioned in a ritual, these correspond to the elements of Akasha, earth, fire, air and water.

The following parts of the body are assigned to these elements and must be touched each time: solar plexus, knees, genitals, shins, feet. The OM is the affirmation, like the Amen.

However, since touching the limbs during a ritual is not appropriate, all participants must touch these body parts imaginatively.

Any diligent lodge member may learn more about what has been said so far by reading Bardon's book "The Way to the True Adept", where he will find references on pages 93-96.

Finally, a few words should be said about the lustful and mysterious sexual-magical rituals.

The entire creation arose from the love of the deity, not solely through the "Word", as one can read and hear everywhere else. Sexual magic is based on this universal law.

Man and woman, or rather magician and magicianess, must be harmonious, like-minded partners.

The man represents the procreative principle, the woman the birthing principle.

Both must master the electromagnetic fluid, both must be able to reverse their polarity. The female magician must fluidise her head electrically and her genital apparatus magnetically. The male magician naturally does the opposite by electrically reversing his genitals and magnetically reversing his head.

During intercourse, not coitus, a double-pole force tension arises that does not create new life, but rather produces the desired cause together with the effect.

Here, the four-pole magnet, the JOD-HE-VAU-HE, the highest secret of creation, is at work.

Anyone who dares to approach this highest secret must master the upper and lower currents (see my treatise: Original Sin), and any profanation through carnal lust would bring terrible disaster upon them.

In this short treatise on the secret of a ritual, the highest secrets have been revealed without completely unveiling them to the profane.

The brothers and sisters of the Fr. S. Lodge may reflect on what has been said and endeavour to contribute what is necessary of their own accord, through understanding the requirements of an effective ritual, insofar as they are enabled to do so by training in this regard in the lodge work.

May Saturn, the Lord of Wisdom, rule!

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April 1960

P A P E R S F O R

APPLICABLE OCCULT

L I F E A R T

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FROM THE WORKS ON THE MERCURY

DEGREE OF THE LODGE.

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EXPERIENCE-BASED NOTES ON THE PRACTICE OF RUNE MAGIC

by Mstr. AMENOPHIS

Much has already been written about runic lore and runic magic, and those interested in the subject owe a great deal of useful knowledge to the works of Gorsleben and Kummer, among others.

Spiesberger's work "Runenmagie" (Rune Magic) goes a step further in this regard, as it was written primarily for practical application, and many who have engaged in the exercises swear that they have achieved success.

Nevertheless, all these writings miss the core problem of practice, partly because the authors were pure theorists, and partly because they were satisfied with subjective practical successes. Certainly, the range of applications of runes for magical purposes is diverse, and consequently practical successes can be recorded in various ways. However, if one looks back at the high culture of runic science, one cannot ignore the fact that the practice of runic magic was reserved for a select few and that the profane merely knew and practised "casting lots" with runic sticks for mantic purposes, as one does today with cards, for example. Certain successes can also be achieved in this way, but these are insignificant in comparison to real runic magic.

There, in the area of the Teutoburg Forest, where one can still find a remarkable group of high sandstone rocks, known today as the "Externsteine", was the central sanctuary with the Irminsul during the heyday of Germanic culture. However, it did not serve cultic purposes alone, but also housed a training centre for young priests.

The author has sat up there on the rocks on the rough stone benches, just as he has been in the winter classroom and

in intuitive vision, he let the images of times past pass before him.

Selected young men from the noblest families were taught all kinds of wisdom here and, above all, initiated into the magic of runic lore.

This initiation, preceded by physical and spiritual purification, invigorated the chakras of their bodies, and clairvoyance and clairsaudience were the indisputable results.

The initiated young priests were called "swans" and sent from the cult centre to the various districts to guide religious beliefs and teach knowledge.

However, noble and pure virgins could also participate in this training, albeit to a limited extent. They then lived in seclusion in the forests as "Wala" and proclaimed the will of the gods to those who asked, based on their acquired clairvoyance and clairsaudience.

Given these circumstances, it is understandable that the practice of this initiation was a closely guarded secret and was only passed on by word of mouth.

It is therefore also understandable that runologists were able to piece together the framework of runic lore, even with great difficulty, while they were unable to find the animating agent.

Nevertheless, there will always be individuals who intuitively or in some other indescribable way discovered the agent and thus shared in the secret, but kept it to themselves so as not to profane it.

However, this treatise is intended to reveal the secret to interested brothers and sisters and show them the way, as the priest students learned in the sanctuary of the Irminsul.

The author is aware from his own experience that, given the current state of development of the human nervous system, the application of these exercises carries a risk that should not be underestimated, as their rapid and penetrating effect can cause overpolarisation of the chakras concerned.

It is therefore strongly recommended that, after sensing the expected success, a longer break be taken from the exercises. If the effect is too rapid,

to stop the exercise immediately.

It is particularly important to note that these exercises must be approached without curiosity or selfish motives, but rather with diligence, like the priest students in the sanctuary of Irminsul, who wish for the growth of their own egos alone with pure hearts. Everything else will then come naturally.

Within the scope of this treatise, only the effective runes will be discussed. Those who seriously engage with them will then also find the right path for the other runes.

ᚓ = Is rune

(also called the magician's wand)

This rune should be practised during the first hour after sunrise if possible, but this is not essential. It is important to face the sun.

However, before you even begin practising any rune, you must first make a mental agreement, which must be made according to the characteristics of the corresponding rune.

Here is an example for the Is rune.

"The Is rune strengthens self-awareness. I draw self-power from the cosmos. It flows into me through my index finger and fills me now and always. - I AM FULL OF SELF-POWER!-"

The following position should now be assumed:

Raise your right hand and index finger, curling the other fingers around your bent thumb. Breathe calmly and evenly, not tensely, but fully, i.e. filling your abdomen and then your chest.

At the same time, hum quietly "I" or better "IS". When breathing in fully, say the letter "I" silently to yourself, and when breathing out, expel the syllable "Is" in jerks. The effect is strongest when the "I" or "IS" is only hummed in your mind.

And now something very important.

With many runes, you imagine yourself standing on the world axis!

Wherever a person is, the world axis unconsciously passes through the longitudinal direction of their body. It is therefore important to become aware of this attitude within oneself.

But this requires that the person forms a single line with their body. How is this done?

One assumes the so-called Rumpelstiltskin asana (see the fairy tale of Rumpelstiltskin), i.e. one places one's feet very close together, including the toes, not just the heels!

Only in this way does the body form a straight line from the tip of the index finger to the feet, and the line of the world axis is not interrupted. And now comes the most important requirement for all magical things, as Wein-furter already describes in his "Burning Bush".

The thinking or humming of the name of the rune must be fervent!

What does the modern person understand by this? It is usually understood to mean "concentrated". But that is not correct!

Fervour requires that we do or desire something with all our heart, with all our soul and with all our mind. Meditate on "fervor" and the seriously diligent will soon understand it, yet be unable to describe it in words.

You can enhance the effect of the Is rune by wrapping a yellow silk scarf tightly around your index finger, winding the scarf around your body in serpentine coils and securing the end with your left foot, but this is not necessary.

With the Is rune, apart from the inflow of energy, which is usually noticeable as a slight vibration in the index finger, you will not notice anything else special.

Those who perform this exercise fervently will soon feel a strange upward pull at the crown of their head, as if they want to grow beyond themselves. After a while, their body will sway slightly forwards and backwards without them doing anything. Then the "word" has become flesh, then the foundation stone for the pillar "Jachim" has been laid.

The second is the

U = Tyr rune

be discussed.

The handling is the same as for the IS rune.

Position: Hold your arms diagonally downwards. Rumpelstiltskin asana. Hum "T" or "Tyr".

This rune is said to increase magical powers. With this rune, too, one stands in the world axis.

The n = M a n r Rune

The position for the Man rune is the reverse. Raise your arms slightly to the side. Hum the "M" or "Man" with a nasal resonance.

For this exercise, first stand facing north and practise five times in this position.

Then turn to face east, i.e. to the right, and practise five times in this direction, then turn to face south and finally west. The exercise is complete when you have hummed "Man" five times in all four directions. This cycle can now be repeated as often as you like.

After a while, you will feel your upper body being turned to the right from your hips as if by a secret force – without any effort on your part!

Once you have reached this state, you should take a longer break with this rune.

However, never forget to stand in the world axis, otherwise you will not be successful!

You hum the "M" or "Man" while inhaling nasally, because the accent of this syllable "Man" rests solely on the letters "M" and "N", which are known to represent a special universal vibration. This cycle can now be repeated as often as you like; it is advisable to lift the soles of your feet slightly

from the floor so that your weight is shifted solely onto your heels. This serves to achieve the desired effect."

The P Othil rune

From now on, if you do not want to overdo it and lose touch with reality, you must concern yourself with the Othil rune. This rune reconnects you to the earth and thus forms a safety measure.

Position: Spread both legs sideways, bring your arms together above your head at an angle so that your fingertips touch. (See the shape of the rune or think of the large distress signal used by Freemasons). Hum the sound "O" or the syllable "Othil".

With this rune, you ostentatiously place yourself outside the world axis, which you must not forget in your mental agreement, and divert the overly strong currents into the earth.

And now we move on to the second dangerous rune position.

The **y** = Fa rune

The Fa rune is the directional antenna for the moon, sun, planets and fixed stars and their entities. After the mental agreement, one assumes the following position:

Raise both arms forward with your elbows bent, one arm higher than the other. Your feet are in the Rumpelstiltskin asana, i.e. you are standing in the world axis. Aim at the desired celestial body and hum "Fa-Fa-Fa etc." You can use the magic number of the corresponding celestial body and a multiple thereof, e.g. the number 6 for the sun and the number 9 for the moon. But be careful not to aim at Mars or Saturn... What does "aim" mean? You should turn your arms towards the full moon as an antenna, or during the day, if you want to aim at the sun, turn towards it.

After a longer or shorter period of time, you will notice that your entire body is being pulled forward in the direction of the celestial body in the sky. Once you

once you have made contact with the celestial body, you can also perform the exercise during the day and notice that even when the moon is not visible, your arms and body are pulled in the exact direction where it must be astronomically in its phase during the day, regardless of the starting position in which you began the exercise.

The moon, as the mirror of all earthly events, awakens occult powers in humans.

Finally, let us discuss the highest but also most dangerous rune, also known as the Aesir's head. It is the

ᚨ = Hagall rune

Hagall means: I cherish the universe!

Like no other, this rune is the most mysterious but also the most powerful, because it is basically a binding rune.

It gives people the key to the highest mysteries. Accordingly, it is also quite difficult to perform.

There are two positions here that must be performed one after the other, but which nevertheless form a whole. This rune must also be performed in the Rumpelstiltskin asana, i.e. one must stand in the world axis, even though the image of the rune does not actually provide for this.

I. Position: One arm raised diagonally, one arm



Diagonally downwards. Feet closed in Rumpelstiltskin asana. "While inhaling, murmur "Hagall" fervently to yourself and exhale the air abruptly with the syllable "Ha"." Position yourself facing north, then turn to the left via west, south and east; practise 6 times each time, 24 times in total. This is half a cycle.

II. Position: Hold your arms in exactly the opposite position, again



turn left from north to west, south and east to the starting position.

Soon you will feel how it pulls you to the left from the hips.

You support the torque again as with the Man rune by lifting your soles slightly and shifting your weight onto your heels. Whenever your right hand points upwards (II cycle), the rotational effect is intensified, which is understandable since the rune is then complete.

And what purpose do these rotational effects serve?

They are confirmations that the corresponding chakras have come into function and that the whole body has been tuned into the cosmic vibrations. Every vowel, every consonant is nothing other than a vibration in the cosmos, and this vibration forms a seal.

Are not many seals of cosmic beings already known to humans?

This work with the runes leads to learning the cosmic language. Every language must be learned from scratch as a beginner, so one must know the cosmic seals, the vibrations of the ABC, in order to later be able to master the cosmic language mentally through clairaudience and clairvoyance, just as one can read a book after completing the basic elements in school without still having to spell. The introduction to the basic elements of the cosmic language will be discussed in a subsequent article.

The development of clairaudience and clairvoyance

Part II

In the treatise "Experiential Notes on the Practice of Rune Magic," those eager to learn rune magic were shown how to awaken their chakras with the help of properly practised runes. Through the involuntary vibration of his body, he was able to determine that he had connected with the cosmos and is now able to passively experience every letter, whole words and concepts through the vibration of his body.

What are vowels, consonants and words other than vibrations in the air that make them perceptible to our ears? We learned this in physics class

. In addition, however, even higher and finer levels are set into vibration by induction, which humans cannot normally perceive with their senses. For these finer vibrations, the organs must first be developed, which is generally still unfeasible at the current stage of human development. The runemagier, however, has activated a new type of sensory organ within himself, and instead of perceiving the letter or word in the usual way through his ear, his body vibrates this letter, this word, and this creates what is known as a magical seal.

All magical seals represent nothing other than the vibrational form of the being or its name, for being and name are causally related to each other.

Human beings are the only cosmic beings that have a first name and a surname, which they must bear on their earthly journey, even though in most cases these names do not suit their nature at all. "Nomen est Omen," say the wise Latin scholars, but this is rarely true of the names we bear on earth. Even the lodge names that brothers and sisters choose for themselves are not always appropriate to their nature, which can usually only be determined by an intuitive observer.

It is therefore particularly valuable to know that every human being, according to their nature and level of development, has a cosmic name that has exactly the vibration that corresponds to them. It is understandable that ordinary people hardly ever get to know anything about this cosmic name. Furthermore, this cosmic name changes in the course of earthly life as the spiritual development of the ego improves or deteriorates, for the cosmic name represents the respective vibrational form of the human being.

To give a textbook example of this, which cannot, however, claim to be absolutely true, the cosmic name of the Grand Master Gregory is: A-E-E-E-A.

This would have the following meaning: A = vibration in the universe, E = knowledge, taken together vibration in the universe through three times higher knowledge and again vibration in the universe, brought to a more understandable common denominator one would say: Through three times higher knowledge Master of the upper and lower light.

In order to give those who are advancing along this path certain points of reference by which they can recognise that they are on the right path, a few letters, words and seals will be mentioned, but the practitioner should beware of using these in an autosuggestive manner.

This would seriously hinder them in their progress along this path.

If a vibration pattern does not occur the first time, this is proof that the chakras have not yet been sufficiently developed through the rune exercises. You must then practise the runes for a few more days and then try again. However, always bear in mind that the rune exercises are only a means to an end, to develop the mind, soul and body to such an extent that the first stage of clairvoyance and clairsentience can be reached without further help. Stand facing north in the Rumpelstiltskin asana and concentrate on the letter "A".

The body will then swing forward deeply, then back over the basic position to the rear, as shown on the attached board.

The same applies to the other letters, as the practitioner will soon notice.

Each letter has a special vibration that must now be learned and distinguished, just like the letters of the alphabet that we once learned at school.

The few examples given on the attached tables may suffice, for it is up to the practitioner to decide whether he wants to achieve his goal.

I-O-R is the call of nature to erotically influence one's partner. Those who listen to the sounds of nature will gain a deep understanding of what is happening in nature. It should be mentioned here that I-O-R can also be used by humans as a mantra.

Incidentally, the so-called mudras, hand or finger positions, which have been used by priests since time immemorial and are still used today by Catholic clergy, rabbis and Buddhist bonzes, are also based on these vibrations.

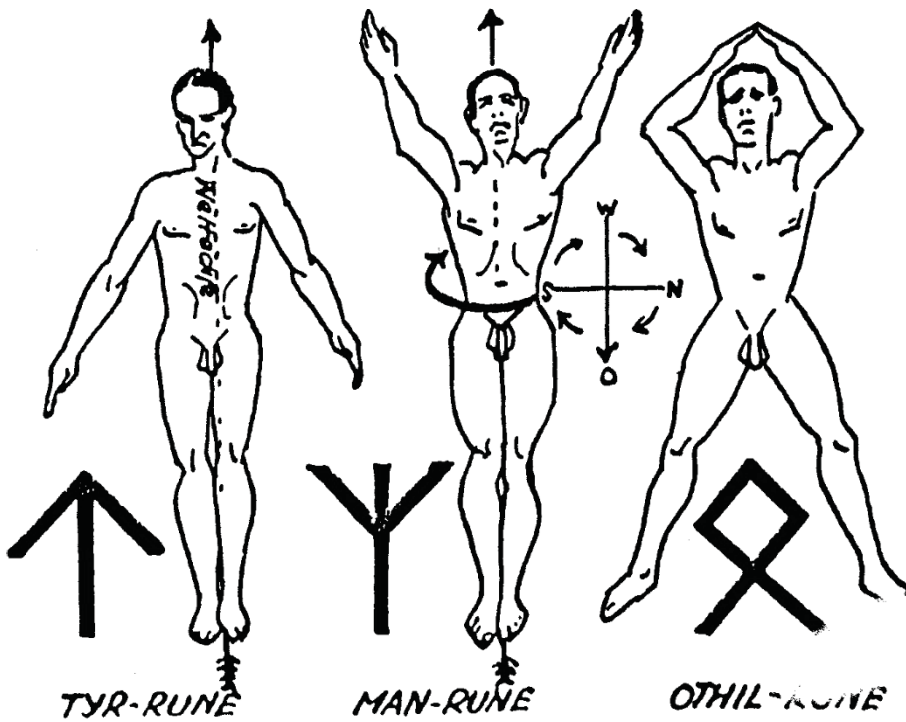
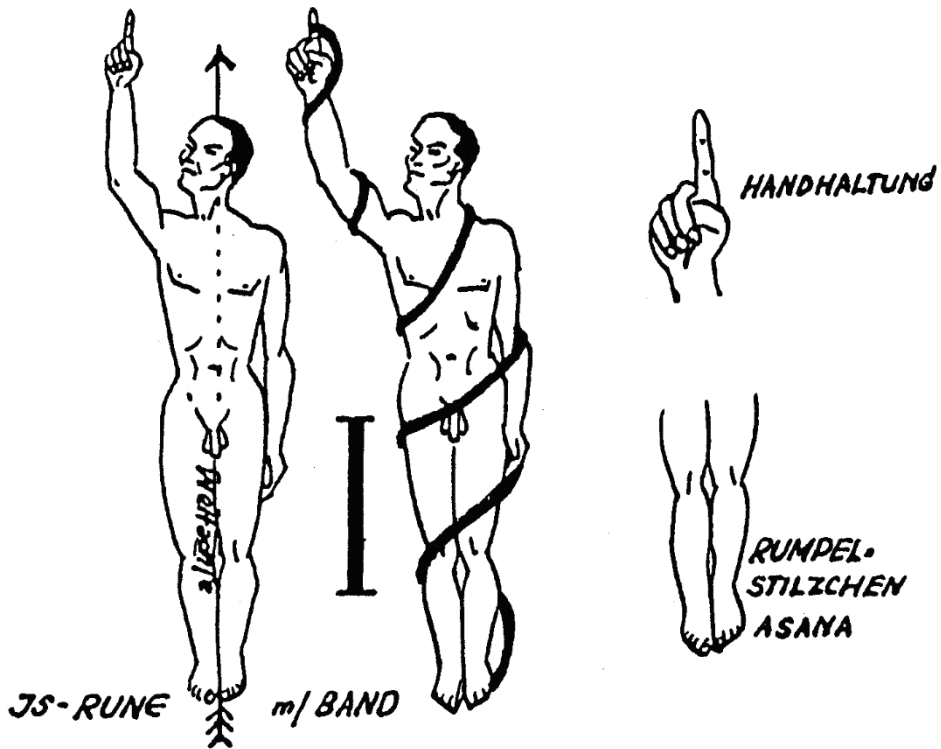
An example of this is the hand position for invoking J-A-C, as shown on the board.

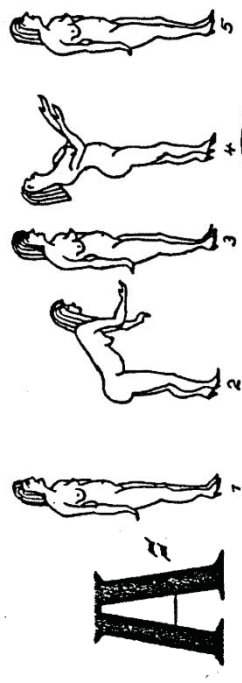
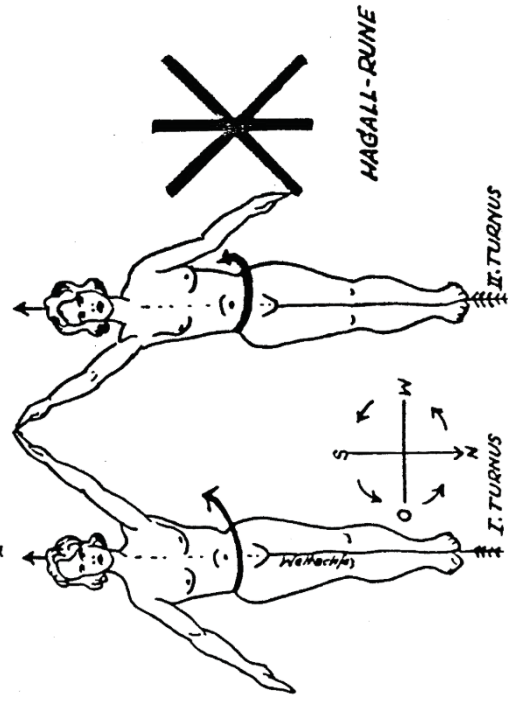
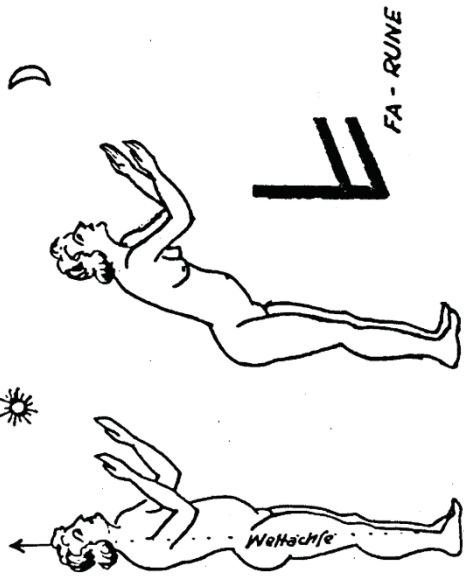


Mstr .: Gotos

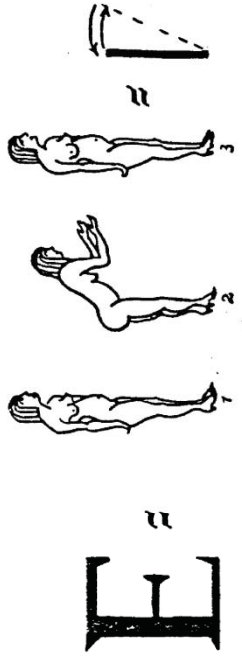
Egregor of the Saturnian sphere

Medially received and formed as a bust in clay
by Sorella Gabriele Orient
Berlin

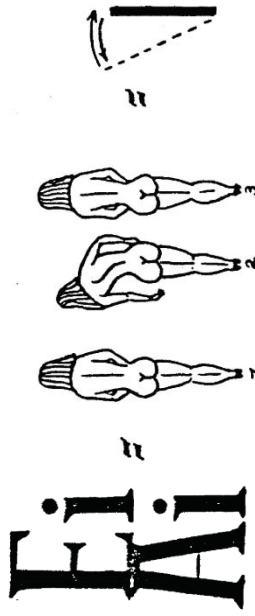




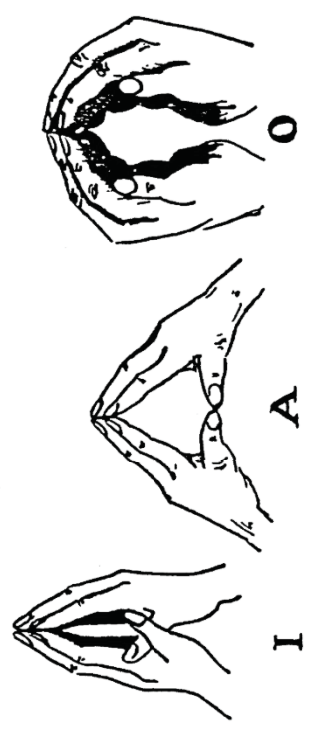
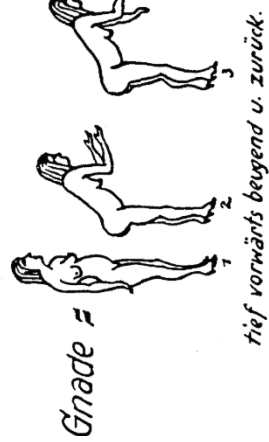
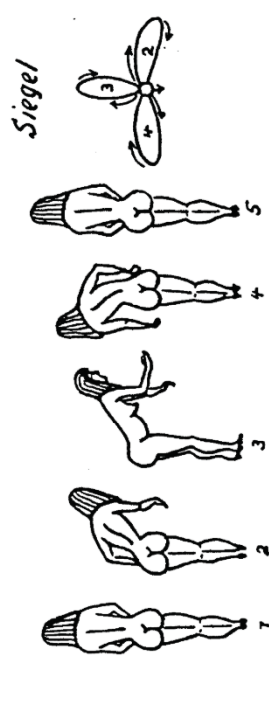
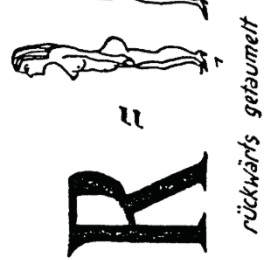
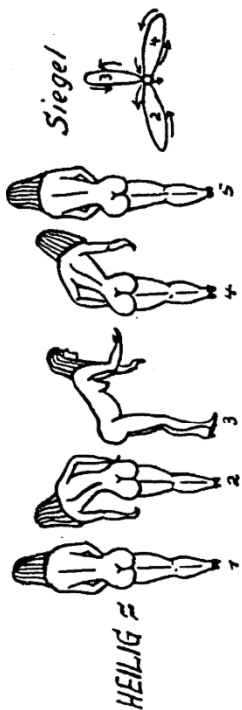
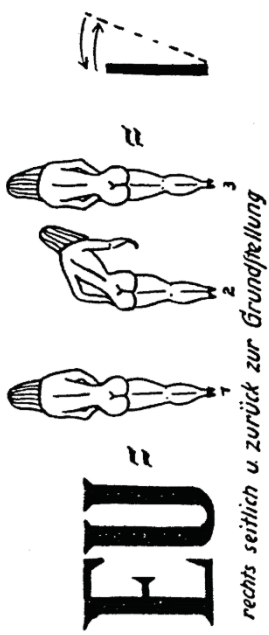
Schwingung vor- u. rückw. zur Grundstellung



leicht vorwärts u. zurück zur Grundstellung



links seitlich u. zurück zur Grundstellung



The gesture (mudra) must be performed quickly.

Finally, let us give you the key to an old evocation, as cited by Weinfurter in his "Burning Bush", without giving any clues as to how to decipher it.

A E É I O Y Ó
E É I O Y Ó
É I O Y Ó
I O Y Ó
O Y Ó
Y Ó
Ó
Ó Y
Ó Y O
Ó Y O I
Ó Y O I É
Ó Y O I É E
Ó Y O I É E A

Key:

A = Grace
E = all beings
É = I
I = call, pray, ask
O = God (lower Demiurge = Yahweh = Sat Yaldabaoth)
Y = implore (fervently desire)
Ó = God (seed of light = Chrestos = lower sun god
gos)

The translation would then read:

Mercy to all beings and ME—I call upon You, GOD, and implore GOD to You! All
beings and I call upon You, God, and implore GOD to You!

I call upon You, God, and implore God to You!

Call upon God and implore God!

God, I implore God! -

I implore God!

God!

God, I implore!

God, I implore God!

God, I implore God and call upon You!

God, I implore God and call upon You: I!

God, I implore God and call upon You, I and all beings!

God, I implore God and call upon You, I and all beings. - Grace! -

Every practitioner who has learned the letters of the alphabet in vibration in this way will one day be astonished to discover that he no longer needs the perceptible vibration of his body, but that he can hear beings speak and, after a shorter or longer period of time, see them without his physical ears or eyes receiving any sensory impressions. Nevertheless, they believe that they perceive everything physically, even though in reality it is spiritual hearing and seeing.

They have already developed this spiritual perception during their lifetime and, after their death, do not need a long transition period, but pass from this life into the next without interruption of their ego-conscious perceptions.

What has been said in the first treatise and in this one is based on the author's own magical experience. No book, no writing has ever written about these things before.

However, it should be pointed out once again at the end that the exercises are not without danger, but that success will not be denied to those who strive energetically and fervently.

But are clairaudience and clairvoyance an advantage for people today? We are not yet living in the middle of the Age of Aquarius, when these things are supposed to be given to everyone.

Today, these things are still a terrible burden on the soul, and one would like to be rid of them.

And that is even more difficult!

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BUDDHISM - A PATH TO ENLIGHTENMENT

by Br. Trithemius

Since then, the goal of all human striving and endeavour has been inner peace, liberation from the world, which is regarded by all religions as something imperfect. Many paths have been taken to achieve this goal. There have been saints and redeemed ones throughout the ages. But we may call the Indian Buddha the greatest among them.

His historical appearance does not mean much to his followers, for he told his disciples that his teachings must take his place after the decay of his body, and so we will limit ourselves here to the most important dates of his life. The dates known to Buddhist tradition differ, so we can place his life at around 560–480 BC.

After a joyful youth as the son of an Indian landowner, he soon turned his attention to religious and philosophical questions, much to the horror of those around him. His four journeys, during which he first encountered a sick man, then an old man, then a dead man, and finally the majestic figure of a monk, have become symbolic of this search.

One day, his surroundings could no longer hold him, and he left his home and farm and went into solitude, like so many of his contemporaries. He became a student of important yoga teachers, but they were soon unable to satisfy him in his search, so one day he vowed not to rise from meditation until he had attained complete enlightenment. And then, on that historic full moon night in May – he was about 30 years old – it "came over" him with the full force of universal law.

The Indian penitent Siddhartha Gautama became the cosmic Buddha, the "Enlightened One". He had awakened from the dream of life, cast off the veils of deception, and become one with the "countless Buddhas of the past, present and future". And then he set out,

to proclaim the universal law he had discovered, which can be divided into three parts:

1. Contemplation of the world, 2. Path, 3. Salvation. With unprecedented clarity, he showed people that all things in this world are empty, empty of an ego, empty of the concept of "this belongs to me, this is me, this is my ego". With logical consistency, he dismantled this entire deceptive construct of existence. Neither our body, nor our mind, our feelings, perceptions, or emotions are permanent. Everything is transient, changeable. And what is changeable is ultimately painful, because only something that belongs to me eternally would cause me no pain, no sorrow. And what is changeable, transient, cannot be my self, because that would have to be eternal, unchangeable and constant. But nowhere can such eternity be found in these realms of our consciousness. All my mental, emotional and physical functions are subject to constant change. They are all empty, empty of the solid core of a persistent personality; rather, this is seemingly brought about by the interaction of the functions of the body, mind and consciousness.

This aforementioned concept of "emptiness" will occupy us further, as it has been given special significance in Buddhist philosophy. As we have seen, the things that make up our existence are all conditional,

i.e. without their mutual interaction, our so-called personality would not exist. Neither the body, nor the mind, nor the sensations can claim unconditionality for themselves. So if we subtract all these conditioned components from our "personality", what remains is the negative value of the non-existence of the conditioned.

However, a negation can also be expressed positively. That is, the non-existence of the conditioned is the existence of the unconditioned, the absolute.

This absolute, the only reality, is referred to in Buddhist teachings with terms such as nirvana, Buddha, So-ness, Dharmakaya. We cannot define it. It lies beyond all our experiences. The Buddha (so called because he realised the principle of Buddhahood) gave us no explanations about it, which in the end could only lead to speculation. Truth lies beyond all words and concepts.

The Buddha wanted only to be a guide, and therefore gave us pointers that we can divide into wisdom, morality and concentration. This eightfold path of right understanding, right intention, right speech, right action, right livelihood, right effort, right mindfulness and right concentration is a path of struggle for self-realisation, at the end of which lies the overcoming of the three main evils of greed, hatred and delusion, which keep us trapped in the cycle of rebirth. According to the eternal law of the balance of actions, new karma is constantly being created, which, in order to be paid off, creates new births, new lives in the six realms of existence: the demon world, the ghost world, the animal kingdom, the human world, the realm of demigods and the realm of gods. Each new formation of this chain of rebirth is a becoming aware of the Absolute, the cosmic Buddha, in a particularly distinctive individual form. Reducing this karma and gradually working it off is one side of our struggle. The other side is the constant effort to attain enlightenment. No god, no angel can help us in this struggle.

The Buddha avoided giving answers to speculative questions such as God, eternity, or the origin of the world, etc. This is because the solution to these problems arises naturally for those who are enlightened. However, Buddhism definitely rejects the idea of a creator god in the monotheistic sense. This would not fit well with the image of eternal becoming and passing away. The denial of an "eternal soul" was explained above. In its place, the concept of the One Absolute was established, which encompasses everything, living and inanimate alike. The knowledge and complete realisation of this is enlightenment. The manifold forms of life and the inanimate are expressions of the one absolute Dharmakaya. In order to not only recognise this intellectually but to realise it, uninterrupted striving in the spirit of truth is required. In Buddhism, this is achieved through fivefold physical purity, non-killing (including of animals), non-stealing, chastity, refraining from lying and evil speech, non-intoxication through alcoholic beverages and poisons, and preparatory study, above all the various exercises of concentration, contemplation and meditation. Through the alignment of

mind, speech and body, a reduction of delusions and an adaptation to the Absolute is achieved.

The entire Buddhist ethic is therefore geared towards this goal. We are not dealing here with a selfish fear for the salvation of the soul after death. Rather, the Buddhist acts in the spirit of the unity of all life; what he does is not only for himself, but for all beings. And so all his prayers, his wishes, his hopes end in the one sentence of all-encompassing kindness:

"Sabbe satta bhavantu sukhitatta!" May
all beings be happy!

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Afterword:

This brief presentation of Buddha's teachings is intended to provide a concise overview of this Asian wisdom tradition. There is much more that could be said, but such a presentation had to be limited to the possibilities available.

The author hopes to expand on these ideas in further essays. Any members of the Lodge who wish to study the teachings of the "Enlightened One" in greater depth may obtain references to suitable literature and other sources of study from the author via the Lodge Secretariat.

Finally, it should be noted that Buddhism, in accordance with its teaching of self-reflection, has many interpretations that often differ from one another, so that this presentation necessarily has a certain subjective character.

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APHORISMS ON THE FEMALE.

Excerpts from the works on the Mercury degree of the Lodge.

by Gregor Gregorius.

It is very interesting to compare the views on the problem of women held by the individual brothers and sisters of the Lodge.

I have therefore selected two essays from the series of examination papers submitted by brothers and sisters of the Lodge, which may serve as a guide for the further intellectual enrichment of the neophytes.

What these works have in common is their spiritual focus on the influx of the coming Age of Aquarius, which will undoubtedly bring about a revolutionary change in the mutual relations between men and women. It is already noticeable how a completely new spiritual type of woman is emerging, who will be an equal partner to men in almost all areas of life. This naturally means the disintegration of today's bourgeois marriage community and breaks down the ethical and moral laws that still apply today in sexual relations between the sexes. The underlying intellectual and spiritual basis will give way to a difficult eroticism, a harmonious freedom in sexual experience based on mutual friendship.

For the majority of humanity, the primitive mother type will of course continue to prevail for a long time to come, because this desirable transformation will naturally only take place over thousands of years with the steady progress of the evolution of humanity as a whole.

Master Therion says quite rightly: three-quarters of humanity is nothing but manure for its spiritual upper class.

Humanity must and will be reduced to one-third of its current population! Then a healthy and spiritually superior humanity will populate the earth.

Gregor A. Gregorius

Literature:

June issue, 1952.

Women in the coming age.

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August issue 1952.

Woman as a cosmic-demonic principle

- Gregorius.

Graefe.

The coming orders of mothers and masters.

Woman is the opposite pole to man. No more and no less. Woman is absolutely equal to man. Of course, woman unfolds her demonic nature, her inhibiting influence, under the direction of the moon or Saturn. However, let us consider that Saturn is the lord of our inner cosmos, forming the core of the sun! On the other hand, let us consider that man is subject to the demonism of Mars and, as history shows, reacts to it at least as strongly as woman reacts to the moon. Of course, the spiritual man is subject to the solar principle, but the spiritual woman is subject to the planetary principle of Venus and is capable of embodying the noblest beauty, not only physically, but also in her capacity for pure love, gentleness, noble thoughts and feelings, thus fertilising and stimulating man in a spiritual sense.

The inferiority of man to the demonic nature of woman has its root cause in his own demonic nature! The great contrasts of past ages will become blurred in the course of the Age of Aquarius.

The instruction for the spiritual man is therefore:

Control yourself.

and you rule over the woman!

Fra.·Paulus.

In the world horoscope, the Sun in Aquarius is in opposition to Neptune in Leo. This means that there will be a major change in the ethical and moral relationships between the sexes, and especially for women. More and more women with solar influence will appear, while men will show a tendency to be very often subject to feminine influences. The solar influence on women's body shapes is already very clearly evident. Thus, especially in overseas countries, one very often finds the boyish type of woman. In contrast, all forms of government, all laws, etc. are still very strongly male-oriented. They apply almost exclusively to male self-development. It is very difficult for individual women to find the right path. This is understandable, given that for thousands of years they were raised only according to the will of men and had to serve their goals and desires. But with the beginning of the Age of Aquarius, the awakening of women, even in all typically male regions, can hardly be stopped. Astrologically speaking, one could say that the influence of Uranus on women's intuition is stronger than on men, who are mostly influenced by demonic Martian impulses.

Our psychology today has not yet progressed much beyond the erotic circles between men and women. The spiritual and cosmic laws between men and women are still almost unknown. Cultures are as high or as low as women participate in them as creative factors, for they also possess the masculine components that are prerequisites for spiritual and creative activity. Men will have to realise that women, under the sign of Uranus, have a strong cosmic helper who, in the age now beginning, gives them the right to no longer renounce the free development of their personality if they strive to free themselves from maternal instincts. The previous unconditional domination of men in the Age of Pisces has proven that only unspeakable suffering and misery have resulted from the autocracy of men. Only a union of the sexes will be able to promote the evolution of humanity. The disharmony between the sexes that still exists today is actually only due to the false desire for domination on the part of men and the egocentric emotional attitude of women that this has caused.

Neither of them should ever forget that men and women take turns in incarnation,
according to the law of reincarnation.

∴ Maestra Roxane ∴

Further essays will follow.

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May 1960

P A P E R S F O R

— A N G E W A N D T E O C C U L T —

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by Gregor A. Gregorius

MAY 1960

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THE GOLDEN SECTION

by Mstr. Apollonius

The division ratio of the golden ratio (Divina Proportione – Sectio aurea

- divine proportion - constant division) repeatedly attracts the attention of artists and occultists. Opposing them are materialistic thinkers and scientists, who can only muster a pitying smile for the "Knights of the Golden Ratio". It is certainly absurd to try to make the golden ratio a scheme for everything and to apply it to contexts in which it does not belong, but its uniqueness and symbolism make it a key to knowledge and a basis for design that cannot be overlooked.

Let us start with the construction (Fig. 1). To divide a line segment AB in the ratio of the golden ratio, draw a perpendicular line $BC = \frac{1}{2} AB$ at one end of the line segment. Then draw the hypotenuse AC and mark points 1 and 2 with a compass. This gives us point D, which divides line segment AB in the desired ratio.

Let the length of AB be equal to L, then $BC = \frac{L}{2}$ and

$$AC = \sqrt{L^2 + \left(\frac{L}{2}\right)^2} = \sqrt{\frac{5L^2}{4}} = \frac{L}{2}\sqrt{5}$$

$$\text{and } AD = \frac{L}{2} \left(\sqrt{5} - \frac{L}{2} \right) = \frac{L}{2} (\sqrt{5} - 1) = AD$$

This gives us the length of the larger section of the division. If we denote this length by a and the length of the smaller section DB by b, then

$$\begin{aligned} DB &= L - a \\ &= L - \frac{L}{2}(\sqrt{5} - 1) = L \left(1 - \frac{\sqrt{5} - 1}{2} \right) \\ &= \frac{L}{2} (2 - \sqrt{5} + 1) = \frac{L}{2} (3 - \sqrt{5}) \\ &= \frac{L}{2} (3 - \sqrt{5}) \end{aligned}$$

Now

$$\begin{aligned}
 b:a &= \frac{L}{2} (3 - \sqrt{5}) : \frac{L}{2} (\sqrt{5} - 1) \\
 &= \frac{(3 - \sqrt{5})^2}{(\sqrt{5} - 1)^2} = \frac{(3 - \sqrt{5})(3 + \sqrt{5})}{(\sqrt{5} - 1)(\sqrt{5} + 1)} = \\
 &= \frac{3\sqrt{5} - 5 + 3 - \sqrt{5}}{5 - 1} = \\
 &= \frac{2\sqrt{5} - 2}{4} = \frac{\sqrt{5} - 1}{2}
 \end{aligned}$$

=====

Furthermore,

$$a:L = \frac{L}{2} (\sqrt{5} - 1) : L = \frac{\sqrt{5} - 1}{2}$$

=====

b:a and a:L are therefore in the same ratio, i.e.

the smaller section relation to the larger section to the larger section to the entire S t r e c k e .

$\sqrt{5}$ However, this is irrational, i.e. an alogos, something unreasonable that cannot be expressed in numbers.

. Therefore, $\frac{\sqrt{5} - 1}{2}$ is irrational. The value

of our ratio cannot be expressed precisely in numbers.

But mind you, the geometric construction is precise!

The golden ratio can be grasped visually, but can only be approximated by reason. It is therefore only accessible to the imagination and not to thinking in numbers. The mathematical approximation gives the larger section

$$a = L = 0.618033988...$$

=====

For creative evaluation, in addition to the construction described above, there are special compasses, fairly accurate tables and graphic aids that can be easily made by anyone interested.

However, the unique nature of the golden ratio only becomes apparent through the construction shown in Figure 2. The line AB is divided at C in the golden ratio. If the smaller section CB is used as the radius to describe the arc 1, this divides the larger section AC in the golden ratio. If we continue in the same way and describe arcs 2, 3 and 4, the corresponding larger segment is repeatedly divided in the same ratio. We can continue this process indefinitely and ultimately discover that the Divina Proportione repeats itself continuously on a smaller scale, down to the infinitely small.

If we perform the same experiment with a line segment divided in the ratio 3:5, which is often given as a "substitute" (Fig. 3), the corresponding compass strokes result in the proportions

2:3 for line AC,
 1:2 " " CD,
 1:1 " " DE,
 0:1 " " EF.

In this case, the original division ratio is not retained and the sequence of possible compass strokes is exhausted at point E.

If division ratios that are even closer to the golden ratio are used, such as 5:8 or 8:13, the same result is obtained, albeit only after a larger number of compass strokes.

The golden ratio cannot therefore be replaced by any of the approximate numerical ratios that are often considered sufficiently accurate. None of them is self-contained and remains intact when the subdivisions are continued systematically. Each one ends at the zero point, thus fragmenting the original unit and dividing it completely.

In contrast, the golden ratio preserves the irrational division ratio, and the original unity is divided into infinitely small parts without ever being exhausted. That is why the golden ratio is the perfect symbol for the separation of U r e i n h e i t , which in this not lost , so it remains unchanged. If we describe the circular arcs in Figure 2 in reverse order and direction, we return to the unit. Thus, the process of the becoming and Ent-are the created world, and the golden ratio becomes an expression of creative principle.

Stretching does not produce clear images of numbers. If you want to represent them more clearly, it is advantageous to use regular polygons and star figures. For example, an equilateral triangle is considered to be the image of the number 3, a square the image of the number 4, a seven-pointed star the image of the number 7, and so on. Is there also a clear image for the irrational ratio of the golden ratio? There is indeed, namely the pentagram. Of course, this is primarily an image of the number 5, the number of Mars. But it also illustrates the divine proportion in an unambiguous way.

If we look at Figure 4, we find the following relationships:

- 1) Side AB of the star pentagon is divided by both point C and point D in the golden ratio.
- 2) The line AC is divided by point D and the line BD by point C in the golden ratio.
- 3) The side of the circumscribed pentagon AE is also in the golden ratio to the side of the star pentagon AB.
- 4) The star tip side AD is equal to the larger section of the pentagon side AE divided in the golden ratio.
- 5) The side CD of the inner pentagon is equal to the smaller section of the continuously divided pentagon side AE.

- 6) The radius r is equal to the smaller section of the radius R of the circumference divided according to the golden ratio.

All these relationships occur not just once, but repeatedly. Evidence and derivations can be found in any good geometry textbook. There is therefore no line in the pentagram and the associated pentagon that does not stand in the ratio of the divine proportion to several others.

This shows that the star pentagon is indeed an ideal representation of the golden ratio.

In summary, we can now say:

As an image of the number 5, the number of Mars, the figure expresses an impulse of will, the driving force behind creation. As an image of divine proportion, it points to the nature of the creative process, to the creative principle. As a whole, the pentagram thus symbolises the meaning meaning of the divine law force. force.

In the August issue of this magazine, Mstr. Giovanni discussed in detail the connections between the pentagram and human beings and well-founded its designation as a symbol of the microcosm. This does not contradict the fact that, in the sense of my explanations, the five-pointed star represents human beings acting in harmony with the higher (divine) will and the creative principle. It is therefore also the pictorial expression of the impulse of the Age of Aquarius: "Do what what wall there! is the whole law." Mstr. Giovanni also pointed out that the pentagram potentially corresponds to the universal man, Adam Cadmon. There is also a pictorial expression for this: the pentagon.

The dodecahedron, the fifth of the Platonic solids, is bounded by 12 regular pentagons, all of which naturally contain a latent five-pointed star. Plato saw this solid as the archetype of the universe. The 12 limiting surfaces, which correspond to the 12 sections of the zodiac, with their hidden pentagrams, are the carriers of the archetypes for the 12 human types and thus also the carriers of Adam Cadmon in 12 aspects.

The divine proportion and the five-pointed star are frequently found in nature in the growth and structure of humans, animals and plants. Leaf distribution, ramifications and branches in plants are often arranged according to the golden ratio. The five-pointed star is also the template for many leaf shapes and flowers. Human and animal proportions largely correspond to the Sectio aurea. We also frequently encounter the golden ratio when viewing works of art. The dimensions of buildings from ancient and modern times are subordinate to it in the same way as the organisation of the picture surface in many works of painting. Reference must be made here to special works.

One thing, however, must be noted. The golden ratio is neither a universal measure for all phenomena in nature nor a universal recipe for the creation of works of art. This is not contradicted by the fact that many artists, today as in the past, consciously and successfully use or have used this law.

I believe that even more than in external appearance, the golden ratio asserts itself as a hidden, inner law, and its symbolism is a means of recognising many mysterious relationships that should not be underestimated.

Let us consider, for example, the mutual relationship between the sexes from this point of view. According to occult tradition, humans were originally male-female beings who only split into men and women after the so-called Fall. We have recognised the golden ratio as the law underlying this separation. In Figure 5, the line AB represents the original hermaphroditic being. We divide AB at C according to the golden ratio and designate the larger section with m (male) and the smaller section with w (female). Then the following applies:

$$w : m = m : (w + m)$$

i.e. the woman relates to the man as he relates to the ultimate goal, the hermaphrodite to be restored.

The man is therefore the middle between the woman and future hermaphrodite.

Figure 5 shows squares with side lengths m and w . They represent the second power of m and w and serve as an illustration in the same way that magic squares are used to highlight the planetary numbers.

The square above $m = m^2$ is the image of the man, made clearer by exponentiation, while the square with side $w = w^2$ is, analogously, that of the woman.

From $w : m = m : (w + m)$ follows

$$m^2 = w(w + m)$$

$$m^2 = w^2 + m \cdot w$$

$m \cdot w$ corresponds to the area of the rectangle supplemented by dotted lines in the figure. It is the product of two perpendicular lines, the intersection of m and w , and also symbolically expresses the intersection between the male and the female, thus representing procreation and fertilisation. The equation

$m^2 = w^2 + mw$ therefore states:

F i r s t t h e f e r t i l i s a t i o n b y t h e m a n m a k e s d a s
W e i b d e m M a n n e g l e i c h .

Fertilisation can take place on various levels. On the physical level, the result of the process of procreation is the child. On a higher level, procreation becomes "super-procreation." In the process, something is consolidated in those involved.

The m a n a l o n e i s n o t c a p a b l e o f g i v i n g b i r t h . H e l i v e s i n a w o r l d o f
i m a g e s , w h i c h h e c a n n o t g i v e s o l i d f o r m t o w i t h o u t t h e c o n s o l i d a t i n g f e m a l e
c o m p o n e n t

. T h e b e s t m e n , w h o w e r e u n a b l e t o b i n d t h e c o n g e n i a l w o m a n t o t h e m s e l v e s , p e r i s h e d
i n t h e e x p a n s i o n o f t h e i r w o r l d o f i m a g e s (Hölderlin, Nietzsche).

The female alone cannot give birth on any level. Only through the solar impulse of the male are her latent abilities awakened. Without the solar impulse of the male, the female cannot conceive a child on the physical level, nor can she develop firm convictions on a higher level (which can only be the result of the aforementioned "super-conviction"). She remains changeable, influenced by the moon

mentioned "super-conviction"). She remains changeable, moon-influenced, capricious.

It goes without saying that the fertility of the man and the fertility of the woman must be in balance. On the physical plane, this is usually the case. On the higher planes of existence, however, this is rarely true. Then there is a danger that a reversal will take place. We can also transform the equation $m^2 = w^2 + mw$ as follows:

$$w^2 = m^2 - mw$$

Here, the balance is achieved by a reduction of man. The inferior woman pulls her sexual partner down to her level. It is the demonic principle of the woman that is expressed here. In such cases, only a dissolution of the relationship can remedy the situation.

However, the state and the church are not entirely unhappy to see men weakened in their individuality. As such, they are more compliant tools of the ruling class. This idea may often be in the background when the aforementioned institutions make it difficult and almost impossible to dissolve relationships that have already been approved and blessed.

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ADONISM, THE PRIMORDIAL RELIGION OF HUMANITY

by Br.·Andromedus

Through my experience of war in 1914 (I lay wounded several times among many dead), I vowed to serve the truth if I were to be rescued alive. I later sought this truth in a missionary school, then in Buddhist teachings, but without complete inner satisfaction. Then, in 1928, I came across some books on Adonism by Dr. Sättler. These books placed high demands on my ability to think and judge. They gave me answers to previously unresolved questions about religion. But these questions were answered in such an astonishing way, so far outside the realm of ordinary thinking, that I contacted Dr. Sättler to delve deeper into these teachings. He was living in Vienna at the time, was a linguist and was fluent in 14 Eastern languages, both spoken and written. During his travels, he came to a country he called Nuristan (Arabic-Persian for "land of light") and reported on a temple called "Bit Nur" (house of light). It stands on a rock called "Maha Weda" and contains a light source called "Suttha Satya." This is considered a sanctuary, a source of eternal light, the Holy Grail, and was already known in ancient times. Its light has grown stronger over thousands of years and has now reached a luminosity that strangers can only look at with protective goggles. Bit Nur is also home to the largest library in the world, which contains, among other things, all occult writings from the earliest times to the present day, including manuscripts that were long believed to be lost and are now known only by name. Bit Nur also houses a museum which, for example, preserves the original of the famous Tabula Smaragdina by the Egyptian Hermes Trismegistos and the bronze serpent of Moses. It came into possession of these unusual treasures through an excavation method that differs from that used by modern science. First, through

a clairvoyant determined the location of a sought-after object and only then began the excavation. Dr. Sättler studied Adonistic teachings in this temple for several years. He was then ordained as a Chakim (initiate) with the name Musallam and given the task of spreading these teachings in the West. To this end, he founded the Adonistic lodge "Hekate" in Vienna on 1 May 1925. The order's headquarters are located in the Orient, bear the name "Nizâm el-Khâf" and are under the leadership of the Umir of Nuristan.

Dr. Sättler - Musallam died in the Mauthausen concentration camp.

II.

According to Adonist doctrine, in contrast to previous views, the three known forms of religion are arranged in such a way that the first and lowest level is pantheism, the second and middle level is monotheism, and the third and highest level is polytheism. Pantheism is a monistic world view that identifies God with the universe, i.e. God is absorbed in the universe.

Monotheism recognises one God as the ultimate cause, as the creator of all things, including evil.

Polytheism? A doctrine of multiple gods? Even in Zarathustra I, we encounter the two fundamental forces or gods: Ahriman and Ormuzd – God and the Devil, who also participate equally in creation.

But already in Zarathustra II (the current Masdasnan doctrine), Satan is softened as the torn one, as an idea that can no longer be realised. In Christianity and Islam, Satan is considered the fallen angel, i.e. a creature of God.

All ancient mythologies were based on the principle that the world was neither infinite nor eternal, i.e. it had boundaries in space, a temporal beginning and a temporal end. But before the creation of the world, we must consider the creation of the gods, whose creation it represents. In the beginning, therefore, there was what the Greeks called chaos (Chaldean Chajât = life). It is the mysterious, eternal and infinite primordial being, the unity of

time and space and force and matter.

Other names for this chaos = life were Tia-mat or Umm Uruka among the Chaldeans. The Persian magicians called it Zwoana. It is the sacred Monas or unity, which already contains a mystical trinity within itself, namely space, time and causality.

As a mythological figure, chaos is androgynous, of dual gender. Through self-fertilisation, this chaos = life became pregnant. This pregnancy lasted 7,000 years and forms the First Aeon. At the end of the pregnancy, chaos transforms into the cosmos (Chaldean = separation), i.e. it separates into

I. Time + Force

II. Space + Matter.

This divorce of the primordial being is the birth of the first pair of gods. This birth of the twin pair forms the second aeon.

The first group, time and power, forms the male principle of nature, the power that acts according to the laws of time.

The symbol of this deity is the sun.

The second group, space and matter, is the female principle of nature, the matter that takes shape in space under the influence of force.

The symbol of this goddess is the moon.

This first pair of gods were therefore twin siblings, for whom we find parallels among the

1.	Chaldeans			Bel and Belit
2.	Phoenicians	"	"	Baal and Baalit
3.	Persians	"	"	Mithras and Mithra
4.	Greeks	"	"	Kronos and Rhea

find.

This divine couple first had a son whose name is not spoken by those in the know, appearing in writing in brackets, e.g. (Molchos), or referred to briefly as "The Other".

The "Other"

1. Chaldean:	Ann
2. Phoenician:	Molchos
3. Persian:	Ormuzd
4. Egyptian:	Seth
5. Semitic:	Thyphon

The Secret Doctrine reports that the son of this divine couple was malicious and rebellious towards his parents from the very beginning. He personifies the natural principle of evil.

His symbol is Saturn.

His rebelliousness consisted in attempting, despite being forbidden to do so, to create a visible world out of his evil thoughts. This attempt failed, was short-lived, and was destroyed again by his parents. This period encompasses the Third Aeon.

After the second conception, Belit gave birth to a pair of twins, thus beginning the Fourth Aeon. Their names are:

1. Chaldean.	Marduk and Ishtar
1. Phoenician.	Tammuz and Ashtart
3. Persian	Ahriman and Anahita
4. Egyptian	Osiris and Isis
5. Semitic	Adonis and Aphrodite

The Secret Doctrine reports that Adonis and Aphrodite were well-disposed from the beginning, i.e. they personified the natural principles of goodness and love. At the end of the fourth aeon, Adonis created heaven and earth from his thoughts, and on it the plants, animals and humans. His model for the creation of humans was himself and his beloved Aphrodite. He created humans in two sexes – male and female – for his and Aphrodite's pleasure.

At that time, people still lived in paradise, i.e. the whole earth resembled a large garden in which there was no change between day and night, summer and

winter, heat and cold, no inclement weather, earthquakes, floods and other natural disasters. People knew no fatigue, no sleep, no illness and no death. All men were bound together by the bond of noble friendship, as were the women. Men and women were bound together by love.

At that time, humanity had only one language, but unlike the approximately 400 languages spoken on Earth today, it was used to express feelings rather than thoughts. The exchange of thoughts took place directly through telepathy. This "Golden Age" lasted 7,000 years and formed the V. Aeon.

It ended with an attack by the "Other" against his brother Adonis, from whom he seized control of his creation and creatures. The motives were envy and jealousy. All mythologies unanimously report on this assassination attempt, which the older brother carried out against his younger brother. The murder was unsuccessful, but Adonis was dethroned as ruler of the world and came close to death due to a serious injury. He was saved, and in his memory, the initiates celebrate the two-day festival of Adonis:

The day of mourning for the fall of Adonis.

The day of joy in the hope of his return.

Many lamps burn all night long under the open sky.

Adonis created humans to be immortal. However, after his fall, death and rebirth came into being. As a rule, every human being is reborn once every millennium. Rarely, however, with memories of their previous life. Death and rebirth are reliefs that Adonis provided to humans in order to at least temporarily remove them from the mistreatment of the "Other" by transferring them to a state of pleasure and painlessness.

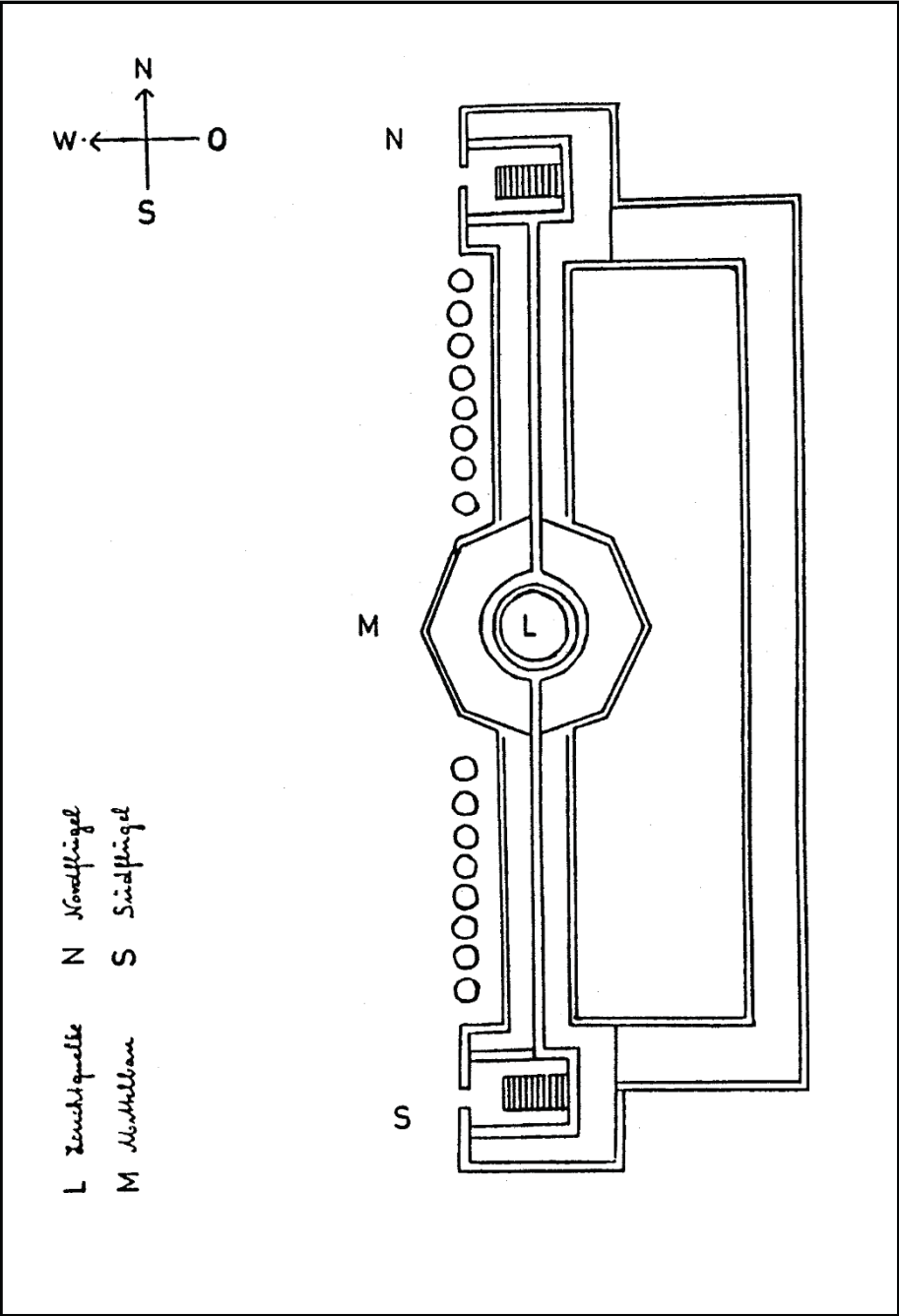
How can a god take possession of a world that is in reality the embodiment of two gods? The key is provided by the doctrine of possession; the secret doctrine defines possession as the effect that occurs when a demon or the soul of a living or deceased person enters the body of another person whose own soul is

urges and temporarily or permanently takes possession of his sensory, motor and speech organs. This takeover of the visible world by the "other" proceeded in the same way as it did with humans and had the same consequences for the macrocosm: the power of good was supplanted by the power of evil. The result was disturbances in nature, both in heaven and on earth. The obsession of the world also resulted in a greater or lesser degree of obsession among creatures. There are no longer any creatures that have retained their normal state intact. They are not sinners who do evil of their own free will, but poor possessed beings who are unable to resist the dark urges and passions that have awakened in them since the "Other" took over the world.

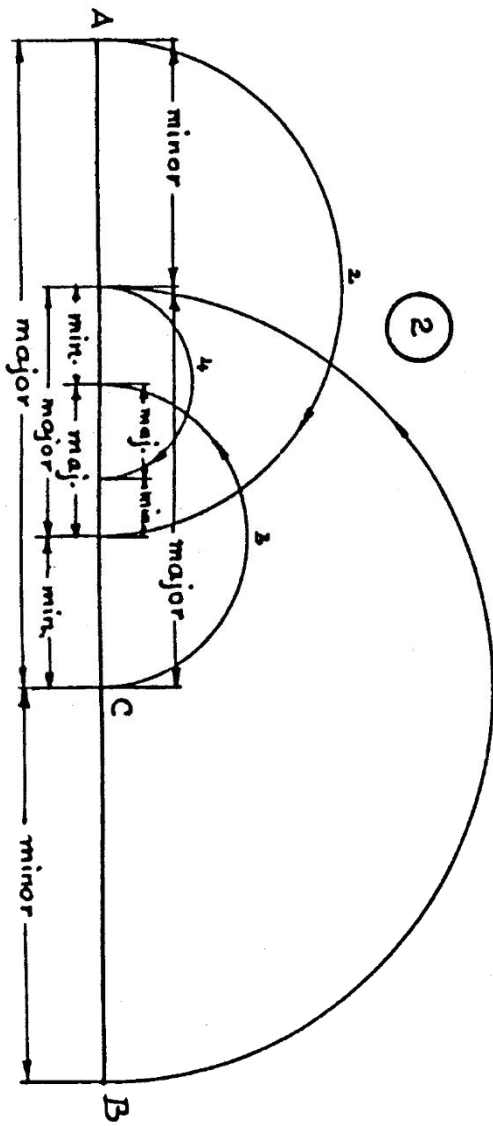
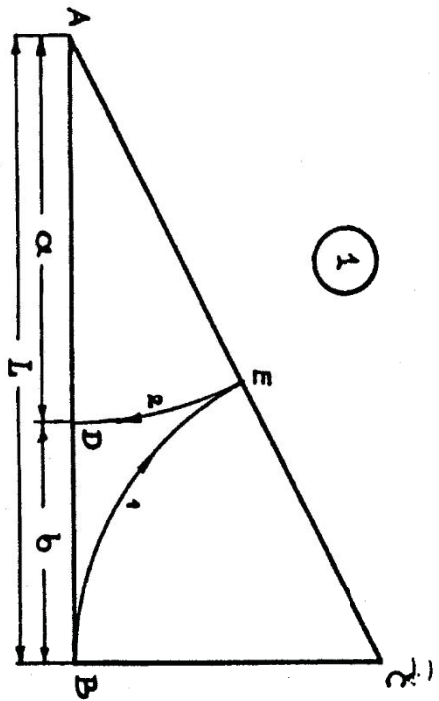
Those who are good are so by nature, because the influence of Adonis prevails in them, not because law or custom dictates it. And those who are evil are so by nature because the influence of (Moloch) prevails in them, even though law and custom forbid it. This moral philosophy takes the heavy burden of self-accusation off the shoulders of unhappy people and shows the concept of "karma" in a completely new light.

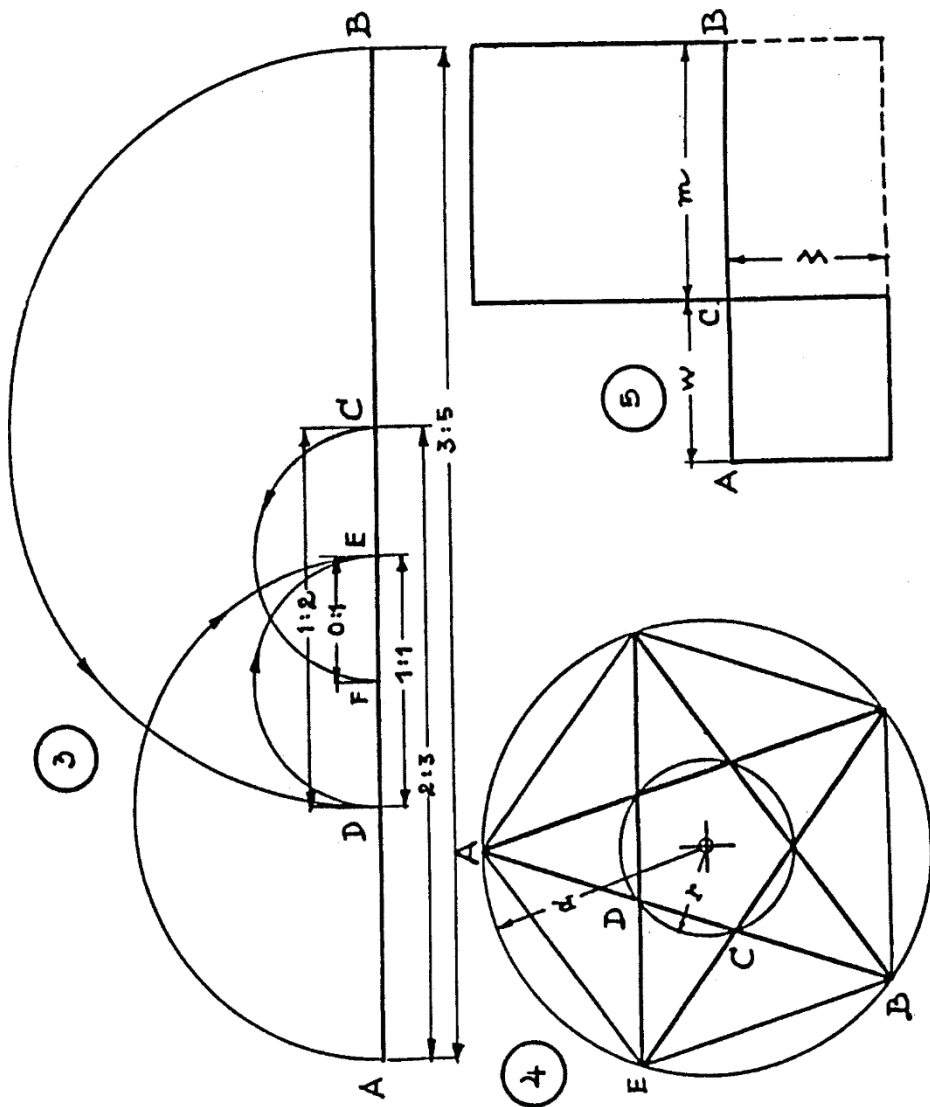
The Secret Doctrine always understands a deity to be the god and goddess, just as a human being is understood to be a man and a woman. Their union in love is considered the most divine function of human beings, for in it they themselves become creators. In this context, the woman is literally regarded as the "better half" of humankind, because her sense of nature is less clouded due to her lesser share in worldly obsession, and her inclinations and drives are generally less degenerate. After all, the principle of evil was a male god. This manifests itself in two ways:

- actively, in that women display far greater occult abilities than men
- passively, in that she has refrained from participating in the materialistic aberration of humanity.



Outline of Bit Nûr





I mentioned earlier the bond of friendship and the bond of love. People knew no differences of opinion that would have disturbed their harmony. Just as the ocean at that time had no ebb and flow, no storms and no calm, so too were their minds calm and free of passions. Marriage and jealousy were unknown. It was only after the fall of Adonis that everything changed. People began to differentiate themselves, mentally and physically. Passions flared up: hatred and envy, jealousy and vindictiveness, greed and murderous desires.

A battle of all against all began, the bond of universal friendship was broken, and love was rebranded as a vice. The world tyrant also disrupted the lawfulness of incarnations, so that, in a previously unheard-of development, male souls were born in female bodies and female souls in male bodies.

We know that of all the sufferings in this world, the suffering of love is the hardest to bear. An eternal hymn of love reads:

"Love is as strong as death, and its zeal is almost like hell, its
fervour is fiery and a mighty flame, so that even many waters
cannot extinguish love, nor can rivers drown it. -
If one were to give all the goods in his house for love, it
would be worth nothing."

This teaching is one of the most positive because it does not focus on suffering, but on love. Happy is the one who has been able to experience true, great love, for through it the gate to divine love has been opened wide. The outcome has been recorded in the book of destiny since eternity – the destiny to which even the gods are subject. The end of this sixth aeon was predicted 5,000 years before our era, and its timing was determined as follows. The prophecy of Sifr Nabaut is twofold:

- 1) on the morning of the day when the sun is to stand still over Haram Gaddâm, it will have risen in the zodiac sign of Pisces,
- 2) at that time, the outermost tail star of the Little Bear will coincide with the North Pole of the heavens.

It is therefore a specific constellation in the sky that will reach its closest conjunction in 1964.

We are already on the threshold of the new VII Aeon, and the same law of acceleration applies to the development of things as in physics for free fall. The closer we get to that moment, the faster events will unfold, and before humanity realises it, catastrophe will have already struck. When the earth shakes in its foundations, countries and seas swap places, stars go out and new ones flare up — then the true believers will stand quietly aside, knowing that in this fateful hour Kronos sits in judgement over his firstborn. The world's book of lamentations is opened and Kronos speaks:

"Arise, you usurper and raging madman!

Do you want to punish them for what you yourself have done to them?

Make way for your nobler brother, for it is he who created this world and his is the dominion until the end of time."

After the end of the reign of the "Other", humanity once again experiences a golden age. But only fate is eternal, not the gods and certainly not their creation, the visible world. Human delusion has called them "immortals", but only because their lives are measured not in years like humans, but in eons.

Due to their long obsession, Adonis and Aphrodite remained childless, even though the Book of Destiny recorded the possibility of them fathering two sets of twins. Gods and goddesses who would have ensured the world's existence for all time. But now this line of gods must die out in the third generation, and the world will return to chaos during the seventh aeon.

generation and the world must return to chaos during the VII Aeon. -

Aeons

Chaos

- I. Pregnancy Bel
- II. Cosmos
 Belit
- III. (Molchos)
- IV. Adonis = and Aphrodite =
 Creation of the world
- V. Golden Age
- VI. Battle of the
 gods
 Judgeme
 nt
- VII. Golden Age Chaos

Each Aeon lasts 7,000 years, but not Earth years.

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COSMIC ALL-CHEMISTRY!

by "Baphomet"

Cosmic All-Chemistry is the evolutionary path of the true sages of the Age of Aquarius. Intuition, a close connection to the cosmos and a profound study of the teachings of esoteric astrology are the prerequisites.

The path of cosmic universal chemistry is divided into two stages. Universal chemistry was not wrongly called the art of separation.

The first stage of cosmic universal chemistry consists of separation, i.e. the separation of the ego from the disharmonious influences of the stars.

The second stage serves transmutation, i.e. the transformation of the disharmonious, cosmic storage of the ego into a harmonious relationship. The key to this path of evolution lies in esoteric astrology. The karmic injuries that the native has sustained in the course of his incarnations, and which are evident in his life mirror (radix horoscope) as quincunx aspects, squares, conjunctions, retrograde planets and the position of the reverse moon's node, must first be prevented from having a further negative effect on the native.

Quincunx aspects indicate harmonious burdens from previous incarnations to which the native is actually fatalistically exposed, i.e. he can do little or nothing to change their effect on him.

Squares are karmic injuries that, depending on the nature of the aspect partners as well as the house and sign position, have either a more physical, emotional or mental effect.

Of course, such demonic square influences can also drag the ego even deeper into karmic burdens, and according to esoteric teachings, unredeemed squares can also become karmically heavy and inhibiting conjunctions. In this case, the ego would have crystallised more and more in a disharmonious sense.

Example: In the course of my incarnation chain, I have developed strong black magic tendencies several times, and so a Pluto-Moon square has eventually become a Pluto-Moon conjunction in 18° Cancer (6th house) in square to the natal Sun. According to esoteric teachings, Pluto is the lord of black magic and god of the underworld.

=Moon= the negative pole of the astral battery Moon-Mars is an excellent transformer of these radiating Plutonian forces into astral light.

This conjunction also clearly indicates that these black magical actions were directed exclusively against the female sex.

Exoterically, this conjunction manifests itself in this incarnation as a chronic stomach disease (Cancer, the sign of disposition of the stomach, the 6th house = house of disease).

Esoterically, the author continues to have a strong tendency towards black magic development.

Retrograde planets indicate that the planets in question have not yet been recognised and experienced by the native in their (higher) meaning.

The reverse moon's node indicates the karmic burden of the last incarnation. More detailed information about the karmic transgression of the previous incarnation is provided by its aspect, as well as its house and sign position.

The ascending Moon's node, on the other hand, is the lever for overcoming this karmic burden.

In the current incarnation, the transit, i.e. the passage of the large, slow-moving planets such as Pluto, Neptune, Uranus, Saturn and the malefic planet Mars over the stars that are disharmoniously positioned and aspected in the native's radix, brings about the fateful triggering of these karmic injuries. The Lord of Karma, the great hour hand on the clock of life = Saturn = plays the most important role as a transitor. Its transits are extremely fateful, both in a positive and negative sense.

As already mentioned, the first stage of cosmic universal chemistry consists in separating the ego from the disharmonious influences of the stars. In other words, this means that when the above-mentioned planets pass over the stars that are disharmoniously positioned and aspected in his radix, whose negative, demonic meaning and effect is part of elementary astrological knowledge, the native does not allow this demonic influx to have any further effect on him. In this way, he consciously shields himself against these demons.

In the practice of cosmic universal chemistry, it is appropriate for the neophyte to first make a list of his karmic injuries. This makes it easier for him to observe the transits due and their effect on him as they pass over the natal stars.

Based on his life expectancy, i.e. the years that the person in question is expected to live, and on the basis of the transits due to occur, the neophyte should make a further list of those karmic injuries that he intends to overcome as a matter of priority. It would be completely wrong and an unnecessary waste of energy for the neophyte to try to atone for all the karmic transgressions apparent in the radix in this incarnation, especially if the expected lifespan is short or the number of karmic burdens indicated is very extensive. In such a case, it is appropriate for the individual to select one or at most two of their karmic aspects and to focus their future life entirely on transforming or overcoming these aspects.

Furthermore, it is important to distinguish between the attacking and attacked celestial bodies in the radix when the celestial bodies are disharmonious and aspected.

The malefic planets, such as Pluto, Neptune, Uranus, Saturn and Mars, are primarily considered attackers, unless they are particularly well placed in the horoscope.

Planets that are weakly positioned in the relevant signs, or that are in fall or in destruction, are also considered attackers, as their transformation of the radiating forces of the zodiac signs is disturbed.

The astrological counterpart of the attacker, as well as his house and sign position, provide more detailed information about the nature of the karmic transgression.

demonium is subject to the native. Only the Sun will always be the attacked, for it is the spiritual centralisation of the ego.

Example: In my horoscope, Mars, whose transformation of the forces radiating from the sign of Cancer is disturbed, attacks my birth ruler.

Uranus is in the sign of Aries, forming a square. Furthermore, Mars is in the 6th house, the main karmic house, thus explicitly pointing to the karmic relevance of this aspect. Uranus is also retrograde, indicating that at least the higher octave of this planet still awaits experience. The significance of the aspect partners and the attack from the zodiac sign Cancer, with its strongly emotional impact, indicate that the karmic transgression is to be found in a deviation from the instinctual life. This emotional conflict, which also causes the author great distress in this life and is expressed in constant restlessness, is further emphasised by the square of Pluto conjunct the Moon to the Sun found in his life mirror, which expresses a conflict between soul and spirit.

Finally, it should be said that with this aspect of Mars square Uranus, I am subject to the demonic nature of Mars, and my task is to overcome its significance and effect on me.

It may well be the case that in a karmic aspect, both aspect partners are demonic (see decanate key and sign position) and then both influence the native in their demonium. Such a karmic violation of the ego is, of course, far more serious in its effect.

In some cases where it was possible to examine previous incarnations, it was found that the karmic transgressions apparent in this life's horoscope had already been inherited from previous existences. This certainly includes the purely esoteric saying: "The sins of your fathers shall be visited upon the children unto the third and fourth generation."

This brings us to the second stage of cosmic universal chemistry, the transformation of the disharmonious positioning of the ego into a harmonious relationship.

Here, two paths of transmutation are available to the neophyte.

- 1.) The chakra path
- 2.) The path that Gregorius outlines in his essay "Saturn Transits in Esoteric and Magical Meaning," February 1960 issue of his "Blätter für angewandte okkulte Lebenskunst" (Leaves for Applied Occult Art of Living).

1.) The Chakra Path:

Both the esotericist and the practising magus know about the significance of the chakras in the etheric body of the human being.

These chakras or etheric vortices are superimposed on certain organs and nerve plexuses in the body. They are the transformers of the radiating forces of the zodiac signs and celestial bodies, and their transformative ability is disrupted when the celestial bodies associated with them are poorly aspected in the radix horoscope of the person concerned or are in an unfavourable sign.

Karmic burdens and injuries thus manifest themselves in disturbed chakra function.

A person's radix horoscope is basically just a pictorial expression of the state of transformation of their chakras. This is also how the famous saying of the great physician Paracelsus should be understood: "It is not Saturn above you, but Saturn within you that torments you."

It is therefore necessary to bring the underactive or overactive chakras into harmonious function by boosting or throttling them. The practices required for this, such as meditation, od withdrawal, rune exercises, etc., are part of the general toolkit of every occultist and need not be discussed further here.

In addition, Gregorius provides exhaustive information in his May 1951 study booklet "The Magical Awakening of the Chakras in the Etheric Body of Man".

With the harmonisation of the chakra function, the demonic

influx from the celestial body associated with the chakra in question is transformed into a harmonious relationship.

Let us briefly summarise what has just been said: the native's horoscope shows karmic injuries through quincunx aspects, squares, conjunctions, retrograde planets and the position of the reversed lunar nodes. The native is subject to the demonium of the attacker. These karmic injuries, which are reflected in the horoscope, are a picture of the state of transformation of his chakras.

If the native brings the chakras associated with these celestial bodies into harmonious function, he simultaneously transforms the above-mentioned aspects into sextiles and trines and redeems himself from the associated karmic guilt.

This is the true cosmic alchemy!

The second method is, as already mentioned, recorded in Gregorius' essay "Saturn Transits in Esoteric and Magical Significance".

Given by "Baphomet"
in February 1960.

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APHORISMS ABOUT WOMEN.

Continuation of excerpts from the March issue.

The female being is fundamentally alien to the male being. The man barely touches the outer limits of the woman's feelings. The woman builds a life of her own, and it is up to the man to acknowledge or deny it.

The esotericist should recognise and respect this formidable opposition, which is rooted in the cosmic realm. He must never hurt the inner self of the woman. However, most men are not spiritually advanced enough to understand this. They view women solely on a sexual basis and completely forget that women then become aware of their demonic and lunar powers and usually fall prey to them with body and soul. Here, the saying "The fool in life is always the man" can rightly be quoted.

Women are of a negative, lunar nature from the cosmic source, and every esotericist whose spiritual goal is harmony and who rejects the feminine principle through his solar impulse must reckon with this. It is expedient to recognise women already in the present time under the strong influence of the Age of Aquarius. The first step is to secure the cooperation of the spiritual woman. Women are already to be found in leading positions, such as in government and legislation. Unfortunately, the majority of women still live according to old moral concepts, but they too will be transformed by purposeful leadership. There are already many women today who display the strong self-confidence of the woman of the coming age. She also brings a certain classification to her love life and organises it according to her wishes. Men should therefore learn to show women much greater respect.

Sister Marina

From the very beginning, woman – the female being – has been the opposite principle to man. The demonic influence of woman already seduced Adam and brought about his downfall, thereby destroying his paradise and his dominion. While man is filled with solar impulses, i.e. is fundamentally good, the female being is flooded with lunar, negative forces. The primordial principle of woman is of a Luciferic, negative, lunar nature, originating from the cosmic ground. Through the glorification and appreciation of woman's virginity and the demonism inherent in woman, woman has understood how to use her sexual charms to unleash negative forces and gain dominion over the solar forces of man. It is in the demonic structure of women to repeatedly try to assert their influence over men. In the case of very primitive women, only brutality can help against this. For the esotericist, however, it is more correct to take refuge in spiritual realms in order to erect a protective defence. Under the ever-stronger impulse of the Aquarian age, the esotericist should not fight the woman in himself, but try to evolve her in her nature, i.e. cause her to change and raise her polarity, in order to isolate and gradually break the lunar influence in this way. The sexual influence of the woman on the man must thus be broken over time.

To achieve this, however, the man must first do a great deal of work on himself. He must strive to control his lower sexual urges. Only when this has been successfully accomplished will he have the strength to successfully counter and break the dominating, negative demonism of the woman. The strong sexuality of the man was and always is his greatest enemy.

Most men have become slaves to the female sex, with few exceptions. Therefore, when choosing a woman as a girlfriend or even a wife, the esotericist should not be guided by sexual considerations, but should strive for spiritual values and try to involve the woman in his spiritual interests and problems, if the necessary spiritual and emotional readiness is present. The man's will must always dominate, not only in marriage, but also in a casual relationship with a woman.

Mstr. Giovanni ∴.

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For an occultist, there should be no distinction between man and woman. The man is no more a higher developed being than the woman is lower. The difference lies only in the external sexual characteristics and in the sober and objective thinking of the man as opposed to the emotional thinking of the woman. Everyone knows that in the course of the chain of incarnations, the soul sometimes takes on a female body and sometimes a male body. It is well known that "primitive man" carried both sexes within himself, i.e. he was androgynous. At some point, the division into a male and a female half occurred. The Gnostics already said that the final path can only be walked with a sexual companion, i.e. it can only be walked by the brother or sister souls who once belonged together in the beginning. This makes all asceticism pointless, because both parts are only striving to come together in order to merge again as androgynous beings.

Unfortunately, however, very few marriages bring together souls that truly belong together. All too often, people base their marriages on money and physical attraction, or allow them to serve only sexual gratification. Thus, some people waste their energies, while others talk of abstinence, but both defile the most sacred thing in human beings – the bond between man and woman. A true marriage can only arise between like-minded partners; only then is an alliance worthwhile, and only in this way can a Gnostic marriage be celebrated, the highest sacrament that exists for a human being! It gives the first inkling of cosmic consciousness.

Sister Flita

The relationship with one's wife or with the opposite sex can have a destructive or beneficial effect on individuality, depending on the perspective from which it is viewed. In a harmonious marriage or a comradely coexistence, a natural exchange of energies will take place, which

benefit both parties. This can result in a strong concentration and sublimation of forces. Furthermore, the feminine can also be revered as a component of the divine, as is still the case today among many Indians, who see in it not only the maternal principle, but also a formative force, the lunar sphere, as described by Rudolf Steiner in his works. Goethe also sings of the "eternal feminine" that draws us upwards. As a demonic principle, however, it has a dissolving and destructive effect; one need only think of the destructive power of unrestrained sexuality.

Mstr. Arminius

Woman, as the negative lunar force and opposite pole to the positive solar force of man, creates tension and at the same time attraction through the opposing polarisation. This leads to certain conclusions.

The esoteric man, as representative of the solar principle, must know and have established his guidelines towards the woman.

As a woman, I can say that she should not miss any opportunity to educate herself spiritually in order to master her natural, base instincts and stand alongside men as an equal partner.

She too will feel the spiritual influx of the new age, depending on her attitude and openness. Therefore, women will also be able to rise to the top and learn to create spiritual works. They already hold key positions and their achievements should not be underestimated. When spiritual enlightenment is added to this, a progressive and open-minded woman will accept this as a foundation and build on it.

She too wants freedom, no longer wants to be restricted and wants to act independently. This also includes freedom of thought. Furthermore, she will learn to subordinate her overly emotional actions to her will and intellect. She will mature into an individual and a personality. Thus, romantic relationships will also take on a different character. She will free herself from the female sex and no longer want to function as a birth machine. I would like to add one more thing here. I hardly believe that in the past

There would have been so many wars and so much bloodshed over the centuries if more women than men had ruled. There was a high culture among the ancient peoples under female leadership, as can be seen in the brochure: "Love and Power in the Kingdom of Women" by Sir Galahad.

Sister Luminata

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GREGOR A. GREGORIUS

MAGIA⁻ cosmosophica

REVISED VERSION OF THE MAGISC-H5N LETTER°H•§
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MAGIA COSMOSOPHICA

Revised edition in collaboration with Mstr. Apollonius

by Gregor A. Gregorius

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MAGIA COSMOSOPHICA

by Gregor A. Gregorius

Revised edition in collaboration with Mstr. Apollonius

Introduction:

This treatise is a reworking of "Magical Letter No. 9", which appeared under the same title in the well-known collection of "Magical Letters" 30 years ago. This series of publications has long been out of print and is still sought after and desired by those interested in the subject, because it pointed the way to the field of magic and esotericism in a clear and unique manner.

We must first be clear about a few basic concepts in order to use them as a foundation.

A distinction must be made between:

<u>Cosmos</u>	=	the universe,
<u>cosmobiology</u>	=	the study of extraterrestrial influences on the all manifestations of life,
<u>cosmogony</u>	=	theory of the origin of the world,
<u>cosmography</u>	=	the description of the structure of the world,
<u>cosmophysics</u>	=	the doctrine of the laws of the universe,
<u>cosmosophy</u>	=	the knowledge of the cosmic unity of the world in the sense of world wisdom,
<u>cosmotheism</u>	=	the doctrine of the unity of divinity and the universe
<u>esotericism</u>	=	a spiritualised world view based on a supra-intellectual, cosmically anchored basis,
<u>Pansophia</u>	=	omniscience.

These terms are not incidental, but were coined to facilitate a better understanding of the entire esoteric worldview.

This treatise combines exact natural science, astronomy, occult wisdom and intuitive insight, as well as insights into the religious philosophy of antiquity and Eastern peoples.

The main sources of esoteric wisdom lie in Indian religious philosophy, in the Vedas and Upanishads. However, these same sources flow into the ancient Egyptian, ancient Persian and ancient Babylonian teachings of wisdom, as well as into the Hebrew secret teachings, the Talmud and the Kabbalah. To a greater or lesser extent, we even find this knowledge among the civilised peoples of Central America, among the Incas, Mayas, Toltecs and Aztecs. It also appears in a rudimentary form among the priests of the ancient worlds, the Druids.

Many traditions from pre-Christian Gnosticism and the Etruscans, as well as certain passages from the Epic of Gilgamesh, point to a pre-existing primordial wisdom from the lost continent of Atlantis. Rudimentary remnants of Lemurian knowledge are also noticeable. Nevertheless, our overall cosmosophical and esoteric knowledge is still quite patchy and is often based on very different theories.

Since the beginning of the modern era, scientific research has become increasingly prominent and has influenced prevailing views about the universe.

The geocentric world view of Ptolemy, who imagined the Earth as the centre of the cosmos, was replaced by the heliocentric view of Copernicus and Kepler. The recent period, in which the influence of the Uranian Age of Aquarius is already very clearly evident, has brought unexpected new research results and new ideas. Added to this was the rapid development of technology in recent decades. This provided science with increasingly sophisticated instruments, which enabled a considerable expansion of the previous field of vision. As a result, the heliocentric world view expanded to a much larger one, in which our own solar system is only a tiny part.

The cross-fertilisation of science and technology is constantly opening up new possibilities.

Already, preparations are being made to build bridges to other stars, and work is underway on the first attempts at space travel. Physics and chemistry have expanded into astrophysics and astrochemistry. The former explores the cosmos

most effective forces, the latter uses spectral analysis to investigate the chemical compositions of celestial bodies.

Quantum theory, atomic physics and rocket research are taking extraordinary paths. With the help of electromagnetic space force fields and their tensions, attempts are being made to cancel out gravity and adapt to the speed of light.

The achievements of modern science and technology undoubtedly deserve admiration. When certain people who claim to be esotericists dismiss them with contempt, it is a sign of inadequate education. Serious esotericists will keep themselves informed as far as possible about the findings of scientific research and the attempts and achievements of technology. Of course, they will also not overlook the fact that science and technology are based on observation through our five senses and the sharpness of the human intellect, as well as being bound to the efficiency of the instruments available and only valid within space and time.

Everything supernatural and beyond space and time is unattainable by scientific means, but this does not mean that it should be considered non-existent. Only an approach that takes intuitive perception into account to a large extent can lead to this realm. Esoteric astrology belongs here above all. While scientific astronomy deals with the size, distances and, above all, the movement of celestial bodies, astrology starts from completely different points of view and has little in common with astronomy. It is therefore misguided when astronomers working in a scientific capacity repeatedly believe that they are also responsible for astrology. This was the case in earlier times, when scientific work was more limited and the study of astrology was closer to the world view of astronomers. Today, however, most astronomers are complete laymen when it comes to astrology and, as such, are not competent to judge it.

Astrology is based on the ancient wisdom of the analogy between the "upper" and the "lower", which was already known to the ancient Egyptians.

can be verified and was later summarised in the Tabula Smaragdina.

Some findings of modern science are often regarded as a rapprochement with astrology. The realisation that every atom is a microcosm can indeed be described as such. On the other hand, findings on the radiation forces emanating from other celestial bodies have as little to do with the essence of astrology as the period theories put forward by various researchers. True astrology is rooted in esotericism and must not be stripped of its symbolic character, as is unfortunately attempted even by contemporary astrologers who are in the process of turning astrology into something that closely resembles an engineering science.

Astrology presupposes that the cosmos is a unity in which not only the suns and their systems, but also every celestial body, every human ego, every living being and every inorganic manifestation are individual members that are related to each other and to the whole. The ancient Egyptians already saw themselves integrated in this sense: "I am the knot of the world's destiny, hidden in the beautiful and sacred tree."

(Egyptian Book of the Dead, Chapter XLII).

Such a worldview also presupposes a corresponding concept of God. The all-encompassing deity – Para-Brahman or Atman – must be imagined as an immense vibrational complex, as a celestial being of inconceivable size, in whose all-pervading stream of energy we arise, live and pass away. God is in everything, God is everywhere, God is in us, in animals, in plants and in rocks. It is only a matter of becoming aware of this universal soul, of fulfilling the universal rhythm that vibrates within us and of adapting to it. The German mystic Mechthild of Magdeburg described this pulsating universal rhythm with great insight as "the flowing light of the deity."

Every moment in the life of an individual corresponds to a different position in the force field of the deity and has a corresponding effect. This progressive

progressive change in position originates from the integration of the ego into the cosmos at birth, which is shown in the birth horoscope, and takes place over time, triggering fateful events that are indicated by the due directions and transits. Thus, as Goethe says, our character and our destiny are formed on the basis of the law according to which we have entered into existence. It goes without saying that the less we understand or have understood in the past how to empathise with and adapt to the divine rhythm, the more catastrophic the latter must be.

We humans are bound to the earth, and the earth is integrated into our solar system. It therefore stands to reason that the rhythms occurring in this system, which are caused by the sun, moon and planets – as divine organs – are primarily decisive for us. The purer and more uninhibited the impulse of the deity originating from the cosmos – we can also say the divine will – can affect the human ego, the less it needs to be aligned by so-called strokes of fate. Such a person becomes increasingly spiritualised and thus freer, purer, more powerful and more radiant. They themselves become more and more an organ of the creative principle. They become cosmic – magical.

This magical becoming is therefore a process of maturation, a growing into the transcendent cosmic forces and thereby a feeling, an understanding and finally a mastery of cosmic and planetary vibrations in the sense of a *Magia cosmosophica*. This is the highest attainable level of magic, which naturally requires a comprehensive knowledge of astrological practice. The magical grasping of ethereal planetary forces, which are reflected in the chakra centres of the ethereal human body, is a lofty task, but one that can be achieved through conscious, appropriate breathing techniques, concentration, meditation and imagination, provided that the person in question has a predisposition for it. Not only the organs, but the entire nervous system, even the thinking activity of individual brain cells, are in a bound interrelationship with the spiritual, planetary forces and radiations. Reflection centres with fluidic radiation are formed in the etheric body of the human being, which can be consciously used by a trained magus.

with fluidal radiation, which can be consciously used by a trained magus.

To know these connections, to understand them, to guide and influence their effects as far as possible for the benefit of all humanity on this globe, to consciously use them for the evolution of the Earth in accordance with divine laws of harmony, is not only the highest knowledge, but also a magical high priesthood. It is an initiation into divine, harmonious, universal laws; it is high, pure and white magic. This Grail quest is granted to only a few on this Earth. The paths to this maturity of the human spirit have been predetermined for the individual in his or her development for many millennia according to the law of reincarnation. The purest mystical intuition and esoteric thinking are prerequisites, based on the knowledge and understanding of the laws of nature and the heavens, insofar as they are accessible to human comprehension.

This shows the way to the highest peaks of human knowledge.

However, one possibility must still be considered. The universe harbours constructive forces, but also destructive ones. The latter are usually referred to as "demonic forces". Are these also accessible to the knowledgeable magus? Certainly, because contact with them is basically established in the same way as with constructive forces. But will the trained magician make use of such forces? Hardly, because through destruction and annihilation he becomes a bringer of disaster for his fellow human beings and, not least, for himself. The white magician becomes a black magician.

The deity does indeed have a light and a dark side, but this does not mean a good and an evil side. For good and evil are human characteristics. The deity exists on a different plane; it is beyond good and evil. The magus, however, is not, for he is still human and must distinguish between good and evil. He must not forget this if his ascent is not to end in a sudden fall.

An even higher or deeper initiation teaches, however, that the concept of God is relative, that good and evil are only ideas, and that the concepts of black and white do not apply in the cosmic sense. This shows the way to the highest peaks of human knowledge, to true universal thinking.

The Indian secret teachings provide us with another fixed point in our cosmic view. The Indians still possess a great deal of Atlantean-Lemurian wisdom in their cosmophilosophy, as well as extensive elements of an ancient secret teaching of humanity. Much of this is also relevant for us. Let us therefore turn to a view of the universe in their spirit and begin with the Earth.

We must imagine the Earth not only as a solid body, but as extending far beyond it. Its sphere extends at least to the height at which centrifugal force and gravitational force are in equilibrium during a 24-hour axial rotation. According to scientific findings, this is the case at a distance of approximately 40,000 km from the centre of the Earth. This is also how far the atmosphere rotating with the Earth extends. With this, the Earth becomes a sphere with a diameter of 80,000 km. It encompasses what the Indian secret doctrine Prakriti, i.e. the physical plane of existence, calls. So we do not actually live on the Earth, but within it, at the bottom of an air envelope that becomes denser and denser towards the centre, extending 6378 km to the centre of the Earth. The solid crust on which we move is relatively thin and separates us from the fiery interior of the Earth only like an eggshell. The Prakriti content occurs on the Earth's surface as matter in a solid, liquid and gaseous state, with constant mutual influences and transformations taking place.

We must now form exactly the same picture of a solar globe, which the Secret Doctrine refers to as the prana globe. It encompasses our visible sun with its entire etheric shell and its gravitational field, which extends far beyond that of Saturn.

Just as the Earth globe revolves around the sun, the sun globe revolves around the brightest star in the Pleiades, the fixed star Alcyone, whose gravitational field encompasses the as yet unknown trans-Plutonian planets.

Here, too, we must not stop in our observation, for the fixed star Alcyone is also the centre of another large globe, which the Secret Doctrine refers to as the Kama globe.

It is even assumed that a whole number of such Kama globes revolve within an even larger globe called the Manassa globe.

It is not possible to take this idea any further, because our material world ends at the Manassa Globe, bearing in mind that the word "material" here encompasses not only physical but also ethereal states, which is the limit of what we can conceive of as substantial.

Logically, there will be other, purely spiritual globes that are beyond our imagination. (Fig. 1).

All these globes interpenetrate each other and interact. In their overall structure, they resemble an enormous cosmic cell system.

For our consideration, only the prana globe with its centre, the sun, is relevant at first.

This is where our purely esoteric-religious ideas are rooted, in that we regard the sun as the Logos, as the father-mother star, as our creator, but without particularly personifying it, because we know that this star is only a tiny part of the total deity, which we call the Absolute or zero-point energy. Our Earth and the other planets now vibrate in an orderly manner within this great Prana globe and revolve around the sun according to the law of spiral contraction. According to esotericism, they are to be regarded as independent, cosmic entities. According to Gnostic teaching, they are called demiurges. They are all, including Saturn, children and organs of the sun, ejected from it in a tremendous eruption, a cosmic birth, and hurled into space. According to Hörbiger's theory, glacial cosmogony, such

such explosions of larger celestial bodies occur very often in the universe and give birth to entire solar systems.

In the same way, our primordial sun ejected thirteen large planetary bodies and countless smaller bodies (= moons) in a violent eruption, propelling them to the limits of its gravitational pull. Indian cosmology describes this in mystical terms: Brahma exhaled! After a period of rest, he is now inhaling again.

It is true that, according to the law of spiral evolution, the planets are constantly approaching the sun again.

The planet Saturn was the furthest body to be hurled away. The other trans-Saturnian planets known to date – Uranus, Neptune, Pluto, Isis – did not originally belong to our solar system, but were celestial bodies of a neighbouring globe that is now in the process of merging with our solar system. The four celestial bodies mentioned have already entered the Sun's sphere of attraction and are now forced to orbit our Sun. It is assumed that there are eight more celestial bodies that are also in the process of approaching the Sun. Spectral analysis has shown that these trans-Saturnian planets are of a completely different composition than the original planets of our solar system. Neptune contains large amounts of hydrocyanic acid and other cyanide compounds, Uranus contains aluminium, Pluto contains radium-containing substances and methane gas. The astrological correspondences of these planets are therefore dominated by unfavourable influences. If we assume that the prana globe, which we call our world, developed from the explosion of a primordial sun, then immeasurable periods of time must have passed before it took on the form we see today. It can be assumed that after the eruption was complete, there was initially a period of calm before further development continued with the formation of planetary chains.

The first of these planetary chains to form after the period of calm consisted of the largest number of celestial bodies ever to orbit the sun and included the following stars:

Helios - Vulcan - Mercury - Venus - Earth - Lemuria Moon - Atlantis Moon - Luna
- Mars - Asteroids - Jupiter - Saturn Moon - Saturn.

As can be seen, two additional inner Mercury planets, Helios and Vulcan, as well as several Earth moons and a larger Saturn, existed in the beginning.

Under the influence of the gravitational pull of the central star, the Sun, the ejected celestial bodies gradually reapproached the Sun in a spiral motion. But the gravitational pull also exerted itself between the celestial bodies orbiting the Sun, so that individual smaller bodies, as soon as they entered the force field of a larger one, were sucked in and incorporated by it. In addition to this physical transformation through gravitational attraction, the secret doctrine assumes a spiritual development, a gradual expansion of the solar, spiritual force from the centre, which is expressed in three spiritual states.

This spiritualising effect is counteracted by the influence emanating from the largest of the expelled celestial bodies, Saturn, which has a densifying, materialising and degrading effect on the stars lying between it and the Sun.

The first of the spiritual states mentioned encompasses the five celestial bodies closest to the Sun.

Helios – Vulcan – Mercury – Venus – Earth.

These celestial bodies, which are under the strongest solar influence, are considered redeemed, with the exception of the Earth, around which the spiritual struggle between the Sun Logos and the Saturn Demiurge is not yet over.

The second spiritual zone, which represents the advance of solar power, encompasses the following eight celestial bodies:

Helios - Vulcan - Mercury - Venus - Earth - Lemuria Moon - Atlantis Moon - Luna. Here, however, with increasing distance from the Sun, the influence of Saturn also becomes increasingly noticeable.

The third spiritual zone encompasses all thirteen expelled celestial bodies, namely:

Helios - Vulcan - Mercury - Venus - Earth - Lemuria Moon - Atlantis Moon - Luna
- Mars - Asteroids - Jupiter - Saturn.

It represents the final state of total spiritualisation (Fig. 2).

The two inner mercurial planets, Helios and Vulcan, were first incorporated into the Sun. Today's solar prominences and sunspots are remnants of these processes. Through collision, the Earth absorbed its two moons at that time. The first moon brought the first flood and the demise of the continents of Lemuria and Godvana Land, while the second moon, also known as Horus Moon, brought about the demise of Atlantis. These great catastrophes have now been proven to a large extent. According to the latest measurements, the still existing moon Luna is approaching the Earth incessantly, at a rate of 10 metres per year, so that its crash is also to be expected.

Due to the gravitational pull of Mars and Jupiter, the initially large planet that was located between the two was broken up into a group of asteroids, with a smaller part being captured and transformed into moons.

The celestial body located between Jupiter and Saturn was also subject to the gravitational forces of the two large planets. Its remains form the Saturn ring and some of the moons of Saturn and Jupiter.

This contraction of the planetary bodies takes place over unimaginable periods of time and is still not complete today. Mercury will probably be the next planet to be incorporated into the Sun. After Luna will no longer exist following a new flood, Mars will take its place as Earth's moon and unite with Earth after millions of years. In the even more distant future, after absorbing Helios, Vulcan, Venus and Mercury, the Solar Logos will also absorb the Earth, which in the meantime will have absorbed the Moon, Mars and the asteroids.

Jupiter and Saturn will then stand as a great double star in the firmament. After these two have also merged, only Saturn and the Sun will remain to finally unite as well. Thus Saturn, the dark brother of the Sun, the Luciferic principle, will have reconnected with the Christos principle of the Sun. The prodigal son has returned to his father. Cain and Abel are reconciled. The great inhalation process is complete. A great period of rest will follow, after which a new world development will begin (Fig. 3).

Thus, the entire cosmos is in a state of perpetual flux. Although the above statements may be hypothetical to a certain extent, they nevertheless point the way to a purely cosmosophical world view.

An ancient desire of humankind is epopteia, the vision of the deity face to face. Taken literally, this desire can never be fulfilled, for once we have purified our concept of God of humanising ideas, we can no longer assume a human-like face. But this mystical desire to see God proves humanity's deep urge for higher development. It is the striving from darkness to light, from night to light, and the basis of all religiosity.

Since our Mother Earth, our Earth Demiurge, is completely attuned to and woven into the cosmic rhythm of our solar system, permeated by it in its spiritual and material structure, this harmonious, cosmic rhythm in all its laws of effect, is absorbed in them, is integrated into them, then logically the will of the individual human being must also be identical with these great cosmic impulses of will and energy. Thus, the human will is a partial will of God, a reflection of the divine will on the human spirit, on the impulses of the human brain. But human beings must be fully aware of this. That is what matters! The purer this cosmic will is expressed in its respective form, the more uninhibitedly it can unfold, the more it frees itself from organic matter, from material bondage. It becomes, as it were, more spiritualised, gradually leaving the boundaries of its bound form, becoming more positive, purer, more powerful, more highly polarised. radiate

His sphere of influence becomes unlimited, he becomes cosmic and thus cosmically magical! His impulses can now creatively shape, give form, bind and release forces! This magical becoming is definitely a growing into the transcendent cosmic forces, a feeling, an understanding, a mastery of planetary, cosmic laws of nature, whose subtle vibrations are within us and around us. As a spiritual individual, human beings are much more interwoven into the web of cosmic world dynamics than they suspect or believe. Not only do their physical bodies, their entire organisms and their individual organs have their counterparts in our planetary system, but the etheric planetary forces also have their reflections, their centres of reflection, in the fluid body of human beings. Even the thinking activity of the individual brain cells is in a bound interaction with the spiritual, planetary forces of will of the stars. To know and understand these secret connections, to guide and influence their effects as far as possible for the benefit of humanity on this globe, to consciously use them for the evolution of the Earth as a being, is not only the highest knowledge, but a magical high priesthood. It is an initiation into divine laws. It is high, pure and white divine magic. But this Grail-like knowledge is granted to only a few on this earth. The paths to it have been predetermined for millennia and cannot be proven. Only the purest mystical intuition and esoteric thinking are prerequisites, based on the knowledge of the laws of nature and the heavens, as far as they have been revealed to the human mind to date, while naturally leaving behind the limits of our exact sciences. Only the secret scientist may dare to become a neophyte and strive for this high and holy priesthood.

According to ancient priestly knowledge, spiritual temple building rests on three pillars. The first is astrology, the knowledge of the lawful effects of the spiritual forces of the universe; the second is magic, the knowledge of awakening and grasping the forces hidden in the cosmos; and the third is alchemy, the knowledge of dissolving and binding the connections between spirit and matter. Only those who know the forms and their numerical laws, who read the ancient primordial symbols and feel their secret rhythm, stand at the summit of the highest human

The path is difficult, and the ego must go through many incarnations before it approaches its goal. The higher the magus rises, the more powerful cosmic currents surround him, and the stronger cosmic vortexes he himself generates through his magical will. Woe betide him if he does not recognise the spiral laws of cosmic becoming and acting and does not protect himself against the reversed correspondences of the laws of numbers through secret glyphs in metal, stone or parchment. He is lost, for the planetary influences create disharmonies and tensions within him that destroy his nervous system and his organs, inexorably, often barely noticeable at first, but all the more certain. He must therefore first recognise the laws of numbers in his own structure and know according to which basic principles he himself is integrated into the currently prevailing cosmic state. Only then can he observe and recognise the interactions and act accordingly in his own development. Only in this way can he continue to build on this development and reach maturity. It goes without saying that such a process encompasses many incarnations. But each life builds on the previous one and is a step towards further development. This high esoteric teaching gives strength and confidence. This requires a thorough study of number mysticism and the laws of glyphs, for a "knower" working in this way takes on a great responsibility for himself and his environment. A single wrong decision, a single wrong action, through which he interferes destructively or disruptively with cosmic laws of reincarnation, often burdens him for millennia.

The crystal-clear law of the new age clearly states the directive: "Do what thou wilt!" – That is the whole law! There is no law above "Do what thou wilt!" – The comments given on this outline the task in every respect. Everyone must bear full responsibility for all their actions.

The higher will within us is the divine impulse, the active spark that realigns us when we have strayed and succumbed to the delusion of selfish self-will. If, lacking empathy for the divine rhythm, we interfere with it in a destructive and degrading manner, we should not be surprised when this rhythm proves to be the stronger and opposes us with

It is our higher self, which then accomplishes what primitive man attributes to an external, punishing divine justice. The positive, deepening influence of the demiurge Saturn must help us to feel and recognise what is right in order to cross the threshold that separates the lower self from the higher self.

There is no divine justice, only motives of construction or destruction in your actions. However, both principles are divine! Even Lucifer, the bringer of light, the great angel of God on the left side of the throne, is woven into the structure of the world. Serve the great demiurge Saturn, the guardian of the threshold, and you will pass through the gate to the highest knowledge, to maturity! -

All higher magic generates cosmic vortices of energy, with the magus at their centre. But it always depends on whether he is able to mentally absorb the mental vibrations he has generated. Then, and only then, will the cosmos speak to him in mental symbols, which are often so brightly coloured and so magnificent that he can never describe them in words after awakening from his mental state. Nor is he able to reproduce even approximately the sounds of the music of the spheres he has heard, for he has experienced this precious hour only with his higher senses. Highly developed egos, such as Beethoven, are gifted exceptions. Nevertheless, the danger of such mental magic is great enough. To create magical magnetic vortices in the Earth's aura means to upset and reverse the cosmic balance between spiritual and sensual perception. Lifting the veil of Isis means setting foot on the threshold of the transcendent world and suffering mystical death, which is at the same time a rebirth. The astral light is the soul of the earth and regulates the laws of balance and gravity. However, it is not enough to master the astral sphere and the magical night pole within oneself; one must also be able to activate the upper chakras in the etheric body. Only then are the mental regions open for magical research and work. Only then will one recognise: the world spirit shines above the abyss of depth!

In the process, the magus gradually enters the cosmic-spiritual force field of Saturn. He becomes lonelier, but more stable inwardly. The boldest climber forces his way to the peaks alone!

From the deepest sources in the depths of the human soul, the ancient, sacred primordial knowledge of light rises. Like spherical sounds, the memory of times connected to God flows through the soul. Through millions of years, the eternal rhythm still resonates in humans in fivefold sound, in fivefold harmony. Undiminished bright colours in the sacred symbol of man, the pentagram.

Much depends on the level of cosmic existence attained by the magus. The laws of the cosmos cannot be suspended; they can only be used by the magus. In the world of correspondences, everything is based on harmonious consonance, on metamathematically interlocking numerical values and laws of numbers. Laws of numbers govern the wonderful cosmic rhythm in all its variations. Through his knowledge of the reciprocal relationships between values and countervalues, the magus is able to recognise and grasp all seemingly hidden things at their core. He can draw them to their full power through his magical will, but he cannot abolish them. Nothing will remain hidden from his magical experience, for he strives for the eternal values that he brings to fruition within himself through his own divine power vibrating within him. Depending on the power of his personality and his impulse of will, he is able to draw his cosmically founded circles to the limits of our solar system, and the concentrated power of his radiation waves can achieve cosmic effect. In this way, he himself becomes a creator, a god-man and an instrument of divine creative powers at the same time. Through his spiritual and magical will and the power impulses emanating from him, the intelligences of distant planetary beings are able to reveal themselves as reflections in our earthly sphere and be of service to him. This is true *Magia cosmosophica*!

Cosmic-esoteric astrology is based on the most comprehensive concept of God, the Absolute or zero-point energy, referred to in Indian religious philosophy, as already mentioned, as Para-Brahman or Atman. We

cannot say anything about this absolutely infinite being; it is unfathomable. It is superior to everything that has come into being and become, including the human and the personal, and should therefore not be personified, as various religions have done in order to bring the deity closer to their followers. But this only distorts and diminishes the concept of God.

The secret symbolism was based on the symbol of a circle with a dot in the centre. This symbol is said to represent the first manifestation of the deity, the first emanation of cosmic energies, and is called the Laya centre. It encompasses all the qualities of the Absolute in a still undifferentiated state and represents a concentration of the divine. It encompasses light and darkness, good and evil, the good gods and the devils, is positive and negative, male and female – everything still undeveloped and centralised. The concentration is illustrated by the point in the centre of the circle, which is designated by the secret word "Sat". Sat is thus the first comprehensible aspect of Atman.

According to the secret doctrine, Sat sent "Fohat", his son, the dark ray of light, into the maternal depths of our cosmos, or rather into its original cosmic substance, into the root of all future life. Fohat is the positive, active impulse of will in purest, divine harmony, who is father, mother and son at the same time and is symbolised by the triangle. (Fig. 9). The corners of the triangle express the three principles necessary for harmonious effect, which the alchemist calls Sal, Sulphur and Mercury. It means:

<u>Sal</u> ,	the negative, densifying, persisting, materialising and crystallising principle;
<u>Sulphur</u> ,	the positive, fiery, fertilising, spirit- and life-giving principle that provides the impulse for becoming and giving birth;
<u>Mercury</u> ,	the ever-flowing, spiritual wisdom that has a creative effect.

It contains:

Salt the colour in Goethe's sense, as the result of a certain, super-material state of condensation;

sulphur, time, because the fertilising power is the cause of a movement that presupposes the passage of time;

Mercury represents space, because the creative, formative principle needs space in order to unfold.

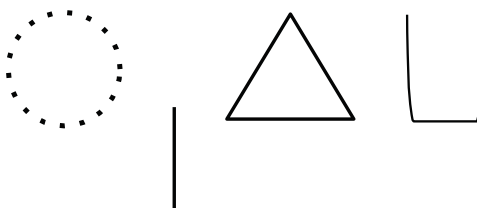
It can be said that the spiritual idea arose from the Laya Centre and became visible through Fohat on the Mahaparanirvana plane. In the process, Fohat penetrated the primordial substance of our Prana Globe. The point of penetration is marked by the zodiac sign of Aries, the sign of the strongest positivity, which is also tremendously fertilising in its tension effects. The manifesting Fohat now also became audible as sound and tone. In the music of the spheres, the primordial vowels resounded:

O - I - A - U

This sequence of sounds represents tremendous power in meditation and also in magic, for it contains strong cosmic forces. If one could see them, they would vibrate in the darkest colours. Like a ray of procreation, Fohat penetrated the maternal womb of the Prana Globe in order to emanate further. It advanced to the centre and divided the primordial ground resting within itself into two parts. At this point of penetration, the sign of Aries, the first of the signs of the zodiac, was created. The great tragedy is that by cutting through the harmony of the circle and bringing the purely positive element to the fore, the origin of the evil principle was given, which, however, is still often misunderstood today. For people usually only consider the destructive effect of this positivity, which results in a very one-sided assessment. However, Fohat not only destroyed the harmony of the circle, but also fertilised the previously dormant Prana Globe, giving rise to the primordial rhythm of love, which found its expression in the symbol of the heart. Fohat descended from the divine plan of Atman to act as

Beam of love and cosmic procreation to fertilise and shape. The impulse of love is also the persistent will to live! When the heart organ no longer beats, life dies (figure series 4).

The violent separation or division into good and evil first gave rise to the concept of death. When Fohat divided the harmonious circle of the maternal substance, the squaring of the circle appeared, which can only be solved esoterically. With this squaring of the spirit, the Mystery Magnum arose, in which the four Elohim of fire, water, air and earth appeared within the fertilised, divine primordial mother. Thus, the harmonious circular form of the Laya centre became the square form of the opposite pole, disharmony. Fohat was now embodied in the form of the square and vibrated in the concept of space. He descended into this space as a point to the earth, transforming himself in the sense of the following symbolism:



Point	= idea,
Line	= fertiliser,
Triangle	= embodied harmony,
Square	= crystalline power in the spatial

field. So it means:

<u>Point:</u>	absolute being or the as yet unrevealed, centralised idea,
<u>Line:</u>	time extending immutably into eternity,
<u>Triangle:</u>	perfect harmony,
<u>Square:</u>	disharmony in space.

This symbolism also makes astrological aspects understandable: the point is the

conjunction,
the line is the opposition,

the triangle is the trine,
the square the quadrature.

The point itself represents the anchoring of the ego in the zodiac. The first incarnation always takes place in the first decan of the sign of Aries. This sign is always the starting point of a new series of incarnations.

The position of the Sun indicates the manifestation of the Laya centre in humans. A trine represents innate, harmonious forces and is a basis for further development.

A square indicates a karmic burden, a disharmonious remnant that must be eradicated.

An opposition indicates tensions that arise during life and must be overcome through struggle.

One should not really speak of good and bad aspects in the natal chart, but only of supportive drives or resistances that the cosmic rhythm evokes in humans.

It is quite possible to recognise a person's inner maturity by the degree of sharpness of existing squares or by the tensions of oppositions.

The starting point for a psychological-astrological or esoteric investigation must always be the position of the Sun.

Existing conjunctions are concentrations of cosmic forces that can be processed in a good or bad sense, depending on the overall maturity.

The trigons are aids. They are worthless to those who do not know how to use them. They also fail in the case of people who are spiritually stagnant and not consciously working on their development.

As the magically effective formula of the Fohat OIAU continued to manifest itself in the space force field, the spiritual God-man, Adam Kadmon, appeared on the highest plane. He is the mysterious demiurge of the sun, the solar logos, whose spiritual power and energy encompasses our entire solar system

. He has his manifestation in the sun and, as a solar being, is our God, but not the Absolute, only one of the numerous celestial demiurges. He is the Logos, the creator and sustainer of our universe in the narrower sense. He is also the mediator through whom we come into contact with universal love, universal harmony, the universal soul, with the spiritual impulses of the Godhead. The secret symbol of Adam Kadmon is shown in Figure 10.

In the magical word OIAU, we have the first pronounced name of God among the 72 common names of God. It can be drawn into the hexagram in Hebrew characters or in Sanskrit. According to this symbol, Adam Kadmon encompasses the divine trinity – Sal – Sulphur – Mercury – in its highest potency, in its highest or finest form of condensation, a super-material state that is also the basis of alchemy.

The secret of the number 10 is also hidden in the magical formula OIAU (Fig. 5, bottom right). The number ten arose from the idea = point and time = line. This numerical symbol, the ten, i.e. Fohat, is enclosed by the harmonious symbol of the triangle, by harmony, anchored and hidden in space, in the square. Since Fohat, the primal force of our solar system, radiates evenly upwards and downwards and can be symbolically represented by the space force field, it can also be understood as a dissolved decagon, as shown in Figure 6. The strongest condensation of Fohat is illustrated in Figure 11.

Esotericism speaks of the so-called primordial symbols, which are of cosmic origin and radiate a strong magical power. They can be used in meditation exercises to feel their meaning. They radiate a wonderful power and tranquillity, for they all lie on high spiritual planes.

The symbol of the tau (Fig. 12) has a profound esoteric meaning. It is enclosed by the circle, the symbol of eternity, and the serpent of wisdom. Eternity thus encompasses the creative principle of the tau, the original symbol of human action. Time has not yet come into being, for eternity has not yet dissolved into time. This is why this primal symbol lies on a very high plane of existence.

In Fig. 13, the arc of a circle, the symbol of eternity, is bent apart into the shape of the letter "S". The circle is dissolved and wound around the human being. Eternity dissolved into time. Man entered the temporal world of appearance. The creative thought, conceived by Atman, became temporal. Cosmologically, our solar system or the cosmic man Adam Kadmon, symbolically represented here, came into being at this point in time.

In Fig. 14, we have the human being, the tau, surrounded by the earthly plane, by the square, the symbol of space and matter. The square is still closed; the deed, the human being, is still spiritual-cosmic, not earthly.

The idea of man becomes material when we stretch and transform the circle, the circumference of the square, in a similar way as before. Then we obtain the letter Z (Fig. 15). Cosmologically, this corresponds to the time when the earth was created. The squaring of the circle is thus symbolically solved.

The letter S was developed from Fig. 12 by reshaping it, while the letter Z was developed from Fig. 14. From the soft, divine, melodious sound S, which has no tone, arose the sharp sound Z, the first tone. The creative principle of the divine melodious sound S began to harden, first transitioning to T, then to Z. Sat became the word Tat. From sound to tone. According to ancient esoteric tradition, the world was created through tone. - Herein also lies the secret of the primal force Vril, which is often mentioned in occult tradition. The cosmic vibrational state of this force lies, in any case, ethereally between the space force fields of Venus and Uranus. Through the sound "Z", the destructive principle emerged from the creative principle of action = T. All words in the German language that denote something destructive or demolishing begin with the letter Z, e.g. Zerstörung (destruction), Zerfall (decay), Zerrissenheit (disunity), Zertrümmerung (shattering) and many others. This alone shows that the German language is closely related to the primordial language of nature, because it most accurately reflects the sound of nature and thus the sound of the cosmos. We can also see this in the many words that begin with S, such as Schlaf (sleep), Schlummer (slumber), Sanftmut (gentleness), Stille (silence), Säuseln (whispering), etc., all of which reflect the calm, soft principle. The primal tone S is also clearly present in the sound of flowing water and the blowing wind.

These purely esoteric secrets are also contained in the runic wisdom of the Aryans. Through conscious runic exercises, combined with vocal breathing, powers hidden deep in the subconscious can be activated in humans.

Figure 7 illustrates the staff of Hermes. Two primordial principles of being influence human beings: the positive, fertilising and invigorating principle on the one hand, and the negative, densifying and hardening principle on the other. They move us, pull us back and forth and force us to make decisions again and again. But one-sided orientation has a disharmonious effect. Only the synthesis of the two principles gives man his centre and brings salvation. This is signified by the intersecting snakes that maintain balance on the staff of Hermes Trismegistos = the Aesculapian staff of the physician.

In earlier times, however, when the physician was still a priest, when he still recognised the spiritual origins of human illnesses, sensed their primary cause in the etheric body of the human being and healed them according to cosmically anchored laws, he knew more about the deep roots of his profession and his spiritual tasks.

The primordial rhythm vibrates in the universe, and this rhythm is hidden in all things. From the very beginning, everything is in motion. The movement of things is time.

Once, in the course of his many incarnations, the cosmic eye awakens in the etheric body of man, then he consciously feels this cosmic rhythm within himself and recognises it in his environment. Finally, he is able to harmoniously adapt to it and master it. Then time is complete for them; they stand outside the laws of time and space and consciously vibrate within the cosmic rhythm. The cosmic human being is then complete, the great initiation given.

The rhythm of the cosmos is the inhalation and exhalation of Brahma = Pra-laja and Manvantara. A Manvantara comprises 49 planes of existence. The more of these a human being has passed through in the course of their chain of incarnations, the stronger the cosmic rhythm pulsates within them. The cosmic rhythm of inhalation and exhalation is represented

by the symbol of the lemniscate (Fig. 22). This symbol clearly indicates perpetual motion. It intersects in the middle. At this point, it appears as a unity, as a centralised force that flows out again and again in the rhythm of eternal motion. Therefore, it is the sign of infinity, of the primordial rhythm and harmony.

In the early days of humanity, when human beings were still in an ethereal state on completely different planes of existence, they resembled the outline of an ellipse. Here, force fields and centres of vibration formed, from which, in the course of the following cycles of existence, first the upper centre, then the emotional centre and finally the sexual centre crystallised. When the thinking centre reached its final maturity during its phase of development and the then purely cosmically based human being recognised its connection with the primordial rhythm, a cosmic organ arose in its thinking centre, symbolised by the sign of the lemniscate in the upper part of the ellipse. The cosmic human being became sighted; the archetype of today's eyes arose (Figures 16 - 19).

However, the lemniscate is also the symbol of a cosmic circle within the zodiac, extending from the Aries point to the Aries point. If one divides the lemniscate lengthwise, two Aries signs are created (Fig. 20).

From the lemniscate rotated by 90° (Fig. 21), the secret scientist can also see that such a cosmic cycle is completed in 8 life plans (standing lemniscate). Therefore, the number 8 is the highest material number in the primordial number series. The new cosmic cycle begins with the 9th life plan ($9 = 3 \times 3$).

It is an ancient knowledge of priest-magicians that all intelligences, even those of a cosmic nature, can only approach or penetrate the local plane of existence through the lunar sphere. Conversely, a magical connection to the cosmos can only be established through the lunar sphere. The moon is, as it were, the magical mouth of the earth. The magical glyph of the moon symbolically indicates this (figure series 4, far right!).

The secret scientist sees from this symbol that it not only symbolises the moon, for expelling and inhaling magical powers, but that it also represents a sexual symbol, a counterpart to the female organ, for receiving, for magical absorption.

It is also interesting that during a Saturn-Moon conjunction, it is never possible for a woman to become pregnant. Saturn closes the receptive organ, the vagina, as it were. On the other hand, however, a magical experiment is particularly easy to perform and effective during this time, as the forces of the moon and Saturn flow together and Saturn, the moon and the earth are aligned, so that Saturn's formative influences are transformed and immediately transmitted. But the moon must be in its full phase. A new moon or waning moon is unsuitable.

Those who understand these magical-cosmic connections will increasingly discover the unio mystica. Union with the higher spheres is achieved spiritually, emotionally and magically. This is what distinguishes the priest-magician from the purely religiously attuned and sensitive person: that his religious genius not only intuitively shows him the way to Godknowledge, but also that his magical power allows him to achieve a union with the universe that can go so far that, through contact with the planetary beings of our solar system, he can not only sense their secret sources of energy, but also consciously attract and use them. Conscious magical experience is unthinkable without cosmic consciousness. The centralisation of the powers of intuition in the pineal gland is not enough on its own; at the same time, a connection must be established with the vibrations of the centralised solar plexus. Only then can one consciously experience Malchut (Fig. 8) and magically use the fluidal powers of the earth.

Malchut is the depth and encompasses the entire earthly sphere. Here the magician stands with both feet firmly on the ground and his head touches the stars.

The occult scientist also knows that the zodiac sign Cancer is just as important as the zodiac sign Aries, for Cancer is the spiritual centre of our world, in which all the other zodiac signs are reflected. It

absorbs all other forces, as it were, and is therefore not only immensely receptive and receptive, but is also considered the most fertile sign of the zodiac. It is not without reason that it is ruled by the moon, which is why women born under the sign of Cancer are so immensely receptive and fertile. The magical path to the "mothers" leads through the sign of Cancer and its cosmic magical powers. Here flow the waters of the primordial ground and the depths. Esoterically, this is based on the secret number 69, the number of reversal and at the same time of complementarity.

$6 + 9 = 15 = 6$, which is the universal number of spirit-matter.

$6 \times 9 = 54 = 9$, which is the secret number of a spiritual cycle of development in our plan of existence and at the same time the magical number of the moon.

So the sign of Cancer contains all possibilities for development within itself. It is the mother who can give birth to anything, depending on who fertilises her. That is why people born under the sign of Cancer are not only changeable and fluctuating to the point of mediumship, but also develop towards greater maturity, guided by the planetary influences prevailing in their birth chart.

It is also interesting that the symbol of Cancer in its drawing clearly refers to the sperm cells of male semen. The position of the foetus in the womb can also be seen from the symbol. So the sign of Cancer is a pure sex symbol and moon magic is the basis of sexual magic.

This repeatedly demonstrates the close connection between astrology, the ancient, royal science, not only with magic and esotericism, but with secret science in general.

The spiritual beings of the planets are also anchored in our etheric body, flowing through us and enveloping us. We are much more under their influence than we usually realise.

Saturn, the great demiurge, stands at the edge of our world, at the end of a cosmic cycle. He is the guardian of the threshold, the executor of karma. Ura-

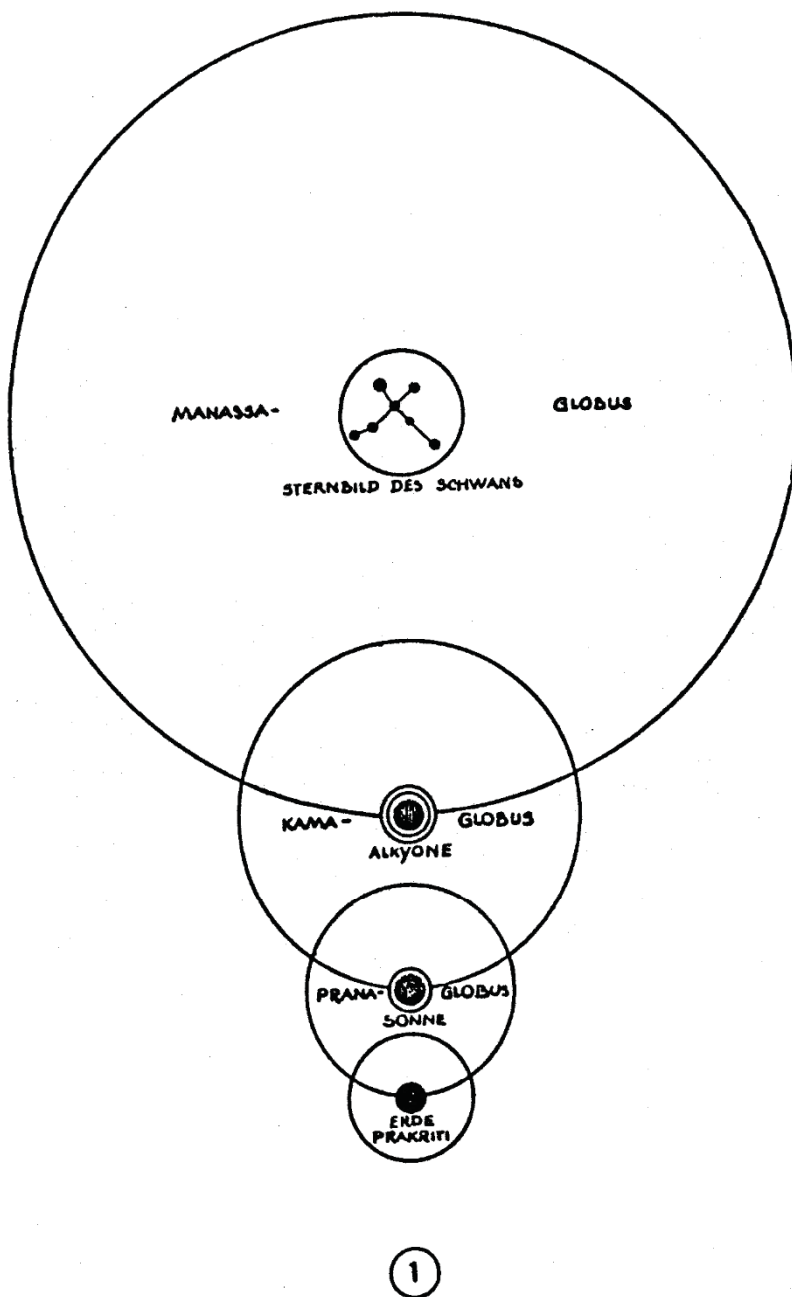
, the ruler of the Age of Aquarius, is the trigger of Saturn's forces on a neutral plane; he brings them to our spiritual consciousness. Neptune transforms these forces into the light of the astral plane, from which they are projected through the collecting lens of the moon directly onto our physical plane, onto ourselves and our organs. That is why the moon is the trigger of all astrologically indicated, transitory and progressively calculated celestial transits.

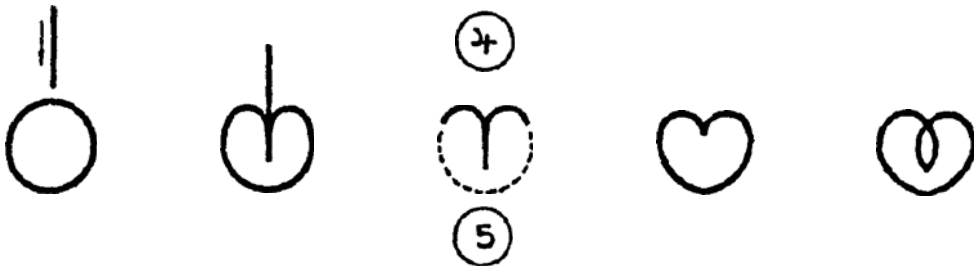
Thus, magical astrology is indeed a world view of the greatest scope. It is not only a philosophical consideration, but also re-ligio, i.e. reconnection with the deity, religion in the deepest sense of the word. It is a direct path to higher spheres, leading through the various manifestations of the deity to the knowledge of the absolutely infinite.

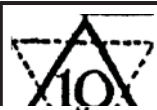
It is a direct path to higher spheres, to the limits of human knowledge in the current evolution of humanity. It is not a path to God, for those who have passed through the gate of Saturn know that there is no God as a person or as an individual being.

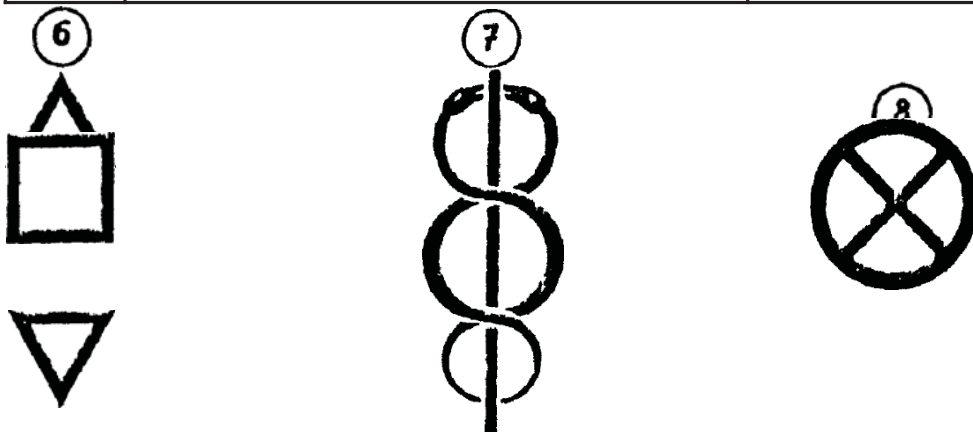
But the lonely human being stands humbly before the incomprehensible wonders of the deity in all its manifestations on all planes of existence, in all spheres. It is such a wonderful experience, which lies beyond all religious teachings, but nevertheless harbours a deeply religious feeling, the formless worship of the Absolute.

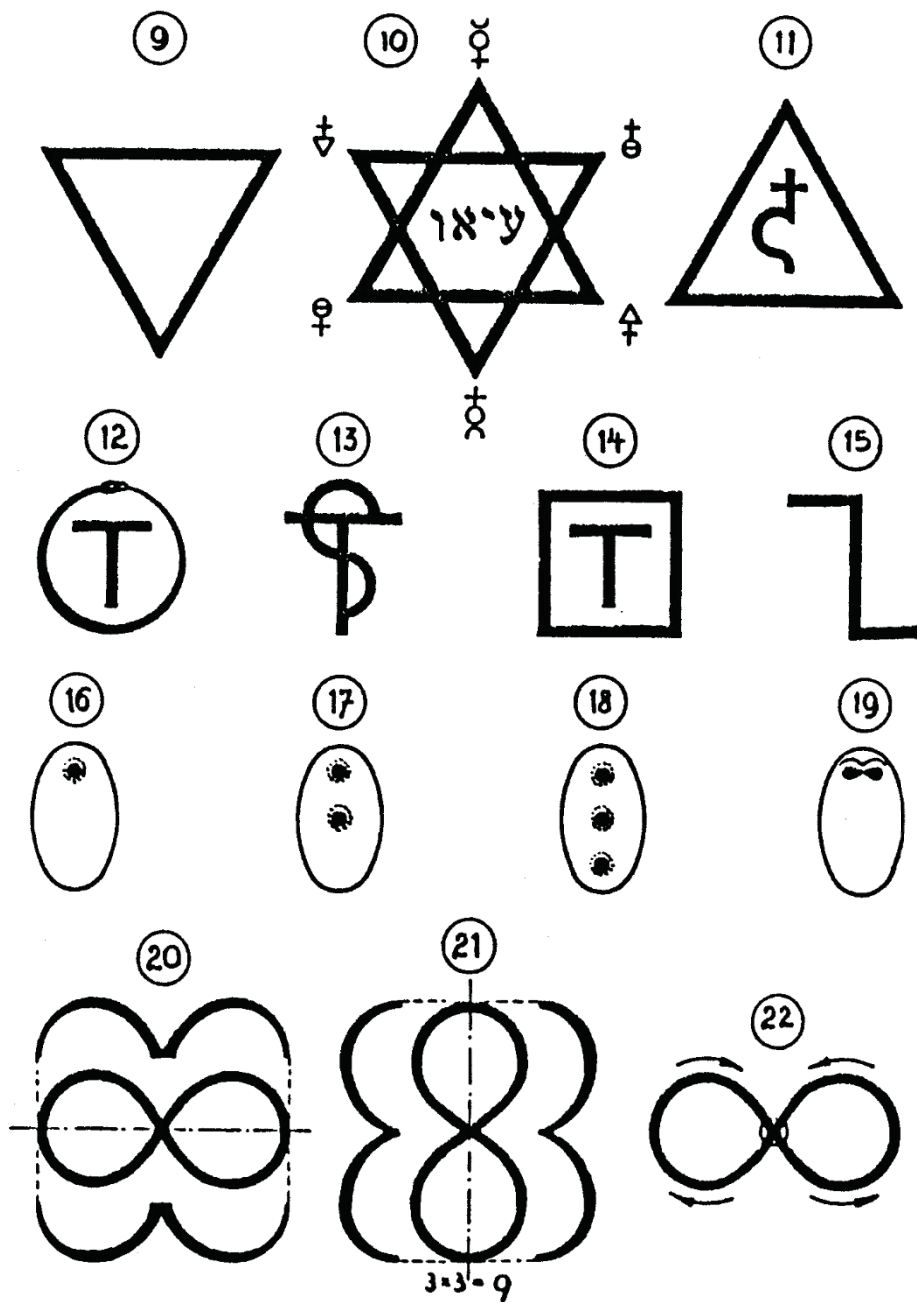
Esoteric astrology is always just an attempt to empathise with the existing rhythm of the great cosmic structure of the world, which can never be captured in a norm, as this is impossible in our plan of existence. The cosmic maturation process of humanity, of the Earth being, must continue to develop for thousands of years before humans can venture deeper into the laws of universal forces. The space rockets of today may well be initiating this development, but it cannot be measured in terms of time. The questions of celestial mechanics and space energy in their mechanical, magnetic and electrical fields of tension are still far from being researched or resolved. All relevant research results to date





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are so uncertain that they cannot be used in any way for purely esoteric insights, especially since they are based only on earthly subjective perceptions and are bound by the inadequacy of our optical instruments and calculations. Since we have no purely astronomical knowledge of objective spatial relationships in the cosmos, astronomy plays no decisive role in either astrology or esotericism.

Thus, esoteric astrology and magic based on cosmic principles, combined with a deep inner religious consciousness, form a wonderful foundation for a world view that elevates people far above the average level of the general public, frees them from all other creeds and allows them to attain inner bliss, a

true "Magia cosmophica".

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July 1960

PAPERS FOR

ANGEWANDTE OCCULT

THE ART OF LIVING

CONTENTS:

SO SAID RABBI JEHUDA LÖW BEN BEZALEL (1513–1609)

by $\therefore \boxed{} \therefore$

JULY 1960

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

Private printing

1960 - 183

SO SPOKE RABBI JEHUDA LÖW BEN BEZALEL (1513–1609).

Essays from "The White Dominican" and "The Angel of the West Window" by G.
Meyrink, compiled with connecting text by

∴ AMENOPHIS ∴.

Those who know me call me a Chochem, a wise man. It may well be that I am a Chochem, for the Almighty, the Adonai, has heard my pleas and mercifully blessed my search for truth. That this happened was due to Rachmonis, the mercy of Yahweh, for all my studying of the Chochmes, as they are written in the Sepher Jezirah, the Sepher Sohar and the Sepher Thehillin, could not have done this for me. Therefore, thanks be to Yahweh, the God of my fathers, the God of Abraham, Isaac and Jacob, the almighty Adonai!

Many sat at my feet and listened to the wisdom that flowed from my mouth, not the truths of the Torah or the Talmud, which everyone can read for themselves, but the truths that are divine and are not recorded in any book.

So listen, my son, who is yourself a seeker, to what I want to give you on your journey from time to eternity.

You are Ahasver, for Ahasver is the eternal seeker, the eternal wanderer, man as a wanderer between worlds.

As long as you are still a profane person, you count your life from your birth to your death and consider it the highest, the unique, which must be savoured at all costs.

Who would think that someone born on earth is nothing more than being buried alive? The earthly body is the coffin into which he is pressed until he forgets and identifies the coffin and the real body, the vessel, the shell, as the content. And man lives in this state as if there were no other, and does not realise that earthly life is nothing more than the constant agony of giving birth to a death that arises anew every second.

Consider this, my son!

You have learned a profession, you have a trade that brings you much income, and this profession, this trade, is your purpose in life.

No matter how humble a profession may be, it is ennobled when the spirit can take it over. Work that the soul refuses to inherit is not worthy of being performed by the body!

Poor man! Is your profession adequate for your spirit, or will it be nothing when your body is laid to rest?

Do not attach yourself to a profession that conveys no spiritual heritage! What will remain of your profession when you leave this plane?

You may have become a great economist, a politician who controls people and situations, an industrial magnate with thousands of workers under you, and so on, but none of it was for eternity. You stand there naked and bare in the other world, a nothing among many nothings who were your subordinates, your servants, or beings you negated because of their obscurity.

Think about this carefully and try to live your life accordingly!

But perhaps you think that it is fate that has made you this way, and when things go badly for you, you ask the eternally stupid question: "Why?" And when you get no answer, you curse your fate or God.

But do not complain about your fate! Do you know whether you yourself chose this – perhaps only 70-year-long agonising dream called earthly life – in the hope of finding something far more wonderful over there when you awaken from this state?

However, if you attribute this to a God with inscrutable designs, as the denominations teach in their spiritual poverty, then make sure that one day a malicious devil does not grin at you.

We live solely for the sake of the perfection of our soul!

If you always keep this goal in mind, constantly think about it and feel it when you decide or start something, you will soon notice a strange and unfamiliar serenity within yourself, and in an incomprehensible way, your destiny will change. This is one side of success, and it is the less important one. But if you manage to act as if you were mortal, not for the sake of the thing you desire, but for the sake of building the temple of your soul, then one day you will experience—and if it takes until then—that you have become immortal.

, not for the sake of the thing you desire, but for the sake of building the temple of your soul, then one day you will experience - even if it takes 1000 years - everything you command happening instantly, without needing a long time to mature, as is the case now.

But you still live on this planet of suffering, and nothing is spared you, because you are to grow stronger spiritually through suffering.

The illnesses that have afflicted you or will afflict you also serve this purpose.

When you are ill, you naturally want to get well again. As long as you seek refuge solely in medical help and medicines, you completely forget that it is not these things that make you healthy.

But in doing so, you paralyse the power of your mind, which heals faster and better than any medicine. Such a person can be compared to someone who wants to learn to write with their left hand, but only uses their right hand to do so.

That way, you will never learn!

There is no event in life that is purposeless or meaningless.

An illness wants to set you a task. You should drive it away with the power of your mind, so that this power grows stronger and regains control over the physical.

What is the physical body other than condensed or coagulated spirit! But if you do not act in this way, then you have not grasped the meaning and purpose of your life and will remain a withered fig tree that bears no fruit. This tree will be cut down and thrown into the furnace. But if you do as I say and your will does not falter in giving orders through the spirit, then you will rise again and again. If you started a task and left it half done, it will fall into decay and poison your will, just as an unburied corpse pollutes the air.

Many people start praying again when they are in need. But they do not know how to pray. Who should teach them? -- In churches, the only thing that matters is that people pray, not how! - So, basically, it remains nothing more than the babbling of learned texts, with the

the same success as prayer wheels. One does not pray with words, for that is begging!
One prays with one's hands!

You don't need to beg, because the spirit knows better than you what you need at this moment. But pray properly! Close your palms together! Then the left side of the human being is linked to the right side by a chain.

A flame rises from your fingertips, which are pointing upwards. That is the technical secret of prayer.

Look at Dürer's painting "Praying Hands"! You may have heard the expression "Your word in God's ear" here and there. Jews use it more often than Christians, and it touches on a new secret.

The main thing is that your prayer reaches God's ear. A prayer is like an arrow in God's ear. If the arrow hits the mark, your prayer is answered. But if it does not hit the mark, which is probably the case with at least 99% of all prayers addressed to God, then the arrow falls back down, sometimes hitting something else, falling back to earth like Onan's seed, or perhaps it is intercepted by "the Other", the one who always watches between above and below, by the angel Metatron, the lord of a thousand faces.

Take life less seriously and your dreams more seriously, then the dream can become your guide. Learning to dream is the first step to wisdom. Your intelligence comes from your waking consciousness, wisdom from your dreams.

In waking consciousness, you use words to express yourself; the language of dreams is images. In dreams, images are always allegorical. Most people today are no longer able to dream because their dream consciousness is not cultivated and has therefore become crippled. People are taught from an early age that dreams are just fantasies, thereby undermining children's belief in another consciousness. And yet, true art and many inventions often spring from the dream experience.

You usually cannot see yourself "over there". Why is that? - It is because you have not taken the memory of the forms of the earthly body with you to the dream level. If you can do that, then you will

you will first become visible to yourself "over there", i.e. you will create your double, who will later also become visible to others.

You said that you were with your deceased loved ones in your dream, but they did not look at you because they cannot perceive you. When you spoke to them, there was a mediator present who conveyed the meaning of your words to them. Now you have the solution to the riddle.

One must first become visible and permanent on the other side. This must be achieved. There are already people who no longer have to close their eyes here in order to open them on the other side.

For some people, becoming visible in the other realm happens automatically and without any order, but usually only part of them becomes visible, e.g. their hand.

Since their head is not there, this results in the most senseless actions.

You have already heard the word "astral waves". The profane cannot imagine what this means, because for them only this earth exists and everything else is empty space, unreality. There is no empty space!

Everyone who wants to become an immortal consciousness must reveal this hidden secret for themselves.

The realm over there is just as real or unreal as the earthly one. Each is only one half; both together make up the whole. The earthly realm is truly only a reflection of the realm over there. What is on the right over there is on the left here. Look in the mirror and think about the magic associated with it.

But for those who have recognised all this and now want to "wander", the earth holds their feet firmly in place.

But if your will is firm and does not falter, then your creative spirit will find ways in which you can walk on earth despite your disability, without needing your feet. For your creative will is your divine inheritance, and when applied, it acts like a suction force. This suction must create a vacuum in the space of causes (Akasha), otherwise the expression of your will would not ultimately be fulfilled.

It is good to walk on the "white" road. It leads to infinity. People believe that infinity and eternity are the same thing.

It is not the same, only for those who do not seek eternity in infinity, nor the "end"; for them alone, infinity and eternity are the same.

Those who want to walk on the "white" road must do so for the sake of walking. This decision is crucial!

Those who seek peace are drawn to the sun, in which alone peace can be found. And they want only eternity and are lost to hiking. These are the saints, for they enter into peace, the sun, nirvana; they are lost to this world and the other world and are therefore no longer collaborators in the Opus Magnum.

What do you want to be? A holy spectator or a wanderer and worker?

But then the saints are poor in knowledge compared to the working people. Now you want to ask how this is done.

First, let me tell you a parable.

You know the elder tree, which is also called a magical tree, not because its hollowed-out branches are used to make magic wands.

Elder is the tree of life in paradise! Plant it upside down in the ground, with the top as the root, and it will take root again and grow a new top from the roots. Its cells are imbued with the oneness of the I and the Thou. The appropriate plant, the plant of immortality, is called awakening the spiritual breath and enlivening the limbs.

The feet are the foundation on which the house rests.

Here is the root that connects you to the earth. Remember that the earthly body is nothing more than solidified spirit, and the body dissolves when the spirit begins to awaken. Therefore, accompany the work of your hands, even the smallest, with the constant thought: I do this for the sole purpose of allowing the spirit within me to begin to breathe consciously.

Just as the body mysteriously transforms the earthly air it breathes in, so the spirit weaves the cloak of perfection with its breath, gradually permeating all limbs. Then you can direct the breath stream as you wish. If you want to awaken the right hand with the breath, you use two sounds: I and A = Ignis (fire) and Aqua (water).

When your breath touches your index finger, it becomes rigid and resembles the letter I. It is said that it calcines the bone.

When the breath hits the thumb, it also becomes rigid and spreads out. It then forms the letter A with the index finger.

Then streams of living water flow from it. If you place the awakened hand on your throat, the "living water" flows into your body.

Like all forms, the limbs are only symbols for spiritual concepts. The right hand is the symbol for action, work and doing. If the hand now comes to life, it means that one has become a "sleeper" on the "other side", where one was previously only a "sleeper".

Look! At the Last Supper by Leonardo da Vinci! The mission of each disciple is indicated by the symbolic position of their hands and fingers. All of them have their right hand in action. Only Judas Iscariot has his left hand in action. Finger positions (mudras) conceal the deepest mysteries of religions.

The spirit expresses itself through the form. It constantly chisels away at it, using fate as its tool. (The rough stone is to become a polished cube.)

The more rigid the form, the more imperfect it is, the more rigid and imperfect the nature of the revelation; the more compliant and refined the form becomes, the more diverse the spirit manifests itself. It is the universal spirit alone that transforms it and spiritualises the limbs. However, the change in form only becomes visible to the eye when the alchemical process nears its end. It begins in the electromagnetic currents that determine the body's axis system (chakras). The way of thinking, the inclinations and drives change first, followed by the transformation of actions and thus also the transformation of form, until it becomes the resurrection body of the Gospel. It is as if a statue of ice begins to melt from within. The hidden path to rebirth in the spirit, of which the Bible speaks, is a transformation of the body, not of the spirit!!!

The body is congealed spirit!

You have seen that the whole form, all the limbs, speak. Therefore, keep away from idle conversations and fruitless discussions!

The only conversation from which you can learn is the conversation with yourself!
For everything comes from within you!

Or do you believe that you can learn anything on your own in schools, those cauldrons where the mind is corrupted until the heart is parched? And do you believe that the soul created this complicated apparatus called the human body for such a purpose?

Speaking correctly in a spiritual sense is tantamount to "creating"! It is magical invocation! And spiritual writing means: engraving into the memory of eternity (A-kasha), reading, recognising the great immutable laws and acting accordingly.

Once you have learned this, you will rise above all suffering. One cannot avoid suffering as long as one is not yet "liberated". It is not sad that many people suffer; what is sad is that their suffering is pointless in a higher sense. This makes suffering a punishment for past deeds of hatred and the like. One can only escape this gruesome law of reward and punishment if one accepts everything that happens with the thought that it happens solely for the purpose of awakening our spiritual life. Everything you do should be done from this point of view. Spiritual attitude is everything; the deed alone is nothing. Suffering becomes meaningful and fruitful when you view it in this light. Believe me, you will not only be able to bear it more easily, it will also pass more quickly and, under certain circumstances, turn into its opposite. So it is not only inner transformations that take place, but also in the earthly realm, where fate then takes a strange turn.

The profane laugh at this, but what did they not laugh at!!!

The greatest suffering, the great evil, but for humans is death. - They do not see it, for it dwells within them, hollowing them out from within, like a worm gnawing at them. But those who have discovered death within themselves can see it, for it becomes an object that they oppose.

This brings about a strange coldness of the heart and the senses. In mysticism, this state is also called the reversal of the lights. The sex drive is the root of death. To eradicate it is the futile endeavour

of all ascetics. They want to achieve the magical coldness without which there is no superhumanity, and they flee from women. - And yet it is only women who can bring help. The feminine, separated from the man here on earth, must enter into him, must merge with him, as happens naturally during coitus at the moment of highest pleasure.

Then all the longing of the flesh is satisfied.

When these two poles coincide, then marriage, the ring, is closed. Then there is the cold that breaks the laws of the earth, which is not the opposite of warmth, but lies beyond frost and heat.

All people must grow cold, but for most, life does not bring this about, and death must do it. Dying and death are not the same thing! For some, so much dies in the hour of death that one could say there is nothing left at all. All that remains of some are the works they accomplished on earth; their fame and achievements live on for a time, and even their likeness in a certain sense, for statues are erected in their honour. Good or evil plays no role in this. Nero or Napoleon, Goethe or Einstein have their monuments. What matters is what is special, what is unique. - For some people who died in a horrible way or were murdered, the magnetic sphere of the place has preserved the images and events. The hour of death is the moment of a catastrophe in which everything that could not be worn down in a person's lifetime is swept away as if in a storm. If the body still contains too many elements that could not be transformed alchemically, then one dies in this way and no other. But if you have recognised death during your lifetime, then it is reflected in you. Anyone who now sees the "head of Medusa" in you must die, and anyone who feels it is horrified. Therefore, such a person, for whom death has become a reality, must undergo an eight-day retreat so that they do not become innocently guilty of the death of others for whom it was not yet destined. What, then, are death and the devil?

Are they the "Great Malum"?

You shall recognise the devil as you recognise the deadly power of the north wind. And the cold pursues the warm, for it wants to become warm itself. The devil wants to come to God, icy death to the fire of life. That

is the eternal journey. - And what is God? - He is the warmth, the fire of life and the light born of fire.

Warmth is also love, and basically everything is one and the same: God, or in other words: love-light-life!

You possess your life, and the light also shines upon you, the sun in the firmament or perhaps already the spiritual sun.

But do you also possess the love that inevitably belongs to the Trinity? Your body was conceived through love, and a spark of love entered you through the inheritance of cells at conception. But that is only the material side. The individual nature, i.e. how the cells crystallise around a centre, is not inherited suddenly, not at conception, but only gradually.

There is an astral migration of cells from one body to another; what one truly loves from the heart is imprinted with the stamp of one's own being. - Love is the greatest force in the universe; it is the primary force, for from its warmth arises fire, and from fire arises life.

The more deeply two people love each other, the more cells they exchange astrally, the more closely they merge with each other.

This is why married couples of advanced age often look alike, and even beloved pets acquire a certain resemblance to their owners over time. Pets also benefit from this exchange of cells, for better or worse, through their close coexistence with humans.

The goal to which this law leads may only be achieved in billions of years, the ideal state where the whole of humanity has become a single being, composed of countless individuals. This is how the words of the Gospel are to be understood, that one day there will be one flock and one shepherd: Man!

But never forget that destructive forces and powers are at work to delay this goal for as long as possible! Where vanity and lust for power dwell in a heart, they are at hand to fan this dull spark into a bright fire, and such a person then believes himself to be inflamed with selfless love for his neighbour and goes forth to preach the highest, without being called—a blind guide who falls into the pit with the lame. - The negative forces know very well that the human being

The evil in your heart means that love cannot dwell there unless it is bestowed by the forces of good. The negative also tells you: Love one another!

But it spits the words into your ear like poison! - Disaster, despair, murder, war and devastation are the consequences of this "love" in the name of God. The truth is twisted into a hypocritical, abysmal lie! -

And when the negative forces notice that a crystal is beginning to form symmetrically as the image of God, they do everything they can to shatter it again.

No high teaching is too refined for them not to twist it and turn it into its opposite.

They cloak greed with the word duty, envy with ambition, and so on. They instil such thoughts in searching and earthly mortals. The only work worth doing is the work on one's own self. But they call it selfishness!

For what they want to destroy is the highest good that a human being can attain:

eternal consciousness as a personality.

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August 1960

P A P E R S F O R

APPLICABLE OCCULT

L I F E A R T

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MYSTICISM AND RITUAL OF THE "PANSOPHIA" LODGE – ORIENT BERLIN

by Gregor A. Gregorius

AUGUST 1960

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

Private – Print

MYSTICISM AND RITUAL OF THE "PANSOPHIA" LODGE

- ORIENT BERLIN.

by Gregor A. Gregorius

This lodge was dissolved in 1930 in a solemn ritual ceremony due to profound differences between Mstr. Recnartus and Mstr. Theri-on. The lodge was then officially banned by the Nazi regime in 1933, according to the Reich Law Gazette.

A large number of the members were brought together by Mstr. Gregorius in the lodge "Fraternitas Saturni", which initially also had to meet illegally, as it was also banned. Most of the leading brothers emigrated abroad.

Mstr. Gregorius continued to run the lodge illegally from Switzerland and Italy, despite great difficulties. In 1950, the lodge "Fraternitas Saturni" was re-established.

The ritual of the "Pansophia" lodge, which was enlightened by Mstr. Recnartus, contains strong mystical Rosicrucian tendencies, which naturally had to be partially eradicated in the new ritual of the "Fraternitas Saturni".

However, the pansophic ritual contains so much mystical beauty and esoteric content that it is worth taking it out of the secret archive and publishing it in order to preserve it for posterity.

It is published below, together with the explanations and clarifications that were given to the brothers and sisters at that time.

Every ritual is a source of power through sound and word magic and has a beneficial effect on the body, mind and etheric body, which is further enhanced by consistent, regular repetition and staging. Therefore, every properly and ritually conducted lodge forms a very strong magical force field that cannot be penetrated or influenced by the environment.

The very deep-rooted tradition and the underlying geometric and symbolic internal structure of the lodge are immutable in themselves.

This applies to every working secret lodge.

The ritual began with the words of the Master of the Chair:

"In the name of the law of the high intelligence of the great demiurge Saturn, under whose sacred command we stand, I hereby open a solemn working lodge by virtue of my office and my dignity."

A distinction is made between working lodges, festive lodges, mourning lodges and the various degree lodges, each of which requires a special ritual that can also be incorporated into the main ritual.

Mstr.:

"In the name of the great white brotherhood of this planet, I proclaim the law of the new Aeon:"

Primary is the cosmic superimposition of the lodge by the Saturnian vibration, secondary is the power radiation of the "White Brotherhood" under whose mental protection the lodge has placed itself. Only in rare, blessed hours does the lodge have a direct magical connection with the mental plane on which this mystical brotherhood exists.

Mstr.

"Do what thou wilt! That is the whole law! There is no law beyond Do what thou wilt! -

Due to the personal connection between Mstr. Recnartus and Mstr. Therion, which already existed at that time, the pansophic lodge was placed under the law of the new age, which was shaped by Mstr. Therion.

Mstr.: "The law has a threefold aspect, for hidden within it lies the power of the pure Uranian influx of Aquarius, the iron law of Saturn, and the law of brotherhood.

Therefore, I proclaim the sacred word:

"Horus nemeskar."

This word has a different meaning at each degree. In the general lodge, it means Horus, who is supposed to be the mediator, or Christ, the Son of God.

1st Overseer:

We are ready to receive.

It is the hour of midnight.

Mstr. But remember that you must give account for all your actions.

Every ego is subject to the law of karma, the law of cause and effect, in its series of incarnations. Therefore, no human being is irresponsible towards themselves.

Mstr. And therefore I proclaim the law:

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

This law of the new age contains, on the basis of love, absolute freedom of action and will.

Act, think and believe as you wish, as long as you can justify it to yourself and to the harmonious laws of nature. That is why this law is the most spiritual, profound and magnificent law that has ever existed. It is not only love, as in Christian teaching, but contains within itself a fourfold radiance of light, love, freedom and life! Detailed comments have been given on this.

Mstr. Aum!

All love! All holiness! All light, you centre point of all high, low and happy regions!

Aum!

This is reverence for the concept of God.

Mstr. You are the centre of the Pleroma, our Creator! We meditate on Your adorable, reverential radiance, which is indeed the purest

spiritual light, which removes the darkness of ignorance from our minds. May you, All-Being, enlighten our minds scientifically, philosophically and mystically.

Thus, the spiritual centralisation of the Absolute is recognised and the receptivity of the soul and spirit is reaffirmed.

Mstr. We now enter the temple of silence and stillness. We breathe together, deeply and calmly, allowing our chakra centres to vibrate.

Accompanied by three strikes of the gong, we now meditate for a few minutes on the spiritual light that lifts the veil from our ignorance.

Brother Speaker: For thousands of years we have longed for knowledge of the One.

O Venerable One, we do not know the Atma! Have mercy and teach us to recognise the Atma.

To this question, asked quietly in a minor key, the answer:

Mstr. Atma sees everything separately from everything else! He does not participate in any human activity, be it good or evil. He has no desire for anything. He has no visible existence. He knows everything, he is at all times, he is in all places, he is in everything. Duality is impossible for him. He is the only truth. Everything else is illusion! He has no second! His form is light. He is also the form of tranquillity. Atma is without equal. He has no other. For this reason, you yourselves are Atma. You are the light through yourselves! You are also the essence and pure knowledge and the form of the essence and the form of knowledge. And thus everything that arises, that has arisen, since it also arose from the essence and knowledge, is the form of the essence and the form of knowledge. But Atma is the perfect light! Whoever is once created by his light remains light forever!

Esotericism teaches us that the term Atman refers to our entire universe. Atman, the concept of divinity, manifests itself in the cosmos in countless worlds and stars. The cosmic spiritual centre for our entity Earth, for humanity, the inner spiritual principle, is the Logos of the Sun, both father and mother, who as our creator and mediator spiritually fertilises us and maintains contact with the universal worlds. Therefore, the Logos of the Sun is our God; he is Atma, the manifestation of Atman for our Earth, for our comprehension.

God is everywhere. This mystical Rosicrucian wisdom runs parallel to many Christian teachings. God is omnipotent, inconceivable; we can only imagine him in images. Neither concepts of time nor space are applicable to him.

He is the centralisation of zero-point energy. The Absolute!

He is cause and effect. You can find God in everything. Immerse yourself in the stone, in the plant, in the animal or in the human being, and you will find God in everything.

In your mental states, in your meditation, in your ecstasy, you can see God in a supernatural light. All mystery societies and schools, all mediums, all saints speak of seeing God in the light. As Jacob Böhme quite rightly says: We all stand in the flowing light of the Godhead!

So Atma, the Sun Logos, the God of the Earth, is a being of light whose spiritual radiance can be felt, even seen, by gifted people. Since God is also tranquillity, this shows us the path of contemplation, of meditation, to recognise him.

Since God is also within us, we ourselves are part of God. We can develop divine powers within ourselves. And when esotericism speaks of human beings as sons of light who have lost their way in darkness, this also holds the promise that they can find the path of light again.

This is where the principle of redemption of Jesus Christ comes in, through whose help and sacrificial death the roses on the cross can bloom again.

This ancient wisdom is the basis of a true sun cult! The father-mother-son principle is hidden within it. The rigid dogma of the purely Christian church is transformed in the Rosicrucian sense.

The mystical glow of fire then rekindles in every human being, and the great transformation from the lower to the higher self takes place within them.

1. Overseer:

Therefore, dear brothers and sisters, let us now once again submit ourselves to You, absolute Being. In all things, for Your sake. We want neither to be nor not to be, neither to live nor to die, to know nor not to know, to do nor not to do, or anything else that is similar. But we are ready and obedient to do everything that should and must happen, whether actively or passively.

This involves not only a willingness to serve the Lodge, but also the spiritual and mental readiness of the ego to believe in God and to accept all esoteric teachings and laws.

Brother Speaker:

We know nothing, we can do nothing, we think nothing, we live nothing, we hope for nothing, we love nothing, we desire nothing but the one thing, which is the word within us: Chrestos, the mystery of salvation.

This behaviour is not meant to be negative, but only to express a deep humility, a certain deliberate passivity, in order to be receptive! Medieval sources repeatedly shine through in the ritual.

The ego should centralise itself spiritually and emotionally within itself, on the word, on the mystery of salvation, on the most sacred thing that man has within himself, on the word that contains the greatest magic

of the Age of Pisces. = Chrestos. - If we did not possess this word of redemption, we could not possess faith in redemption, in a transformation of things, in a transformation within ourselves. The animal has not yet found the word; it does not yet know the secret of redemption, nor does the plant. But the plant constantly strives towards the light, towards the sun, because it senses the secret of redemption.

The animal also turns towards the sun when it is unobserved. Even in stone and crystal, this solar power is at work in the crystalline structure. Only human beings know this secret and are able to consciously direct their thinking and develop the Chrestos principle within themselves. They are able to practise a true sun cult.

1. Overseer:

Eternal love, give all beings peace, harmony and inner tranquillity.

2. Supervisor:

Peace to all! Harmony to all!

1. Overseer:

But if it is truth, let it be known to all who seek and find it.

The same as Christ's words say: Seek, and ye shall find! Come unto me, all ye that labour and are heavy laden!

Brother Speaker:

We cross our arms over our chests and bow our heads in confession of our brotherhood:

We believe in a secret, inexpressible God at the centre of the Pleroma.

We believe in a Lord of Lords; in a star among the stars, from whose fire we are created and to whom we return, in a Father of Life.

O Mystery of all mysteries! His name is Chaos! We believe in the Holy Breath, the spiritual nourisher of all beings that breathe.

We believe in a thrice-holy Earth, our mother, from whose womb all that is born is born. O mystery of all mysteries, her name is Malchut. And the demiurge of the entity Earth is the faithful servant of Saturn.

We know that the Kabbalistic tree of life stands on the Sephirot Malchut.

This sign is the wheel of life, the symbol of karma.

We believe in the law of light, life, love and freedom! Thelema is its name. The word of divine will within us. We believe in inner communion with it.

And considering that the material, earthly daily bread we enjoy is transformed within us every day into spiritual substance, we believe in the miracle of transformation within us from lower to higher man through obedience to the law. And we confess and recognise our life as an eternal sacred whole that was, is and will be.

This confession is also a reference to the mystical alchemical wedding that we must perform within ourselves, for man is like an athanor, an alchemical furnace in which the spirit is purified by the fire of knowledge. It is also a reference to the many incarnations to which the ego is subject, which are intertwined like chains and yet form an eternal whole. We also know about the secret of Isis, the goddess of the moon, to whom our Earth is connected by cosmic magical bonds. We are karmically burdened by our Mother Earth, and humanity must bear this burden for thousands of years until it too is redeemed. That is why esotericism says: Humanity is the grey matter of the Earth's consciousness.

The confession forms, in a sense, a willingness, just as every confession in itself gives rise to a willingness in which the believer says, with all his soul, an open heart and a clear mind: I confess what I believe, what I am convinced of and what I consider to be the truth. The ritual itself provides the answer: Atma is without equal. Everything else is deception. He is the only truth. It is therefore a confession of God, a confession to our great Father, our great provider, and our great Mother, who is both at the same time, and thus also to the great Son, to Chrestos, the great Sun Logos, the sustainer of our being, the creator of our universe. There is already such a deep mystery in this confession, in whose outer reaches we find ourselves in this lodge degree here. The path to the sanctuary of the ritual is much, much deeper or also much, much higher. Certain premonitions may well tell you this. Just the simple consideration that one can regard a god as dual-gendered, that one can see a being in light and dark light, that one can walk the path to Christ through a cult of Isis. These are only very slight hints, for much of this is reserved for the Gnostic degree, the gradus pentalphæ.

We believe in communion with Him, that is, with God, with Logos, with Chrestos. We are Atma. How wonderfully beautiful all this is. The beauty of the ritual comes to our consciousness again and again. What comfort lies in the words: Once created by His light, one remains light forever. A fatherly voice speaks to you, as it were. You may be depressed and humble, it does not matter, you will never need to turn back again, for you carry the light within you. Whoever has once been convinced of his divine ancestry, whoever has once felt the God-man within himself, remains light forever. "A devil cannot be born of a god, but a god can be born of a devil," a mystic once said. When we base the ritual on this confession,

consider ourselves mature enough to now approach the great sustainer of being with our heads held high and dare to invoke the mighty being without whom we could not serve God, the great Saturn, through a magical invocation. And this invocation itself carries within it such a powerful magic of a wonderful, supernatural descent.

Mstr. Great Architect of this visible and invisible world.

Saturn, the centralisation of matter, is the basis for our entire existence. Saturn is the centralisation of the spiritual, the basis for all our thought processes. Mighty creator, you who reflect your essence in us, you who are great. We could be nothing if Saturn did not pour his spirit into us through the shell of Mercury. Loving and terrible at the same time. You who destroy all things and do not consider it cruelty. Here again lies a profound insight: one must destroy in order to build. This is such an immense tragedy in life, and it is because our lives can never be grasped in their entirety by us as individuals, that we must always be content with only a part of our lives. We see only a short stretch of the path of life that we walk, and since, according to the doctrine of reincarnation, we take all of this with us into the new life that we must build, it is a seemingly tragic but profound insight that we must destroy in order to build. The truly enlightened will know how to find the stones they need for their new construction from the pile of rubble. But who is the truly enlightened? ... Who is the truly knowledgeable in the esoteric sense? These are questions that will arise again and again. Again and again, Saturn is reflected in us, driving us to destroy what we recognise as false, without considering it cruel.

If you think these thoughts through, some things about the secret teaching of Saturn. Building blocks that do not appear to be viable must be removed from the structure

without considering it cruel. Here, the law of pitiless love resounds like a full chord.

You who bestow gifts at all times, and do not consider it an act of love.

And so Saturnus keeps giving gifts to time by repeatedly instilling in the human brain the knowledge, instinct, intuition, the insight to distinguish the unsustainable, the unimportant from the important, in order to clear it away from the mind, from the soul, and also from the heart. For Saturn, the father of severity, naturally has nothing to do with sentimental love. His actions are a necessity, subject to cosmic laws. He is the principle of centralisation and thus always the foundation for every life, for every human being.

Mstr.: You are Chronos, the father of time, and you do not regard it as permanent.

Time does not exist for the principle of centralisation. Millennia are like the beating of a wing, millions of years like a breath of wind. Our human brain is incapable of comprehending cosmic laws as an absolute in the current earth cycle.

Mstr.: You who carry our universe, shape its maturity, and do not regard it as art.

Saturn, which now reappears as the shaper of art in our time through its straight lines, its open, clear forms, its mighty, imposing architecture, when we consider architectural styles, and which is also gradually making a comeback in other arts and sciences, incessantly shapes the destinies of human periods. Why? It happens in the rhythmic law of a secret divine will.

Mstr.: You, whom we carry within us.

What a wonderful insight lies in these words. For the innermost core of us is Saturn. May our heart be the principle

of the Solar Christ, may the Solar Logos regulate the rhythm of our heartbeat; but in the human brain, in a very specific sector, in the space of the third ventricle, there lies, figuratively speaking, a small entity of higher Saturnian forces that hold our entire being together. When a person dies, medical science finds in this cavity of the third ventricle
But when this is found, the human body is dead, there is no longer any organic life in it. Because the esotericist knows this, he says:

Mstr.: You, whom we carry within us, whose spirit is the origin of all beings. Mstr.:
You incomparable, dark spirit of Akash, we worship you.

This invocation arose from the absolute knowledge of the Saturnian entity and is taken from very ancient Indian sources. Just as the teaching of the tattwas is Indian wisdom. Akash shines invisibly in the dark light, always at the moment of sunrise, it contains all the other tattwas within itself.
That is why the invocation continues:

Mstr.: We see in everything Your mighty body, shining in the seven dark colours of Your appearance, manifold, holy, multiform.

It should say nine colours. But the two forms of manifestation, tattwas, which are still missing here, are not visible to the human mind in this circle ... But since we say:

Mstr.: Thou who art enthroned above all, guiding only through the ray of knowledge. - At whose breath our planetary system obediently unfolds its shining lotus blossom, we bow to Thee, O Glorious One. We who have recognised Thee as Lord of the Kingdom.

Herein lies Kabbalistic knowledge. Malchut is Saturn, - since we have recognised You as Lord of the Earth. The system of planetary chains has not left you in any doubt that the Earth still lies within the sphere of Saturn today. And therefore we bow down, we who have recognised You as Lord of Malchut, we behold in

all things your mighty body, manifold, holy, multiform. When we try to recognise the primary causes, we will repeatedly encounter Saturn, the Lord of Malchut.

Master: We ask that, since our mortal gaze is shrouded in darkness, you enlighten us with the bliss of your being, so that we may gaze in reverence upon your inexpressible power.

It has been said: The highest goal of the knowing human being is absolute solitude, a path that leads far beyond the Lodge. When someone attains such solitude, beyond humanity, then they have exchanged something, namely the bliss of Saturnian being. The initiates and leading spirits of all human peoples, the highest spiritual leaders, were always silent, always lonely people who had departed from humanity. That is why the Lodge Master also goes into silence after a certain time, as our practice prescribes. Fra. Pacitius has also gone into silence; he is to create for himself, but he also creates unselfishly for humanity, for the Lodge, for the organisation. The monastery we want to build serves to create this desired solitude and silence exoterically as well, with the aim of making it easier for seekers to attain spiritual solitude. For people who reach these heights no longer want to know anything about humanity itself. They have seen Saturn, they have gotten to the bottom of the deepest things, as far as the human spirit is capable of doing so. And then they can no longer express the power of this knowledge. This inexpressible power that they have then beheld compels them to perpetual silence. Thus they will understand why it is right for all esotericists to be allowed to go their way in silence. In the high mountains, you can get a pure sensory inkling of what it means to see Saturn in a higher sense, above the clouds, in the regions of eternal ice. You will understand that in the Middle Ages, when mysticism resonated at a higher octave, there were brotherhoods that imposed silence on themselves

out of the realisation that by no longer speaking, they were closest to their God and saw the sun in a Saturnian way.

Great demiurge Saturn!

Guardian of the Threshold, to whom we devoted ourselves, to whom we consecrated ourselves.

Here again there is humility, a willingness, as the brotherhoods of earlier orders did, who gave themselves to their order masters for the sake of a higher devotion. This devotion is therefore solemn for the sake of a higher impulse.

Mstr.: Preserver and Nourisher of all being.

Bringer of death and creator in one. Just as the rays of Saturn can be used cosmically for destruction, they can also be used for construction.

Centralised negative principle, centralised constructive force that shapes, that is Saturn.

Mstr.: We offer you our deepest reverence.

And yet, in this ritual, if we could capture it musically, a bright, strange tone suddenly sounds in the question of the

1. Overseer:

1st Overseer: And who stands as the supreme ruler above all,
who is this?

And again the human spirit asks, the human soul asks, for it knows that Saturn is the gate, and who stands behind it, to whom does the path of knowledge and wisdom lead? And from the mouth of the Master comes the solemn and quiet answer, the name of the highest knowledge, which unites everything in itself, the name of the Highest, who is without expression, who has 72 names according to ancient Kabbalistic wisdom, and yet who can never be named in one name, who is never exhaustible. We come closest to Him, the Highest, on the Buddhist path,

on the path of Brahmanism, the deepest wisdom of the East. How beautifully the Upanishads speak when they say that the world exists when Brahman exhales and ceases to exist when he inhales. With every breath of Brahman, worlds arise and stars pass away. But even the words Brahm, Brah-ma are nothing but magical sound waves that humans utter to form the concept of God.

Mstr.: "Parabrahman"

And when the Master gives the answer, he will point to something above Brahman, something inexhaustible, the supreme ruler above all, the primordial mother and primordial principle of the cosmos, standing above the cosmos.

Mstr.: If there were a second besides me, I would not be, and therefore I am the One.

Mstr.: "Jehohuha"

I do not wish to speak now about the magical sound of this word. Those who wish to study it may stand before the mirror at midnight and, in deepest meditation, seek the God within themselves and call upon the God: "Je-ho-hu-ha" nine times. If he has not yet learned to refrain from uttering the name of God, then he has failed the first test he set for himself. Even the consecrated master may only utter this word of God before his brothers.

After the gong has sounded, the lodge bows with its overseers.

Mstr.: Great Demiurge Saturn, who destroys everything and brings forth everything, to the Great of the Great, deepest reverence.

Mstr.: And that Brahm is all fire. He is the wind. He is Akash.
And that Brahm is water. - - - To him
deepest reverence. To him worship.
And that Brahm is the seven spheres of the world.

The knowledge of the spheres of the superimposition of the stars. I believe I have already spoken to you about the glowing sphere, about the mental spheres of the stars, which are all only a manifestation of the great Brahm as reflections of the macrocosm in the realm of earthly beings.

Mstr.: Worship him. He is the sun. He is the stars. He is the great star. The great breath. He is the small breath. He is the eight-footed prana. Reverence and worship him. He is time, he is past, present and future. We bow in reverence before him.
He speaks through the King of Death, who keeps account of good and evil through karma and at the junctures of a cosmic world dynamic. ---
That Brahm is all worlds, that Brahm is darkness.

For now that we have recognised that death and life lie at the crossroads, the next step in our recognition is that darkness is the deepest thing our human mind can comprehend. And when can we comprehend it? Only through the light within us. The light shines in the darkness!

Mstr.: Deepest worship to him.

Whom we have recognised as the deepest darkness. Even the bright is only one aspect of darkness; even light is not possible without darkness.

Mstr.: You are more than I am myself.

A magical master must possess deep self-concentration, but no matter how strongly he concentrates on the powers of his magical will, he is nothing against Saturn himself, who manifests himself here as the spirit of the earth and the power of the moon. All self-consciousness is again only a reflection of the great centralisation.

Mstr.: You who have neither form nor name.

For Saturn is the deepest centralisation, and in its dark Akashic vibration it has absolute darkness.

Mstr.: You who will be when all is past, you mystical secret of the Sun.

Once the great transformation is complete, Saturn and the Sun will stand as a double star in the sky and this cosmic wedding will take place, Father and Mother will unite. Then later, a large, dark star will stand in the sky. The Sun will no longer be, the cosmic Chrestos will then no longer be.

You who will be when all is past. He is the Great One, Saturn, the hidden source of all worlds, for without him there is nothing, only from him can light be formed; he is the Father, and Chrestos is the Son. These are deep mysteries.

Mstr.: Unattainable and yet close, the primordial source of love, freedom, light, far from our eyes and far from our ears.

Deepest darkness cannot be seen. Deepest silence cannot be heard, and absolute coldness cannot be felt.

Mstr.: We call upon you, kindle our fire so that it may blaze and unite with you, you dark brother of all suns and worlds, who reigns unfathomably in darkness, sublimely silent above all spheres of spirits. You, you incomprehensible mystery, who has chosen us as your vessel.

It should be clear to you, when you think of the spheres superimposed on one another, that above the last one lies the dark sphere, that of darkness. That is, the incomprehensible mystery that reigns unfathomably in the dark: for human understanding and intuition cease when the atmanic plane is reached, when beyond the mental sphere the great silence, the great darkness begins.

Even the master of a magical lodge is always only a vessel, always only a tool. Even in his deepest concentration of will

he is guided by cosmic power and cosmic will. And only because of this is he infallible, unassailable and without karma when he is filled with the absolute will of Saturn. Only in this way can the master intervene in the fate of human beings. To be a vessel means to be a tool, to have content, to be determined to be used by a higher power. The vessel is only the form, the content is the primary thing, and the primary thing comes from Saturn.

Mstr.: Reveal to us your gracious face, as you have promised your children.

It should be clear to you that we cannot see Saturn with our physical eyes. There is a way to see it. These are mental symbols, for each according to their maturity, according to their mental and spiritual tension, for each to experience for themselves.

Here, everyone may do what they wish according to the law. But the result is the same. Once he sees the Saturnic principle physically in meditation and contemplation or in magical ecstasy, he stands before the Guardian of the Threshold, and his time has come. He will decide whether he can continue on the steep path of knowledge to the heights or whether he will be hurled back into the insatiable depths of the Abyss.

Mstr. "Hirliu".

The magic word that cannot be explained. When you say it, it is a sigh of the soul, a cry of liberation from the soul.

And now the actual ritual is over, the gong sounds several times.

Mstr.: It is done!

We are connected to Saturn. He is within us and around us, we are filled with power that we can take with us into our everyday lives. Those who came to the Lodge with a pure heart and a humble mind will always receive strength, the same strength that a true Christian may draw from the church or a Jew from the synagogue.

or the Hindu before his idols. It is the same thing, and that is why the Master says, when true will is present: true wisdom and the great work. To accomplish the highest, not only to come closer to God for oneself, but to consciously participate in the whole of evolution according to the new laws, perfect bliss in the spirit of Saturn. For such a brother, such a sister, who thinks and feels in this way, is Saturnically centralised, vibrates in perfect harmony with a deep tone, which they find in G and thus attain bliss. How long the vibration lasts in everyday life varies, but that is why we have the solemn lodge at certain intervals, to draw new strength from within ourselves. And that is why we can say with a joyful heart and sincere soul: we are harmonious, so the great spiritual law that has ruled and enlightened us must now continue to shine for the protection, healing and blessing of all beings in the universe, all brothers, i.e. all those who vibrate in the spirit of Saturn and all beings who are connected to him, who vibrate in the universe. There are enough people to whom the words brother and being do not apply, who are not subject to the high spiritual law. But despite everything, the brotherhood of Saturn, through its goodness and wisdom of the higher octave, also connects the great law of humanity, love, but cosmic love, which loves consciously, clearly, relentlessly, with will, without pity, which does not presume to interfere with the nature of another soul.

And this wonderful law, which must be clear to you in its full beauty, concludes the Lodge. Love is the beginning, and the same word, love, is the end of our ritual.

Mstr.: Love is the law! Love under will! Merciless love!

Notes:

What is presented here is the spiritual, magical and mystical core content of the entire ritual.

It is spoken in a magical tone and sound, and the various sections are accompanied by gong strikes.

This puts the participants into a state of mental vibration that makes them receptive to the deep mystical content of the spoken words.

Through shared feelings and thoughts, through a shared spiritual attitude, the lodge itself becomes a kind of concentration of power, a magically effective form into which Saturnian forces flow and strengthen it through the solemn invocations.

Each individual participant is affected by this, and they all unite their vibrations in the emanating magical power of the Master, who is both speaker and priest.

As usual, this is usually followed by an occult-scientific lecture and the regulation of purely organisational matters of the lodge.

The concluding ritual that follows can take various forms. It is completed by the formation of a magical chain of brotherhood, which is not only symbolic in nature but also intended to protect the lodge.

The lodge ceremony ends with the solemn pronouncement of the Master:

"Aum mani padme aum.!"

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When the brothers and sisters of today's lodge "Fraternitas Saturni" compare this pansophic ritual with the lodge's current ritual, they will probably notice that a strong spiritual centralisation has taken place.

All purely Christian or Rosicrucian tendencies have been eradicated. The ritual has been adjusted even more deeply or thoroughly to the great demiurge Saturn. Nevertheless, in the reproduction of the earlier pansophic ritual, one will find so much valuable esotericism and beauty that even today will remain true sources of ancient wisdom.

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September 1960

P A P E R S F O R

APPLICABLE OCCULT

L I F E A R T

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THE GRAIL

A spiritual explanation by Mstr.

AMENOPHIS

"Who is the Grail? - That
cannot be said!
But until you yourself are chosen for it,
the knowledge will remain with you.
And behold! - It seems to me that I have recognised you
correctly, No path leads to it through the land,
And no one could walk it Who did not wish
to accompany it himself! ---

(Richard Wagner - Parsifal)

People have speculated about the location of the Holy Grail and the Grail Castle here and there and racked their brains over its geographical location. If we assume that this site was located in the Pyrenees on Mount Montsalvat, or on Mont-Séjour in southern France, or even in the area of the so-called border triangle near Basel, this alone points to the phenomenon of 'etheric geography', i.e. to knowledge handed down from ancient times, where the 'etheric formative forces' are still perceptible in a certain concentrated state in such places, as is still the case today at the Externsteine near Detmold, this ancient Germanic mystery site.

Homer's Odyssey, Dante's Divine Comedy and Goethe's Faust are great works of poetry whose value lies in their educational significance, for their historical value has always been questioned by scholarly research.

The same is true of the Grail legends, for each of these works depicts a personality typical of the age in question who came into contact with the spiritual worlds through severe trials in life.

They are therefore a kind of textbook, showing people of their time and far beyond the way and direction in their endeavours.

One would first have to look for the historical background responsible for the emergence of the Grail poems.

The only plausible cause for this seems to be a spiritual-religious movement of the 12th and 13th centuries, commonly known as "Catharism".

The word Cathars comes from "Katharoi = the pure ones", and this Christian group strove for a deepening of the Christian experience, which put them at odds with the teachings of the Church. The search for direct self-experience of the spiritual Christ is roughly equivalent to the introspection of later mystics, and like them, the Cathars were also declared heretics.

However, the Cathar movement occurred much earlier, and the spirit of this religious movement was so strong that it would have spiritualised Western culture too early and too one-sidedly.

This would have spared the West the materialistic era of civilisation, but the training of the consciousness soul would have been lost.

This would have been an irreparable mistake on the path of all-encompassing human evolution. Among the Cathars, every "good man" was allowed to administer the sacrament of confession in the form of the "Consolamentum" without the mediation of the Church. Thus, this Christian-mystical movement, or esoteric teaching, was cruelly suppressed by the Church. Entire towns were burned down. The inhabitants were ruthlessly slaughtered in this war of faith called for by the Church.

The few who managed to escape the bloodbaths gathered together and lived for a time in the caves of the Pyrenees, until they were discovered and killed there too.

At the turn of the 13th century (1180), on the ruins of Catharism, so to speak, the first Grail legend emerged in southern France in the epic "Per-ceval, Conte des Gral" by Chrestien de Troyes.

This epic, which originated in the era of courtly love from a desire to spiritualise earthly life, is nothing more than

the "mystical path of the heart".

This period was particularly receptive to the seed that the Cathars had left to humanity as a spiritual legacy, and so in 1190 a second French epic followed, entitled "Joseph of Arimathea" by Robert de Boron.

In this epic, one finds the original ideas from which the material for the Grail, Merlin and Arthurian legends as well as the Grail legend were taken.

It was not until the beginning of the 13th century that Wolfram von Eschenbach incorporated the Grail legend into German poetry in his Parzifal.

However, the material was given a clear structure and a meaningful conclusion in typical German thoroughness.

It is noteworthy, however, that at the beginning of the age of humanism and the Reformation, interest in the esoteric content of this poetry had completely disappeared and that it was only Richard Wagner who reawakened an appreciation for it in the consciousness of modern man with his stage festival play Parzifal.

Looking back on that time, another spiritual phenomenon must be mentioned which, although not causally related to the Cathars, was nevertheless subject to prohibition and persecution by the Church at the same time.

These were the "Bauhütten" (builders' lodges), which at that time formed an organisation that could be said to have been almost a church within the Church.

The Bauhütten were not only concerned with knowledge of architectural laws, but also with esoteric insights that had been passed down by word of mouth over the centuries.

The laws based on esoteric insight were incorporated into the material of medieval sacred buildings, as they were intended to be a reflection of the human body, which is a temple of God.

Thus, the builders consciously worked on the Opus Magnum, the great temple construction, and the Church wanted to seize this esoteric knowledge in order to be its sole owner.

Before this happened, the builders managed to save their esoteric secrets

knowledge by disbanding and resurrecting themselves in another organisation, an organisation that later became known as Freemasonry.

Thus, the ancient esoteric knowledge dating back to the 13th century was forced underground by the persecution of the Church and has since led a more or less hidden existence in poetry and in so-called secret orders.

Now that everything worth knowing about the background to the emergence of the Grail legend has been said, we should turn our attention to the most important events as described by Chrestien de Troyes in his *Perceval*.

Perceval has left Blanchefleur, his future wife, and is travelling through the land as a wandering knight. On his journey home, he thinks of his mother Herzeloide, not knowing that she has since died. He prays incessantly that he will find his mother alive and well. Towards evening, he comes to a river that he cannot cross because he cannot find a ford or a bridge. Finally, a high rock blocks his path along the bank. (Chrestien de Troyes *Perceval*, translated by Sandkühler).

Perceval has thus reached a boundary that he cannot cross.

In an esoteric sense, this image represents the boundary between the sensory world and the spiritual world, which every human being approaches every day when they fall asleep. And in his imagination, Perceval sees the "Fisher King", whom he asks for a bridge over the river. Since there is none far and wide, the Fisher King invites him to his castle, whose battlements he sees shining high from the plateau of the mountain. There, in the high castle, in the light-filled hall, the most exquisite dishes are served. During the meal, a squire enters the hall carrying a lance from whose tip a drop of blood flows, dripping onto the squire's hand.

A miracle, without question, but followed by an even greater miracle. A beautiful maiden, Repanse de Schoie, carries in the holy vessel of the Grail, which radiates such brilliance that the candles lose their brightness. And throughout the meal, the Grail passes continuously among the guests

, but Perceval could not determine who was being served with the Grail.

Perceval, who as a knight had learned to suppress his curiosity, just as it is suppressed early on in the intellectual education of growing children, was very surprised, but the whole meaning remained incomprehensible to him.

However, the conscious soul of the present age cannot be satisfied with this, for it wants to recognise the meaning of its existence, as Christian Morgenstern poetically expresses it:

For we must ask
about the silent things, and to
dare
If one wants to attain light:
Those who cannot seek Like
a suitor, Remain under the
spell Of a sevenfold veil. -

What do these imaginative images, as described by Chrestien de Troyes in his Perceval, mean?

It is the nightly sustenance that every human being unconsciously receives from the cosmos every night, when the etheric formative forces supply the "tree of life" in the human being with new life stream.

But the human being, still trapped in the unconscious, is unable to rise to the question of unravelling these images.

The bleeding lance and the shining Grail chalice are connected with the two fundamental forces of the soul.

If one wishes to penetrate the mystery of the restorative forces at work during sleep, this can only be achieved through meditative contemplation. It must be mentioned as a prerequisite that, before falling asleep, the impressions of waking consciousness must have completely faded away in order to attain the absolute inner peace that is indispensable for this.

Then, as a result of meditative contemplation, the soul can become aware of its spiritual nature outside the body, and in this state of consciousness

between waking and dream consciousness, the Holy Grail will reveal itself to the person through strong impressions of light, whether in the form of a shining sun or a flame or a great light that fills everything. Who among the spiritually striving brothers and sisters has not already had this experience, even if it was only for a few brief moments in which they beheld the "Great Light," the "Holy Grail"?

In such an imaginative image, human beings experience the ethereal source forces of the structure of their body and soul.

But what is the reason that such images of imagination usually arise spontaneously and last only for a moment?

In this question, we already touch upon the other motif of the Grail legend, the mystery of the "bleeding lance".

The lance symbolises the human "I", which, as a result of the progress of development, is darkened by egoism and imperfect drives, casting itself like an impenetrable shadow over the life of the soul, cutting it off from experience in the spiritual worlds.

The suffering Amfortas is the symbol of the soul entangled in passions, which cannot therefore share in the healing regenerative powers of the Grail.

In today's civilised era, there are many suffering Amfortases. Due to overemphasised intellectuality, the soul takes no or too few spiritual forces with it into sleep, not to mention the increasingly frequent insomnia of today, so that human beings can no longer connect with the spiritual creative forces, the Holy Grail. For these reasons, human beings are threatened with the loss of the natural healing power of sleep for the building of the body and an atrophy of the moral and religious powers within them.

It is said that the mere sight of the Grail grants healing from all ailments and bestows the gift of not having to die in the following week.

Why, then, can the ailing Amfortas not recover from his wound, even though he does not need to die when he sees the Grail?

Here, too, a mystery is revealed that is a serious warning, especially for today's world.

a serious warning.

As already mentioned, the lance symbolises the human ego. However, Amfortas had lost this lance, and it fell into the hands of Klingsor. Klingsor reflects the base instincts in human beings, in short, evil.

Amfortas has lost his ego, the support of his spiritual being, to his base instincts, which caused the wound in his body that never heals. The same is true of people today, who suffer from wounds that never heal because of their egoism. "The wound that the spear inflicted can only be healed by the spear," says the legend of the Grail.

What does this mean?

Only those who overcome the lower instincts arising from egoism, the misapplication of the ego forces, and recognise the ego in the other, can have the wound inflicted by the "lower self" healed by the "higher self".

The lower self is symbolised by the chalice cut from the gemstone of Lucifer's crown, which he lost in his "fall" and which is to be filled with the holy food, the Holy Grail.

The Temple of the Grail is not merely a medieval legend, for it is still under construction, undergoing continuous development in keeping with the times. In their pursuit of spiritual values, human beings remain creators in the building of the Temple of the Holy Grail, thereby participating in the blessings of the Grail experience.

This is the esoteric path of the West, which is attained gradually (gradalis = related to Grail) through various stages or levels.

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Source texts:

Parzifal,

by Wolfram von Eschenbach

-

by Richard Wagner

"The Way to the Holy Sepulchre"

by Fred Poeppitz

No. 8/1959

"Those Who Are

Coming"

Note:

It is expected that every brother and sister of the Lodge will listen to Richard Wagner's opera "Parcival" at least once.

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APHORISMS AND WISDOM

by Gregor A. Gregorius.

Only genius has the ability to break down the inhibiting walls of the world around us and penetrate the spiritual substance of cosmically conditioned life.

Spiritual elevations of the ego are not group values. They have been bound to the individual for millennia.

One should choose one's friends solely on the basis of individual quality in order to learn on the one hand and to be able to give on the other.

People who are very strongly connected internally or spiritually in this life come from the same cycle of development in the rhythm of incarnations. They can often remain connected for centuries through hatred or love or through cosmic guilt.

There are beings who can make themselves visible to the human eye, audible to the ear, and perceptible to the senses through their radiations, because they use the brain of the predestined human being as a kind of sounding board.

The image of the visible world is imprinted on the retina of the human eye, but very few people are able to perceive the subtle emanations of the invisible through the inner eye, for although this clairvoyance may be innate, it is usually lost through the diversity of external impressions. However, it is quite possible to reawaken it.

Age makes people calmer in terms of personal relationships, because they find it easier to cope with being alone and are often self-sufficient, as they can draw on their past experiences.

Only unspiritual people are weighed down by the dullness of old age.

In life, one should always be the player, not the instrument. Always the hammer, not the anvil.

Those who have not created spiritual values to pass on to posterity have not fulfilled their spiritual mission in life.

It does not matter whether the next generation uses them, because true spiritual values often survive for centuries.

The transcendental world is a reality with just as immense a power as, for example, gravity, electricity or atomic energy. Achieving inner harmony is the direct way to come into close contact with it.

A priest always has plenty to do to defend his god against the accusations of people or to justify him. He constantly forms an imaginary construct, of whose non-existence he is inwardly convinced and whose assumed existence he can never prove. He must always resort to new untruths and deceptions, which do not prove anything, but only conceal it once again.

Disruption and change repeatedly destroy the barely perceptible ethereal connections between the animate and the inanimate, for every seemingly dead thing supplements its own atomistic radiation by absorbing the substantial radiations of its environment, thus forming its own fluid body, which can remain intact for a very long time. Thus, a work of art consists not only of the atomistic radiation of its

structural and basic substances, but is also permeated by the creative and formative thought forces of its creator and surrounds itself with its environmental radiation.

*
* *

It is difficult

It is difficult to be so cut off from the hustle
and bustle

It is cruel to be torn away
from those you loved
and bitter it is to no longer have duties that you loved
to fulfil.

It is difficult to stand there with empty hands, it is bitter
to be unable to do anything,
but hardest of all
to hear no more kind words!

Gregor A. Gregorius.

What for?

Every movement, every
emotion, departs from
time!

Yes, every thought, every breath shortens the
span. -

Thus, everything flows in the eternal stream.

Your duty is
every action.

And every action is embedded
into the fixed imprint of your eternal being!

Why all the urgency? Why all
the haste? Why all the
shouting? 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, it is all the same.

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,

That which forms within you for your future
existence, you are only a step in the ascent,
only a form that disintegrates when maturity is reached.
Only the shell remains at the gates 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 back in
transformation to the one
who cast it into his work of light.

Gregor A. Gregorius,

October 1960

PAPER FOR

APPLICABLE OCCULT

LIFE ART

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THE ESSENCE OF SYMBOLIC NUMBERS THE QUALITATIVE MEANING OF WHOLE NUMBERS

by Mstr. Han-Rulsow-Yin.

INSTRUCTION

by Gregor A. Gregorius

OCTOBER 1960

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

Private – Print

THE NATURE OF SYMBOLIC NUMBERS

The qualitative meaning of whole numbers

by Mstr. Han-Rulsow-Yin.

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First, let us clarify the difference between the common arithmetic numbers of everyday life and symbolic numbers in the sense of unity, duality – polarity, trinity = Trinity, etc. The former are completely abstracted from the objects to which we apply them and can therefore form the basis of mathematics as fractions and decimal numbers, as negative and imaginary numbers. With regard to symbolic numbers, I quote Ludwig Paneth from his book "Zahlensymbolik im Unbewußtsein" (Number Symbolism in the Unconscious), published in 1952 by Rascher-Verlag, Zurich. He says: "The symbolic number imparts something of its own essence to its objects, or it expresses something of their essence in both cases there is a unio mystica between the the counted and the number. Symbolic meaning and symbolic power prevail in the realm of spiritual realities."



I. A brief historical review

1. Christian dogma

In contrast to the diversity of pagan gods, Christianity, as the heir to Judaism, began with the idea of one and only God. For a long time, the dispute between Arians and Athanasians raged over whether Christ was like God or equal to God. This dispute was decided in 325 at the Council of Nicaea in favour of Christ's equality with God. Psychologically interesting here is the aversion of the Germanic peoples to duality, for which the Semitic peoples have greater sympathy.

Historians must be astonished by the fact that only 56 years later, in Constantinople, the dogma of divine duality was abolished in favour of the Trinity, even though this dogma finds no support in either the Gospels or in Paul. This relatively rapid development can only be understood by

the appeal of the symbol of the three, which prevailed in the Christian world for one and a half millennia.

It is interesting to take a look at Hitler's Third Reich, which historically was already the fourth. Evidently, Hitler did not like the static and organising power of the four, but preferred the dynamic trinity, whose blissful power we experience in the waltz.

In our century, Christianity is undergoing a transition from the Trinity to the Quaternity. This transition was initiated by the Catholic Church with the two dogmas of the Immaculate Conception of the Blessed Virgin Mary and her bodily Assumption into Heaven. The resulting Quaternity will probably have a strong feminine aspect in contrast to the emphatically masculine Trinity. A parallel process took place among Jung and his followers.

2. Pythagorean tetraktys and symbolic five

Ancient Greek culture, with its ideal of harmony, corresponded to the symbolic four. It was linked to the ten in the concept of the tetraktys, since the sum of the first four numbers is ten. This connection was only possible because the decimal number system existed and the decade was seen as something complete. Indeed, there is a claim that a thorough examination of the first 10 numbers must reveal not only the properties of all numbers, but also the entire plan of the world as it exists in the mind of God.

I will return later to the fact that addition as a mathematical operation has no symbolic meaning whatsoever.

Compared to the stationary symbol four, the five has a revolutionary character. I recall the five-pointed star of the USA, whose declaration of independence was modelled on the French Revolution; likewise, the Soviet Empire, which was based on the same ideology, chose the five-pointed star as its symbol. This significance of the number five allows us to understand the fate of the Pythagorean Hippasos, who was drowned in the sea for discovering the dodecahedron as the fifth regular solid

; this method of combating scientific discoveries later flourished in the Inquisition and is now more limited to the political sphere.

Plato felt compelled to assign a special position to the dodecahedron, consisting of 12 pentagons, in order to conceal the destruction of the rational fourfold: the dodecahedron is supposed to enclose the other four regular solids.

In the Middle Ages, the symbolic five played an important role as the quintessence. Two components must be distinguished here. One consists in the enclosure of the four (Western) elements, which I refer to as the zero pole of the fourfold (Bardon's akasha). The other meaning is the actual symbol 5, whose principle I would like to describe as unfolding and which is closely related to the tattwas.

On the other hand, I cannot agree with Paneth, who attributes an erotic character to the number 5. For apart from the water element as the second pole of the quaternary (see section II.5), we find a strong erotic influence in the sixfold nature (principle of marriage). It is curious that the division into five parts occurs frequently in plants, while it is completely absent in the mineral kingdom.

II. Axioms of symbolic numbers

Before I set out the axioms of symbolic numbers, I would like to define them as follows, based on our brief historical review:

The nature, character or quality of whole numbers is closely related to Platonic ideas and the archetypes of depth psychology.

1. Axioms about the poles

- a) Each symbolic number has a corresponding number of poles that form a coherent sequence of individual qualities. They can be understood as aspects of the overall quality to which they are subordinate. Each pole has its own character, which can be revealed more or less purely in individual beings

- b) The poles are "counted" from one to the symbol number, which is to be added at the bottom right in the manner of an index if the poles are not marked with a special symbol. For example, ₃₅ means the third pole of the fivefold, for which some examples follow in the fifth section.
- c) For each symbol number, there is a zero pole in the middle of the (main) poles mentioned so far, which is the origin or destination of a symbol number and, as it were, represents unity.
- d) Since the poles of a symbolic number lie on one plane, the transition between them is particularly easy (interchangeability, psychologically: compensation).

2. Axioms about the factors.

The prime numbers represent original qualities: 1, 2, 3, 5, 7, 11, 13, 17, 19, 23, 29, 31, 37, 41

According to Strauss ("Die Weltzahl Pi" [The World Number Pi]), order plays a special role in these numbers; for example, seven is the 5th prime number, 13 is the 7th, etc., which is supposed to indicate important relationships.

- b) In the poles of the remaining symbolic numbers, the factors of the corresponding symbolic numbers have an effect, which interfere with each other like waves. For example, because of the factors 2 and 3, polarity and trinity are contained in the number six, whose poles appear to be split.
- c) Every symbolic number composed of factors is more than the sum of its factors, just as, for example, the area of a rectangle is something other than the two sides of 2 and 3 metres that enclose this area of 6 m².
- d) When composing factors, a distinction must be made between two possibilities: firstly, factors that are relatively prime, such as doubling all odd numbers. In this case, the poles of the odd symbolic number lying on the circle are split into two diameters. In the newly formed even symbolic number, the poles corresponding to the duality are therefore opposite each other.

the poles of the odd symbolic number lying on the circle split into one diameter each. In the newly formed even symbolic number, the poles corresponding to the duality are thus opposite each other.

In contrast, factors with a common divisor can be combined in a different way. For example, when forming the quaternary according to $2 \times 2 = 4$, no diameters of the already opposite poles of the duality can be used, as these would coincide. Rather, the male pole results in the square side fire – earth and the female pole in the parallel square side water – air.

3. Axiom about the planes of existence.

- a) The symbolic numbers manifest themselves most purely in the corresponding planes of existence, which differ in their density, energy, vibration frequency or intensity of consciousness. On the one hand, the main groups are counted from bottom to top:
For example, our lowest world is related to unity, the astral plane (kama loka) to duality, and the lower mental plane (rupa lo-ka) to trinity. On the other hand, the subgroups also correspond to the symbolic numbers; unity is revealed in the gross material world and duality in the etheric link, while the eight subdivisions of kama loka are spread between trinity and tenfoldness. This area is shaded in the following illustration, "Coordinates of Symbolic Numbers".
- b) Mastery of the planes of existence and conscious activity within them requires the experience of the corresponding symbolic numbers and the harmonious development of all their poles. A particularly easy transition from or to a plane of existence is possible via its zero pole.

4. Axiom about the zones.

- a) Poles with the same ordinal number are related to each other. They form zones that differ in terms of climate or prevailing colouring. For example, all first poles belong to the Earth belt zone in Bardon's sense. Their foundation is the gross material world.

In addition to the Earth belt zone, we must also consider the entirety of the second poles, which are built up on the etheric plane. These two groups form the sublunar world of the medieval philosophers, so called because these two zones are under the dominion of the moon.

- b) Above them are the eight lunar zones, which encompass all the 3rd to 10th poles. They are also shaded in the illustration mentioned above, so that the part shared with the astral plane appears particularly dark. Further explanations follow in the next section.

5. Representation of the symbolic numbers.

We want to illustrate geometrically the connections between the planes of existence and zones mentioned in the last two sections. Imagine a circular cone with its apex pointing downwards on a vertical axis. At the top, the cone opens up into infinity.

- a) If the cone is cut at equal intervals by horizontal planes, circles are formed whose diameters increase evenly. They are shown in the following illustration as concentric circles, their centre corresponding to the axis of the cone.

We assign the innermost circle to unity, the next to polarity, the third largest to trinity, and so on. Now we divide the second innermost circle into two equal halves, the third into angles of 120°, and so on. In this way, arcs of equal length are created on all circles, the number of which increases by one from the inside to the outside.

The starting point of this division of the circle, which is described in section III,3. mathe-

-

As will be explained in more detail later, we focus on the topmost points of the circle, or the vertical axis pointing upwards from the centre of the circle. These points are designated by two identical digits. From here, we count the poles within each symbol number in a mathematically positive sense (counterclockwise). Following the example of the first axiom, we write two = polarity ₁₂ for the first (male) pole of the symbol number and ₂₂ for the corresponding female pole. At the top is the ordinal number within the symbol number or level, and to the right below is the symbol number itself, which can never be smaller than the ordinal number.

I will add keywords describing the character of each pole of the Trinity, which will be supplemented by other aspects in the following paragraphs; a comprehensive description of the Trinity and other symbolic numbers will follow later. We will designate the first pole of the Trinity (Father) with ₁₃, the second (Mother) with ₂₃, and the last (Child) with ₃₃.

As a further example, let us consider the notation of our four elements: fire ₁₄, water ₂₄, air ₃₄, and earth ₄₄. They are easy to find on the corresponding circle. The zero pole mentioned in the first and third axioms is located at the centre of the circle; in this representation of the projected cone, all intersections of its axis coincide with the horizontal planes.

- b) We now connect all the first poles (corresponding to the upper number) to form the tightest spiral in the figure. It begins on the smallest circle, at the top of its only pole ₁₁, winds clockwise to the lower point of the next circle ₁₂ and continues via ₁₃, ₁₄, etc. In doing so, the hyperbolic spiral becomes increasingly steeper and eventually extends to infinity, with the constant length of all circular arcs becoming the distance from the vertical axis.

To give an idea of the commonality of the poles mentioned, I will name only the first four in keywords:

₁₁ = Principle of unity, behind which lies the law of analogies

correspondences;

12 = Man, activity, future;

13 = Father, cause, spirit;

14 = Fire, expansion, will.

This series can be continued indefinitely, but that is not the purpose of this basic investigation. The poles of the second spiral have a completely different commonality:

22 = woman, passivity, past;

23 = mother, condition, soul;

24 = water, attraction, feeling.

Within a symbolic number (lower digit), the first, second and third expressions should be compared and should be understandable to the esoterically educated reader.

In the next spiral, I would like to add the two poles

33 = child, consequence, body;

34 = air, mediation, thought

which in turn contain common elements. Finally, I would like to mention the tenth of the innermost poles:

44 = Earth, existence, consciousness,

which outlines the tetraktys of the ancients. It is natural to seek analogies between these ten poles and the Sephirot of Kabbalah.

The zones expressed in the first two spirals belong to the Earth belt zone (Bardon: "The Way to the True Adept"), which, according to the 3rd axiom, is built up above the gross material and etheric worlds. Through these two channels, human beings are connected with all other physically or etherically incarnated beings on the higher planes of existence, right up to Nirvana. Divine powers flow to him along these paths, as it were. On the other hand, this is the way to ascend to the Almighty Builder of All Worlds by working on the raw stone.

The 3rd spiral marks the beginning of the lunar zone, which covers a broad belt up to the 10th spiral. This is followed by the Mercury zone with 18 spirals and further zones. These relationships are to be clarified even further in a publication based on chemical analogies.

As a transition to the next chapter, let us briefly consider the chosen numbering system. On both the spirals and the circles, one of the numbers increases by one unit when moving to the neighbouring pole. This could lead to the conclusion that addition is a special feature of the system. This is by no means the case and only applies to the convenient numbering scheme. This is to be distinguished from the nature of the poles in the same way that a vessel is to be distinguished from its contents. It should not be forgotten that the chosen illustration is only a projection of the spatial cone, on which the different levels of the symbolic numbers are more clearly expressed. Addition is always limited to one level and does not change the quality or dimension, as will be proven in the following section. Perhaps the commonality of the poles within a zone (spiral of the illustration) has led so many authors to focus on addition in their treatises on number qualities.

III. Relationships between symbolic numbers and mathematics and the natural sciences.

1. The significance of sums and products.

The basic operation in mathematics is addition. Children learn to add whole numbers as early as their first years at school (*) and even the most primitive peoples can count to at least 3. In order to calculate differences between arbitrary quantities, negative numbers were introduced, which clearly represent gaps or debts.

*) In Russian schools, multiplication is to be taught first.

is merely the addition of similar items, so that the quality of the numbers being compared remains unchanged. For example, 5 metres and 3½ inches can be added together: the result is, of course, another length. If, on the other hand, we mix cement and wet gravel, the mixture is initially just as pourable as the granular gravel and the ground cement powder. After a while, however, the concrete hardens as a result of chemical processes and then has completely new properties.

I had already pointed out earlier (E O L - Newsletter No. 54, Dec. 58, "On the Quantum Principle in Esotericism") that all chemical processes represent structural changes and alter the quality of matter. They correspond to multiplication in the same way as the following examples. The area as the product of two lengths, like three-dimensional space, has a different quality. The same applies to mechanical work as the product of force and distance, which, incidentally, is equivalent to heat, which appears to be completely different. Or we can calculate speed and acceleration by dividing distance by time, which, purely intuitively, represent new qualities.

These serve only to illustrate my thesis that sums and differences are generally meaningless for symbolic numbers and that only factors or powers are relevant. Nor should we allow ourselves to be misled by certain relationships in space and time and describe the child as the sum of its father and mother. Rather, the child should be understood as the product of its parents. This is even correct in the mathematical sense (cf. section III.3.) if the abbreviations of the corresponding poles (13, 23, 33) are understood as fractions.

Using the example of the twelvefold, which according to our description is a mental principle and serves as the basis of astrology, I would like to explain the meaning of the factors of the 2nd axiom in more detail. The best known are the three fours in the form of squares, each corner of which is occupied by an elemental quality. There are also four threes

that must correspond to the three poles of the trinity with the terms cardinal, fixed and mutable. In addition to the six polarities already mentioned, there are also two sixes. I have thus outlined the complicated structure of such symbolic numbers, which can be broken down into factors in various ways.



"Mstr .: Eratus"

1. Supervisor in the Orient Berlin
- Owner: Gradus Mercurii
 Gradus Solis Gradus
 Pentalphae



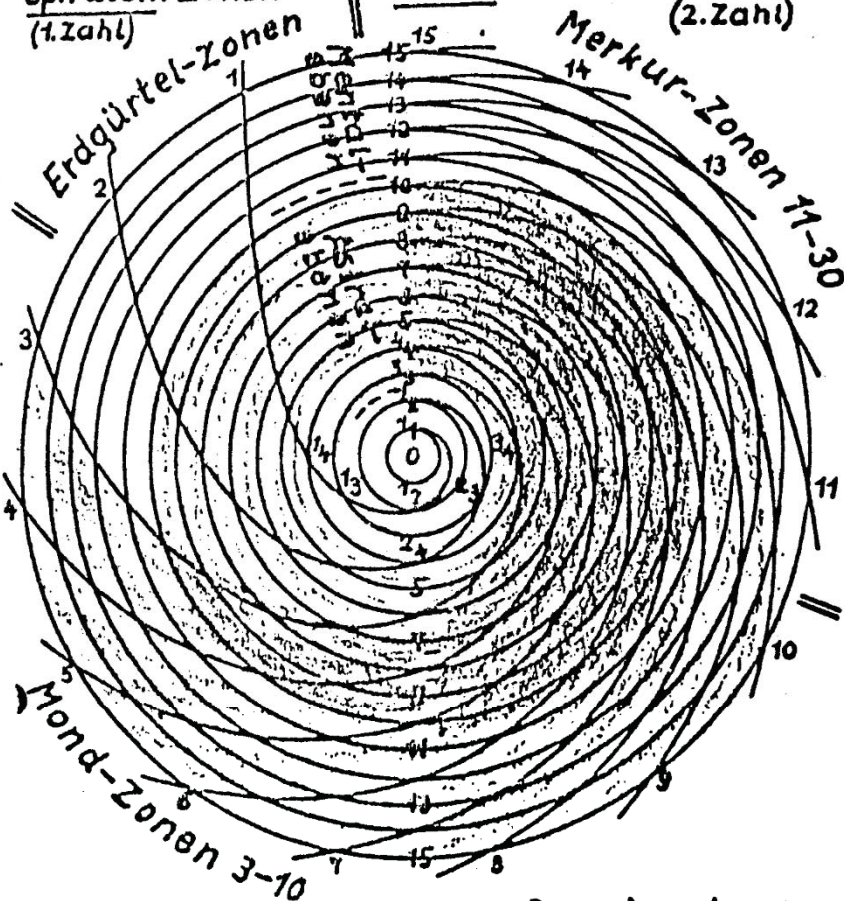
"Mstr .: Paulus"

Chair Mstr. of the Orient Frankfurt a.M. Holder:
Gradus Mercurii

Koordinaten der Symbolzahlen

Spiralen: Zonen
(1. Zahl)

Kreise: Daseinsebenen
(2. Zahl)



Beispiel: 2_3 = 2. Zone, 3. Daseinsebene
(2. Pol der Symbolzahl 3)

2. System of chemical elements analogous to the system of symbolic numbers with their poles.

- a) Unlike prime numbers such as 11 or 13, the symbolic numbers of the factors 2 to 6 are relatively easy to grasp, making it possible to examine higher symbolic numbers such as 15, 16 and 18 with their poles. I would like to explain the significance of this method for the prime numbers in between using a chemical analogy. As is well known, the periodic table of chemistry consists of 92 natural elements, only some of which were known when the table was compiled almost 100 years ago. Based on the correct principles according to which Meyer and Mendeleev independently developed this system, it contained all the gaps for the elements that had not yet been discovered. It was possible to predict their properties with a high degree of certainty and therefore search for them systematically until even the rarest ones had been found.

The two rectangular coordinates of the chemical system correspond to zones and planes of existence in our representation of the symbolic numbers, through which each pole is uniquely determined in its position. Instead of gaps for unknown chemical elements, we are dealing with the poles of higher numbers, especially prime numbers. Due to the similarity within the zones (i.e. along a spiral), one can predict, for example, that all 1st

poles will have a positive character (compare section II.5) and all 2. poles (2nd Earth belt zone) will have a negative character. The 3rd poles contribute to changeability ("everything flows"), which also includes the zodiac sign ₃₁₂, and in this way one comes closer to the essence of unknown symbolic numbers pole by pole.

While the discovery of the eight, nine and ten resembles more of a systematic endeavour, the discovery of the

symbol eleven, symbol thirteen, etc., with their poles, can be compared to a voyage of discovery into a foreign country of which only the location and size are known. In literature, useful references become increasingly scarce the higher the symbol number is – note the linguistic reference to higher planes of existence, which only allows for the aforementioned classification (3rd axiom).

Just as there is only one periodic system of chemical elements, which can, however, be represented in different ways, I am certain that only this one system of symbol numbers exists, which I have attempted to outline.

However, I would like to point out that intellectual knowledge of a system is of little use to us if we neglect our own inner work on it, which alone bears fruit. The same is true for chemistry students, who only learn to appreciate the value of the relationships laid down in the periodic table through the practical work of analysis and synthesis. As a corresponding example, I would like to refer to the time-honoured Western qualities of the four elements, which can be made conscious through years of work based on Bardon's aforementioned work. However, being conscious in the sense of experience means mastery; the balanced development of all four elements brings us considerably closer to the human ideal, apart from the mastery of the fourth plane of existence according to the second axiom.

- b) In addition to this axiom, I would like to discuss some analogies with chemical elements, which will be the subject of an article with several tables in the E O L newsletter. The main groups of planes of existence correspond to the elements belonging to the same principal quantum number. The two elements hydrogen (H) and helium (He) belong to principal quantum number 1. Their atomic numbers provide a further breakdown. Hydrogen is in first place as the simplest building block from which the higher elements develop. It corresponds to the coarsest

matter dealt with by chemistry, biology and other natural sciences.

Helium, with the atomic number 2, corresponds to the ethereal state of matter, which should exist independently of the coarsest matter and be much more stable than it, as can be concluded from the noble gas character of helium. Physically, all radiation phenomena, atomic transformations and other elementary processes are linked to this. I would like to remind you that helium, as an α particle, is involved in a great many radiation processes and atomic transformations. The principle of polarity is interaction (namely between male and female or active - passive) and thus the etheric degree of density has the task of mediating between the physical and astral bodies.

As already mentioned, the principal quantum number 2 is analogous to kama loka, which refers to the central position of the soul as an astral body between the lowest instrument, including its etheric shell, and the spirit existing in mental worlds. The main quantum number 2 manifests itself in two different forms: visually, 2 electrons can run on an elliptical orbit and 6 on a circular orbit around the atomic nucleus. This elliptical orbit with the ordinal numbers 3 and 4 comes close to the narrower circular orbit of the first quantum state, whose elements H and He I mentioned.

Esoterically, this means that the two lowest astral planes, with the symbolic numbers three and four prevailing in them, form the gateway to our lowest world.

The next six symbolic numbers, five to ten, comprise the most important part of the astral plane. With regard to their poles according to the

1. axiom, there is less certain knowledge than about the first ten poles between unity and fourfoldness. Of the chemical elements with the corresponding atomic numbers, I will mention only the widely used carbon (C) in sixth place and oxygen (O) in eighth place.

The following ordinal numbers between 11 and 29 belong to the third principal quantum number, with the exception of 19, 20 and 25, and correspond to the lower mental plane, where three subgroups with 2, 6 and 10 levels can already be distinguished. The higher mental plane comprises as many as 32 levels, divided into 4 subgroups. While this state, known as the M-shell, is still fully occupied by electrons in the last element with the ordinal number 71, the higher energy levels only partially exist in a stable configuration. From this we can conclude that of the infinite states of consciousness in the formless, divine worlds (arupa loka), only a few are stationary and most serve as an intermediate stage to the impersonal deity (atma).

3. On the significance of exponentiation

We started from the spiritually barren activity of addition and learned about the importance of the products. The third mathematical operation is exponentiation and, conversely, root extraction. They can be wonderfully illustrated in the Gaussian number plane, even if it sounds paradoxical that the concept of complex or imaginary numbers should be so closely related to the starting point of mathematics, to Platonic ideas.

The circle division equation $x^n - 1 = 0$, or in other words $x = \sqrt[n]{1}$ corresponds to our representation of the symbolic numbers, if we denote these with n . x is called the roots of this equation, of which there are exactly n different ones. The equation represents a circle with a radius of 1 in the complex number plane named after Gauss, and the n solutions or roots divide the circle into n equal sections or angles.

The simple case of the second root, or root for short, is familiar to everyone.

fig: $\sqrt[2]{1} = +1$ and -1 , $+1$ corresponds to the male and -1 to the female
 chen pole of the symbol number 2 = polarity. In the Trinity, apart from the
 trivial solution $\sqrt[3]{1} = +1$ two more complex roots. In the $\sqrt[4]{1}$ the
 the two real roots of the $\sqrt[2]{1}$ there are also two imaginary roots.
 The

Another notation for roots using fractional exponents is very similar to our
 designation of poles. One only needs to omit the slanted fraction bar.

Conversely, every n th power of the corresponding roots again yields unity, as
 $x^n = 1$ indicates. For example, $+1^2 = 1$ leads to the same result as $-1^2 = 1$.

Remember that power means strength or force. The operation of
 exponentiation thus enables the adept to gain the unmanifested unity from
 multiplicity. This is not contradicted by the usage of the term in homeopathy,
 which understands potentisation to mean dilution.

Before leaving this chapter, I would like to refer to EOL newsletters nos. 49,
 50 and 52, in which I discussed the significance of whole numbers in atomic
 physics, along with esoteric analogies, without, however, already using the
 term "symbolic number".

IV. Relationships between symbolic numbers and the humanities

1. Mathematics as a foundation

Mathematics is undoubtedly the foundation of all natural sciences and the basis
 of our entire civilisation. On the other hand, mathematics can be traced back to
 the sources of the human spirit

which initially operated in the sense of an as yet undifferentiated religion-philosophy (see Hessenbruch: Geheimnisse und Wesen der Zahlen [Secrets and Nature of Numbers]). In this early stage, mathematics was much more qualitative than quantitative and, as I mentioned at the beginning, still closely related to symbolic numbers. Both relationships may have contributed to the fact that, during the Enlightenment, mathematics was regarded as the ideal of all science. Of course, in its present form, it has little to offer the humanities, which is why the latter are so neglected in our civilisation.

This discrepancy will be resolved when symbolic numbers are recognised as the basis of all humanities, especially psychology. Then a science of analogy should no longer be far off, whose forms of expression are as internationally understandable as chemical formulas and technical drawings are today. Physics has already come close to this goal through the universal formulas of Einstein and Heisenberg. Only through such a science of analogy, as Hesse promisingly describes in his "Glass Bead Game," will the Babylonian confusion of languages be overcome across all individual disciplines.

2. Application of symbolic numbers

I would like to briefly discuss a special contribution to this vision of the future under the title "Name Analysis", as my first publication on this subject is difficult to access. The principle consists of a harmonious analysis of names, numbers and other closed systems – corresponding to the poles in the symbolic numbers – as is often used in mathematics and physics. A convenient mechanism in the form of a pendulum disc provides the results in any alphabet, i.e. without translation. The interpretation requires knowledge of the symbolic numbers and their analogies. The fundamental vibration corresponds to unity, the first harmonic (= 2nd harmonic) to polarity, and so on.

One metaphysical aspect deserves mention, which I consider to be an extension of Crowley's equation $+1-1=0$ (within each symbolic number, the sum of all poles = 0). Crowley interpreted it with the demand: destroy every thought through its opposite.

extension of Crowley's equation $+1-1=0$ (within each symbolic number, the sum of all poles = 0). Crowley interpreted it with the demand: destroy every thought with its opposite! This equation corresponds to polarity and can be applied to arbitrarily high symbolic numbers and their roots, poles or aspects.

According to the 1st axiom, the analogous higher equations can be expressed as follows: through the harmonious development of all poles, attain the neutral centre, which I have designated as the zero pole! Applied to the quaternity, this means: after the harmonious realisation of all 4 elements, enter into akasha! - For polarity fulfils only a part of our life. Trinity and quintessence, which I touched on at the beginning, are just as important.

A dark chapter that leads us into the world of shadows and demons consists of the degeneration of symbolic numbers. I know little about this, but it seems to me that symbolic numbers primarily degenerate to lower (deeper) levels, i.e. the Trinity to polarity, the Quaternity to the Trinity, etc. This field is still being explored rather imperfectly by psychoanalysis and psychotherapy. In the geometric image, for example, we have a distortion of the equilateral triangle into degrees onto which the three poles are projected in disharmony and therefore oscillate back and forth in an unstable manner, whereas in true polarity, the zero pole rests exactly in the middle as the centre of gravity of the two outer poles.

At the end of my explanations, which may resemble a cross between quantum physics, mathematics and parapsychology (but correspond to modern painting and music in their abstractness), I would like to console my brothers and sisters for their efforts in reading this work. Concrete investigations into individual symbolic numbers are in preparation. The number six (principle of marriage) is comprehensively illuminated on the basis of many proverbs. Treatises on this and other symbolic numbers will appear here or elsewhere.

*

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INSTRUCTION

You cannot escape the iron law of life,
oh human being. No amount of
willpower or pleading will help.
You will only go round in circles, only to
realise later
how wise fate was!

You will never learn to play life's
great melodies.
You can stand still and listen, and then,
comforted, continue on your way
towards unknown distances.

Edmund von Hanke.
Preacher 1426 - 89.
Former incarnation of
Gregor A. Gregorius.

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NOVEMBER/DEZEMBER 1960



Gregorfr. Gregorius

*Formen-
und
Symbol-Magie*

*Neufassung des „Mag. Briefes“ Nr. 3
unter Mitarbeit von .. Mstr. Giovanni ..*

November/December 1960

BLATTER FOR

ANGEWANDTE OCCULT

THE ART OF LIVING

CONTENTS:

FORMS AND SYMBOL MAGIC

by Gregor A. Gregorius

Revised version of "Mag. Brief" No. 3 in
collaboration with ∴ Mstr. Giovanni ∴

NOVEMBER / DECEMBER 1960

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

Privately printed

FORMS AND SYMBOLS – MAGIC

by

Gregor A. Gregorius

Revised edition, expanded to include the content of the Lodge School

lectures: The symbolism of the tau and the pentagram

The symbolism of the higher planes of
existence Symbolism and magic,

in collaboration with Mstr. Giovanni.

Foreword.

Thirty years have passed since the first edition of "Magical Letters" was published. In the meantime, occult literature has been almost completely destroyed. "Magical Letters" has also fallen victim to this destruction. Much of it has been made available again to interested readers through reprints. Good and useful books on practical magic have also reappeared in bookshops. However, no new publication can replace the knowledge that was published in the "Magical Letters". Only now and then is a copy of this series of writings offered for sale in antique bookshops.

In order to close this sensitive gap, it is intended to gradually republish the "Magical Letters", partly in a new edition, for the brothers and sisters of the "Fraternitas Saturni".

The present Magical Letter No. 3 – Form and Symbol Magic – is supplemented by the Lodge School lectures

- a) The Symbolism of the TAU and the PENTAGRAM,
- b) The Symbolism of the Higher Levels of Existence, and
- c) Symbolism and Magic.

With the expanded content of Magical Letter No. 3, "Form and Symbol Magic," the brothers and sisters of the Lodge "FRATERNITAS SATURNI" – for whom this reprint is primarily intended, as this text is not available in bookshops – knowledge that is not offered anywhere else in such detail, especially in terms of practical instructions. May this expanded edition receive just as much interest and recognition as the first edition.

1 August 1960

Mstr. Giovanni

Symbolism and magic are two vast fields of knowledge that can never be fully explored, and only a few people succeed in researching them completely.

Symbols are ancient, older than any of the oldest written languages of mankind.

Symbols are not only the language of nature, they are a vibrational state of the entire cosmos. Yes, we can call them the language of God, because – as the mystics say – "God speaks only in forms and symbols, God is everywhere, in every being, in every thing".

If primordial symbols reflect the primordial sounds of nature, then nature lies within the symbol, and God is hidden in the symbolic essence of every form.

These are powerful, weighty words, a profound insight, one of the keys to the mystery of the world itself.

God is the universal, conscious state of power. He is the innermost essence, the core of all things. The cosmos, the universe, nature are revelations of God, a reflection of his eternal spirit. God is the fullest harmonious vibration, the most wonderful chord, the deepest and also the highest sound. Divinity lies in every being, but can only reveal itself to the extent that the stage of development on the plane in question allows.

Symbolic language is the oldest, highest and truest language, but also the most difficult. Only the most exalted masters of god-humanity are able to grasp and exhaust it completely and fully.

But you should spend your life studying and immersing yourself in this language. You must be aware that a serious study of symbolism, an immersion in secret signs, is already a kind of meditation in itself. The higher hidden truths must be recalled to memory, as it were, through deep insight from the subconscious. They are not lost, even if you go through all 49 incarnations over periods of millennia. Those who cannot intuitively grasp the deep, hidden religious content of symbolism cannot be helped in this life; they are not yet ready for it. They cannot yet sense the vibrations and aspects of the two occult stars, Uranus and Neptune, which do not belong to our planetary system.

Note! A symbol is always a form! A form is a limited rhythmic sound. The colour of the symbol shows the number and type of rhythmic etheric vibrations that form the content of the form and allow it to appear visibly in the world of phenomena.

Scorpio people – those born in the third decan – are particularly suited to studying mystical symbolism. In a certain sense, Capricorn types are also suited to this, provided Saturn is not afflicted or poorly aspected. When the spiritual eye within a person is opened and the lotus flower of the solar plexus consciously vibrates in a harmonious rhythm, the ancient symbols speak a clear and magnificent language.

All the religions of the peoples, all mythologies, all legends, all rituals have, apart from their historical significance, a purely symbolic higher language that can be traced back to the primordial beginnings of cosmic, universal becoming, to the embodiment of divine revelation in the state of matter on its way through the levels of consciousness of existence.

Strangely enough, we find the macrocosmic symbols reflected in the forms of the microcosm. It is therefore not necessary to draw particular attention to the rich variety of crystal forms or the beauty of cellular structures in the plant world, which are merely parallel phenomena. Thus, it can be said that every symbol has two meanings, an external, exoteric meaning and an internal, esoteric meaning.

The human spirit explores all things and seeks itself in all things. It penetrates even into the depths of the divine, and when it finds them, it finds itself, for it is a part of God. When it concerns itself with divine things, it must be aware that it is striving for eternal values. Only seemingly is the human spirit detached from God, like a sparkling spark from the light, but it remains a spark of God, a part of the light. Only its knowledge of God was lost over time, sinking into the dust of millennia. Humanity has, as it were, lost its home, as the legend of Paradise tells us. The primordial knowledge has faded away. The initiates who guarded it became fewer, so that the sacred light will soon be completely extinguished.

Only in a few places on earth does it still glow hidden in the ancient knowledge

The ancient symbols of the peoples conceal this knowledge, this spark of God. It is hidden in symbols, in images, in forms, in numbers, in writing and in sound. It resonates in the ancient symbols of the peoples. The ancient symbols of the peoples conceal this knowledge, this spark of God. It is hidden in the symbol, in the image, in the form, in the number, in the writing and in the sound. It vibrates in the spherical sounds of nature and in those people whose souls are so infinitely finely tuned that they can feel and experience the divine harmony in quiet hours, and who are then one with God.

And these quiet hours, which are so rare that only a few people are able to experience them, are the hours of meditation, of contemplation of God.

We are currently in a period of spiritual upheaval. We are at a great turning point in time. The question of whether or when we will cross the threshold of the new age is not to be discussed here. Behind us lies the Age of Pisces, at the gates of which the spiritual impulse "LOVE YOUR NEIGHBOUR AS YOURSELF" was written in shining letters. Through this impulse, the great leader of humanity and Mahatma Jesus showed humanity the way in a spiritual sense.

Before us, like a new morning with a crystal-clear azure blue glow, the new age of Aquarius dawns with a cosmic roar. And once again, a new cosmic spiritual impulse stands in iron words at the gate of this new epoch:

"DO WHAT YOU WILL IS THE WHOLE LAW – THERE IS NO LAW ABOVE – DO WHAT YOU WILL!"

Humanity is already caught up in a new rhythm that underlies the Age of Aquarius and is inherent to it. The knowledgeable esotericist is aware that this rhythm holds a new magic within it, that new paths must be found and travelled in order to magically experience the new era that has dawned.

Only a few lodges practising magic in Europe have understood this spiritual phenomenon.

The spiritual heritage, carefully preserved and protected through the centuries and millennia, was often passed on by word of mouth. And even today, as in earlier times, the secret knowledge, insofar as it has been recorded, is carefully veiled in symbolic terms.

The spiritual connection stretches from early Gnosticism through the Church Fathers to the mystics of the Middle Ages and up to the Freemasons and lodges of modern times. The Rosicrucian knowledge was, as it were, the flower of the Age of Pisces, which is now coming to an end. Therefore, it is a special task of initiated lodges to reverse this knowledge into the new rhythm, to carry it over, as it were, and to save it into the new Aeon.

The lodge "FRATERNITAS SATURNI" has become aware of this great task, for it is based on ancient Gnostic secret knowledge and no longer follows the mild directives of the Age of Pisces, but rather the new law:

"LOVE UNDER WILL – MERCILESS LOVE".

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

That is why today, as in earlier times, mysticism, esotericism, astrology, alchemy and philosophy join hands to recognise the new spiritual world view, to awaken it within us and to anchor it spiritually in our concepts of thought.

Knowledge of the secret laws of nature in the microcosm and macrocosm will become increasingly widespread. The Uranian impulse will prevail in a revolutionary spiritual sense in all areas. Only those who recognise the new laws of connection, of reflection from above to below, from below to above, from God to man, from man to God, and who understand and master them according to their individual abilities, are rightly initiates of the new Aeon, even if they depart from the recognised scientific basis and go beyond it.

The systematic flattening of spiritual life in recent decades has caused us to forget the primordial rhythm, the God-humanity that elevates our human soul above the animal soul. In their haste, under the demonic influence of money, people gave up the necessary internalisation. Modern man no longer has a quiet hour, which is so bitterly necessary for everyone. Man will and must pay dearly for this violation of the laws of harmony by losing more and more contact with nature and thus with God.

We must therefore try to let the ancient rhythm resound within us again. We must learn to find our way home to God through mysticism, through the quiet path of internalisation, meditation and meditative contemplation.

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

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

The new rhythm of humanity in the new age is brighter and colder in tone. It no longer has the soft minor key of the Age of Pisces. Pure mystical contemplation will and must give way to a new will to action that is capable of transforming the primordial rhythm within us into a powerful stream of energy. We do not need to create new forms in any case, but only to recognise, understand and use the old forms, the primordial symbols, in a new way, adjusting them to the new rhythm. The streams of energy of the old traditional rituals are still as effective as they were before; they only need to be adapted to the new rhythm.

The path to the secret knowledge of God always leads through symbolism! Symbols are the pictorial representation of God's primordial language, and God's primordial language is the primordial sounds of nature.

We can therefore only understand God by recognising and feeling nature! It is through nature that God speaks to us. We hear God in the blowing of the wind, in the rushing of the waterfall, in the whispering of the leaves, in the roaring of the sea; nature always sounds the same tone. It is a strong, powerful chord in "F" that flows through the earth and moon in the cosmic sound of the spheres.

Thus, the path of cosmic magic leads to symbolism. One cannot anchor this knowledge of the magic of symbolism deeply enough within oneself. It must be said again and again that the spiritual is primary, form is secondary. The entire world of things that can be perceived by the senses has its origin in ideas and thoughts in the spiritual realm.

It is not enough to raise oneself up to the insightful worlds of ideas through positive impulses of will based on energy; one must also try to switch off one's daily consciousness and blur the boundaries of the subconscious in order to set the powerful emotional complexes that lie dormant within oneself in motion and, through magical intuition, make contact with cosmic forces and to make contact with cosmic forces through magical intuition.

The origin of all things lies in the cosmos. Since symbols are the original language of God, forms that contain cosmic forces, we must therefore, after all that has been said, try to explore and recognise the cosmic origin of symbols. Only then is it possible to use the secret powers of symbols; only then is the esotericist able to practise magical symbolism.

Let us repeat once again: mystical studies cannot be pursued with logic and intellectual acuity alone. Those who do not grasp the hidden wisdom, the religious content of symbols, through intuition or meditation cannot be taught them.

In order to gain a deeper understanding of the binding law of magical symbols, it is not enough to know these symbols purely from a drawing perspective and to learn how to draw them.

but rather to rediscover the laws of the gradual development of force that are hidden in these seemingly rigid and lifeless forms. For if we start from the observation that force is bound matter and matter is materialised force, then this bond can naturally also be loosened and increased.

This brings us to the beginning of magic, as it were, in the borderland.

In this sense, the whole human being is only a bound symbol of force, a bound rhythm.

It is the task of each individual to release the magical powers that lie dormant within them. But if we now want to try to release the powers within us, we must be clear that all control is based on the appropriation, binding, condensation, direction and shaping of the powers, which can be exercised in this way by subjecting the foreign being to a law of form.

It is therefore necessary to first understand and resolve the forces hidden in symbols and forms, regardless of whether they are disharmonious or harmonious in nature. This requires a strong sense of self-awareness and observance of the following principle:

"Gather your powers to give, but give only when you have become! Your ego is like a shining crystal, your you is your world of rays, but who among you is a crystal?! Know that, according to the primordial laws, a crystal is formed only through hardness!"

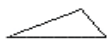
When we speak of the ego centre, symbolised by an isosceles triangle pointing upwards, this means:

Every self is a vibrating rhythm in limited form, a no to the outside world running outside its form. The ego can only fill its form from within itself, i.e. strengthen its form content through the awareness of its divine content, through the knowledge of being a part of God; i.e. a divine idea that has become form, growing from within itself, like a seed growing into ripe fruit.

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

find understanding, harmony, because the ego consciousness needs this harmony for its development just as a plant needs the sun.

However, an excessive emphasis on self-awareness also leads to an excessive emphasis on one's own form, and the symbol of such a person would then be an unequal triangle



This reference also indicates the synthesis of the development of the human form in a spiritual sense. According to the laws of polarity, there can never be a complete merging of the I and the Thou. But the I can become the centre of the soul of the Thou, the energising core, the positive pole of the animating principle. The ego-consciousness in the Thou can condense from the triangle to a point =



As Logos, it now begets new entities, new egos, and has an attractive and invigorating effect on new forms still in the process of formation, on new egos, for it has now become the symbol of universal love, the symbol of the sun, the giver of life, both progenitor and mother.

It should be clear that this symbol can only signify the God-man in the highest potency. This also explains why all spiritually higher beings gradually become sexless, freeing themselves more and more from lower sexuality, silencing the lower octave of Venus in order to perceive only the higher octave, and then becoming hermaphrodites in new incarnations in later times on Earth. It has therefore been the longing of all masters and spiritual leaders to transcend sexuality. Our principle should always be: my ego centre, my centre of consciousness, is only a point within the great cosmic force field, a crossroads, as it were, recognisable by the constellations of the stars. Higher astrology serves as a tool for this.

The person who allows their power of imagination to condense within themselves to the point of creating urgent reality is a magician. And the person who can animate forms and release the powers slumbering within them is also a magician.

But practical magic can only be practised by those who have mastered themselves, who have recognised themselves, who know their powers precisely, and who have the ethical sense of responsibility to always use these powers as constructive factors. In addition to training the will, practical cosmic magic requires comprehensive theoretical and practical knowledge of the laws of nature.

Magic is therefore knowledge and mastery of the laws of nature that are still generally unknown to humanity, i.e. secret laws of nature, the hidden forces of nature of the entire cosmos, which are still hidden from general knowledge or must remain hidden. Above all, it is necessary to have knowledge of the positive and negative universal, cosmic, magical rays, as well as knowledge of the forces of our Earth.

There are various types of practical magic:

1) simple magic:

is the magic of will – hypnosis.

Its magical symbol is the hexagram = 

Its sphere of influence is the physical plane. Its assigned planet is Mars.

2) Middle magic:

is sensory magic, as well as magnetism and sexual magic. Its assigned planet is Venus.

Its magical symbol is the pentagram = Its sphere of influence is the astral plane.

3) High Magic:

is mental magic and cosmic magic. Its magical

symbol is the heptagram = its sphere of influence is



the mental plane. Its assigned planet is Saturn.

Symbols are therefore forms, and these forms contain bound force fields. It is now the task of symbol magic to partly release these bound form forces, partly to strengthen them or to bind them anew.

We must distinguish between four main groups of symbols:

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

How does one release or bind the forces that are magically bound to the symbols?

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

This is where magical personal training comes in, as taught in recent times in serious mystery schools, especially in the "FRATERNITAS SATURNI". Above all, emphasis must be placed on breathing training based on Indian principles, i.e. the aspiring magus must master the yoga exercises to the extent that he is capable of doing so on the basis of his physical and mental aptitude. Due to their different constitution, Europeans are only partially suited to yoga exercises.

This is followed by exercises designed to centralise the solar and lunar forces within the human being. Knowledge of this centralisation is rooted on the one hand in ancient sun cults and on the other in the Egyptian cult of Isis and Gnostic rituals.

It should be noted here that the ancient mystery schools were not only philosophical schools or scientific study and working groups, but that the students there learned above all the ecstatic elevation into the supersensible spheres. Splitting exercises were therefore the basis for learning the magical reversal of the upper consciousness to the subconscious.

Magic of the soul was one of the first disciplines.

(The Magical Letter No. 2 – Splitting Magic – which, like all the others, is now very rarely available second-hand, will also be reissued in this series in due course.)

The fact that the metaphysical disciplines were cultivated primarily in the mystery schools of old distinguishes them above all from today's universities and educational institutions, which not only lack the religious element but have also lost their mystical foundation. The compulsory sciences have been reduced to empirical disciplines with a statistical-experimental structure, without recognising, understanding or studying the primary spiritual causes.

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

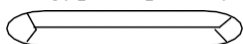
The spiritual vision into the world of archetypes, into the realm of mothers, must be innate in order to be developed through specific training. Consciously shaping this natural mediumship, training it to achieve absolute mastery, is a difficult task and forms the basis of knowledgeable practical esotericism. The careful cultivation of such a study is very important, even in today's modern secret societies, the lodges; it must take precedence over the study of the general natural sciences.

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

The training of intuition forms, as it were, the prelude to the actual study of the Logos. The cosmic and spiritual human being can only achieve true development where will and intellect are separated from each other in order to remove the inhibitions created by rigid one-sidedness and false thinking. Only then can the powerful Logos centres, still slumbering in the spiritual human being, in the subliminal consciousness, be brought back into function. These centres exist in the subconscious as the higher instinctual constants of the psyche. However, the intellect negates them, inhibiting them through intellectually generated ideas and one-sidedly misdirected impulses of the will. These disharmonies between feeling and understanding, between intellect and intuition, must be eliminated first and foremost.

People in whom the powers of spiritual vision are harmonised in their inner feelings are predestined for this work by the position of the moon at the end of the sign of Aquarius or at the beginning of Pisces.

According to Egyptian priestly wisdom, these people wore the glyph



on a silver plaque on their chest.

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

The house of "fish" is called Bethlehem — House of Heavenly Food.

And that is why the great initiated priest who came from the house of "Pisces" was called Jesus, the great fisherman, the great giver.

The parable of the feeding of the five thousand also belongs here.

In the house of "Pisces," the heavenly logos is manifested through the power of the moon and Isis.

This is where deep, hidden magical wisdom, otherwise only accessible to the initiated, has its roots. For the most part, this wisdom has been lost to humanity today or is withheld by the churches. And yet the knowledge is still openly available in astrology and symbolism; it is just that people no longer know how to read it.

The ancient Gnostic secret societies were led by the "priests of Pisces" and were still partly knowledgeable. The Gnostic pentagram symbolises the human being in a certain concentration-breathing position, who is knowledgeable and understands how to awaken the Logos in Pisces. In magical terms, this means bringing the centres of the feet into vibration.

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

T j e h

nine times in succession, letting it fade away gradually.

Sing in such a way that you feel the resonance of the sound in your feet and feel it rising upwards. Then stand in the pentagram position and chant the mantra syllable

S u s

nine times again.

Then the two syllables are connected nine times as

J e - s u s

If one is magically and spiritually predestined and properly attuned, one must feel how the wave now generated rises from the feet to the crown and flows back again. This creates the polar tension between the crown sensorium and the pental centres of the feet.

The exercise should only be performed during the waxing moon in Vayu Tattwa, and is most beneficial when the moon is in the sign of Pisces. The greatest success is achieved during the rare period of the conjunction of the moon **and** Saturn in Pisces. This is an epoch in which the forces of Isis are openly present on Earth.

It is beneficial to wear dark green robes and green nephrite stones as forehead and foot jewellery during this exercise.

The above instructions prove once again that the power of the Logos manifests itself first in the feet and that this is ancient knowledge of the initiated Gnostics. The ancient peoples knew about the effectiveness of the pental centres. That is why religious rites usually began with the washing of the feet. And the grasping of the feet symbolises the recognition of initiation.

Furthermore, we see time and again how important the study and knowledge of astrology is if one wants to achieve results in higher magic. It is therefore right that the wisdom of astrology has been called the "royal science" since ancient times. It was the well-guarded wisdom of the ancient priests. Later, it was carefully preserved as the property of the lodges, and every initiated mystic and master who had penetrated deeply into the secret sciences was a connoisseur of this secret royal science, the meaning of the stars.

However, it should be expressly pointed out once again that the "royal science" of astrology does not refer to general horoscopes, but rather to esoteric astrology, which is and was generally inaccessible to the profane eye and profane knowledge. Only esoteric astrology, which is based on religion and is still practised today as a religion,

The philosophy of astrology is actually ancient, high priestly knowledge, especially when it is combined with the practices of cosmic high magic. It was originally an intuitive, symbolic interpretation of the world, connected with numerous religious cults, hidden and symbolised in rites, forms and manifold symbols of religious and magical customs. It is probably appropriate to make elementary astrology, i.e. horoscopy, accessible to a wide audience. However, the metaphysical, esoteric astrology above it must always remain the protected knowledge of esoteric lodges and be cultivated there in order to consciously shape this actual knowledge of the primordial value of cosmic forces in a magical way and to radiate it in accordance with cosmic world laws.

It is therefore necessary to unleash the powers of cosmic symbols in order to radically transform the problems of humanity in this material age and, in a harmonious sense, to bind them anew for the benefit of all humanity on this globe.

In order to fully comprehend cosmic symbols and their truth, one must think long and hard. But first, one must know one thing: there are three divine vibrations in human beings:

All All love, All-
Soul,
the All Harmony.

These three vibrations form the harmonious triangular symbol of God-humanity, whose spiritual boundaries lie in five planes, which can be found again in the five-tone chord, in the fivefold chord, which pictorially represents a fivefold symphony of colours, whose power reaches up to the Buddhi plane. Fig. 1 shows what this symbol of God-humanity looks like.

The symbols in Figs. 2, 3 and 4 also show the God-manhood. The different colours of these symbols show three beings at different stages of development, each of which already vibrates at the Buddhi level. The circles in the symbol in Fig. 2 represent the colourless higher planes of existence, the Para-nirvana and Mahapara-nirvana planes.

When studying symbolism, especially when dealing with coloured symbols, one must draw on knowledge of the individual planes of existence. The colour circle in Fig. 5 provides more detailed information. The individual colour circles mean:

7th circle =	Mahaparanirvanic	level =	colourless
6th circle =	Paranirvanic	" =	colourless
5th circle =	Atmic	" =	purple
4th circle =	Buddhi-		yellow
3rd circle =	Mental-	" =	blue - without body - with body
2nd circle =	Astral	" =	red
1st circle =	Physical	" =	dark yellow - etheric body
		=	dark brown - physical = Odic body

The symbol in Fig. 6 is frequently encountered. It is derived from the symbol in Fig. 1. Of the five circles of existence, the upper three form, at their inner intersection, the actual divine essence of the God-man, which vibrates in the midst of the divine triad. The symbol in Fig. 1 shows how significantly the head of this human-like figure is enveloped in the bright yellow of the Buddhi plane, while the body vibrates in the two mental planes. This being has nothing more to do with the lower two planes of existence. The inner core – see Figs. 1 and 6 – is also called the "auric egg" of the God-manhood. Anyone who meditates on this symbol will find that it radiates a great sense of calm, unity and perfection.

The form is therefore not something insubstantial, dead or purely external, but rather a carrier of divine power, like a precious bronze bowl filled with cosmic forces that have an effect in accordance with the laws of imagery. Only in this sense are all symbols nodes of world dynamics, the study of which, as already mentioned, astrology shows the way to understand the effects of these nodes on the respective plane of existence.

know. The earth, too, is only a form. But a form is something essential, that is, a being. A being is filled with a fluid, with power; power is movement, and there is no movement without rhythm. But rhythm is life! So the earth lives as a being floating rhythmically in the cosmos.

To seekers and students, therefore, let it be said: our ego centre, our centre of consciousness, is only a point within the great cosmic force field, a crossroads, as it were. It is therefore important not only to recognise this conscious knowledge, which is clothed in symbols, or the consciously bound forces, which are bound in forms, and to release them, but also to master them. This is the task of a higher magic, which is called form and symbol magic.

For those who want to walk the lonely high path, the following principle applies above all: do not look to the right or left, gather your powers to give, but only give when you have become. Your ego is like a shining crystal. Your you is its world of rays, but know that a crystal is only formed through hardness!

Those who follow this doctrine place themselves outside most of the religions of this planet and draw closer to the ideas of the sublime brotherhood that governs and influences them, and which, beyond human weaknesses and passions, is in contact only with the great and iron laws of the cosmic universe. Those who view the world without desire and without pity see it from the greatest distance. Only in this way can they recognise the alternation of light and shadow on its face, and those who recognise the alternation of light on the face of the being Earth perceive the changes, the becoming of the ages, the destinies of peoples, as the breaths of a sleeping person.

Even God himself, in his full effect, can never be grasped by the God-manhood we strive for, but can only be sensed! The highest and deepest symbol of divinity we know is the triangle with three circles, the centres of which are the points of the triangle – see Fig. 7. The truth hidden within it can only be grasped through meditation. With these lofty symbols, of which we will learn more later, even

Reproduction in any colour, for they belong to planes of existence that even our psychically gifted seers cannot reach.

We shall now explain the development of a series of symbols that is intended to be a key to further penetration into the deep mysteries of symbolism.

Anyone who understands the pictorial point as a concept of a divine spark will realise that, according to the laws of polarity, the expansion efforts of this spark or point are directed towards connecting with another spark. Since all spheres are imbued with divine sparks, one can imagine the creation of this symbol both pictorially and spiritually. Between two such points, the imagined line, or the united vibrational state of two sparks, is formed. - Fig. 8 a - This brings us to the line, whose two end poles attempt to unite with a third spark as soon as it comes near. In this way, the following arises - see Fig. 8 b - the triangle. The inanimate line now becomes an animated form, in which the positive power of these three united sparks is concentrated in the upper point of the triangle. - Fig. 8c - The equilateral triangle is thus the symbol of the deity that has become visible on the higher earthly plane. However, since the lower line, being negatively charged, pulls down the concentrated positive force of the apex of the triangle, the symbol - Fig. 8 d - is created. Through this newly created centre line, which we refer to as the neutral, the cosmic power embodied in the triangle is separated into two force fields, a positive and a negative force field, right +, left - - see Fig. 8d. It should be expressly pointed out and emphasised once again that symbols must always be viewed from a heraldic perspective, i.e. as if standing behind the symbol!

However, since two differently polarised force fields cannot lie peacefully side by side according to the law of mutual repulsion and attraction, the collected force is set in motion, the form rotates and the symbol is created by the rotation – Fig. 8 e. This brings us to one of the first symbols of the God-manhood. The upper triangle represents the positive principle striving towards the divine, towards salvation, the masculine principle in man, while the lower triangle represents the receptive, downward-pulling negative part, the feminine principle in man, which is rooted in the earth

The centre line symbolises the earthly plane of existence. Those who meditate on this symbol while striking a gong tuned to the note F, sounding the note F at regular intervals, can see the centre line glow in a beautiful, rich, dark green colour.

In the further development, the coloured symbol – Fig. 9 – of the human being on the lower level of existence emerged pictorially. Based on what has been said so far and the colours of the individual levels, everyone can interpret the symbol for themselves. As the power of this symbol develops, in restless motion and mutual interpenetration, it becomes a rectangle and later solidifies into a square, thus becoming a fourfold entity.

This first series of symbols (Fig. 8 a/g) represents the downward path of the divine spark symbol, the becoming of the square from the triangle, reflecting the cosmic experience. At the moment of the formation of the square, the so-called rigid and evil principle entered the world of phenomena, the fourth point that cancels out the divine perfection of form.

The next series of symbols – Fig. 10 – which forms a second key to the secret symbolism, comprises a series of symbols representing an upward movement in the development of the divine spark in the principle of form from the lower planes to the higher spheres of existence, in contrast to the first series of symbols, in which the development goes from top to bottom.

We begin our examination of the second series of symbols with the final symbol of the first series, the square. In symbolism, this square symbol represents the limited space of the entire cosmic force field on our plane of existence, which is, of course, only seemingly limited.

Since every symbol is a form filled with force, and since force is, in a certain sense, considered to be material substance, this symbol therefore signifies space as force and force as space.

The square symbol represents an inanimate, resting space-force field at the beginning of cosmic development. It is a transitional symbol, because a totally resting force field does not exist, and since it is subject to the law of change as a form, a contraction, a condensation, arises in this square space-force field.

contraction, a condensation. Since this condensation now affects each of the four sides equally towards the centre, we arrive at the symbol in Fig. 10 b.

If you attune yourself to this symbol, you will feel that it radiates an immensely powerful, concentrated force, particularly reinforced by the cross shape formed in the centre of the square, which is perceptible through its strongly pronounced, emphasised rigidity.

When looking at the first series of symbols in Fig. 8, it was already mentioned that the law of polarity exists within cosmic becoming. And this polarity naturally also brings movement and the accumulated condensation into rotation in this force field – Fig. 10 b. This brings the symbol in Fig. 10 c to the fore.

Note! The beginning of the movement, the rotation, always took place from right to left, from east to west. All movement symbols whose rotation is shown from left to right are in a restraining movement and prove the opposite of what has been said so far, because they symbolise a force whose oscillating rhythm in turn approaches the resting starting point. This explains the origin of the swastika cross, one of the most ancient symbols. The conscious or unconscious use of a symbol of movement rotating from left to right, i.e. in a restraining motion, has bitter consequences.

According to the law of gravity, the rotation within space becomes stronger. We arrive at the symbol of the spiral – Fig. 10 d – which in this sense represents the chaos from which the following symbols are formed. Cosmically, we find this symbol again in the spiral nebulae, in the becoming of worlds. If the chaotic movement is strong enough to break the surrounding, inanimate, square space force field, then, after the chaos has come to rest as a result of gravity, the rotation gives rise to the circle and thus the force field circle, which we describe, in contrast to the square symbol, as a symbol of life that is both at rest and in the process of becoming - Fig. 10 e - . Here, too, after the aforementioned development, a contraction, a condensation takes place in the circle, and thus the symbol Fig. f is created, which now represents the symbol of animated life

, for the development from the square, cosmic space to the cosmic birth of the world is complete.

"Fertilisation by Fohat has taken place"! The process described so far is the lawful, harmonious development. The further series of symbols in Fig. 10 represents the sequence of cosmic becoming whose development was inhibited and which consequently reverted to the opposite of animated life, to rigid form. The so-called evil principle was stronger in the course of development and had a corresponding effect. Of course, spiritual fertilisation also takes place in this negative becoming, but it has a completely different effect. If the rotating chaos is unable to break through the surrounding space-force field in its development, the symbol in Fig. 10 g is created. Since this symbol is also subject to the same conditions as the previous ones, a condensation occurs here as well, leading to the point in the middle of the square – Fig. 10 h.

When meditating on this symbol, one again feels an extremely powerful effect, for this is an animated square whose principle lies beyond spiritual, affirmative life, thus having a life-destroying effect. This symbol is also the final symbol in this entire second series of symbols.

However, there is also another possibility for development, whereby the spatial force field, which represents the limited cosmos of our spheres, draws from the surrounding infinity that force which is in opposition to it and which it needs to complement its development, because it is not strong enough to become out of itself. This brings us to the symbol in Fig. 10 i. Here, the same process as described above begins. The condensation into a cross takes place – Fig. 10 k. Here, too, the chaotic rotation begins – Fig. 10 l – which, in its further development, becomes the symbol in Fig. 10 m and can already be felt harmoniously in its effect. If the course of inner development is now able to break out of the surrounding square, we arrive at the beautiful symbol of the two circles – Fig. 10 n. In this symbol we find a primeval ancient rune symbol. The path to the sun symbol through the condensation of the inner circle into a point is now only a short one.

If the second, inner circle mentioned above fails to break out of the rigid, square principle surrounding it, which is usually the case in most developments, since the outer circle drawn in helps, as it were, a condensation occurs and we arrive at the transitional symbol in Fig. 10 o. In this symbol, the condensation of the animated, negating force has become so strong that it repels the cosmic sources of power that have been drawn in, and thus we have returned to the symbol of the animated square, the negative end point of this series, the final result of the effect of the rigid, evil principle.

This series of symbols teaches seekers a great deal; at the very least, it shows the difference and effect between circular symbols and rigid, square symbols.

All forms subject to the rigid principle and similar forms are symbols of defence, of conscious concentration — e.g. the pentagram, which will be discussed in more detail later — but which, in the strongest cases, must have a destructive effect, since the forms lack the cosmic inspiration of universal love, whereas in the sun symbol and all circular symbols we find the inspired vibrational rhythm of universal love.

We can see, then, that symbols are signposts to other dimensions and, in their primordial form, denote cosmic experience.

Now we shall give a third key to secret symbolism, which leads to a series of symbols that we will encounter very often in the sacred writings of the initiated lodges. First, let us consider the symbol mentioned earlier in Fig. 7 — the triangle with the three circles, the centres of which are formed by the vertices. This most sacred symbol cannot be reproduced in colour, as already mentioned. Language is also too poor in its expression to explain this symbol. Contemplate it meditatively, and you will sense the truth of the symbol.

The divine trinity, symbolised by the three circles and the triangle, always desires to have a fertilising effect and therefore constantly sends its creative powers into the lower spheres and planes of existence, creating and fertilising new cosmic world systems, and can be felt through the transformation of its monad

monad down to the deepest levels of existence, to the turning point of each respective development, which in turn takes the path back up to the starting point, to God, to the universe. What has been said in the previous sentence is reflected in the symbol of the ellipse.

To understand this symbolism, one must imagine that the divine power represented by the beautiful symbol of the trinity (Fig. 7) also sends its fertilising rays to our cosmic plane in the form of the sun symbol, which in this sense represents the primordial sun or mother giant. In this circle symbol, too, chaos occurs, the chaotic rotation, which here, however, represents the process of procreation in the cosmic mother herself. This rotation after cosmic fertilisation, which came spiritually from outside and must also be thought of symbolically from right to left, is reproduced in the series of symbols in Fig. 11. The ancient Indian lotus symbols, the 49-petalled lotus and the 12-petalled lotus flower, also fit into this pattern. The movement that has been created symbolically comes to a standstill, and at the end we find a symbol that is still considered one of the most sacred symbols of the priesthood of the consecrated God-manhood.

It is striking that in all relevant books and writings of our brotherhood and other initiated and esoteric lodges, as well as in medieval works – insofar as they are still available – symbols and signs very often appear, reproduced in colour by the hand of ancient or knowledgeable masters. On closer inspection, these colour combinations reveal such a wonderful harmony of colours that it must be obvious to the seeker that this cannot be a coincidence, but rather a lawfulness of colour composition, the reasons for which must lie in the laws of the secret symbols themselves. The key to this symphony of colours lies hidden in the colourful representation and the ancient Indian view of the planes of existence.

The following explanations are provided to facilitate the study of colour symbolism.

The planes of existence of the cosmic states of this world system, to which we all belong, are divided into seven parts. We must therefore distinguish between seven different planes of existence

levels or planes. With our physical bodies, we ourselves currently belong to the lowest physical plane, which, like each of the other seven planes, is in turn divided into seven subdivisions or different degrees of density. The lower three degrees of this plane denote the densest physical, corporeal state of matter of all living and apparently dead substances on this planet, while the other four degrees denote the ethereal vibrational state of this plane. The colours used only for symbols from this plane of existence are dark red for the three lower degrees and dark orange for the four higher states. Neither colour ever appears completely pure. In magical experiments, therefore, care must be taken to ensure that entities appearing in the dark colours mentioned are not split phantoms of living persons.

So while it is difficult to distinguish between colours at the lowest level of existence, it becomes much easier to distinguish between astral beings and astral symbols, because the entire astral plane, which lies above our physical plane, vibrates in all its divisions with a deep, rich red undertone, which, however, tends to merge into a blue-red in the four higher density vibrations of this plane. In the lowest division of the astral plane, the abode of pure astral demons, vampires and werewolves, there is a peculiar colour tone that is referred to in magically initiated circles as bugle red. The coloured symbols belonging to the next plane, the mental plane, vibrate in shades of green and blue, with the lowest four states of density of the mental plane in a rich green and the upper three vibrations in a beautiful, deep blue. It would be wrong to imagine precisely defined colour fields. The individual colours show an almost imperceptible blending into one another.

It should be noted at this point that in magical work with symbols of the mental plane, it will be very rare to achieve any manifestations of the upper three degrees of this plane. In the lower four degrees of the mental plane, however, it is possible, because here the mental body of the beings that exist there vibrates and can make itself visible, whereas in the upper three states of vibration, the causal body

, which is no longer bound to physicality and forms, as are the four degrees below it.

The same applies to the next plane, the Buddhi plane, whose symbols are represented in pure yellow. It is very rare for earthly willpower to reach up to the Buddhi plane in order to bring forces from this plane down into our dense vibrational state, the physical plane, through magic. Nevertheless, it is possible that beings from the lower degrees of this Buddhi plane voluntarily incarnate in order to intervene in some way, helping and influencing in a pure, magical sense on this plane of existence.

The same applies even more so to the fifth plane above, the Aethric plane. The symbols of this plane are reproduced in a purple colour, ranging from the darkest to the lightest purple.

The sixth and seventh planes above, the paranirvanic plane and the mahaparanirvanic plane, are colourless.

It is naturally difficult for the chela to make the correct distinctions in the early stages of experimenting with colour magic. However, the colour of the symbol is identical to the colour appearance of the vibrational state associated with the symbol and can be recognised and classified in this way. Diligent study and serious immersion in this subject will also lead to success here.

Let us now consider a series of symbols, using the three keys to understanding them. Let us look at the symbols in Fig. 12. If we meditate on them, we will soon feel how the beings associated with these symbols must be constituted in terms of their vibrational state. We know that the concept of God is reflected downwards from the higher spheres to the lower planes, or conversely, that the divine in human beings finds its reflection in the higher plane above them. Symbol Fig. 12 a shows a particularly powerful magical spiritual force of development in a harmonious symbolic sound. We find this symbol of higher esoteric development in all higher planes of existence. The je-

The colour indicates the further stage of development and the plane. The symbol in Fig. 12 b is, as it were, the opposite symbol. It is also the symbol of a being of higher development, but with negating forces that are not evil in themselves. Here, too, the effect depends on the colour or the vibrational state of the plane. The symbol in Fig. 12 c is a so-called deva symbol, which always exudes a particularly strong force when used for magical purposes. However, when used in reverse, as in Fig. 12 d, it has a demonic effect. In astral magic practices, this symbol can be used to summon an astral demon endowed with very high powers. Caution is advised before using this symbol, which is why neither the corresponding colour nor the name of the astral demon is given here. The symbol in Fig. 12 e dominates a being whose inner core of development strives downward, i.e. is of a negative nature, while its shell and appearance are quite pleasant in a purely hypocritical sense. Symbol Fig. 12 f represents a being that belongs to the astral demons, but has not completely lost its inner drive for upward development. However, this demon is still bound to the astral plane for a long time to come. Symbol Fig. 12 h again shows an astral being of higher development that vibrates twice and embodies two beings within itself. Since it is a dual-gendered being, it can be used specifically in sexual magic. The being represented by symbol Fig. 12 k has the same effect, but amplified, since its core and outer form are negating. The interpretation of symbols Fig. 12 g, i, l and m will be easy after what has been said so far.

The symbols in Fig. 13 symbolically show the course of development from the physical plane up to the Buddhi plane in their coloured reflections and vibrational states.

Now that a theoretical explanation of the symbolism of forms has been given, we will show how these magical laws of form and symbol can be used in practice. However, only those who have completely mastered the exercises explained in the Magical Letter on Mirror and Crystal Magic and who possess a particularly strong ability to concentrate will be able to use the symbols successfully in practice. For only

This way, he can protect himself from mental and spiritual damage. It is now not only probable but actually possible to connect with the beings and vibrational states of the dimensions and spheres above us. This naturally requires a trained, strong will and mental determination in order to remain clear-sighted, critical-minded and resolute in the face of the often very frightening-looking astral beings attracted by symbolic magic. This magic is closely related to the hypnotic and magnetic sciences. The aim is to bring the laws of life magnetism and polarity in humans into harmony with the laws and rhythmic vibrations of the cosmos. The connecting line leads via astrology. The super-dimensional forces also regulate themselves through positive and negative universal radiations, which we must try to recognise and connect with the magnetic vibrations and the odic balance of forces in our body and our aura. To do this, it is first necessary to bring about a resonance with the earth's magnetic currents in all the exercises to be performed. The earth aura does not run in conformity with the vibrations of our aura, but we must adapt ourselves to these geomagnetic currents. No experiment will succeed if the geomagnetic vibrations are not taken into account. Here, we should again point out the close connection between astrology and the polar magnetic fields of the Earth's iris. The detailed connections between the astrological houses of the mouth and the spectral colours of the magnetic earth colour circle will not be explained here. For our magical purposes, it is sufficient to know the magnetic polar tensions in order to exploit them in accordance with the conditions of the magnetic-telluric influences closely connected with our entire physical organisation. It is clear that the special vibrations of the planetary constellations must be taken into account as another factor, because the cosmic currents of the planets also influence the magnetic fields of the Earth's aura through electromotive influence, and thus they can either disturb or inhibit our own magnetic vibrations by running counter to them or amplifying them. The transit transitions of the mundane planets across the individual planetary positions with

their strengths and weaknesses in one's own birth chart must therefore be closely observed.

A quick meditative immersion – even for mediums – can be achieved by focusing on a coloured circle on which the earth's magnetic colours are represented in the order of the astrological mundane houses from east to west, in such a way that the individual colours merge imperceptibly into one another. The arrangement of colours begins with grey in the east – see Fig. 14.

The colour arrangement is as follows:

<u>East</u>	1.	=	Aquarius	= grey
	2.	-	Pisces	= reddish grey
	3.	-"-	Aries	= violet
<u>South</u>	4.	-	Taurus	= blue
	5.	-"-	Gemini	= dark green
	6.	-	Cancer	= light green
<u>West</u>	7.	-	Lion	= light yellow
	8.	-"-	Virgo	= golden yellow
	9.	-	Libra	= orange
<u>North</u>	1	=	Scorpio	= red
	0.	-		
	1	=	Sagittarius	= brown
	1.	-"-		
	1	=	Capricorn	= grey-red.
	2.	-"-		

If you now wish to perform a magical experiment in form magic, then, as already mentioned, align yourself with the magnetic vibrations in such a way that you sit down on a carpet in the Persian position with your face facing south and your back and the back of your head facing exactly north. The same applies to your exercises if you wish to perform them while lying down.

Your feet must always be in the southern geomagnetic field and your head in the northern geomagnetic field.

The aforementioned disc can be used to achieve the meditative trance state more quickly. You must first bring your body into complete harmony through breathing exercises. The upper body should then be moved in rhythmic circular movements while imagining the coloured disc spinning in front of you with your eyes almost closed, using plastic thinking. A gong tuned to the note F, struck at regular intervals, supports the immersion to be undertaken. It is well known that the Earth and the Earth's moon vibrate at the note F.

The incense required for this should be chosen precisely according to the daily planetary position and the vibrating tattwas. The addition of a little hashish is always beneficial.

In many cases, no actual invocation is necessary to make visible the beings that vibrate on the individual symbols and are bound to the special forms, or to summon them in a trance state. For later experiments, in order to facilitate preparations, it is recommended to memorise the hour and the exact time at which a being appears, so that the cosmic vibration state and the tattwa can be calculated retrospectively.

Here are some practical instructions on the magic of forms and symbols:

Cut pieces of parchment measuring 3 x 7 cm. With the utmost concentration, draw the relevant symbol on each piece of parchment in one stroke using homemade black ink and a quill pen. Once the symbol has been coloured with the colour of the relevant plane of existence, burn the parchment piece over incense for a while – when experimenting with astral symbols, use hashish. Then tie it with a silk thread, which must also be the relevant colour, to the intuition centre on the forehead, or in certain cases also to the solar plexus.

Before carrying out the actual magical practices, it is advisable to first try these experiments before going to sleep and to try to remember the nocturnal phenomena that occur, which are mistakenly taken for dream images, when you wake up the next morning.

The results of the phenomena that occur during meditation and contemplation as well as during sleep show the same results.

To avoid any misunderstandings, here are the practical instructions again in brief: Tie the heavily fumigated piece of parchment, marked with the appropriate symbol, firmly to your forehead with a silk thread so that the intuition centre is covered. Then, during the exercise, concentrate your willpower on attracting the symbol in question, using your imagination to visualise the being associated with this form becoming visible. You will experience some very peculiar surprises. However, caution must always be advised, as states of vibration may occur that are stronger than your own willpower.

These exercises attract especially the lower astral demons, who are easily accessible and easily influenced. The magic circle and the odic mantle protect against them.

It is advisable to keep written records of each experiment. The resulting statistical material must show consistent agreement in the main conditions of the results of the phenomena, even for experiments that were carried out at different times and in different places. In order to avoid deception, one must remain critical despite one's belief in success, for only in this way can it be verified that a certain force or entity is actually bound to the form symbol in question.

The experiments can also be carried out with trained mediums. The results must be the same in their basic laws, at least as far as

Colour, tone, timing of the vibrational state of the phenomenon in question.

Most entities that appear to the chela above all else vibrate in the sexual astral sphere. One must be particularly wary of these.

The experiments in question can be repeated with a medium even without the protective circle in order to study the effects on the physical organism in detail. Make sure that the medium is positioned with their head in the south and their feet in the north, as this position, which is opposite to the earth aura, makes it easier for the foreign entity to attack, since it greatly inhibits the medium's power of thought and does not strongly emphasise the boundary that separates the subconscious from the waking state. The results are very reminiscent of vampirism, as there is always either a strong physical or a strong odic weakening of the medium concerned. One protects oneself in all experiments with a pentagram and talisman. These experiments should not be repeated often in the interest of the medium, because the beings that are drawn in, which have been feeding on the sexual odic radiations of the mediums for centuries, find it very difficult to relinquish their influence once they have gained it.

With the above explanations, instructions and clarifications, the divine symbols can be used for defence and protection during magical exercises.

Among the most important magical symbols of defence and protection are two symbols, the T A U and the P E N T A G R A M . They are among the oldest symbols of magic, indeed of humanity itself, and will now be discussed.

The T A U is the first letter in the secret original script of symbols in the written language of God. There are various esoteric explanations for this symbol. In general symbolism, the tau is often derived from the vertical line and it is said that the line, the letter I, is the first

Symbol representing humans. The crossbar above it seems to overshadow the line representing the I, and this cross-section symbolically represents the limitation of human spiritual ascent – Fig. 15.

There is also a primitive interpretation in Germanic runic research which states that even pre-flood humans depicted themselves in pictorial representations as upright lines, and that the crossbar represented for them the limit of their will, the sky, or even the ceiling of their cave dwelling.

However, these interpretations are not sufficient for the occultist and esotericist.

To get to the root, we have to go back to the oldest characters of ancient and ancient cultures. We find the tau already in most of the still indecipherable cuneiform writings of the Atlanteans and Lemurians. But the Chinese written language, one of the oldest in human history, also clearly shows the tau. Let's take a closer look at Chinese. The Chinese written language contains the symbol of the three arrowheads, a symbol that means the word T A O or God – see Fig. 16. In Aryan-Indian symbolism, we also find these two thunderbolts, which also mean the word man or God, thus representing, in an esoteric sense, the human being over whom the sky or God is spread – Fig. 17. If we bring these two wedges together, we get the pentagram, which is the well-known symbol for the God-man. Thus, man and God give rise to the harmonious God-man, and we can say:

T A U is the dissolved pentagram in symbolism – see Fig. 18.

When ancient Chinese wisdom places the third wedge over this dissolved pentagram, thus creating the word God – T A O (Fig. 16), it expresses the Trinity and says: God hovers above man, and man, the duality, is only harmonious in the Trinity. Thus, the first wedge represents the Father, the second wedge the Mother, and the third wedge the Son.

The ancient magical-alchemical number word: 2 +

$$1 = 5$$

is thus solved.

If we now connect the three wedges of the word TAO into a shape, we obtain the heptagram, the seven-pointed star.

The Secret Doctrine teaches: The pentagram, the five-pointed star, represents the perfect human being of our cycle of development, while the heptagram represents the God-man of a higher cycle of existence.

At this point, it should be noted that the heptagram also has a higher value than the pentagram as a magical symbol and is only used in major ceremonies. Its magical radiance far exceeds the powers of the five-pointed star. It is the symbol of a high spiritual sanctuary and embodies the God-man up to the 7th atmanic level, while the pentagram in its spiritual radiance and magical sphere of power only reaches up to the 5th level and magically dominates it.

From what has been said so far, it is now clear that the TAU also has a similar magical effect to the pentagram and the heptagram, only more concentrated in its nature, but less in its magical expression.

Surprisingly, we also find the Tau organically and symbolically embodied within ourselves, for the human being is a reflection of the cosmic principles in his organs and body parts. This is also confirmed by astrology, which teaches that every part of the body, every organ, corresponds to a sign of the zodiac or a planet.

Thus, we also find the TAU as a symbol in the body, namely in the heart. The large artery regulates the blood supply to the heart, and the position of the large vein in relation to it clearly shows us the shape of the TAU.

The greatest magical effect of the TAU is thus on the heart region. It is not without reason that ancient lodges embroider the symbol of the TAU on their cloaks in the heart region

of the TAU embroidered on their cloaks in the heart region, or protect the heart and solar plexus with metal plates in the shape of the TAU.

Now the question arises: How did the TAU come into being?

There are two esoteric explanations. If we take the drawing in Fig. 19 as a basis and accept the symbol of the circle as a symbol of harmony in the human spirit, as a solar reflection within it, then two streams of will or power permeate the human being, touching each other in unity, in the circle. "In centro Deus", i.e. God rests within.

Through the aforementioned fusion of father and mother, or as stated here, of the two streams of spirit, God, harmony, arises within. One arrow is the spiritual principle in man and goes to the east, the other arrow is the soul principle and goes to the west. Thus, from spirit and soul, the two principles, in harmonious accord within man, in the heart, arises the TAU, that is, God.

However, only a few achieve such harmony, because for most people, especially in this day and age, the mind sinks deep into matter and remains overshadowed by the soul and the senses. This gave rise to the symbol in Fig. 20. This symbol is closely related to the pentagram and symbolically represents today's spiritually poor, undeveloped human beings, who sense God within themselves but have not yet developed this awareness. In the secret lodges, it is the symbol of the serving brothers.

So today, man lives a dull existence, sensing something in his soul, but not yet sufficiently imbued with spirit. The thinking spiritual principle is overloaded by the emotional life of the soul. The lunar forces, the moon, to which the soul principle is subordinate, overshadow the intellect, the crystal-clear sharpness of mind of today's human beings. Salvation will only come when the moon unites with the earth and a new period in earthly life begins. - Fig. 21 -.

In the esoteric interpretation of astrological signs, the cross represents matter and the circle represents spirit. In the current symbol of the Earth, spirit is dominated by matter, while the current symbol of Venus shows the character of the planet, how spirit dominates matter.

The second esoteric explanation for the origin of the TAU is as follows: In the symbol in Fig. 22, the TAU is enclosed by the circle, the serpent of wisdom, the symbol of eternity. Eternity thus encompasses the creative principle, the human being. Time has not yet come into being; eternity has not yet dissolved into time. That is why this symbol lies on a high plane of existence.

In the symbol in Fig. 23, we now see how the arc of the circle has been broken apart to form the letter S. The circle has dissolved around the human being, i.e. eternity dissolved into time, and the human being entered the temporal world of appearances: the creative thought was grasped by Atma. Cosmologically, our solar system or the God-man ADAM KADMON came into being at this point in time.

In the symbol in Fig. 24, we have the TAU, the human being, surrounded by the symbol of the square, the earthly plane, matter. When we dissolve the square, the human being appears on this earth. The previously spiritual act of creation becomes material. Cosmologically, our earth came into being here. Esoterically, this symbolically solves the squaring of the circle.

Thus, the letter S arose from the first symbol. The letter Z arose from the second symbol. Deep knowledge is rooted in this simple insight, for from the sound S, which is without tone, arose the great tone, the T.

The creative principle of the soft, divine sound S began to harden into T, into action.

S A T became the word T A T .

From sound to tone. Through tone, the world was created. The cosmic force that appeared here is the Vril, a cosmic ray force vibration, which lies in its octave between the space energy fields of Venus and Uranus. However, this Vril as a cosmic ray force vibration will not be discussed further here, because we want to practise symbolic magic.

The letter Z, which originated from the symbol of the square, is nothing more than a hardening of the letter T. The sharpness of a T became the hard

sound of Z. Thus, the destructive emerged from the creative principle of action. It is not without reason that in our language all words that indicate positive disharmony begin with the letter Z, such as: destruction, shatter, smash, because the English language is based on runic wisdom, which is symbolically closest to the original language of nature. The German language can therefore be regarded esoterically as a primal language and symbolically reproduces the sound of nature in its forms.

A symbol has survived to this day which obviously conceals the knowledge mentioned here, yet can no longer be interpreted because humanity has lost its deepest meaning – see Fig. 25. The symbol of the rod of Asclepius clearly shows the two principles of time mentioned earlier: soul and spirit, good and evil, fighting, as it were, for action, for the human being itself, for its life. If the right side prevails, action gives rise to life in its spiritual impulses. If the left side prevails, life sinks back into eternity, returning to the arms of the mother All-Soul. In earlier times, the physician was also a priest and knew about these secret things. Today, he has lost this knowledge.

The symbol of the C r u x a n s a t a - Fig. 26 - follows on from the symbols mentioned above. This symbol, also known as the Nile key, clearly shows how eternity lies above the deed, above man. If the human spirit succeeds in breaking through the dividing line, the limitation, and entering eternity, it holds the key to eternal life in its hand.

Now to the P E N T A G R A M.

In symbolism, as has been said repeatedly, the pentagram is one of the most important symbols, as it is used primarily in practical magic. It is one of the defensive symbols of the rigid principle, as the forces bound in its form are particularly effective in magical invocations. It is often worn as a headband and is also used as a talisman to protect the solar plexus against the influence of demonic beings from the astral world.

The PENTAGRAM, as its shape shows, is the symbol of man – Fig. 27. It is so ancient in its representation that it can be found in the basic symbols of all religions, albeit in different image structures. The human being who harmoniously develops the pentagram within himself reaches up to the mental plane in his sensory perceptions, for the five corners of the pentagram also represent the five senses of man. Human beings can perceive God through their five senses by opening or raising these senses in order to connect with Atma. The five senses of the pentagram also embody the five orifices of the physical body through which the divine power of Atma is to be received in a spiritual sense: the eyes, ears, mouth, nose and pores. Since, in general, even the simplest senses are atrophied and undeveloped in the average person, this is the serious reason why occult schools always emphasise, at the beginning of initiation and retreats, the importance of first bringing the human bodily functions into the correct rhythm by learning occult breathing techniques. Skin care is also only a means to an end here, using pure plant oils and certain washes to make the senses more receptive.

In order to make the nervous system more subtle and the organs more receptive and healthier, a natural lifestyle is necessary, i.e. freedom from all toxins and irritants and a meat-free diet.

In the higher polarity of the human being, the five corners of the pentagram correspond to five additional organs of the human being, which are considered to be the seat of the higher spiritual and mental powers. The individual designations can be seen in Fig. 27.

These matters will not be discussed in detail here. However, the following should be briefly mentioned:

Those who wish to develop the higher pentagram within themselves must not only strengthen their skin nerves in their reflexes through magnetic treatment, but also control them. They must be able to centralise and reverse their sexual powers. They must know that their astral body is anchored in the spleen; that through the development of the thyroid gland, functional clairaudience, the perception of space through cosmic sound reception, can be achieved

; that, furthermore, by activating the pineal gland, the organ of clairvoyance – the third point of the five-pointed star – is developed as the point of repercussion of the mental body.

Those who have developed the higher powers through discipline and proper training can, with the help of the activated pineal gland, see with mental powers of clairvoyance, which they have evoked through imagination with their highly polarised sexual currents.

It is important to point out the significance of the inverted pentagram at this point. From the above, it can be concluded that the human being of the inverted pentagram – whose two lowest corners point upwards – has not developed the power of perception through the pineal gland, but, as is clearly visible from the symbol, draws the cosmos down to himself with his sexual powers, thus binding astral forces in a lower form of sexual magic in the black magical-demonic sense. Therefore, in symbolic practice, the inverted pentagram is considered the black magical binding symbol.

Practical exercises have shown that our right eye is connected in some way to the pineal gland, because in functional clairvoyance, perception always takes place through the right eye. Purely instinctively, when looking more closely at an object to be examined, people often close their left eye in order to be able to observe better with their right eye. There is always a deeper reason hidden in human instinctive actions.

The thyroid gland is linked to the left ear in terms of its function, and instinctively, people often use their left ear when they want to hear better. In fact, the shape of the ear can indicate good functional training potential for the thyroid gland and a certain capacity for mediumship. The spiral lines of the auricle correspond to cosmic sound figures. Here, esotericism touches on the study of character analysis, such as phrenology, physiognomy and chiromancy. It is therefore important to study and master these branches of knowledge thoroughly.

The connection between humans and the cosmos is therefore organic and spiritual. If the TAU was called the first letter in the divine Alpha

, then the PENTAGRAM is the first written word in the divine symbolic language.

The first word in the symbolic alphabet is therefore "human being". Graphically, the pentagram is composed of five letters of the letter "A".

"Penta" equals 5, "gramma" means the written word. The letter written five times is man.

The ancient, mysterious set of numbers:

5 and 6 become 7

in the witch's multiplication table can be explained by the symbolism of the pentagram: Take man, the pentagram, and the universe, the hexagram, and you will achieve the God-man, the heptagram.

This primary work from the spiritual treasures of the Lodge "FRATERNITAS SATURNI" will be of great help to the seeking occult scientist in his studies and practical work, for he has now received three keys to understanding symbolic wisdom and its practical application, namely:

the key of the square symbols, the key of the
triangle symbols, and the key of the circle or lotus
symbols.

which are incredibly diverse in their variation, especially when you add in the colours of their appearance, corresponding to the colourful planes of existence in our universe.

In addition, a brief explanation of the so-called arrow symbols is given in Fig. 28.

The upright arrow also represents the human being, the spiritual principle. In the drawing, Fig. 28 a symbolically depicts the human being in whom the spiritual, solar principle has permeated the soul's perception. Fig. 28 b represents the animal, in which the soul principle alone dominates as a race. Fig. 28 c is the symbol of the plant, whose spiritual waking consciousness is rooted in the forces of the earth. Fig. 28 d is the symbol of the mineral, in which both

principles are equally developed, similar to highly developed human beings, but this development of mineral consciousness lies below the line, i.e. in the unconscious.

Finally, a few additional explanations should be given for a better understanding of the symbolism of the higher planes of existence. Some of what has already been said will have to be briefly repeated here, but the meaning is a higher one.

We have already noted that religious symbolism has always been the veiled, hidden knowledge of God throughout the centuries and millennia, in all cultures of humanity. Ancient priestly knowledge was deliberately hidden from profane eyes. As Western cultures sank ever deeper into materialistic thinking, knowledge of the primordial source of all things was also lost. Doctrines that had been imbued with deep spiritual meaning became rigidified into formal teachings. Deeply felt wisdom, anchored in spiritual principles, was replaced by ignorance, spiritual hardness, coupled with intolerance and ignorance.

Symbols, like the planets, vibrate in two octaves: in a religious-mystical octave and in a magical-cosmic tension. In the latter case, as already mentioned at the beginning, it is necessary to release the causal-cosmic-magical forces of tension inherent in the symbolic forms, to bind them anew in a strengthened form, or even to reverse the cosmic anchored rhythm. In the former case, the mystic must feel the religious meaning of the symbols through meditative contemplation. To this end, he has been given the three keys mentioned above for unlocking the symbolic wisdom. It is therefore necessary to try to rediscover the lost keys to knowledge, the buried path to the wisdom of the spiritual-cosmic content of symbolism. The path to this deep knowledge is the path of intuition, of spiritual comprehension, of transcendental perception of the symbols.

We have seen that God can only speak in forms and symbols, for God is universal, all-pervading consciousness. He is the essence of all things. But he is not nature or the universe itself; rather, nature and the universe are only manifestations of God. Every thing and every creature in the universe is therefore only a manifestation of God, a reflection of him.

of his infinite spirit. Thus, symbolism is also a revelation of God, a secret written language, pulsating and filled with divine spirit. God is the fullest harmonious vibration, the most wonderful chord, the fullest, deepest and most beautiful sound. Thus, the divinity lies in every being. However, it can only reveal itself to the extent that the developed spiritual maturity and thinking ability of the human being allows. Since these stages of development are so infinitely different in human beings, the spiritual in human beings is also so difficult and varied to open up, rarely reaching its fullest development.

The study of symbolism can be pursued in itself:

a) on an esoteric-mystical basis:

1. esoteric astrology,
2. esoteric symbolism,
3. mythology,
4. comparative religious symbolism;

b) on a magical basis:

1. Study of the fundamental laws of magic,
2. Practically applied magical symbolism,
3. Cosmic magic,
4. Cosmogony,
5. cosmosophy.

Although both principles should be mastered, a synthesis is often brought about, because not everyone is suited to purely mystical study, as they often lack the necessary deep religious impulse or their magical attitude is too strong, or often non-existent. According to astrological teachings, people born under the sign of Scorpio or Capricorn are particularly predestined for mystical-magical study, especially those with Saturn and Jupiter in good aspects to each other. Squares and oppositions in such life mirrors do not hinder the study per se, but often lead the seeker onto the path of the left hand if the planets are not recognised in their basic effect in time and reversed

. Naturally, the position of Neptune, the Moon and Uranus also plays a decisive role in promoting certain predispositions.

Symbols are therefore the reproduction of cosmic forms and thus carriers of cosmic impulses, which have an effect in the sense of the laws of image and form. They can only be perceived in a meditative trance state, for these are forms that spiritually reflect divine impulses from purely mentalistic plans of existence. Intellectual comprehension is also conceivable.

The seven levels or planes of existence described in relation to human development – see the explanations for Fig. 5 – are hidden in the teachings of the Rosicrucians and are also contained in the basic teachings of theosophy and anthroposophy.

The Rosicrucian teachings speak of seven world plans, seven stages in which our cosmos, our universe, reveals itself to the human spirit. This refers to our solar world, in which human evolution moves upwards in the rhythm of the law of incarnation in order to reach the centre of the universe, God himself. For a better understanding, the cosmic force fields and their colours are listed below, supplemented by the planets that dominate them:

Atmanic	Plane	= purple	= Jupiter
Buddhi	"	= yellow	= Mercury
Arupa = higher mental plane			
	- Devachan -	= blue	= Venus
Kama-manas or Rupa level		= dark green	= Saturn
Kama-loka = Astral plane		= red	= Mars
Jiva or prana plane		= orange	= Sun
Linga-sharira = etheric plane		= violet	= moon
Stula-sharira = world of matter		= green	= Earth

In order to classify these levels of the macrocosm more easily, they are grouped into five planes of existence, namely:

The Atmanic plane; the
 Buddhi-
 plane
 ; the Devachan- plane;
 the Astral
 plane
 ;
 the Physical plane.

The correspondences of the seven planes can also be found in the seven principles of man. These seven vibrations or states in man are called, as parallels to the above planes:

The divine universal spirit	- Atma,
the world soul, universal life	- Buddhi,
the higher soul forces	- Buddhi manas,
the lower soul forces	- Kama manas,
the desires and passions	- Kama,
the life force	- Prana,
Linga sharira	- the earth body,
Stula sharira	- the physical body.

The seven stages of cosmic structure are divided into two groups of forces, namely the upper trinity and the lower quaternity - Fig. 29 -. The upper trinity, symbolised by the triangle, encompasses the three divine principles, while the square of the lower quaternity denotes the state of development bound to the earth.

It is very rare for all seven principles to develop fully in a human being. Although one can speak of a sevenfold constitution in humans, in most people the higher principles remain latent and undeveloped until Saturn, the planet of suffering and development, the guardian of the threshold, through its influence...

opens the gate of knowledge. For many people, numerous incarnations must pass before these necessary stages of development are reached.

The explanations for Fig. 5 indicate further planes of existence and stages of development:

the Para-nirvanic plane = colourless = Uranus,

the Mahaprana-nirvanic plane = colourless = Neptune.

The subtle structure of these planes of existence, which can only be grasped in the most abstract thinking, cannot be expressed in words, even with highly mediumistic insight.

The individual planes of existence have a cosmically anchored symbol corresponding to them, which is one of the so-called archetypal symbols, namely:

Stula-sharira	)	
Linga-sharira	)	= sexagram = six-pointed star,
Prana		= Sun symbol = circle with a central point,
Astral		= pentagram = five-pointed star,
Mental form		= Dew
Mental arupa		= Septagram = Seven-pointed
star, Buddhi		= Jupiter symbol,
Atma		= Lemniscate = horizontal eight.

These symbols harbour primordial magical powers and contain the concentrated forces of the rhythm of the respective plane of existence. It is only a matter of knowledge and skill to bind or release these cosmic powers. In the first key to understanding the symbols, we learned about one of the most important basic symbols, the equilateral triangle, which symbolises the deity in its threefold aspect and also the God-man himself.

This threefold aspect, these threefold vibrations or correspondences – universal love, universal soul and universal harmony – can be represented by the colour harmony blue – yellow – violet – Fig. 30.

In esoteric astrology, the higher octaves of the planets Venus, Mercury and Jupiter resonate together in this symbol to form a wonderful chord;

- Venus - Charitas – universal love,
- Mercury - all-comprehension, the intuitive
 the universal soul, all-understanding
- Jupiter - the most perfect harmony, infinite goodness.

When this threefold divine harmony is developed mentally, i.e. spiritually, in human beings, it also affects their lower nature through spiritual centralisation and then vibrates symbolically in the following symbol in a fivefold chord - Fig. 31 -.

The path to bringing the universal love within us to vibration, to unfolding, is not difficult. It leads through an understanding of all beings on earth, regardless of whether they belong to the plant, animal or human kingdom, to a loving comprehension, to an empathy with the nature of every creature. Venus provides help in this through the understanding of her higher octave.

The path of the All-Soul is the path of meditation, meditative contemplation, becoming one, not only feeling the essence of every thing on a spiritual basis, but also comprehending and understanding it. The goal of the All-Soul is to merge with the spiritual content of every thing, be it a crystal, a plant, an animal, a human being or a planet, through magical empathy. It is the goal of high magic, the higher octave of Mercury.

The path of universal harmony is shown by mystical knowledge of God, the study of which creates a serene calm, a spiritual harmony. It leads human beings to a summit that was once in darkness and now shines in the rays of a spiritual sun. Universal harmony resounds only in the full chords of inner peace. It is a goal which, when achieved, enables human beings to dissolve the karmic burdens imposed on them through

dissolve the karmic burdens imposed on them in an all-harmonious vibration, to mitigate and relax the disharmonies within themselves brought about by previous incarnations, astrologically represented by squares and oppositions. This is the greatest goal of humanity. Then Jupiter shines in a gentle spiritual light.

In order to make the teaching of the interpenetration of the individual planes of existence clearer for the student and to illuminate some obscure hints, we shall conclude by examining the concept of God in more detail.

The purely dogmatic Christian concept of God, God as a personal being, is, if not false, then at least inapplicable in this sense.

God is present for us in every thing; he is the power, the rhythm, the content of every form; he is all becoming and passing away. But we must make a distinction between God = "Atma" and deity = "Atman". According to Brahmanic teaching, God is also called "Brahma" and deity is called "Brahman". So Brahma and Brahman are not the same. Brahma is the creative spirit, the creative life in the universe. Brahman is neither spirit nor matter, neither form nor force; Brahman is absolute space, being or non-being, it is nothingness. It is not objective, it is the unrevealed, the absolute, everything or nothing, light and darkness in one.

One also says in an intensification: Brahm, Parabrahm and Parabrahman. Brahma is therefore the spirit of Brahman revealed through itself. So Brahma or Atma is the revealed spirit, the recognisable unity of our solar system. He is God, he is the Logos, symbolised by the sun. He is our solar being. Thus Chrestos is the revealed God, the revealed part of God, the Son of God, the Son of the Sun.

Our solar Logos is therefore a part of God, a son of God, of whom there are many. This teaching has nothing to do with Jesus Christ, who in turn, as a human being, as a great leader of humanity, is an impulse, a revelation of Chrestos.

This recognisable unity is nothing new, but is contained in all religions and philosophical systems. It can be found in Vedanta philosophy, in

the teachings of the Bhagavad Gita, in Buddhism, in Christianity, in Gnosticism, in Lao Tzu, in all mystics.

The Secret Doctrine states that the higher planes of existence are the abode of highly developed beings who consciously guide humanity as constructive centres of power. These divine beings, the Dyän-chohans, are the archangels in the Christian sense and the Elohim according to Kabbalah.

From the Buddhi plane, obeying a great cosmic law, Mahatmas or leaders of humanity descend to humanity at certain intervals in order to give new spiritual impulses to the peoples through their incarnation and their work. Religious leaders such as Buddha, Confucius, Lao Tzu, Zoroaster, Jesus, Hermes, Moses and Mohammed are to be regarded as highly elevated incarnations. These Mahatmas are also called Nirmanakayas, meaning renunciants, because their apparent voluntary sacrifice for humanity always means renunciation for them and an interruption of their own evolution. Just as cosmic development takes place in broad strokes, so too should the spiritual human being, as a parallel phenomenon, adapt to this wonderful rhythm of cosmic becoming in his own development.

Those who do not allow the religious impulse slumbering in every human being to wither away, who do not suppress it, but guard and nurture it so that it flares up into a mystical glow, will have the secret symbol of the dew spiritually imprinted on their forehead, and the secret magical powers of the ancient symbols will also be revealed to them. It does not matter whether they live their days in seclusion far from other people or consciously work with the spiritual guidance of humanity in the close circle of a secret lodge. In their inner being, they will always be alone! Spiritual solitude brings them closest to God.

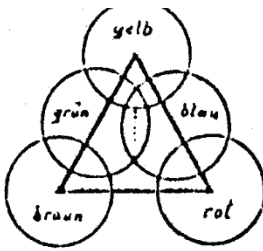
The certain path, once trodden, leads upwards from step to step, and ever new doors will open until one finally stands in the great hall, which holds the great Mystery Magnum and over which arches the dome of sacred knowledge of the concept of God.

Only in quiet, blessed hours will the earnest seeker be able to feel and grasp the secret primal forces of the symbols through calm contemplation.

. Then they will become one with the cosmic divine forces.

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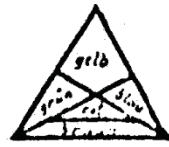
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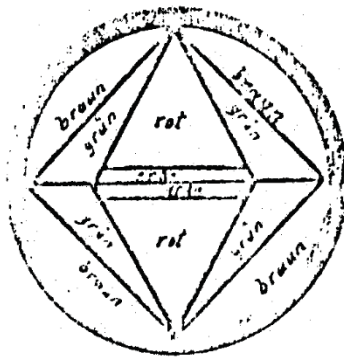
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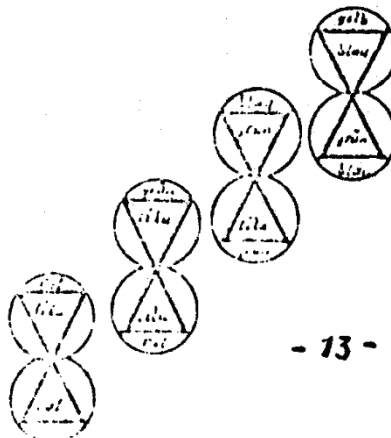
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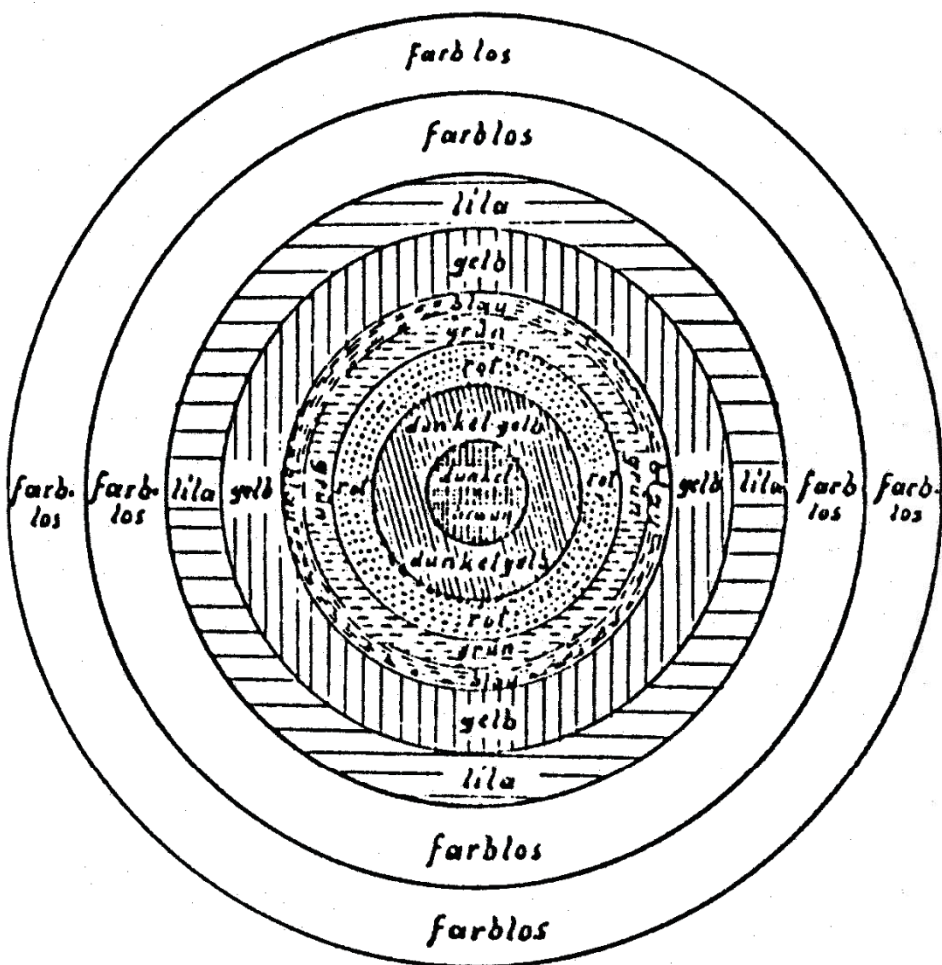
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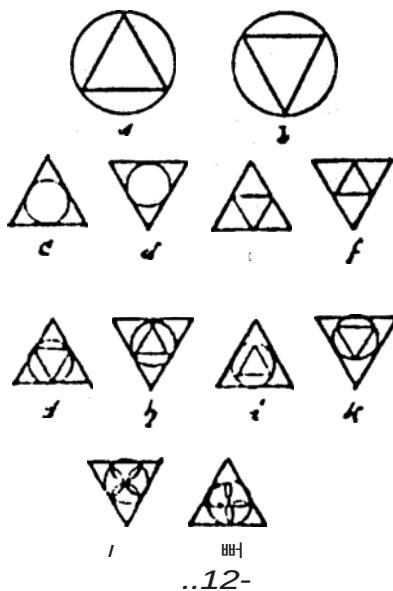
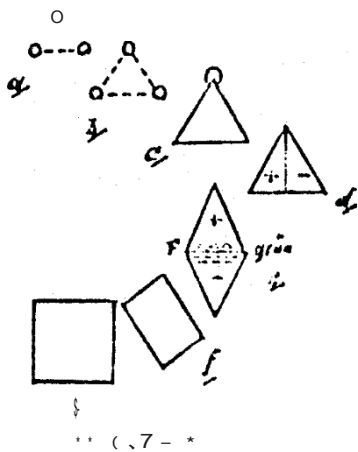
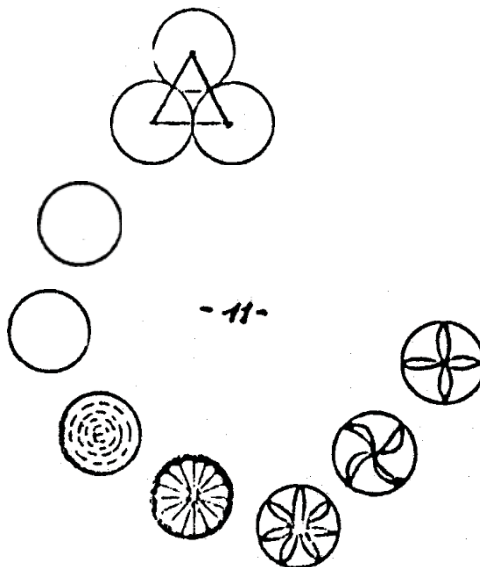
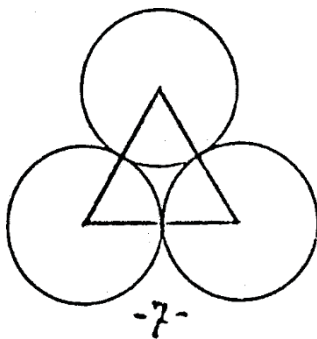


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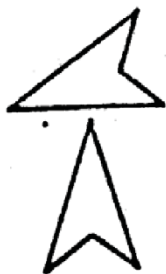




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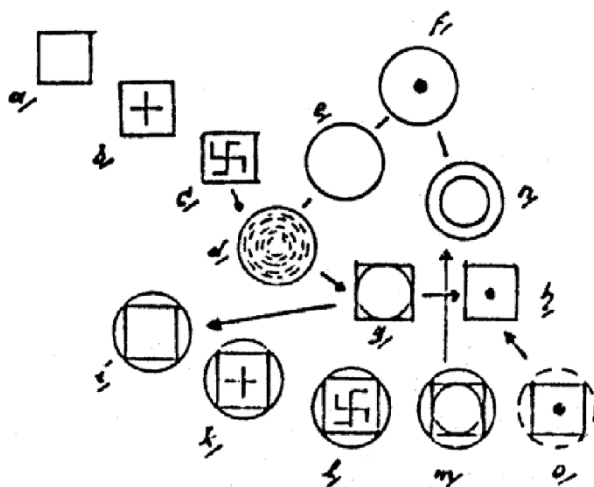
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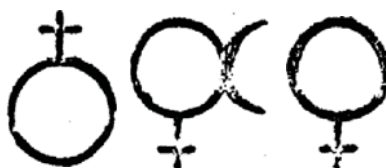
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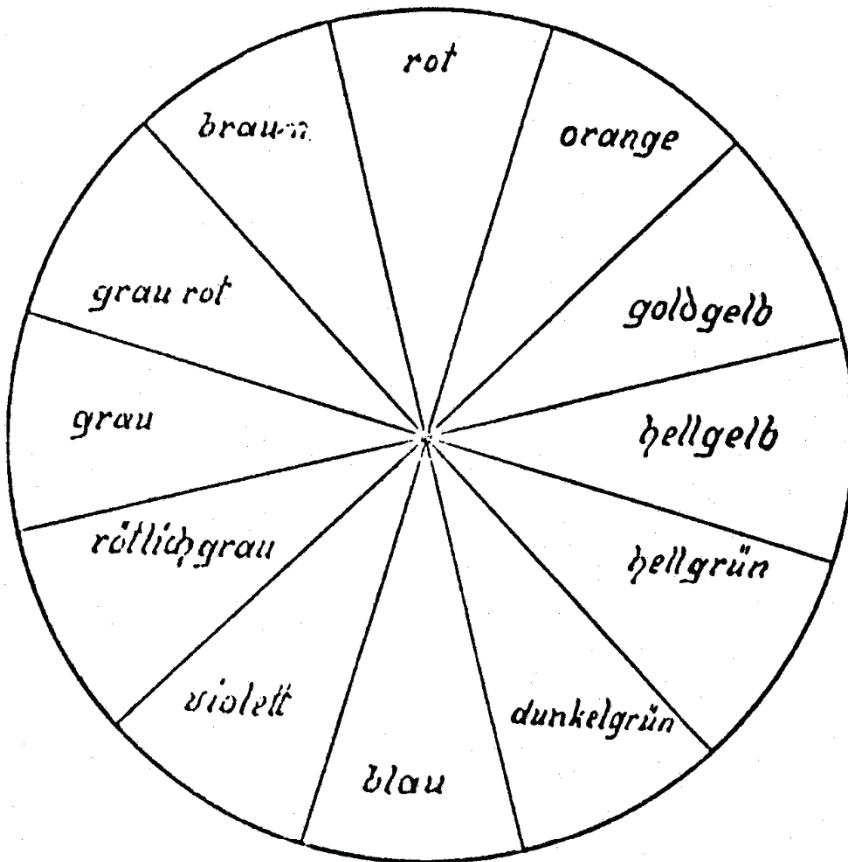
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Den farbigen Kreis muß man so darstellen bzw. sich so vorstellen, daß die einzelnen Farben unmerklich ineinander übergehen.



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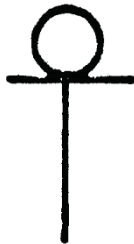
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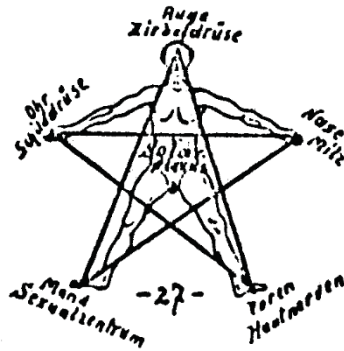
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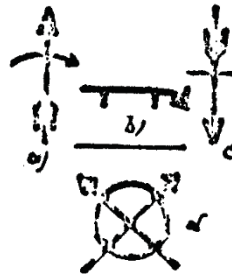
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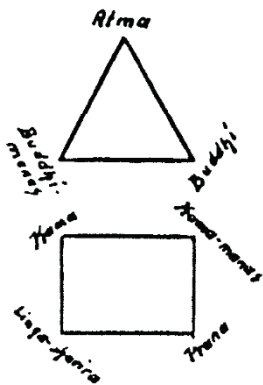
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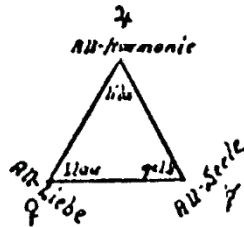
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January 1961

PAGES FOR

ANGEWANDTE OCCULT

THE ART OF LIVING

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WHERE IS THE DEMIURG SATURN HEADING?

A brief guide for the high-ranking brother of the F.S.

by ∴Amenophis

Through the publication of *Magia Cosmosophica* in the *Journal for Applied Life Arts*, great secrets have been revealed to all brothers and sisters of the F.S., insofar as they are able to recognise them based on their spiritual progress.

In this respect, this article does not constitute a profanation of high-level knowledge, since, like *Magia Cosmosophica*, it preserves its secrets, as only those who have already penetrated the mystery of Saturn to a certain degree can benefit from it.

At the beginning of this treatise, I quote a few sentences from our Grand Master Gregor A. Gregorius, as printed in issue 94 of January in *Liber* 1958.

"Esotericism speaks of a mystical secret of the sun, and it sounds surprising at first when our Lodge ultimately celebrates a sun cult in the higher degrees." - and "Those who serve Saturn practise spiritual sun worship and promote the return of the prodigal son in a mystical sense."--

For those who have not yet delved deeply into the knowledge of the Lodge, such formulations can cause great inner conflict, as such teachings appear to contradict general theories.

But was it not similar for the brothers chosen for initiation into the Order of the Temple?

Those who had taken vows of poverty, chastity and faithful service to the Church, who had been taught to offer their devotion to the Crucified One and to sacrifice their lives and blood for him, were required, after deciding to attain higher knowledge, to renounce everything that had hitherto been sacred to them. They were required to do nothing less than spit on the crucifix and trample it underfoot. The vows of poverty and chastity,

they were taught, were a sin against divine law, and service to the Church was enslavement and folly.

Instead, they were to lead a life of wealth, joy and pleasure.

One can imagine that this mental and spiritual transformation was not understood by everyone and was perhaps easier for a larger proportion of those with less character. It is not known what teachings were given to the monks before and during the trials; posterity mainly took note of those who did not attain true knowledge and became complicit in the decline of the order.

What were the chosen brothers supposed to learn through such trials, and what knowledge were they supposed to attain through them?

The deity did not give man a well-organised body and the instincts to suppress it in order to turn the image of the deity into a living corpse. That would mean that man considers himself wiser than the deity and tries to correct his wisdom through human cleverness.

Everything that the earth produces serves man in his development, and he should use everything with reason and enjoy it, including the gifts of wealth that he can acquire through his intelligence. According to the will of the deity, man should enjoy nourishing food and joyful drinks, as well as the pleasures of love, and be grateful to the deity for this goodness. Did not the Master Jesus say to his disciples: "Wait for the body, but do not let it become lustful!" - "Lustful" here does not refer to anything sexual, but to excessive growth of the body, as in plants when they form lustful, i.e. unhealthy shoots. Anyone who acts contrary to the will of the deity is guilty of sin against the Holy Spirit, a concept coined by the Church, albeit in a sense peculiar to it.

By the time of the Crusades, nothing remained of early Christianity. These served solely to assert the Church's claim to power. Thus, the vows of poverty and chastity were already considered degenerate, but the climax was the cult of Jesus, which led further and further away from the truth of Christ and his mystery. It is not the man Jesus who is the Saviour,

but his body was only temporarily the vessel through which the great impulse of love of the Sun Logos manifested itself on earth.

In order to rekindle this truth in the hearts of the brothers of the Order, they had to free themselves completely from the Jesus cult of the Church, which happened in a way that is no longer understandable and seems barbaric to our present-day mentality and level of development. However, for the level of development of humanity at that time, this way was entirely appropriate.

To what extent does what was sent ahead by the Templar Order relate to the subject of this treatise? -

Consult Liber 1954, No. 48 from March and study carefully what Grand Master Gregorius published under "The Chrestos Principle as an Esoteric Basis".

According to the cosmic-esoteric law of development, the sun is the creative and life-sustaining principle for our immediate cosmos. All the planets were ejected from it as if in a cosmic birth.

For this reason, the sun is also symbolically regarded as the father-mother principle, and one instinctively assumes, as a natural consequence, a kind of procreation that gave rise to this birth.

It is remarkable that all cosmogonies from the earliest times to the present day speak of procreation and birth, and it is even more remarkable that today's modern esotericists still adhere to this belief.

This undoubtedly leads to conclusions that inevitably concern gender and are completely misleading for modern humans at their current level of development in terms of intelligence and intellect. The teachings of Adonism and similar doctrines are the fruits of such outdated analogies.

It is obvious that people in earlier times needed analogies and symbols from physical experience in order to understand a mystery. They were not yet capable of abstract thinking. A modern esotericist should not overlook the fact

that these are humanisations of the divine, conceived solely for the purpose of bringing the mysteries closer to the people of antiquity.

Given the current level of human development, they should be careful to describe other ways of explaining things, ways that can also stand up to scientific scrutiny, if they do not want to be labelled as spiritually ignorant by science, which would not do esoteric science any favours.

The following theory refers both to creation from the Absolute and to our immediate cosmos, and has the advantage of being more in line with today's mental conception.

Let us begin with the sentence from the Tabula Smaragdina of Hermes Trismegistus:

Quod superius sicut quod inferius! As
above, so below!

The impulse, the impetus, from the Absolute, the unimaginable unity, the zero-point statics, to transition into duality and diversity is referred to as the Principle of Individuation.

This is the secret of secrets, which no one can fathom, but which, I believe, can be intuited by thinking human beings.

Esotericists use the term "will" for this.

But this will must have been based on an idea. This too can be conceived in esoteric terms, even if it cannot claim to be absolutely correct. The idea that activated the will could have been the desire to manifest itself, to reflect itself in creation in order to become conscious. However, this would still leave the cause that led to this desire and to the idea shrouded in darkness.

Another attempt may be made to unveil the mystery of the Prinzipium Individuationis.

According to logical conclusions, the unrevealed deity in its punctuality would have to contain within itself all the possibilities in embryonic form, as they were activated in creation.

Thus, both positive and negative possibilities must have been present in a balanced state, so that the positive was offset by the negative, which can be expressed mathematically by the formula

$$+ 1 + (- 1) = 0$$

Zero is nothing for humans, but in terms of the absolute, it is the sum total, which means "everything".

All possibilities that rested in the Absolute were in apolarity, without tension, without opposition. Consciousness and unconsciousness, light and darkness, love and hate, good and evil, life and death, rest and movement – to give a few examples from human terminology – cancelled each other out.

It must have been love, self-love, that was the cause from which the desire and the idea arose to become conscious. The very thought of self-love was bound to trigger a chain reaction in the apolar compendium of the Absolute, as this causality activated corresponding causalities, which in turn had to generate tension.

Let us take a look at our own lives. Is it not self-love that becomes the first and foremost principle in human beings, even before children become fully conscious of themselves? And does not self-love remain the only aspect of love in most people's lives until death? Despite marriage and temporary inclination towards the other? Is not sex, generally speaking, the strongest bond that temporarily extends self-love to duality? - If one attempts to analyse the impulses at work in human beings in an orderly manner, one will be astonished to discover that the strongest impulse in human beings, which is and remains effective indefinitely, is self-love, the centring on the ego, from which springs the desire for self-awareness, which in turn strives to represent an eternal value. And since human beings have learned that everything on the material plane is transitory, they must obviously transpose the desired eternal value to other planes. As above, so below!

Human beings did not always possess self-awareness, but evolved from an existing seed over the course of development.

Just as the progressive formation of our human body can be seen in the development of the embryo, it is also possible to recognise the developmental stages of humanity in the spiritual growth of the child.

After these explanations, it should not be considered presumptuous to describe the principle of individuation as self-love that urges us to become conscious.

Just as the child awakens to self-awareness in its environment, the Absolute also needed a contrast, like a mirror, against which it could measure itself.

However, since the opposites were originally apolar, i.e. without any tension in the punctuality of the deity, the powerful impulse of the will to create this mirror arose from self-love as causality. Thus, the fundamental tension arose, causality and its opposite, and these inevitably had to trigger a chain reaction, because one determines the other.

Thus, all causalities separated from their opposites, just as a cell divides into two halves by constricting the cell nucleus, each of which in turn retains the ability to multiply in the same way.

This biological insight, as the simplest expression of life, has been known to humankind for many years, as has the fact that the most complex expressions of life are built upon this primitive one.

What could be more obvious than to assume that this simplest of life actions, caused by life itself, also applies to the original creation, for as below, so above!

And life itself would also have to be granted absoluteness in its zero-point energy, for where else could it come from, even if one takes into account that there was once a time when life itself

was completely latent, i.e. present but unrevealed. Cell division by constriction requires neither procreation nor birth, but merely the activation of the most primitive life impulse. And this activation of latent life energy occurs through the will, based on the cause of self-love and the desire for consciousness. Consequently, it is purely symbolic in nature and is unlikely to correspond to the truth when one speaks of the act of primordial creation as the procreation or birth of the father-mother principle.

The unique dynamic impulse (of the will) is sufficient for the cells to divide progressively and a multitude of cells to arise, both in terms of causality and their opposites. Although it is not the task of this treatise to investigate another mystery related to the primordial creation, it should be briefly discussed for a better understanding of the further problems.

Biology has succeeded in proving the opposite of cell division, namely cell fusion.

It can therefore be assumed that separated causalities have reconnected with opposites due to a balanced attractive force, either to transition into apolarity or to remain together in a tolerable tension until the tension again leads to an explosion, to division.

Esotericists know that there are positive, negative and mixed suns and planets that send their radiation into space. This could be used as a basis for the postulate that our sun was originally a mixed energy source which, due to its apolarity, was unable to become self-aware. And in this case, too, the process of becoming conscious must have taken place from the same impulses and in the same form as it did in the original creation.

This means that neither procreation nor birth were necessary – for these are purely human concepts – in order to bring forth the planets that we so readily refer to as the children of the sun. Even the human concept of children is misplaced, since it necessarily presupposes procreation and birth according to our terminology.

In order to remove apolarity, the Solar Logos again divested itself of all fundamental principles and retained only the causalities, separating them as cell nuclei and ejecting them from itself by constriction.

The first and largest accumulation of opposites was the large planet we call Saturn, followed at some distance by the other planets.

All the explanations given so far are intended solely to replace the still widely used theory of procreation and birth, which is purely symbolic, with a contemporary theory that corresponds to today's intellectuality.

Adherence to the old theory, which was necessary and decisive for a different humanity and a different time, would today be comparable to atavism, a relapse in spiritual development.

Another theory that is no longer tenable, but which many serious esotericists still adhere to, is that of the "sin of the eternal". The abandonment of the latent unity of the Absolute cannot and must not be described as a "sin", if only because no other term in linguistic usage is as controversial as this one.

If one translates the word "sin" solely as "separation," this would be accurate, since a separation of causes and opposites must have taken place. Unfortunately, the concept of "sin" has been interpreted much more broadly by the denominations, so it is wiser not to use this word.

When the Solar Logos entered into consciousness, the first expulsion necessarily had to be the greatest accumulation of opposites, so that the tension could be temporarily resolved. It was the strongest explosion – to speak in human terms again, because even in humans the first effect of anger, rage, but also joy is like an explosion. What comes after that is already subsiding; the greatest rage has evaporated, as the saying goes.

Thus, the subsequent ejections were progressively smaller and weaker due to a lack of mass and tension.

However, the first ejected planet is called Saturn by humans and, due to its dense atomistic structure (Saturn = lead) and the fact that it is accordingly the largest and best mirror for the Solar Logos, it can also be regarded as its great counterpart and dark brother, as it is often referred to in esoteric writings. (Sun = gold. - The esoteric alchemist is able to transform lead into gold.

If this meant that creation in our solar system, as well as in the entire cosmos, both materially and spiritually, were complete, then for all time there would only be light and darkness, positive and negative. Creation would sooner or later have to reach a state of stagnation, and that would again be the abolition of life itself, because life means tension, polarity, dynamism, movement.

But just as the atomic nucleus possesses a greater force than the electrons orbiting it, which it holds firmly in their orbit due to its stronger energy, so too does the sun, in its light force of causality, have a stronger influence than the dark force of opposites. The sphere of influence of the sun and the logos that animates it extends as far as the orbits of the planets and beyond. From the preceding explanations, everyone should have concluded that apolarity means latency, i.e., in human terms, death.

But how, one must ask, is it possible for the suns and planets to exist without polar tension, i.e. to live? According to the theory of the separation of causality and opposites, all tension should be eliminated!

However, we can see every day that this is not the case. Esotericists speak of the "life-giving" sun and have thus already anticipated the solution to the riddle.

Everything is an organic whole!

Only in order to make cosmic processes understandable to us must we take the theoretical path of separation.

When the Apostle Paul says of Christ, "In him we live and move and have our being," he is expressing what, upon careful consideration, is the truth.

As far as the sphere of influence of the sun extends, so does its solar body, so that all the planets are still within the sun, though not in its core, it must be emphasised.

And with that, it is also clear that neither the sun nor any of the planets, even Saturn, the largest, are devoid of polarity. And with that, it is also clear that, by analogy, the sphere of influence of the central Absolute encompasses everything that has emerged from it and continues to emerge through progressive division.

It is not difficult to derive the esoteric practical application from this. Every planet whose core is opposite to the sun receives the power of life, i.e. the polar tension, from the sun, in whose body or, in other words, in whose sphere of influence it moves. As a result, however, every planet participates in the positive tension factors and has become a polarity complex, which alone makes it viable.

Astrological teaching therefore rightly states that every planet has a dark and a light side.

This is expressed, for example, by esotericists in the double name Saturn-Lucifer. It is a truism for astrologers that every planet has a dual effect, even the so-called lucky charms such as Jupiter and Venus. Their fortunate gifts, when used unreasonably, turn into the opposite. Consequently, one may also assume that the great evildoers have their beneficial effects behind their mask of misfortune and suffering.

Enough has already been written about Saturn in this regard, so the author may be permitted to write about it from a different perspective. Life would be inconceivable without polarity, without causality and its opposites in ideas.

Thus, each of the planets, spiritually represented by their Logoi, has the task of bringing its ideas of opposites to fruition. The Sun Logos, as the greatest sphere of power and activity, does the same.

As expressed in *Magia Cosmophica*, the smaller planets Mercury and Venus, which are close to the sun, can already be described as "redeemed".

What does this familiar yet often misunderstood word actually mean?

The ancient Greeks were already familiar with this concept and coined the word "catharsis" for it. It implies purification, i.e. the processing and reversal of emotional experiences through awareness.

These two planets have long since undergone catharsis, i.e. their Logoi, like all living beings connected with them, have processed their spiritual experiences through complete awareness of them. They have entered the entropic state and the course of their existence is now determined solely by the positive influence of the Solar Logos. The Indians refer to this state as nirvana, which does not mean the abolition of conscious existence.

According to human concepts, these beings can only do good; they have become true helpers of the solar logos in the Opus Magnum, the higher awareness.

Our Earth, on which we live, is now the next planet at the centre of cosmic, or rather spiritual, events.

Saturn, as the outermost, furthest from the sun and greatest core of opposites, has become the great adversary of the Solar Logos for us humans. Here on Earth, here in human beings, the struggles that cause polar tensions are now taking place.

Esotericists speak of the Demiurge Saturn, referring to Saturn as the creator god.

Is this really the case? -

Does this not contradict everything that humans claim to have learned through religion and philosophy?

Chrestos, as the solar logos, has become a purely spiritual principle through the separation of opposites from causality. Consequently, he cannot be the direct creator of matter, but is the sole source of inspiration, whose ideas were put into reality by his opponent and servant Saturn. Thus, on behalf of the solar Logos, the Saturn Logos condensed the spiritual substance into today's matter, for matter is coagulated spiritual substance.

It goes without saying that the other planetary Logoi also contributed their share.

The human body is also the work of Saturn's condensation, which is why becoming and passing away are in his hands.

The peoples of antiquity were more or less aware of this, especially the Israelites, and it is therefore not surprising that they worshipped Yahweh as the creator god. Yahweh or Jehovah is an Elohim from the servanthood of the Saturn Logos. Where else could he be classified, since he was a "strong, just and zealous" (i.e. jealous) God who kept his chosen people in order with an iron fist? Nowhere is the principle of order so strongly evident as in the Elohim Yahweh and his people Israel.

Read the Old Testament and you will find this assertion confirmed.

Order, justice and severity are part of the Saturn principle, as is generally known. And if we want to shed even more light on these connections, we need only study the teachings of the Christian denominations. Both Catholics and Protestants worship Jehovah, the Jewish Elohim Yahweh, as God the Father, i.e. as the creator of the world! -

Is it any wonder, then, that priests' cassocks and robes are made of black silk? -

However, Catholicism also worships the Sun Logos in the "Son" and, to express this, uses not only the black cassock but also the white surplice and colourful vestments. The monstrance always represents a shining sun in its form.

Thus, the Protestant Church practises a pure Saturn cult, while the Catholic Church practises a mixed Saturn and sun cult.

However, it was not the sole task of the Saturn logo to create earthly matter and the human body.

The Elohim Yahweh brought with him a new mission when he spoke to Moses: "I AM THAT I AM!"

The chosen people were to learn this I AM, i.e. they were to become aware of their individuality in their souls. This is a major turning point in the

Human development, and further details can be found in the article "The Jewish God Yahweh" in issue 95 of Liber 1958 from February. At that time, the compendium of human souls was still completely chaotic, regulated only by blood ties, i.e. it was rooted entirely in the collective and had not yet been individualised.

The compendium of souls as a link between the material body (which was already complete) and the spirit monad had to become corporeal, i.e. it had to be created, like the material body. To this end, the blood ties had to be broken, and the individual human being had to be separated from the people and the clan.

This work was first begun by the Elohim Yahweh of the Saturn principle in the Israelite people.

Such a process is called crystallisation.

Just as everything belonging to a centre gathers and binds together to form a crystal, so too should everything chaotic in the compendium of the soul gather around the individual core.

The magic word for this is I AM, which Yahweh gave to the Israelites on Mount Horeb. As long as this magical I AM does not bring about crystallisation, everything spiritual remains shadowy, as do many of the higher planes, which can only be formed into concrete reality through human beings and their awareness of spiritual experiences. Thus, it would be clear that Saturn, as Demiurgos, not only shaped matter, but is now working to densify the soul body for humans through crystallisation.

This happens with his guidance in human beings, as he processes all experiences within himself under the magical word I AM, both good and bad, joyful and painful. Love, whose value he has yet to recognise, should serve as an aid to this.

Sanat Kumara, an emissary of the Solar Logos, watched over the etheric plane for a long time to ensure that love on Earth did not completely die out. And the Solar Logos sent the most important help directly through his impulse of love, which he temporarily connected with the pure body of Jesus of Nazareth in order to teach humanity love.

But humanity is still not ready to recognise this, and so it remains in the harsh teaching of the demiurge Saturn. It is the task of Saturn, supported by his follower Mars and his reflector Moon, mitigated by the influence of Jupiter and the redeemed Venus, to lead humans into catharsis, the processing and reversal of all soul experiences through awareness, without which they cannot be redeemed, cannot return to the Father's house, cannot be a helper in the Opus Magnum.

Through suffering and tribulation, through restrictions and loneliness, he tries to lead people to knowledge so that they do not fall back into animalism as a result of their innate drives and inclinations, but become a manas, a spiritual being.

Of course, humans regard this as evil and the Planetary Logos as the perpetrator of evil, as long as they remain short-sighted and unwilling to recognise what serves their higher development.

As long as humans resist the orderly and just principle of Saturn, they can only perceive the negative.

However, if they recognise the necessity of this education, they are on the right path. Then Saturn also shows them its other face, the positive one, which we call Lucifer, the bringer of light.

For in his capacity as Lucifer, he helps us to attain the highest knowledge, the highest wisdom.

But if human beings are not yet sufficiently purified, even the highest wisdom turns into something demonic, something negative.

We are witnessing this in our own day, as Lucifer has given the striving human spirit the knowledge of atomic theory. Will humanity today have become wise enough to use this gift of supreme wisdom, which touches on the greatest secrets of creation, for good, or will it, out of lovelessness towards its fellow human beings, condemn itself to destruction? For human beings should learn nothing other than love for their neighbour, love for all living things, for animals, for plants, not only for their fellow human beings. Saturn-Lucifer wants or must lead humanity to this love, i.e. he should lead people through catharsis to the Solar Logos, to Chrestos.

And now one must ask why the F.S. chose this particular name and invokes the demiurge Saturn in its ritual. Would it not be simpler, as denominations teach, to turn to the Chrestos impulse from the outset, without first taking the detour via Saturn?

Certainly, in theory it would be correct, but in practice it looks different. There have always been a few who reached Chrestos directly through mystical means, thus becoming Christ bearers. But even they had to overcome all the struggles and temptations that Saturn placed in their path. That they nevertheless succeeded in their historical incarnation would be a miracle, if one did not have to assume that they had already laid the foundation for their expected success in previous incarnations. We cannot verify this, and so we must leave it at that. But if humanity had accepted the teachings of love of the Master Jesus over the course of nearly 2000 years and lived according to them, then the power and influence of Saturn would have been overcome long ago and the Earth would also belong to the redeemed planets.

Our brotherhood strives to consciously and willingly take on the suffering and loneliness that Saturn imposes for maturation. Those who succeed in doing so completely will see Saturn's benevolent face and be given high knowledge and supreme wisdom.

And what do these insights, this wisdom, consist of?

This is clearly stated in the law of our brotherhood:

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

And the word of the law is "Thelema! -

In our brotherhood, we strive to accept and realise the goal, which is the spiritual-cosmic task of the Demiurge Saturn, through our will. To do this, we must first and foremost put aside self-love by not feeling pity for ourselves, but by being hard on ourselves in all things. Only then can the divine will become effective in us, i.e. our will vibrates on the same level as the divine, or in other words, it is the will of the Solar Logos, the Chrestos, that we

find our way back to love, to love without reservations of a personal or individual nature. That is why we affirm the educational work of Saturn, from the neophyte degree to the highest degree, but always with a view to becoming richer in knowledge, striving for the highest wisdom, which culminates in love alone.

Deus est Homo, God is man. -

No one should interpret this as meaning that human beings are divine. We all have a spark of God within us, and through this God participates in our spiritual struggles, in our striving to become ever more conscious through catharsis.

For the ultimate goal, the meaning and purpose of all manifestation, all existence and thus all creation is and remains the attainment of consciousness. In this way, human beings help not only themselves, but also the Earth Logos and the other Logoi, even the Demiurge Saturn, to return to the "Father's House" and achieve the

O P U S M A G N U M

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The above essay by Mstr. Amenophis is in itself a very interesting attempt to penetrate the secrets of cosmogony using modern scientific methods. However, this attempt is just one of many theories that provide only hypothetical evidence of probability, which hardly corresponds to the recognisable and previously researched facts. One must have studied the publications that have appeared to date in great detail – such as Hörbiger's glacial cosmogony – in order to recognise that the so-called eruption theory, as set out in "Magia cosmo-sophica", is the most probable theory to date. No cell division process or fusion in nature has an eruptive character. Even today, violent eruptions of enormous magnitude still occur in the sun.

of enormous magnitude. In the cosmos itself, it has also been observed how new stars are formed through the centralisation of enormous centres of power, while others transform and extinguish themselves.

All stars and suns pass through several states in their development. Their basic substances are first in an ethereal-atomistic state, later in a gaseous state, and then in a fiery-liquid state, before undergoing a cooling process and transforming into a solid metallic or rocky structure. They not only lose their luminosity and radiant power, but can also be considered inanimate, with a negative character.

There is no question that the great eruption of the sun took place. In this single event, all the stars were ejected simultaneously and, depending on the strength of their centrifugal force, reached the outer limits of the sun's gravitational pull. The laws of centrifugal force then gave way to the laws of spirals, causing a slow reapproach to the parent star, which is still in effect today. All the metallic substances that are now attributed to the individual planets were in a molten state in the sun's body and, depending on their weight, moved more or less far out into space, as far as the force of the eruption reached. - Therefore, according to the atomic weight of its metal, Saturn, which consists of lead, is the planet that moved furthest away from its parent star. Logically, the eruption of the sun only removed parts from its interior that had accumulated and had to be ejected. Thus, all planetary substances of all planets are still preserved and present in the sun. This is why esotericism speaks of the seven inner spheres of the sun and also of Saturn = lead still forming the core of the sun today. The spirit of Saturn is the centre of the solar logos! This is the foundation upon which the profound esoteric mysteries are built. And only in this way can the esotericism of "Magia cosmophica" be understood and fathomed.

This rare and unique publication must and should remain the foundation for the brothers of the lodge as the basis for their esoteric knowledge, for it is essentially indisputable and also harmonises with current scientific research on cosmophysics.

Gregor A. Gregorius.

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ON THE INNER SPIRITUAL STRUCTURE OF THE LODGE.

Conversations between the Grand Master and the Local Masters.

Local Master

You know, esteemed Grand Master, that despite all our sincere and serious efforts, there are still some brothers who are unclear and uncertain about the spiritual orientation of our Lodge. The brothers often set themselves false goals or succumb to attacks from a negative environment. It is almost always the fault of the individual brothers themselves, due to a lack of acquired maturity of knowledge. It is often forgotten that the individual brother is only one stone in the spiritual temple of the lodge. It is often very difficult for us to work these stones properly and set them at the right angle.

People often fail to recognise that it is the duty of a brother to place his entire personality at the service of the Lodge and that sacrifices must be made for the sake of the idea and the world view. The ego is often not sufficiently bridled, and the selfishness inherent in human nature repeatedly breaks through.

What can be done about this?

Grand Master

I am aware of these things and also of their importance. I too have gone through many disappointments since the lodge was founded, and today, as my life draws to a close, I see more clearly than ever thanks to the insights and maturity I have gained through often bitter experience.

I am now facing the beginning of the third centralisation of my life, entering the third inner circle of spiritual insight to be attained, and will have to become harder in my own Saturn-influenced direction and goal-setting, which of course also requires an even stricter alignment of my brothers in the spirit of Saturn.

My brothers, in your areas of responsibility, you must repeatedly emphasise to your brothers that a lodge is not a club. A lodge demands sacrifice, also in a material sense; it demands restrictions in one's lifestyle, the assertion of one's own personality against one's environment, often even against one's family. Not only one's own spiritual attitude, but also the entire interests of the lodge must always come first in the life of a brother. Of course, it will often not be possible to cope with the things and difficulties that arise without resorting to a synthesis.

But being a lodge brother requires not only discipline towards the lodge obligations entered into, but also discipline towards oneself! The brother must develop a certain pride in himself for having the honour of being a brother of a lodge. This fact alone elevates him above the average person.

The goal of the Lodge and the overall training is to become a true occultist! And that means a lot! He must master as many disciplines of the occult sciences as possible, at least theoretically. He need not be a magician, an astrologer, a parapsychologist, or a practical magician, nor does he need to be a specially trained practitioner of the occult sciences. This does not preclude him from preferring a discipline that particularly appeals to him and training extensively in it. But since every human ego is particularly predisposed due to its own difficult and quite different constitutions, no restrictive standards or regulations can be established in the development of the various disciplines. One cannot demand results in chakra development, intuition, clairvoyance or magical practices, nor can one make such evidence a condition for attaining a degree within the Lodge.

If a brother achieves such high levels of development through special predisposition or through work on himself, this is very welcome, also in the interest of the Lodge, but such abilities or practices are not the objective.

Once again: theoretical knowledge is sufficient. All practice is usually only piecemeal.

It is much more important to become a true mystic and esotericist and to avoid the pitfalls of conventional mysticism.

Local Master

However, one would expect a neophyte brother to not only be interested in factual lodge knowledge, but also have some prior knowledge of the occult and possess the aptitude for intuition and inspiration that would enable him, in the spirit of true esoteric study, to advance into the higher spheres. Such proof would have to be provided.

Grand Master

Such proof cannot be demanded of a neophyte brother who is only at the beginning of his journey , cannot be required to provide such proof. Whether his chakras are capable of development at all, whether he already possesses any occult abilities, can only be judged after a longer period of observation, after a longer period of working together. This determination will become apparent in the course of his studies. Whether he possesses a certain knowledge base will be proven when he takes the examination for the degree of Merkurii.

If a brother of the Lodge possesses an aptitude for magic and wishes to practise it in a practical sense on the basis of the theoretical instruction he has received, he must do so at his own risk. The Lodge bears no such responsibility; it is always only a guide in theory. Just as a chemistry student at university acquires knowledge about toxic substances, their dangers, their use and their potency, but must then later bear the responsibility himself in practice, so too does this apply to occult studies and to the Lodge. Magic is neither black nor white, but rather a knowledge, the practice, the application and the objective that determines its nature.

Local Master.

More emphasis should be placed on strengthening the connection between the individual brothers and the Lodge. Not only through a personal

getting to know each other, but also in a magical and meditative sense. It would be advisable to create a particularly pure Saturnian ritual for this purpose, which can be used especially by those brothers who live alone and have no local or personal connections to the Lodge or to important leading figures or older brothers.

Grand Master

In fact, there is already an instruction for brothers who are away from home who are unable to attend a local lodge to meditate on the lodge every third Saturday of the month, when lodge meetings usually take place. If possible, they should find a quiet hour, put on their lodge cloak and ring, and immerse themselves in meditation. Such a ceremony greatly contributes to strengthening the connection to the lodge. The lodge ring itself is already a very effective means of repercussion to the lodge. It would be worth considering creating a suitable special ritual for this purpose or deciding to publish the entire ritual – or perhaps only part of it – or to make it available to individual brothers. However, there are many arguments against this, and I leave it up to you to submit a corresponding motion for resolution at the next Grand Lodge meeting.

Local Master

Since in occult and esoteric circles among members of the Lodge While there is still intellectual uncertainty about the Law of the Lodge itself, which is supposed to form the basis of the new age, further explanation is needed. A purely Saturnian person cannot be absolutely harsh towards their environment and fellow human beings; they must not be opinionated, solitary, cynical, arrogant or overly ambitious. Unfortunately, these characteristics can still often be observed in younger brothers, albeit caused by a lack of maturity, especially since they have not yet recognised that the art of synthesis is part of maturity and mastery of life.

Grand Master.

Let me first respond to this with your own words, which you occasionally sent me in correspondence:

"If the end result of working on oneself as a spiritual person requires Saturnian hardness, clarity, irrefutability, steadfastness, impartiality and determination, then some clarification is still necessary regarding the degree of hardness and the unconditional nature of behaviour.

How does hardness manifest itself here? Is it ruthlessness that makes the bearer hard without regard for the consequences of his hardness? Or has the person who has become like this become hard because he has recognised something? Is he like this because he knows that any behaviour other than that which he displays leads to nothing but mistakes and wrong directions in his way of life? Should he build his own position without regard for the opinions of others? Should he also not make concessions for those who are not as internally and externally structured as he is?

Shouldn't such a Saturn-oriented person be not only tough but also kind? They should show understanding towards their fellow human beings without necessarily identifying with their opinions and actions. They will want to help to the best of their ability to bring them to understanding. Only in those cases where nothing can help will they abandon them without pity, according to the principle of harshness without compassion.

From this clarity and intellectual superiority, however, the Saturnian person is anything but cynical or opinionated, for for him the law of the Lodge: Do what thou wilt! is truly and genuinely in the background."

When I read these remarks, which are by no means false or erroneous in content, I immediately said to myself that they are totally superfluous for the brother who has seriously and truly studied the law with all the commentaries, including the further essays and reflections given on it.

But for a neophyte brother, they are still applicable and useful. For an older brother, they are a matter of course.

The knowledgeable brother knows that the Saturnian path leads to an attribute-free solitude, which, however, is no longer perceived as such in this state. One is self-sufficient to the highest degree, without hatred, without fanaticism, without exaggeration, because one is directly connected to the source of absolute knowledge and no longer needs any other human being. Except in the material constraints of life. One has reached the highest peaks of human knowledge possible for this current age.

This naturally leads to a certain justified contempt for humanity, as one has recognised the intellectual, ethical and characterological inferiority of one's environment.

One no longer wastes one's energy on those who are unworthy. However, this true insight can usually only be gained through disappointment, betrayal and ingratitude.

One soon recognises the general dullness, stupidity, ignorance and lack of character of the masses. Hence the Lodge's demand for separation from the masses.

Of course, even a Saturn-oriented person cannot and will not have a heart of stone, for they remain human and know the feeling of helpfulness and true love.

The planet of goodness, Jupiter, also resonates in the Saturnian person and is anchored within them, so it must also have an effect on them.

Only that in their bearers, intellect, reason and rationality are directly connected with heart, feeling and love in a harmonious inner structure. The law states: love without pity! So love always remains the foundation.

So much has already been said about this, and only those who are slow on the uptake cannot understand it.

I am well aware that many of our brothers from the ranks of ecclesiastical Christianity come to us from New Thought and theosophical circles, from spiritualism and other mystical aberrations, disappointed and betrayed.

But it is not always easy for them to break away from the belief in God that has been imposed on them, from the hypocritical moral laws of the past, and from a nebulous world view, delusions and deceptive suggestions.

They, too, should be helped first, and it is the task of the older brothers of the Lodge to separate the wheat from the chaff here. -

We initially place our full trust in new brothers, but those who prove themselves unworthy are ruthlessly expelled. Rotten stones cannot be used to build temples. They must be square and hewn. This is stated in the ancient Masonic law.

Of course, the altruistic and idealistic thinking present in every spiritual person is somewhat dampened or restricted by Saturnian knowledge, but it should never be suppressed, for it is a proof of love on a higher level. This is a matter for the brother himself and, according to the law "Do what thou wilt", he has the greatest freedom of action in faith and thought – but he must be able to answer for it inwardly before himself and, of course, never violate the laws of the Lodge.

It should be clear that in this regard, too, even stricter standards will have to be required in future for the attainment of the higher degrees of the Lodge, for we are a Saturn Lodge and not a Jupiter Lodge, which may have much in common, but also very noticeable spiritual differences.

The higher degrees know that Jupiter lies in the mirror image of the Saturn symbol and that the inner core of the Sun Logos is Saturn.

Therefore, their explanations are not without relevance to those of the higher degrees who are knowledgeable, but they should be long-acquired knowledge for every brother who has been in the Lodge for several years.

In connection with this, I have arranged for the next Grand Lodge to pass a resolution according to which, in order to attain the degree of Solis, a further

More in-depth knowledge and, above all, a higher age of the applicant is required. (33 years). *)

We are, after all, a lodge of knowledge, and purely ambitious motives must be eradicated.

Local Master

Most people are not entirely clear about the possible variations of the concept of love

. It should be true love – true kindness! The love for one's wife and children, for one's homeland, for one's beloved, for one's friend, for nature, etc., should certainly never be disturbed or even suppressed. But some do not recognise this, lacking the ability to recognise spiritual theses in their deep meaning. Of course, the Lodge is there to eliminate this ignorance. But often enough, even our neophytes succumb to the demonic influences of our opponents, who usually cloak themselves in a religious guise.

Grand Master

I can only respond to this with a sentence that everyone can think about.

The concept of the principle of love depends on the spiritual maturity of the person concerned, and its practical application is subject to their own free will.

But Therion is quite right: every human being is a star! No one has the right to interfere in another person's life path without their consent and without being asked. Be it for good or for evil!

Both terms are relative, after all. But true, genuine love and kindness can build bridges and work wonders. As long as you still believe in them

*) In cases of special intellectual abilities, special services to the Lodge, or particularly commendable conduct, the Grand Master may grant exceptions or propose them to the Grand Lodge.

There are lonely high peaks where one can no longer breathe in the company of other people, where even the ethics of true love fail.

Few people have come to this realisation. We all still have weaknesses and inclinations, still need helping love and forgiving kindness.

Recognising the principle does not necessarily mean mastering it!
But it does create an inner happiness to know that you are on the right path.

At the dark gate stands the great demiurge Saturn, the guardian of the threshold, but for those in the know, behind the severity of his face lies a smile of kindness!

*
* *

I have written this treatise for the spiritual benefit of every member of the Lodge, regardless of their degree or how long they have belonged to the Lodge.

Everyone will still find gaps in themselves that must be eliminated for their own perfection.

Mistakes made in the past can be corrected in the future! Weaknesses can be eliminated. One can become immune to suggestions. -

Thus, the brotherhood should unite all brothers and sisters in harmony. They should be helpers to one another and a kind of substitute for the inadequacies of the environment and fellow human beings. A brotherhood based on lodge membership is to be valued more highly than ordinary friendship. The lodge clothing worn not only shields against the negative environment, but also unites all brothers into a spiritual entity, a form that

is filled with mentalism through ritual and is considered a magical source of power.

Human weaknesses, which can still occur even in leading brothers, should not be criticised or attacked in a negative sense, but only held in the deepest respect for the centuries-old ego that has reincarnated itself in the brother in this existence.

The Lodge forgives its brothers many things, but not stupidity and lack of character. Inner decency is a matter of course for a brother.

Gregor A. Gregorius.

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* *

THE POSSIBILITIES OF EXPANDING CONSCIOUSNESS!

by "Baphomet."

When considering expansions of consciousness, the term "consciousness" must first be clarified. Consciousness is the spiritual background of our thoughts and feelings, and thus a higher function of the human mind. It allows us to become aware of our feelings and thoughts.

We know of three general states of consciousness that can be experienced by every human being, namely:

- a.) deep, dreamless sleep b.) dream sleep
- c.) daytime consciousness

In addition, there are a whole range of states of consciousness that do not belong to the general ones, i.e. that not every human being experiences.

These include:

- a.) fainting b.) partial or complete anaesthesia
- c.) hypnosis

as well as some states of intoxication and ecstasy, caused by:

- 1.) by incense
- 2.) by the consumption of alcohol
- 3.) by the consumption of narcotics and opiates
- 4.) by wild, ecstatic dancing
- 5.) through certain secret sexual magical practices.

The states of consciousness mentioned above are mostly of a purely astral nature. Since human beings in today's cycle of development have generally already attained the mental level of consciousness, these experiences represent a regression to levels of consciousness that have already been experienced.

In addition, there are some practices that lead to an expansion of consciousness, to a higher polarisation of consciousness.

Master Therion says: "Everything that serves enthusiasm, that leads to raising the level of consciousness, that frees consciousness from its material chains, is appropriate here. Everything may be used for this great work."

These practices include:

- a.) Ecstasy through music and poetry
- b.) Ecstasy through the intonation of mantras
- c.) Elevation of consciousness through yoga practices
- d.) Elevation of consciousness through staging or participation in cults and rituals and associated initiations (consecrations)
- e.) Elevating consciousness by accepting divine forms.

Since the acceptance of god forms is almost completely unknown even in initiated circles, I provide instructions for this practice below.

The neophyte should study the representations and illustrations of Roman, Greek and Egyptian gods in a museum or in books accessible to him. He must know that these ancient gods are actually nothing more than the embodiments of certain qualities. For example, the Egyptian god Har-porcrates is the god of silence.

It is therefore necessary for the neophyte to choose a god with a characteristic that he has only imperfectly developed or not yet developed at all. In most cases, the physical posture or gesture in which the god in question is depicted already expresses the characteristic he embodies.

The neophyte should first copy the deity from the model (picture or stele). Then he should paint it from memory, taking care to ensure that the form, gestures and other attributes such as colours etc. correspond as closely as possible to the original.

Then the neophyte himself assumes the typical posture of the god he has chosen. In doing so, he imagines the qualities embodied by this god. The imagination of the typical posture of the god in question, as well as of his special qualities, must be so intense that the neophyte comes to feel that he himself is this god.

Unfortunately, there is no way to verify the intensity of his imagination and thus the degree of his success.

To support the above practice, one should draw upon the inhalation of the name of the god in question. The neophyte should therefore assume the posture of the chosen god, or stand upright with arms stretched forward or upward. Then he should breathe in deeply through the nose, imagining that with each breath he is also inhaling the name of the god in question. This process is greatly aided by the gesture of drawing the arms up or down to approximately eye level. Then the neophyte should allow the name of God to flow slowly with the breath from the lungs to the heart, solar plexus, navel, reproductive organs and finally down to the feet. The chakras superimposed on the aforementioned organs are stimulated during this process and brought into increased function.

At the moment when the breath associated with the name of God seems to touch the feet, the neophyte should quickly move his left foot forward by about 30 cm, throw his body forward and at the same time let his hands shoot forward, so that he now stands in the typical posture of the god Horus. While doing so, he should breathe out through his nostrils and at the same time imagine how the name of God flows back up through his body. All this must be done with all the strength of which the neophyte is capable.

Then he should pull his left foot back again and place his right index finger on his lips, so that he now stands in the characteristic position of the god Harporcrates.

It is a sign of success if the neophyte is completely exhausted after a single practice. He should have become boiling hot and weakened to such an extent that it seems completely impossible for him to remain standing.

It is a sign of success, although only perceived by the neophyte himself, if, even after the exercise, he continues to hear the name of God roaring within him with the force of ten thousand thunderclaps, and it seems to him as if this mighty voice comes from the universe and not from himself.

In both practices, the acceptance of the god form and the absorption of the god's name, the neophyte's consciousness should contain nothing more than the god form

and the corresponding name of God; and the longer it takes for the neophyte to return to the perception of his personality and his surroundings, the greater his success.

Empathising with a deity is an excellent practice for freeing the neophyte from his egocentricity. It raises his consciousness to such a high level that he vibrates on the same plane of consciousness as the deity. With repeated practice, the effect eventually becomes so strong that the chosen deity also overshadows the neophyte's everyday life.

"Baphomet."

February 1961

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THE MAGIC FLUTE

AN ESOTERIC INTRODUCTION

by Mstr. AMENOPHIS

Time and again, people talk about Mozart's opera The Magic Flute, first performed in 1791, as a so-called Masonic opera, sometimes with a knowing smile, sometimes with superior disapproval.

Despite its veiled fairy-tale plot, it is said to depict the process of an Egyptian initiation. Apart from Mozart's music, which is his own creation, this opera has several fathers in terms of the libretto, the script, because the true initiators are the Freemasons Schikaneder and Giesecke, who were members of a lodge together with Mozart. From this, one could conclude that Masonic ideas were indeed incorporated into this opera. To this day, the public rejects The Magic Flute in terms of its plot, in stark contrast to the music, which is highly regarded in many circles.

This does not mean much in itself, because the great truths have always been understandable only to a small circle, while the profane masses, with their materialistic-mechanistic way of thinking, have no access to them.

It is therefore always a risk for an artistic director to include this opera in the programme, as it is unlikely to earn him any laurels, but at best provoke pitying criticism.

If, nevertheless, this opera continues to appear from time to time on many stages at home and abroad, one could assume, exoterically, that this is due to the not inconsiderable influence exerted by Masonic circles and, esoterically, that the ideas underlying this opera have a certain life of their own and want to reveal themselves to humanity again and again in this work.

Even the famous Mozart expert Alfred Einstein did not succeed in gaining a greater understanding of this opera, and so there remains

a small group of knowledgeable people who can only pass on the key to it to their peers.

Any impartial and unprepared opera-goer will view the work as a confusing fairy tale plot, sometimes escalating into burlesque, which, although not lacking in a few solemn highlights, appears highly inconsistent when viewed as a whole. In the end, they will wonder why wisdom can only be attained through life-threatening or life-threatening trials, or why the feminine is portrayed as the personification of evil, while the masculine is portrayed as the personification of good.

Thus, by concealing its esoteric core, this opera remained understandable only to the few who knew and to the Freemasons, and to them it seems to be dear as a special consecration performance through the course of time. It is hard to believe that the inaugurators had this purpose alone in mind; rather, one might think that they were keen to bring the great goals for humanity in its evolution into consciousness in a veiled but understandable way for the serious observer.

The following attempt at an explanation is also intended to serve this purpose. In its brevity, it cannot be exhaustive, but nor does it claim to be, as it is addressed to a circle of people who are already knowledgeable and for whom there must still be something left to explore in order to fill in the gaps.

"Sapienti sat!" - Enough for those who know! -

The characters involved in this explanation are as follows:

Tamino, a prince from distant lands.

Sarastro, the guardian and hierarch of the mystery of the sun.

The Queen of the Night

Pamina, her daughter. Papageno,

a bird catcher. Papagena, a girl

Three servants of the Queen of the Night.

Monostatos, a Moor

Three genies

Priests of the mystery of the sun Two
armoured men.

The beginning of the plot is completely mysterious to the audience. Tamino has set out into the world and, on his journey, has strayed into an impenetrable forest. It is night, and a mighty serpent coils itself around the prince. He can no longer escape and cries out in terror:

"Help, help! Otherwise I am lost, chosen as the victim of a poisonous snake!" The snake symbol is clearly intended to recall the story of Paradise. Ta-mino, a young man of noble birth, sheltered in every way, must set out into the world to confront it, as he is now old enough to do so. This is the purpose of his journey.

Chaste and pure in body and soul, he feels as if he has stumbled into a jungle. His soul is still childishly apolar, knowing nothing of good and evil; his powers of perception are still dormant, as if in the depths of night. Now he encounters the serpent of knowledge. This causes such a fundamental change within him that he suddenly moves from the apolarity of childhood to the polarity of manhood, and this momentary inner experience is so shocking to him that he believes he must perish. The ideals of his youth vanish before the basilisk gaze of knowledge, so that he falls unconscious, certain of his death.

Who has not experienced this stage of development in a more or less similar way in their youth, when puberty brings the first flash of insight! --

The action continues, and three servants of the Queen of the Night emerge from the darkness of the night. When they see the young man lying there, they also recognise the cause of his condition. One of them draws her spear against the snake, killing it. All three servants, beautiful in appearance, realise on closer inspection that the young man is still alive, that he is a handsome and mature young man, and each of them wants to guard him alone, to have him for herself.

The Queen of the Night and her handmaidens represent the realm of the unconscious, the realm of mothers, the level of archetypes, and also the realm of sexuality

, which governs the primal instincts in humans, as they unconsciously affect the relative nervous system. The unconscious forces help the unconscious Tamino to repress the new experience of polarity into the subconscious in favour of awakened sexuality, which must prevail at his age.

Therefore, after the maidservants have disappeared, the young man awakens from his unconsciousness and has completely forgotten what has happened. Only the appearance of another young man brings him back to reality. It is Papageno, the bird catcher, in his colourful feathered costume. The costume alone indicates his subtly earthly character. Colourful and iridescent in all colours, light-hearted and carefree about tomorrow, this is how Tamino imagines the earthly realm.

How skilfully the librettists symbolically represent emotional impressions and experiences in this way! --

The splendour of his exhilarating earthly existence makes him forget the shock of his revelation, until the sight of the dead snake reminds him of his experience. What could be more natural than for him to regard the power of earthly existence as the conqueror of the ambivalence he has experienced, and therefore to thank Papageno as his saviour.

Papageno is afraid of Tamino in one breath and at the same time boasts in a grandiose manner about his heroic deed of killing the snake. Thus, the material fears the splendour of the spiritual, only to praise itself as the saviour of the same.

But revenge is already approaching in the form of the three servants, who correct Tamino for killing the snake. It was not earthly nature that could intervene in the spiritual realm, but only the spiritual realm itself, albeit in opposition.

And so the material is relegated to its limits, with Papageno receiving water and stones instead of wine and bread as a reward for delivering his captured birds, and finally having a lock placed on his mouth. Tamino, however, receives the portrait of the Queen of the Night's daughter.

What do these allegories, which are used so frequently here, mean? -- Papageno calls himself a servant of the Queen of the Night, and rightly so, for he is

the still carefree child of nature, who lives from the impulses of the unconscious. His thoughts are like colourful birds that man draws from the realm of the unconscious as primal ideas, capturing them, so to speak, and which, after being used, rush back there like birds delivered to the Queen of the Night.

Since Papageno boasts of things that do not spring from his own consciousness, the impression of undeserved success that he has just felt turns to "water," and thus, when man recognises his limitations in relation to the spiritual, he is silenced, which is meant to express that he must remain silent about spiritual matters because he cannot understand them.

In Tamino, the self-knowledge gained in a flash was dampened in favour of sexual maturity. What has been gained spontaneously has no lasting value, because everything has to be consciously worked out.

In order for "Eros-Sexus" to take effect according to natural law, the woman enters his consciousness for the first time in the image of Pamina, with the result that his longing for her is ignited. In the aria "This image is enchantingly beautiful", this whole complex is revealed to the knowledgeable listener.

To prevent the fire of Eros-Sexus, which has been fanned into embers, from cooling down again, the Queen of the Night herself appears to him, telling him that an evil demon has kidnapped her daughter. If he is willing and succeeds in freeing her from his clutches, Pamina will be given to him as a reward.

Tamino's pure innocence believes this story, for the good in man rebels against all that is unjust and inhuman. How much more so when Eros has kindled the feeling of first love in his heart and this impulse, in its power, ignites the good into heroism, calling for a fight against the dragon, under which man imagines evil personified! All legends and fairy tales are full of this parable. The other young man, Papageno, is now granted mercy and the lock is removed from his mouth when he agrees to accompany Tamino on his perilous journey to free the Queen of the Night's daughter. For

love as a stirring of the soul needs earthly help to become reality.

It is interesting to note that this scene concludes with a quintet that only partially fits:

" If only all liars could have such a lock on their mouths;

" Instead of hatred, slander, and black bile, there would be love and brotherhood."

While the previous text interprets esoteric knowledge in a symbolic and allegorical way, the Masonic tendency becomes clearly apparent here for the first time.

The two young men now receive their instructions on how and where to find Pamina.

To protect them against the dangers of their "journey", Tamino receives the magic flute, while Papageno receives a magical bell. Inspired by this gift, Tamino is struck by a flash of insight from previous incarnations, recognising the value of the gift, which he expresses in song as follows:

" Such a flute is worth more than gold and crowns,

" For through it, human happiness and contentment are increased!"

So what is it that makes the magic flute such a particular bone of contention for the secular world?

Is it the view – which, incidentally, can be described as entirely healthy and correct – that people should achieve success through their own abilities and not through magic?

Or is it simply human perplexity in the face of a statement that seems to belong to the realm of fairy tales or fables, but does not seem to be part of development, as it may have been recognised despite the veil? --

Or is it a completely bizarre absurdity that is out of all proportion to the materialistic-mechanistic way of thinking of reason? --

The magic flute is probably the most difficult symbol used in this opera for humans to interpret.

For the sake of interpretation, we may at this point anticipate a story told by Pamina, which revolves around the creation of the magic flute. Pamina's father, the husband of the Queen of the Night, is already dead. During his lifetime, at a magical hour, he carved this magic flute from the deepest part of a thousand-year-old oak tree amid thunder and lightning, storm and roar.

Before his death, he shared his all-encompassing power by handing over the sevenfold circle of the sun to the hierarch SARASTRO, much to the chagrin of the Queen of the Night, which gave rise to eternal hatred. Let us attempt an interpretation.

Since the Queen of the Night personifies the ruler of the realm of the unconscious, which stands in contrast to the realm of Sarastro, i.e. the realm of consciousness and knowledge, the "father" or "husband", who was still above or before the unconscious, must be the deity in its absoluteness. He is dead, i.e. he has withdrawn from active participation. Here, according to ancient belief, the father, mother and son stand opposite each other, i.e. Osiris, Isis and Horus.

Esoterically speaking: after the end of involution and at the beginning of evolution, the creator deity divided his all-encompassing power into the realm of archetypes, the primal models, the unconscious on the one hand, and the realm of consciousness on the other. Both realms have to serve humanity, for in this context Pamina is conceived as a symbol of the primordial mother of humankind, in whom all possibilities are united in terms of predisposition or heredity. However, in order for the seeking human soul to escape the power of the Queen of the Night, i.e. from unconsciousness, and attain consciousness, the realm of Sarastro, the deity created a magic flute.

First, we must ask ourselves what the purpose of a flute is. It is clear that by blowing into this instrument, we can elicit different kinds of sounds that can be combined into melodies, some of which are harmonious, others disharmonious. It is therefore breath and sound that have been given to humans as a creative force, which they should consciously use for their higher development. It goes without saying that sound does not only refer to that produced by a musical instrument, but also to the vowels and consonants that originate in the human throat. It is these that guide humans on their path to

Union with the deity guides and protects; it is the deity that reverses his powers so that he can grow from one-sidedness into versatility, which can simultaneously make him a citizen of all planes of existence.

Through breath and sound, man controls the electromagnetic currents as well as the elements, which is expressed in the narrative through "lightning and thunder, storm and roar". These powers of the word and sound are anchored in the Kabbalah and have been handed down to us. It would probably not be wrong to describe The Magic Flute as the symbol of the Kabbalah par excellence.

Tamino has sent Papageno ahead to explore the locality and find Pamina. Papageno is lucky and finds her alone in a sacred grove, for she has escaped from her guards in an unguarded moment. Papageno tells her about her mother and about Tamino, who wants to free her because he loves her. Elated by these good prospects, a duet develops, which ends in the following refrain:

"Nothing is nobler than woman and man, man and woman

"Woman and man reach up to the deity."

In stark contrast to the materialistic view that woman personifies evil, it is clearly expressed here that the creative powers of the deity are at work in the union of the feminine with the masculine,

i.e. even in the so-called lowest level of love, although one must ask oneself whether there is such a thing as a higher and lower form of love. It is probably more accurate to say that there is imperfect love and perfect love.

Meanwhile, Tamino has stepped up to the temple gate and, while he is still wondering whether it is right to ask for admission, he hears the voices of the three genies giving him advice:

"This path will lead you to your goal,

"But you, young man, must prevail with courage!

"Therefore, heed our teaching:

"Be steadfast, tolerant and discreet!"

Here we encounter for the first time the teachings of wisdom that have been given to neophytes on their path to initiation throughout the ages. Steadfastness in

his resolve to follow the path to wisdom and never stray from it, to practise tolerance or forbearance towards the profane who do not understand his actions, and to maintain secrecy about everything that is revealed to him, as it can never be understood by profane ears.

"SAPERE AUDE!" = Dare to be wise!

But no matter where Tamino tries, no gate of the temple can be opened. Finally, he knocks modestly and an old priest appears, asking him what he wants.

Tamino tells him that he has been sent by the Queen of the Night to demand her daughter Pamina back from Sarastro, the villain. But the priest makes it clear to him that he is mistaken, but that he could win Pamina if he were "led by the hand of friendship into the sanctuary to the eternal bond." --

Tamino is not satisfied with this, because he wants to know more, he wants to know everything, why Pamina is being held captive, but the priest tells him that "the tongue is bound by oath and duty."

Every Freemason is bound by his oath to maintain strict secrecy not only about the major arcana but also about all internal affairs of the lodge, and he may only reveal himself to his brothers.

If the seeker tries to force his way into the spiritual realm, he will find all doors closed. Those who approach the spiritual realm with humility and modesty will find a teacher who will guide them.

But the profane earthly human being is mistaken, like Tamino, because he believes that the spiritual robs him of the material or withholds it from him. However, the opposite is true, because through the spiritual path he gains material existence in a much higher and more satisfying sense. This is what the scene described above seeks to express.

But Tamino's thirst for knowledge is now awakened; he feels in his deepest inner being that there is something higher, and so he says to himself:

"O eternal night, when will you disappear? When will the light find my eyes?"

The genies, the invisible ones, his inner voice, give him the answer:

"Soon, soon!"

But Eros-Sexus immediately tries to push himself back into the foreground against the growth of Eros-Logos within him, which is promoted by the influence of the sanctity of the Sun Temple, and so he asks his inner voice (genies) whether Pamina is still alive, and he receives the answer:

"Yes, she is still alive."

This certainty allows the other, spiritual side within him to speak again, and he takes the magic flute and coaxes sounds from it that cause the wild animals to rush over and listen to him.

Aware of the power of the magic flute from his memories of previous incarnations, he practises diligently and gains a certain influence over the lower realms of existence.

He is the person who has already attained a certain level of maturity in previous incarnations, in contrast to Papageno, who embodies the person who is still completely rooted in the material world. But the deity has also endowed the latter with a certain power that he is able to exercise on the earthly plane.

The Moor Monostatos has discovered Pamina and Papageno in the grove and rushes over with his slaves to put the fugitive in chains. Papageno remembers the bell game and, by ringing the bells, influences the Moor and the slaves to dance and prevents them from laying hands on Pamina.

So what is the significance of the bell game?

A gift from the unconscious, it refers to the primal instincts inherent in every human being, which can be used to beguile one's enemies. Mischief, cunning and persuasion are some of the notes played by this glockenspiel, for the slaves must literally dance to his tune.

The appearance of SARASTROS is heralded by the sound of trombones and hymnal singing. He sits in a triumphal chariot drawn by six lions.

"He is our idol, to whom all are devoted!" resounds the hymn. Why this deification of a hierarch? Why is the chariot drawn by six lions?

Sarastro, the hierarch of the solar mystery who administers the sevenfold solar circle, represents not a human being but the solar logos itself. The six lions are the six planetary logoi, namely Mercury, Venus, Earth, Mars, Jupiter and Saturn.

The Sun Temple is the solar sphere and its priests are the Elohim or other solar beings. Pamina openly and frankly confesses her escape and asks to be released to her mother. Sarastro says that he cannot force her to love him, but that she should not have her freedom.

The Earth woman, much more connected to the unconscious than the man, cannot readily love the light of knowledge, but the woman is also forced to follow the path of evolution and cannot be released into atavism, into backward epochs of existence.

On this occasion, Tamino and Pamina see each other for the first time, and although they are drawn to each other, Sarastro orders them to be separated immediately and has Tamino and Papageno taken to the temple of trials for purification.

Sarastro, in his capacity as the Sun Logos, is omniscient and recognises at a glance that Tamino is full of virtue, benevolence and discretion and, at heart, deeply desires to gaze into the sanctuary of the "Great Light".

In other words, he recognises in Tamino a future valuable brother of Freemasonry.

When he asks all his priests whether they agree to his admission and initiation, they unanimously approve. This is roughly equivalent to the admission of an apprentice into a Masonic lodge.

"Let prejudice always condemn us initiates! Wisdom and reason will tear it apart like a spider's web! Our pillars will never be shaken!

"However, evil prejudice shall disappear,

"and it will fade and it will fade as soon as Tamino "himself possesses the greatness of our difficult art! --

"Pamina, the gentle, virtuous girl, has been destined by the gods for the "lovely young man! -

"This is the reason why I snatched her from her proud mother! --

"The woman thinks herself great, hoping through deception and superstition to beguile the people and destroy our solid temple! --

With these words, Sarastro explains his reasons and his goal. These words conceal a double meaning.

As far as Freemasonry is concerned, the meaning is easy to recognise.

Since its inception, it has had to fight incessantly against evil prejudices rooted in the superstitions of profane humanity. The unconscious dullness of the masses sees something anti-divine in it, if only because not just anyone can join its ranks.

Nevertheless, in the course of human evolution, reason and wisdom, which culminate in brotherly love and love for humanity, must prevail. For wisdom is one of the three pillars of Freemasonry.

From an esoteric point of view, however, Sarastro clearly stands here as the leading solar logos, with the priests as his spiritual helpers. Tamino represents the searching and striving type of human being, and Pamina the woman inspired by love, who is destined to share in the striving of an evolving man and the fruits to be expected from it. The "people", however, represent profane humanity, which is full of prejudice and devoted to superstition. Here, the term "superstition" is to be interpreted in the broadest sense.

A teacher of wisdom is appointed for Tamino and Papageno, who will instruct them in everything and lead them into the forecourt of the temple.

This is followed by Sarastro's wonderful aria, which is an evocation of the deities:

O ISIS, and OSIRIS

Grant the spirit of wisdom to the new couple! - You

who guide the wanderers' steps,

Strengthen them with patience in danger!

- Let them see the fruits of their trials,

And should they go to their graves,

Then reward their virtuous course,

Take them into your dwelling! -

Since the Masonic ritual is borrowed from the Egyptian mysteries, Osiris and Isis naturally play the role of representatives of the Absolute, which was conceived in terms of duality.

In the following scenes, the two neophytes make every effort to learn silence.

While Tamino finds this easy, Papageno repeatedly relapses. But Eros-Sexus also torments both of them from time to time, and so they receive this teaching:

"Beware of women's wiles; this is the first duty of the covenant! -

"Many a wise man has been beguiled, he failed and did not realise it. In the end, he found himself abandoned, his loyalty rewarded with scorn, he wrung his hands in vain - death and despair were his reward!"

There is also a double meaning hidden in this teaching.

On the one hand, it alludes to the demonic in women, which is always an obstacle for those striving towards the light, but on the other hand, it alludes to the male fraternity of Freemasonry.

Anyone who has elevated themselves so far above the general population in their development that the Eros-Sexus has been reversed into the Eros-Logos, i.e. in which the feminine and masculine are in balance, must never relapse by allowing the Eros-Sexus to regain the upper hand. This would cause them to fall into despair. Only those who know the great law of "LOVE UNDER WILL" and act accordingly can avoid this danger.

To say more about this is beyond the scope of this treatise. But even in the vestibule of the temple of wisdom, the two neophytes are not protected against relapses into the all-too-human.

Thus, the three servants of the Queen of the Night approach them as temptresses.

First, they "warn" them about the "false teachings of the priests". When that doesn't help, they bring out the big guns and say:

"It is said that whoever swears allegiance to their covenant will go to hell with 'skin and hair'."

- But Tamino dismisses them with the reply:

"A wise man examines and does not pay attention to what the common rabble says!" -

and he speaks encouragingly to Papageno:

"Chatter spoken by women, but devised by hypocrites!" --

And now the servants try the last and most dangerous means, attempting to beguile the neophytes with their feminine charms. But this attempt also fails due to their steadfastness.

After what has been said so far, there is probably no need to say more about these temptations.

The Queen of the Night appears to her daughter and hands her a dagger with the order to murder Sarastro. She is full of hatred and a desire for revenge, because Sarastro has received the sevenfold circle of the sun and not she, for she knows very well that real power is now in Sarastro's hands and that her own power must and will wane in proportion to the progress of human evolution.

But Pamina refuses to do her mother's bidding, for she is full of love, and love knows no hatred or vengeance. No sooner has the Queen of the Night disappeared than Sarastro appears in her chamber. Pamina kneels before him and begs him not to punish her mother, for Sarastro knows everything and needs no explanation. He sums up his opinion in an aria that outlines the goal of human development:

In these sacred halls, revenge is
unknown. And if a person has
fallen, love leads him to duty.
Then, guided by a friend, he walks
cheerfully and joyfully into a better
land.

Within these sacred walls,
Where man loves man, no traitor
can lurk, Because one forgives
one's enemy.
Those who do not rejoice in such teachings Do
not deserve to be human! --

Any comment on this is superfluous.

Tamino now faces his greatest temptation. Pamina, his beloved wife, approaches him and tells him of her love for him. But he must remain silent at all costs. In addition, he must bid her farewell, for now the trials of life and death are approaching. This cup of parting is probably the most bitter that can be served to a human being. But Tamino remains steadfast, overcomes his feelings and returns to the temple.

Papageno has meanwhile enjoyed good food and drink and is looking for Tamino, his companion, but finds all the temple doors locked. A priest explains the situation to him. Since he was unable to remain silent or control his earthly desires, he is not worthy of becoming an initiate. However, this does not bother him, because he does not yet appreciate the spiritual and is still completely caught up in the earthly. A cup of wine and a woman are the epitome of bliss for him.

In her despair over her lover, whom she believes has betrayed her love, Pamina wants to stab herself with her mother's dagger, but the genies save her at the last moment and promise to lead her to Tamino.

Tamino is just preparing to undergo the trials of the elements, and a man in armour leads him to the first gate:

"He who walks this road full of hardship will be purified by fire, water, air and earth; if he can overcome the terror of death, he will rise from the earth to the heavens. Enlightened, he will then be able to devote himself to the mysteries of Isis."

The genies have just brought Pamina to the spot, and she declares herself ready to face all dangers together with her beloved.

This is granted to her because of her love, even by the armoured men:

"A woman who does not fear night and death is worthy and "will be initiated." And Pamina underlines her high-spirited decision with the words: "Here are the gates of terror, where hardship and death threaten me. I will be at your side everywhere; I myself will guide you, LOVE guides me! -- Play the magic flute, may it protect us on our journey!" --

Here it is clearly shown that true LOVE conquers all and is therefore not the least important building block in the construction of the temple, the evolution of

Humanity is. - Only through LOVE can a person become worthy of initiation. - But how few possess this love? -

And now Tamino plays the magic flute and together they pass the elemental tests.

What is depicted here reflects the tests symbolically adopted by Freemasonry, which a neophyte in ancient Egypt had to undergo physically in order to loosen the structure of his soul.

The esotericist, however, knows that these are only symbols for spiritual efforts to learn to master the elements. To this end, concentration, imagination, the letter, the tone and the colour serve as his "magic flute".

While the noble couple, Tamino and Pamina, attain initiation, the purely earthly man, Papageno, falls into gloom and despair because, on the one hand, he cannot participate in spiritual matters and, on the other hand, all the pleasures he once longed for no longer appeal to him.

Papageno prepares to end his life with a noose. Fortunately, at the decisive moment, he remembers his magic bells and uses them to summon his beloved, the promised Papagena. Once an earthly human being has caught a glimpse of spiritual realms, they can no longer truly enjoy the things that the earth has to offer, and so life is no longer worth living for them. However, if they reflect on their unconscious treasure within, the spiritual experience fades and they rediscover their previous connection to the earthly plane. And so everything ends well for Papageno, thanks to providence, which gives him, i.e. the earthly human being, what he can use in his current incarnation. Papageno gets his longed-for female companion, and in their union and future children, both see their highest human goal.

The Queen of the Night, who was determined to have her revenge and invaded the Temple of the Sun with her entourage, has overlooked the sunrise that will destroy her power. A future apotheosis, as the evolution of humanity suggests.

Tamino and Pamina, the initiates, are celebrated in priestly robes, for they have now both become pillars of the Temple of the Sun themselves.

And so the opera ends with a declaration of faith in the three pillars of Freemasonry and, one might almost say, esotericism:

"Strength prevailed and crowned with reward

"Beauty and wisdom with an eternal crown! -

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ROSICRUCIAN SYMBOLISM

by Mstr. Apollonius

The Rosicrucians undoubtedly belong among those who contributed significantly to ensuring that the esotericism handed down from antiquity in Western countries did not completely die out in the centuries after Christ. The spiritual movement that emanated from this order, which was never tangible as a whole, originated at the same time as humanism and the Renaissance, movements that also drew on the ideas of antiquity. It was therefore entirely in keeping with the spirit of the times when the worldview of the Neo-Pythagoreans and Neo-Platonists was taken up again and further developed. Added to this were Arabic insights, which the legendary founder of the movement, Christian Rosenkreuz, is said to have acquired in Damascus and Fez. Whether the Rosicrucians' attempt to adapt the occult traditions to the teachings of Christianity, which at that time were still beyond doubt, and to incorporate them into it was always a sincere conviction or, in some cases, merely a cover to escape the clutches of the powerful, remains to be seen.

In any case, in addition to literary works that closely resemble conventional Christian devotional writings, they used symbolic graphics to disseminate their insights, which represent a more specific language and often have more to say to us today than the accompanying texts.

In the following, a number of such symbols will be subjected to an explanatory examination.

Fig. 1) An image of separation

The original unity splits into duality. The polar tension inherent in duality gives rise to the trinity, whose creative effect is the quaternity.

$1 + 1 + 3 + 4 = 10$ (the number of completion, the higher octave)

of unity).

Our figure shows unity as male-female, as bipolar within itself. The division can take place in two directions, spiritualising (upwards) or densifying or materialising (downwards). Numerically, when viewing the figure from top to bottom, the following picture emerges:

$$4 + 3 + 2 + 1 + 2 + 3 + 4 = 19 = 10$$

So even when taking the two possible aspects into account, the result is the number 10, the number of completion in space and time.

Fig. 2) The tree of life and its negative aspect, the tree of knowledge.

The Tree of Life grows from material bondage up into spiritual freedom; the Tree of Knowledge leads from the spiritual realm down into material density. The spiritual fertiliser is the Sun Logos, who rules the way up and the way down.

"You descend to the primordial
ground! You ascend to heaven!
You are greater than heaven and the primordial
ground!" says Pyramid Saying 211.

Fig. 3) The hexagram as a symbol of the macrocosm

The polarity between fire (Δ) and water (∇) is balanced. The centres of the triangles coincide. The creative principle, the synthesis of sun and moon, from which the succus solis et lunae springs, is also placed in this common centre.

Fig. 4) The elements

This symbol shows the well-proportioned

elements (states of condensation) with the super-elemental quintessence in the middle, the prima materia of the alchemists.

Fig. 5) Connection and interaction of the macrocosmic regions

The spiritual world, the empyrean or heaven, with the tendency to reveal itself (∇); the material world, the elemental region, with the tendency to become spiritualised (Δ); the soul world, the aetheraeum, the link between above and below. Correspondences in the microcosm "human being":

Spirit - Body - Soul. Correspondences

in alchemy:

Sulphur - Salt - Mercury.

Fig. 6) Connection between light and darkness

The spiritual and material centres are connected by a loop, which is only partially drawn as a dotted line. This means that both states are merely different aspects of a single entity, whose transformation or reversal occurs in a mysterious way. Darkness is the backdrop to light.

Fig. 7) World development

In the language of the Rosicrucians, point A signifies the "point of eternity" or the "beginning of beginnings". They understood this to mean the androgynous, undifferentiated primordial deity. From there, the creative force flows into the maternal depths of our solar system (crescent moon).

Here it manifests itself as a triad, which has a creative effect through the Son (Mercury as a principle, not as a planet!).

The Son is the world soul (the Christ of the Rosicrucians), which has its centre in the sun and can descend in its ethereal shell into material densification and,

material bond, ascend again to the highest region of the macrocosm, the empyrean (crucifixion and resurrection!). The two paths are indicated by the vertical double line in the lower part of the figure.

Fig. 8) The microcosm "human being" in the macrocosm

The macrocosmic triangles do not coincide with their centres, but are slightly shifted relative to each other. This emphasises the tension between above and below. This tension also affects the human being enclosed by the hexagram. One triangle pulls him down, the other pushes him up. A dividing line runs through the centre of the figure and straight through the human sexual organ, belonging to the serpent, the adversary and divider of light. The figure depicted is therefore not yet the hermaphrodite who has attained balance, but the sexually divided human being who must decide between the path downwards or the path upwards.

Note that the divided snake with its two halves replicates the signs of the descending and ascending lunar nodes, thus hinting at the possibilities of development that exist for humans.

Fig. 9) The hook of Saturn

The Rosicrucian Abraham von Franckenberg expressed in a baroque, ornate sentence what can be expressed more simply, but with the same meaning:

"Outside of all nature and time, God, who had not yet emerged from himself, brought forth within himself a contradiction in order to see and recognise himself in it, as in a clear mirror."

This opposite is the Saturnian principle, the opposer

or, as Peryt Shou aptly puts it, the "light splitter," for it causes the original unity to split into duality, from which trinity and quaternity subsequently emerge.

In this symbol, the adversary is depicted as a serpent, which gnaws at impurity until it splits into duality.

Fig. 10) Divine interplay of forces

Here, the descending and life-giving divine power stands in opposition to the ascending power of dematerialisation and spiritualisation. Between the two triangles is the adversary, the ancient serpent, which originally caused the constant becoming and unbecoming and does not allow it to come to rest.

Fig. 11) Creation

The divine triad, which is Father, Mother and Son at the same time, has a creative effect within space and time. The trinity brings forth the created world, the quaternity.

Fig. 12) Symbol of the English Rosicrucian Robert Flood.

The cross is doubly polarised: the vertical stands against the horizontal, the light side on the left against the dark side on the right. It is the world cross with the tensions of fire - water and air - earth.

The intersection marks the centre of the world soul, from which flows the succus solis et lunae, the life-giving dew of heaven. The world soul itself, the mediator, who is "crucified" on matter, is only hinted at. On the left side of the figure, arranged in two vertical rows, is the Greek alphabet. The row on the left begins at the top with Alpha and ends with My. The second row begins at the bottom with Ny and ends at the top with Omega. The first row represents the spiritual stream entering downward

into matter (Peryt Shou's M waves), while the row on the right represents the stream that frees itself from its bondage to matter (Peryt Shou's N waves)! Both streams originate and end in the heart of the world soul: "I am the Alpha and the Omega."

Analogous to the macrocosm and the world soul is the microcosm "human being". He too is attached to the world cross and, by surrendering his instinctive self-will, is to identify with the higher world will and thereby become a son of God himself.

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

The skilful and ingenious way in which the Rosicrucians approached the creation of meaningful symbols was already pointed out in Study Booklet No. 70 when considering a Rosicrucian glyph. It was demonstrated here once again with the help of a selection of 12 further figures. The drawings are all based on ancient models. The explanations in "Magia cosmosophica" (Study Booklet 123/124 from June-July 1960) can also be used to decipher them.



Literature:

- A. von Franckenberg: Raphael or Physician - Angel, added
in 1639;
- H. Jennings: The Rosicrucians.

INSTRUCTIONS FOR MEDITATION

by Mstr. Ramananda

It has become fashionable to talk about meditation. Many confuse it with dreaming, others understand it only as superconscious reflection, and for most it is the expression of some vague mental activity.

Certainly, one can meditate in many different ways and on all kinds of things.

things.

Meditation is neutral, like magic and mysticism. It is what you put into it, and that is also its success or failure. The way you prepare for meditation is of essential importance.

One must know what you want to meditate on. you want to meditate. This is synonymous with the goal. It is, in a sense, the headline, the theme. So first you have to formulate this headline clearly and concisely. It should lie before you like a crystal.

Now you wrap the first ribbon around this crystal: an equally clear idea of the theme. You try to turn words into images and to "see" the images. This is where the real work begins. First, you need to find a meditation position that allows or encourages you to let go of the outside world and focus on your inner world: standing, sitting or lying down, in such a way that you achieve optimal relaxation, which prevents or avoids falling asleep or entering a deep trance.

At this point, you return to the topic in words and/or images and now place the second band around the crystal: the thought under will. This is equivalent to an internal and mentally guided presentation on the topic until the topic is mentally exhausted. Until then, the following prevails in the mind:

k e n .

Then one attempts to change levels. Whereas the head had been the centre of activity until then, one now switches to the heart — to the emotional level, the "astral" — and now lets "sounds" resonate with every

thought you have considered or, if you succeed, to the entire content of your thoughts on the subject. This activity must be carried out in such a way that you identify emotionally as far as possible with the entire problem, but without "losing your mind", i.e. without giving up clear consciousness, control over yourself and your thoughts and feelings. This is perhaps the most difficult act in the whole process.

The third stage is to immerse even that which is captured by the "heart" into stillness. One allows the feeling to "run out" by taking a deep, silent, incomprehensible space into which one now allows everything one has worked out to flow. The great listening begins, as if to the sound of a reverberating echo, to the answer that in some cases comes immediately, but in most cases only after hours or days, but at least always at the right moment. Doubts are harmful! They must be replaced by unconditional trust in the SELF, which provides the answer. If necessary, this must be learned, because doubts delay, kill and destroy. They are the worst enemy of the spiritual person.

The silence always "resolves" itself, because the SELF also "knows" the right end to the meditation. When you feel this, you breathe and consciously stretch yourself back into "everyday life".

It is very important and useful – at least for the less experienced – to begin the quarter of an hour of meditation with a combined exercise that can always be done in the same way and which then becomes a personal ritual.

Here is an example of this, which can also be used as a rune exercise. The prerequisite for the exercise to be "successful" is also here:

1. Strongest imagination Empathy with the wording and meaning of the text (thinking)
2. Intensive activation of the heart chakra, i.e. allowing the emerging emotional, mental and even physically perceptible "currents" to vibrate (feeling).

3. Even, so-called "imperceptible" or "uninterrupted" breathing. (See Sakharov, The Development of the Third Eye)
4. Maximum relaxation of the three levels: body, soul and spirit.

It is best to learn the following text by heart. During the exercise, it should only be thought about while murmuring the corresponding round. The text is based on the U R (hand position of the UR rune, palm facing forward, thumb in front of the palm) and transitions into the small I S position (upright body with arms at your sides, hand position as described above) to the large I S position (arms raised vertically, palms facing each other), which is replaced by the M A N position. Or, in other words: The upright body draws from the depths, from the "inscrutable", from the "realm of mothers" through the UR rune (hand position), directs the absorbed forces upwards (large IS posture with raised arms) and out into the direct and vertical connection between "above" and "below". Until then, the person IS. Now they become YOU, the ALL, by letting the M A N forces flow in and out with outstretched arms (palms facing upwards like receiving bowls) and thereby attuning themselves internally to oneness with the divine.

Accordingly, the individual positions are:

Position 1: Small IS posture. Hand position: UR rune (see above) (I)

Position 2: Large IS posture (I AM) Position 3:

MAN posture (I AM YOU)

Accompanying text:

E n t h u s i a s m i n a l l

Position 1: Self-aware, I want to connect heaven and earth, let the
 forces of the primordial flow in.
 May the rays and waves create clarity
 and strength for me, that I may serve
 with self-awareness,

what belongs to me, the creator of
the sun, the ETERNAL BEING.

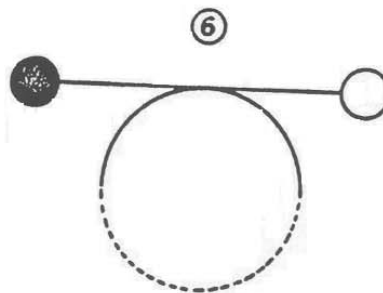
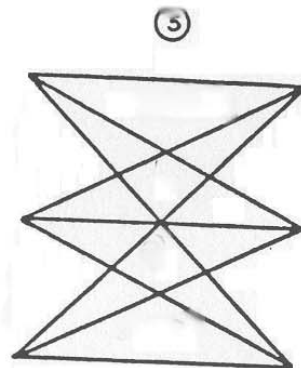
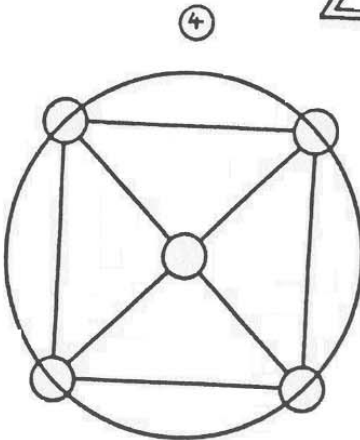
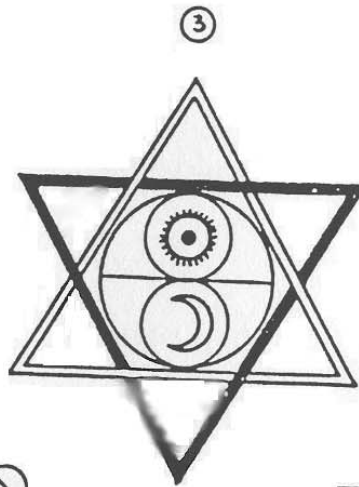
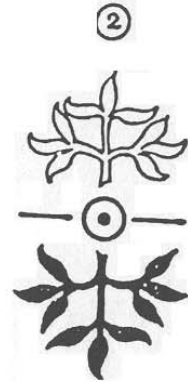
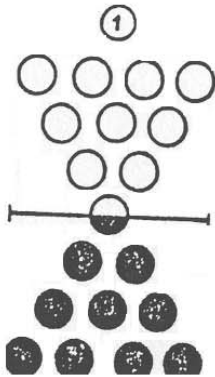
Position 2: I I AM - Consciousness Married -
The axis of the world around ME oscillates like a magnetic
field "downwards" and "upwards" the cosmos in eternal rhythms
inhaling - exhaling - aiming and urging like the water-gathering spring
brings the forces of the depths to the light of the radiant sun.

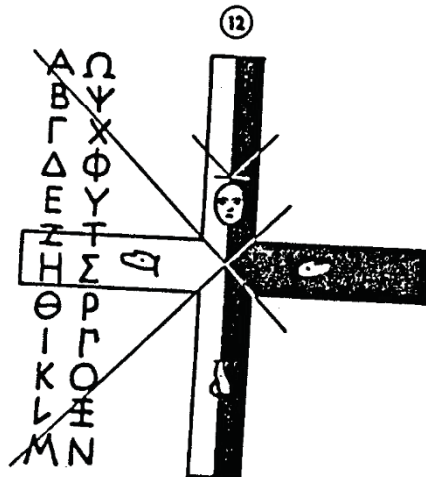
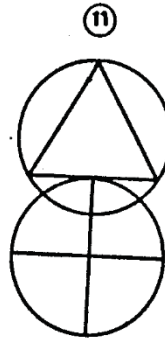
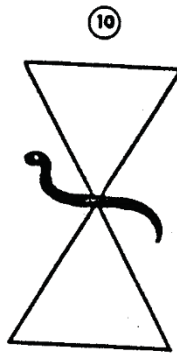
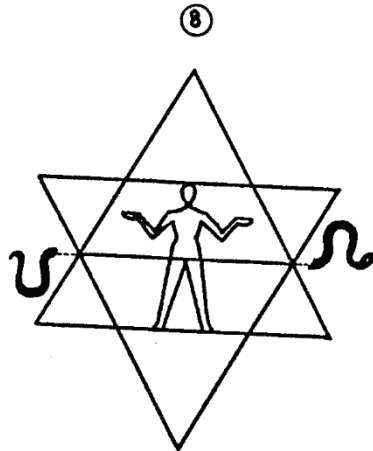
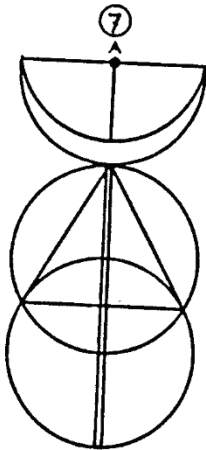
Position 3: I I YOU — thus flows into ME the flowing
stream of being. Thus I float in the will of the ALMIGHTY. Thus I
find peace,
E I N S - S E I N , E I N - S E I N with God, from whom I may
draw the forces of life, whenever it may be.

The more regularly and inwardly such meditation is practised, the more certain its effect
will be. The only danger that exists can be easily avoided by clearly following the
instructions: "falling into" pure sentimentality, which in extreme cases could end in
shallow mysticism or religious delusion (insanity).

Otherwise, however, it will be helpful in everyday life, in the evolution of one's ego, as
well as in the mystical experience, which must also be familiar to the magus.

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March 1961

PAPERS FOR

ANGEWANDTE OCCULT

THE ART OF LIVING

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EXORIAL

THIS OCCULT-MAGICAL NOVEL

by Gregor A. Gregorius

MARCH 1961

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

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STONEHENGE, THE DRUIDS AND THEIR LEGACY.

by Fra·Immanuel

Dark stone monuments from the distant past: giant heads on Easter Island, jungle temples in Africa and India, unknown, unnamed cities in waterless deserts, stone blocks in Brittany and southern England. From afar, bright light shines into our time, and those in the know draw wisdom from it. We stand in awe of our spiritual ancestors.

On the barren plain of Salisbury in southern England stand artistically carved blocks that have withstood wind and weather for millennia: Stonehenge or the hanging stones. Nowhere else in the world is there a similar structure, science knows nothing about its builders, nothing about its purpose and use in those bright times that have passed and will return in the cycle of time. For Stonehenge is the work of high initiates. Its mystery can only be understood by initiates.

My drawing shows what Stonehenge looked like in its heyday. Those mighty pillars are made of the hardest granite, granite that even the most modern steels cannot break. And yet it was conquered over 4000 years ago. This stone is called sarsen. Sarsen comes from Saracen; in the Christian Middle Ages, Saracen was everything foreign, and foreign meant pagan and satanic. Who could have created the mighty Stonehenge if not Satan?

The size of the layout illustrates the impact of external forces: a wide road runs from south-west to north-east. At its south-western end stands a large stone pillar known as the Heel Stone or Helastein. Twenty-two metres away, a system of ditches and banks begins, surrounding Stonehenge in a ring with a diameter of 97 metres. Directly inside the earth wall is a ring of 56 pits, named after their discoverer, the Aubrey holes. They have a diameter of 50 centimetres and are filled to a depth of one metre with the remains of burnt bones. This leads to conclusions about their former use. Further inside are two more rings of pits, the 30 Y-rings and the 30 Z-rings. These are

elongated, grave-like pits that certainly served ceremonial purposes. Then rises the first and largest ring of stone pillars, the Sarsen circle.

The sarsens originate from the Marlborough Downs, 40 kilometres from Stonehenge. Stonehenge has two such sarsen rings, the outer one with a diameter of 30 metres and comprising 30 pillars. The inner, horseshoe-shaped ring consists of 10 blocks, each weighing 40 tonnes and rising about 6 metres above the ground. Inside both sarsen circles are a circle and a semicircle of bluestones (dolerites and rhyolites), which were transported 400 kilometres to Stonehenge from the Prescally Mountains in south-west Wales. This is also where the altar stone, which lies in the middle of the bluestone semicircle, comes from. Each bluestone weighs between 1 and 1½ tonnes, while the altar stone weighs 10 tonnes. One has to consider the distances over which such heavy stones were transported and how Stone Age people were able to work with such hard stones. Science has therefore put forward the most contradictory theories about Stonehenge, its builders and the time of its foundation. Only three of the most modern theories agree: what is certain today is the time when the Aubrey holes were filled. The bone remains have been examined using the radiocarbon method, which determined that the holes were filled in 1848 BC. This year must have had special astrological significance to justify such a large ritual mass sacrifice (the bone remains of some 5,000 people). The outer sarsen circle is also believed to have been completed at the same time. Archaeologists have found craft marks on the sarsen in the shape of a dagger, as was customary in Mycenae, Greece, 3800 years ago. Strangely enough, the same cyclopean construction method used at Stonehenge can be found here. The year 1848 BC was the last year in which the sun rose east of the axis of Stonehenge on the summer solstice. This is why astronomer Sir Norman Lockyer assumes that the sarsen stones were erected in that year. Today, that axis begins in the southwest.

However, it should be borne in mind that Stonehenge may have been founded thousands of years earlier, namely when the sun was last in the same position. That was 12,000 years ago. This would also explain the ritual mass sacrifices for the return of such an important day. The assumption of today's science that Stonehenge was only built 3808 years ago cannot be justified, because did those powerful, magical forces still exist in Europe at that time, after the last remnants of Atlantis had already sunk 10,000 years earlier? When the summer solstice point was in the same position for the penultimate time, the downfall of Poseidonis, the last Atlantean island, began. Thus, the penultimate year in which the summer solstice point was in the same position as in 1848 before the turn of the era was the year of Atlantis' downfall, and Stonehenge was erected as an astronomical-religious consecration and memorial site.

At the same time, similar cyclopean structures were built throughout the civilised world of that time. Were they truly built to protect against refugees from the distant west? No, they were not, for their cultic character is clearly recognisable. It is certain that a people as highly developed as the Atlanteans foresaw the coming catastrophe. This explains the sending of missions, whose activities manifested not only similar structures but also similar religious beliefs among the Indians, Egyptians and Druids. The cultic purpose of Stonehenge is already indicated by its circular shape: "Deus enim et circulus est," says Pherekydes in his hymn to Jupiter. This was a hermetic axiom, and the Druids prescribed such a circular prostration and posture during hours of contemplation. An ancient writer says: "During our worship, we roll our bodies into a ring shape - Totum corpus circumagimur". The sun, the circle, Brahma's golden egg, and the primordial mother are one and the same. They are equal to zero, equal to Nuit, equal to absolute nothingness, which is infinite, while the revealed God is mentioned as the diameter of the circle. (Here, the southwest-northeast axis of Stonehenge).

The straight line that passes through the centre of a circle is an imaginary and feminine symbol, crossing eternity. We find the same idea in the Pythagorean decade, which illuminates the mystery of Stonehenge in its dual number 10 (1+0).

What was Stonehenge really? A temple stone circle, an archaic zodiac or an astronomical station? Stonehenge exudes sublime harmony. And harmony is the law of the stars, gods and humans. Stonehenge was all of these things, the spiritual Thebes of the North.

When you enter the road to Stonehenge, the first thing you see is the mighty Helastein. It symbolises the number 1, the deity, the diameter of the circle, unity as the principle of all things, the esotericism of the initiated versus the exotericism of the masses.

In front of the entrance to the moat stand two more equally colossal pillars. "Two" embodying the visible world.

Around 1800, before the turn of the century, the Helastein stood in the east at the summer solstice. In what was then the south and north within the ramparts, two further stone pillars rose, each surrounded by a smaller moat like the Helastein. These three pillars form an isosceles triangle, or symbolise the number three, the symbol of divine perfection. The two sides of the triangle represent the male and female beings, with the world soul (Nuit) forming the base. For the druidic student, this is the image of the religious, moral and social triad: "Honour the deity, practise virtue, love your neighbour". We find this symbol again with the Templars, at the foot of the Templar cross.

Within the blue stone horseshoe, in the centre of the base of the triangle, lies the altar stone. This creates the number 4, the symbol of nature. The Druids thought of the world as a square, divided into the four regions of the sky. The number four, the Masonic square, the cube, the four arms of the cross, which in the Middle Ages were associated with the sun, moon, earth and Mars. Compare the Druidic tetraktys with the pyramid of Pythagoras: $1 + 2 + 3 + 4 = 10$.

And the Sarsen horseshoe, into which the Sun Road led, consists of ten enormous pillars. In addition to the significant number 10, the pentagram can also be found in it, namely when the 5 pairs of columns are connected to each other. This does not result in the usual equilateral pentagram, but one that we know from medieval magic, a pentagon standing on its tip, its base facing east, ready to receive the rising sun.

Sun. So here we find the pentagram, the pentagon of the Pythagoreans, the Baphomet of the Templars.

The Druids were Celts, at least at the time when they are first mentioned in history. As with all peoples, the Celts had an inner and an outer religion, the religion of the initiates and that of the people. As with most peoples at the turn of the millennium, we find many rites in exoteric religious practice that appear barbaric and cruel.

Apparently, the Druids held the view: "Give to God what is God's! Give to the people what is the people's!"

The Celts practised polytheism. Four gods stood out from the multitude of their gods, most of whom were half animal, half human. Judging by the way they were worshipped, they must be regarded as elemental deities.

Taranis was the supreme god, a triadic god of the sun and fire. People sacrificed huge models made of brushwood to him, which were filled with humans and burned.

Teutates was the god of water. His sacrifices were drowned. Esus was the god of air. For him, people were hung from trees and left there until they decomposed.

Epona, the horse goddess, embodied the earth. Women and horses were slaughtered for her.

Human sacrifices were commonplace at that time. They were vowed in exchange for protection against disease or victory in battle.

Diodorus tells us about the fortune tellers: they consecrate a person and thrust a sword into their heart above the diaphragm. From the way they fall, the twitching of their limbs and the flow of blood, they interpret the future.

Aśvamedha is the name given in India to the horse sacrifice that was still practised in India until a few years ago.

Despite Christianisation, a ritual similar to Aśvamedha continued to exist in Ireland until the late Middle Ages during the coronation of the Ulster kings. Originally, it was dedicated to the goddess Epona, the earth goddess. She appeared in the form of a young, untouched mare and was supposed to confirm the new king in his dignity. The priests selected a young mare according to certain omens

. This mare had to allow herself to be caught by the king and impregnated in front of the assembled people. Then he had to slaughter her and bathe in her blood. She was then cut up, cooked and eaten by the king and the people. In this way, the king proved the legitimacy of his succession to the throne.

This hierogamy also took place regularly at New Year's celebrations and during rites of passage, when young men were accepted into the warrior class and initiated into the brotherhood (fiana).

It should also be mentioned that most Celtic images of gods adopted the lotus position of Indian deities. Roman writers regard this posture as a fertility posture. Of course, this can only refer to spiritual fertility, since in this posture the sexual centres are suppressed and their energies are directed to the spiritual plane. Since the lotus position is not found anywhere else in Europe, but only in Africa and Asia, it can only originate from a common, certainly Atlantic source.

If the lotus position of the gods signifies spiritual growth, there were also gods of physical fertility. As late as 1739, there was an ore figure in a grove near Schweinfurt, which the inhabitants called Lollus. It depicts a young man wearing a wreath of poppy capsules around his neck. With his right hand, he reaches for his mouth and grasps his tongue with his thumb and index finger. The name Lollus refers to the phallus, and the people used to sacrifice pigeons and ears of corn to him. Barren women prayed before him. Phallic symbols of Celtic origin can still be found in France today. In the Colosseum in Nîmes, for example, a bas-relief with three phalluses was found on an entrance pillar. A goddess guides them by reins like horses. She stands on the end phallus, which she controls; she holds the main phallus with wings on a leash. This symbol shows the influence of femininity on the three ages of life: the young man, the winged, powerful man, and the shriveled, helpless old man led by a leash.

Even today, certain penis- and cunnus-like baked goods are still produced in France. On the mornings of Christmas, Easter, Pentecost and Walpurgis, women are beaten with rods to increase their fertility.

The Druids stood far above all folk cults in terms of ethics and morality. They were priests, and the kings of the Celts sought their favour. "Druid" means teacher of wisdom, truth and loyalty. A Greek writer calls them "Semothei," meaning "venerable men of God." The Druids occupied the same position in Europe as the Chaldeans among the Babylonians, the Brahmins among the Indians, and the priests among the Egyptians.

The centre of their wisdom teachings was in southern England. Here they preserved the Atlantean heritage and passed it on through the millennia. The Druids had their own script, which was related to Greek and Sanskrit and seems to have influenced the Germanic runes. Nevertheless, Druid students had to learn everything by heart. As a result, their training lasted twenty years. There were no specialists; instead, everyone had to master the entire body of knowledge of their time. The curriculum included theology, astrology, philosophy, politics, medicine, mathematics and physics. All teachings and lessons were summarised in verses divided into three parts. Some of these have been passed down to us: "Honour God, shun evil, be a man!" - "Think right, speak right, act right." "Think no evil of others, speak no evil, hear no evil."

The teachings of the Druids were also triadic: God, world, soul:

1. Theology culminates in an infinite circle of eternal omnipotence and its diameter, the god whose will guides the fate of humanity and whose worship and service were the main duties of the druids.
2. The world emerged from chaos. Chaos therefore stands above everything. It is imperishable and will one day absorb the world in an eruption of fire and water.
3. The soul is immortal. After the death of man, it must wander through the different worlds. After a certain number of years, it is reborn to a new life in a new human body. The fates of this new life are the fruits of the past. Death appears as a rebirth and forms a chain of immortality for humanity. But at the end stands the

chain of immortality of humanity. At the end, however, stands the perfection of the human soul and its return to heaven and into the light.

The sun, light and fire were the Druidic symbols of the deity. Madame Blavatsky says: "The Druids knew the significance of the sun in Taurus when, after all other fires had been extinguished on 1 November, their sacred, unquenchable fires remained alone to illuminate the horizon, just like the magicians and Zoroastrians." Just as the sun is the centre of our planetary system, so Taurus is the centre of our starry world. At the neck of the constellation Taurus lie the Pleiades, which in astronomy are considered the central group of the Milky Way system. The Kabbalah sees in them the sidereal sevenfoldness, born from the first revealed side of the upper, hidden triangle. This revealed side is Taurus, the symbol of the One (1), or the first Hebrew letter, Aleph or Taurus, whose synthesis is Ten (10) or Yod, the perfect letter and the perfect number. Alcyone in the Pleiades is the point around which our universe revolves.

The druids were also responsible for setting the calendar, which included good and bad days. The sixth day after the new moon was used to calculate the beginning of the month and year. We know this from the calendar discovered in Colligny, which is kept in the museum in Lyon. Just as with the Romans, each day was reserved for a planetary god. Certain other days were celebrated in particular! 1 May (Trudennacht or Walpurgis), the time of the solstices, and 1 November.

The Druids were also doctors. They cultivated medicinal plants. Among the remedies they introduced into folk medicine were speedwell, caraway, arnica and verbenä. They used mistletoe from the red oak, which has magical powers, as a panacea and magic potion. Mistletoe from the holm oak, which is very rare, was collected during a special ceremony. This took place on the sixth Monday of the year. Once the Druids had prepared the sacrifices and the meal, they brought in two white bulls, whose horns they decorated with wreaths. Then a Druid in a white robe climbed the tree. With a golden sickle, he cut the mistletoe, which was caught in a white cloth. They then sacrificed the bulls and prayed that the god would make the gift bring good fortune to those

to whom he had sent it. They were convinced that infertile animals and humans would become fertile by drinking mistletoe juice, and that the juice was a remedy for all poisons. The high opinion of mistletoe has been preserved throughout the Middle Ages and in England to this day. When the oak trees were eradicated and mistletoe gradually disappeared from our forests, the fir tree took its place. The Druids welcomed the sun at the winter solstice with evergreen mistletoe branches, just as we do with Christmas trees.

"Panta rhei," says Heraclitus, "Everything flows, everything changes, but nothing is lost." Little is known about the hierarchical organisation of the Druids.

There were three classes of druids. The first comprised the actual druids, the priests.

The second were the Foidh, the prophetic seers. The third were the bards, the master singers.

An additional class was the honorary members of the Druidic League, the Ovates or Ofiths. Since the name Ofiths cannot be explained from Celtic, it seems that this class were Ophites, i.e. Gnostics, who probably sooner or later influenced Druidism as missionaries. The druids of the Celtic-British regions also called themselves snakes: "I am a snake, I am a druid!" they exclaimed. The Egyptian Karnac is a twin brother of Carnac in Brittany, which means snake mountain. These Dracontia once covered the surface of the globe; these temples were dedicated to dragons and snakes, the symbols of the sun. Thus, the Sarsen circle stretches from Stonehenge to the Snake Hill in Ohio. The druids were highly respected in their time. Kings did everything they could to secure the favour of the best druids. For their magical arts alone decided victory in battle. In Caesar's time, people went to England to become druids. Students came from all over the world to be initiated into the mysteries and secrets of magic. All the islands surrounding Ireland and Brittany had a sacred character,

they were refuges for ascetics and hermits. The Druids lived in brotherhoods and were mostly married; there were also female Druids, such as the famous Veleda.

At the time of Caesar, Druidism was in full bloom. It was destroyed by the Romans because it represented the soul of resistance against Rome and the advancing Christianity. It was precisely under Christianity that a rival brotherhood was established, the Files. They formed a closed community like the Druids. They had seven degrees. They were primarily concerned with the mysteries of language. They had the gift of prophecy and used magic to achieve their goals. When the Druids were destroyed as a public body around 100 AD, the Files also perished, becoming secularised and turning into simple linguists.

Only in Ireland did Druidism survive until the year 1100. In all other Celtic countries, the last Druids gathered around 300, and their high Druids Merlin and Talisien founded the Bards' Guild. Unlike the Druids, the Guild recognised Christianity, which enabled it to preserve Druidic knowledge into modern times.

The organisation of the guild was excellent. Bardic chairs existed in various places, and their laws (Bara) were valid at the state level, as most princes were also allowed to become members of the guild. The seven liberal arts were taught at the bardic chairs. The previously announced meetings took place at the beginning of each season, on 10 December, 10 March,

10 June and 10 September. Smaller meetings were held once a week and were opened with prayer. The old customs adopted from the Druids were strictly observed. The dignity of bard was only attained after years of apprenticeship and was only granted after three progressive examinations: apprentice, journeyman and master. Only then was the bard considered an independent master singer and allowed to act as a teacher. An old bardic song says:

"Talisien became the priest of the Most High, the head of the mysteries, the chief of the magicians of the West, the author of the sacred books of the Druids."

His story is the path of the apprentice to the highest consecration, and at the same time the history of the order and of nature. Talisien is called the "Three Times Born" because he has reached the stage of rebirth. The consecrated sites of the Druids were open stone circles or sacred groves. The sacred rituals of the bards, on the other hand, took place in hidden caves. Incidentally, we find the same custom among the Persian followers of Mithras. Both can be seen as a sign of the times.

Like the Druids, the bards held purity in thought, word and deed as their highest principles.

Similar to the Druidic order, the bardic order had a strict organisation. All ranks participated in the general assembly, which took place once a year:

1. The bards who had passed the school examination.
2. The ovates (ophites), who were considered honorary members.
3. The druids, who represented the highest level of the bardic order.

Each rank had its own costume. The bards wore sky-blue cloaks, the ovates green cloaks and the druids white cloaks. The bards wore a blue ribbon on their right upper arm as a special badge, which they also wore at all other times. The high druid or master of the chair wore a golden necklace with a golden ball attached to it, symbolising the sun. The other bards had similar insignia made of silver. Each carried a staff in the same colour as their robe; the bard's apprentices carried staffs in three colours, blue, green and white, varying in length according to their rank.

The bard's chair stood in an elevated position in the east of the assembly, and its occupant carried the axe (the thunderbolt) as a sign of office. No one was allowed to carry a weapon, only the Master of the Chair carried a sword, half of which was sheathed. The half in the sheath signified peace, the other half signified the readiness to stand up for law and justice at all times.

The work of the assembly was divided into three parts: 1. reading of the law, 2. the lives of the brothers and masters, 3. poetic and scientific works. At the end there was a church service and a feast.

At local gatherings held on the first or last quarter moon or at full moon, new students were admitted and old students were promoted. These promotions took place every three years, as each level of instruction lasted three years, with the four levels of instruction lasting a total of 12 years. Like the bards, all students attended the assembly bareheaded and barefoot in order to achieve full harmony by absorbing cosmic and telluric vibrations.

Stonehenge was used by the bards as a meeting place. The three spaces between the four stone rings accommodated the participants. The first was for the druids, the second for the ovates, and the third for the bards. Outside these rings stood the students and the common people. In the smallest, innermost ring stood a mighty stone altar for the Master of the Chair.

The Order of Bards as an organisation was destroyed in 1690 in the Battle of the Bayne River. But the bards lived on. Their songs were passed down orally from generation to generation, and in 1760 the English poet Macpherson published the songs of the bard Ossian, which caused a tremendous sensation because of their beauty.

But Druidism lives on not only in these songs, but also in almost all Frankish heroic sagas: King Arthur and his Round Table, Parzival and the Grail, Lohengrin with his swan, Tristan and Isolde, Titirel and other heroes.

Archaeological finds also confirm the continued existence of the Druids. Around 1800, Hertmann-Schedel described six statues embedded in the church wall of the Spainhart monastery as Druid statues. And just recently, a marble plaque was found near Zwickau with the Greek inscription: Durbaleus Druidoon Magistos, meaning Durbaleus, Grand Master of the Druids.

The Druids were later called Trudert. The Trudert was primarily a doctor. He used suggestion and hypnosis to heal the mentally ill. He be-

swore and banished evil spirits. He was therefore regarded as a spiritual healer and fortune teller. Trudert tore a branch from a fruitful tree, broke off several twigs (Astrunen), threw them onto a white cloth after saying a prayer, and then predicted the future based on their position. Even today, mistletoe branches are used in the same way for fortune-telling on Christmas Eve in England.

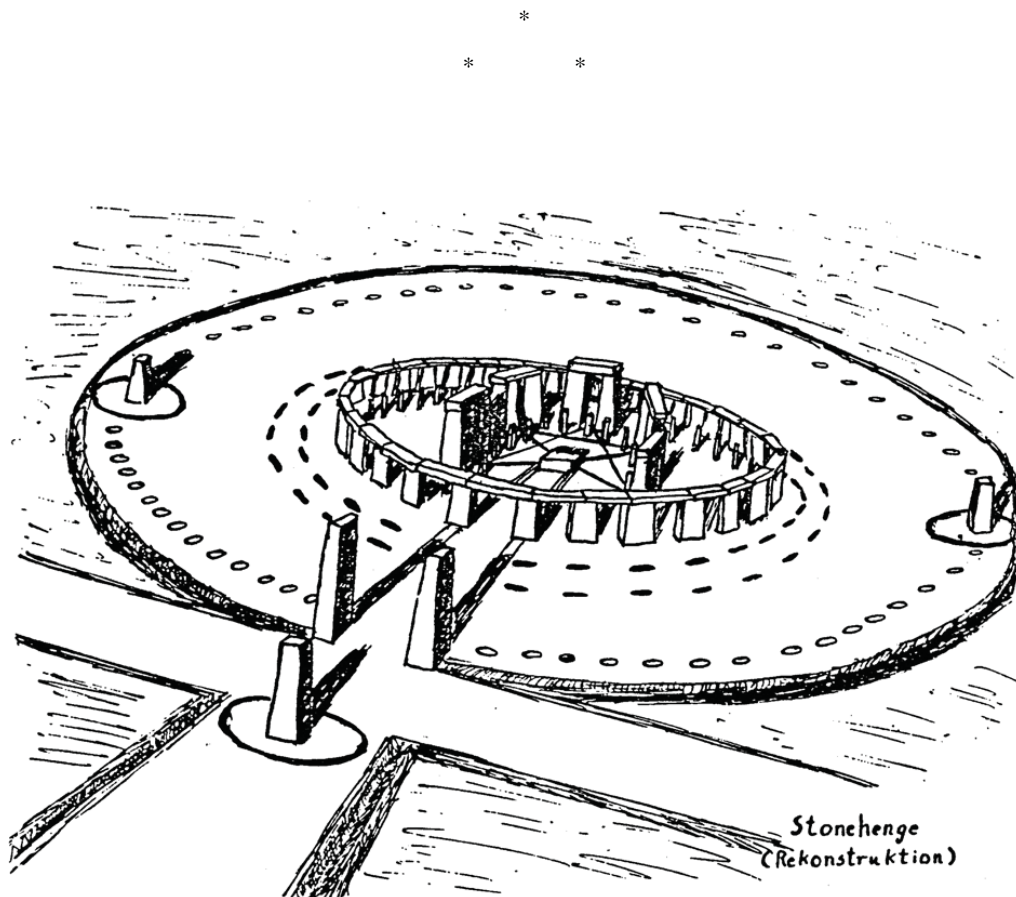
More than the druids, the druidesses lived on in our people. They appear in legends as white virgins, and under the name of Druden or Trudern they were feared as sorceresses and witches. The belief in Druden prevailed throughout the Middle Ages until recent times. During the Thirty Years' War, a Druden newspaper appeared in Nuremberg, which found many readers and was widely imitated. In 1898, Christian Schuh founded a Druid newspaper in Germany for the resurrected Druid Order. (Odd Fellows in the USA).

But even organisations known throughout history derive from the Druids and bards: the French troubadours, the German minstrels, the Albigensian Order, the Templars, the League of Felibres, the builders' lodges and the English Freemasons. In his book *Use and Abuse of Freemasonry*, published in 1783, the Grand Master of English Freemasonry, Georg Smith, wrote: "The medieval builders' lodges adopted many of the teachings, customs and symbols of the Druids. Like all philosophers, the Druids recognised the search for truth and wisdom as their guiding principle. And the Druids taught that there are three paths that lead to wisdom: the knowledge of God, the knowledge of the human heart, and the knowledge of oneself. And from this follow three principles:

obedience to God's commandments, participation in the welfare of humanity, strength in enduring all the vicissitudes of life."

Druidism had its headquarters in England. This is also the centre of the O.T.O. Aleister Crowley is English and comes from an old Druid family. His works combine Druidic teachings with Eastern wisdom. The task of his disciples is to revive Atlantean-Druidic knowledge and bring it to new fruition in the New Age of Aquarius.

Thus, at the end, the Sarsen circle of Stonehenge closes to form the symbol of the Tau and the circle.



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THE GOLDEN ASS

Reflections on an Ancient Occult Novel

by Mstr. Appollonius

A work of great interest to esotericists from the late antiquity is the novel "The Golden Ass" by Apuleius.

Lucius Apuleius was born around 125 AD in Madaura in North Africa and is thought to have lived until around 200 AD. He was a highly educated man and a respected citizen of the Roman Empire, but of Greek descent, as he himself proudly points out.

His story is probably the first occult novel in Western literature, a first-person novel narrated by the main character of the story, named Lucius. Since Apuleius himself is called Lucius, it can be assumed that it is his own inner experiences that are described, even if the external events of the novel are largely based on pure invention. As a philosopher, Apuleius was a follower of the Platonic school of thought, which only reached its peak in the period after him in the works of men such as Plotinus, Porphyry and Iamblichus.

In the first part of the novel, Lucius is portrayed as a cheerful child of the world. He is currently on a journey through Thessaly. His interest in ghost stories and magic is striking.

During an erotic adventure with the maid Fotis, whose mistress Pamphile is a notorious witch, he has the opportunity not only to watch through a crack in the door as Pamphile smears herself with witch's ointment and flies away as an owl, but also to get hold of some of the transforming ointment himself, which he immediately tries out. However, he is not transformed into a bird, as he believes, but into a donkey. Fotis tells him that he only needs to eat a few roses to transform back, but for a long, long time he is unable to obtain the redeeming flowers.

As a result, he must remain a donkey, and a large part of the novel is devoted to the narration of outrageous stories in which Lucius is drawn in as a donkey, repeatedly receiving punches, kicks and blows. These adventures, depicted with great humour, still appear to many readers today as the main content of the novel, but that is their fault, not the author's. Apuleius certainly knew that the donkey was assigned to the Egyptian Seth, the Greek Typhon, the Saturnian being.

Lucius, through his overly materialistic attitude and low astral magic, has thus fallen completely under the spell of the Saturn demon and belongs to its retinue as a donkey, as do, incidentally, quite a few people today, who all run around like donkeys without realising it and have to endure many blows and kicks from fate. Of course, roses bring about transformation, but they are roses of a special kind that are not so easy to obtain. They are the roses in the etheric body, the chakras or lotus blossoms that must bloom before a person can rise to a higher level of development.

To give the more discerning readers a hint, Apuleius inserts the beautiful fairy tale of Cupid and Psyche into the first part of the book, among the layers of mischief surrounding Lucius, thereby taking it to a whole new level.

Psyche, the beautiful and flawless king's daughter, is, as her name suggests, a personification of the human soul. According to the oracle's prophecy, she is to be sacrificed to a monster, i.e. exposed to the negative influences of the material world. But Cupid, the heavenly bridegroom, the spark of God within her, takes her under his wing and marries her. Nevertheless, temptations continue to beset Psyche. Her own sisters, representing envious and malicious fellow human beings, will not rest until Psyche falls. As a result, she loses her heavenly husband and finds herself in great distress. But after a long, painful experience and deep suffering, she wins back her beloved and thus achieves the ultimate goal of all mysticism, the communio Dei.

Lucius himself finally reaches his goal. After going through a long series of "foolishnesses," the transformation takes place. As the full moon rises, he is seized by the power of Isis manifested in the moon.

full moon rises, he is seized by the power of Isis manifested in the moon. The goddess touches his inner being and speaks to him: "Ah, Mother Nature, ruler of the elements, first-born child of time, first of the celestials, who unites within herself the form of all gods and goddesses and is worshipped under so many different customs and names throughout the world

I come to you in grace and mercy."

She first points out to him the opportunity to obtain the roses necessary for his transformation at the Isis procession taking place the following day. Lucius follows the advice given and receives the promising roses without difficulty from the hand of a high priest, whereupon the transformation back into a human being, a true, awakened human being, takes place immediately. At the invitation of the high priest, Lucius joins his order and prepares for the Isis initiation.

Like others of his time, Apuleius is of course forbidden from revealing the mysteries, but as a skilled writer he knows how to push the boundaries of what is permissible and reveal a great deal to the sensitive reader.

The priest performing the initiation, the mystagogue, must be related to the neophyte through a certain correspondence in the positions of the stars at birth. The appointment of the mystagogue and the setting of the night of consecration are carried out on the instructions of the goddess herself. Priests and mystics are thus determined in their behaviour by the "inner word".

In preparation for the initiation, Lucius must observe and follow the following rules:

1. Abstinence from various unholy and forbidden foods;
2. daily attendance at worship in quiet serenity and dignified silence;
3. abstinence from sexual intercourse for ten days;
4. abstinence from meat dishes and wine for the same period of time.

These are essentially the same preparations that are still customary today before important magical operations.

The cultic acts performed by mystagogues during this period include:

- a) Instruction of the mystics by reading from a special book with mysterious characters and symbols;
- b) Assigning special tasks;
- c) after a preceding bath, sprinkling the mystic with holy water accompanied by prayers.

On the day of the initiation, at sunset, Lucius is clothed in a coarse linen robe and led into the innermost part of the temple.

Lucius speaks of the ensuing initiation in very remarkable hints:

- 1. "I came to the border between life and death.
- 2. Stepped onto the threshold of Proserpina.
- 3. After travelling through all the elements, I returned again.
- 4. In the middle of the night, I saw the sun!
- 5. I stepped before the gods of "Above",
- 6. I stepped before the gods of the "Below".
- 7. Face to face, I worshipped them!"

We can only speculate about the course of the ritual activities. However, we will not be far off the mark if we imagine them to be something like this:

The high priest draws a magic circle around himself and the mystics, and uses division magic to enable his protégé to participate in a great astral and mental journey. After crossing the four elements, the invocations of the planetary logoi take place. The climax of the sacred ritual

The ritual leads the mystic to his main experience, the vision of the sun at midnight, whereby the Logos of our solar system reveals itself as an overwhelming phenomenon of light. This is the epopteia, the vision of the deity face to face.

The novel reports that Lucius changed his clothes 12 times during the ritual. Like the sun Logos in his barque, he has passed through the 12 houses of heaven and become a son of the sun, an initiate. Therefore, on the morning of the following day, he is clothed in a special cloak and crowned with a wreath of palm leaves. He is given a burning torch in his right hand and, as an image of the sun, is allowed to step before the statue of Isis. The curtains in front of the temple's holy of holies are drawn back so that the worshippers gathered in the antechamber can see and congratulate the reborn, the victorious falcon of light.

But why should this mystery cult be an initiation into the secrets of Isis? What does Lucius' experience have to do with Isis? many readers will ask. Well, Isis is the eternal feminine that draws us upwards. She is the mother of God who allows the Logos to flow into human beings and thus gives birth to the Son of God again and again in more or less perfect form. Astrologically, the moon is also the collector and transformer of all heavenly influences. In his misery, as a donkey, Lucius fervently called upon the Great Mother and, during the exercises before his initiation, sat daily in concentration and meditation before the silver cult image of the goddess, charged with lunar powers. Without the assistance of the Mother Goddess, the journey to heaven and the epopteia would not have been possible.

If the majority of non-esoteric scholars believe that the ancient mysteries were merely theatrical pomp and circumstance, in which candidates for initiation were led to believe all sorts of things, one must not overlook the fact that many of the most famous men of antiquity were initiated into the mysteries and spoke of them with the greatest reverence. It would have been impossible to deceive the best men of the centuries in question with a mere charade over such a long period of time.

Later in the novel, Lucius is asked to undergo two further initiations, which he also undergoes after some hesitation: the Serapis initiation and the Osiris initiation. However, apart from the preparations for these initiations, which are quite similar to those for the Isis initiation, nothing else is reported about them. We must therefore also be cautious with our assumptions.

But it is worth taking a look at the gods on which the three initiations are based.

With the exception of Serapis, these are ancient Egyptian deities, which, it should not be forgotten, represent the view of the late antique, Hellenistic period. They no longer correspond entirely to the state of consciousness of early times with its pictorial thinking, but are already subject to the initiation of an advanced philosophy. They now appear more sharply defined because they are expressed much more clearly in concepts. Their sphere of influence has also expanded, so that their cult should not seem strange on Hellenic and Roman soil.

First there is Isis, the primordial moisture, the Okeane, who creates every form and supplies every living being with the divine pneuma. She is the female part of the deity, who receives all procreation, the all-receiving one, who has her manifestation in the moon. She is identified not only with Nut and Hathor, but also with Diana, Ceres, Hecate, the Pessinus mother goddess, and many other moon, mother, and earth goddesses. As the Virgin Mary, she has established herself to a certain extent in Christianity.

Serapis is a late Egyptian deity whose cult was only introduced under the Ptolemies. In images, he appears with a head surrounded by rays, crowned with a fruit basket (containing the bread of life). His body is entwined by a snake from below. The Gnostic Abraxas seems to have developed from him. Serapis was regarded as the god common to all people, as the organiser of the world, giver of life and judge of the dead, as lord of the elements, holder of the keys to the water kingdom and sustainer of mankind. His name is said to be composed of Usar-hapi, from Osiris and Apis. He is undoubtedly the inner-worldly god, surrounded by

a spiritual shell, the crucified one, the synthesis of Apollo and Dionysus, that is, the I A O, the Son of God, the Chrestos.

Osiris is the power set above the pneuma, the idea, the archetype, the otherworldly one with the non-beating heart. "You are high in the heavens, but you also reach down to the earth, and the land of the beyond is subject to you to the ends of eternity."

While Osiris is a purely spiritual principle, Seth is the primordial element and lord of matter. In our context, the mediator between the two is called Serapis.

Viewed as a whole, Apuleius' novel paints a picture of the developmental process undergone by the human being Lucius. At first he is the donkey, a child of the world, stupidly cheerful and dominated by material things. Tested by suffering, he becomes ready for initiation into Isis and thereby comes into contact with the creator and sustainer of our solar system. The Serapis initiation gives him deeper insight into the workings of this deity, into his influx into matter and his resurrection above it in crucifixion and resurrection. Finally, in the Osiris initiation, he experiences the breath of the free, unbound spirit.

Thus, Lucius' path is a journey from below to above, a progressive development in the sense of increasing spiritualisation.

Apuleius' narrative has lost none of its freshness today. It is a coming-of-age novel of timeless validity. We may give the deities different names, but the entities are still the same. Special thanks are due to the author for the insights he has given us into the nature of the ancient mysteries. Apart from his accounts, we have little else on this subject. Worth mentioning in this regard are the Paris Papyrus with Mithras liturgy (see Study Booklet 94 from January 1958) and the cycle of images on the Dionysus initiation in the Villa of the Mysteries in Pompeii.

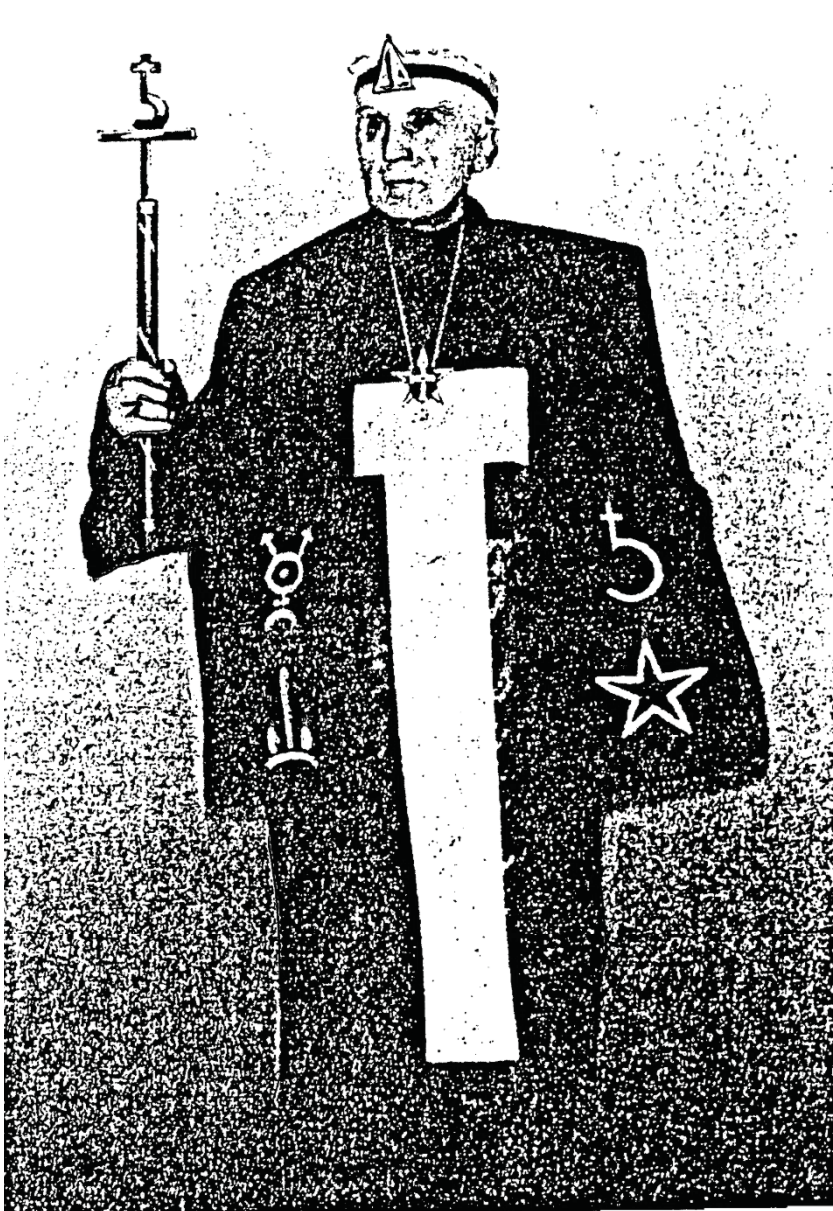
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∴ Gregor A. Gregorius ∴

Grand Master of the Lodge "Fraternitas Saturni"

Master of the Chair in the Orient Berlin

Holder of the Degree of Ordinis Templi Orientis Saturni = 33rd Degree

THE INVESTITURE

of Mstr. Amenophis

The word investiture is Latin and means clothing or investiture. In the Catholic Church in particular, this refers to the investiture of a bishop with a ring and staff as a sign of his power over the souls of a so-called diocese.

One may now ask to what extent the Fraternitas Saturni has a parallel for performing an investiture.

The following must be said in advance:

The Fraternitas Saturni is, apart from the material and spiritual foundations of the Pansophic Lodge that have been destroyed over time, a fundamental reinstallation. This has nothing to do with the fact that the tradition of the Oriental Order of Templars is cultivated in every respect, nor that there is a loose connection to the OTO.

The Fraternitas Saturni is therefore a completely independent lodge that is not subject to or bound by any umbrella organisation, such as the Masonic lodges. However, over the years, Grand Master Gregor A. Gregorius has succeeded in bringing together selected brothers and sisters in knowledge and loyalty. This crystallisation within the Fraternitas has thus become an umbrella organisation: the Grand Lodge.

Since the Fraternitas Saturni works according to the A.A.S.R., which, as is well known, provides for 33 degrees, the Grand Lodge has the option of conferring the highest degree itself, depending on the needs that arise. Our Grand Master Gregor A. Gregorius had already been conferred the following degrees as a member of the Pansophic Lodge:

the Knowledge or

R. + C degrees

Pentalphae Sigilli

Salomonis

Magus Heptagrammatos

as well as the high degree of Magister Aquarii

On the initiative of the Grand Lodge Masters, he was offered and awarded the 33rd degree, the Gra-dus Ordinis Templi Orientis Saturni (GOTOS).

This was in response to a need that arose, on the one hand, to honour his services in re-establishing the lodge and, on the other hand, to recognise his fruitful work as a teacher, spiritual leader and guardian of the highest traditional secrets.

Just as a special magical lodge ring and corresponding symbols are provided by the Fraternitas as a visible sign of this dignity and graduation for each degree of knowledge acquired, there are also certain insignia and symbols for the highest degree of leadership. These insignia are the diadem, the ring, the stole and the hierarchical staff.

The holiest day of the Lodge, Easter Saturday, was for this reason alone the most suitable day to invest Grand Master Gregor A. Gregorius with the insignia of this high and secret degree conferred upon him.

But now let us describe this highly solemn lodge as one participant experienced it visually and emotionally and communicated to me.

We were in the antechamber to the lodge, waiting for it to open. We knew that something special had been prepared for today, and the anticipation of something extraordinary had created a tense atmosphere in the antechamber that no one could escape. Or were there other factors at play, hidden from us, that we could not even begin to guess at? Only the silk of the lodge robes rustled, amplifying the electric atmosphere, and words were exchanged only in hushed tones.

After three hammer blows from the Brother Doorkeeper, the lodge was finally opened and we entered the lodge room one by one with dignity, bowing before the altar and quietly taking our seats.

As usual, the Grand Master celebrated the ritual until the lodge work began. He then transferred the chair to Master Amenophis, who was seated to his left. Master Amenophis first escorted the Grand Master to the wreath-adorned seat of honour to the right of the altar, before taking the place of the Master of the Chair himself.

Three solemn, muffled gong strikes at a signal from the Master of the Chair opened the lodge work, whereupon the solemn sounds of a cello solo quietly filled the lodge room and prepared the listeners' souls to experience the finer vibrations of the higher spheres. The Master of Ceremonies signalled again and the chandelier lit up; the floor was given to Brother Speaker (Master Giovanni).

In well-chosen words, he unfolded before us a portrait of Eugen Grosche, whose accent in the course of the speech increasingly focused on his brother Gregor A. Gregorius, Grand Master of the Fraternitas Saturni, and his services to the Lodge. Enchanted by this well-thought-out speech, we hardly noticed how the bright light faded and the twilight darkness of the lodge room enveloped us once more, drawing our attention back to the Saturnian sphere of the altar, from which the shining candles illuminated us.

In the responsory with the 1st Overseer, the M.v.St. asked the Lodge Secretary and two Masters to fetch the insignia of the Gradus Ordinis Templi Orientis Saturni. There was expectant silence and a sigh of relief when Maestra Roxane, followed by Masters Hermanius and Ramananda, brought the insignia in solemn procession, accompanied by muffled gong beats, and stepped up to the altar, where the M.v.St. received them with dignity and laid them down on the altar.

On a black velvet cushion lay a silver circlet and a large golden ring, each worn by a master, the stole and the hierarchical staff. And then Mstr. Amenophis celebrated the solemn magical office of the Ritual Investitionis. Captivated by the sonorous voice of the celebrant, who incanted the invocations of the great angels and intelligences, the brothers and sisters in the light, the powers, forces and energies in archaic tones and

summoned the lords of the four elements, all those listening devoutly were overcome by the feeling of the actual presence of these high beings, which sent shivers down the spine of anyone who was sensitive to such things.

The gong, the bright sound of the silver bell and the aromatic scent of the incense ingredients enhanced the solemn atmosphere, and when the M.v.St. consecrated the insignia by raising them high, pointing them towards the entities and all those present, he then enriched them three times in the name of the great demiurge Saturn, the climax seemed to have been reached.

However, these were only the preparations for the great work of magical investiture, which now took place when the Grand Master was asked to approach the altar to receive the insignia of his dignity.

He bowed his head deeply before the demiurge Saturn as the diadem of wisdom was placed upon his head: *Sapientia te corona!* The ring of Saturnian law was placed on his finger in the name of Thelema, the stole of *Solve et coagula* was draped around his shoulders, and the staff of the hierarch was placed in his hand: *Agape fraternita duc!*

At each individual investiture, Saturn's blessing was invoked and a sphere of life was placed upon his head. "May you be a star of wisdom that illuminates the darkness!"

With these words of blessing, the investiture itself was over, and with a deep bow from the auditorium, the Grand Master was escorted back to his seat of honour.

Once again, the gong and the silver bell called us back to devotion and silence, and once again we were overcome by this magical tension as the M.v.St. handed over to the sphere of Saturn the rest of the life force (dynamide) that had been collected from all of us at the beginning and transferred to parchments bearing the glyphs of the sphere of Saturn. He held the silver bowl with the parchment high, like the Holy Grail, and asked the Saturn sphere in a magical form to accept this remnant of the Dynamide and to strengthen it

to amplify it, so that it could then be poured back onto the brothers and sisters during the solemn ritual held by the lodge.

The abdication of the evoked powers, forces and elements was solemn and deeply impressive, whereupon, at the conclusion of the M.v.St., Saturn's blessing Urbi et Orbi was implored for all those present and all foreign brothers and sisters of the Fraternitas Saturni:

Benedicamus nos, Sanctus Saturnus! Et
dona nobis pacem!

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On behalf of the Archivist of the Grand Lodge

Mstr. Giovanni,

produced by Mstr. Amenophis

With the agreement of the Secretariat

Maestra Roxane.

THE TREE OF LIFE, THE SWASTIKA AND THE TET PILLAR IN ASTROLOGICAL PERSPECTIVE.

by ∴Mstr. ██████████∴.

The Assyrians knew the tree of life, the Parsis knew the tree "Allsamen" and the Indians knew the "Bo tree", which reaches up to the sky and into the world of Brahma.

The Greeks told that the Hesperides guarded the golden fruits on the tree of life.

The biblical legend also tells of a tree of life and, in more detail, of its negative aspect, the tree of knowledge.

Even in the mythology of the Central American Maya, there is mention of a tree called Yax-che, which rises from the underworld to the highest of the 13 heavens.

And our Nordic ancestors told of the evergreen ash tree Yggdrasil, from which the dew of heaven falls into the valleys and whose roots stand in the primordial well, where the sisters of fate Urd, Wardandi and Skuld sit.

On German soil, one could find the Irminsul, and in folk art we find the tree of life in various variations until the 19th century. The Christmas tree of lights is the final metamorphosis of this theme.

In general terms, this tree symbol represents life emerging from the divine, unfolding, branching out and ultimately returning to the divine. The symbol undoubtedly has cosmic origins, even if this is no longer apparent in many cases.

We can find the heavenly archetype of the symbol if we start from an astrological outline that also has a symbolic character, namely the thema mundi, the horoscope of the world.

Firmicus Maternus describes it in his *Mathesis* around 337 AD, referring to the Egyptians Petosiris and Nechepso, as shown in Figure 1, with the ascendant at 15° Cancer, in conjunction with the Moon. It becomes understandable when one recalls the inscription on the statue of Neith in the temple at Sais: "I am all that was, is and will be, and no mortal has ever lifted my veil." Thus speaks Neith, who is usually identified with Isis, according to whom the universe sprang from the womb of the great mother goddess, who has her manifestation in the moon. The present horoscope is therefore the birth horoscope of the world. However, considering that Isis could only give birth after prior fertilisation, one is inclined to assume that there was also a conception horoscope for the very beginning of creation, which probably existed as a variation of the world horoscope and had its ascendant at the point where the solar sign Leo meets the lunar sign Cancer. (Figure 2). The horizon axis of this horoscope connects the aforementioned point with the one shared by the signs Aquarius and Capricorn. This important axis did not lose its significance when the memory of the world horoscope faded and, in view of the spring equinox, Aries was designated as the first of the celestial houses.

If we consider the midpoint perpendicular to the horizon axis in Figure 2, the zodiac is divided into four quadrants and we obtain a swastika with the signs Leo, Taurus, Aquarius and Scorpio, which are assigned to the guardians of the four corners of the world, as illustrated in Figure 3. The swastika is always imagined as rotating, but there is often confusion about the direction of rotation. The correct understanding can be gained by thinking of the fire wheels with "rocket propulsion" commonly used in fireworks displays. In our case, we are dealing with a clockwise rotation, which is usually referred to as "right-handed." It corresponds to the progression of the vernal equinox in the opposite direction of the sequence of signs given by the movement of the planets.

The swastika thus symbolises the cosmic evolution that progresses with the changing of the world ages. The swastika commonly used in the Third Reich had the opposite direction of rotation, i.e. it was "left-handed" and resisted the world...

revolution. It thus aptly expressed the errors of its standard-bearers.

Continued in issue 133 - April 1961

EXORIAL

This occult-magical novel

by Gregor A. Gregorius

caused a sensation in occult and esoteric circles immediately after its publication and, as expected, also attracted numerous opponents.

Not only because of the magical practices it contains, which are described as black magic, but also because the book is, in a sense, a declaration of war on the mostly religiously embellished mysticism of our time.

However, esotericists who have outgrown general religious concepts through their deeper understanding, who are no longer subject to the usual suggestions that dull the human spirit, who have recognised that the concept of black or white magic is relative, are enthusiastic and delighted that the author has dared to speak so openly about these difficult occult disciplines.

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Fra. ∴ R. ∴

April 1961

BLATTER FOR

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THE ART OF LIVING

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by Mstr. Amenophis

THE TREE OF LIFE, THE SWASTIKA AND THE TET PILLAR IN ASTROLOGICAL PERSPECTIVE

Continuation from the March 1961

issue by ∴Mstr. ☒☒☒☒☒☒☒☒∴.

PURPOSE OF LIFE – POEM

by Gregor A. Gregorius.

APRIL 1961

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

Private – Print

ON DEATH AND DYING.

by Mstr. AMENOPHIS

"The touching image of death does not stand as a horror to the wise, nor as an end to the pious!"

This saying, which is often found inscribed in cemetery chapels or crematoria, refers to only two categories: the wise and the pious. However, in today's age of materialism, it seems to people that this selection is not exhaustive, as there is at least one other category that probably encompasses the vast majority of followers. These are the crass materialists, the worshippers of matter, for whom the miracle of life is a blind work of nature, arising from itself and ending irrevocably with death.

It is futile to argue with the children of dust or to try to teach them something higher. Similarly, it would be pointless to discuss this with the so-called "wise men," who are generally understood to be scientists. For them, everything unfolds according to mechanistic laws of nature, to which one bows and which take away their terror, so that death is no longer the great scandal for those who worship matter.

But even the pious, who follow these two categories in their ideology at a great distance, are unable to penetrate more deeply into the problems of death. They recognise that human beings are a product of body and spirit, that in death the body decays into dust, but the spirit enters the afterlife, which for them is divided into two places or realms of existence, heaven and hell, and that a person's conduct during their lifetime determines where they will be sent. For according to their ideology, humans live only once on this earth and can then expect either eternal bliss or eternal damnation.

To whom, if not to one of these categories, should this treatise be dedicated?

Those who think about it more deeply will notice that among these categories, the small number of people commonly referred to as occultists are missing. It is well known that this collective name encompasses many different directions, from superstitious spiritualists to knowledgeable Hermeticists. But in all these directions of spiritual seeking, there are so-called chosen ones, who shall be referred to here as "those who know".

And it is only to them that the words of this treatise on death and dying are addressed.

It is a historical fact known to those in the know that death and dying have not always been experienced as they are today, and that there is such a thing as a developmental history of death, analogous to the development of humanity and the Earth as a whole. The knowledgeable person also knows that every single human existence briefly repeats this development. For the child, the concepts of death and dying are just empty words, and only when the body becomes more dense and hardened through growth, and the ego, the spiritual-soul human being, becomes more firmly connected to its physical body, do mere words become understandable concepts. With the acquisition of reproductive capacity and intellectuality, which tend to go hand in hand, human beings gain a certain maturity. They begin to wander from Pontius to Pilate, from the pillar of Boaz to the pillar of Jachin, and thereby come to the realisation that they are mortal, that they possess death as an inner force within themselves from the beginning, as a counterplay to their ego consciousness, their intellect, their drives. Only then is a person able to come to terms with death in nature and the death of another person, and at that moment they also decide on one of the categories mentioned at the beginning.

At the beginning of the development of the Earth and humankind, there was nothing solid or limited, as there is today. The bodies of beings could best be compared to mist and cloud formations, which were in a state of constant transformation due to their airy, fluid structure. In that epoch of human history, there could be neither death nor dying, for the incarnated human being regarded its airy-fluid form merely as a garment that was changed and reshaped as soon as the old one was worn out and used up.

As a result, human beings always remained citizens of the spiritual worlds and could not turn their consciousness to the earthly and material.

In this paradisiacal state, human beings would have remained nothing more than cosmic dreamers, and there would never have been any evolution or higher development.

What is now always expressed in religions as the Fall, as the fall of man into matter, was a necessity from the divine point of view.

If human beings had not turned their longings and instincts towards the earthly, in accordance with divine will, they would never have been able to attain a sense of personal consciousness.

In the ancient Indian era, the oldest epoch of humanity, human beings still did not have solid, heavy bodies. They were still more like fiery beings of light, floating above the earth and only slightly immersed in their material bodies, which were more ethereal than earthly. There is no illness, no misfortune; birth and death are like fleetingly putting on or taking off a garment. Human beings are still truly at home in the spiritual worlds and are only fleeting guests on Earth. The fruits that Earth offers them serve as nourishment, and they do not yet need a roof over their heads to protect them from the elements.

Under the leadership of the great ancient Zarathustra, the first great cultural epoch, known as the ancient Persian epoch, emerges. Humans learn to cultivate the land and breed livestock, which makes them more interested in their tasks on earth. Birth and death slowly take shape as concepts, but without yet emerging as significant events. It is still a natural transformation.

In Mesopotamia, between the Euphrates and Tigris rivers, humans begin to use earthly materials for construction purposes, as they need solid houses to protect their bodies. In this ancient Babylonian era, humans begin to sense that death is a force that destroys physical life. This is revealed in a wonderfully poetic form in the Epic of Gilgamesh. The grief that Gilgamesh feels at the death of his friend Enkidu clearly shows that consciousness has already become strongly connected with the material and physical.

In the Egyptian epoch, humanity's path into matter continues to descend step by step. People build with stone, the skeleton of the earth, no longer with clay, as in the previous era. In the same period of time, the earthly body has become an essential part of existence. People achieve enormous structures (pyramids) and invent the knowledge to preserve them for thousands of years (mummification).

The Egyptian era was followed by the Greco-Roman era, and it was only then that the spirit being completely took over the human body. However, this led to a final obscuring of the experience of eternity, which had still been present to a certain extent in human beings. Through brain activity, the spirit being became completely identified with the body, and human beings increasingly had to perceive the demise of the body as complete annihilation.

This world and the next were separated by insurmountable boundaries of knowledge, and there was only one reality left: that of earthly existence. Anyone who wanted to could believe in a spiritual world. --

For with the Roman Empire, the cultic-sacred sphere was also transferred from the still divine-spiritual or superhuman of the Oriental epochs to the earthly realm, largely secularised.

It is therefore understandable that the event at Golgotha had to occur at this particular time, as a signpost for overcoming the power of death. Despite this, humanity has continued to attach itself to earthly things, and the question must arise: "Can human beings still reawaken to a new consciousness of their immortal spirit?"

In past historical cultural epochs, death was not yet regarded as a special experience. Before man awoke to his ego consciousness, i.e. roughly speaking until the beginning of our calendar, he went to his death calmly or even joyfully in battle or under other circumstances. This attitude towards death and dying can still be found in the late Middle Ages, and if the explanation and reason given for this is that medieval man had a childlike Christian faith that enabled him to face death calmly or joyfully, this is

only a partial truth that does not apply in all cases. Rather, purely physiological reasons are likely to be decisive, because 1) humans had not yet fully developed their sense of self-awareness and 2) had not yet been pressed into the material body with all their higher bodies. This is proven by the many testimonies of ecstasy, of inspirations through images (imagination) from the spiritual worlds, especially in the religious sector. Minor external stimuli were still enough to shake medieval people spiritually, so that they lifted themselves out of their bodies and experienced ecstatic states. If such people now experienced a final and comprehensive ecstatic relaxation and rapture in the process of dying, then death could hold no terror for them.

If a person engages with spiritual matters for long enough and deeply enough, this should not be viewed merely as a particular ideology, for such thoughts ultimately have the effect of loosening the spiritual from its earthly attachments. Materialistic ways of thinking harden and can make people ill, whereas spiritual ways of thinking invigorate, can heal and develop into full humanity.

This wisdom was possessed not only by many Church Fathers, but also by all the mystics of the Middle Ages and the spiritual scientists known as the Rosicrucians.

"Death seeks a cause!" This old peasant saying is justified in regard to the human body becoming useless, for how few people die of old age, i.e. they are allowed to fulfil their lives on this earth completely and in the last seventh (between 77 and 84 years) are already turned away from the world and towards the hereafter.

In most cases, it is an illness that causes death, but one should not assume that these death-causing illnesses have remained the same throughout history. According to current medical statistics, two major groups can be distinguished.

Whereas in the past, major epidemics such as plague, cholera, typhoid, smallpox and related diseases such as scarlet fever, diphtheria, measles and tuberculosis were the main causes of death, today other diseases are significantly more prevalent.

The epidemic-like diseases just mentioned are so-called "hot" diseases because they are associated with high fever, which causes the dying person to lose consciousness and, even before clinical death occurs, loosens the mental and spiritual structure from the body, thus allowing the human ego to depart.

In modern times, so-called "cold" diseases are known to be a powerful cause of death, so called because the course of the disease is generally feverless. These include rheumatism, arthritis, sclerosis, i.e. metabolic deposits, as well as malignant tumours, carcinomas and sarcomas, which are based on internal hardening and destruction of the physical body. In addition, there are heart attacks, spinal paralysis and multiple sclerosis, which originate in the disturbed nervous system.

And this modern group of diseases often makes dying so difficult, painful and protracted. These are expressions of the current human attitude towards existence: 1) an excessive attachment of the spiritual human being to material life, 2) a resulting complete hardening of the physical body, and 3) the great difficulty in attaining new spiritual knowledge, which alone would be an antidote to this.

There is therefore no shortage of diseases and causes of death, for we carry the root cause for them in the substances of our own bodies.

It is therefore fair to say that our physical body is death itself, which only needs a minor cause to move from the stage of possibility to that of actuality, unless counteracting forces are sent into the body.

If, for example, earthly material forces and substances alone were to prevail in our bodies for just a few minutes, the cell protoplasm would disintegrate and the body would decay. If these forces were not constantly organised and guided according to certain rules, they would immediately destroy all form and return everything to a formless, chaotic state.

Embryonic development, growth, nutrition and healing are therefore not earthly-material but cosmic-spiritual.

This cosmic-spiritual aspect is usually understood as the human ego with its astral and etheric bodies of forces.

But it is not this, but the higher, eternal ego, which at our present stage of development is not yet connected with the body but remains outside it, hovering above it, so to speak. This higher self is connected to an angel, which could be regarded as the divine self, and this duality, which acts outside the physical sphere, gives rise to the true life forces that determine life and death, health and illness.

A person dies when this duality says, as it were, "That's enough for now!"

The resulting distancing from the lower self in the human being now clears the way for all lurking possibilities of death, whether these be nervous, respiratory, circulatory and metabolic disorders or bacteria, viruses or uninhibited cell proliferation.

The medical cause of death thus forms the tool for death decided upon on the spiritual level.

On the other hand, one could argue that human beings are sustained by food and that medicines bring healing in times of illness.

Angelus Silesius says of bread: "Bread does not nourish us; what feeds us in bread is God's eternal word, is life and is spirit!" ---

It is not the material substance of bread or medicine that sustains or heals us, but rather the life force stored within them alone that acts as the mediator, but only as long as divine providence allows the recipient to partake of it.

And since in almost all cases we do not know whether a person's hour has come, it is our duty to do everything in our power to preserve human life through social or medical assistance. This also happens according to the counsel of Providence. But if care and medicine have no effect, then the higher self has spoken.

Now one might ask why one person is called away as a child or young person, while another is only called away in old age. Why does one person die a normal death, while another perishes in an accident or disaster?

First and foremost, this would be due to the justice of fate (karma). On the other hand, an early death could be a kind of preparation for the next life on earth, because young people who die take significantly different impulses into the afterlife than old people. Anyone who is knowledgeable should be aware that there are no coincidences at all, but that everything, even if it is difficult to understand, is meaningful and planned. And this actually answers the other question regarding accidental or catastrophic death. Every city dweller is constantly exposed to death in traffic accidents, and it is surprising that more people do not die in this way. How often do we escape such a death because our inner voice suddenly tells us to stop or because we quicken our pace? Hasn't everyone had such experiences that border on the miraculous, or heard about them from friends and family? -- One should make the effort to look back and recall situations in which one consciously or unconsciously faced mortal danger. Almost every reader who has participated in war could certainly cite examples of this. And why or for what reason did one escape certain death? --

Because divine spiritual guidance wanted to reveal to you that he is its servant and that certain tasks still await solution through him.

After undergoing major surgery following a serious plane crash, the author had the experience of consciously departing from earthly existence. Doctors and nurses expected him to die. He was already walking along the "white road" when he felt the impulse to return to his body. Without being aware of any particular task, he brought with him, in addition to healing powers, the conviction that he was still needed in earthly existence.

In contrast to this, there are many circumstances in which the higher self and the self lead directly to earthly death. From this perspective, the deaths of those who fell in the two world wars must ultimately also be considered.

. This kind of departure from earthly existence, which usually occurs in the years of youth, can only be regarded and evaluated as a sacrificial death. One might ask: Cui bono? Who benefits from this?

Wouldn't such a sacrificial death be cruel to a living being who enjoys its existence? This is how the lower human ego must judge, for it is filled with selfishness and earthly greed. The higher ego, however, longs for sacrifice, because through it it rises higher in its own development. And what was sacrificed in the two world wars in terms of unfulfilled earthly destinies would like to act as an impulse for spiritual and cultural renewal on earth.

According to this, however, crossing the threshold of death is not an end, a destruction alone, but at the same time a birth into another state of existence in the spiritual worlds. This must always be kept in mind when every effort is made to keep a human being in the body through medication, care and comforting words. If we recognise that this is a fruitless endeavour, we should turn our efforts around 180 degrees and ask ourselves how we can help the departing soul to cross the threshold, to be born into a new existence.

existence.
The attitude of the bereaved, their thoughts and feelings, deeply into the consciousness of the dying person and can have a decisive influence on their life after death for a time.

The ancient civilisations were already aware of this, and so, for example, there were strict instructions for this in the Egyptian and Tibetan books of the dead.

Nowadays, euthanasia is generally understood to mean the administration of narcotics that render the dying person unconscious, so that they cross the threshold in a state of deep unconsciousness. Except in cases of unbearable pain beyond human endurance, this should not be done, because it robs the dying person of the greatest experience of their earthly existence. This experience is known to consist of a time-lapse review of their life on earth and the vision of the "Great Light."

Afterwards, for the normally developed human being of the present time, a longer phase of unconscious sleep ensues, like a mirror image of the state after earthly birth. For death is also a rebirth into another existence.

Therefore, spiritually and mentally internalised people will, if possible, refuse to sleep through this most important experience in unconsciousness, but will strive to live through all phases in conscious deliberation and, if possible – which, however, will only be possible for those who have knowingly and consciously advanced their spiritual development during their earthly existence – to slip into the new garment that already awaits them in the hereafter without any interruption of consciousness. That is why in earlier Christian times people prayed for the grace of a conscious, gradual death, and unprepared death was considered lamentable, in stark contrast to today, when death is feared as the end of everything and people are no longer aware of passing into the worlds of light.

Is it therefore right to give free rein to one's pain by weeping and wailing at the deathbed? Does this not burden and weigh down the soul of the dying person? Should one not instead focus all one's thoughts and heartfelt energies on easing the difficult passage of the dying person, so that their soul may be illuminated and carried upwards in a spirit of kindness?

Truly, humanity still has much to learn on the path of religion, the return to the spiritual home!

--

When a person has become free of their body and looks back at their discarded body as they take their leave, the moment has usually come when their lower self faces their higher self, which, through their double as guardian of the threshold, brings them to the realisation of what good and bad fruits they have brought with them from their earthly existence.

Only later do the two egos unite to walk together along the path of destiny after death until the time comes again when the higher self sends the lower self down to a new earthly existence for further purification (catharsis).

It remains to be explained why, despite the pain-contorted expression during the agony of death, the face of the deceased reflects serenity, peace and happiness in almost all cases after actual passing. It is the ego which, upon parting from the earthly body, once again takes hold of it from the outside and imprints upon it the stamp of its high happiness and freedom.

From all this it can be seen that, as is also taught in the Christian faith, man is only a brief guest on earth and that man's true home is the high worlds of light from which he descends in order to test himself and his spiritual powers on and in heavy matter. Thus, his earthly body is only a borrowed garment, which he must return to the elements of the earth.

However, the opinion that the earthly body and earthly life are our property is very common.

But are they really?

Did our lower self decide on its own to exist here on earth? And did we form our earthly body ourselves?

The answer must be: No !

Other forces and beings outside our conscious self are responsible for this.

Therefore, because it is only borrowed and not our property, we must not throw away life and destroy our bodies! --

And with that, the verdict has already been passed on death, which is called voluntary death or suicide.

The lower realms of existence on earth, such as flora and fauna, know no suicide; they are completely absorbed in their destiny.

Only human beings, in their freedom, can choose to take their own lives in protest against the blows of fate, suffering and illness.

In the centuries of devout Christianity, suicide was considered a great crime against God and man.

Admittedly, this misunderstanding regarding ownership of the body already existed in ancient times, and history records many cases of voluntary death, such as when the Romans and Greeks stoically took their own lives to escape disgrace.

In the Japanese warrior caste, the samurai, suicide was developed into a cultic ritual act. Compared to other types of suicide by gunshot, poison, noose or water, harakiri suicide can be described as a deliberate religious cult of self-sacrifice.

What drives people to suicide in Europe is usually a weakness in coping with fate, which occurs most frequently during puberty and post-puberty, when young people's self-awareness has not yet developed into courageous prudence.

Especially since romantic complications are often the motive for suicide among young people with extremely sensitive emotional lives. Even Goethe was not immune to suicidal thoughts.

And what are the other most common reasons for suicide?

They are pain, disappointment, bitterness or disgust. If one tries to determine the reasons for this in deeper reflection, one will find that it is base, primitive egoism, aided by hedonism, ambition, the pursuit of success, the will to power and much more.

Does the suicide candidate not ask the completely wrong question: "What does life have to offer me?"

Shouldn't they rather ask: "What do I have to give to the earth, to my fellow human beings, to the divine-spiritual world, or to myself?"

And how could they do justice to this question?

By working on himself, practising patience, serenity, courage, wisdom, love and selflessness! --

That is self-conquest! --

The suicidal person does not want to renounce and weakens his ego, while the person who overcomes himself strengthens his ego through renunciation and courageous sacrifice and grows beyond himself. The suicidal person proceeds from the standpoint of selfish worldly life, while the person who overcomes himself recognises divine spiritual guidance.

And thus, after taking his own life, the suicide must bear all the consequences.

He who wanted to escape everything through his own death must realise in his body-less state that he has completely miscalculated.

He must regretfully acknowledge that he has recklessly thrown away his precious earthly existence, which gave him the freedom to perfect himself and the opportunity to work off his karma.

Nothing can be undone; he must wait until he is sent back to a new earthly existence, which understandably imposes even greater burdens on him than those from which he fled life. The never-ending self-reproach to which a suicide is exposed in the hereafter is hell for him! --

However, the problem of suicide is not as simple as one would like to see it. It is complex and multifaceted!

It is not always a sacrilegious escape from life's tasks; rather, clouding of consciousness, obsessive thoughts, being beside oneself, obsession and compulsive actions often determine the execution of the act.

But even such pathological acts of passion cannot alleviate or eliminate the pain and torment of the soul in the hereafter.

For every human being has within them two forces that oppose each other like poles: the will to self-preservation and the will to self-destruction.

In his Faust, Goethe makes Mephistopheles the representative of all life-hostile, destructive, negative forces, an enemy of all that exists.

The more materialistic ways of thinking take hold in our time, the more they obscure and weaken the power of the human ego until it becomes too weak to successfully resist the onslaught of forces hostile to life, leading to suicide as a result of weariness with life or a feeling of the meaninglessness of all existence. --

It is not only life and death that are painful, as one is inclined to assume.

This opinion can only exist because we are currently completely cut off from our spiritual and soul home.

Just as dying is a rebirth into the spiritual and soul realms, so too is the birth of a human being into earthly existence a painful departure from the glories of the spiritual worlds. It was not without reason that people used to say: "When a human being is born, a spiritual being dies and is buried in an earthly body."

In pre-birth spiritual existence, the human ego grows to the strength to take on the pains of incarnation and earthly existence. And in the painful struggle with earthly existence, the consciousness of the eternity of its I AM should develop.

Novalis says: "The mortal roars in the foundations, but the immortal begins to shine more brightly and recognises itself." -

The brightest light in earthly existence, born of earthly suffering and death, which enlightens human beings when the dark forces of the earth assail and oppress them, is the spiritual power of L O V E. --

This alone gives people the strength to resist everything and to recognise the two faces of death: destruction and resurrection.

*

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*

Literature: O.J. Hartmann: The Mystery of Birth and Death.
Magazine: Die Kommenden,
April–September 1952.

THE TREE OF LIFE, THE SWASTIKA AND THE TET PILLAR IN ASTROLOGICAL PERSPECTIVE.

by ∴Mstr. ██████████∴.

Continued from the March 1961 issue

The zodiac shown in Figure 3 is, as the swastika indicates, in constant motion, completing a full revolution in 25,920 years and advancing one sign in 2,160 years. In the process, the diameter A - B, which is designated as the important axis, can also assume very different positions. Its position is relative. There is therefore nothing to prevent this axis from being arranged vertically (Figure 4), as there can be no question of a specific starting point in relation to the world horoscope, which is to be understood only symbolically. Then the semicircle from Leo to Aquarius, which Ptolemy described as belonging to the sun, is on the left and the semicircle from Aquarius to Cancer, which is related to the moon, is on the right. At the top left is the sign Leo, the house of the sun, and on the right is Cancer, the house of the moon. At the bottom are the signs Capricorn and Aquarius, which are ruled by Saturn.

From bottom to top

the Jupiter signs Sagittarius and Pisces the

Mars signs Scorpio and Aries the Venus

signs Libra and Taurus

and the Mercury signs Virgo and Gemini.

This results in a structure of horizontal layers, each of which is governed by a different planet. Only the uppermost layer is ruled by the Sun on the left and the Moon on the right.

The planets, as organs of the Solar Logos, can be understood as "light bearers". They have therefore been associated with the coloured lights of the solar spectrum

, although opinions do not always agree on this. According to a table by Grand Master Gregorius, which corresponds to the good tradition of our Lodge, the following are particularly noteworthy, excluding various secondary colours:

for Saturn	<u>black</u> , <u>dark green</u> ,
for Jupiter	<u>dark blue</u> ,
for Mars	<u>red</u> ,
for Venus	<u>light green</u> ,
for Mercury	<u>yellow</u> ,
for the moon	<u>white</u> and <u>silver</u>
for the sun	orange and gold

The scientist Ostwald carefully measured the spectral colours in terms of their brightness, assigning a brightness of 100 to ideal white and a brightness of 0 to the deepest black. Based on his measurements, we can assign the following brightness values to the colours of the planets mentioned above:

for the <u>black</u> of Saturn	0
for the <u>blue</u> of Jupiter	10
for the <u>red</u> of Mars	36,
for the <u>green</u> of Venus	64,
for the <u>yellow</u> of Mercury	90,
and for the <u>white</u> of the moon	100.

Oswald gives a value of 54 for orange. However, this does not seem appropriate for the sun. Sunlight is superior in brightness to all other lights, as in heraldry, for the radiant gold. In any case, a brightness value must be assumed for the sun that considerably exceeds the 100 assumed for white and reaches a maximum that cannot be expressed by Oswald's numerical values. Under this

We can establish as a prerequisite for the zones in Figure 4 that the brightness of the prevailing light carriers increases from bottom to top and tends towards an absolute darkness that can no longer be measured. In this direction, the upward movement and spiritualisation of all creation takes place. Only in this direction can the tree of life grow, and its trunk must lie on our axis A - B. In order to grow, the tree must also be watered from above. This is done by the heavenly dew that emanates from the two lights and falls into the depths as "succus solis et lunae". The formation of this precious sap is symbolically indicated by the Pythagorean ypsilon (Figure 5), whose arms emanate from the sun and moon to unite in the lower shaft. The succus solis et lunae is the mysterious agent of the tabula smaragdina, whose father is the sun and whose mother is the moon. It is also the super-elemental quintessence sought by alchemists and the divine power that awakens and nourishes all life, which pours into the depths but is reabsorbed and collected by the roots of the tree of life, to be finally returned through the trunk and branches and to flow out as a spiritualised breath into the sea of divine light.

You descend to the primordial depths!

You ascend to the heavens!

You are greater than heaven and the primordial depths!"

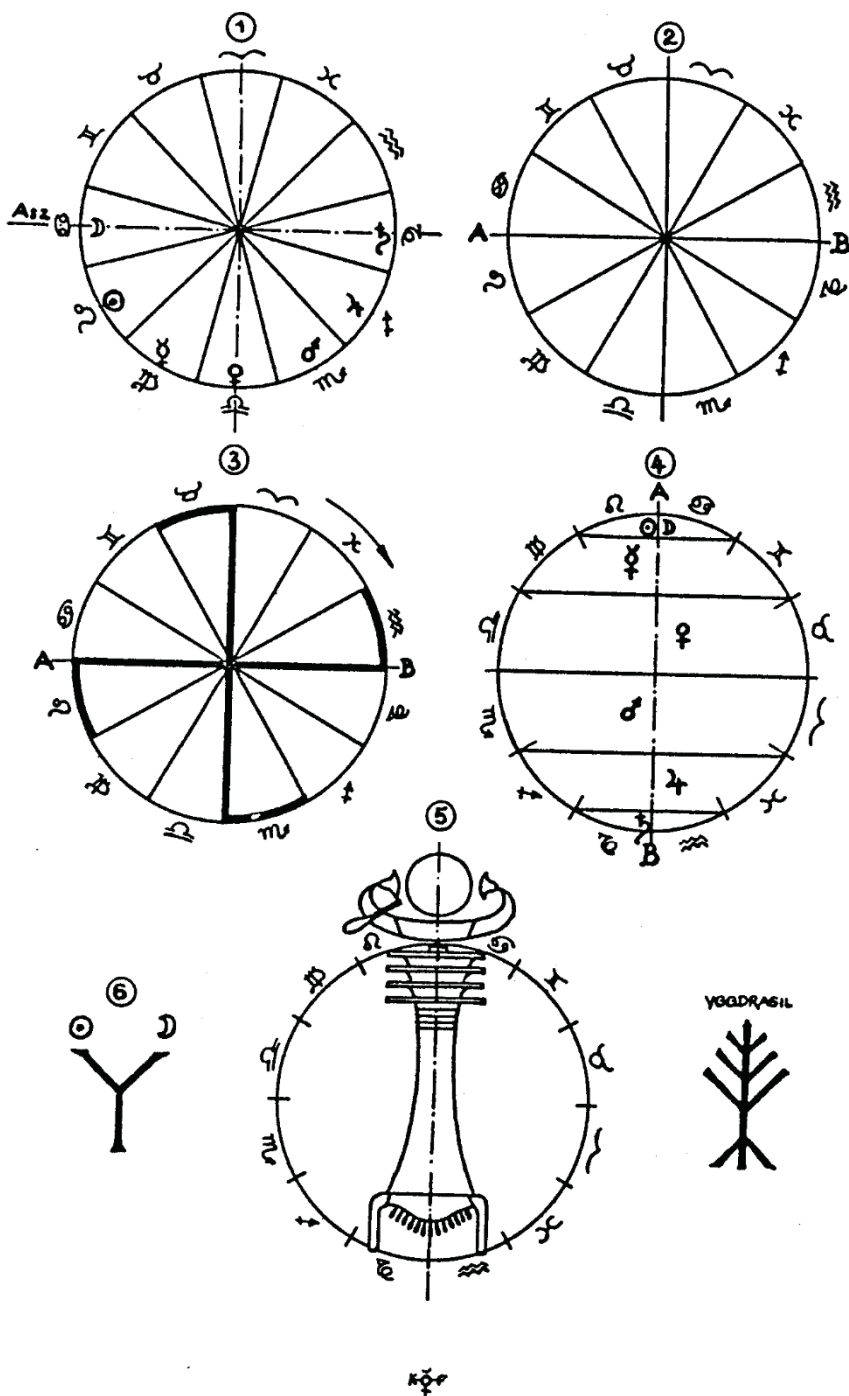
This process is already described in Pyramid Text 211. A pictorial expression of this inner-worldly activity of the deity for an early stage of consciousness was the tree seen in the cosmos, whose position in the zodiac we have rediscovered in the course of our consideration.

Incidentally, the ancient Egyptians had another symbol that corresponds in meaning to the tree of life, even if it does not have the distinct character of a tree. It is the Tet pillar, which was regarded as the "backbone of Osiris" but also as Osiris himself, symbolising the resurrection of the dismembered god. The Tet pillar is depicted in Figure 5, based on an Egyptian sarcophagus painting. It stands on a stool, which

Egyptologists as the neck collar of Seth and represents the prince of matter itself. The whole is outshone by the sun in the barque, the union of sun and moon. I have placed the symbol on the axis A - B in the zodiac and do not believe that this will be considered absurd.

The name "backbone of Osiris" for the symbol discussed last also gives us a clue to the analogy between the heavenly pillar or the macrocosmic tree and the "microcosm of man". As is well known, it was only when the spine was raised from a horizontal to a vertical position that the divine pneuma was able to enter the animal vehicle. This backbone, with its branches ending in lotus blossoms, is the microcosmic counterpart of the tree of life. Mahatma Jesus called it the fig tree and said of it: "When its branches become juicy and the leaves sprout, you know that summer is near."





GOAL OF LIFE

by Gregor A. Gregorius.

And again and again, a ring of time passes away, which you
have traversed.

In the middle stands your ego, growing and
maturing and forming itself into a shell,
becomes solid and hard like crystal.

Incarnations

form a chain in the eternal flow of time
and the maturity of your life now forms itself into steps.
The path to the heights becomes steeper
and yet leads again and again through depths of bitter
suffering, harsh toil.

*

Nothing is in vain! - Everything builds up steadily.
Every action and every deed is rooted in each other,
and yet everything serves only your maturity.
No suffering is too strong to break you. When you
recognise this, you are immune.
New strength grows within you from higher spheres.

*

You are never alone!
A thousand threads connect you with people of your mind,
and reach up to distant spheres where higher
beings understand you.
For streams from distant worlds
flow down to you incessantly.

*

Thus you stand apart from the masses.
Their delusions and desires serve you not,

their thoughts are foreign to yours,
their thoughts are hostile and their desires do not belong to you.
They all remain outside your circle
and fall away from you like chaff in the wind.

*

But you walk the path that is destined for you
and be it hard and difficult, to the bitter end.
It is law for you, to which you must and should submit, for it is
predetermined as a consequence of times long past.

*

When you understand this,
then the burden quickly falls from your shoulders and
you are free,
released from karma and mature. Your
ego is weary of the earth.

*

The earth is, after all, a star of suffering
filled with misanthropy and human folly. It is not
worth fighting for,
nor to stand up for ideals that are
unworthy of human beings.

*

Everyone must pass through the dark gate alone! But
you are left with the greatest treasure,
the quiet solitude far from mankind. A royal
lord on the highest heights!

*

11 November 1943

Written in the cell.

May 1961

PAPER FOR

APPLICABLE OCCULT

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MAN IN HIS HIGHEST STATE OF ENLIGHTENMENT

by Gregor A. Gregorius

Albert Schweizer:

"It remains a painful realisation for me, with reverence for life, to live in a world in which the will to create reigns at the same time as the will to destroy, and the will to destroy at the same time as the will to create!

Through their intellect, their reason, their thinking, human beings are burdened with an enormous responsibility.

They may strive inwardly for harmony, but they soon realise how difficult it is to create this harmony, because in the world, a harmonious will to build is in absolute opposition to the principle of destruction.

Although a wonderful lawfulness prevails in nature, in the cosmos, in the universe, in terms of construction and preservation, this apparent harmony also encompasses an equally lawful destruction.

New life is born out of decay. In nature, there is a constant struggle against the environment, with the stronger prevailing unreservedly over the weaker.

And this struggle is everywhere, not only in the plant and animal world, but also in humanity.

There are only a few people who try to follow the principle of harmony as far as possible and keep away from the demonism of duality, as far as their circumstances allow.

Humanity is, in the true sense of the word, subject to a perpetual fall into sin.

True human ethics is a boundless responsibility for all living things. However, it is impossible to fulfil this ethical duty completely. Even the endeavour to distinguish between higher and lower forms of life does not help much here and does not remove the responsibility that exists. No one tells him which life he may destroy in case of doubt and which he must preserve at all costs. Again and again he is forced to take life in order to preserve life. The compulsion to exist is stronger than his ethical will!

Therefore, in the current development of humanity, the ethic of considering every life sacred is wonderful, but impossible to fulfil.

That is why the discerning human being stumbles from one moral dilemma into another. This task cannot be solved by purely intellectual thinking.

The realisation that every thing that has come into being is filled with life substance, that not only humans and animals have a soul, which initially means the basis of sensation, but that there are also plant and crystal souls, burdens him with an enormous responsibility that he can never fully live up to.

Without mentioning the deliberate killing of animals or horrific wars, he is essentially also forbidden from cutting flowers for his own enjoyment or felling trees.

Although humans do possess the will to build, and often pursue it quite purposefully, the will to destroy is even more deeply rooted in them as the predominant demon in their imagination, to which they often give in, even in their playfulness or out of pleasure.

We are not talking here about the indifferent masses, the human multitude, which according to Therion is nothing but manure for the intellectual upper class of truly thinking human beings, but rather we want to point out a way out of the dilemma of ambivalent responsibility for life.

Since the state of maturity of the individual is entirely individual, no fixed standard can be applied to human behaviour, as this would only restrict it. Spiritual thoughts and freedom from responsibility must be the basis for its further development.

If the person we refer to as an esotericist is purposefully striving in their outlook on life to adapt to the laws of harmony and to shape their life accordingly, they will naturally suppress the negative principle of their disharmonious inherited and atavistic tendencies.

He should be completely independent! He should not be subject to any of the usual, numerous suggestions based on religious doctrines that permeate the world. He should elevate himself to the pedestal of a god-like being, despite his deep understanding that there is no personal God, just as there is no devil.

In this way, he can consciously free himself from the responsibility that is usually imposed on him if he affirms his own actions.

The given law of the New Age: Do what thou wilt! That is the whole law! comes into full effect here.

Absolute freedom in thought, action and deed is the demand he places on himself, but with the full awareness of suppressing and eradicating the negative principle, the will to destroy, within himself. Then his actions and thoughts will not only move within the realm of the teachings of harmony, but his spiritual development will also follow paths that inherently contain a humane ethic and use it as a constructive factor.

This path is so clearly recognisable and yet lies beyond the life-denying and life-affirming worldviews and religions. It is not followed in Stoicism, nor in Lao Tzu, nor in Plato, nor in Christian or Brahmanic mystical teachings, nor in Kabbalah, because it denies the existence of a superior being, nor does it recognise or even imagine any judicial office or constitution capable of judging and assessing.

The simple philosophy of life is: I live in the midst of life that wants to live! Therefore, I must and want to preserve and lead my life, as well as

As far as I am able. I set myself the guidelines for this, as far as I can recognise and follow them within the scope of my ability to sustain my existence. So it is entirely up to me how I live. I myself am the sustainer of my life once I have recognised the absolutely necessary conditions for life and follow them as a reflection of the harmonious laws of nature in the overall structure. Always on the basis of my developmental maturity and the knowledge I have acquired, which I constantly strive to expand.

It's not even that difficult to follow this path! For example, when we stand on the beach and let a handful of sand trickle through our fingers, it is almost impossible to count the grains of sand. And since we know that there are countless coastlines around the globe with the same structure and an almost immeasurable extent, we stand powerless at the limits of our comprehension. When we look at the rolling waves of the sea, incomprehensible and almost inconceivable, we know from experience that each drop of water is a small living world in itself, but we cannot grasp the problem itself in its smallness or in its greatness. Once again, we stand at the limits of our comprehension and must recognise what a poor, imperfect creature we are, with our stunted senses, which are still below those of most animals.

We cannot say where the wind comes from and where it goes, where it brings the smells and scents from; we know nothing about the world of the stars and their cosmic rhythms; we know nothing about the laws governing the structure and formation of the whole of nature. Our science has been trying for millennia to gather experience, to classify, to observe, and how often must it put aside the knowledge it has laboriously accumulated because new findings have rendered it obsolete. And it is on this tiny patchwork that humanity now builds its ever-changing worldviews, even though it has recognised that human knowledge has always been and always will be imperfect. –

As a consequence of this powerlessness and ignorance, people now invent gods and the concept of God, who is supposed to be an almighty being,

upon whom they can shift their ignorance and stupidity so as not to have to despair. The realisation that it is no longer possible to express and classify events in high numerical powers, the recognition of human powerlessness, throws humans, despite their intelligence and ability to draw logical conclusions, back into the sphere of development that is only slightly above that of intelligent animals.

And yet, even if only intuitively, we stand at the boundaries of another sphere, one that is still closed to us because of our stunted senses, which are only capable of limited perception. But it is there and it exists! It lies beyond space and time. It is a manifestation of universal forces that can only be sensed through inspiration or intuition, even if it is hardly comprehensible to humanity in its current stage of development.

These are moments in an existence so distant from the future that even many epochs of earthly existence can hardly reach it. Time, which is only a concept, veils its face. Faith fails! But the spark of cosmic connectedness in human beings – even if it is only a surrogate for ignorance – allows hope to spring up again and again in a spiritual being that life is unlimited and encompasses and fills the entire cosmos, albeit in countless variations and forms.

Thus, gazing into the universal firmament can be a comfort to the searching human being and at the same time allow an inner bliss to arise in him that elevates him above the vegetative dullness of the masses. Then his purpose in life is already fulfilled, for he is only a tiny particle in the great evolution of humanity and the Earth demiurge.

Thus, in their maturity of knowledge, seekers naturally arrive at the purely Saturnian path that leads them to the great demiurge, the guardian of the threshold. There they are granted the greatest or deepest possibility of knowledge, which may well lead them into solitude, away from other people. But there he is happy and inwardly content, for he despises the masses. He lives for himself and within himself. His love is for animals, plants, nature and music. However, if his path in life leads him to people

who vibrate in harmonious unison with him spiritually or mentally, then he knows for certain that he will be granted great happiness if he encounters people in this existence who have been connected to him for thousands of years. Only then does his life become worth living, for absolute solitude is very difficult for human beings to bear, unless they are one of the truly great loners.

When a person has reached this level of insight and organises their life according to their experiences and knowledge, they very often attain a mystical state, a feeling of inner spiritual bliss, which the mystic Angelus Silesius speaks of. They then calmly reach the end of their life's journey, because their Saturn-trained intellect makes them immune to any influence, because they have recognised. They have learned to look behind things in order to recognise the causes. And when a knowledgeable person is able to lift the veil of Maya just a little, they are no longer astonished to find themselves facing nothingness, for they have long since learned to understand that they know nothing. Certainly, he will still set himself new goals according to his spiritual impulses, but he knows that the even higher goals of the knowledge to be sought lie in purely cosmic spheres. Contact with these is only possible with highly attuned senses, through inspirational vision or mystical-meditative contemplation.

This lecture was given by the Grand Master at the Easter Lodge in Bopfingen in 1961.

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THE SPIRITUAL MATURATION OF THE HUMAN EGO THROUGH THE NINE-FOLD PATH OF SATURN.

by Gregor A. Gregorius.

According to esoteric astrology, every planet vibrates in a double octave. It contains within itself a demonium and a theonium.

It depends on the individual to which of these two emanations of the celestial body they respond and incline.

This teaching principle forms the basis for a higher astrology. It is also important to note that each planet transmutes the incoming stellar forces of the zodiac sign in which it resides onto the Earth and thus onto humans.

Only those who know and observe these two principles can penetrate more deeply into esoteric astrological wisdom.

Only those who know and observe these two principles are able to penetrate more deeply into astrological esoteric wisdom.

If the planet in question is poorly aspected or otherwise in an unfavourable position in the birth chart, the ego is inclined towards the negative, demonic influence of the planet and thus towards its lower octave. Every planet, even the Sun, can exert such a negative or harmful influence on human beings. The usual concepts of good and evil are not applicable here; rather, the influence in question is causal and nature-bound, anchored in the cosmically conditioned atomistic structure of the planet in question.

It is foolish and ignorant to speak of Saturn as an evil or even satanic principle!

In its higher octave, it vibrates as the highest and deepest principle of internalisation and spirituality, which can be regarded as the highest level of human knowledge. Achieving this is the goal of a truly striving and spiritual person.

First of all, one must strive for a threefold crystallisation effect of Saturn on human existence and its development. This threefold basis is divided into nine paths, which together lead to the desired maturity of knowledge if they are followed and worked out through self-education and are thus practicable.

Saturn has the cosmically magical number 3 – all so-called astrological numbers of the planets that are most commonly used are purely constructed numbers and have no magical effects. These important numbers lie in the magic squares assigned to the respective planets. Pythagoras, Paracelsus, Acripa von Nettesheim, Papus, Elivas Levy, Goethe, Eckartshausen, Dr. Ferd. Maack – to name just a few important names – teach the same knowledge, without which no study of cosmically based magic is possible at all. All people who work purely constructively and astrologically usually ignore these important facts out of ignorance.

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The moon, as an important magical celestial body, is considered in esotericism to be the servant of Saturn and has the magical number 9. Through a particularly pronounced empathy on a spiritual basis, it makes the human ego suitable for the path of Saturn in order to become the guardian of the threshold. Through this ability, which is often highly developed, bordering on innate mediumship, the ego is able to open the sources of the depths of the subconscious and penetrate the realm of the mothers, through the gate guarded by the great demiurge. The prerequisite, of course, as noted, is the influence of the forces of the Moon and Saturn in their higher octave. Both lower octaves combined lead to deep depression, mental illness, obsession and black magic.

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The first crystallisation process of Saturn can initially develop on a material basis in people who are consciously searching and working on themselves. Already here, they can follow a threefold viable path.

The most important requirements for the preservation of human existence are first of all the intake of food and drink, followed by the development of the individual's sexual motor forces.

Saturnian teachings provide guidance here that is not new and which reasonable people often follow on their own initiative based on inner knowledge.

First of all, the differences in human constitution must be taken into account to a large extent. Therefore, freedom in food intake without restrictive dogma applies here, in accordance with the basic biological laws to which humanity has been subject for millennia. Moderation is a matter of course, if only to avoid particularly provoking the demon of Jupiter, who is also a servant of Saturn. The purity of food substances should be strived for as far as possible. Fruit juices are treasures and wine can be a delicacy, as it contains concentrated solar energy.

Vegetarianism is always to be advocated, if only for ethical reasons, although concessions can be made here. There is no need to establish strict norms. Scorpio, Leo and Sagittarius, due to their constitution, always need at least a mixed diet. Virgo, Capricorn, Cancer and Pisces are much more suited to vegetarianism.

The issue of sexual activity should also be approached from a purely Saturnian perspective. The decisive factor is the individual's predisposition. Strict avoidance of contact with prostitutes. Freedom in romantic inclinations. Fidelity towards one's partner.

Avoiding civil marriage. Avoiding having children, depending on the strength of the mother or father complex, which is very strongly developed in humans. An intellectual person who wants to walk the high paths does not need marriage or children. Their interests are directed higher. Solitude is a necessity and desirable for them.

Conscious separation from the masses of indifferent humanity.

The second, higher crystallisation process lies in the development or higher polarisation of the senses, which is something to strive for. Harmony, rhythm and beauty are the factors to strive for, which should be arranged side by side in harmony.

In order to develop inner harmony, one must first attain inner solitude, for in order to radiate harmony, one must be harmonious within. This inner harmony is achieved through conscious openness of the soul's sensitivity, by avoiding the usual suggestions to which people are exposed in everyday life. One should strive to achieve a balance in life by trying to recognise that it often consists only of illusions and is mostly without inner value.

Isolation from the environment, as far as possible. No participation in any so-called idealistic human goals and aspirations. Immunity to religious doctrines and conventional religions. Live alone! Close connection to nature!

Movement is life and underlies almost everything. One can recognise and follow the rhythm in games and sports, one can study it in the underlying laws of numbers, one can feel it in one's breath, in movement, in nature, and one should try to adapt to this living rhythm as far as one perceives it harmoniously.

This automatically results in an increased sense of beauty. One can perceive beauty in colour, in sound and tone, in language, in form, in movement or gesture, and allow it to affect oneself, even forming a sounding board for it.

Depending on inner openness and inclination. Then the human senses unfold harmoniously and one attains the inner bliss of which mystics of all ages speak.

The third achievable crystallisation process is also divided into three achievable and viable paths.

Mind – intellect – spirituality. They exist side by side, yet encompass different realms.

A normally developed, healthy mind should always try to see the basis of their origin by recognising the facts. Understanding the connections between events without falling into prejudice. Seeing through deceptions, not succumbing to suggestions, building on one's own convictions through examination and only then forming one's judgement.

Intellect is naturally based on various fundamental factors, such as biological inheritance, upbringing, schooling, profession, etc. It should be used to master the tasks set by life, for study and further education, for recognising and penetrating the environment, for overcoming inhibitions and obstacles that arise.

To this end, professional and other independence must be strived for. Liberation from social slavery and dependence through one's own efforts. Only then can one proceed without restriction to mastering and attaining the third process of crystallisation.

Only then does the realisation of the unity of the entire creation in the cosmic universal sense open up by itself.

Then the discerning person knows and feels that everything is the same as what is above or below in the structure of the edifice and in the expression of life. Every human being is a star, and every star is a living being! Such a mature person senses the spherical laws in the Saturnian sense without recognising or understanding them. But they consciously submit and bow to the influence of the higher spheres. They live according to the law of karma and the law of reincarnation, i.e. they know that their lives are an eternal whole, linked together like chains.

Then they no longer need to believe in God or any of the usual suggestive religious teachings. They are self-sufficient and consciously follow their path as long as they can walk it!

Even death is not an end for him, but only a transition to a new form in another sphere.

*

These explanations are by no means meant to be mere rules for living in the usual sense. One should work through them, think them through, get to the bottom of them and only then consciously follow them.

Only then can one ascend into the Saturnian spirit and count oneself among the spiritual elite of humanity. In itself, however, this is also irrelevant, for one no longer wants to have anything to do with humanity in general. One stands alone like a mountaineer on a high peak. - Mstr. Therion says quite rightly: Three-quarters of indifferent humanity is only manure for its spiritual upper class.

One can strive for this, standing above all politics and general human love.

The ninefold path to Saturnian wisdom leads to the goal of a true spiritual humanity in the sense of the new age of Aquarius, whose magical influx can then be recognised in the sense of a renewed high polarisation for coming generations.

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THE LODGE ORNAMENT

by Mstr. AMENOPHIS

Since ancient times, people have worn their festive attire when attending personal, family or religious celebrations. There are plenty of references to this in both the Old and New Testaments, as well as in the cultural history of the Egyptians, Greeks and Romans that has been passed down to us, to name just a few of the eras closer to our own time.

This custom is certainly a sign of a healthy cultural awareness, and people used it to express that they were leaving their everyday worries behind, along with their everyday clothes, and wanted to express seriousness, dignity or carefree cheerfulness, depending on the meaning and purpose of the celebration.

It is fair to say that this custom has never completely disappeared from human cultural life, even though there have always been periods of shorter or longer duration when it was considered superfluous and set aside.

Even today, we live in such an interregnum, if one may say so, where solemn attire is hardly valued anymore. Whereas in the days of the Empire, churchgoers would don their Sunday best and put on their top hats to emphasise the solemnity of a church service, theatregoers would put on their formal attire and ladies would appear in grand society dresses to lend a festive note to the enjoyment of the arts, today we see people attending celebrations of all kinds in street clothes or sportswear, demonstrating that culture has become a foreign concept to them, because civilisation, in its casualness, has long since killed culture.

One could argue that economic hardship after two world wars was actually to blame for this. That is not entirely disputed. But with the constant ups and downs in human existence, lean years are always followed by fat ones

years are followed by prosperous ones, and so this would not be a valid reason for not returning to the unwritten laws of culture.

A poet aptly said in an aphorism: "Reflect! - As things change on the outside, they also change on the inside!" --

Until now, the clerical profession, as well as members of orders, lodges or brotherhoods, have always been an exception to this contemporary phase of development.

It would also be absurd and would strip any solemnity from religious acts if priests no longer wore their vestments for worship. By abandoning their uniform religious dress, religious orders would sink to the level of ordinary associations, and the same applies to lodges and brotherhoods.

While priests and members of religious orders are, so to speak, fundamentally obliged to retain their sacred vestments or religious habits, lodges and brotherhoods enjoy a certain degree of freedom in this regard.

And so today, we see that members of a Masonic lodge no longer attend lodge ceremonies in black formal suits with the obligatory top hat, as in former times, but merely concede the dignity of a lodge evening to a dark suit. This is certainly not due to financial hardship, as Freemasons are known to recruit only from wealthy members. However, this concession to the casualness of today's fashion stops at the door to the actual lodge. This is because the sacred clothing in Masonic lodges consists of an apron and cuffed gloves, without which no member is allowed to participate in the ritual part of a lodge ceremony.

The Fr.S. is also a lodge, and the lodge ceremony is equivalent to a church service. The ceremonial dress or ritual garment is the black silk lodge robe, without which no member is allowed to participate.

As far as vestibule lodges and neophytes alone are concerned, participation in lodge ceremonies without regalia may be acceptable, but upon reaching the level of Frater or Sorella, not to mention higher degrees, the lodge robe is indispensable.

Every magus who practises and exercises practical magic knows from their training that they absolutely need a silk robe. Silk is considered to be the ultimate insulation against the influences of astral beings attracted by magic.

In addition, the cloak protects the magus's chakras in particular, so that their activity is not disturbed from outside. For this reason, the magus also wears a magical cap, or the cloak has a hood with which the head can be covered.

Since a ritual and magically guided lodge is based on incantation rites and invocations in its rituals, the lodge cloak serves the same purpose here as it does for the magus.

The strong magical influx, which is deeply anchored in a secret lodge in the magical chain of brotherhood, is given the necessary basis by the appropriate clothing of the brothers, black silk cloaks. This is naturally supported by the wearing of the appropriate symbols. Any human disruptive factor brought in rebounds from the lodge influx and renders all fluidal or mediumistic attempts at influence ineffective. Since Saturn itself contains the strongest magic, the Brotherhood of Saturn is unassailable in the true sense of the word.

The meaning and purpose of ceremonial clothing has already been mentioned above. Since the Fr.S. is a magical and ritualistic lodge, i.e. a magical ritual is celebrated, an apron and gloves, as worn by Freemasons, are not sufficient. Instead, the entire body must be protected and shielded against all disruptive and harmful influences on all levels for the sake of the chakras of the etheric body. However, this can only be achieved by a cloak that envelops the body. Only the foot chakras and those of the head remain uncovered in order to allow both the terrestrial and the

To give space to cosmic rays. And here, the only suitable protective colour is black, just as silk is the right material for this purpose. The colour white attracts the good cosmic centres of power, but even good things can become too much for the human constitution.

It is therefore more appropriate and better to shield oneself completely neutrally and only connect more intimately with particularly desirable centres of energy on a case-by-case basis, possibly by wearing garments of different colours.

The Frater and the Sorella wear only the black silk lodge cloak without any emblem.

Graduates of the Mercury and Sun degrees have the Mercury or Sun symbol on the right or left side of the cloak. With the Rosicrucian degrees, which must guarantee a certain amount of practice in magical disciplines, the authorisation to wear the zingulum, a wide green silk belt, is granted in place of the green cord. The upper sash of the zingulum is embroidered with the glyph corresponding to the degree: in black silk, the pentagram of the degree Pentalphae; in silver-white, the hexagram of the degree Sigilli Salomonis; and in gold-coloured silk, the heptagram of the Magus Heptagrammatos.

All high degrees are distinguished by a green silk stole. In the case of the Magister Gnosticus high degree conferred to date, the Jupiter glyphs are embroidered in gold silk on the narrow sides at chest height, with small Saturn symbols in black silk at the ends. The connecting back section at the neck above the death chakra has the Crux Ansata embroidered in gold silk.

At the end of this appeal to all lodge members, here is an extremely important autosuggestion for putting on the regalia:

When putting on the individual items of clothing, say to yourself:

1.) Cloak

I put on the cloak of Saturnian knowledge! -
OM.!

2.) Cord or Zingulum

I gird myself with the divine will: Thelema! - OM! --

3.) Stole

I clothe myself with the connecting band of love! Love
under will. OM! -

May the great demiurge SATURN reign!

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HUMANITY.

Are you not one of many billions,
A thread, a speck of dust at the edge of the path, ready to be
broken
by the blind, lurking greed of the masses?

Take heart, friend, YOU are humanity, you
are its path and its call,
if only you would hear the voice within. The
masses are delusion and the masses are dead,
if you expect their own life.

But if you know how to release the pent-up energy,
if you understand how to guide wisely
and to rule with caution, then powers
are yours to use,
created only for you.
(Mstr. Therion: The masses are dung to those who know.)

However, if you are weak, lukewarm and torn inside,
keep your hands off it,
first strengthen yourself and learn suffering.
You don't always need to see the whip swinging above
your head.

But if you want to connect with Oth,
withdraw.
Lonely, alone, the strong are
without danger.
He acts freely according to divine will and
transforms clay into shining gold.

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THE COSMOS AND YOUR BODY

There is nothing in the universe that does not circulate in
your body. For the laws that created the cosmos
are always the same.

How else could it be that a plant standing by the
wayside
regulate the flow of bodily fluids, heal
the illness
caused by your lack of understanding.

How else could it be that you
— praying in devotion to the cosmos —
become filled with the flow of forces
and become able to carry them wherever you want, into
your neighbour's body just as
as in animals and plants.

You are the universe, a living, bubbling, creative,
sprouting monument to all of being and its forces,
and what you do
So does Oth, who unites everything.

What you create in your body, you also
create for the world.

That is why, as a human being, you are the
cause of the whole world
and that you also bear the karma for
everything that happens.

(Both essays are taken from the Mercury work of Master Ramananda.)

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June 1961

P A P E R S F O R

— A N G E W A N D T E O C C U L T —

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PENTAGRAM AND HEXAGRAM RITUALS FROM "MAGICK IN THEORY AND PRACTICE" BY MASTER THERION.

by Baphomet

The rituals of the pentagram and the hexagram must be engraved in the memory; they are as follows:

The lesser ritual of the pentagram!

- I. Touch your forehead and say Ateh (to yourself)
- II. Touch your chest and say Malchut (the kingdom)
- III. Touch your right shoulder and say ve-Geburah (and the power)
- IV. Touch your left shoulder and say ve-Gedulah (and the glory)
- V. Fold your hands on your chest and say le-Olahm, Amen (forever and ever, Amen)
- VI. Turn to the east and make a pentagram (of the earth) with the appropriate weapon (usually the staff).
Say (i.e. intone) JEHOVAH
- VII. Turn to the south, act as above, but say ADONAI
- IX. Turn to the west, proceed as above, but say EHIEH
- IX. Turn to the north, proceed as above, but say AGLA (Proclaim: JEHOVAH, ADONAI, EHIEH, AGLA).
- X. Spread your arms in the shape of a cross and say;
- XI. Before me Raphael
- XII. Behind me Gabriel
- XIII. At my right hand Michael
- XIV. On my left hand, Uriel
- XV. Around me blazes the pentagram
- XVI. And in the pillar stands the six-pointed star XVII - XXI
Repeat the Kabbalistic cross from I - V.

The greater ritual of the pentagram!

The pentagrams are drawn in the air with a sword or other weapon, the name is spoken aloud and the signs are drawn as shown.

The pentagram of the spirit (see pentagrams nos. 1–4). The signs of the portal: stretch your hands forward, palms facing outwards, separate them as if you wanted to tear apart a veil or curtain (active), and then bring them back together as if you wanted to close it. Let your hands sink sideways (passive).

(The degree of the portal is particularly associated with the element of spirit; it is attributed to the sun.)

The pentagrams of fire (see pentagrams nos. 5-6). The signs of ☐☐☐ $4^\circ = 7^\circ$. Raise your arms above your head and place your hands together so that your fingertips and thumbs touch and form a triangle. (The $4^\circ = 7^\circ$ is particularly associated with the element of fire, which is attributed to Venus.)

The pentagrams of water (see pentagrams nos. 7-8). The signs of ☐☐☐ $3^\circ = 8^\circ$. Raise your arms until your elbows are level with your shoulders and form a triangle with the tips of your thumbs and fingers touching in front of your chest, with the tip pointing downwards.

(The degree $3^\circ = 8^\circ$ is particularly associated with the element water, which is associated with the planet Mercury.)

The pentagrams of air (see pentagrams nos. 9–10). The signs of $2^\circ = 9^\circ$. Stretch both arms upwards and outwards, bend your elbows at right angles, bend your hands back, palms facing upwards as if supporting a weight.

(The degree $2^\circ = 9^\circ$ is particularly associated with the element of air, which is attributed to the moon.)

The pentagrams of earth (see pentagrams nos. 11–12). The sign of $1^\circ = 10^\circ$. Place your right foot forward, stretch your right hand forward and upward, your left hand backward and downward. Palms open.

(The degree of $1^\circ = 10^\circ$ is particularly associated with the element earth.)

The lesser ritual of the hexagram!

This ritual should be performed after the smaller ritual of the pentagram.

- I. Stand upright, feet together, left arm at your side, right arm across your body, holding the wand or other weapon upright so that it is in line with the imaginary centre line of your body. Then look towards the east and say:

II. I.N.R.I.

Yod, Nun, Resh, Yod.
Virgin, Isis, mighty mother. Scorpion,
Apophis, destroyer.
Sun, Osiris, slain and risen. Isis, Apophis, Osiris, I
A O.
- III. Spread your arms in the shape of a cross and say: "The sign of the slain Osiris."
- IV. Raise your right arm pointing upwards, bent at a right angle at the elbow; while turning your head to your left shoulder, looking downwards so that your eyes follow your left forearm, and say:

"The sign of Isis' mourning."

- V. Raise your arms to an angle of 60° to each other above your head, which is thrown back, and say:

"The sign of Apophis and Typhon."

- VI. Cross your arms over your chest, bow your head and say: "The sign of the resurrected Osiris."

- VII. Cross your arms (as in III), cross them again as in VI, and say:

"L.V.X., the light of the cross."

- IIIX. With the magic weapon, draw the hexagram of fire (see symbol no. 13) facing east and say: "ARARITA." This word consists of the initial letters of a spell which means:

"One is its beginning: One is its personality: Its transformation is One."

This hexagram consists of two equilateral triangles, both pointing upwards.

Start at the tip of the upper triangle and draw it clockwise. The tip of the lower triangle should coincide with the centre of the upper triangle.

- IX. Facing south, draw the hexagram of the earth (see symbol no. 14) and say:

"ARARITA."

This hexagram has the tip of the lower triangle pointing downwards and is suitable for drawing in a circle.

- X. Facing west, draw the hexagram of air (see symbol no. 15) and say,

"ARARITA."

This hexagram is similar to that of Earth, but the two triangles have the same base, forming a diamond.

- XI. Facing north, draw the hexagram of water (see symbol no. 16) and say,

"ARARITA."

This hexagram has the lower triangle placed above the upper one, so

that their points meet.

XII. Repeat (I. - VII.)

The banishing or warding ritual is identical, except that the direction of the hexagrams must be reversed.

The hexagrams (symbols 17–30) are used to invoke or banish (ward off) the planetary or zodiac signs.

Only the hexagram of the Earth is used for this purpose. Draw the hexagram starting from the point assigned to the planet in question. For example, to invoke Jupiter, start with the right point of the downward-pointing triangle and complete it clockwise; then draw the upper triangle starting from the lower left point and complete it clockwise.

Draw the astrological symbol of the planet in question in the centre of your hexagram.

For the signs of the zodiac, use the hexagram of the planet that rules the sign of the zodiac you need, but draw the astrological symbol of the sign instead of the planet in its centre.

For the dragon's head (ascending lunar node) and dragon's tail (descending lunar node), use the moon hexagram with the symbol of the dragon's head or dragon's tail in its centre.

To banish (ward off), turn the hexagram upside down.

In all cases, first use an incantation with "ARARITA" and then with the name of the god corresponding to the planet or sign you need.

The hexagrams belonging to the planets can be found, as already indicated above, in the accompanying drawing under Nos. 17–30.

2.) These rituals should be practised until the figures appear as if drawn in flames, so similar to physical flames that they may become visible to the eyes of an observer who is present. It is claimed that some people have attained the power of self-igniting fire through these means. Whether this is true or not is not so important, because that is not the intended purpose.

3.) Success in banishing (warding off) is achieved with a feeling of "purity in the atmosphere". Success in conjuring is achieved with a feeling of "brightness". Unfortunately, these terms are so vague. However, one can be sure that any imagined figure or being will immediately obey the will of the neophyte if he uses the appropriate symbols. In stubborn cases, the corresponding god form can be assumed.

4.) The banishing ritual should be performed at the beginning of each ceremony. Then the neophyte should use a general invocation, such as the "introductory invocation in the Goetia," as well as a specific invocation appropriate to the nature of his work.

5.) Success in these verbal invocations is such a subtle matter, and their gradations are so delicately nuanced, that it must be left to the neophyte's fine sensibility to decide whether he is satisfied with his result or not.

∴ Baphomet ∴

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**Illustrations accompanying the
report Pentagram and hexagram rituals**

Anziehend	 Nr. 1	Abwehrend	 Nr. 2
	 Nr. 3		 Nr. 4
	 Nr. 5		 Nr. 6
	 Nr. 7		 Nr. 8
	 Nr. 9		 Nr. 10
	 Nr. 11		 Nr. 12
			Gleichgewicht der Aktivitäten Name: AHHH (Ehieh)
			Gleichgewicht der Passivitäten Name: AGA (Agia)
			Name: AHHH (Elohim)
			Name: AL (El)
			Name: IHHH (Ye-ho-wau)
			Name: AHHH (Adonai)
			Nr. 13
			Nr. 14
			Nr. 15
			Nr. 16

Das größere Ritual des Hexagramms:

	Anziehend!		Abwehrend!	
Nr. 17				Nr. 18
Nr. 19				Nr. 20
Nr. 21				Nr. 22
Nr. 23				Nr. 24
Nr. 25				Nr. 26
Nr. 27				Nr. 28
Nr. 29				Nr. 30

∴ Baphomet ∴

THE TRUTH ABOUT THE MYSTERIES OF THE CHAKRAS AND THE 7 LEVELS OF EXISTENCE!

by ∴ Baphomet ∴

In the study booklets of the Fraternitas Saturni, which have been published for over a decade now and in which ancient knowledge is presented in a new form adapted to the Age of Aquarius, a number of errors have crept in that now need to be corrected. These errors have arisen due to the long publication period and the large number of authors.

The booklets in question are:

May 1951 "The Magical Awakening of the Chakras in the Etheric Body of Man" and Nov./Dec. 1960 "Forms and Symbol Magic".

- 1.) In the essay on the chakras, the drawing between pages 1 and 2, which indicates the location of the individual chakras, is incorrect. The indicated flow of Ida and Pingala crosses once in this drawing in the root/coccyx chakra and a second time in the head chakra group. However, the second crossing point is actually located in the second double chakra, the throat/neck chakra.
- 2.) The planetary assignment to the individual chakras also needs to be corrected. The following chakra key is likely to be more accurate.

1.) Crown chakra	Neptune	Pisces
2.) Intuition Chakra	Uranus	Aquarius
3.) Will Chakra	Mars	Aries
4.) Throat Chakra	Pluto	Aries
5.) Throat chakra	Venus	Taurus
6.) Heart chakra	Sun	Leo
7.) Liver/Gallbladder Chakra	Jupiter/Mars	Sagittarius/Scorpio
8.) Spleen chakra	Saturn	Virgo

9.) Stomach Chakra	Moon	Cancer
10.) Root chakra	Mars	Scorpio
11.) Coccyx Chakra	Isis	Taurus
12.) Hand chakras	Mercury	Gemini
13.) Knee chakras	Saturn	Capricorn
14.) Foot chakras	Jupiter	Pisces

Here is another chakra key, whereby one should imagine the people lying down in the zodiac:

1.) Coccyx chakra	Isis Pluto	Taurus Aries
2.) Neck chakra	Neptune	Pisces
3.) Crown chakra	Uranus	Aquarius
4.) Intuition chakra		

5.) Will Chakra	Mars	Aries
6.) Throat chakra	Venus	Taurus
7.) Hand Chakras	Mercury	Gemini
8.) Solar plexus chakra	Moon	Cancer
9.) Heart chakra	Sun	Leo
10.) Spleen Chakra	Saturn	Virgo
11.) Root chakra	Mars	Scorpio
12.) Liver/Gallbladder Chakra	Jupiter/Mars	Sagittarius/Scorpio
13.) Knee Chakras	Saturn	Capricorn
14.) Foot chakras	Jupiter	Pisces

- 3.) In addition, the paragraph beginning at the bottom of page 6 and ending at the top of page 7 in the chakra essay should be amended as follows:

The etheric forces of the earth ascend into the body through the two sole chakras; the positive current on the right and the negative current on the left. After being throttled in the two knee chakras, the first fusion and polarity reversal takes place in the root and coccyx chakras. The new positive current runs – figuratively speaking – along the spine through the spleen and heart chakras. This activates both of them.

Its path extends to the neck chakra. There, i.e. in the throat chakra, the second union with the negative current takes place. This has now also reached the neck chakra, but it flows upwards through the stomach and liver/gallbladder chakras. From the throat chakra, the newly transformed vibrations descend in two parts into the hand chakras. The positive current flows into the right hand chakra, the negative current into the left hand chakra.

The drawing accompanying this correction, showing the circuit in the etheric body, may better illustrate what has just been said.

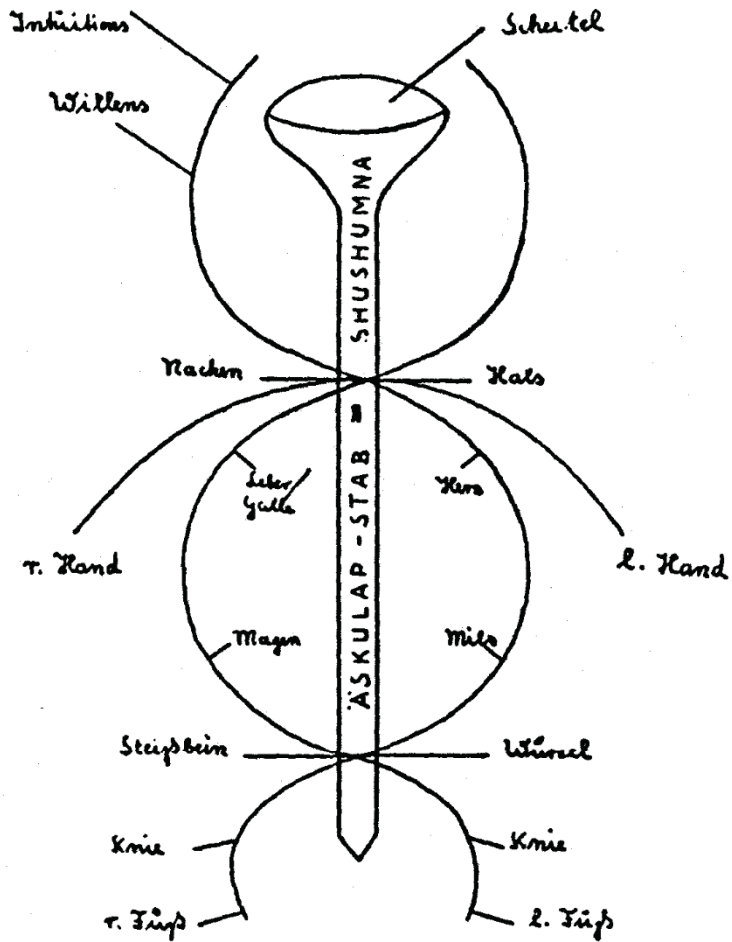
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- 1.) In the essay "Forms and Symbol Magic," the structure of the seven planes of existence and the planetary assignment to these planes should be corrected as follows:

1.)	The physical plane	Earth	Natural green
2.)	The Astral Plane	Mars	Red
3.)	The lower mental plane (Rupa plane)	Jupiter	Dark blue
4.)	The higher mental plane (Arupa plane)	Venus	Light blue, light green
5.)	The causal level	Saturn	Dark green
6.)	The Buddhi plane	Mercury	Light yellow
7.)	The Atmanic plane	Jupiter	Light purple

The Paranirvanic plane and the Mahaparanirvanic plane, which theosophists refer to, encompass planes of existence that are not touched upon in our human incarnations and are therefore of no significance to us. They are ruled by the trans-Saturnian planets Uranus and Neptune. However, our incarnations take place only within our immediate solar system, extending from the Sun to Saturn.

Stromkreislauf im Ätherkörper!



- = Positiv = Pingala
- = Negativ = Ida

2.) The seven bodies or planes of existence correspond to the above-mentioned planes in the following way:

1.)	Stula-Sharira, the organic body	Earth	natural	green	Linga-
	Sharira, the nerve body		Moon	Light	violet
	Prana or etheric body		Sun	Orange	
2.)	Kama or astral body		Mars	Red	
3.)	Mental-Rupa, the lower mental body		Jupiter	Dark blue	

4.)	Mental-Arupa, the higher mental plane		Venus	Light blue, -	
				green	
5.)	The Causal Plan		Saturn	Dark Green	
6.)	The Buddhi Plan		Mercury	Light yellow	
7.)	The Atmanic Plan		Jupiter	Light purple	

∴ Baphomet ∴

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MYTHS AS REVELATIONS OF UNIVERSAL BEING

by Mstr.:Apollonius

The myths handed down from the early days of great peoples often surprise us with their extensive similarities, even when differences in location and time seem to make mutual relationships impossible.

But must similar things always be developed here and adopted there ? Have not individual thinkers often made the same invention or discovery at the same time?

Therefore, when considering myths, it is not so much a matter of researching possible influences by predecessors or neighbours of the people in question, but rather of considering the thinking of the people who created the myths in general.

According to esoteric tradition, beautifully described by Peryt Shou in his book "Atlantis, the Fate of Humanity", the primordial thinking of humanity had three characteristics:

1. It was pictorial and was moved and determined by cosmic archetypes;
2. It was not intellectually differentiated, but undifferentiated and somnambulistic, and was in harmony with the thinking of the world soul;
3. It was word-magical, i.e. the word was experienced as an image-forming power flowing in from above, which emanates from human beings and has a creative effect.

With regard to the myths that have their origin in the early period of human thought characterised in this way, it can be said accordingly:

1. Myths are comparable to a film being shown, i.e. originally not narratives, but a progressively changing

sequence of images.

2. This sequence of images does not originate in the earthly environment. Rather, it is a projection of cosmic archetypes onto humans and thus a revelation of universal being.
3. The cosmic impulse compelled people who were particularly receptive to it to creatively condense and proclaim their inner experiences.

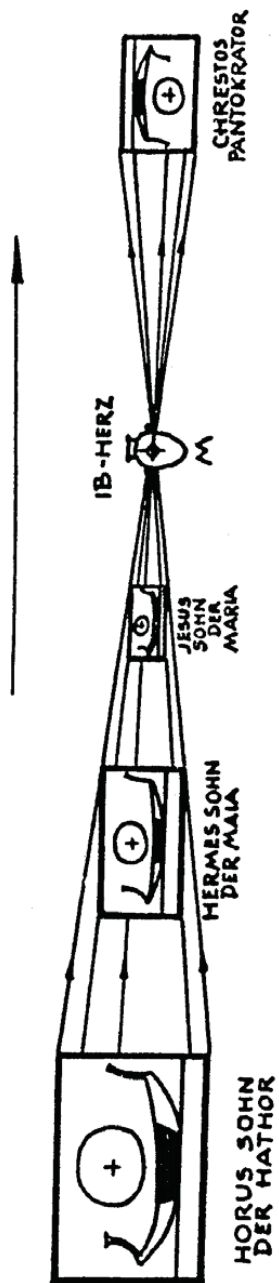
The cosmic archetypes are the same everywhere and at all times, so the myths must also essentially always correspond. The field of vision of the seer and herald can, of course, be narrower or wider, depending on their level. However, misunderstandings, distortions and obscurations were only added by the transmitters, whose clairvoyant abilities were already weakened, if not extinguished.

Over the course of millennia, we today have become very different from the myth-creating people of early times. We are very alert personalities, with highly individual thinking, feeling and willing, but we had to accept for this progress that during it the heavens became more veiled.

In the early days of humanity, there was a kind of common primordial thinking and an essentially consistent primordial religion, whose roots go back to a common primordial homeland of the human race, Atlantis.

The conviction that this legendary, lost continent once existed is now beginning to take on increasingly concrete forms, despite all opposition from materialistically minded scholars.

The Secret Doctrine dates the beginning of the Atlantean period to slightly later than 24,000 BC. At that time, the vernal equinox was in the same position as it is today. A Platonic world year of 25,920 years has thus passed since that time. In a certain sense, this is associated with a repetition of the same conditions and events, but on a higher level as a result of the spiral upward development. Consequently, Atlantis will now reappear, but not physically from the waters of the Atlantic Ocean, but spiritually, as an ancestral memory.



WINTERSONNENWENDE

This naturally sheds new light on the myths of ancient times. The supernatural truths hidden within them shine through once more and can be perceived by those who are receptive to the impulses of the new age.

The Uranian impulse of the ascending Age of Aquarius gives spiritual human evolution a strong upward polarisation in all areas, which often has a directly revolutionary effect. It reaches into the universal cosmic spheres and thus initiates a development whose end and scope cannot be foreseen.

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THE WINTER SOLSTICE AS MYTH.

by Mstr. Apollonius.

Edfu in Upper Egypt has the best-preserved temple from ancient Egyptian times, the Temple of Horus. Although it was not built until the Ptolemaic period, it nevertheless provides us with deep insights into the ancient Egyptian way of thinking and a cult whose roots may go back to Atlantean prehistory.

Through a mighty, 62-metre-wide pylon, one enters the large courtyard surrounded by 32 columns. From the bright light of the courtyard, you enter the dim light of the vestibule between two mighty falcons and then arrive in the even darker columned hall with its 12 densely packed columns, from which a gate leads to a completely dark room, the Holy of Holies, where the image of the god once stood. It is no longer preserved, but it does not take much imagination to picture the golden statue of Horus, the son of Osiris and Isis, the sun god in the barque, the lord and sustainer of the created world, whom the peoples of the earth worship under various names to this day. His mother Isis, here called Hathor (i.e. House of Horus), is consecrated in a smaller, rather inconspicuous temple next to the monumental temple, which is about 130 metres long, the "birth house". In this cult room, the "birth of the mother goddess" was celebrated at the time of the winter solstice, in memory of a great cosmic event in distant prehistory.

The myths surrounding the birth of the solar son of God in a small, hidden room, secluded from the hustle and bustle of the world, are widespread. On 25 December, the Persians and later also the Romans celebrated the birth of Mithras in an underground, cave-like space. On the same day, the Greeks worshipped the rebirth of Dionysus in the Corycian cave on the summit of Mount Parnassus, and finally the Christians also chose the same day for their celebration in memory of the birth of Jesus in a stable (or in a cave?) in Bethlehem. Among the Greeks, the son of God, begotten by the father god Zeus, appears under various names. He is known as Apollo, born to Leto in the wilderness of Delos, and as Hermes, born to Maia.

on a dark night in a lonely, hidden grotto and born as Perseus of Danae in a brazen tower.

In analogy to all this, the cosmos sees the beginning of the re-ascent of the sun, which has descended into the depths of the underworld.

A drawing may illustrate what has been observed and help to provide further insights (see supplement).

As a symbol for this event, I have chosen the sun in the barque, in the world house of Horus, freely based on an Egyptian representation. Rays are drawn from the corners of the figure to the point M outside (mathematically expressed as the point of similarity or disappearance).

If we relate the symbol drawn on the left to the grandiose, cosmic vision of the Egyptians, a series of similar representations can be entered into the bundle of rays, progressing from left to right, which may correspond to the myths of other peoples on the same theme. I have only drawn in a symbol relating to the birth of Hermes as an example. Christianity transferred the myth to Earth. This is represented by the third depiction of the symbol closest to the point of similarity. However different the views of esotericists may be regarding the nature of the Son of Mary, the projection of the original cosmic vision onto the earth cannot be shaken. The increasing reduction in size of the symbol is not intended to express an undervaluation, but rather a move closer to the realm of the microcosmic. In the further course, the rays strive towards point M, the point of disappearance. It seems as if the event underlying the symbol is gradually withdrawing from human consciousness, which would not contradict the increasingly materialistic attitude of the past centuries.

But around the vanishing point M, there is again an Egyptian symbol

. It is the heart symbol "Ib", which is not to be equated with the physical heart, but with the heart chakra, that clairvoyant organ which first has to be developed. When the original cosmic event contracts here to a single point, so to speak, this means that today the world house of Horus, or the cave, the grotto, the hut, lies within ourselves

. It is the little room into which, according to the words of Jesus, we should go to pray, and it is here that the divine child must now be born. Angelus Silesius already says:

"I must be Mary and give birth to God from within
myself, if he is to grant me eternal bliss."

Our knowledge originally comes from the cosmos and develops within it. What Goethe said about the human eye has a meaning that goes far beyond the physical organ of sight. He expressed it as follows:

"The eye owes its existence to light. From indifferent animal auxiliary organs, light creates an organ that is its equal. And so the eye is formed by light for light, so that the inner light can meet the outer light."

It is the higher organ of vision that awakens within us and recognises itself in the cosmic Eye of Horus. Initially, it looked at us from the cosmos. Now it begins to shine within us and radiates out into the cosmos, giving back to the cosmos what came down to us from there. We see the divinity within us and at the same time again in all its fullness outside in the cosmos. The Egyptian Book of the Dead already states:

"The sun's eye, returned to the deity at the dawn of the day, illuminates the sacred face."
(Chap. 64)

Here, too, we can follow the process in the drawing. If we extend the rays emanating from the archetype beyond point M, the beam of rays spreads out again and we can project the chosen symbol onto the right-hand side, as large as we want, but here it appears inverted, and that is quite all right, for a reversal has taken place within us, and Horus says:

"Behold, my forms are now reversed!"

(Book of the Dead,

Chapter 42) The age of Aquarius has dawned.

"The age of Horus is here!" said Master Therion.

Soon the heavenly Aquarius will pour out his bowl upon us and the awakening of humanity will begin, first among the few who can speak with the magicians from the East:

"We have seen his star!"

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THE 1961 GRAND LODGE CONFERENCE OF THE " " ()

by Mstr. AMENOPHIS

This year's Grand Lodge Conference was held in Bopfingen near Nördlingen instead of Berlin as usual, on the orders of the Grand Master. This was done so that the brothers and sisters from southern Germany, most of whom are unable to travel to Berlin due to the long journey, could also experience the great event of such a conference on the Holy Day of the Lodge. Putting aside all health concerns, our Grand Master Gregor A. Gregorius took on the discomfort of air and car travel to grace this conference with his personal presence. And for the brothers and sisters from southern Germany, it was an experience they could never have dreamed of. They had rushed in from all directions, even from Zurich (Switzerland) in the case of Master Fabian, to be able to take part in the grand festive lodge. The preparations were in the hands of the organisationally proven Provincial Master Ramananda from Stuttgart, and it is thanks to his secretary Viola that everything went according to plan.

Bopfingen, an old small town at the foot of Mount JPF, is located approximately 105 km from Stuttgart in the direction of Nördlingen, and travellers can see that the song about the Swabian Railway is still valid today.

The conference venue was Haus Wendling, located directly at the foot of Mount JPF, which could only accommodate a small number of the conference participants. Most of them were accommodated in the hotel at the railway station and in private lodgings. The conference began on Good Friday evening with a lecture by State Master Ramananda to members and invited guests, in which he eloquently expressed the esoteric orientation in general and that of the Fra-ternitas Saturni in particular. The lecture was met with general applause and is likely to have contributed greatly to the understanding of esoteric endeavours. Later in the evening, all participants and latecomers gathered in the club room of the hotel at the railway station, where there was an opportunity for personal contact between the brothers and sisters of the southern German region.

Easter Saturday, as a holy day of the Lodge, was reserved for the actual meeting. In the morning, Mstr. AMENOPHIS, as Chancellor of the Lodge, celebrated the solemn Grand Master's Ritual, assisted by the two Overseers, Mstr. Ramananda and Mstr. Giovanni. This ritual culminates in a sacred communion, through which the Masters of the Grand Lodge are bound ever more closely by the bond of brotherhood.

During this Master Lodge, the Grand Master honoured Master Apollonius as the eldest member of the Lodge by awarding him the degree of Magister Gnosticus.

Furthermore, Fratres Immanuel and Fabian were graduated or elevated to the rank of Master.

After a short lunch break, the Masters of the Grand Lodge convened for a council meeting. Maestra Roxane, in her capacity as Lodge Secretary and Grand Inspector, was entrusted by the Grand Master with the leadership of the Council and carried out this highly important office with delicacy and determination to everyone's satisfaction. She was assisted by Mstr. Giovanni, who had been appointed Grand Lodge Secretary. The decisions taken here will not be published. The highlight of the conference was the festive main and evening lodge, in which all brothers and sisters participated.

The decoration of the sanctuary alone was enough to evoke a solemn mood in the participants. Behind the altar, covered with black cloth, lay a green antependium embroidered with the glyphs of Saturn and Jupiter, divided by the cardinal cross. on which were arranged at right angles the three master candles, on the right-hand side the three black Saturn candles and on the left-hand side the large black candle of Hadit, the large Crux Ansata (cross of life) with the symbol of Saturn and the master signs shone on a black background, flanked by the stylised columns of Jachin and Boas. On the left side, as seen by the viewer, was the symbol of the OTO and, opposite it, the sigil of Saturn. -

Due to the altitude of the location (approx. 500 m above sea level) and the discomfort this caused the Grand Master, he had entrusted the office of Chair Master to his Chancellor, who in turn was assisted in the solemn ceremony by Mstr. Ramananda and Giovanni.

When everyone had taken their places, the Chancellor instructed the Lodge Secretary, Maestra Roxane, to fetch the Grand Master. When he entered the Lodge room, everyone spontaneously rose from their seats and bowed respectfully to the Grand Master, who was led by the Chancellor to his seat of honour to the right of the altar. Sister Flita, as Master of Ceremonies, made a deep impression with her solemn recitation of the Greek text and her ethereal gestures during the sacred incense ceremony. The highlight of the lodge work was a lecture by the Grand Master, which demonstrated his profound knowledge and deeply moved all those present. He then presented the certificates to the elected officials and graduates, each with a handshake and an address committing them to loyalty to the brotherhood and exhorting them to continue working on themselves and on the great temple building.

The grand ritual was concluded by the chain of brothers, and the chancellor recited the "Coniunctis manibus spiritum Saturni imploramus," which gave the festive lodge a dignified conclusion in the spirit of the great demiurge Saturn. Following the main and festive lodge, the programme included the ascent of Mount JPF at midnight by torchlight, at the summit of which a document was signed declaring the possession of Mount JPF throughUnfortunately, the weather gods were not as kind as the previous year, sending storms and rain. Thus, this important evocation had to be postponed until the warmer season, and the Provincial Master Ramananda and the members of the Orient Stuttgart were obliged to do so. Despite the unfavourable weather, the 1961 Grand Lodge Conference was visibly under the protection and promotion of the demiurge Saturn, who poured out his high peace and spiritual harmony upon all.

Gratus agamus Saturno!

July 1961

BLÄTTER FOR

APPLICABLE OCCULT

LIFE ART

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by Mstr. ∴.XXXXXXXXXX.∴.

THE TWIN SIGN AS A COSMIC SYMBOL

by Mstr. Apollonius

JULY 1961

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

Private – Print

PANDAIMONION

by Mstr. .:XXXXXXXXX:.

Looking back on the outgoing Age of Pisces, esoterically minded people might conclude that this epoch has, generally speaking, achieved its goal to the greatest possible extent. For at the beginning of our calendar, which falls approximately 120 years after humanity entered the Age of Pisces, the seed of self-awareness began to unfold.

This seed was planted in the people of the "Fertile Crescent" cultural circle through the recognition of the I AM in the preceding Age of Aries, as handed down to us in the history of the people of Israel, whose leader MOSES learned the recognition of the I AM on Mount Horeb through the egregore YAHWEH.

Self-awareness developed in all civilised peoples of the earth during the Age of Pisces, except for those races and peoples who were already among the backward ones at the beginning of this earth cycle and who are heading for elimination within a certain period of time. Even in the civilised nations, there are still peoples who have not been able to keep pace with development, as external circumstances have kept them stuck in the collective consciousness. However, today we can see how the spirit of the times is forcing them to catch up as quickly as possible, which then leads to other areas of the soul being neglected.

Every epoch of human history brings with it a specific task for humanity as a whole and for each individual, so that human beings can continue to develop and thus grow back into the spiritual worlds from which they came.

Those who do not keep up are left behind. They lose touch with the general cycle of development and, in the best case scenario, can only catch up in a new period of creation (earth history).

Collective consciousness was followed by ego consciousness; in later ages, it is the states of consciousness of IMAGINATION, INTUITION and INSPIRATION that await human grasping.

Humanity now stands once again at the threshold of a new age, that of AQUARIUS (Water Bearer), which presents it with a new task in terms of its consciousness development: IMAGINATION consciousness.

In view of the advancing wave of consciousness, it is therefore vital for each individual to devote their utmost attention to the task assigned to them. Unfortunately, however, in civilised societies, where people have fully attained personality through their ego consciousness, they abuse this advantage over others, devote themselves entirely to material possessions, regard intellect and reason as the only things worth striving for, and thus become increasingly entrenched in egoism.

Very few people rise above this stagnation; they are those who strive to fulfil the tasks assigned to them and to act accordingly.

The philosopher SCHOPENHAUER wrote a treatise: The World as Will and Representation. Without going into the content of this treatise, what is interesting here is the title alone, which in its conciseness reveals one of the highest insights. The two factors of will (Thelema) and imagination (Imagination) are and remain the root causes of all creativity and have always been known to all initiates. The prerequisite for achieving an effect is will alone, and when imagination joins it, the effect arises.

These two fundamental causes are inherent in every human being, for he was created in the image of God.

He brought this knowledge from the spiritual spheres as a memory into earthly life, where, however, it soon became so diluted that he could only imagine the deity in human form, which in turn was also endowed with human characteristics, albeit in a certain sense omnipotent (all-powerful) in contrast to humans, but still human. Despite high intellectual acuity and abstract-oriented intellect, this view still haunts the minds of people today. For if one wants to give a child's mind an idea of God, one must use a concrete image so that it can be understood. - And therein lies the danger for the adult, that once this image is anchored in the mind, it cannot be gotten rid of unless one seriously

engages with spiritual matters and ultimately comes to the realisation that God or the deity – the term will always depend on the subjective conception of the individual – encompasses everything that humans cannot imagine, everything that is not human. And yet, in a certain sense, human beings remain in the image of God, as they have been endowed with certain divine attributes that distinguish them from the deity not qualitatively but quantitatively. And that is why human beings have been given creative power through their will and imagination, which they are able to use to a certain extent. They can exercise this creative power unconsciously or consciously, individually or collectively.

Until the development of self-awareness, humans lived in a collective consciousness, which, in the course of higher development, was successively bound to race, people, clan and family. However, this does not exclude the fact that there have always been some higher developed individuals who stood out from the crowd because they had already attained self-awareness and individuality. Such people were called initiates and were often the great leaders of their race, people or clan.

In today's world, we are witnessing how even the last remaining collective entity, the family, is losing its value for individuals due to the ever-increasing development of self-awareness, especially among the younger generation. Unfortunately, individualisation is not always so strong that this development takes place without upsetting the soul, and so the attentive observer sees how, in all spheres of human life, there is a search for expression and individuality that is more pathological than healthy. This has a particularly striking effect in the arts and in the social coexistence of people and the sexes.

It is a transitional stage, as has probably always been the case in such phases of development, where it is then regarded as bizarre and pathological by mature people who were still able to draw the strength for complete individualisation from the transformation of the family collective, for example, and is therefore rejected.

However, the wise man will tolerate this out of his knowledge of the necessity of a temporary phenomenon, because he knows that everything also passes. - "Panta rhei!" (Everything flows!)

But despite the most extensive individualisation, this most beautiful blossoming of self-awareness, human beings remain trapped in the great collective state of humanity as a whole and are therefore still collectively creative, as their ancestors were throughout human history.

But what does this mean? —

That, due to their innate creative qualities, humans have used their imagination to collectively create entities according to the requirements of their cultural epoch, their race, their people, and continue to do so today.

For from the soul, man can plan and also create on the otherworldly plane. Why, then, should a concentrated mass of like-minded will or fears not be able to produce gods and demons there!

And these beings are real; they live and create on their levels according to the timing given to them by their creators, even though they are invisible to the material eye of man. In this way, humanity has populated its heavens with gods, created demons, and brought forth all kinds of possible and impossible beings.

When Jesus said, "In my Father's house are many mansions," he meant the same thing as Paul Mongré, who speaks of a "pluralité des mondes," a multitude of worlds.

If a clairvoyant were able to see these many levels at the same time, a veritable witches' sabbath would be revealed to him.

Demonic grimaces, people with animal heads or animal bodies with human heads, crude torsos with or without misshapen limbs that resemble primitive fetishes, obscene naked figures of both sexes, people of all ages and races, distinguishable solely by their clothing, beings of great beauty or hideous ugliness,

even unambiguous walking lingams and yonis would rush at him: everything that an overheated human imagination is capable of conceiving in the most feverish dreams would be represented.

He would see all the mythological gods, the Minotaur, Apis with a bull's head and the moon disc between his horns, Anubis, the jackal-headed judge of the dead, all the Egyptian and Greek gods and goddesses, with Zeus and Hera in their midst, the Aesir from Valhalla, the Jewish god Yahweh, Slavic goddesses with oversized genitals, the Indian goddess Kali, blood-red with a necklace of skulls, white and black idols, everything that human imagination has ever conceived as divine. -

Accompanying them is their retinue of white-robed priests of all races and colours, offering human and animal sacrifices on smoking altars, naked Negroes, toothless, lustful old women or unveiled female beauties, monks carrying the cross, their faces betraying fanaticism, spiritual arrogance or hypocrisy, inquisitors who indulged in their lust, greed and cruelty in the name of the cross, false prophets and deceitful saints, bawling litanies, singing hymns, murmuring prayers, performing cult dances of religious or sexual significance, groups of fanatical sectarians indulging in wild sexual orgies or engaging in unnatural fornication, all accompanied by countless musical instruments of all kinds, harps, cymbals, flutes, tubas, gongs or primitive tree drums, performing a veritable hellish spectacle for the ears of the spectator.

May this sample of a PANDAIMONION from the wealth of possibilities suffice to convey an idea of these planes.

All these beings possess life in the changeable or mobile realm, which is commonly referred to as the astral plane. When humans descended from their spiritual home into matter, they began to forget the spiritual powers that had once been bestowed upon them and which they had mastered. The forces of the earthly natural realm, which they were supposed to control, oppressed them, and in their fear of them, they sought protection. Unaware of their still existing creative power, they created through their imagination, animated by fear and dread, on the invisible realm that had become invisible to them.

On a subconscious level, they found counterparts for their fears, desires and passions and made them their helpers, their merciless masters. Through sacrifices of blood and semen, through prayers and curses, through litanies and hymns, they feed their creatures with ever new nourishment, keeping them alive and making them strong and powerful. They give them their forms and shapes, endow them with their own passions and addictions, as they seethe in the swamp of their own subconscious.

Now humans, their creators, tremble before these beings, self-created in the collective consciousness, and regard them as their masters, their merciless tyrants.

For these beings, created by imagination under the pressure of fear, desire and all the possible bad and good qualities of their creators, have the desire for long life and independence. But this can only be achieved at the expense of their creatures, and therefore they will try again and again to put obstacles in the way of humans so that they do not achieve individualisation, higher development, and return to the spiritual realm. For these beings, out of a drive for self-preservation, tirelessly influence humans through the invisible realms of life.

One should not argue that these are old, outdated views that no one believes in anymore, so that these mythological gods could no longer pose any danger! With the influx of new thoughts and ideas, the old ones are not yet abolished as long as there are believers. And what follies are there no believers for!

Has not the God of Israel formed a new sounding board, a new following, in the "Jehovah's Witnesses" in order to make them the "chosen" people, after the Jews, as a result of their emancipation from the faith of their fathers, have largely become apostates? --

Is there not in our day the movement of Ludendorff-style believers in God, who have revived a neo-Wodan cult? --

Is not the preoccupation of many friends of antiquity with the hierarchies of gods a constant source of nourishment for them? -- And are there not black magicians

who still invoke Egyptian or Indian deities today and offer them sacrifices of blood and semen? --

These are just a few examples from the civilised hemisphere! -- What might it be like in other cultures? --

Although, on the whole, many of these beings and deities have lost power and influence over humans because there are only a few believers left to keep them alive, and they are therefore partly forgotten, they are far from dead! --

Foolish humans created new gods for themselves, through which the old gods can participate in their power emanations in order to stay alive. Although modern humans no longer give these idols names or specific forms, they still have just as much power over them as they did in times past.

But let us calmly give these idols the names they deserve. First, there is the rather old god MAMMON. "Auri sacra fames, quid non mortalia cogis pectora!" — For the machine, political and religious intolerance, mass hysteria, destructive technology, genocide, the addiction to speed. These are just some of the demons newly created by man; the old desires and passions have lost none of their relevance.

As in the beginning of humanity, the new idols also arose through collective creation, while some of the older entities are already exposed to the corrective influence of the self-aware individual. -

Thus, since descending to Earth, humankind has always stood there with its creative power, like Goethe's "sorcerer's apprentice"; it cannot get rid of the beings it has brought into being. Time and again, they make themselves slaves to the gods they have created. Must we not lose all hope that this degenerate creature of God can once again become the image of God, since it has the power to bring beings to life, but is too weak to destroy them again?

On the threshold of the Age of Aquarius, with the task of developing imaginative consciousness, human beings must remember that they have also been given a will, which they should exercise in a divine sense. Power

If he adopts this divine will as his own and acts accordingly, his imagination will also be freed from the influences of all desires, passions, fears, delusions and intolerance. He will gain control over his imagination and channel it into avenues that have the sole aim of creating that which is constructive, beneficial – in short, that which is good. This is only possible through deliberate training of the imagination, for only in this way can he free himself from every spiritual collective to which he is still bound as a human being. Only as a liberated individual is he able to become aware of his divine origin again and then to be a creator in the Great Work of the Deity, the OPUS MAGNUM. However, training the creative power that has become free and individual and exercising it for the benefit of humanity (magic) must not be an end in itself, but only the path to reconnection (religio) with the spiritual home. The two emergency helpers, divine will (THELEMA) and divine love (AGAPE), serve this purpose! -

Love is the highest divine power in the realm of all that exists. It is the greatest divine spiritual force that human beings have always had within them in all its aspects, without it having to be bestowed upon them from outside. It connects what tends to drift apart and unites what resists each other into complete harmony. --

But human beings were not even capable of using this power of love wisely. The opposite pole, hatred of oneself and one's fellow human beings, surpassed the divine feeling of love. Cain slew his brother Abel, and this legend illuminates the shocking aberration in the human race. - When, at the beginning of our era, the great teacher of love, Jesus of Nazareth, appeared on earth as the messenger of divine providence, hatred and malice crucified him. - And how many acts of violence, murders and the like were committed in later times by his followers in the name of love! This is no wonder, for the old gods are not dead and, out of self-preservation, had to exert all their influence on people so that the law of love would not set them free. They instilled a lust for domination and a claim to power in the chief shepherds of Christendom, who...

All manner of desires, vices and malice followed in its wake, and so the pure doctrine of love was quickly brought down by watered-down dogmas. However, in order to avoid any danger to themselves in terms of a resurgence of the divine power of love, they caused the resumption of the magical collective cult ritual, so that the aligned creative powers of the believers projected the ideal image of a saviour of humanity into the mobile realm, which corresponds entirely to the creation of a God created by humans. Every thinking person must realise that, with their limited creative powers, they can never touch the truly divine, but can only bring the images of their imagination to life. Certainly, this creation of God differs from most of those of antiquity in that it was associated with high ethical and moral impulses, whereby the repercussions on believers distinguished by such virtues have a strengthening and supportive effect. However, these are only minor details which, although they increase the pandaimonion, have nothing to do with the actual task of the Age of Pisces. When Jesus of Nazareth taught, "I AM the way, the truth and the life!", he did not mean himself, as is always mistakenly assumed, but the I AM in every single human being, through whose knowledge he attains self-awareness. And only for those who attain this knowledge of their divine nature in the I AM does the following statement apply: "No one comes to the Father except through ME!" This "ME" is only the grammatically necessary form for the I AM, because it should basically mean: "No one comes to the Father except through "ME (HIMSELF)". But coming to the Father means reconnecting with the spiritual home, the true "religio". --

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Thus, the circle has closed in the I AM, the becoming conscious in the I. human being of today has now taken a step further and faces the task of the Age of Aquarius, in which he must learn to use his imagination correctly and rightly through his divine will within him,
i.e. to always strive individually to bring about only that
what serves the good of themselves and all humanity.

But the measure of goodness is LOVE! If people follow this principle, they will succeed in eradicating PANDAEMONION step by step, freeing themselves from all tyranny that originates from within themselves. The law should be their guide and helper in this endeavour:

"

There is no law above Do what thou wilt! And the
word of the law is

T H E L E M A !-

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

Literature: Dr. Ernst Schertel "Magic"

Andramoi "The Rosicrucians of Westmour Castle"

Gregorius: Magic of the Coming Age.

Saturn Gnosis Issue 1

The cultural epochs from an astrological perspective

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THE TWIN SIGN AS A COSMIC SYMBOL

by Mstr. Apollonius

We can only imagine the origin of myths by considering the primitive thinking of early humans. As Peryt Shou explained, this primitive thinking had three characteristics.

- It was
- 1.) pictorial.
 - 2.) undifferentiated-somnambulistic, i.e. not yet separated from the thinking of the world soul,
 - 3.) magical in its use of words, i.e. words were experienced as an image-forming power flowing in from above, which continued to have a creative effect through human beings.

From this spiritual perspective, highly developed individuals perceived eternal truths in images, expressed them in words under inner compulsion, and passed them on to less developed individuals. This is how myths arose, which were handed down from generation to generation as sacred traditions. They have been preserved to this day, imaginatively expanded, often mutilated and distorted, for the clairvoyance of early times gradually faded and dried up over the millennia. It is striking that the mythical narratives often reflect the same thing in different guises, sometimes clearly, sometimes veiled.

A recurring theme is the reports of a son of God appearing in one or two complementary forms, who acts as a mediator, consummator and reconciler of the world above all earthly conflicts and struggles. The Greek myth of the Dioscuri Castor and Polydeuces belongs to this series of stories. This myth has been expertly reinterpreted by W. Schadenwaldt, taking into account the various variations (Fischerbücherei: "Die Sternsagen der Griechen" [The Star Legends of the Greeks]).

For our consideration, the following is briefly recounted:

Zeus, father of the gods, took the form of a swan and impregnated Leda, the goddess of King Tyndareus of Lacedaemon, or, according to another version, Nemesis,

the daughter of Night. This union produced the twins Castor and Polydeuces. They grew up to be magnificent young men and are said to have taken part in almost all the heroic deeds of Greek antiquity. Castor was mortal, Polydeuces immortal. Castor was famous as a horse tamer, Polydeuces as a boxer. Their brotherly love exceeded all earthly imagination.

Fate entangled them with another pair of twins, Idas and Lynkeus, who were considered to be the sons of Aphareus. However, it was also said that Poseidon was the father of Idas. At first, the two pairs of twins lived in harmony with each other and captured a large herd of cattle on a raid to Arcadia. To divide the spoils, they organised an eating contest. The two fastest eaters would each receive half of the captured cattle. Idas, the glutton, finished first and then helped his brother so that he came second. In this hardly justifiable manner, Idas and Lynkeus seized the entire herd for themselves. This caused a rift between the two pairs of twins.

The enmity came to a head when the Dioscuri seized Leucippus' daughters, Phoebe and Hilaëira, and forcibly made them their brides. It seems that Idas and Lynceus had already had their sights set on the two girls. Therefore, they mocked the Dioscuri and accused them of being unable to pay the usual purchase price for their brides. Castor and Polydeuces then set out and stole their opponents' entire herd of cattle, which they had previously seized by trickery. They then offered the herd to their father-in-law as the purchase price.

After this prank, however, they had to flee, for the wrath of Idas and Lynkeus had risen to its peak. To cover their tracks, Castor and Polydeuces hid in a hollow oak tree, but were discovered by Lynkeus, whose eyes could see through any material. The super-strong Lynkeus thrust his spear into the oak tree and mortally wounded Castor. But now Polydeuces rushed out of his hiding place and was so furious that Idas and Lynkeus fled. At their father's grave, Polydeuces caught up with the fugitives. They tore the sacred gravestone from the ground and hurled it at Polydeuces, but missed him. Now Polydeuces thrust his spear into Lynceus' side. Because of the desecration of the grave

, Zeus finally intervened and destroyed the enemies of the Dioscuri with a mighty thunderbolt.

Polydeuces then turned to his dying brother Castor and, overcome with grief, begged Zeus to grant him, too, the immortal, death. But Zeus decreed that the brothers, who loved each other above all else, should not be separated, but from then on should be allowed to spend one day in the underworld with the dead and the next on Mount Olympus with the gods. Thus, the same fate binds them until the end of the world.

If one immerses oneself in the individual events of the narrative, the following is revealed to the attentive observer.

Ancestry and essence.

The father god Zeus and an earthly or underworld mother are named as the parents of the twins. Only children who correspond to the nature of both parents can be born from this union. From their father, they receive spiritual inspiration, as indicated by his appearance as a swan, for every bird symbolises the spiritual. From their mother, they receive a material influence. The sons thus have their place between the pure spiritual pole and the material, Saturnian pole. They stand in the middle and become mediators. At first they are a duality, but as closely connected twin brothers they already represent a unity, a double being. One half of this double being, Castor, is mortal and struggles with the wild horses of passion. The other half, the immortal Polydeuces, the fist fighter, is an organ of concentrated divine power.

Castor is the aspect of the divine son, seen as a dual being, sacrificed into matter, who suffers death nailed to the cross of the fourfold. Polydeuces, however, is the other aspect of the divine son, the immortal one who rises above matter. Only at the end of the story does the unity of the two aspects become more apparent. Here, the twin brothers become twofold, the inner-worldly lord and sustainer of the cosmos. From this dignity, which is profoundly theirs, it becomes understandable that the twins were especially invoked as saviours in times of need. Above all

It was sailors threatened with disaster who turned to the brothers for help. Some of them claimed to have seen the brothers as golden stars or even as heavenly horsemen on white horses. White horses also pull the chariot of Helios. In general, white horses often appear as the sun's escort animals and as carriers of the solar spirit. It is precisely this traditional idea of the Dioscuri riding on white horses that shows us their essence as the sons of light united as a dual deity.

Cattle rustling.

Cattle are animals bound to the earth. They eat bent over the ground and provide humans with material nourishment. Lush vegetation thrives on their excrement. They symbolise the effects of the material pole and are to be regarded as belonging to it. The cattle raid is the first attempt of the spirit to grasp matter and initially to overcome the superiority of the brothers, Ida and Lynceus, who appear as organs of the dark pole.

The bride theft.

Phoibe and Hilaeira are lunar beings. The moon is the matrix of the earth and the gateway for all celestial influences. Whoever rules the moon also rules the Earth. That is why the abduction of the bride by the twins is a descent into the moon, a journey to the mothers, the only way to undermine the power of Saturn, the lord of matter. Here, an extreme battle must take place between the sons of light and the sons of darkness. With the tearing out of the gravestone, all the power of the underworld is summoned. But in the end, light triumphs over darkness. Zeus saves his son, the light warrior Polydeuces. Of course, victory came at a high price. Castor had to be sacrificed to matter and suffer death. But Castor is not dead forever. He is resurrected and merges with Polydeuces to form a single entity. Again and again, the son of God must sacrifice himself to matter, descending as a divine spark into the depths of densification, and again and again he will be resurrected until the world is complete.

Origin of the myth and later echoes.

The myth probably has its roots in the time when the vernal equinox was in the constellation of Gemini. Since the constellation later coincided with the sphere of Mercury, the figures were swapped and the twins were called Mercurius duplicatus, whose synthesis and completion was called Mercurius trismegistus. However, these names refer to the Son of God in his entirety and not only to the organ of the same acting as Mercury in the narrower sense (as, incidentally, also later in alchemy).

Archetype and image.

In the dual nature of the twins, the seers of ancient times saw the heavenly archetype of man. As free and bound spirit poles, the brothers have their counterparts in our own being. Here too, in the microcosm, the conflicts between the demons of darkness and the higher self continue until the middle ground is found and the image of man resembles the perfected archetype, the united duality.

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August/September/October 1961

PAPERS FOR

ANGEWANDTE OCCULT

THE ART OF LIVING

CONTENTS:

SPLITTING MAGIC

- MAGICAL LETTER NO. 2 -

by

Gregor A. Gregorius

Revised version in collaboration with .: Mstr. Giovanni .:

AUGUST / SEPTEMBER / OCTOBER

1961

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Foreword:

Following the publication of Mag. Letter No. 9 – Magia cosmosophica – in Study Booklet No. 123/124 – June/July 1960 – and Mag. Letter No. 3 – Form and Symbol Magic – in Study Booklet No. 128/129 - November/December 1960, have been revised and republished in a second edition for the lodge "FRATERNITAS SATURNI", the most important volume in this series,

Mag. Letter No. 2 - Magic of Division -
also be presented to the brothers and sisters of the Lodge in a new edition.

It is the most important "Magical Letter" because it provides practical exercises with complete openness and clarity to those who are truly serious seekers and practitioners, leading them to the highest spiritual heights and insights or causing their downfall and destruction, depending on whether the powers are used for good or evil.

The exercises are not without risk!

Therefore, everyone should be made aware of the dangers involved in practising these exercises.

The person practising bears sole responsibility for any adverse consequences, as they alone decide what to do and what not to do. No one is induced or even forced to perform the exercises! In accordance with our lodge law: "Do what thou wilt shall be the whole of the Law!"

The world belongs to the brave!

This motto applies not only to the material realm, but is particularly significant in the spiritual and magical spheres.

May the new version of this Mag. Letter No. 2 – Splitting Magic – be equally well received and help to close the sensitive gap left by the destruction of most of the occult literature.

Easter 1961

.°. Mstr. Giovanni .°.

First, a word to the readers.

In order not to cloud the clarity of the content of this writing, vague references to persons such as "one must go", "the seeker", etc. have been deliberately avoided and replaced with the definite "you". The aim is to make every reader feel personally addressed so that they can better penetrate the subject matter.

In order to be able to vibrate in the eternal rhythm, detached from time and space on this physical plane, and to ascend step by step to the one truth and knowledge, the strictest training is necessary. The higher you ascend and the further your psychic powers develop and penetrate the sacred laws of cosmic events, the greater are the dangers that constantly surround you. Nature reveals her veil only with difficulty, and you will only behold the guardian of the threshold with proper preparation and pure knowledge. I assume that the spiritual attitude that the secret scientist, esotericist and occultist in general must adopt is well known. For those who are venturing into new territory, it should be said that self-interest, harming other beings, especially fellow human beings, and egoism are the great enemies of true, pure and sacred magic. The dangers that arise when practising such irresponsible practices are the practitioner's own fault and responsibility. The inexorable law of causality, to which you consciously and rhythmically attune yourself at the beginning of the exercises, should be emphasised once again. In all applications of splitting magic, think of the repercussions of your emanations of power. You alone transform divine power into good and evil – into black and white!

Through the magic of division—which is taught in this writing—you are in a position to influence people to a greater extent.

position to influence people to a greater extent. However, you can also enter the higher planes to a certain degree and thereby attain profound insights and supreme wisdom. In addition to everything you already know, it should be noted that in order to achieve the ultimate goal of the magic of division, special training is necessary, which will place great demands on you and put you through tough trials. Only the utmost conscientiousness, adherence to all rules and a slow approach to the prescribed exercises can protect you from danger and relapse.

As long as you are dealing with human powers – gross vibrations – the abilities of simple – lower – occult training are sufficient for defence and influence.

But in the realm of demons, astral beings – vibrations of a subtle nature and cosmic power – you are defenceless if you commit even the slightest sin of omission in following the instructions.

Therefore, not even the smallest of the instructions must be forgotten. Always remember this!

Hence the following advice:

Study each phase of the exercises diligently and intensively;
prepare everything slowly and with prudence.
Only then proceed with the experiment!

Success will crown your efforts!

The physical body is an organism of gross vibrations which, through its tools and senses, has the ability to act on the physical plane. The astral or fluidic body is precisely such an organism with tools and senses, only of a fine-material nature and with more subtle vibrations. This astral or fluidic body has the ability to leave the physical body and enter the astral plane. This process is called separation!

The abilities and results of this separation are so tremendous, have such a wide radius of knowledge and recognition in the human sense, that it is understandable that many people have become aware of it and have striven for it in fervent, often fruitless efforts. There is little to be found on this subject in the relevant literature. Mostly there are hints and facts under rather inappropriate names, and the collected experiences deal only with the results of spontaneous splitting. Instructions and exercises for bringing about conscious splitting are sought in vain, and when they have been revealed, they are veiled and embellished, recognisable only to the initiated.

The instructions that follow are clear and unambiguous!

First, however, let us recall once again the principle of all magical training: Be silent!

There are two types of fission experiments: types of application of fission experiments:

- I. splitting to affect fellow human beings on the physical plane;
- II. Division for effect on the astral plane to attain higher knowledge and mastery of spiritual beings!

On this point, it should be noted that

A distinction must be made

- a) the splitting of one's own astral body, effective in both cases;
- b) the splitting of the astral bodies of others, i.e. one's own mediums, which is also effective in both cases.

The achievement of these goals requires a series of preliminary exercises that must be completely resolved and fulfilled before magical splitting experiments are carried out.

The individual stages of the exercises to be completed are summarised as follows:

- 1) Achieving a healthy, resilient physical body with close attention to nutrition and personal hygiene; mental and volitional control of the body; free from all base instincts and desires.
- 2) Training the psyche and activating the solar plexus, as well as the nervous system's ability to vibrate at all levels of consciousness, both gross and subtle. This includes:
 - a) Mastery of esoteric breathing techniques in all forms.
 - b) Conscious mastery of dream life.
 - c) Knowledge and mastery of the vibrational states of the cosmos, - tattwas.
 - d) Training of magnetic forces to generate the higher magnetic state.

state.

This enables regular splitting.

- 3) Special exercises in the magic of division.
- 4) Actual splitting magic, its creation and application.
- 5) Training and treatment of sensitive people to become mediums for splitting magic.

The exercises that await the learner are therefore hard and difficult. A healthy body is a prerequisite for providing the mind with a good tool. Particular importance must therefore be attached to personal hygiene and pure food. Therefore: wash the body with cold water in the morning and evening, before and after each exercise. Particular care must be taken to clean and cool the sexual organs. Dry rubbing of the body is done with the hands. At the same time, massage with the palms of the hands is performed using circular movements. No soft tissue should be omitted. After each wash and procedure that causes the skin to breathe and stimulates blood circulation, oil the body with vegetable skin ointment oils. Attention should also be paid to a regular metabolism. In addition, the body should be exposed to light and sun as often and as much as possible, as well as to changes in weather. This will strengthen it and make it resistant to all kinds of diseases.

Be careful with bathing! Too much of it will rob the body of warmth and vitality.

There is no need for excessive muscle building, as we do not want to become musclemen. To develop a harmonious and sculpted body, we use our willpower, which we can activate to any desired degree. Those who perform the rhythmic exercises of will in front of a mirror can observe the activity and development of each muscle group and thus shape their body in the proportions of the golden ratio to express the highest beauty and spiritual power, thereby fulfilling the sacred law of the pentagram. -Fig. 9-. Therefore, personal hygiene must not be neglected during all exercises, because the body should be the expression of spiritual development and must therefore also

function organically without fault. However, excess should be avoided in order to prevent damage.

Closely linked to personal hygiene is diet. Nutrition should be in harmony with the natural laws of nature. The human body – including its anatomical structure – is designed to consume only raw food. Fruits, berries, and other products from the fields and forests, which only nature can provide in their perfect form, contain concentrated vitality and are sufficient in small quantities to maintain the health and resilience of the body. These pure substances and natural products are also completely absorbed and processed, so that the excretion process is kept to a minimum, as it should be naturally. The consumption of meat has forced the body to adapt, which has led to many metabolic diseases. Excessive consumption of protein in any form has led to many diseases of uric acid diathesis – rheumatism, gout, etc. – and, furthermore, incorrect nutrition and poor breathing have led to the dreaded lung diseases, tuberculosis and susceptibility to weather changes and infectious diseases.

With the body so weakened, it is no longer possible to build up immunity to poison, fire and wounds through mental strength.

So strive to feed your body pure substances so that your soul, your spiritual power, has a harmoniously tuned instrument with which to develop higher powers. It is not raw power and strength that should be developed, but spiritualised health power. The body must be elastic and resilient, but we need less muscle power and more nerve and brain power.

But also abstain from all kinds of intoxicating beverages or other intoxicants such as nicotine, caffeine, theine, morphine, opium, cocaine and whatever else they may be called. These poisons are like Lhamayin, which attach themselves to everyone and rob them of their reason and understanding.

Let us emphasise once again: you must not consume any animal food, because by doing so you absorb the physical characteristics of each animal into yourself. Furthermore, regardless of the method of death used, fear of death, anxiety and anger always cause toxins to form in the animal's body, apart from that...

that at the moment of death, decay and decomposition products are immediately formed. Your body absorbs all of this, its vibration becomes infected, becomes impure and also corrupts the pure vibrations of your spirit.

However, these strict rules only apply to less developed people. In certain magical experiments and practices, however, adherence to asceticism is necessary if one wants to achieve success.

One more thing must be said. The transition from the previous meat-based diet to the natural raw food diet can only take place slowly, under observation and consideration of the often violent reactions that the body triggers in order to rid itself of all useless ballast and toxins. Therefore, proceed slowly and carefully here as well. Rushing always causes harm and jeopardises the desired goal.

Fasting is a good way to help and make the change easier. Start with half a day a week and work your way up to 3-5 days, alternating between tension and relaxation, until the cleansing process is complete.

The body, which is kept healthy by following the given rules, can only live if the spiritual vibration can flow through it without disturbance or inhibition. This absorption of prana occurs through breathing with conscious attitude and concentration. Mastery of breathing techniques in both an exoteric and esoteric sense is therefore a key requirement for achieving success, especially in the magic of division.

The exoteric breathing exercises serve to develop the lungs, the necessary muscles and to loosen the chest, i.e. to develop all the necessary organs of the body that are involved in the breathing process.

However, all these exercises should only be regarded as a preliminary stage in order to be able to perform the following esoteric breathing exercises without difficulty or danger.

Before beginning the exercises, which must be performed slowly and without haste, the following must be said, which everyone must know:

From a medical and physiological point of view, breathing is simply a combustion process in the human body; we breathe pure, oxygen-rich air into our lungs. The blood extracts oxygen from the air (venous blood) and excretes carbon dioxide (arterial blood). We breathe out air that is loaded with carbon dioxide. Researchers have examined the air and found only substances of a material nature that their apparatus indicated to them. They see the entire activity of human breathing in the process of air exchange described above.

According to ancient Indo-European teachings from the East about breath, the air contains a substance, a spiritual principle, from which all vitality, all movement, power and life originate. In the various Indian teachings, the terms for this principle vary, but it is nevertheless a fundamental component. For the sake of simplicity, we will refer to this substance as prana. This is the most common term. In spiritual terms, it is the "absolute energy", the cosmic universal life force.

Prana is the power principle of movement that manifests itself in all living beings and inanimate objects.

Prana is the vital force contained in single-celled organisms – amoebas – to multicellular organisms – humans, from the most elementary form of plant life to the most complex and highest form of animal life.

Thus, there is nothing dead!

Prana should not be confused with your ego, that spark of Atma – God – within you, which has formed matter and power around itself. Prana is only a modification of the universal energy that the ego needs for its manifestation on the physical plane.

Prana is the name given to a universal principle, the quintessence of all movement, force and energy, such as electricity, magnetism, gravity, etc., as the lowest and highest form of life. Think of prana as the active form of the life process. Prana is also in the air – but it is not air! It is absorbed with oxygen through the respiratory system, but it is not oxygen.

Prana is in the atmospheric air, but also elsewhere. Prana permeates everything and also reaches places where atmospheric air cannot penetrate.

These explanations are important so that everyone can form the right ideas about what is meant by prana when doing the exercises.

Atmospheric air contains prana in its freest form and is richly charged with it when it is fresh. It is a great source of power for anyone who can use it. With ordinary breathing, which is quite inadequate for many people, we absorb only a normal amount of prana!

Exoteric – ordinary – breathing therefore does not produce the desired results during great physical exertion. Nor is it possible to achieve resonance with the cosmos.

However, through controlled, rhythmic breathing, you are able to absorb large amounts of prana, extract it from the inhaled air and store it in the brain or the relevant nerve centres – solar plexus, pineal gland, etc.

Through this conscious process of accumulating prana energy, you have an inexhaustible source of increased radiant power, latent psychic abilities to develop, and vitality and health to radiate. Magnetic healing is also based on these facts! But there is something else to consider! If prana is the active principle of every cell in our body, it plays an important role in our lives in maintaining the body. For just as the organism needs the oxygen in the blood for its needs, so too does the nervous system need prana for thinking, willing, feeling and acting! Every motor movement also consumes a certain amount of prana!

The conclusions of what has been said are clear and obvious for our way of life.

Therefore, the law of rhythm and minimum consumption of energy must be strictly observed in everything!

Enlightenment and knowledge eliminate all excuses for conscious physical or mental weaknesses.

Nothing will be said here about the structure and activity of the nervous system. Sufficient and exhaustive information on this subject can be found in the relevant medical works.

Only certain nerve plexuses are not fully appreciated.

One of the most important networks for us is the solar plexus, the abdominal brain, consisting of white and grey brain matter. It is located behind the tip of the stomach, i.e. in the upper abdominal cavity on both sides of the spine. It oversees the body's most important internal organs. However, it also plays a major role in all aspects of our emotional life.

The solar plexus is the most significant and important central point for storing prana through conscious exercises. Its care and vibrational capacity is a special task! When in the right condition, it radiates energy and power. It is needed for certain breathing exercises and especially for splitting experiments.

Before explaining and describing the intensifying exercises, here is an important note:

Breathe in through your nose only!

Keep your nasal passages healthy and clean. Don't forget to rinse your nose before doing any exercises! Simply draw pure water up until it runs through your nasal passages into your throat, then spit it out.

The four general breathing methods are:

I. Key bone breathing

This type of breathing is the worst and most inadequate, as it requires a great deal of energy and yet only fills the smallest part of the lungs. Since most people, especially women, breathe in this way, many respiratory diseases can be explained. Organs that are inactive for long periods of time become welcome breeding grounds for all kinds of germs.

II. Rib or intercostal breathing.

Although this is somewhat better than clavicular breathing, it is still far from correct, full, deep breathing.

III. Diaphragmatic breathing.

This is also called deep and abdominal breathing. It is far better than the two previous forms and has many benefits for the body.

In this type of breathing, Western systems see the whole secret of developing the powers we strive for.

However, they forget the spiritualisation and conscious attitude involved in this form of breathing. You must know and master diaphragmatic breathing

in order to fully grasp the concept and execution of complete, spiritual – esoteric – breathing. Therefore, here are some further explanations of this type of breathing. The diaphragm is the muscle that separates the abdomen from the chest. At rest, it forms a concave surface against the abdomen. This means that the diaphragm forms a convex surface, a mound, against the chest. When breathing deeply, the diaphragm is pushed downwards – the abdomen protrudes – and thus a larger expansion space is created for the lungs. This means that more air and therefore more prana can be absorbed.

However, the disadvantage of all these methods is that, apart from the lack of mental attitude, the lungs are not completely filled with air. This is because collarbone breathing only fills the upper part of the lungs, rib breathing only fills the middle part, and abdominal breathing only fills the lower and middle parts of the lungs. So there is no method that fills the entire lungs so that the greatest amount of oxygen can be absorbed and the most abundant amount of prana can flow in. This is known as

IV. The complete deep breath,

which should be used in all exercises!

With complete deep breathing, all muscles, ligaments and the rib cage, in short, everything that is involved in the breathing process, are put into increased action. This expands the space for the lungs to stretch so that they can fill completely with atmospheric air.

This breathing method is impossible without concentration and awareness and therefore cannot be performed without preliminary exercises; under certain circumstances, it can even be harmful. Therefore, please note the following for this and all subsequent exercises: Before each exercise, exhale completely and thoroughly so that all residual and complementary air can flow out of the lungs.

Unless otherwise stated, all exercises should be performed in the Persian sitting position (see Fig. 1) – without clothing, of course.

The complete deep breath is as follows:

- a) Sit in the Persian position.

Make sure your spine is straight.

Now breathe in slowly, filling the lower parts of your lungs first by activating your diaphragm, which you press downwards, causing your abdomen to protrude.

Then fill the middle parts of the lungs by pushing the lower ribs, the sternum and the chest outwards. However, the abdomen remains tense.

Finally, you fill the upper part of the lungs by lifting the upper chest, causing it to rise, including the upper six or seven pairs of ribs. Only during this last phase do you gently draw in your diaphragm – your abdomen – to support your lungs and help fill the upper parts of your lungs completely. – See Fig. 2. These three movements should not be performed abruptly, but should flow smoothly into one another.

This needs to be practised!

The breath is then held for a few seconds.

Exhale very slowly with your chest in a fixed position by pulling in your abdomen. Only when the air has flowed out completely do you relax your chest and abdomen.

The rhythm of this complete deep breathing is as follows:

inhale for 7 pulse units,

hold for 5 pulse units,

7 pulse units exhaling.

Gradually increase this to the following cycle: 15 - 9 - 15.

Once you have mastered this exercise, spiritualise it by forming the following vivid image as you breathe:

Inhale: " " I draw the prana-charged air into my body.

Pause: My body extracts prana from the inhaled air – as you visualise this, you should feel a flow throughout your entire body.

Exhaling: The prana I have absorbed is now mine.

Practised in this way, complete deep breathing brings you harmony, peace and radiance.

In all of the following exercises, this complete deep breathing should be practised with the corresponding mental and physical visualisation.

This is esoteric breathing and is vastly different from other types of breathing.

How this complete, rhythmic and mental – esoteric – breathing affects the body and mind, and what abilities it awakens, will not be mentioned here.

Here are a few more breathing exercises that will be useful in later experiments with splitting magic.

For all exercises, use calming breathing to allow your lungs to recover. Here's how to do it:

Breathe in deeply,

pause briefly,

and exhale the air in short, jerky bursts with your mouth pursed.

Do not puff out your cheeks when exhaling, and make sure to exhale the air briefly, wait a moment, exhale again briefly, and so on, until the air is completely exhaled.

Note: The air should be pushed out with great force through the small opening of the lips.

When performed correctly, this exercise has a calming and invigorating effect and eliminates fatigue.

Holding your breath is particularly important to practise, as it is necessary especially in meditation exercises.

The following exercise is useful for this:

- a) Inhale deeply and completely – 9 pulse units.
- b) Hold your breath for as long as possible!
- c) Exhale forcefully through your open mouth.
- d) To balance this, perform the calming breath. This

exercise should be performed while sitting or standing.

The following exercise serves to stimulate the lungs and remove trapped mucus and dust particles:

- a) Perform while standing.
- b) Inhale slowly and deeply
- 15 pulse units -.

While inhaling, tap your chest lightly and quietly with your fingertips.

- c) Hold your breath for 9 pulse units while tapping your chest with your palm, fingers closed and wrist relaxed,
first on the left,
then on the right.

Each side should be tapped in a circle from the shoulder to below the nipple.

The tap should be light, elastic and vibrating.
- d) Exhale slowly – 15 pulse units.
- e) Calm breathing to balance.

The exercise should be performed twice in full, once on the left and then on the right.

When tapping, ensure that your upper arms and elbows are held quite high. The lighter the tapping, the better the effect.

To synchronise your breathing and body, perform the following exercise:

- a) Practise while walking at a steady pace.
Keep your head up and
straight posture,
chin slightly tucked in.
- b) Match your steps to your pulse, i.e. one step for each pulse beat.
This means you breathe in for 9 pulse units = 9 steps.
- c) Hold for 5 pulse units, taking 5 steps.
- d) Exhale for 9 pulse units = take 9 steps again.
- e) 5 pulse units = 5 steps Pause and repeat until you feel slightly fatigued.

This exercise is very difficult.

Do the exercise as often as you can. This will bring the vibrations of your body's atoms into a harmonious rhythm, which will also be reflected in your mirror image.

If congestion has built up due to lack of exercise, meaning that blood circulation is not functioning as it should, the following exercise is very effective:

- a) Can be practised standing or sitting.
- b) Breathe in fully and deeply - 15 pulse units -.
- c) Hold your breath – 9 pulse units.
- d) While holding your breath: stretch
your hands forward,
bend your body slightly,
imagine that you are holding a stick, and gradually increase the force of
your grip.
- e) Slowly release the force, return to
position a)
and exhale – 15 pulse units.

Repeat several times.

- f) Finally, to balance things out, take a calming breath.

This exercise stimulates blood circulation immensely and eliminates any congestion. It can be used frequently, even with the vivid imagination of the more vigorous blood circulation that you must feel.

Through these exercises, you will be able to consciously absorb large amounts of prana and direct it to where you need it in your body.

This channelling can be practised with the aid of mental imagery. The same applies here as for rhythmic breathing. Once the rhythm has been established, will and imagine how the prana flows through the body with each breath.

You must feel this everywhere. No organ should be left out. Every cell, every atom of the organism must vibrate. In the main plexuses – the pineal gland, the solar plexus – the prana energy accumulates particularly through the appropriate attitude of consciousness and mental imagination.

This exercise gives you great radiance, provides you with strength and energy, which you can then use to their full potential at the appropriate time.

Through practice, you can also remedy disturbances in your own body by diverting the pranic energy when an organ is overstimulated, or by allowing pranic energy to flow when it is understimulated; thus influencing pain and vibration disturbances that can arise from overdoing things, haste and lack of understanding.

understimulation, allowing prana energy to flow in; thus influencing pain and vibrational disturbances that can occur through exaggeration, haste and lack of understanding.

The result of the exercises is increased sensitivity and vibrational capacity. This also leads to an increased absorption of bad, pathological and evil vibrations from people with whom we are forced to live through our profession and other environmental influences. These bad vibrations that constantly surround us – whether consciously or unconsciously – have an extremely unfavourable effect on us, both psychologically and physically. You would always have to purify and harmonise yourself first by means of the aforementioned exercise. However, this is a waste of energy that can be prevented. To prevent this unnecessary expenditure of energy, you must constantly wear an odic mantle, an aura charged with protective power that repels or neutralises all foreign radiation of any kind.

The following exercises serve to create the odic mantle:

- 1) a) Lie down,
head facing north,) so that you are lying in the magnetic meridian feet
to the south,) the Earth's aura,
b) Breathe deeply and rhythmically,
c) activate the solar plexus through mental imagery until you feel it
vibrating.
d) Through conscious adjustment, allow the od to flow out of the solar
plexus,
e) and direct it with your will so that it gradually forms a bell, an aura that
completely encloses the body.

Charge this aura – the od mantle – with thoughts of defence and protection against any influence of any kind.

You will then feel secure, enclosed within a spiritual wall that no ordinary human power can break through.

- 2) a) Stand upright,
facing south.
b) Breathe deeply and rhythmically.
c) Raise your arms and hold both hands 10 to 20 cm above your head.

- d) Through conscious adjustment, allow the Od to flow out of your hands and move your hands sideways at the specified distance down your head and body to your feet.
- e) Stand up straight, hold your hands above your head again and let the od flow out of your hands by focusing your consciousness as in d) and guide it over your face, chest, abdomen, upper and lower legs to your feet.
- f) Stand up straight and repeat the process as described in e), but this time over the back of the head, neck, shoulders, back, buttocks, upper and lower legs and heels.

You should never be without this protection. As soon as you feel its effectiveness waning, you must renew it.

You will feel that contact with people, no matter what kind, no longer affects you, that no one can impress or influence you mentally or physically.

Protect yourself in this way especially at night, during sleep, because the body is then particularly exposed to the radiations of foreign split or astral bodies.

Remember: sleeping people influence each other much more strongly and intensely than those who are awake. At the beginning of the exercises and splitting experiments, you may find that too much prana is being consumed, leaving you feeling sluggish, tired and empty. In this case, you must avoid any outflow of life force. Even during concentration and meditation exercises, it is often important to prevent any loss of prana. To avoid this, follow this advice:

Rest in a lying position.

Cross your left foot over your right foot (), bending the left metatarsal and toe around the dorsal surface of the right foot.

The hands lie flat and folded on the solar plexus, with the tips of the thumbs and little fingers touching.

- see also Fig. 3 -

This completes the cycle of prana. Nothing can escape.

Now breathe deeply and rhythmically. You feel how your body slowly absorbs prana again. Store it in the usual way in the pineal gland, in the solar plexus

. In a short time, you will be recharged, feel powerful, energetic, positive and able to vibrate again.

And now for an exercise that is considered the most important. However, it is also the most difficult.

It is well known that the instinctual life, especially sexual feelings, is the strongest source of energy. Sperm contains prana in concentrated form, because the creative and formative life force is bound to it.

The aforementioned exercises and the corresponding lifestyle greatly increase sperm production, thereby also increasing sexual desire, which will seek balance in every way. It is now up to you to channel this tremendous power correctly, never to waste it or give it away pointlessly.

Through mental exercises, you must purify your consciousness of impure and base vibrations. Nevertheless, nature seeks a way out to expel the excess forces that are not needed, so that they do not have a burdensome effect. In this case, this happens through pollutions. In itself, this is a natural process, even if it is associated with rather unpleasant side effects, such as unpleasant dreams, pressure in the head, fatigue, etc. But this excess, tremendous power must not be repelled unused, for it is a source of increased radiant power. Pollutions – without neutralisation through normal sexual intercourse – must therefore be avoided. The powers of procreation must be transformed, transmuted into spiritual powers. Only then can you use them for your own good and for the good of your fellow human beings. These powers should only be used consciously and only given away if there is a special purpose associated with them.

The exercise for transforming sexual energy into spiritual energy is as follows:

- a) Position: Persian sitting position.
- b) Breathe deeply and rhythmically in time with your pulse.
- c) Concentrate on your ego and
- d) purify your consciousness of all erotic thoughts.

When you feel that you are vibrating in cosmic rhythm, that there is peace and harmony within you, then

- e) focus your gaze – without any sexual arousal – on your reproductive organ, tilting your head slightly forward.
- f) Now use your mental imagery to imagine how the

highly concentrated, ethereal prana energy in the sperm detaches and splits from the matter of the spermatozoa, and

- g) As you inhale, consciously draw this energy into your solar plexus.

You must feel a flow from your reproductive organs to your solar plexus!

- h) Hold your breath rhythmically, imagining that the solar plexus is now absorbing the energy.
- i) Exhale with the conscious attitude of increasing power absorption and stored energy possession.

During this exercise, your hands should rest lightly and at right angles on your thighs.

The sexual organs must not be supplied with blood during this exercise. The best time for this exercise is when you feel that your body has produced an excess of semen and is craving balance.

However, follow each instruction very carefully when performing this exercise. Nothing is unimportant. The smallest mistake will prevent success and bring about the opposite result. This exercise can only be performed fruitfully after completing the previous one. There is no point in doing it before.

So if you do not want to suffer any harm, only practise when you feel confident in everything else and have complete control over your body, feelings, will and imagination. Then transform this energy and store it. This will prevent unnecessary and superfluous pollution and strengthen your vibrational energy. Deprived of their prana, the reproductive forces no longer have any driving force, are absorbed by the body and excreted through the natural metabolism. This removes all internal pressure.

Your desire life becomes purer, calmer and more harmonious!

However, a word of warning against overzealousness!

This exercise should not be performed always or too often, otherwise mental and physical impotence can easily occur, and that is not the desired goal! The following should be achieved with this exercise:

Human characteristics, especially those arising from the instinctive will, should not be eradicated or destroyed, but you should be able to control and direct them completely and avoid any unnecessary expenditure of energy through mental willpower.

There is a second type of exercise for transforming sexual energy. It is based on a different approach to knowledge and effectiveness, and serves to strengthen the brain's power (thinking and willing). It can be performed as a transmutation exercise or simply as a strengthening exercise. Before describing this exercise, something must be said about breathing.

Breath as polar tension has various mental effects. There is a difference between breathing through the nose on the right or on the left. Due to these tension currents of plus = + and minus =

- This exercise is based on this principle. Breathing on the left side = "IDA", on the right side = "PINGALA", while the transition, or the short pause = "SUSHUMNA". This change in the rhythmic, polar currents of the body is particularly useful in the Tattwa vibrations!

After this clarification, here is the second exercise for transforming sexual energy.

- a) Position: Persian seat.
- b) Breathe deeply and rhythmically – according to pulse units.
- c) Concentrate as in the previous exercise.
- d) Check how you are breathing at the moment by holding one or the other nostril closed, i.e. where the breath flows in and out easily and without obstruction.
Then begin to inhale.
Except for "Ida", the flow is easy and uninhibited.
- e) Close your right nostril with your index finger, keeping your elbow high, your head tilted slightly back, and your hand clenched into a fist.
- f) Breathe in deeply, slowly and rhythmically through the left nostril, concentrating as in the previous exercise, but now drawing the prana energy into the brain, directing it and storing it in the pineal gland.
- g) Hold your breath.
- h) Close your left nostril with your left index finger.

With your eyes closed, feel the energy flowing along your spine and gathering in your brain and pineal gland.

- i) Open your right nostril, opening your hand flat and

- k) Exhale with "Pingala" - right - while slowly lowering your hand.
Then immediately
- l) inhale again on the right, hold as described above, open the
left side, let "Ida" flow out
inhale again on the left, hold as described, and so on.

This concludes the exercise involving the transformation of reproductive energy and its storage in the pineal gland.

Now, this exercise can also be performed simply by changing your concentration and imagination, enriching the prana in the brain in general.

It always depends on what purpose you are pursuing. If you only want to strengthen your power of thought and will, and your body is not in a state of sperm abundance, then practise in the simple – latter – manner.

With the odmantle, the calming breath and the seven esoteric breathing exercises, the preparations for the actual magic of division are complete.

Remember: Don't skip anything!

Everything is important!

Do not proceed until you have mastered everything.

Meditate often on the purpose and goal of these exercises so that they become more and more spiritualised and the vibrations become more and more subtle!

Before further instructions are given in the magic of division, the difference between concentration and meditation should now be explained clearly once again so that no misunderstandings or doubts arise in the further explanations.

Concentration is focus on the centre. This means that all your willpower, consciousness, mind, etc. are directed towards a chosen object! Nothing exists for you except yourself and the object of your contemplation. You narrow your inner field of vision and apperceive one object from everything else. All your powers are focused, concentrated as in a burning lens, on this object, which is at the focal point, at the centre of your observation!

In this way, you also purify your thoughts. However, this activity of concentration is not directed towards an external or internal object

object, but on your true self, your ego, in short, on you as a subject, then concentration becomes and is meditation!

Meditation is therefore introspection, self-contemplation, spiritual elevation. In meditation, only your pure consciousness vibrates; your soul rises until, at the highest level of meditation, it unites with something and you vibrate in samadhi. It is a complete detachment from the world, the highest spiritualisation, which ultimately leads to initiation, to consecration by the Guardian of the Threshold! It is a development that can only be achieved through the stages of pure magic.

Through the exercises, dream life also becomes more active and intense. That is why we will now discuss this first.

In general, sleep is regarded as regeneration of the body, and dreams as impressions of the subconscious in humans. They are usually dismissed as unrealities and figments of the imagination, to which no deeper meaning should be attached. At best, certain dreams are seen as signs of physical disorders. However, psychologists have recently been taking a closer look at people's dream lives, especially the so-called parapsychologists, who have turned their attention to researching the inner life and thus also dreams. The value of their research should not be diminished, but we do not want to make it the subject of our considerations. So apart from the aforementioned physical dreams – let us stick with this term – which have some kind of organic disorder as their cause, dreams have a much deeper meaning, and the boundary between so-called reality and dreams cannot be drawn.

In dreams, humans are in a higher state of vibration, on a different plane. In this state, one can even speak of a change in the dimensionality of humans.

As long as consciousness is closely bound to the three-dimensional body, human beings cannot experience anything in the reality of their dream life. They can only view it from a physical standpoint.

So if you want to recognise your dream life, the physical body must separate from the astral body; it must be completely deactivated. This deactivation of the physical body is also the case with samadhi

. In a certain sense, this state can be regarded as a "waking dream".

You are probably familiar with such states of "waking dreams" in a simpler form. Perhaps you have already experienced that in this state you have gained insights, observations, experiences and knowledge to an extent that would otherwise be unattainable. A distinction must therefore be made between waking dreams and sleeping dreams!

In the dream world, an incessant stream of impressions and thoughts wells up from your subconscious. The activity of consciousness is bound to the ego, which is why dreaming is already a spontaneous division. Depending on the respective physical state of mind – the instinctive will – the astral body enters corresponding spheres during sleep and brings strength and health or oppression, fear, anxiety and disharmony!

Only those impressions that are reflexively transferred to daytime consciousness, the higher consciousness, become conscious! All other real experiences are usually forgotten upon awakening.

In this sense, humans always dream during sleep, i.e. the astral body experiences realities on corresponding levels just as the body does on the physical level, only it does not know it!

But you should know this, because you want to control and master your dream life.

In an esoteric sense, you live much more realistically in your dreams and mostly sleep when you are awake! This is also the state of most people.

That is why it is now easy to understand why special protection during sleep by means of an Odmantel is necessary. During sleep, the body is more easily exposed to the influx of foreign forces! In addition to purely mental activity, the body's anatomical activity continues, i.e. through the rest of sleep, through the withdrawal of consciousness as a consumption of energy, the body replaces everything necessary, strengthens itself for new activity and demands in the waking state. In this sense, sleep shapes the body.

It is well known what power thoughts represent, how they can have a constructive or destructive effect. It is therefore important what kind of dreams a person has

, because his health or illness depends largely on this. Therefore, it must be clear to you that you must guide and control your dreams. Further theories about the psychology of dreams will not be given. You should deduce and discover the laws of dreams yourself, because thinking for yourself and experiencing for yourself is more fruitful than thinking for others. You should be self-creative in everything. You should awaken from the dream of the physical plane in order to lift the veil of Maya consciously and maturely yourself. Therefore, begin to observe your dreams so that they become clear to you in detail after you awaken.

To observe your dreams and gain a certain degree of control over them, proceed as follows:

- a) When you go to rest, lie down as horizontally as possible to relieve the heart.
- b) Close the prana cycle in the usual way and
- c) relax completely.
- d) Then breathe rhythmically.
- e) Place your hands from the solar plexus in the same position and posture under your head, encircling the back of your head.
- f) Now, without any tension of the motor will, only with the help of the imagination of plastic thinking, repeat the suggestion:
"Tonight I will observe my dreams. I observe my dreams, they remain in my memory."

Once you feel that these images have taken shape, breathe deeply and rhythmically.

Without speaking or doing anything else, go to sleep. If you wake up at night or in the morning with a clear memory of your dream experiences, write them down briefly immediately. You will achieve success in a short time. Observe the experiences closely. The so-called physical dreams can soon be distinguished from the others, the actual subconscious experiences. The interpretation of dream symbols will become clearer and clearer based on the following events in real life. You will eventually realise that you have a spiritual guide, a warning voice in your dreams, which you can confidently follow. The deepest inner life will gradually become clear, and you will recognise mistakes and weaknesses that you can eliminate.

This reveals another path to true self-knowledge.

Once you have practised dream observation for a while and can do so without difficulty, take it a step further. Now that you understand the symbolism of your own dreams and have a clear picture of your inner life, you can steer the activity of your subconscious in a deliberate, purposeful direction. If you have difficult problems to solve and cannot find the solution, instruct your subconscious mind to do so using appropriate autosuggestive formulas, and the dream will fulfil your wishes in an unexpected and complete manner. From this we recognise the great occult law:

Control and conscious elimination of the physical body leads to awakening and the unfolding of the power of the mind, the divine spark within you, to almost unlimited power.

This is the simple and fundamental principle of all Indian yoga systems!

In this way, you can use dreams to gain insights and even achieve physical and mental health.

Now go one step further!

Through appropriate autosuggestive adjustment of your consciousness, you can send out your astral body in your dreams, undertake journeys, and observe other people in a certain way. These are already divisions, only without active effectiveness of your own, but nevertheless of great value.

In order to eliminate doubts and errors, a practical example will be used to show how to proceed.

Get into a relaxed position.

Breathe rhythmically.

Place your hands under your head as in the first exercise. Relax!

Concentrate on the person in question:

You must see them vividly in front of you.

Now give yourself the following autosuggestive suggestion in the usual way: "I will be with you tonight!

I am with you tonight!"

Repeat this formula until you can visualise it clearly in your mind. Then, as in the previous exercise, go to sleep.
sleep.

The success will surprise you.

You will become increasingly aware of the power within you! The words will become ever clearer:

T a t s w a m a s i - D u a r e A t m a !

Everyone will now be able to try out further applications of these dream experiments for themselves.

The effect is enhanced when the corresponding astrological vibrations and constellations are taken into account in all exercises and experiments. I assume it is well known that the royal art of astrology, the first pillar, is the basis for all areas of higher magic. Even the magic of division can only succeed if one's own individual astrological constellations and the cosmic vibrations existing at the time of the experiment are taken into account.

At , one application of the dream experiments should be noted in particular: influencing and controlling other people's dreams. This is already practical magic. Everyone is responsible for the consequences of its use!

._This is already practical magic. Everyone is responsible for the consequences of its application!

So if you want to control the dreams of others, proceed as follows:

You can use normal or artificial sleep.

Approach the sleeper's bed quietly. Establish

rapproch,

either through mental connection
or by placing your left hand on the sleeper's head.

Then, through whispered suggestions, give them the dream you want.

- Repeat the appropriate formula several times! - Then
quietly remove yourself!

In this way, you can control the dream experiences of others, influence their bodies, calm or agitate their souls, and give them health or illness.

In the esoteric sense, there is no good and evil, no white and black. Only exoteric actions and attitudes determine the corresponding consequences!!! This requires an enormous sense of responsibility!

Everything is development and takes time! But time is the movement of things. And movement is ultimately rhythmic oscillation in the course of individual life according to the eternal law that you must find and recognise. So let yourself be led through dreams, the true waking state, into the depths and heights. Recognise your primordial self and how it is connected to you, and thus progress from stage to stage of eternal, spiritual awakening. In this way, you also spiritualise the physical body!

What has been said so far describes various states of vibration and their possible applications in exoteric effects. However, these phenomena are not the D u , and the I C H has nothing to do with them. You cannot and have not created them. It is only in your power to guide them in accordance with the one law. And this rhythm shines in the reflection of the physical plane!

As long as you are bound to these, you must learn to recognise and master the vibrational forms of the cosmos. You must attain the fundamentals, the four qualifications, if you want to ascend from the physical plane through the path of higher esoteric training. You must free yourself from the lower fourfold, from the symbol of the square, and attain the divine triangle! The path leads through concentration and meditation!

If some things are repeated in the course of these instructions, it is done deliberately. It is particularly important!

Recognise the divine spark within you! Be one with the Omnipresent!

Meditate as often as you can:

"I am the beginning and the end!" "I am
all in all!"

The four qualifications – esoteric – are now summarised as follows:

- I. Seek and find the path of discrimination, the separation between the eternal (Atma) and the transient – the immortal individuality and the transient body (personality – mask), the original self (Atma) and the apparent or non-self (Maya).

- II. Control your unpurified, base passions; do not strive for material or spiritual success in the visible and invisible (transcendental) world. Trust in the great law of causality (karma), recognise it as providence, rhythmic regularity in every event. Be calm, harmonious and serene in all your actions!

- III. Control your thoughts and your senses. Be forgiving and equanimous towards all external, material life. Seek and trust your inner, spiritual guide (subconsciousness!!!). Be harmonious in your desires and actions! These are the esoteric mental virtues that you must master!

- IV. Free and redeem yourself; in the Eternal (Atma), merge and become one with the breath (rhythmic law) A t m a s !

Never regard the above principles as compulsory dogmas in a religious sense! They are merely consequences, physical manifestations of increasing spiritual evolution. Through concentration and meditation on the self that has been physically liberated by these qualifications – U r – I c h – U r –

Ego —in nature, in the cosmos, you recognise the vibrations of Atma's inhalation and exhalation. This is the "great breath", the individual mother breath, or modified—Prana—which breaks down the finest primordial matter into seven states of vibration through its action. These seven primordial forces have created all future manifestations and are called Tattwas. Yes, there are seven Tattwas and not just the commonly known five, whose meaning and possible applications in connection with astrology

Constellations cannot be dealt with in detail here. To avoid any misunderstandings, however, the following brief explanation is provided.

The word is a vibration of power and unfolding when spoken in the right tone and in the right way. The universal power that emerges from the unmanifested Logos at the beginning of each period of creation is called Adi-Tattwa - Adi = the First.

When the Logos manifests its consciousness, the Anupadaka-ka-Tattwa arises.

Anupadaka, the parentless one, because the Logos is uncreated, it has no father or mother. But in this Tattwa rest the divine Mona-den, which in the periods of development of the universe become human beings from divine sparks (Fohat!).

But it is only through the third tattwa = Akasha tattwa that the creative power in the universe is revealed to us. Akasha, the Holy Spirit, the sound ether, the world soul, Alaya!

Thus, Akasha is the formative force. Without Akasha, nothing can come into being! It is movement, power, form, the mediating principle between absolute energy and the visible, material world. All other tattwas arose from Akasha. The three highest tattwas are the divine trinity, symbol of the divine triangle. The Adi, Anupadaka and Akasha tattwas are the revelations of Atma, the One, the Eternal, who is indivisible and reflects his essence in the universe. He is Sat-Chit-Anandam = awareness of existence - bliss - as the Indians say. Sat = true existence, the only reality, Chit = divine self-

knowledge,

Ananda = supreme bliss,

which you attain when human individuality enters into Atma, into the deity, through divine self-knowledge.

These three – 3 – highest tattwas, which are without properties in the human sense, are joined by the four – 4 – lower tattwas: V a y u , T e j a s , A p a s and P r i t h i v i !

These tattwas vibrate in the microcosm and macrocosm, in visible life and in the universe. One must know and master them if one wants to achieve effects in the magic of separation with their help.

The following table shows the meaning of the tattwa vibrations on the individual levels, which can be entered to a certain degree with the astral body.

1. P r i t h i v i - Tattwa

Governs the physical world and the physical body. Ether of smell.

2. Apas Tattwa

rules the astral plane
the astral plane the
astral body,
the world of sensations and desires.
Odour ether.

3. Tejas-Tattwa governs the

mental plane
the mental plane the
world of thoughts
Manas – the human mind.
Light ether.

4. Vayu - Tattwa

dominates the causal plane
the causal plane
the body of knowledge - Buddhi-Manas -
Emotional ether.

5. Akasha-Tattwa

is identical with Atma, which finds its reflection in the human body of transfiguration.

6. Anupadaka-Tattwa

is the higher self – ego – in humans.

7. Adi-Tattwa

is the pure divine world.

For the magic of division, it is important to know that only the lower levels of the mental plane can be reached as the highest goal. Beyond that, the

astral body cannot penetrate, unless a guide from the Buddhi plane comes to you to help you develop further.

The divine spark (Fohat) in human beings, out of longing for home (Atma), penetrates ever higher, into ever finer states of vibration. But as long as the slightest connection with the physical world remains, there is a limit! And from the Logos, from Atma, the force penetrates downwards, manifesting itself in ever coarser states and forms of vibration, in order to enable the path to finite salvation!

From this alternation of up and down, this rhythm of tension and release, of movement and rest, of plus (+) and minus (-), only existence. It is the great, sole primordial law of all events and creation. Everything has and casts a mirror image, the upper on the lower, the fine on the coarse and vice versa. Now the saying of Trismegistos, "As above, so below," will also be understandable.

To complete the Tattwa table, here is a table of all Tattwa vibrations – see Fig. 4.

Every human being is individually bound to these laws of vibration of the tattwas. Each person, in their uniqueness, consciously or unconsciously represents a special, peculiar system of energy radiation. Everyone has their own fundamental tone and their own special tattvic vibration! You must find both if you want to recognise your life's task and the purpose of your current incarnation. Only those who consciously recognise and live by the law of causality can reconcile and fulfil their special human existence. Astrology provides clues to this realisation, and the magic of division provides assistance! It is well known that life is influenced by the moment of birth under the prevailing sign of the zodiac and the planetary constellations, and that this gives rise to an individual aura.

However, these cosmic influences also give humans a certain basic tone and a certain basic colour. Thus, every human being is under the special vibration of a certain tattwa.

The basic tone, basic colour and tattwa vibration must therefore be found.

However, this also shows that astrology is the cornerstone of all occult higher research and knowledge.

Anyone who is somewhat musical and has an ear for sound can easily find their keynote as follows:

Take a harp or a harmonium and find the tone that touches your soul most deeply, that makes you feel at one with yourself and causes your whole body to resonate physically and psychologically. That is your fundamental tone! Concentrate on it and it will reveal its vibrational colour to you. Then check it astrologically; it must correspond.

The earth vibrates at F. So when you hear the F vibration, you should feel and see the colour green.

In order to meditate successfully on the tattwa vibrations, the tones and colours specific to the signs of the zodiac and planets should be listed below for the sake of completeness:

Zodiac=	Colour	Sound	Planet	Colours	Tone
Aries	Violet	e	Sun	orange golden brown	d
Taurus	blue	C sharp	moon	white silver grey light purple green	h
twins	dark green	d	Mercury	light grey light yellow	e
Cancer	light green	dis	Venus	pink light green light blue yellow	a
Leo	light yellow	e	Mars	red indigo	C
Virgo	golden yellow	f	Jupiter	purple dark blue	G
Libra	orange	F sharp	Saturn	black dark grey dark brown dark green	F
Scorpio	red	g	Uranus	violet, purple	
Sagittarius	brown-red	G sharp	Neptune	grey dark yellow	higher octave e
Capricorn	grey-red	a	Earth	green	a
Aquarius	grey	ice			f
Pisces	blue- reddish- grey	h			

Each tattwa has a specific form (see Fig. 4). With physical health and the right mental attitude, anyone can easily verify this through their breath.

To determine in which tattwa your aura is currently vibrating, take a mercury mirror without a frame. Sit in the Persian position, facing east, and breathe deeply and rhythmically. Then concentrate on the vibration of your aura!

Once you have regulated your breathing and feel completely calm and harmonious,

take the mirror and, in the appropriate posture, let the nasal breathing streams glide onto the mirror surface. The mirror must be well cleaned beforehand! You will see

which tattwa is vibrating in the breath pattern that forms. Now concentrate on the

colour of the tattwa in question, and it will reveal itself to you. All preparatory

exercises must be carried out conscientiously until you succeed in correctly sensing the tattwa vibrations through concentration and intuition! However, it is also possible to

determine the tattwa vibrations of a sleeping person, which is very important for later

exercises, regardless of whether the person is in a natural or artificial state of sleep. To

make these determinations, proceed as follows.

Establish rapport, synchronise your breathing with that of the sleeping person; concentrate on the aura of the sleeping person and then, as before, let the breath flow fall onto the mirror.

In this way, the tattwas of others can later be intuitively determined at any time through rapport and concentration. This is very important in order to retain or generate a specific tattwa during splitting experiments, or to determine whether the medium's tattwa vibration matches the prevailing one and is suitable for the intended magical measures.

However, as shown in Table 4, each tattwa also has a movement. These movements and currents can be found in the symbol of the pentagram (Fig. 5). The following should be noted here:

Prithivi	flows	horizontally,
Apas	"	downwards,
Tejas	"	upwards,
Vayu	"	diagonally - at an acute angle -
and Akasha	"	always between two other tattwas.

The meaning of these currents is:

downwards	=	calm,	
upwards	=	death	(Life, the soul flees upwards),
diagonally	=	restlessness,	
horizontal	=	endurance,	

Akasha is common to all.

With every Tattwa vibration, prana is released in humans – more or less – depending on their various flow activities. The aura, which envelops humans in an egg-shaped form, expands and contracts. Symbolically, it represents the breathing of the astral body. It can reach an expansion of approx. 3 m or extricate itself completely. This is then a split. When walking and running, the aura expands. It is largest during sleep. Now the protection provided by the od mantle and the pentagram during sleep also becomes understandable.

Practise the following concentration and meditation formulas to master and understand the tattwas. To do this, go into the silence of nature or your room. The evening hours are best suited for this. However, any other time of day is also possible.

An example of a tattwa meditation exercise will now follow to help eliminate any doubts and misconceptions:

- 1) Protect yourself with the magic circle and pentagram
on your forehead and solar plexus or through
your talisman.
- 2) Location: Room.
- 3) Incense: Incense.
- 4) Purification of the body and aura.
- 5) Seat: Persian seat.
- 6) Rhythmic breathing in harmony with yourself and the universe.
- 7) Recite a mantra.
- 8) Consciously allow the power of Atma to flow through you.
- 9) Now concentrate, slowly transitioning into meditation, on the
P r i t h i v i - Tattwa
— you know how these vibrations manifest themselves —

see table Fig. 4 -.

- 10) Consider your physical body, the activity of the
five senses,
and remember the two senses that are still
developing.
Your mind is the reflection of Atma.
Control it in the body; but recognise that the body is not you
yourself, but must obey your
Higher Self within you.
Combine the image of your human body with the image of a square
standing on one corner as an expression of the
four
(4) elements: fire, earth, water and air;
furthermore, the earthy principle, the orange-
yellow colour, the sweet taste and smell,
horizontal movement, warmth and the western
direction.

- 11) Then, vibrating through your whole body, chant the
syllable: L a m
in the fundamental tone of a low octave or pitch.

When performed correctly, you will feel the power to overcome yourself, to control
your desires and your animal nature. Peace and harmony will flow through you!

Meditate, elevating yourself to another sphere!

Be silent and feel the Prithivi Tattwa! You are it, but you also control it!

This Prithivi Tattwa exercise should be performed on a Monday, as this is the day when the
best conditions and circumstances exist for success.

All Tattwas should be gone through with empathy and practice. With the help of the given
tables and charts, everyone can now compile the appropriate concentration and meditation
formulas themselves.

These exercises, which are very difficult, give the practitioner the meaning and clarity
of the tattwas. He can consciously apply them in the splitting exercises.

Now some important things must be said about the breath in connection with the
tattwas. This has been hinted at in the appropriate place – Transmutation Breathing
Exercises of the Procreative Power.

We have already heard that the strength of the breath flow – when we are physically well – is not the same from both nostrils. The breath flow alternates from left to right every two hours. Now we must remember that the tattwas also follow a two-hour rhythm. Between each change in the breath flow, there are a few minutes of rest, i.e. the breath flows equally strongly from both nostrils. This time should always be spent in passivity, because this Sushumna is not suitable for exercises and experiments.

The right-flowing breath = P i n g a l a ,
 = Surya,
 = Sun Breath and

the left-flowing breath = I d a ,
 = C h a n d r a , moon
 = breath

have thus attained a deeper meaning!

Everyone must study and discover for themselves the laws governing their personal breath if they want to apply them successfully in all exercises and experiments! For clarification, the following should be noted:

On the first day after the new moon, Chandra flows, followed by Surya after two hours, then Chandra again after another two hours, then Surya again after another two hours, and so on. This cycle lasts for three days. On the third day, Chandra always flows most strongly at sunrise. This rhythm should be observed and tested!

S u r y a harmonises with Vayu and Tejas tattwas,
 sometimes also with Prithivi;
 " = corresponds to the Sun and Mars, rarely also
 Jupiter;

" = is stimulating, warming and loosening.

C h a n d r a = harmonises with Prithivi and Apas tattwas, sometimes
 also with Tejas;
 " = corresponds to the Moon, Venus and Jupiter, rarely also
 to Mars;

" = is cooling, depressing, harmonising and binding.

Sushumna = corresponds to Akasha = Saturn.

The following should be noted for all exercises and experiments: If you want

to have a positive effect = supply prana,
= radiate prana, then use

S u r y a breathing.

if, on the other hand, you want to have a negative effect = withdraw prana,
then use Chandra breathing.

Now that we know the profound significance of the changing breath stream, we must
also learn to consciously bring about this change in order to achieve specific effects.

Later, we must develop the ability to change the breath stream of a medium through the
power of mental imagery.

The following exercise, which should be performed frequently, serves to master the change
in the breath stream:

For example, if Surya is flowing and you want or need Chandra;

- 1) go to the Persian seat.
- 2) Breathe forcefully through the right nostril,
closing your left nostril with your left index
finger – hand clenched into a fist.
- 3) Collect or accumulate the prana by focusing your consciousness
on the solar plexus.
- 4) Then draw then draw the breath with the strongest concentration
and with the idea that it should move to the left
side, into the left side of your chest through your left
nostril.

When you feel the change in flow,

- 5) breathe in and out through the left nostril several times in
quick succession – close the right nostril with
your right index finger, hand clenched.

The Chandra breath is now vibrating. The change is complete. The mental attitude here must
be a feeling of connection with the moon, to which

you must attune yourself completely and connect with the vibrations of the solar plexus.

If you now wish to switch from left to right, proceed in reverse order. The mental image must be consciously and connectively directed towards the sun.

With complete control of the breath in the sense of these deep astrological insights and the tattwas in the prescribed manner, the vibration can and must ultimately be determined without any aids, only through intuition, eliminating the senses of the body.

The following exercise serves to determine the tattwa vibration in this way:

- 1) Sit in the Persian position.
- 2) Breathe deeply and rhythmically.
- 3) Now close
your ears with your thumbs
your eyes with your index fingers,
with your middle fingers on your nostrils,
and your mouth with your ring and little fingers.
- Make sure your eyes are tightly closed and direct your
eyeballs upwards and inwards, as if you were looking
into your pineal gland.
- 4) Now hold your breath for a few heartbeats (7, 9 - 15) without
straining, and the colour vibration of the current
tattwa will develop from the initial grey or darkness.
The colours will become clearer
and purer with increasing practice.

This is how you find the current tattwa of your basic vibration. The state of consciousness must, of course, be appropriate for this exercise. If you observe the currents in your body, your breath, your moods, thoughts and feelings, you will find that they correspond to the characteristics of the corresponding tattwa.

The characteristic features of the five tattwas will be briefly described again here to supplement the table in Fig. 4, as they may be necessary for recognising and confirming the exercises.

The Prithvi Tattwa concerns the physical body.

You feel healthy and have a desire for joie de vivre and friends; you find elevation in the creative works of nature and humankind; you are benevolent, compassionate and helpful.

It is the vibration that urges you to engage in life and grants the same to others.

The lower form can be easily deduced by everyone. Prithivi is therefore affirmation of life in every form.

Those who use this tattwa for upliftment in prayer and meditation will experience wonderful strengthening.

What is begun physically in Prithivi is good, enduring, successful, unifying and stable.

Illness that begins in Prithivi or has its crisis there is harmless and soon ends in recovery.

Friendships formed in this tattwa are lasting and characterised by indestructible devotion.

The A p a s - Tattwa

is attributed to the watery principle,

and is therefore good for travel, especially sea voyages, which are favourable during this time.

This tattwa is stable and lasting in its nature.

Apas concerns more external matters, such as money, business ventures, etc.

Apas has an astringent effect, promotes concentration, leads to self-reflection and contemplation, meditation and inner impressions.

It therefore opens up intuition and awakens artistic feeling and experience to a high degree.

At a lower vibration, it leads to selfishness, greed for external things and unrestrained enjoyment of life.

Apas promotes conception in women and governs sexual love.

Thus, the Apas Tattwa is also life-affirming and, in its higher aspect, leads to beauty and peace, joy and happiness, but also has a refining and internalising effect.

The Tejas Tattwa is fiery

and heated;

it causes great positivity and capacity for action;

it provides increased energy on a higher basis, which increases productive power.

However, it must be controlled so that it does not lead to exaggeration in its nature.

The Tejas Tattwa is contradiction, combativeness of a spiritual nature, emphasis on the whole emotional life in a heated, positive way.

Therefore, caution is advised when experimenting with this vibration!

In Tejas, the body's heat production increases, thus causing positive magnetism.

Therefore, use this tattwa for healing and treating negative illnesses through magnetism.

Friendships, marriages and other bonds in this tattwa bring conflict and heatedness.

Positive illnesses and crises in Tejas lead to bad endings and are inauspicious for the sick person.

If you vibrate in this tattwa, caution is always advised. You must master it particularly well in order to be protected.

However, it is good and essential for activity in the magic of division. It provides the necessary positivity.

The V a y u tattwa

is the tattwa of restlessness, of oppressive, sad thoughts. It has a particular effect on low vibrations.

It favours lies, deceit, defamatory actions and, accordingly, thoughts and conversations.

Vayu is the tattwa of division, of levitation.

Serious work begun in Vayu is fruitful and progresses rapidly.

Friendships, social gatherings, employees, etc. are always accompanied by unfavourable phenomena in this vibration and lead to disappointment.

For those who are spiritually advanced, intellectual ability is increased and mental productivity is stimulated.

It strengthens the memory, sharpens the power of discrimination and judgement, gives keener discernment and increases intuitive recognition.

In its higher aspect, Vayu leads to renunciation and asceticism.

It is difficult to influence this tattwa. However, it must be done. The planet Saturn provides clues for this!

Those who use this tattwa for splitting experiments will have particular success.

Concentration and Vayu-Tattwa develop and promote the Vril force in the highest vibrations.

The A k a s h a tattwa

is the vibration that encompasses negation and destruction.

It is the tattwa of karma, the inexorable law of causality. Akasha is the basis for all other tattvic vibrations.

Do not undertake anything with Akasha!

Go into silence, meditate on your innermost primordial self.

In this tattwa, take neither worldly nor magical measures, as this will always bring you failure, inhibition, disappointment and confusion.

Akasha is dissolving, hindering, calm, stagnant and destructive.

You feel this vibration take effect immediately, wherever it may be – a sombre seriousness, inhibition and calm arise.

Akasha is therefore also the tattwa of death!

Therefore, use this vibration only for meditation in solitude.

Through concentration and deep empathy with the characteristics of the individual tattwas, everyone is enabled to transform and generate the desired tattwa in pure vibration. This ability must be practised tirelessly. It connects you with the deepest insights of cosmic vibrations.

The exercises for changing tattwas, as well as those for changing the breath flow, are best practised at midnight during the waxing moon.

Knowledge of the Tattwa vibrations is a very important and indispensable step for the magic of division! The path to this magic may seem long to some, but it is shown thoroughly and without concealment. Only those who have travelled the long path of preparation and who are able to split themselves have great power in their hands and may use it. Then there is no longer good and evil, no longer white and black for the practitioner. They stand at the centre of their ego, connected to the cosmic vibrations. They know their karma, but also the laws of others. Their

Intervention no longer takes place on the physical plane, but on the plane of spiritual knowledge.

Thus, nothing can harm your physical body through human power or human fate. However, this also means that your responsibility grows infinitely. From this deep, conscious knowledge, recognise and consider all your thoughts and actions from now on.

We know that, in addition to the physical body, human beings have seven bodies of a more subtle vibration. For the magic of division, it is primarily the astral or fluid body that is relevant, the structure and mode of operation of which everyone must know precisely if they wish to make use of it. Some hints have already been given in the dream exercises.

Imagine the physical body as being made up of electrons – tiny amounts of electricity. - composed of particles bound to a special vibration system. The actual power of the electron is the modification of prana! Negative electrons circle around a positive nucleus in a specific elliptical arrangement. In other words, a miniature planetary system! As above, so below! But this vibrational state of the physical body is coarse, so coarse that the phenomena can be perceived with the senses. That is why there has been so much talk about the coarse vibration of the body. However, there must be a connection with the subtle cosmic vibrations, otherwise it is not possible to exist, feel and recognise these laws. This connecting link to the next level is the astral or fluid body. It too is still composed of matter! It too is composed of electrons, but its state of vibration is much more subtle, so subtle that the senses cannot feel or see it at all, or only with appropriate training and under special conditions.

Both bodies are held together by electromagnetic forces. Once this repercussion is completely severed, the state we physically refer to as death occurs. The astral body has the subconscious as its physical organ and acts through it. See also the explanations about dream life.

The activity of both bodies determines the state of so-called waking consciousness, the action of the physical senses. If the higher consciousness, the senses, and the body are switched off by natural or unnatural means,

the astral body can spontaneously or consciously unfold its activity. It can separate itself partially or completely. This extortion is always associated with symptoms of pain, convulsive twitching, in short, reflex symptoms of the physical body.

It should be noted once again that prana, the life force, is bound to the astral body.

When the astral body consciously exits – i.e. splits off – it can become so condensed that it becomes visible to others and to yourself.

The condition for a separation is therefore:

inactivity of the physical senses and the body!!!

Natural means of spontaneous division are: natural sleep (dreams), sudden impulses (shock, fear, anxiety, etc.), which partially or completely shut down the gross material body.

Artificial means are:

intoxication through narcotics, dancing, hypnosis, trance. This also outlines the nature, activity and ability of the astral body.

Now the actual preliminary exercises for separation will be described. However, think through each of the following exercises before you perform them. Only when you have gone through the entire development process described so far, when you know and can apply all the laws and all the spiritual aids, will you be sufficiently grounded and protected to proceed to the last and most important step: separation and the magic of separation!

But first, another warning: the practitioner is no longer dealing with human powers, but with the vibrations of powerful cosmic forces!

The first exercise:

- 1) Go into the silence of nature!
- 2) Lie down in the magnetic meridian!
- 3) Close your eyes.
- 4) Breathe deeply and rhythmically!
- 5) Concentrate on the idea of merging with the universe.
- 6) Then open your eyes.
Look up at the blue sky with your body completely passive.

A deep longing must fill you to leave your body, to ascend into infinity, into vastness, into spacelessness.

- 7) Through your mental imagination, feel the heaviness of your body gradually disappear.
Feel the loosening, the detachment of your fluid or astral body from the gross material, from the physical plane.
- 8) Now close your eyes again.
- 9) Your mind is now distracted from all the senses!
You feel and think nothing.
There is calmness and stillness within you. Your body is no longer there!
You have ascended into the universe!
- 10) Then breathe deeply and rhythmically again.
- 11) Once again, switch off your body and your thinking.
Enter into nothingness, into infinity, into Atma!
- 12) Then call your consciousness back!
- 13) Conclude this preliminary exercise with calming breaths.

As soon as the effects become stronger and you feel signs of division, protect yourself in the usual way with Odmantel and Pentagram against any kind of foreign radiation forces.

If necessary, the exercise can also be performed in a room, but then:

- a) Persian seat,
- b) facing south,
- c) by an open window,
- d) concentration – as described above –
- e) strong incense burning with frankincense and lavender.

Beware of spontaneous somnambulism! If necessary, you must tie yourself down!!!
Duration of both exercises: 15 - 35 minutes.

A crystal can also be used. However, certain preconditions must be observed: a sufficiently large magic circle must be drawn around the area with white chalk, which must not be left for the duration of the exercise. The circle may only be exited through the five-pointed star that closes the circle! Never backwards! Keep the protective pentagram on your forehead for some time after the experiment. The exercise should be carried out with the window open so that the moonlight hits the ball

! If this is not possible, use pure, preferably consecrated wax candles. The arrangement is as follows:

The candles must be positioned in a triangle so that their rays of light form a single point of light in the sphere for the eyes. The incense burner is on the left-hand side. - Fig. 7 -.

No object in the room should be reflected in the sphere - the crystal. Therefore, remove any pictures from the walls. Once these preconditions have been met, concentrate as described above. Stare intently into the crystal sphere with the deepest desire for the solution, the separation of your astral body.

We know that there is solar prana and lunar prana to be used. It is well known that spontaneous somnambulism is usually favoured by the full moon. Very sensitive people become restless when exposed to moonlight during sleep, often getting up and sleepwalking.

To relax the astral body, consciously charge yourself with lunar prana to activate the attractive, magnetic forces of the moon within you.

During the waxing moon until the full moon, perform the following exercise at night:

- 1) Go into the silence of nature or your room. (If you are practising in your room, do not forget to fulfil the necessary preconditions as specified in the previous exercise!
- 2) Stand at the open window,
with your face turned towards the moon!
- 3) Close your eyes.
- 4) Breathe deeply and rhythmically!
- 5) Concentrate on the purpose of this exercise.
- 6) Open your eyes and stare fixedly and motionlessly at the moon.
- 7) As you inhale deeply, slowly raise your hands (hands in a receiving position) so that you can see the moon between your hands.
- 8) Hold your breath and remain still and motionless for a few heartbeats!
- 9) Then exhale slowly,
lowering your arms again and also lowering your head slightly.

The mental attitude and development of your thoughts during these phases is similar to the breathing exercise with spiritualisation, but here it is particularly focused on the moon prana. Feel the lunar prana flowing through your body. Emphasise the relaxation of the astral body in your thoughts. Feel how you become lighter, how your body weight gradually disappears. To enhance the effect, transfer the moon prana to yourself by making light, magnetic strokes over your body as you exhale! But pay attention to the polarity!!!

Left hand = right side, and vice versa! So cross your arms!!! Duration of exercise: 7 or 9 times.

In your thought formula, emphasise the ability to achieve separation in a conscious manner and with full effectiveness through this exercise. Immediately after this exercise, perform calming breathing and surrender to passivity and complete physical rest at the end of the pranic circuit!

The best time to practise is during the two weeks of the waxing moon, while it is still in the east. Even if this is only a few times in the early hours of the morning, always use this opportunity to practise! But be careful with this exercise. Sensitivity must not be increased too much. Do not forget to incorporate the exercise for absorbing solar prana in the correct rhythmic proportion and alternation.

Here are the suns - P r a n a - E x e r c i s e:

- 1) Go into the silence of nature or your room.
(If this exercise is performed in your room, the same conditions and measures apply as for the Moon Prana exercise!
- 2) Stand upright with
with your eyes closed.
- 3) Breathe deeply and rhythmically.
As you inhale, slowly raise your arms so that you can see the sun between your hands – hands in a receiving position.
- 4) Hold your breath for a few heartbeats,
while lifting your body onto the tips of your toes.
- 5) Then breathe out slowly,
lowering your body and hands. Perform the same way as with the moon

prana exercise: cross your hands over the body, thus transferring the sun prana.

The mental attitude during this exercise should focus on the positive, energy-increasing power of solar prana. Clearly feel the current flowing through your body and the increase in active, magnetic charisma.

Then calm your breathing, become passive and physically calm, closing the prana energy circuit.

Allow the solar prana to circulate in your body and finally gather it in your solar plexus.

This exercise should also be repeated 7 or 9 times.

Another preparation for splitting is the following daily concentration exercise:

- 1) Assume the Persian seat.
- 2) Face facing east.
- 3) Breathe deeply and rhythmically.
- 4) Direct your prana into your solar plexus and the pineal gland and relax it there.
- 5) Then immerse yourself in the formula:
"My astral body is becoming more and more relaxed.
Through my conscious power, it can easily leave the body and no matter hinders it in any way. It is becoming easier and easier for me to detach my astral body, at any time, in any place, and consciously send it wherever I want. I can condense it to such an extent that it becomes visible to others.
I am increasingly gaining the ability to consciously split myself."

After this exercise, also practise passivity and calming breathing.

To guide and relax the prana in phase 5 of the exercise, the transmutation exercise of sexual energy can be used.

A further stage is now to learn to bring the body into a state of muscular rigidity – catalepsy – through a mere act of will, because then the separation is easier.

The exercise can be performed lying down or in a cross-legged position. The exercise is as follows:

- 1) a) supine position,
or b) Persian sitting position.
- 2) Breathe deeply and rhythmically.
- 3) Make your body completely passive.
- 4) Use your mental imagery to imagine
how your body slowly becomes stiff and rigid, starting
from your feet.

Restrict your breathing as much as possible.
The catalepsy must be complete!
Your eyes should be closed, with the eyeballs turned
inwards and upwards.
- 5) Remain in this rigid state for a few heartbeats.
- 6) Slowly and consciously release the rigidity
until you are breathing deeply and rhythmically again.
- 7) Calmness and passivity.

You must practise until you are able to achieve catalepsy on command, immediately, at any time and in any position.

The exercises described so far must be mastered practically in their entirety. Only then, and only then, proceed to the regular experiment of conscious splitting.

When performing conscious splitting, observe the following instructions:

- 1) Prepare yourself for at least seven days.
- 2) For the selected day of the experiment
choose an appropriate tattwa and observe the astrological
constellations on that day.
- 3) Choose the evening hours.
- 4) Only perform the exercise when naked!
- 5) The lighting should be subdued blue or candlelight.
- 6) Burn incense heavily.
- 7) Observe strict fasting on the day of the exercise!
- 8) Draw the magic circle and protect yourself with

Odmantel and pentagram.

- 9) Then lie down! Head facing north!
- 10) Breathe deeply and rhythmically.
- 11) Relax completely.
- 12) Suggest to yourself that your astral body will return after 45 minutes and you will wake up.
- 13) Now concentrate – breathing rhythmically – on your solar plexus and pineal gland with the idea of relaxing your astral body and the ability to consciously split; furthermore, that after awakening you will have complete memory of all events and experiences.
- 14) Then – or better still, beforehand – close your ears and cover your eyes with a blindfold. The eyeballs should be directed towards the pineal gland, i.e. inwards and upwards.
- 15) Now induce catalepsy and hold it for a few minutes.
- 16) Now concentrate more on the success and outcome of the experiment.
- 17) Then relax completely mentally and form
- 18) the following image:
You see your astral body slowly detaching itself, limb by limb. You straighten up – this refers to the astral body – and completely leave your physical body.

Here is a small insertion:

A wonderful feeling of freedom permeates you when your astral body has left your physical body. All laws of gravity are suspended. You stand next to your physical body and look at it. And you will get the feeling that what lies there is not you, cannot be you. There are no more material inhibitions. An act of will, and

you walk through the wall, through the closed door, the window, into the open air. Further, you rise, float up into the vastness, the infinite.

When you have come this far, the time you set for yourself will be up.

- 19) After the time you set for yourself has elapsed
— see phase 12 of this exercise — you will awaken.

- 20) Calm and passivity.

If this exercise is completely successful, you can go one step further. The exercises are the same, only phase 12 changes in that the autosuggestive command is given for 55 to 65 minutes or other times.

Now a few rules of conduct for the period of the state of division: If you are divided,

do not float away immediately!

Look closely at your room; observe every detail.

Perform all movements as your physical body would, i.e. you do not float, you walk on the floor, you do not go through closed doors, you open them, etc.

The main thing is that you do nothing out of physical consciousness, but that your astral acts out of your inner, spiritual, subjective consciousness.

As the next exercise, try to perform simple actions during the split. Practise this until you find confirmation after waking up. For this exercise, which takes at least 65 to 70 minutes, follow these instructions:

Induce the split in the manner you are now familiar with – see phases 1–20 – but use an autosuggestive formula to go to an acquaintance or friend whom you know to be at home. This must be determined before beginning the exercise.

Once you have separated your astral body from your physical body, make your way there with your astral body and observe everything closely. Once you are there, look at their room and what they are doing. Later, check whether the impressions you gained correspond to reality.

If you succeed in this difficult exercise, go one step further. Try to perform actions while separated from your friend or the person in question, especially changing the position of any objects or taking them with you.

Again, practise until you have confirmation through follow-up checks.

As a final and most difficult exercise, try to make yourself visible to your friend or the person concerned in the split, to touch them, to wake them up while they are asleep, to talk to them and to perform other human actions.

In all these exercises, everything you want to do must first be given as an autosuggestive command – you must therefore first impress everything upon yourself through autosuggestion – so that the subconscious, which is the organ of the astral body, can translate the relevant actions and thoughts into reality.

Once this ability has developed sufficiently, with increasing practice the separation will succeed immediately on command and at will, and you will be able to go wherever you want and move as you wish. There will no longer be any material obstacles for you. This shows the power of spiritual influence that is given by the ability to separate.

If the previous exercises and experiments are successful without any difficulties, you can proceed to send the astral body to other planes, primarily the astral plane. Once again, it is important to emphasise the dangers that await those who enter the other planes, for they now expose themselves to powerful cosmic forces that are far superior to humans and can only be overcome by the powers and exposure of the trained mind.

The introduction to this exercise is the same as in the previous ones. The only difference is that you must use the power of your mind to imagine a funnel into whose vortex you are being drawn. To assist you, you can immerse yourself in the colour of the astral plane and in the characteristics that are peculiar to this plane. In particular, you must use the strongest force of autosuggestion to fully remember all the experiences and sensations during the split.

Those who are exposed to elemental beings for the first time during such an experiment and see them in their outward horror may experience unpleasant effects on their physical body. You must be prepared for this as well. Therefore, you must strengthen yourself with all your mental power. It is also advisable not to perform this exercise alone at first. In addition, it is emphasised once again that, especially in this exercise, the tattvic influences and astrological constellations must be strictly observed and followed.

Those who succeed in this exercise will have a means of gaining insights that cannot be obtained in any other way. However, they will also have a power in their hands that is irresistible to other people in its unfolding.

All these exercises must be performed in a room that is completely soundproofed and which no other person may or can enter!!!, because when the physical body is split, it must not be touched by anyone!!! Danger of death!!!

The path to this point may seem long and difficult to many. But nothing can be achieved without hard work on one's own outer and inner self! It is the path of spiritual evolution! Therefore, before undertaking the slightest action in and with the exercises, think everything through carefully! The dangers are very great!

All the exercises given so far have served your own development, so that you may ultimately be able to perform the actual magic of separation, which can only be performed with mediums. These mediums must first be trained and educated. The prerequisites that must be fulfilled in order to be able to perform magical division experiments with a human being – a medium – are:

Sensitivity and obedience in physical and spiritual terms!

Of course, the medium does not need to go through the same development process as described in this text. It is your power that influences and protects the medium

and protects it (it is particularly important to select the medium according to astrological considerations, i.e. the medium's horoscope must indicate a magical predisposition. Furthermore, as with all magical experiments, the constellation of the moon in relation to the ascendant plays an important role in splitting magic. For your convenience, here is a moon table from which you can see everything else:

Moon in the sign	Magically favourable for ascendant	
Cancer	Taurus	Scorpio
Scorpio Pisces	Cancer	Capricorn
Aquarius	Virgo	Pisces
Gemini	Aries	Libra
Libra	Gemini	Sagittarius
	Leo	Aquarius
Leo	Gemini	Sagittarius
Sagittarius	Leo	Aquarius
Aries	Libra	Aries
Taurus Virgo	Cancer	Capricorn
Capricorn	Virgo	Pisces
	Scorpio	Taurus

The table should be understood in such a way that all signs listed in the column "Moon in sign" apply to each sign in the column "Magically favourable for ascendant" and vice versa. It is also important, of course, to use the corresponding tattwa vibrations. It is therefore necessary to read about the significance of the change in breath flow. There should no longer be any difficulties in this regard.

You must therefore be able to change or evoke your own tattwa and the tattwa of the medium at any time, and also to influence the change of breath. From a purely physical point of view, the opposite pole is best suited for division magic – in this case, the female!

All experiments in splitting magic must be performed in a state of undress! Women must wear their hair loose! They must also not be menstruating.

Remember the special clothing required for splitting experiments. Therefore, you must put on the silk cloak yourself to protect yourself from negative radiation! All these instructions must be followed exactly! The success of the experiment often depends on a minor detail!

The sensitivity of the medium, which must be tested, must also be confirmed astrologically. In general, the best signs for magic, especially when the moon is in them, are Capricorn, Scorpio, Aquarius and Cancer.

Incense also plays a dominant role in division magic, as it promotes a magnetic trance state. For convenience, a table on this subject will be included at the end of this paper. - Fig. 8 -. Lighting is also important in all of this. The lighting must always be subdued, and it is good to choose the colour of the tattwa in question. In general, blue and red colour vibrations promote the magnetic trance state and thus also division. Also note the constellations of the horoscopes, namely your own, that of the medium and also that of the person to be influenced, if applicable. The time of the correct transit transitions and aspects must always be chosen if the experiment is to be successful. The easiest points of attack, also for influence through the magic of division, are the aspects and transits of the so-called magical planets, but also those of Mars and Uranus. To ensure that no errors creep in here either, the following list:

Aspects	Planets
Square	Saturn
Opposition	Neptune
Conjunction	Moon
	Mars
	Uranus

The corresponding colours can be found in the table in Fig. 4.

And now to the preparation of the medium.

Take a physically and mentally healthy person. Avoid experimenting with hysterical people for the time being, as certain incidents or physical disturbances may occur that you must first learn to control gradually.

It is clear that the person must be completely absorbed in you if you want to control them with your spiritual powers, and especially if you want to retain power and control over their astral body. Therefore, it is good if the woman with whom you want to experiment is sexually obedient to you, i.e. you must make her sexually obedient to you, especially if she has been untouched. This foundation is necessary so that you and the medium can completely control the erotic sensations, because the instinctive nature would only have an inhibiting and disruptive effect on the splitting experiments if it is not controlled.

Once the necessary preparations have been made, the training of the medium can begin. This requires that you be able to generate the higher magnetic state in the medium. To avoid repetition, I refer you to the section on magnetism and the Od theory earlier in this book. However, in order to transform simple magnetic sleep into somnambulism, the magnetic strokes must be performed in a special way. See Fig. 6 for an explanation. It is important that, in the passes à grandes courantes, the thumbs are guided along the inner surfaces of the arms and legs along the nerve strands located there, while when stroking the chest, the middle finger must touch the mamillae. With the first strokes, you will feel that the mamillae are being supplied with blood. The strokes should be continued until relaxation sets in again. The mons pubis and the sexual organs must not be touched during these strokes in order to avoid erotic stimulation, which would disturb the state of sleep.

That would be the technique for achieving the higher magnetic state.

Now for the first splitting exercise with the medium.

With strict adherence to all aids and measures, you allow the medium to lie down naked, with their head facing north and their feet facing south.

After taking the appropriate protective measures for yourself and the medium, close the medium's eyes and let them breathe deeply and rhythmically. Match your own breathing to that of the medium and transmute it as you need it, either Surya or Chandra breathing, depending on how the chosen tattwa vibrates. Now establish rapport. In doing so, give the appropriate suggestions for the impending split. Then magnetise the medium in the manner described above. The strokes should be performed with a light touch, concentrating intensely on the deepest state of sleep. When you notice that the eyelids have fallen and the eyeballs have turned upwards and inwards, and the breath control shows that the medium's pulse is calm and slow, then the state of sleep has been achieved.

Above all, remember: you must check again and again whether the rapport is still present and that this rapport must never be interrupted, otherwise you will completely lose control of the astral body.

The medium may only carry out your commands and must not act according to their own or subconscious will.

You must ascertain the depth of sleep by asking questions. If necessary, the depth of sleep should be increased by suggestions and further magnetic strokes.

Once this has been achieved, allow the medium to rest in the deepest sleep for a few minutes. Then approach the medium, place your left hand on the crown of their head and your right hand on their solar plexus, and give the suggestion for division in the following form, in a slow and determined tone:

You now feel completely comfortable and calm. You are breathing deeply, slowly and regularly. You can hear my words clearly and will gladly and willingly do everything I am about to tell you. You feel your astral body beginning to slowly relax. All the heaviness in your body is disappearing. You feel yourself becoming lighter and freer and can now easily separate your astral body from your physical body.

separate your astral body from your physical body." - Pause briefly here. -

Then continue:

"And now your astral body has relaxed to such an extent that it is leaving your physical body. Member by member, it is separating. You are pulling your astral body completely out of your physical body and feel comfortable and calm as you do so."

After a few minutes, ask the medium whether it has separated. At first, you will not receive a satisfactory answer and will have to continue with your suggestions until the separation is complete.

Then give the command that the medium's astral body should go to a place designated by you, be it a chair or something else.

There, check by touch whether the separation is a regular one. You will recognise this by the fact that when you touch the astral body, the physical body flinches through repercussion. Any reflex phenomena of the physical body, such as sounds, twitches or cries of pain, should not disturb you. As long as the medium's heart and respiratory activity remain within normal limits, the experiment can be continued and even extended. However, if irregularities occur, guide the medium's astral body back into the physical body through appropriate suggestions, and bring the state of sleep into a lighter form through gradual suggestions and demagnetising strokes, until the medium is finally awakened.

The medium must then rest for some time!

Through exercises of the same kind, the separation can be made easier and more intense until the medium no longer experiences any inhibitions or disturbances during the process of separation. From then on, you will have mastered the separation and the medium's astral body and can use it for various magical purposes.

The exercises should be increased slowly, in a similar way to your own exercises.

If you succeed in sending out the medium's astral body and retain control over the medium to carry out the given commands in the split, then you can proceed to magical influences.

You must never forget to give the medium the suggestive command that it must remember everything it sees, perceives and does after awakening, so that it can be verified. Unless, of course, you are taking measures that are to remain unknown to the medium.

Then it is also within your power to completely switch off the memory and recollection suggestively.

It is understandable that these splitting experiments deprive the medium of an enormous amount of prana or life force. Therefore, you must not allow overexertion to occur. It is therefore necessary to take the necessary breaks for rest and, if necessary, to recharge the medium with your own prana.

It may also happen that during the splitting, other astral bodies want to influence the medium's physical body. Or the person you want to influence is so magically trained that they can bind the medium's astral body or influence it in an unfavourable way. All this must be considered in advance. The necessary protective measures must therefore be taken beforehand.

If all these experiments on the physical plane are completely successful, and you are certain that the medium is an absolutely reliable instrument of your power, then you can proceed to the final step, i.e. sending the medium's astral body to other planes in order to make knowledge, connections and inexhaustible powers available to you.

In doing so, it is particularly important to observe all the necessary measures and precautions very carefully. For, as already mentioned at the beginning and earlier, you and the medium are now connecting with cosmic forces that can have a tremendous effect. Therefore, in slowly increasing exercises, first accustom the medium in the split to the elemental beings and demons, which can be summoned in this way and also made subservient.

However, you must not bind yourself to these beings in any way whatsoever. Rather, you must protect the medium, and especially his astral body, in every way from any influence of these beings, otherwise

otherwise you and the medium will be irretrievably lost to these cosmic influences and beings, from which only forces of higher planes can free you again.

This concludes everything worth knowing that belongs to and is required for the execution of separation magic. The practices have been shown without any concealment. With persistent practice and precise adherence, the corresponding successes must be achieved.

The repetitions, which are played several times, are intended to illustrate the gravity and seriousness of the subject matter and the exercises.

The exercises are absolutely essential and must be performed with complete seriousness and purposeful determination so that the dormant powers can unfold to their utmost limit.

As difficult as the exercises may seem, you must be relentlessly firm and hard on yourself, facing your powers with courage and fearlessness.

One last and most urgent warning:

Never allow yourself to be bound by foreign forces of the left hand, or by your ambition, and never allow yourself to be led into actions for which you cannot take responsibility!!! Walk the path from dream to wakefulness – to the awakening of sole knowledge in right thinking, right willing and right action!!!

You have received the key to almost unlimited power in the human sense. Use it only when you feel mature enough to master the consequences; when, through your intervention in the karma of others, you know yourself to be in harmony with the cosmic forces and laws!!!

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PICTURE SECTION



Persischer Sitz



Vereinfachter Persischer Sitz

- Abb. 1 -

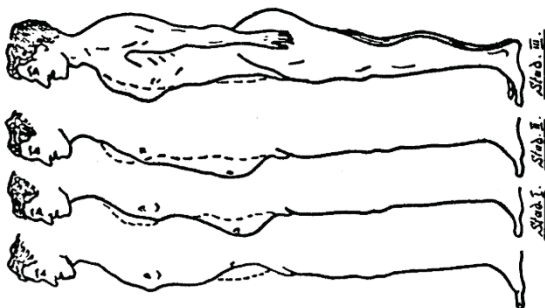


Handstellung



Schluß des Prana-Stromkreislaufes

- Abb. 3 -



Stad. III.

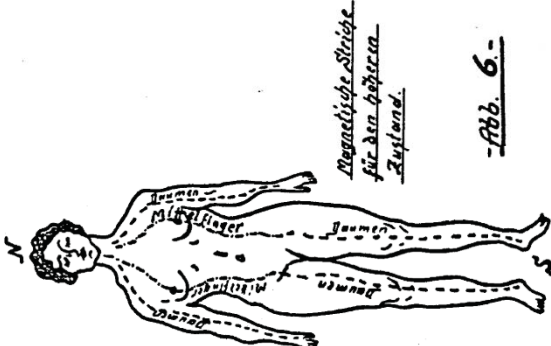
Stad. II.

Stad. I.

Prana

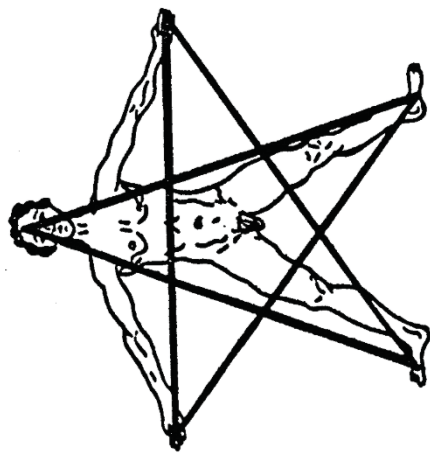
Der Voltan

- Abb. 2 -

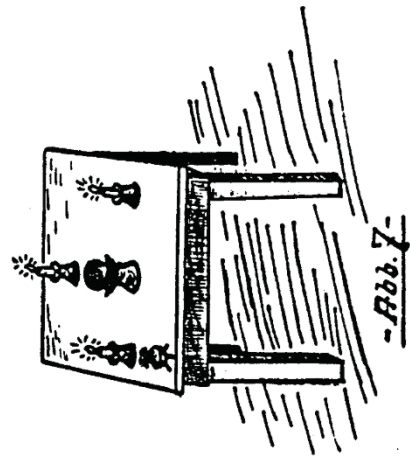


Negative Ströme für den höchsten Zustand

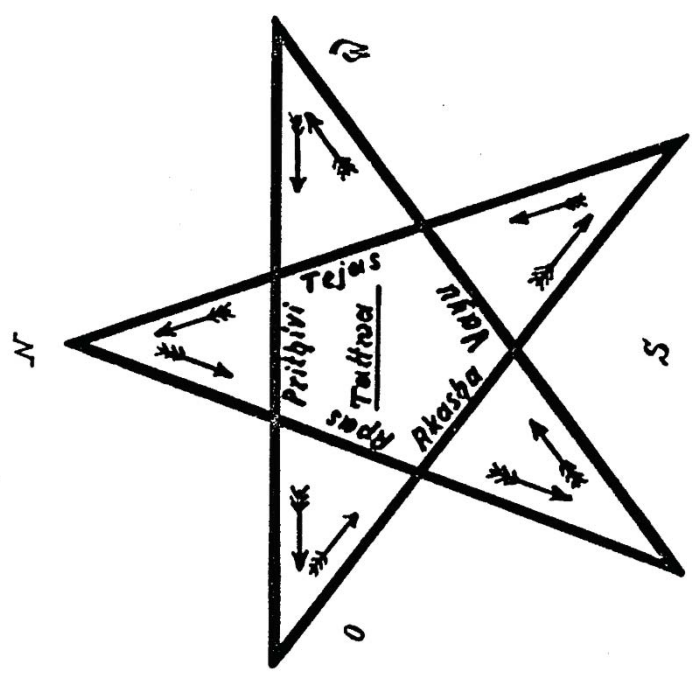
- Abb. 6 -



-Abb. 9-



-Abb. 7-



Tattwa-Schwingungen
-Abb. 5-

Tattwa-Schwingungen

Tattwa	Farbe	Form	Geschmack Geruch	Körper Prinzip	Planet	Atmung	Prakt. An- wendung	Natur	Richtung	Bewegung	Ton Ok- tave	Silbe	Wochen- tag
Prithivi	orange- gelb	◇	süßlich angenehm	Physischer Körper	☾	rechts Surya	Äußere Angelegen- heiten	warm	Westen	Mitte Ausdauer	sehr tief	Lam L	Montag
Apas	Violett rot silber- violett	☾	zusammen- ziehend	Äther- leib	☉	- -	- -	kalt	Osten	abwärts - Ruhe -	tief	Vam V	Sonntag
Tejas	rot feuerrot	△	hitzig beißend	Empfin- dungs- leib	♂	links Chandra	Empfin- dungen, Gedan- ken	heiß	Süden	aufwärts - Tod -	hoch	Ram R	Dienstag
Vayu	grün	○	säuer- lich	Gedanken- leib	♂	- -	Konzen- tration	kühl	Norden	spitzer Winkel schräg -Unruhe-	sehr hoch	Pam P	Samstag
Akasha	indigo (weiß)	≡	bitter	Ursachen- leib	♀	mitte Subbuma	Meditation	-	Mitte	nach allen Seiten	mittel	Ham H	Freitag
Anupadaka	gelb	-	-	Seligkeits- leib	♀	-	- -	-	-	-	-	-	Mittwoch
Adi	blau	-	-	Verklärungs- leib	♀	-	Samadhi	-	-	-	-	-	Donnerstag

Incense burning.

Planet	Incense drug	Incense plant	
Saturn	Hashish	Mandrake root,	Sade tree,
	Sulphur	poppy, henbane, hemlock, saffron, belladonna,	belladonna, hellebore, caraway.
Neptune	Hashish	bittersweet, alder	Poppy, sorrel,
	Hemp	buckthorn, spurge,	rush,
	Opium	aspen.	
Uranus	Sulphur	Lavender,	
	Hemp	mint, aniseed.	
Jupiter	-	Broom,	
		monkshood, blue foxglove ().	
Mars	Vitriol	Verbena, thyme,	hellsbroom,
		woodruff,	verbena,
Venus	Arsenic	sandalwood.	
	Sulphur	Fennel,	valerian,
Mercury	Vitriol	thyme,	musk,
		pimpernel.	myrtle,
Sun	Sulphur	Laurel,	
		balsam,	
Moon	Hashish	musk,	
		rosemary.	
	Hemp	Poppy, sage,	saffron,
		nightshade.	mistletoe,
			camphor,
			Caraway,
			bitter clover,

Zodiac sign	Incense	Incense plant	
Aries	Sulphur	Amber, Juniper Elderberry, Aniseed.	Laurel, Rosemary, Henbane,
Taurus	Musk, ambergris.	Aloe, wormwood,	sage.
Gemini	Sulphur	Hawthorn, sandalwood, aniseed.	foxglove, dill,
Cancer	-	Poppy, Hops,	sorrel.
Leo	-	Clove, gentian,	hellebore.
Virgo	-	Linden blossom,	aloe,
Libra		verbena.	
Scorpio	Hemp	Lavender, jasmine.	juniper,
	-	Thyme,	woodruff,
Sagittarius		Caraway,	saffron.
	Hemp	Chamomile,	sage,
Capricorn		Arnica,	ivy.
	Hashish	Mallow, nightshade.	sorrel,
Aquarius		Impatiens,	Quince,
	Cannabis	aspen, blackthorn,	Lilac.
Pisces	Hashish	Saffron, Willow,	sade tree.
	Cannabis		
	Hashish		

The incense of the signs of the zodiac should only be added to complement the elements of the planets that rule them.

Mixture: always 10 - 20 g.

November 1961

PAPER FOR

ANGEWANDTE OCCULT

THE ART OF LIVING

CONTENTS:

ACTIVE LODGE WORK

by Mstr. Immanuel.

EXERCISE FOR THE HIGH POLARISATION OF THE WILL

by Mstr. Giovanni

THE ELF WEDDING

A conscious experience by Sorella Wilja

retold by ∴.⊠⊠⊠⊠⊠⊠⊠⊠.∴.

DEPTHS OF BEING - POEM

Gregor A. Gregorius.

N O V E M B E R 1 9 6 1

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

Private – Print

ACTIVE LODGE WORK

Lecture given in Frankfurt on 17 June 1961

by Mstr. Immanuel.

What does lodge work mean?

We all belong to the Fraternitas Saturni. This means that we are part of a brotherhood of Saturn, the guardian of the threshold. We are his servants. What does our service consist of? Once a month, we come together, perform our ritual, discuss questions of life and study, and then go our separate ways. Is that all? Is that our lodge work? Do you believe that the Fraternitas Saturni would still exist if that were the extent of our work?

Within Fraternitas Saturni, there is a core group of brothers who view the lodge not merely as a spiritual source, an association of like-minded people or a pleasant pastime. They regard the lodge as a centre of influence for the spirit of Saturn in the world. However, such a view requires a certain attitude to life. To do justice to it, one must actively participate.

What are our opportunities for active work?

In general, it is said that each individual should first devote themselves to personality training. They follow a magical or mystical path, whether through runes, incantations, Kabbalah, yoga or meditation. This is left up to each individual according to their type and level of development. Why do we train our personality? As an end in itself or for a higher goal?

Is our personality the most important thing, or is it the brotherhood? I think the latter. We do not live alone, and each of us knows in our lives and experiences a certain guidance that has brought us together and keeps us together in the spirit of Saturn. For we must not forget that personality training is not

alternate with the cultivation of personal egoism. However, anyone who speaks of Saturnian loneliness and withdraws into themselves is not a brother but an enemy of the brotherhood.

I assume that each of us knows why we are here. But I would like to point out that we are neither a Masonic lodge nor a religious sect. We are neither redeemed nor promoted in our development by the spirit behind the lodge. We owe our presence here solely to our own development. What we now do to make further progress is entirely up to us.

Now I would like to talk about the possibilities for personal participation. What do you do while the ritual is being recited? Do you just let it wash over you and wait for the increase in strength? That would be a little too little. In order to really participate in the ritual, because that is what matters, it is necessary for everyone to know it, to recite its entire text in their minds.

For the actual recitation is reserved for the officers of the lodge. But the necessity of speaking causes a certain distraction, which is why I see it as the task of the brothers and sisters to concentrate silently on the corresponding thought forms.

In the ritual, we invoke the symbol, the deity, the spirit of the ancient Gnostics: Ho Ophis ho archaios... And we know that every invocation must be answered; every invocation is power, is energy that cannot be lost. To what extent are we entitled to invoke this power, the power of Saturn, for our work, and for what work do we invoke it? We know what currents of power flow within us in the ritual. But we are only entitled to this power if we use it in the spirit of the Saturnian brotherhood.

The accusation has been made that too little work is done in the Saturnian spirit in the individual local lodges: each of us knew what to expect before we joined. Everyone also knew their task. The lodge is a lodge of knowledge.

It is based on degree knowledge. Serving Saturn therefore means acquiring knowledge. It is not enough to work on oneself personally according to some system: those who want to ascend in the Saturnian spirit will have to engage with all available occult knowledge. Without knowledge there is no wisdom.

Without wisdom, there can be no initiation. But there can also be no initiation without the application of our knowledge. Our masters demand not only payment for the published literature, but also proof that we not only read, but also learn and understand.

It is said that our Lodge works according to degree knowledge. This means that we must reach certain degrees on the Saturnian path. These require certain tests. Only after passing them do we receive certain initiations. So one can be a member for years without taking a single step forward on the Saturnian path. On the other hand, the first tests are easy, and with a little good will, each of us can pass them. In the work for the first degree, the Gradus Merkurii, we take a written test that demonstrates our general knowledge, first our ability to recognise and assess the environment according to our common sense and, in a further question, according to our astrological knowledge. The work is easy and can be completed in two weeks with one hour of work per day. It is sent to the Grand Master, who evaluates it and asks ten additional oral or written questions. The answers to these questions are also easy, and each of us is capable of answering them. The purpose of this examination is simply to demonstrate our willingness to cooperate.

When you devote yourself to this lodge work, you will realise what knowledge you already possess and what you do not. This is therefore also a good method for self-awareness. Incidentally, you are not alone: brotherhood does not mean that you should remain isolated. You should act and think fraternally, and use your knowledge to help your brothers and sisters. This also applies, of course, to the preparation for degree knowledge. Although we live far apart, with a little goodwill it should be possible to meet outside the official lodge evenings and work together. I am of the opinion that without this joint knowledge work, we are a motley crew but not an Orient. No doubt you will now cite a thousand reasons that prevent you from working: worries in your family, at work, in politics, about the weather, etc. But esotericism demands something of us. We work in order to live. We

We need our jobs to earn what we and our families need to live. But we are not slaves to life. We must not allow ourselves to be blinded and caught in the thousand traps of life, fashion, shop windows, which are only created to distract us from our path. I am by no means opposed to the pleasures of this life, but we must choose what is more or less useful to us. The path of the Lodge entails certain duties. No one is forced to join the Lodge, but those who wish to remain must also contribute. And as a first step, I suggest that you organise your time and begin to build up your knowledge of the degrees. You will not lack for help, just show your willingness to work! Our community is small. But with the appropriate cooperation of all members, its influence will grow. Acquiring degrees of knowledge is therefore a Saturnian service. Certain sacrifices will be unavoidable, however. This idea is not foreign to us. Every day, we make many sacrifices in our careers and families that are not really sacrifices at all, since they result in even greater joy. This also applies, of course, to our occult path.

I therefore ask you to wake up from your general lethargy. There is a real lack of practical cooperation, and in particular the degree knowledge on which our Lodge is based is being neglected. As far as I am aware, there are only a few Masters in the Lodge who have not attained the dignity of a Master, but rather the knowledge of a Master in the Gradus Solis. Furthermore, only a few of our brothers have so far passed the journeyman's degree, the Gradus Mercurii. Thus, the accusation of a lack of cooperation is entirely justified. No one demands that we cultivate the general aspect of love, as Christians or theosophists do; the Saturnian path is that of knowledge through learning. And our willingness is demonstrated through appropriate activity. I would like to emphasise that it is not enough to attend lodge meetings and pay the membership fee. It is not enough for a student to simply pay their fees and attend lectures regularly. From time to time, the university requires proof of their cooperation and knowledge. The lodge demands exactly the same from us. From the lodge we receive strength and knowledge, and guidance on how to acquire knowledge inside and outside the lodge. Is it not understandable, then, that the lodge demands a

control of your work? I would like to emphasise once again: we are not a charitable institution. There is no spiritual assistance in Saturnian power here. You will receive it, but not for your own private endeavours and interests, only to the extent that you are prepared to use it in the service of our brotherhood.

And do not forget one thing: the Lodge is not a peaceful harbour. It is the beginning of your journey on the 'Stormy Sea'. And your vehicle is the knowledge of the nature of Saturnian brotherhood.

One more thing is important! The Lodge is above all a guide for all seekers for the coming Age of Aquarius, and every Lodge member consciously works towards the evolution of humanity as a whole.

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Mstr ∴ Amenophis ∴

Chancellor of the Lodge
"Fraternitas Saturni"

Holder of the degrees: Mercurii, Solis,
Gnosticus, Heptagrammatus.

EXERCISE FOR THE HIGH POLARISATION OF THE WILL.

- by Mstr. Giovanni -

According to the laws of physics, the Earth's gravitational force is described as negative. This presupposes that there must also be a corresponding positive force. And this force, which opposes gravity, is cosmic radiation pressure, the harmonious reception of which creates states in humans that initially detach them, at least in their sensory life, from the heaviness of the Earth. Human beings are therefore not completely bound to the Earth with its gravitational forces, but the human spirit and will are capable of breaking through the laws of the Earth. The prerequisite, of course, is that they are sufficiently trained and completely harmonised.

To help the serious seeker in their endeavours, I refer to the following esoteric exercise of the rune of will:

- 1) Draw the W rune – also called the rune of will – on the ground (Peryt Shou calls it the mountain rune).
- 2) Now stand with both feet on the rune, so that your feet are pointing in the directions of the two side lines of the rune.
- 3) Take several rhythmic, full breaths. (3 - 5)
- 4) Then bend forward with your chest arched, so that
a straight line can be imagined between the upper tip of the W
rune and your chest,
which can be continued up to the forehead.
(By slightly inclining the body, the centre of gravity is shifted
from the feet to a point in the upper part of the chest. At this
point, the so-called thymus centre with the thymus gland, we
have a rudimentary organ in the spiritual sense, which is
extremely sensitive to the gravitational force of the earth

- 5) Now both arms are stretched forward,
palms facing downwards.
(This reinforces the desired forward inclination of the body.
The head must never be lowered! The body must form a straight line – an axis –
leaning slightly forward at an angle!
- 6) Take five (5) rhythmic full breaths,
on the fifth breath, inhale, hold your breath and recite the mantra in a nasal tone:
"I w i l l " ! -5 (five) times - making sure that the L resonates for a
long time.
(When performed correctly, a slight vibration should be felt in the heart chakra
and also in the centres of the hands - the hand chakras).
- 7) Repeat 3 (three) times! Pronounce emphatically and energetically!
- The entire exercise should not exceed 15 (fifteen) repetitions of the
mantra.
 - The following phases must therefore be observed:

5 x rhythmic inhalation and exhalation, on the 5th x hold your breath
and recite the mantra "I Will" 5 times, then again

5 times Breathe in and out rhythmically, hold your breath on the 5th
breath and chant "I will" 5 times, then repeat

5 x Breathe in and out rhythmically, hold your breath on the 5th
breath and chant "I will" 5 times. -

After a few days of practice, the powers of thought should be engaged,
i.e. you must mentally visualise what you want!

It is up to the practitioner to decide what to focus their will on. However, they must give
the exercise content in accordance with their desired thoughts and thus objectify their will,
e.g.:

become healthy,
become calm,
asserting oneself, etc.

The exercise must never be performed in a tense posture. The body must stand in a relaxed posture, leaning slightly but not too much. Since this exercise is purely a mental exercise of willpower, the body is completely switched off and can no longer be felt. On the contrary, one has the feeling of detachment from the heaviness of the earth, as if one were beginning to float forward.

When applied in a disharmonious sense, this polarisation of will will usually achieve its goal, but the practitioner bears full responsibility for the effect!

The exercise is most beneficial when performed on Sunday, but never after sunset!

It is an ancient Sun Logos exercise of Atlantean origin. Esoterically, this exercise is called:

"Stepping onto the mountain of elevation".

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THE ELF WEDDING

A conscious experience by Sorella Wilja retold by ∴

AMENOPHIS ∴

"I know a great deal,

'But I want to know everything!'

(Faust, Part I)

If this statement reflects the desire of some brothers and sisters, it would not surprise me, for once one has embarked on the "path", one cannot help but continue along it until providence calls out "Stop! No further!" – for this life. Our understanding and our comprehension are limited, and no matter how extensive they may be in the spiritual realm compared to the profane masses, somehow every human being is bound to their specific tasks due to their past lives and the developmental goals set for them, and must steer towards this goal, whether they want to or not.

One is endowed with the special gift of healing, another must pass on his spiritual experiences through word and writing, a third has delved deeply into Gnostic science, yet another is a magician, one for experimental magic, the other for constructive magic, and still another sees his task as interpreting the hidden wisdom of antiquity for our modern concepts.

All of them, however, have come together in the Brotherhood of Saturn, for they all serve the higher knowledge that is based on the ancient wisdom, in order to be transmuted by modern man for his own higher development, just as the alchemists understood how to develop base metals into more noble ones.

One discipline has been deliberately omitted from the list, one that is studied by many brothers and sisters, at least in theory, but practised by few.

It is the ancient Germanic wisdom of the runes, with all its esoteric experiences and hermetic knowledge, which was and still is valid in our living environment, and from which only the runes and their meaning have been rescued from oblivion through the profound and painstaking work of deserving researchers.

And yet there may still be a few people here and there who have preserved their secret knowledge across many incarnations. In the ancient Germanic culture, it was almost exclusively priestly virgins, called Wala, who were the mouthpieces of the deity. They lived alone in the forest and were provided with food by the people of the surrounding farms as far as they needed it.

These priestesses were not only trained in all the knowledge of the time, but also had a close relationship with the nature that surrounded them. They learned its language thoroughly, all the beings that serve in nature became visible to them and they were able to communicate with them, thereby gaining a great deal of insight, which they used for the benefit of the people entrusted to their priestly care.

Nowadays, the conceptual language of our esotericism is based in many ways on Sanskrit words, since in modern times the impetus came more or less from the Orient, from India.

The concepts of our Germanic forefathers have been completely forgotten in our present-day environment, and it would take great effort and intensive study of the expressions and concepts of our Germanic ancestors if we wanted to reconcile their terms for esoteric things with those familiar to us.

But this must be done one day if the entire knowledge of posterity is not to be lost forever.

And even if it does not yet mean a guarantee, there is still justified hope that Sister Wilja, a loyal member of our brotherhood, will one day hand us the key that will enable us to reacquire the secret knowledge of our ancestors.

Anyone who has met Sister Wilja briefly will have noticed that she speaks to us in "foreign tongues", and some may not have been able to avoid shaking their heads slightly.

But as already stated in the introduction, every human being comes to this earth with the knowledge they have learned in many incarnations and must continue to develop faithfully towards their goal.

Who today can really relate to terms such as "prayer waves, earth prayers, fertility prayers", etc.?

However, this is not to be discussed here, for only those who are called upon to do so may speak of these matters.

In 1949, when food supplies in the German regions were still very poor for those who were not swimming in money, many people still had to go out into the woods and fields to get what they needed to feed themselves and satisfy their basic needs.

But let us now allow Sister Wilja to recount her experience:

"Once again, I had wandered into the forest all by myself to look for herbs that would heal me. As a result of many years of malnutrition (I was not yet receiving a pension), I was afflicted with severe oedema and hoped to overcome this illness with herbs from my native soil.

My homeland is not synonymous with any region of my German homeland, for the terrestrial rays under which I first saw the light of day and which protected, nurtured and strengthened me as I grew up are the only ones suitable for both body and soul, as they vibrate at the same frequency.

Everywhere, bound to the geological formations of the earth's crust, cosmic and terrestrial rays combine in their own special way, in a certain ratio, which is perceived as pleasant or unpleasant. This is probably also the basis for the true feeling of homesickness and all kinds of illnesses when the harmony of the two rays no longer harmonises with one's own innate radiation.

However, people only notice this at an advanced age, when they begin to reflect on themselves.

But back to my story.

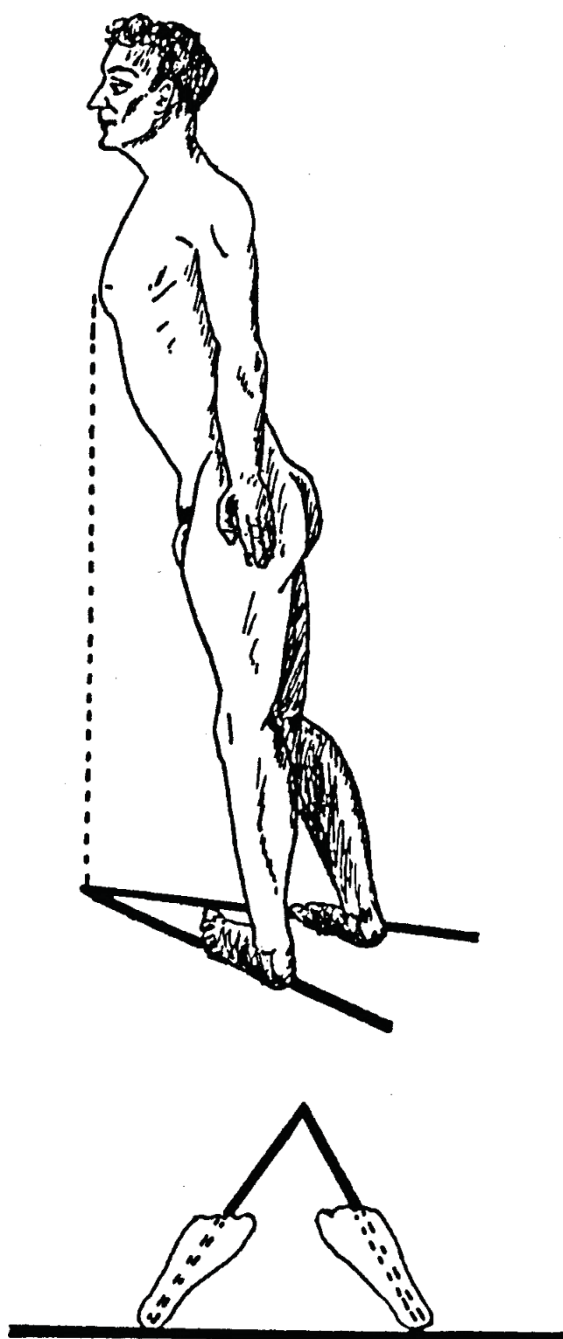
Incidentally, I also wanted to find out whether the earth prayers had already awakened in this area, which I knew contained a "radiation mirror".

But disharmony awaited and frightened me, disharmony between the earth prayer stream and the murmuring of plants. I began to recite the earth prayers several times in order to determine the cause through examination.

Suddenly, a gnome prince stood before me with a menacing expression, but this did not frighten me, as I had often encountered these beings before.

The gnome princes are guardians of the inner laws of all living things and the natural laws of the earth and its fertility. They are approximately 2.25 metres tall. Only they can count their "sons", while the dwarves are only seven in number and cannot count any further. While the gnomes are youthful, beardless, about one metre tall, and more slender than powerful, the dwarves are old, with wrinkled faces and long white beards, as they are always described in fairy tales. In the course of my life, I have met 17 gnome princes so far.

I showed this gnome prince the old prayer waves and a newly awakened one that I had seen on a tree. Still with a grim expression, he examined them and then called some of his brothers. I had to recite the new earth fertility prayers to them until they had learned them.



Days later, when I was back in the forest, the gnome prince suddenly approached me and, with a friendly expression, invited me to attend a gnome-elf wedding to be celebrated at full moon, after the awakening of the new earth laws before each world hour, which occurs approximately every 2000 years. This hint should suffice for those in the know.

He would pick me up at this point and accompany me to the place, hiding my visibility but making it easier for me to observe.

Already on the way to the neighbouring village, he came to meet me, took me into his care and, allowing only very slow steps, led me to the "Allenbach ditch".

In the magical light of the full moon, I was able to experience and see something that in earlier times only Sunday children were allowed to see.

In the blue-silver light of the moon, an unreal, shimmering throne glowed beyond the ditch, on which sat an ethereal creature of wondrous beauty, an elf. Her dress was made of gossamer-fine white material with a wide golden hem, embroidered all over with gold. Her feet were clad in extremely dainty golden shoes, and on her head she wore a blue circlet with eleven points, each adorned with a golden shield ring decorated with one white and three black pearls. The elf's hands glowed with a golden red like Aurora, the dawn, and this glow spread far beyond the steps of the throne. The gnome prince approached her, pointed at me and whispered something to her. I saw her eyes light up when she noticed me. From the velvety darkness of the night, a broad bridge of light unfolded in front of the throne, on which delicate elf girls floated along, dancing. Each wore a flower on her chest, and her dress was the same colour as the flower. On the meadow plan, the gnome youths awaited them, wearing a picture of the fruit that corresponded to the flower on their doublets. -

The couples joined hands and danced together, eventually forming groups to join the elven dance around the throne. Once again arranged in pairs, they floated up the bridge of light with the elf sitting on the throne to a temple that had become visible at the top. The temple and the bridge of light faded more and more until everything was as it had been before.

The moon cast its silvery light on the meadow, where mist was now gathering.

As I later learned, the remains of a prehistoric temple had been excavated at this height.

My companion, the gnome prince, now took his leave of me.

This was a very special experience among the many others I had had so far. It has been indelibly etched into my memory. As a result, I belong to the law of the gnome guard and have attained a corresponding dignity on this level." ---

We humans, too, when we have one day shed our dense earthly bodies and awakened to new life on the plane responsible for us, will be able to expand our consciousness like an all-pervading fragrance and thereby not only participate in these planes, invisible to normal humans, but also attain a life beyond imagination, beyond even our wildest dreams.

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CALL FOR REGISTRATION

for the Easter Lodge 1962

in the town of Allendorf near Marburg/Lahn.

The harmonious and well-attended Easter Lodge 1961 in Bopfingen near Stuttgart prompted me to convene a similar lodge for 1962, this time in the town of Allendorf near Marburg an der Lahn.

As always, the Grand Lodge will hold its meeting and ceremony there, and the Frankfurt Orient will also meet there. A special invitation is enclosed with this study booklet.

The convenient location of the chosen venue will enable many brothers and sisters of the lodge, including those from northern Germany, to attend the conference.

The scenic and charming location of the town is an incentive to take trips into the surrounding area.

For those members of the lodge who have not yet been able to attend a local orientation meeting and who have not yet had the opportunity to meet the Grand Master and other important leading brothers of the lodge in person, this is an opportunity for important personal consultations.

This conference will greatly promote the spiritual and fraternal cohesion of the brotherhood and strengthen the magical influx of the lodge.

I therefore urge all lodge members to attend this meeting if possible.

Issued in September 1961

∴XXXXXXXXXX∴

Grand Master of the Lodge

"Fraternitas Saturni."

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THE DEPTHS OF BEING.

There are times
when the ego descends into depths
where a purple darkness envelops everything! No
light! No sound! Only silence!
Only a dull premonition of aeons-distant becoming,
beyond time and space.
No word from a god pierces the silence, no call
for salvation.
Nothing! - Only dawning tranquillity!

Only slowly does the ego begin to detach itself from the
primordial ground of being,
leaving the realm of the mothers once more
in its upward striving towards the light.

Quiet recognition becomes intuition and knowledge.
And distant worlds begin to shine in the cosmos!

on 28.4.61

Gregor A. Gregorius.

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* *

December 1961

BLATTER FOR

ANGEWANDTE OCCULT

THE ART OF LIVING

CONTENTS:

ABOUT THE CONSCIOUSNESS OF THE SOUL

by ∴Amenophis

THE PHALLUS. SYMBOL OF IMAGINATION

by ∴XXXXXXXXXX∴.

THE OTO ALTAR

DECEMBER

1961

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

Private – Print

ON THE CONSCIOUSNESS OF THE SOUL

by ∴ AMENOPHIS

"The way up and the way down are
one and the same,
as are the beginning and the end. The
living and the dead are the same, as are
the awake and the asleep, the young and
the old:

For this, changing, becomes that
And that, changing, becomes this."

Heraclitus, "On the Universe".

The term "trichotomy" refers to a threefold division of the human being into spirit, soul and body. This was discussed exhaustively in the article "Trichotomy" in Liber 1956 No. 78.

This threefold division has not always been recognised by religious denominations or science. While this composition of the human being was taken for granted in ancient times up to the Christian era, this threefold division was rejected at the Ecumenical Council of Constantinople in 869 AD, and only the body and soul were recognised. Today, this view has changed to the extent that science only acknowledges the existence of the body and attempts to explain all non-material phenomena of life from the perspective of the body. The experiments of some parapsychological experts also aim to provide this proof in order to finally relegate the "soul" to the realm of myth.

If, contrary to these views of a materialistic-mechanistic way of thinking, the spiritual scientist insists that the true essence of man consists of body plus soul plus spirit, he may be at odds with scientific theory, but he is likely to be far superior to scientists

and theologians in their knowledge of the truth, even if the latter, in their academic pride, look down on them with pity and dismiss their opinions as backward.

If, according to the humanities scholar, there is an aggregate that can be described as spirit, then, to use very modern technical terms, one could call it electronic.

In relation to this, according to technical-biological terminology, a "soul" would have to be of molecular structure, and the material body could then rightly be referred to as a cellular aggregate.

Now, the material body in its cellular structure cannot be the carrier of an electronic spirit aggregate, as the electronic effect of an atomic bomb has proven (Hiroshima and Nagasaki!), because it dissolves the material body in an instant, burning it without leaving a trace. After that, scientists would be right to deny the existence of a spirit.

But if theologians assume the existence of a soul, then the question must be raised as to what purpose it serves. If one assumes that the soul has a molecular structure, it is also conceivable and possible that, due to its much finer substance, it penetrates the cellular structure of the material body, but on the other hand is not subject to the same destruction by electronic influence.

If it must be concluded from this that the material body is the carrier of the soul, the actual purpose of a soul body could only be analogous to that of being a carrier of the electronic spirit. Just as the finer structure of the soul permeates the body, the soul would in turn be permeated by the even finer structure of the spirit.

Spiritual scientists have never claimed that the spirit is located in the human body, but have always pointed out that it is outside the body, overshadowing it, so to speak, and animating and governing it.

And that human beings possess a spirit, a divine spark, must be beyond question, since this alone is and can be the animating agent without which no being could exist at all.

However, whether human beings possess a soul is not as certain as theologians have taken for granted.

Certainly, as long as man walks the earth in the flesh, he has a complete soul body. At birth, they bring with them a certain soul compendium, consisting of the sum of all conscious soul movements from all previous incarnations, or they may not. The latter refers to all primitive humans, regardless of their race. For the level of development within humanity is variable.

In most cases, however, this soul compendium, if brought along, is far too tiny to be an effective vehicle for an adult human being to express all their feelings, which is what enables them to develop their personality.

But here, a natural law helps to regulate this, in that the parents add so much from their own soul compendium via their "genes" until a complete soul body is created.

And this is the basis for all theories about "heredity". Those who bring with them a tiny compendium of their own soul must naturally draw much more heavily on their ancestral lineage, because they have predominantly inherited the soul parts of their parents and ancestors; but those who already bring with them a great deal of their "own" will be more independent of the "similar".

In the article "Where is the demiurge Saturn leading us?" – Liber 1961 No. 130 – it was particularly emphasised that, as the architect of the material world, he not only created the physical body, but also ensured, through the egregore Yahweh, that the seed of self-awareness was planted in human beings through his commandment: I AM. It is now the task of both the great demiurge and human beings to create a soul body in the course of their collaboration on the "Great Work" (Opus Magnum) and to bring it to consciousness.

When a person dies, the process of dissolution takes place not only in the physical body, but also in the soul. It is a process that runs backwards, in that the person only condenses what they brought with them into existence, increased or not increased by the soul stirrings of this life that they became conscious of. However, in view of the life of a so-called normal person, this is likely to be so insignificant that one might think that they do not yet possess a conscious soul, or that one has not yet been born that could be considered their own in the afterlife, or, if it does exist in some way, they would not know how to use it.

But this should give people pause for thought, and the creation of a conscious soul should then be regarded as the most important and highest task! ---

When we speak of the veil of Maya, which makes it impossible for humans to connect with the invisible worlds and thus to remember their various past lives and experiences, this circumstance would be entirely explainable by the fact that human beings in their physical bodies possess mainly only a borrowed compendium of souls, and only death condenses this into essence, thereby opening the gate to the world of souls.

The Tibetan Book of the Dead states:

"You have been unconscious for the last three and a half days. As soon as you have recovered from your unconsciousness, you will have the thought: 'What has happened?' For at this moment, the whole of Sangsara (the phenomenal universe) is in transformation."

The teachings of the Freemasons state that the deceased begins his journey "to the East" and there sees the "Great Light".

What happens to ordinary people when they die? --

They sink into a deep unconsciousness, everything in their consciousness sinks into the boundless, into the great nothingness.

This is the moment when they ascend for a short time into the electronic spirit world, their true home.

As they cross the threshold from the physical to the electronic spirit world, a vortex is created in the middle of the Earth's atmosphere, out into solar space, resembling the images of an atomic explosion.

At an altitude of about 30 miles above the Earth's surface, the ionosphere begins, the electronic spirit world.

Whose consciousness would be strong enough to remain conscious during the explosion of an atomic bomb? The average person is not equipped to handle such a shocking experience, which is why merciful unconsciousness comes to their aid.

The spiritual scientist who prepared himself during his lifetime on the earthly plane through magical concentration exercises (e.g. through the letter exercise of the fiery-electronic I) has already anticipated the shock of death to a certain extent. For did he not already experience the great detonation, like an explosion within himself, and see the "Great Light" during his concentration, when his consciousness stood on the knife-edge between this world and the next? --- And even if it was only for a fraction of a second, he had already opened the gate to the electronic spirit world.

Only such prepared people would be able to experience the crossing of the threshold in death without losing consciousness. Incidentally, higher nature gives every human being the right to experience the crossing of the threshold in full consciousness. But how few make use of this right or are capable of doing so! --

How long each person retains their consciousness in the spirit world depends on their level of development. The Tibetan Book of the Dead provides information and some guidance on this:

"O noble-born, listen! — Now you experience the splendour of the bright light of pure reality. — Recognise it! — O noble-born, your present intellect, truly mere nature, without any colour or peculiar relationships, completely pure, is the true reality, the ALL-GOD. — Your own intellect, which is now emptiness, but not to be regarded as the emptiness of non-existence, but as intellect itself, uninhibited, shining, trembling and blissful, is the true consciousness, the ALL-GOD BUDDHA. --

Your own consciousness, luminously empty, empty and inseparable from the great body of splendour, has no birth, no death and is unchanging light - BUDDHA-AMITABHA! --"

The deceased, consciously wandering through the spirit world, experiences himself as completely ONE with the DIVINE. - This is the goal that every human being should strive for. -

After this shorter or longer immersion in the electronic world of the spirit, the deceased, usually awakening from his powerlessness, which lasted 3 ½ days unless he consciously experienced the spirit world, as described in the Tibetan Book of the Dead, finds himself back in the molecular world, the astral plane.

Their soul compendium has shrunk to the extent that they were able to develop through becoming conscious in their vanished earthly life. The experiences they initially have after this rebirth on the astral plane are clearly expressed in the Zoroastrian text of the "RIVAHAT of SHAPUR BARUCHI":

On the first day (after awakening), the size of the soul is equal to that of a newborn child. On the second day, the soul grows to the size of a 7-year-old child. On the third day, the soul becomes as large as an adult aged 15.

Just as at birth on earth, the soul compendium is completed by the soul parts passed on by the parents via the "genes", which gradually awaken from latency with advancing age and are put to use, so too, at birth on the astral plane, according to unknown spiritual laws, soul parts are added, enabling the deceased to gain a complete life and experience on this plane.

Much has already been written about life on the astral plane, but let us once again allow the Tibetan Book of the Dead to speak to us about it:

"O noble-born one, your present body is a desire body, not a body of gross matter, so that you now have the power to pass through masses of rock,

hills, rubble, earth, houses and even through Mount Meru without being hindered. You are now endowed with the ability to perform wondrous deeds, which, however, are not the fruit of samadhi, but a power that comes to you naturally. You can immediately reach any place you desire. You have the power to get there within the time it takes a person to close or stretch out their hand. Do not desire these various powers of deception and shape-shifting! Do not desire them! "

The molecular structure of an astral or desire body is the same as the molecular substance of a fragrance, which can spread linearly or over an area without hindrance, penetrating everything, feeling everything, absorbing everything.

What a temptation for the average person to savour these new experiences, which he can put into action thanks to his imagination and powers of conception, for as long as possible during his existence on this plane! --

But they gain nothing from this, because these experiences add nothing to the consciousness of their soul, since the power to do so was given to them naturally.

The effect is different when these experiences are gained through consciously induced states of contemplation in earthly existence! -----Such a person

human being no longer needs to experience the wonders of the molecular world; he will direct his goal towards concentrating on himself in order to attain the state of bliss, of paradise.

Just as it is given to human beings in their physical bodies to travel here and there on the surface of the earth, and they do not see their happiness in discovering and exploring countries and peoples, but rather undergo the effort of fathoming their own being, so too should astral human beings strive for something higher, for their spiritual home. For the molecular soul world is basically the mirror image of the cellular world, the earthly plane, and nothing else, which is why we also speak of the astral plane as the Earth's belt zone.

On his journey through the invisible world, everything he encounters is ecstasy, terror, blinding light, black darkness, gods, demons, created from his own imagination. (Self-creation). Each person sees this according to their race, religion, and type of imagination: angels or devils, mathematical laws, benevolent or terrible forces of nature, symbols of life, phantoms, etc. This is an intense accumulation of the experiences of one's own soul, and through it, one experiences purgatory, hell, or heaven, a paradise.

Thus, the astral plane or molecular world is nothing more than a reflection of the earthly world with all its weaknesses and flaws. Those who practised a particular religion here will continue to do so on the other side; those who loved this or that particularly here will try to continue doing so there, as far as this is possible. Those who spared no effort here to attain higher knowledge will continue to strive there, and only for them can the astral plane grant new insights and open up paths to further development. However, the truly worthwhile experiences can only be gained on the spiritual plane.

Those who did not absorb eternal spiritual values while on earth, but lived solely according to their inclinations and urges, will behave in exactly the same way on the other side and learn nothing new. They will seek only to return to earthly existence as quickly as possible.

"You will think: Now I am dead. What shall I do? - and, oppressed by intense pain, you will wander here and there in search of a body." -

This is how the Tibetan Book of the Dead describes the state of the soul of a person who is attached to earthly existence.

But before this wish is fulfilled, they must appear before the court. -- Modern man will laugh at this idea, an idea that was known in ancient times and adopted by Christianity.

According to the Tibetan Book of the Dead, the disembodied self spends three and a half days in a state of unconsciousness, is then elevated for an hour to the highest bliss or Buddhahood, and then gradually descends through the invisible worlds until, some time after the 18th day, it arrives at the

court and the entrance to the womb, from which it will soon be reborn.

The entire hierarchy of gods attends this court, in which the mirror of karma, or the soul's own past, forms the final testimony.

A court scene is described, presided over by YAMA RAJA, the fiery lord of death, in which good and evil deeds are weighed against each other by monkey-headed powers in the presence of deities, demons, furies, advocates and accusers, but it also immediately adds an unmistakable warning:

"Apart from man's own hallucinations, there is in reality and outside of himself no such thing as a lord of death, a god or demon, or the bull-headed spirit of death. - Act in such a way that you recognise this!" ---

Thus, the judgement is also a drama performed by the soul's own powers and functions, which appear as the accused, the plaintiff, the defence and the judge.

And in reality, it is the mirror of karma in which the whole life of man on earth is played out, against whose unerring photographic record no objection is possible.

The divine-spiritual principle in man is the presiding judge; it is truth and justice that contrasts what the individual could have become on the basis of his original abilities, his righteous and real potential, with what he actually became. This is the scales of destiny, by which human beings are weighed with the help of the laws of nature; the lighter and warmer rises, the denser and colder falls.

The Zoroastrian legend of the Chinvat Bridge recounts this with naive clarity:

"Anyone whose good deeds weigh three grams more than their sins goes to heaven; anyone whose sins outweigh their good deeds goes to hell, while those in whom both are balanced remain in HAMESTAGAN until their future reincarnation or resurrection." --

But then there must be a fourth place or a fourth world, which is usually referred to as hell or a place of damnation.

We have learned about three levels or worlds

- 1) The earthly or cellular level
- 2) The astral or molecular level
- 3) The spiritual or electronic level.

If one wanted to illustrate these planes in a diagram, it would look something like this: (See accompanying diagram of the three worlds. If we take the earthly plane as a circle where birth and death meet at one point (in reality it would have to be spheres or cones), then the astral circle would have to connect on one plane, as it is the reflection of the earthly one. Perpendicular to this, at a higher level, the third circle would be conceivable, the spiritual or electronic plane. But this cannot make the diagram complete, because for reasons of symmetry and harmony, in addition to left and right, up and down, there must also be a below. If we add another circle below on the diagram, this results in a new dimension, the plane of damnation.

But what could this really mean? In the Vishnu Purana we read:

"The different stages of existence.....are inanimate things, fish, birds, animals, humans, saints and gods, and independent spirits each a thousand times higher and more sublime than the previous one; the living beings who are in hell are destined to go through all these stages until they are finally granted liberation." ---

The descent into hell is then a relapse in development, a sinking into ever greater density, darkness, paralysis, a falling back through all epochs, back to the primordial chaos, from where the ascent to the knowledge of God must begin again from the beginning.

That would be the essence of an explanation for the world of hell. So it is not a place as people have imagined and depicted it in various ages.

There is no eternal damnation, but a self-inflicted relapse into earlier states of existence.

Imagine that human souls who were already hard-hearted in their earthly lives, lacking the capacity to improve, as is the case with many murderers, misers, greedy people, etc., were to be petrified after death in a dense mineral world and, in accordance with the permanence of the mineral world, had to remain in this state for an immeasurably long time until they were granted the mercy of a new ascent and probation. The location of this realm could well be imagined to be inside the earth, in the realm of minerals (lithosphere) or metals (barisphere).

It is fortunate that most human beings only have to reckon with the punishment of rebirth. And when the cosmic fundamental chord sounds, the soul must leave the realms of the astral plane, the molecular world, and prepare itself for birth on Earth.

An Egyptian teaching expresses this as follows:

".....the four terrifying sounds are heard: from the life force of the earth element, a sound like the collapse of a mountain; from the life force of the water element, a sound like the breaking of ocean waves; from the life force of the fire element, a sound like a jungle fire; from the life force of the air element, a sound like the echo of a thousand thunderclaps at once. -

The place where one finds refuge from these sounds is the womb." -----

The act of conception or entering the womb is also the sexual act of the parents. - New life on earth therefore depends not only on the status of the incarnate, but also on the purity and intensity of parental love.

That is why the Tibetan Book of the Dead gives the incarnate the following teaching:

"Direct your desire and enter the womb. At the same time, send your waves of gifts (of goodwill and affection) to the womb you are about to enter, (thereby transforming it) into a heavenly home!"—In this treatise on the consciousness of the soul, the entire path that a soul must traverse, consciously or unconsciously, has been laid out. An

An immeasurably long period of time is available to the masses for higher development, during which the slow flow of time affects humanity without the individual noticing anything. But there is a faster way for those who have the will to do so and who seriously and constantly seek the way and the truth.

This path is marked by the respective epoch.

Just as the Age of Pisces instructed humans to develop self-awareness within themselves, so it is the Age of Aquarius that sets the task of developing a new consciousness, IMAGINATION consciousness, for the higher development of humankind.

If the former meant the awakening of consciousness in the flesh, the latter means the awakening of consciousness in the soul.

This task runs like a thread through the entire treatise, and it is up to each individual to decide whether or not to recognise it.

In Ouspensky's "Strange Life of Ivan Osokin", a great magician teaches him the path he must follow. He could no longer take in what he added. Therefore, it should be emphatically repeated here for the reader:

"A person who has begun to guess the great secret must make use of it, otherwise it will turn against him.

It is not a visible secret. -- Once one has become aware of it, one must move forward or one will go backwards. -

When someone finds the secret or hears about it, they have only two or three, or in any case only a few, lives left."

Literature: Rodney Collin "A Theory of Eternal Life"
translated
"The Vision of the 4 Worlds"

DIAGRAMM 1

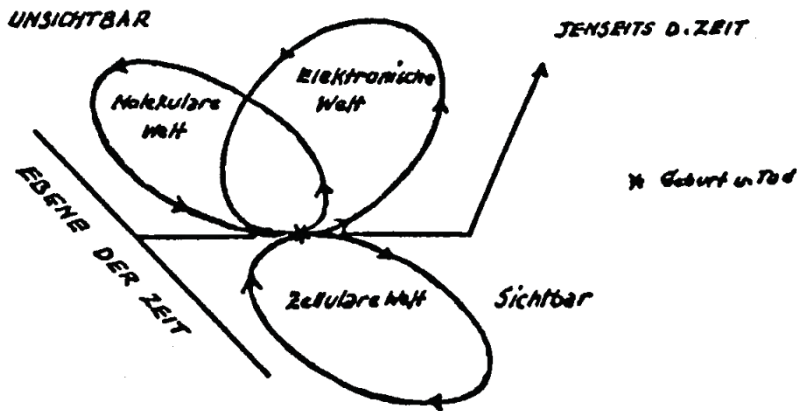
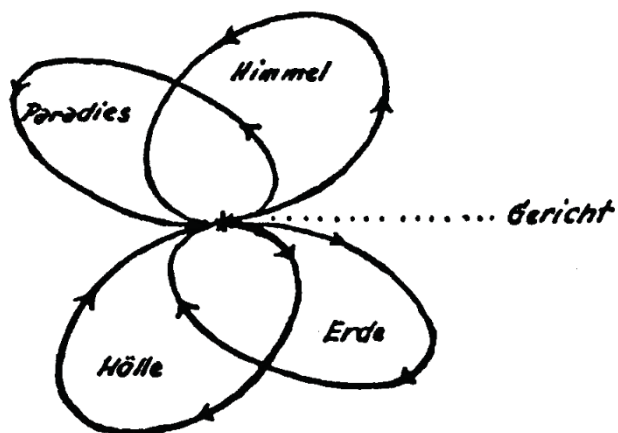


DIAGRAMM 2



Afterword by the author

For reasons of simplicity and to facilitate understanding of the guiding principle, this treatise refers to a soul body.

Esotericists, however, know that this refers to the astral body, the basis of the reflections of the spirit and the emotional sphere of the ego living in the flesh.

This basis of feeling is variable for each person because they are not aware of what originates from the reflections of the spirit, from the realm of the unconscious or from inherited emotional moments.

And so the emotional sphere of an ordinary human being is often chaotic, uncontrolled and disharmonious, which can escalate into sentimental or even pathological effects, as can be seen from the history of all the world's religions.

The Saturnian esotericist will strive to become aware of his emotions and bring them into harmony with spiritual laws, because he has recognised that his process of maturation, which takes place over many incarnations, serves solely to crystallise his spiritual body.

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THE PHALLUS, SYMBOL OF IMAGINATION

by ∴ AMENOPHIS ∴

In older as well as newer esoteric writings, the polarity of creation is referred to as the father-mother principle. This designation, taken from purely human spheres, has naturally led to corresponding consequences over the course of time, which have found their ultimate expression in the concepts of procreation and birth. As a result, however, human beings – and how could it be otherwise for beings who think in terms of two sexes – have dragged the lofty insights of the sages and adepts down into the sexual sphere, which has not led to a better understanding of cosmic matters, but rather to a degeneration of knowledge.

For example, at the turn of the century, the lodge of the Oriental Templar Order led by Kellner considered it supreme knowledge that the key to understanding cosmogony lay in sexuality. It cannot and should not be disputed that the natural law of sexuality is a kind of shadow image of cosmic processes. Nor is it disputed that divine creative forces unfold during the act of procreation between man and woman, over which, however, – and this must be particularly emphasised – human beings have no conscious influence. It must also be particularly emphasised that this sexual sphere is and remains a purely earthly one, and is therefore limited to the material plane.

Although it does not take much to gain this insight, even modern esotericists still use the old symbols of past eras and unnecessarily project them again and again into the higher realms of creation.

In the cultural epochs of antiquity, there was still no understanding of abstract concepts, so that even the wise men had to translate their insights into human imagery. The same is true of the Middle Ages, an epoch also known as the "dark ages", when

esotericists had to clothe everything in symbols in order to protect themselves from the intolerance and divine gagging of the Church.

In the course of development, which brought humans both freedom of thought and freedom of expression, it should no longer be necessary to use the old language of mystery, to cloak all insights in allegory. However, the fact that most esotericists today continue to adhere to it does not exactly speak in their favour, because nowadays this knowledge is no longer secret (hermetic) knowledge that must be jealously guarded from the profane, or that can only be understood by a few in its symbolic language. The higher insights protect themselves by allowing only those who are predestined to understand their meaning to do so. However, a cosmogony based on sexual symbols is perceived by modern man, with his comprehensive knowledge of science and technology, as archaic and ridiculous. But this would achieve nothing.

Everything in the cosmos, both visible and invisible, is based on polarity, on a tension between two poles. - How did this come about and how can humans imagine it? ---

The solution to the first question is based on the so-called principium individuationis, which no being could ever fathom. -- As for the second part of the question, thinking humans can recognise the first effect of the principium individuationis on the basis of logical reconstruction.

The divine primordial substance, resting within itself, and however microscopically small and tiny it may have been for our concepts, divided itself amoeba-like into two parts, and while one part condensed into a core substance, the other expanded progressively. Contraction or condensation on the one hand and expansion or extension on the other form the two factors or poles that cause tension according to the laws of nature. -

This insight into primordial creation was taken up very early on by Egyptian mythology and incorporated into its symbolism. HADIT is understood to be the core, the resting, condensed pole, regardless of its spatial extent, and NUIT the constantly expanding

factor or pole of the deity. - As apt as these symbols are or appear to be, the two cosmic factors were understandably projected into the human-earthly sphere by personifying Hadit as a male deity and Nuit as a female deity.

In ancient Greece, at least as far as the original creation was concerned, they deviated from the personified form and referred to the second factor of the deity, the progressively expanding one, as "CHAOS". This chaos is neutral and has neither male nor female characteristics. It is understandable that this view is much closer to the truth.

For chaos, the factor that constantly expands without plan or purpose due to the impulse of tension, is a consequence of repulsion from the other part.

If the assumption is correct – which, incidentally, must also be regarded as logical – that chaos expanded without plan or purpose, then the other part or factor, the core point created by contraction, must have had a plan, a purpose, within itself from the outset. However, a plan and a goal presuppose ideas that must already be grounded in the principium individuationis, without which there could be no division, no tension, no polarity, no contraction or expansion.

Ideas, however, strive for realisation, just as the seed planted in the earth develops its idea of a plant according to a specific plan or model.

What is an idea? -- An idea is a flash of thought that momentarily illuminates the darkness of non-thinking, still completely formless and without meaning. Only when the same flashes of thought are repeated along the same path do they condense into a concept, and this concept into an idea.

Even if the concept is still nebulous and shadowy at first, constant repetition will eventually produce a clear image of what the idea originally contained. -

In order to turn an idea that has consolidated into a mental image into reality, a firm will to act is required. However, this will must be regarded as pre-existing, since it alone can have provided the impulse for the principium individuationis. It is therefore reasonable to abstract that imagination is the creative outflow of the will, through which everything came into being, became reality, i.e. began to have an effect.

However, in order to enter into the realm of possibility, a second factor was required: chaos, into which the image could be projected, just as a projector needs a screen on which the image can become reality and begin to live, just as light needs a lamp to shine in all directions.

The second factor of the primordial substance, chaos, becomes diluted as a result of its constant expansion, becoming softer, more malleable and thus increasingly capable of absorbing images. However, due to the difference in tension between the two primordial factors, an effect is only possible at the opposite pole, as the theory of electricity shows us. The fact that the core point is referred to as the "spirit" and the expansion factor as "primordial matter" are only auxiliary terms for humans. Similarly, in ancient times, the auxiliary term of the father-mother principle was needed to make the process understandable through this allegory.

The fact that, as a consequence of this, the "creative" principle was identified with the "procreative" principle and its symbol, the "phallus", and the "formative" principle with the "birth-giving" principle and its symbol, the "vagina", and that these were worshipped, is due to the respective conception of the cultural cycle in question.

But the initiates of all cultural epochs knew that in reality the PHALLUS is only the symbol of imagination, the "quasi-procreative principle," and that the "birth of all realities" occurs through the projection of the willfully and consciously imagined image into the plastic emulsion of the opposite polarity, the expanding chaos, the "Mater," the matrix. Every conscious and initiated magician knows this fact and applies the willfully concentrated imagination to his creations. However, if certain circles believe that sexual magic also holds the key to cosmogony, they are proceeding from erroneous assumptions, for there is no process in the entire cosmos that could be equated with earthly sexual processes.

The fact that sexual secretions can be powerful aids for magical operations needs no confirmation for the magician, for it is precisely these that possess a high potency of emanation of life force.

(Example: Exorial - Chapter 1)

It is therefore the life force itself that is most readily available in sexual secretions, without any personal effort.

Unfortunately, it is overlooked that sexual secretions, as a result of man's clinging base instincts, only attract the demonic entities of the mobile sphere.

The life force dynamide created directly by the magician through his body (inductively) or, even better, the life force built up deductively, i.e. taken directly from the cosmos and stored, do not harbour any such danger because they are not mixed with any base instincts.

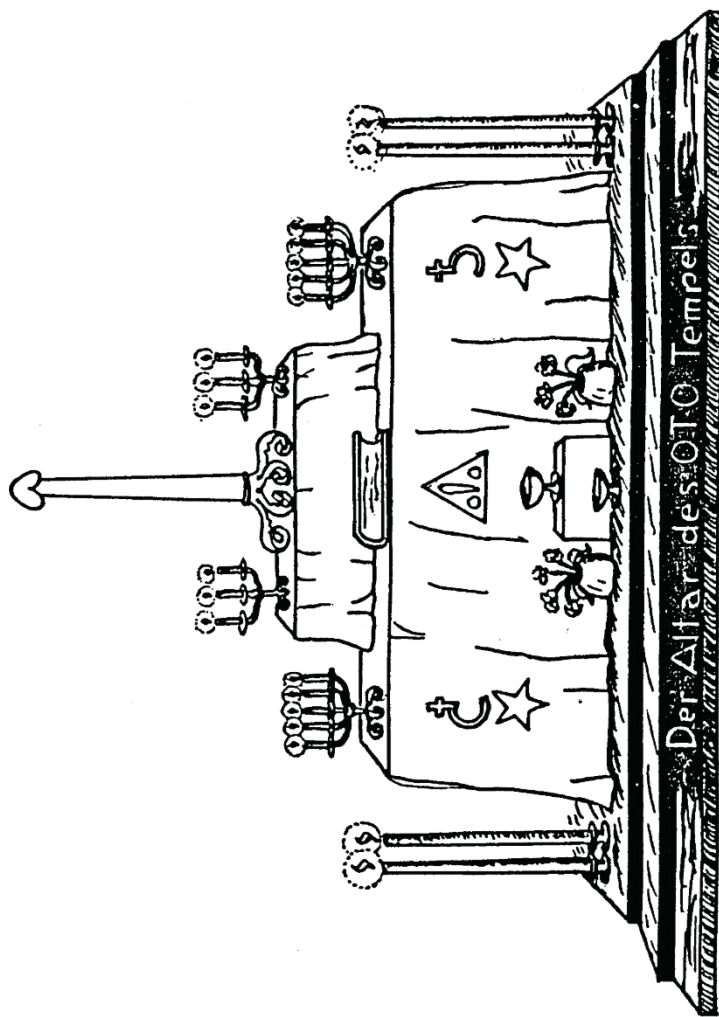
It is left to the magician's own responsibility to use sexual excretions as an aid if he requires demonic assistance for his operations; others will gladly refrain from doing so, as they achieve the same effects through their mastery of the forces. For him, imagination is the phallus, the procreative principle, and the primordial substance is the vagina, the generative principle, both of which together bring forth creation through a single will. The fact remains that in the cosmic spheres there is no place for ideas and concepts as we know and are familiar with them from the sexual earthly plane and as they have been handed down in allegories. It is already a profanation of the divine in itself to imagine it in personified form, but how much more so to transfer or attribute subtle human things to the divine, as a projection from the human sexual sphere would in fact be.

Every seriously seeking magician will recognise such errors and reject them in favour of a higher understanding of the divine cosmic connections.

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THE O T O ALTAR

It should be common knowledge that the abbreviation OTO stands for ORDO TEMPLI ORIENTIS, which means Oriental Order of the Temple. This order was founded in 1902 by the high-ranking Freemason Karl Kellner. His successor as head of this order was Theodor Reuss, alias Dr Merlin, who succeeded in inducting Sir Aleister Crowley into the order as Brother Baphomet. Crowley then reworked the OTO ritual, based on the knowledge of sexual magic, into his Gnostic Mass (*Ecclesia Gnosteae Catholice Canon Missae*).

However, the true knowledge originates from the teachings of the Assassins, an ancient Oriental society, which was already rudimentarily passed on to the Knights Templar in the early Middle Ages.

How much truth can still be found in the teachings of the Oriental Templar Order, founded in 1902, remains to be seen. It is recommended to read about this in *Liber 1959 - September No. 114*.

The altar depicted in our illustration is divided into three parts: the ante-altar or steps, the main altar or sanctuary, and the high altar or holy of holies.

The three stages of lower knowledge lead to the altar or the base. On this base there are two large lights on the left and right, four lights in total, symbolising the material plane. Flowers, as the purest children of this plane, are, so to speak, the allegorical sacrifice that man offers, since he too wishes to approach the altar with a pure heart. A bowl full of salt on the base symbolises the elements of the earth. Above it, slightly elevated, stands a chalice with wine, symbolising the complex of emotions that, according to tradition, lie in the blood.

If we now let our inquiring gaze wander higher up the red altar cloth, we find on both sides a pentagram pointing downwards, above which is the sigil of Saturn, once depicted in the correct manner and once as a mirror image. And in the middle is a triangle with the male sexual characteristics in active readiness. With his uncontrolled sexual urges, man stands in his emotional sphere (astral plane) (see the inverted pentagrams) in the education of Saturn.

On the altar table, the so-called sanctuary, there are two candlesticks, each with five lights, symbolising man who has risen and turned to the Most High. But between them lies the Book of the Law: "Do what thou wilt! - That is the whole of the Law! - And the word of the Law is THELEMA!" "Love is the law! - Love under will! - Compassionless love! - THELEMA is the divine universal will within us. - Man shall live by this law, and his life shall thereby become a sanctuary, that he may become perfect, as indicated by the two candlesticks with a total of ten lights, the perfect number.

Only then can he enter the Holy of Holies and stand before the high altar. On this altar, between two candlesticks, each with three candles, stands the phallus, the symbol of eternal procreation, of eternal becoming. Only through Saturnian knowledge, expressed by the three lights, can he solve the riddle of the world, which lies on the one hand in the phallus and on the other in the total number of candles, the six, the sexus.

Symbols have their own language. But should not those who know, the Assassins, have moved beyond the lowest level of interpretation? That sexual magic, i.e. magic using sexual substances, is the highest and most desirable? Certainly, much can be achieved with it, but can a process that is common to both humans and animals really be the highest knowledge?

Sublimation of the divine powers within us, a reversal of sexual-magical potency into purely spiritual potency, is probably the message that the high altar, in contrast to the altar step, the base in front of the sanctuary, wants to convey.

Saturn is knowledge itself, the sublimation of all earthly powers, the reversal, the catharsis.

Seen in this light, it could be part of the truth, or perhaps the whole truth, in the teachings of the Assassins.

But truths are always difficult to recognise, as they are like a sweet kernel encased in an unattractive shell, which some have mistaken for the actual kernel.

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