

Llewellyn's Teutonic Magic Series

FIRE & ICE

The History, Structure, and Rituals of
Germany's Most Influential Modern
Magical Order: The Brotherhood of Saturn



Stephen E. Flowers, Ph.D.

Germany's Most Influential Modern Magical Order

Fire & Ice is a factual study of the single most influential occult organization in modern Germany: the *Fraternitas Saturni*, or Brotherhood of Saturn. It presents the history of this order from its possible beginnings in the ancient north to its recent historical manifestation in 20th century Germany. The book also deals with the doctrines of the order with emphasis on its unique teachings concerning the Saturnian archetype, cosmology, sexual mysticism and Nietzschean Thelemism. The path of the Saturnian initiate is outlined in detail with the meaning of all 33 grades of the order explained. Ritualism in the Brotherhood is presented with its theoretical background along with examples of four of its most important rites presented in full — including the highly controversial *Gradus Pentalphae*. The book also contains rare reports by Aleister Crowley concerning his interaction with some of the forerunners to the order and letters from the order's founder, Gregor A. Gregorius, to the "Great Beast."

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— Pan Pipes

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The Mysteries of Germany's Most Secret Occult Order

The hidden teachings and practices of German occultism have long held a strong fascination for the poet as well as the historian. The largest German secret lodge—the *Fraternitas Saturni*—revealed neither its membership, its inner teachings, nor its rites. Still the most active and important magical society in Germany today, the FS has been the object of speculation, suspicion, and suppression. It is only through a chance occurrence that the inner documents of this order were published in Germany. The book you now hold is the first comprehensive interpretive study of these documents and of the inner workings of the FS which they reveal.

Within these pages you will discover the fascinating stories of this order's founders and leaders. You will witness the development of its magical doctrines and practices, its banishment by the Nazis, and its postwar dissensions and conflicts. The Saturnian degree system of initiation will be revealed in full detail, as will some of the order's unique cosmological and sex-magical teachings. A selection of some of the most powerful and unusual rites historically practiced by the FS are also offered.

Fire and Ice throws a unique light on one of the world's darkest and most mysterious philosophical corners. It is a book of accomplished scholarship and a compendium of fascinating anecdote. This text will be found to be indispensable for anyone interested in the history of western occultism of the 20th century.

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FIRE & ICE

**The History, Structure, and Rituals of
Germany's Most Influential Modern
Magical Order: The Brotherhood of Saturn**

by

Stephen E. Flowers, Ph.D.

1994

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*For Crystal—
who embodies the Emerald Dawn*

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ABBREVIATIONS



<i>ARW</i>	<i>Arbeitsgemeinschaft für Religions- und Weltanschauungsfragen</i>
<i>Blätter</i>	<i>Blätter für angewandte okkulte Lebenskunst</i>
<i>Br.:</i>	Brother
<i>Fra.:</i>	Frater
<i>FS</i>	Fraternitas Saturni / Brotherhood of Saturn
<i>F.W.</i>	First Warden
<i>G.D.</i>	Golden Dawn
<i>G.M.</i>	Grand Master
<i>M.C.</i>	Master of Ceremonies
<i>M.Ch.</i>	Master of the Chair
<i>M.L.</i>	Master of the Lodge
<i>O.T.O.</i>	Ordo Templi Orientis
<i>Pr.</i>	Priest
<i>Ps.</i>	Priestess
<i>Sis.:</i>	Sister
<i>Sor.:</i>	Sorella
<i>S.W.</i>	Second Warden

FOREWORD



The occult world of Germany, ancient and modern, has long been shrouded in a dense mist of secrecy and profound mystery. Deep within this secret world there is an order known as the *Fraternitas Saturni*—the Brotherhood of Saturn. This can without doubt be called Germany's greatest secret lodge. The order is still the most active and important magical society in Germany today, but from its formal beginnings around 1926 until 1970 it was almost totally secret. Only through a quirk of fate did the inner documents of the order slip into the hands of those who published them in Germany. *Fire and Ice* coherently summarizes and presents the vast array of documents available in German concerning the FS. There is no such study available on this order even in German. In this book the reader is given a rare glimpse into the inner workings and secret rites of this occult lodge.

The FS as it is constituted today may or may not bear any resemblance to the form of the order presented in this book. What you see here comes from the period between 1926 and 1970.

In exploring *Fire and Ice* you will be able to begin to open the hidden way to the Saturnian sphere which rules the New Age. The Saturnian path of initiation, until now only darkly perceived—as if through a mist—will be revealed. You will be able to begin to work with the magical formulas of Saturnian magic for self-development as well as for more practical or concrete ends.

Fire and Ice opens the pathway to an age-old tradition of magic that influenced, and may have even formulated, the traditions in Britain and America, for example that of the Golden Dawn. The FS preserves a vibrant Thelemic current of magical tradition and practice. The old Grand Master of the order, Gregor A. Gregorius, stored up a unique Thelemic philosophy, which remained secure from public scrutiny for almost forty years. He was safe to pursue the directions and consequences of Thelema free from the influences of mediocre philosophies that elsewhere stultified and prevented it from reaching its ultimate Aeonic enfoldment.

Fire and Ice is an important cornerstone of the Llewellyn Teutonic Magic Series; it demonstrates in contemporary and practical terms a unique current of magical culture at home in the Teutonic homeland which has greatly influenced the world beyond the borders of that region.

INTRODUCTION



The *Fraternitas Saturni* (FS), the Brotherhood of Saturn, has become known to English readers through fragmentary descriptions which emphasize the sensational, sex-magical aspects of this lodge's work or else its darker, more Satanic, side.¹ This is understandable in light of the fact that the FS is (or was) the most unabashedly Luciferian organization in the modern Western occult revival, and its practice of sexual occultism perhaps the most elaborately detailed of any such lodge. The FS represents a unique blend of astrological cosmology, neo-Gnostic daemonology, sexual occultism, and Freemasonic organizational principles. This grand synthesis was originally the vision of one man, the long-time Grand Master of the FS, Gregor A. Gregorius.

This book is probably the first attempt ever made

in any language to present a comprehensive view of the history, organization, doctrines, rituals and practices of the most powerful and influential magical lodge in modern Germany. The "compendium" of FS material cited in Richard Cavendish's *Encyclopedia of the Unexplained* is an enormous, but sometimes disorganized, trove of documentation which was collected by Prof. Dr. Adolf Hemberger of the University of Giessen, West Germany.² Other recent treatments of the FS in German have also made use of the mountains of documentary evidence, but have made little attempt to organize it comprehensively.³ Here, I will try to present an organized and comprehensive outline of this magical lodge. The reader should be advised that the author is not an initiate of the FS. However, I had the advice and consultation of the Brotherhood, as is cited in the Acknowledgments. I hope that this combination, coupled with my long-time experience in the history and practice of magic, will provide a sense of objective sympathy.

The FS is an organization that has undergone several transformations during its most recent manifestation (from about 1927 to the present). Most of the material used for this book and the ideas discussed in it have been drawn from the period when Gregorius was Grand Master, or shortly thereafter (to about 1970). Therefore, it cannot be assumed that doctrines or practices discussed in these pages are in fact still a part of the current doctrines and practices of the FS in Germany.

In these pages there is, however, a complete vision of the lodge, including many of its most secret

doctrines and ritual practices from that earlier period. A comprehensive overview of its organizational structure of thirty-three degrees of initiation is one key to the understanding of the lodge's work and purpose. The chapter on the doctrines of the FS is concentrated on what is perhaps the three most unique aspects of FS doctrine: 1) the astrosophical teaching of Saturnus as the Demiurge ruling over the present stage of cosmic evolution, 2) the strongly Luciferian aspect of this doctrine, and 3) the teachings of sexo-cosmology and sexual occultism—the Yoga of the Dark Light—as it is tied up with these theories.

The rituals presented here are complete treatments of rites found in archival material. They amply demonstrate the liturgical scope of the Brotherhood, and provide further significant insights into their philosophy that are inaccessible in theoretical discussions.

After studying the doctrines of the FS for almost a decade, and after significant experimentation with a number of its formulae, I believe that the Brotherhood of Saturn indeed holds a unique place in the history of the revival of the Western magical tradition. For too long, the English-speaking magical forum has been ignorant of the exact nature of German occultism and magic. Although a great deal of "English occultism" is actually, or supposedly, derived from sources in her Continental sister nation (e.g. Rosicrucianism, the Golden Dawn [cf. cipher manuscripts], even the O.T.O. itself), little has been done in the way of systematically analyzing this vast and vibrant world. Generally, it might be said that what the Golden

Dawn has been to Anglo-American occultism over the past hundred years, the *Fraternitas Saturni* has been to German occultism. But whereas the "secrets" of the GD have been published and reprinted over and over, the mysteries of the FS have—until recently—remained behind a veil of obscurity. Therefore, anyone who would really understand the depths of the magical subculture of today, be it in German or Anglo-American society, needs to have a thorough grasp of the history and doctrines of the Brotherhood of Saturn.

Chapter I

A History of the Brotherhood of Saturn



Distant Roots

As with all organizations of an occult nature, accurate and consistent historical data for the FS is hard to obtain. On some aspects there is an abundance of information, while on others we are left to speculate. In this chapter, I want to trace the history of the FS as an organization and as an idea, and at the same time remain as much as possible within the context of events in the contemporary occult subculture.

Documents within the FS¹ point to the idea that on some mystical level there is a connection between the ancient mysteries of the Germanic past and the *Fraternitas Saturni*. It is held that there were Saturnian Brotherhoods working as early as the end of the 1600s in Sweden, Denmark, and Poland. Also, it is indicated that there is a mystical connection between the Greco-Roman Saturnian Principle (*fatum*, fate)

and the old Germanic high god, Wotan, whose name is also spelled in these documents as "Fuotan"; hence the link with *fatum*. Supposedly both Hoëne-Wronski² in the nineteenth century and Gregorius in the twentieth century made these connections. This Fuotan is seen as the All-ruling Principle of Fate, which does not itself succumb to the ultimate "Twilight of the Gods." It is understandable in light of the neo-Romantic Germanicism prevalent in late nineteenth- and early twentieth-century Germany that FS doctrine would to some extent derive from the Germanic (or as they would have it, "Aryan") North rather than from the Mediterranean region.³ Later, it was emphasized that the Brotherhood had its origins in the rituals of the Roman Saturnalia (which takes place around December 27th),⁴ which made clear the FS's tendency away from the Christian world-view and toward a darker side of things. At one point, apparently between 1927 and 1933, there was a provision of the group that only "Christians" (i.e., non-Jews) could be initiated and that all neophytes had to acknowledge the basic "Nordic" ideology of the lodge.

This is mentioned to indicate the underlying belief that the FS itself has its mystical origins in the North, and that there was indeed an early Saturnian Brotherhood in the Scandinavian region whose history remains quite obscure. It was to these dim roots that the early FS traced its origins.

As far as the Scandinavian Brotherhood of Saturn that was supposed to have been working during the late seventeenth and early eighteenth centuries is concerned, all that is said is that it was active in

alchemy and in mathematical and Pythagorean mysticism, and that this group was probably based on an even earlier brotherhood in the region. By the end of the eighteenth century those lodges had disappeared and nothing further was heard of them.⁵

According to FS documents, a Saturnian Brotherhood was revived in Warsaw by the mathematician and mystic Joseph Maria Hoëne-Wronski (1776-1853). This lodge was said to have had outer courts in Krakow, Posen, and Thorn. Ultimately these lodges were destroyed by various wars.⁶

Although the mysterious Hoëne-Wronski may have indeed revived a Saturnian lodge in Poland, the historical record makes it clear that he could not have remained active there, because by the time he was twenty-one he was studying philosophy in Germany.⁷ Hoëne-Wronski spent most of his life as a Polish expatriate in France, where he is generally held to have been the magical initiator of Alphonse Louis Constant, or as he was better known, Eliphas Levi.⁸ Hoëne-Wronski was indeed an "occult master" involved with the ideas of the Kabbalah, Gnosticism, and the teachings of Jakob Boehme, but he was also a well-respected (if a bit eccentric) mathematician and philosopher of his day. He was also dedicated to romantic social reform movements, and was the leader of a group called the "Antinomian Union." Among other things, Hoëne-Wronski held that humanity was to pass through five evolutionary stages, and that his theories would open the way to the fifth and final stage. Perhaps the most important of Hoëne-Wronski's theories was his Principle of the Absolute, which held

that knowledge of truth was possible through human reason combined with a secret mathematical formula. However, he never seems to have been able to communicate this formula. Related to this was his Law of Creation, which posited that man could "create reality" from the sum of his sense impressions, again combined with a mathematical formula.

The historical connections between Hoëne-Wronski and the FS are tenuous, but there are several points on which his theories and legacy touch upon the later development of the FS itself. Certainly not the least of these is his role as initiator of Eliphas Levi (between the years 1850 and 1853), who was to be instrumental in the general occult revival of the late nineteenth century.

Rebirth

Before we can fully understand the founding and subsequent development of the present FS from 1928, a more complete context for the magical revival in late nineteenth- and early twentieth-century Germany needs to be outlined. The German-speaking region of central Europe was itself the breeding ground of certain underground streams of occultism, but these were often so deep underground that they did not call much attention to themselves. Some of these currents were taken up by individuals and groups outside the region—especially in England, where we note the German roots of such organizations as the Golden Dawn

and the O.T.O.¹⁰—and subsequently re-imported into the German-speaking world in a more popularized form. The popular occult revival came somewhat later to Germany than it did to France and England, but once it did arrive it struck deeper roots there than it had elsewhere.¹¹ This might be due to the long-standing, subcultural presence of occultism already mentioned.

The most important single stream of the early magical revival in Germany and Austria for the history of the FS is that of quasi-Masonry, or *Winkelmauererei*, as it is called in German. Various Masonic and quasi-Masonic lodges had been active in Germany from at least the eighteenth century.¹² Many of them were highly secretive due to their own political activities or due to their fears of political suppression. Here we will only be concerned with those groups known to have done magical work and to have some connection with the eruption of occult activity in central Europe between the World Wars.

One of the most important, and certainly the most diabolically mysterious, of these shadowy lodges was the Free-Masonic Order of the Golden Centurium (FOGC). This order was supposedly founded in 1840 in Munich by some rich German industrialists and well-placed citizens.¹³ The FOGC was an openly daemological order that maintained magical contact with a tetrad of daemons: Barzabel (planetary demonium of Mars), Astaroth, Belial, and Asmodeus. The service of these entities was to provide the initiates the order with untold personal power, influence, and wealth.

In essence the FOGC was a cult of human sacrifice. The *centurium* in its name is Latin for a group or division of one hundred. Actually, the number of initiates in the lodge was limited to ninety-nine—the one-hundredth member of the order was the demonium itself. Each year a new member was elected and initiated, so the extra human initiate had to be sacrificed to the demonium. This whole affair was taken care of on the night of the twenty-third of June, St. John's Day. On that night, the lodge members would convene, and if no brother had died in the course of the year, a "lodge sacrifice" had to be chosen. This was done by drawing lots. The initiate chosen for this honor would then drink a poison draught in order to complete the sacrificial act. In the case of their refusal, this could be accomplished at a distance by means of the dreaded "Tepaphone" (German: *Tepaphon*)—a machine which, when coupled with the will of a magician, could kill anyone no matter where they were. This machine is also mentioned and described in the FS documents. The sinister FOGG plays a dominant role in the "magical autobiography" of Franz Bardon, *Frabato*,¹⁴ wherein dramatic instances of the application of the Tepaphone are portrayed. Most of the material having to do with the FOGC seems quite legendary and fantastic in tone, but certain features of it are more practically treated in the FS materials.

Less mysterious, but still quite obscure, was the early work of Theodor Reuss, who is said to have revived the Order of Illuminati in Bavaria in 1880. There were even two new Orders of Illuminati, one headed by Reuss and another by Leopold Engel in

Dresden. By 1899 these were unified, but they only worked together until 1902. After 1902, Reuss seems to have fully shifted his emphasis toward the development of the O.T.O. Engel continued with his branch of the order until 1924, and then founded a new Illuminati group, the World League of the Illuminati, in 1927. This newer order lasted until 1933, two years after Engel's death.¹⁵

After abandoning his efforts to revive Bavarian Illuminism, Theodor Reuss devoted himself to quasi-Masonic work that would culminate in the Ordo Templi Orientis. Reuss edited a journal called the *Oriflamme* from 1902 to 1923. This was a general outlet for various orders and lodges founded by Reuss, and was dedicated to an eclectic synthesis of Masonic, Rosicrucian, Templar, Gnostic, and certain forms of Indian occultism.

Reuss, who was a half-German, half-English, sometime singer, press agent, language teacher and spy, bought the charters of two Masonic organizations, the Ancient Primitive Rite of Memphis (95°) and the Egyptian Rite of Misraim (90°), from the English Mason John Yarker. These two groups were unified by Reuss in 1902 and called the Ancient and Primitive Rite of Memphis and Misraim. Working with Reuss at that time were the well-known Theosophist Franz Hartmann and another occult figure named Joshua (also known as Heinrich) Klein. Hartmann had known Karl Kellner, founder of the O.T.O., since at least 1886, when the two collaborated on a form of inhalation therapy for tuberculosis based on Kellner's process of manufacturing cellulose. Klein ran a Utopian colony in

Upper Bavaria called *Erdsegen* ("Blessings of the Earth"), which he established after inheriting a half-million marks. All three men—Reuss, Hartmann and Klein—were at one time or another involved with the progressive underground Utopian colony near Ascona, Switzerland, called Monte Verita.¹⁶

In its earliest phase, the O.T.O. was developed by a wealthy Viennese industrialist and high-grade Freemason, Karl Kellner. It began about 1896, but no documentation of it exists before it was mentioned in the *Historische Ausgabe der Oriflamme* (1904).¹⁷ It was sometime between 1896 and 1904 that Reuss, Hartmann, and Klein began to collaborate with Kellner in their collective quasi-Masonic endeavors. Kellner had apparently already developed a system of sexual occultism based on what Indian Tantrism he was able to learn and on the teachings of the American sexual mystic Paschal Beverly Randolph, as transmitted through a French branch of Randolph's organization. Traditionally, Kellner is supposed to have travelled in the East, where he learned sexo-yogic secrets from three adepts, two of them Hindu and one Muslim.¹⁸ Shortly after the collaboration among Kellner, Reuss, Hartmann and Klein began, Kellner died (1905), and Reuss became the Outer Head of the O.T.O.

Under Reuss the O.T.O. flourished as it never had before. In 1912, Reuss openly published the true nature of the work of the O.T.O. in the *Oriflamme*:

"Our Order possesses the KEY which opens up all Masonic and Hermetic secrets, namely the teaching of sexual magic, and this teaching explains, without exception, all the secrets of Freemasonry and all systems of religion."

Also in that year, Reuss met with the English magician Aleister Crowley, whom Reuss supposedly accused of revealing the Order's secrets of sexual magic. Crowley really knew nothing about the techniques Reuss was alluding to, but the works of Crowley are so full of sexual references that it certainly seems that he did. A sort of mutual conversion took place, in which Reuss convinced Crowley of the power of the O.T.O. sex-magical technology and Crowley converted Reuss to the Aeon Law of Thelema. In 1922, Reuss resigned his position in the O.T.O. due to poor health, nominating Crowley as his successor. Reuss died the next year. The Beast was, however, not immediately accepted as the new Outer Head of the Order (OHO). The translation of *Liber AL vel Legis* (*The Book of the Law*) in German in 1925 was a watershed in that some dissidents were won over, while others were totally repulsed by the contents of the book. In time, the rituals and ideology of the old O.T.O. were "Thelemized" by Crowley's influence, and finally Baphomet (Crowley's O.T.O. nickname) was firmly established as the international Outer Head of the Order.

Besides the O.T.O. there was another group working in Germany in 1925 that had attracted Crowley's attention—the Pansophical Lodge, or Pansophia. This group was headed by Henrich Tränker (Br. Rechartus), and was founded originally as a loosely organized study group in Berlin shortly after the First World War. However, it soon became formalized as the "Grand Pansophical Lodge of Germany, Orient-Berlin." The Grand Master of this Lodge was Br. Rec-

nartus, its Master of the Chair was Master Pacitus (Albin Grau), and its Secretary was Gregor A. Gregorius (Eugen Grosche). Another important initiate of this lodge was Karl Germer (Br. Saturnus), who was also the paid personal secretary of Heinrich Tränker. Tränker was the head of a whole eclectic, occult, "pansophical" movement made up of several orders, lodges, and societies. Some of his authority was derived from Theodor Reuss, at least according to Aleister Crowley's own account.¹⁹ It was from contact between this group and Crowley that the Fraternitas Saturni under the Grand Mastery of Gregor A. Gregorius came to be founded in 1928. These affairs will be addressed later.

Finally, with regard to the quasi-Masonic background of the FS, these are the supposed German origins of *Die Goldene Dämmerung*—the Golden Dawn. This magical order was founded in England in 1888. Its own tradition holds that its authority was derived from a German order of the same name. Ellic Howe has carefully thrown a good deal of doubt on the whole tradition of the German origin of the organization in his *Magicians of the Golden Dawn*.²⁰ He contends that W. W. Wescott essentially forged the documents relevant to this tradition. Howe's arguments make a great amount of sense. An interesting question that remains is why Wescott would have chosen Germany as a source for his imaginary lodge. On the surface the explanation that Germany was suitably remote, yet plausible—at least more plausible than the subterranean Himalayas—seems reasonable. The specific choice of Germany, and not France, Italy, or

Russia, perhaps originated in the more mysterious reputation the Germans had, as compared to that of other countries, among the English. One historical factor that may have led to this was the traditional presence of "Secret Chiefs" (*Superiores Incogniti*) in the German Masonic Order of the "Strict Observance," active since the middle of the eighteenth century. Ellic Howe speculates that Wescott did not have the Secret Chiefs in mind so much as he did the hidden mahatmas of Blavatsky's Theosophical Society.²¹ This may well have been, but there were sufficiently deep and long-term, network-like connections between the German and English Masonic and quasi-Masonic groups to warrant the idea that these Secret Chiefs were thought to be akin to those of the Masonic *Strikte Observanz*.

As a feature of organization and doctrine this concept is inexactly reflected in the FS as the GOTOS entity—the guiding force of the order embodied in the 33°, which is actually the superhuman Saturnian Demiurge.

Whatever the origin of the idea of Secret Chiefs, it cannot be denied that the founding and development of the Theosophical Society had a transformative effect on the history of occult movements in Western society. The Theosophical Society was founded in New York in 1875, and its influence was felt throughout the occult subculture from that time on,²² mainly in the popularization of occult ideas of the East and West and in the eclectic synthesis of these ideas into a more or less coherent whole.

Theosophy was introduced into the German-

speaking world in the late 1870s by the Viennese Friedrich Eckstein. By 1884 it had been officially established in Germany. At about that time, a high official in the Theosophical Society in Adyar, India, Dr. Franz Hartmann, made a trip to Germany, where he met Karl Kellner and became involved with him in occult work of the kind mentioned above. Here there is a definite and early connection between a leading Theosophist and the future Outer Head of the O.T.O. Later, of course, Hartmann would be one of the leading figures of the German O.T.O. along with Klein and Reuss. Another Theosophist, Rudolf Steiner, also had O.T.O. connections. Theodor Reuss gave Steiner a charter to found an O.T.O. lodge in Berlin around 1906, while Steiner was General Secretary of the Theosophical Society in Germany. In all of this there is evidence that the world of quasi-Masonry in Germany was open to Theosophical ideas, and that individual Theosophists were also seeking deeper, practical magical applications of occult teachings in the ranks of the quasi-Masonic orders.

A further important contextual element for the development of the *Fraternitas Saturni* was the Ariosophical movement. Again there are vital interconnections with the Theosophical and quasi-Masonic worlds.

The most important single figure in the general Ariosophical movement was Guido von List (1848-1919). From early in his career he was in the Theosophical milieu in matters *völkisch* and occult. In the 1890s, he was involved with a Viennese literary society which included Rudolf Steiner and Jörg Lanz von

Liebenfels (Adolf Joseph).²³ List was the son of a wealthy Viennese tradesman, but his talents and desires ran more to the literary and the occult. He eventually succeeded in winning a place for himself as a poet, novelist, and playwright within the largely establishment *völkisch* circles of Austria. Beginning in 1902, however, List gave full vent to his mystical inclinations, and embarked on the path of an occult master. In that year he underwent an operation for cataracts, after which his eyes were bandaged for eleven months. In this enforced state of blindness and darkness List was enlightened to the runic mysteries. (The runes are a system of written symbols used by the ancient Germanic peoples as a sacred or magical script.²⁴) Two years later, List wrote his first occult study: *Das Geheimnis derRunen*.²⁵ The Ariosophical/runic occultism of the FS is ultimately derived from this basic text, List's subsequent studies, and the magical work of those inspired by those studies, e.g. Friedrich Bernhard Marby and Siegfried Adolf Rummel. In the FS, Frater Eratus (Karl Spiesberger) was one of the leading exponents of rune magic.²⁶

The Guido von List Gesellschaft (society) was founded in 1905 to support the master and his work in occult Germanicism. Among the members of this society were Dr. Franz Hartmann and Lanz von Liebenfels.

Jörg Lanz von Liebenfels, an ex-Cistercian monk, also became involved in the generally theosophical and *völkisch* milieu after 1900. In 1907 Lanz revived the order of the Templars—in the form of the Ordo Novi Templi (ONT)—the Order of the New Templars.

This organization shared the use of Templar symbolism with the O.T.O. Both orders also revolved around sexual mysteries, but the kind of sexual mysticism practiced by the ONT and the O.T.O. were very different indeed. Lanz preached a doctrine of racial enlightenment through the practice of strict eugenics, through which the Grail of pure Aryan blood would be restored.

In addition to the previously stated Ariosophical leanings within the FS, the other significant shared elements between Ariosophy and the FS seem to have been their doctrines of a coming age of higher spiritual evolution, an interest in Templarism, and the belief in hidden masters. All but the interest in runes are also shared with Theosophy and quasi-Masonry.

In addition to quasi-Masonry, Theosophy, and Ariosophy, another branch of esoterica that burst on the scene in early twentieth-century Germany was astrology. Until sometime after 1914, astrology was just one more of the many arcane sciences practiced within the mysto-magical cultural milieu of quasi-Masonry, Theosophy, and Ariosophy. By the 1920s, however, astrology had become more popular in Germany than any of these other branches of occultism. The interest of the FS in astrology extends to the most esoteric levels of the subject in its doctrines concerning the Aquarian/Saturno-Uranian Age. But the attraction of widespread interest in a lodge with obvious astrological implications is clearly based on the popularization of astrology in the 1920s.²⁷

It was in the context of these major streams of occultism that the Pansophical Lodge of Master Reinar-

tus existed, and from which the Fraternitas Saturni was to emerge.

As mentioned before, Pansophia must be characterized as a movement overseen by Heinrich Tränker—Master Rechartus. Tränker, like Theodor Reuss, engineered a number of occult groups. And as we have mentioned before, Tränker is even supposed to have derived his Masonic authority from Reuss. The main period of activity for Master Rechartus was just after the First World War. At first, the "Pansophical Society" was a study group founded just after the war in Berlin. Their areas of interest included Gnosticism, the ancient mysteries of Greece, Egypt, and Babylon, as well as problems of philosophy, religious history, metaphysics, depth-psychology, "cosmosophy," and the Kabbalah. In the early 1920s, Tränker founded a Collegium Pansophicum. This organization, which may have existed only on paper, gave Tränker's work a more Masonic, orderly cast, and acted as a background for the publication of some of Tränker's occult works. In 1921 all the Pansophical streams governed by Tränker were brought together in the Grand Pansophical Lodge (of the Light-Seeking Brethren) of the Orient-Berlin.

Besides Tränker, one of the leading members of this lodge was Karl Germer (Fratr Saturnus), who was Tränker's secretary and who later became the Grand Treasurer General of Crowley's O.T.O., and eventually Outer Head of the Order upon Crowley's death in 1947. Another leading figure was Albin Grau (Master Pacitus), who was also a set designer for the UFA studios in Berlin, where he designed the sets for such films as *Nosferatu* (1922) and *Shadows*

(1923). (Indeed, there seems to have been a good deal of occult involvement among the German filmmakers of the pre-1933 era; some of the mysteries of this milieu have yet to be unraveled.) Finally, there was Eugen Grosche, who was initiated by Tränker and given the lodge name Gergor A. Gregorius. It was Gregorius who was the actual founder of the Pan-sophical Lodge and who was its general secretary. Gregorius ran an occult bookshop in Berlin at the time.

In the summer of 1925, the most important event leading to the emergence of the FS took place. Without apparently knowing very much about his teachings, Master Rechartus invited Aleister Crowley to his house in Weida in Thuringia, Germany. The purpose of this meeting was to confer the leadership of the groups controlled by Tränker onto Crowley. Or so it seemed.

After Theodor Reuss died in 1923, the international leadership of the O.T.O. passed to Crowley in England. Crowley had been an initiate of the Golden Dawn from 1898 to 1900. In April 1904, while in Cairo, Egypt, Crowley received a book—called the *Liber AL vel Legis*—which was transmitted to him by a praeterhuman entity calling itself Aiwass. This text is known more simply as the *Book of the Law*. With the reception of this book Crowley began to function as a Magus, and proclaimed a new Aeon with a new Word: **Θελημα** (*Thelema*: True Will). The Law of Thelema was summed up in the motto: "Do what thou wilt shall be the whole of the law," to which the obligatory response became: "Love is the law, love under will." All this constituted the Law of Thelema,

which one either accepted or rejected. During the ensuing decade, Crowley worked on trying to develop his own magical order—the Argenteum Astrum (A.:A.:), or Silver Star. This order was constructed in 1907, and announced for the first time in the first issue of *The Equinox* (March 1909). However, this instrument proved unsatisfactory to Crowley's plans for dissemination of his new Aeonian Law.

When Crowley met Theodor Reuss in London in 1912, the Great Beast found a more suitable institution in the O.T.O. Reuss made Crowley the head of the order in Britain at that time. Crowley took the magical name "Baphomet" for his elevation to the X°—the highest title the O.T.O. had to bestow. The secret of the O.T.O. is, as we know, the practice of sexual magic and mysticism. Crowley had up until this time partially understood such things, but with the reception of the O.T.O. teachings on this subject he began to delve into the practice almost exclusively. From 1912 until 1922, when Reuss suffered a stroke and retired from active participation in the order, there was a sense of collaboration between Baphomet and Merlin (Reuss). Crowley received the innermost magical secrets of the order, and Reuss had Crowley revise the rituals of the O.T.O. in a form which accorded with the Law of Thelema. Reuss apparently named Crowley to succeed him as O.H.O., but there was substantial resistance to this among members of the German O.T.O. It must be said that Baphomet rapidly spread both the O.T.O. and his Word, Thelema, in the English-speaking world through his own contacts and by means of *The Equinox*, in which he began to print

O.T.O.-related material after 1912. After Merlin's death in 1923, things moved inevitably to a crisis point.

The German branch of the O.T.O. had apparently fallen into the control of Heinrich Tränker after the death of Reuss. This was perhaps due to the fact that Crowley's teachings were not universally acclaimed in Germany. The lack of acceptance stemmed both from Crowley's doctrine of the New Aeon—which had not yet appeared in German—and from Crowley's veiled references in his writings to the secret of the IX^o—sexual magic. The German branch had generally guarded this secret closely, and only revealed it in part at the VIII^o, where the secrets of solitary sex-magic were taught. Without being specific, Crowley had revealed too much to persons unprepared for such mysteries. When the overall picture in Germany at this time is assessed, it is clear that there was a split between those enthusiastic about Crowley's teachings and those highly suspicious of them.

It was into this set of circumstances that Crowley moved in that fateful summer of 1925. He, along with his entourage of Leah Hirsig, Dorothy Olsen, and Norman Mudd, left from Paris to go to the home of Heinrich Tränker in Weida. Karl Germer had paid for their trip to Germany. Crowley had sent a copy of the *Book of the Law* ahead to Weida, where it was promptly translated into German. The "Weida Conference," as it came to be known, was attended by Crowley's entourage, Heinrich Tränker (Grand Master of the German Rosicrucians and Pansophists), his wife Helene, Albin Grau (Master of the Chair of the Pansophical

Lodge), Eugen Grosche (Secretary of the Pansophical Lodge), Karl Germer, Martha Küntzel, and a few other occult leaders. The real purpose of this conference was the acceptance or rejection of the Law of Thelema, and the exploration of the possibility of uniting several occult factions under the leadership of a New World Teacher—the Great Wild Beast 666.

Accounts of this conference vary in detail, scope, and conclusion;²⁸ certainly the most amusing account is that written by A.C. himself. None can be completely trusted, as each writer has some sort of ax to grind. But subsequent historical facts allow us to reconstruct the actual outcome of this occult conclave.

To begin with, the translation of the Book of the Law caused quite a stir. Both Albin Grau (Pacitus) and Tränker (Recnartus) were ill-disposed toward its anti-christian stance. Recnartus is supposed to have softened his criticism and come to some new understanding of the book's contents. But Pacitus remained opposed, if tacitly. On the other hand, as subsequent events were to show, Gregorius was favorably impressed with the Beast and his Word. The conference ended with an obviously uneasy communique entitled "The Testament of a Seeker." Its text read:

"The Teacher of the World, whose appearance was predicted for this year, and who has been awaited by all true seekers—and especially by those of the Theosophical Society—has appeared at this exact time in the person of the Master To Mega Therion (i.e., Aleister Crowley). We the undersigned have seen with our own eyes and heard with our own ears and we know, certainly and without lies, that he is in truth the transmitter of the Word after which the soul of humanity thirsts."

Events following the so-called Weida Conference show just how uneasy this agreement was on all sides. Tränker and Grau renounced the communique almost immediately following the event, and eventually even Mudd (in 1927) and Leah Hirsig (in 1928) withdrew their support.

During the months and years following the meeting at Weida, Gregor A. Gregorius must have been studying and assimilating Crowley's teachings, as well as those of the Pansophists, Rosicrucians, and others in his environs. On Maundy Thursday 1926, the Pansophical Lodge was ritually closed and dissolved. On the following May 8, five Fratres founded the Fraternitas Saturni. This was to be a magical order which accepted the Law of Thelema, but which was to be totally independent of any other magical order. A few days later Gregorius wrote to the Beast, informing him of the aims of this revived Saturnian Lodge. The letter and the document outlining these early aims are printed here as Appendices F and G.

As far as the Rosicrucian-Pansophical Lodge faction and its leaders, Tränker and Grau, were concerned, there seems to have been a falling out over, among other things, the treatment of the Master Therion by Rechartus. It was rumored that Tränker had a hand in having Crowley expelled from Germany.²⁹ This was apparently one of the critical events which led to the final dissolution of the Pansophical Lodge in 1926. Although it is possible that Tränker and Grau continued their occult work, nothing more is heard of them in this capacity. A full one-third of the members of the Pansophical Lodge became the

core of initiates of the FS.

Between May of 1926 and Easter Saturday 1928, the FS was further consolidated and refined into a more cohesive structure. It is this day in 1928 which actually serves as the date of the official magical inception of the FS.

After this there followed a period of intensive activity for the newly (re-) founded FS, especially in the environs of Berlin, where Gregorius had his bookshop. Gregorius began publishing FS material, some of which was available to the public, some of which was only for distribution within the Lodge. Five issues of the journal *Saturn-Gnosis* were printed. In this journal, articles on magical subjects by Gregorius and other writers within and without the FS, including Masters Pacitus and Therion, appeared. (Neither of these men had any official connection with the FS.) There was also a series often *Magische Briefe* (Magical Papers) published from 1926 to 1927 or 1928. These were for the most part supposed to be translated from English, and to have been written by To Mega Therion. However, it seems more likely that they were actually written by Gregorius or by other FS initiates, as they bear little resemblance to Crowley's typical work. Finally, in this period Gregorius produced a series of fourteen printed *Lectures of the Lodge-School*, as well as other interna for initiatory instruction. Many of these works were published by the lodge's own house, INVEHA.

The relationship between Aleister Crowley and his orders (the A.:A.: and the O.T.O.) and Gregorius and the FS was an ambivalent one. Gregorius had

made it quite plain that although he accepted the Law of Thelema, he would accept no official relationship with Crowley or his organizations. On the whole it seems that Gregorius claimed a closer link with Crowley and his work than actually existed. FS materials, doctrines, and rituals, as can be seen in this book, are only laced with Crowleyanity—their shape and substance remain something other than what the Beast promulgated. There was some contact between Crowley and Gregorius between the years 1928 and 1933, and some opportunities for meetings. Crowley was in Germany in 1929, when he married Maria Theresa Ferrari de Miramar, and on different occasions in 1930 he was in Berlin during some rather frantic affairs.³⁰ Most of Crowley's influence on Gregorius seems to have come through his published writings, many of which were translated into German by initiates of the FS. Gregorius was later to publish translations of magical works taken from *Magick in Theory and Practice* (1929). The actual accomplishment of Gregorius and the FS was a more or less cohesive synthesis of Ancient and Accepted Scottish Rite Freemasonry, Luciferianism, astrological mythology, Crowleyanity (or Thelemism), sex-magical practices of the old O.T.O., various Indian yogic systems, and medieval and modern doctrines of alchemy and ritual magic.

Interregnum

The great storm-cloud broke over the *Fraternitas Saturni* and all other Masonic and quasi-Masonic lodges in Germany on January 30, 1933, when Adolf Hitler, *Führer* of the NSDAP, took the oath as chancellor of Germany. By the next month emergency powers had been invoked and many groups thought to be of a subversive nature, from Communists to Masons, were suppressed. This began a process in which secret societies and occult orders of all kinds began to be systematically suppressed. Most sources on the history of the FS state that the lodge was closed and banned in 1933.³¹ Certainly Gregorius' bookstore and the publishing house would have been closed down by 1934. In 1935 another wave of "voluntary" dissolutions of secret societies followed. Finally, in a declaration of *Reichsführer SS* Heinrich Himmler in 1937, all occult and quasi-Masonic organizations, even the *völkisch* ones that had generally and originally been supportive of National Socialist aims, were banned. These *völkisch* groups included those founded by Guido von List and Lanz von Liebenfels. Early in this cycle of bannings Gregorius is said to have emigrated first to Switzerland and then to Cannero, Italy. There he remained until October of 1943, when he was arrested and extradited back to Germany through pressure from the Nazi government. He was released on his own recognizance after only one year, and apparently allowed to continue his occult studies after his release. After the war ended in 1945, Gregorius set about refounding the FS. There is more than one odd aspect

to these events of 1933 to 1945. We know very little about what actually happened to Gregorius in these years. The fact that someone extradited from a foreign country by the Nazis would then just simply be let go after a year's detention—and then allowed to continue his suspect activities within Germany—is almost unbelievable.

Renewal

Supposedly Gregorius was able to maintain contact with many of the Fratres of the FS while he was in Switzerland and Italy. After the war, he called the Brothers together to reorganize the order; but as he found himself at that time in Riesa in the Soviet occupation zone, it was impossible to carry out the work of the Order. It was not until 1950 that Gregorius went to the Western zone of occupation and from there to West Berlin. His five-year sojourn in the east is also rather odd.

In any event, in 1950 the FS again became active and the first issues of the *Blätter für angewandte okkulte Lebenskunst* ("Papers toward the Applied Occult Art of Life") began to appear. About twelve issues of these per year continued to be published until 1962.

On March 18, 1957 the FS was declared the Grand Lodge of the Fraternitas Saturni at Berlin. At that time there were outer courts in many German cities. Of course, Gregorius was named its Grand

Master. The period from 1957 to the date of Gregorius' death in 1964 was one of intensive activity and growth for the order, but the time between 1960 and 1964 was apparently beset with various internal problems generally characterized as a power struggle between Gregorius and Grand Chancellor Amenophis.³² Upon the death of the GM Gregor A. Gregorius in January of 1964, these internal conflicts became more acute.

Discords and Harmonies

Between the time of Gregorius' death and 1969 there were numerous conflicts within the FS. The "First Council of the Grand Lodge" met at the Easter Festival Lodge meeting of 1964 and elected Magistra Roxane, who had been the Lodge Secretary and a close personal associate of Gregorius, as the next GM. Several long-time initiates left the order at that time. Within a year Roxane was dead. In 1966 a triumvirate was elected under the leadership of Magistri Giovanni, the Lodge Secretary. Frater Daniel 12° was subsequently elected to the Grand Mastery. The fact that a Frater of such a relatively low degree was elected to the Grand Mastery could have been taken as an ill omen.

Daniel set about reorganizing the Brotherhood. One of his innovations was the installation of an "inner circle" of initiates within the FS itself. This was the *Alter und Mystischer Orden der Saturnbruderschaft*—AMOS-OMS (Old and Mystical Order of the Brotherhood of Saturn). Only nine initiates could

belong to the AMOS. These actions led to even more dissension.

In 1969, yet another GM was elected. This time the Brother, Br. Jananda 8°, was of an even lower grade. Jananda had entered the order only in 1964, so the lineage of Gregorius had already been virtually broken with this election. This precipitated a crisis that indirectly caused the internal documents of the FS to be published. Daniel continued with a schismatic FS, while another schismatic group calling itself the "Theosophical Order Fraternitas Saturni" under GM Immanuel was formed in Frankfurt. The main body of the FS elected a new GM known as Andrzej. Therefore, there were at least three groups working under the FS banner in 1969.

Apparently it was the former GM Daniel who gave or sold a mass of internal documents in 1969 to Prof. Dr. Adolf Hemberger, who then published many of them in his 1971 study of the organization. The FS had, up until that time, been a truly secret lodge which preserved those rituals and practices they wanted to keep hidden from outsiders. Now the whole interna, or at least the vast majority of them, had been exposed. This led to the necessary reorganization of the system. On Easter Saturday of that same year, the various factions of the FS reunified.

The material used in this book comes from the period before 1969 and therefore does not reflect the rituals and doctrines of the Fraternitas Saturni as it is working in the world today.

Chapter 2

Doctrines of the Brotherhood of Saturn



LUX E TENEBRIS LUCET ET LUCEAT

Doctrines and teachings concealed within the magical lodge *Fraternitas Saturni* are wrapped in the dark cloak of the Demiurge Saturnus, and are truly revealed only to those elect of Saturn who are able to comprehend and understand the Saturn-Gnosis. This gnosis is sometimes dark and foreboding. It uncovers the dark side of the Aquarian Age—an age to be ruled by Saturn. But it is also enlightened by the "higher octave" of Saturn—Lucifer—and by the dark light of Saturnian yoga, or sexual mysticism and cosmosophy.

The teachings of the FS are highly eclectic. This is understandable given the lodge's "pansophical" origins. "Pansophical" here means "wisdom that encompasses all other forms of wisdom." In the early part of the twentieth century there were several "-sophies," all based on analogy with Blavatsky's Theo-sophy. There



Gregor A. Gregorius

was the "ariosophy" of von List, von Liebenfels and others, and the Anthroposophy of Rudolf Steiner. The original pansophy of Heinrich Tränker was an attempt to synthesize all forms of occult teachings then in practice. This, however, proved a difficult task, as there seemed to be no unifying element or central focus for the maelstorm of occult lore swirling around in the pansophical movement.

It was the Fraternitas Saturni and Gregor A. Gregorius, directly or indirectly through the acceptance of the Aeon Law of Thelema, which provided the necessary elements of cohesion to the pansophical approach in Germany. In this chapter we will concentrate on those things which make the FS teachings unique and give them definite shape. Underlying all of this is the usual post-Theosophical mixture of Eastern and Western doctrines and practices to be found in quasi-Masonic orders of the late nineteenth and early twentieth century, e.g. the Golden Dawn and its derivatives. The elements that make the FS unique are its focus on the Saturn archetype, the Saturnian mythos of a new aeon based on an astrological process, and an unabashed Luciferianism. Further aspects which, although not unique to the Brotherhood, added to the lodge's working focus are: the doctrines and practices of sexual magic (principally taken over from the O.T.O.), and the Law of Thelema, which had been formally accepted from the Master Therion (Aleister Crowley) at the inception of the FS.

From the standpoint of existing magical and mystical traditions, the FS is a mixture of Eastern and Western streams. A survey of the contents of the

issues of *Saturn-Gnosis*, the *Papers toward the Applied Art of Living* (1948-1950), and the *Papers toward the Applied Occult Art of Living* (1950-1958) shows how this is so. From Eastern (really Indian) ideologies come the themes of awakening of the *chakra* system in the magician,¹ the laws of reincarnation and karma, and the practice of tantric sexual mysticism. From various branches of the Western (for want of a better term) tradition come the doctrines of ritual magic (taken mainly from the medieval and Renaissance grimoires), astrology, Rosicrucianism, Gnosticism and, of course, the overriding Masonic form of the lodge's organization and ritual. The documents indicate that the Eastern influence became stronger after the re-organization of the lodge after the Second World War. It is also interesting to note that in comparison to similar eclectic lodges, the FS laid relatively little emphasis on the Tarot and the Kabbalah. Within the FS teachings, special emphasis is placed on crystal and mirror magic,² pendulum magic,³ and "daimonic magic."⁴

Saturn-Gnosis

The gnosis of the FS is a complex set of magical doctrines. These include a special path of initiation as well as a complete astral or planetary cosmosophy and a Luciferian element. In many regards the Saturn-Gnosis is in accordance with what is known of the Ophite and Barbelo Gnostic sects of antiquity.⁵ Gnosis

is a form of knowledge concerning the cosmos to which the individual feels called, or "elected," and which is based not on the belief in certain dogmas but rather on deep personal experience. The teachings, practices and rituals of the FS are intended to provide just such an initiatory experience.

Although in ancient times Gnosticism existed in a myriad of often mutually incompatible sects, there were certain doctrines common to most of them. First, they held that there existed a godhead beyond all categories as well as a three-fold god subsisting in the fullness of being (*pleroma*), or light. This divine realm of fullness of being transcends the place in the world where matter exists; these two realms are separated by a great barrier (*horos*). How these realms became separate is a matter of diverse speculation, however, what is certain among the Gnostics is that our world was not created by the god of light, but rather by an entity that resulted from a deficiency in the *pleroma*. This deficiency came about either through progressive degeneration as the outflow of being got further and further from its source, or through a conscious withdrawal of divine will (*thelema*) from the outer reaches. By whatever process, lesser independent entities arose in the graduated levels (called *aeons*) of the new cosmos. These entities were called archons. One of these archons is the entity—or demiurge—that created our world of matter. This entity is identified by some Gnostics with Jehova (YHVH), the god of the Old Testament. Finally, it was held that man, as a mixed entity consisting of elements with origins in both the world of light (of God) and the world of darkness (of the

demiurge), could only be redeemed by knowledge (*gnosis*). This knowledge was a direct experience of being, not something acquired by learning or even by conclusions reached by logical methods. The demiurge Jehovah demanded faith (*pistis*); the "Good God" could only be reached through *gnosis*.⁶

The Saturnian Archetype

From the perspective of FS teachings, the essences of the planets are complex entities. The central focus of the Brotherhood is the Saturnian complex, which we will refer to here as an "archetype." From an aeonic perspective, the planetary complex surrounding Uranus is also important in FS teachings.

A review of any modern astrological text will show what the common views of Saturnian characteristics are: practical, cautious, constructive, responsible, patient, ambitious, thrifty, reliable and self-disciplined. Negative characteristics might include: mean, narrow-minded, severe, aloof, dogmatic, heartless, and cruel. Some of the older characteristics of Saturn were taken over by Uranus. Again, a review of standard texts will show certain Uranian characteristics: humanitarian, friendly, kind, independent, original, inventive, strong-willed, versatile, loathing restriction. Negative characteristics might be: eccentric, perverse, rebellious.⁷

A synthesis of all these characteristics will basically give the entire picture of the Saturno-Uranian complex as it is projected in the ideology of the FS.

In the Saturn-Gnosis the planet and archetype of Saturnus is the focal point for the manifestation of the Demiurge. This Demiurge is identified with Lucifer—the Bearer of Light—as the higher octave of Saturn. In this capacity it is the "Guardian of the Threshold" to higher initiation and being.⁸

According to secret FS teachings, Saturnus is the Great Judge that manifests justice; he also brings reason and intelligence, and governs all standards of weights, measurements, and number. He is the Lord of the Seven Dwellings (= planetary genii of the outer realm), and governor of the revealed world and lord over life and death, and over the light and darkness. Saturnus is seen as the breaker of cosmic order and unity—thus he instituted death, causing regeneration and change to come into being. One of the ways in which he broke the cosmic order was in the revelation of divine secrets to mankind.⁹ For this he was punished. Thus in many ways Saturnus is identical with Prometheus of Greek tradition, and is certainly to be identified as well with the Serpent of Paradise.

This Demiurge Saturnus is identified with the number 666. He is the Beast 666, manifest in the Man (or Men) 666, and in the Living Center of the Sun—Sorath 666.¹⁰

Further Luciferian aspects of the Demiurge Saturnus will be explored below when we discuss the specifically Luciferian/Satanic¹¹ facets of the Saturn-Gnosis. What is important to realize at this juncture is that Saturn is seen not in an exoteric sense—relevant primarily to the non-elect of Saturn—but rather in an esoteric sense relevant to his chosen ones. Here Saturn

is seen as the tester and judge, and ultimately as the initiator into higher knowledge and power. This capacity is further amplified by the underlying Uranian influence.

Besides these general teachings on the nature of the Demiurge Saturnus, the FS has a special doctrine, particular to it, concerning an entity attached to the planet Saturn and active on the Earth, called the GOTOS. This is the specific egregore or daimonion of the Brotherhood, of which the Grand Master 33° is the personal representative. The GOTOS functions in a way similar to the way the Secret Chiefs worked in the Golden Dawn system. The belief of this system of lodges having hidden, praeterhuman intelligences at their esoteric heads is commonly held in the FS. Members would, for example, say that Baphomet was the lodge daimonion of the Knights Templar.

The name GOTOS is actually a formula made up of the initial letters in the official name of the 33°: Gradus Ordinis Templi Orientis Saturni.¹² The daimonion GOTOS is understood as a preexisting entity, but it is also used as the egregore of the lodge. An egregore is a sort of "group spirit" or thought-form magically created by a community of people from its collective ideals. The egregore can be seen as a collective hypnotic suggestion which can be experienced directly, if subjectively, by the participants in rituals wherein the egregore is invoked. This tends to take on objective reality as the experience of the egregore becomes an experience that is shared within lodges.¹³

GOTOS guides the initiate toward divinity. It has a dark and light aspect and stands beyond all notions

of good and evil. This is related to the *+/-Absolutum*. The initiate who has been informed by the GOTOS will combine the Apollonian and Dionysian within him—he will put the Apollonian in the center of his world-view, but will joyously observe the sacramental daemonic liturgy of life and death. The magical synthesis of this duality is thought to make it easy for the initiate to "change raiments" (i.e., to die), as he passes from one plane of being to another.¹⁴

Jananda, writing as Aythos, defines the GOTOS in the following terms: "The GOTOS, as a magnetic accumulator in the Saturn-sphere, stores ... projected magical powers in the causal sphere through the Chain of Brotherhood."¹⁵

Here it is clear that the egregore is intended to work in a particular magical way. It is a kind of "battery" which can be charged with the psychic energy of the lodge. This "battery" is given a particular form, which acts as an access-key to its power. When members of the lodge have need of the accumulated and stored magical energy, they can "tap into" it if they have the proper ritual keys. In the ritual practice of the FS, the GOTOS is especially charged during the Easter Lodge when, through the formation of the magical Chain of Brotherhood, energy is circulated to the GOTOS. In trance states certain initiates of the FS could actually gain "astral" visions of the humanoid appearance of the GOTOS. This image was at some point cast in a sculpture by Sorella Gabriele and set up in the Lodge Temple in Berlin. At one time all members of the FS were to have one of these busts of the "Master Gothos" in their private sanctuaries (see page 72).

Through the experience of the GOTOS the Saturnian Brother or Sister is able to feel directly the qualities of personality that he or she is expected to develop as an initiate of the FS: compassionless love, willpower, resolution, severity (with him- or herself and others). These are developed in order to create the conditions for higher spiritual development through mastery of one's own self and the environment. In other words these are the characteristics of the Saturnian magician. Gregorius himself, in a poem published in *Saturn-Gnosis* 1 (1928), described the GOTOS as a leader on the path into the solitude of Saturnian-Uranian knowledge (a knowledge into which each must go alone). He portrays the "love" of Saturn as "severity," but declares that whoever can withstand the tests will ultimately be greeted as a friend and brother.¹⁶

Aim of the FS—The Lodge Concept

The Brotherhood of Saturn characterizes itself as a "just, enlightened, perfect, secret, magical, ritual lodge." Each of these terms further defines and clarifies the nature of the FS.¹⁷

It is "just" or "righteous" in that all initiates are ethically trained in order to become balanced, productive and most importantly conscious members of the lodge and of society as a whole. In Masonic terms, the new initiate is compared to a rough-hewn stone which is to be finished by the mason.

By "enlightened" it is meant that the FS is of

Gnostic origin, i.e., it is involved with the effort to gain direct experience and vision of the divinity. True to Gnostic doctrine, the FS holds that this understanding must come from outside the limitations of normal deductive or inductive logic. Magical work is made up of experience and only the elect may ever truly understand it.

The FS is a "secret" lodge in that the public identities of the members are supposed to be unknown to the other members. Each new initiate is given a lodge-name which he or she is to be known by in lodge-related affairs. During the ritual lodge work which takes place when a new initiate is received, his public name along with his lodge name are burned together in the brazier to bind them together "astrally."

"Ritualistic" means that the lodge celebrates certain ritual ceremonies at appointed times as an integral part of its overall work. The most sacred night is that of "Good Saturday"—when in the lore of the Christians it is said that Christ was in the Underworld preaching to the "good pagans."

The word "magical" here denotes the idea that the lodge works with invocations and evocations of entities from beyond the mundane realm.

It is a "Brotherhood" in that the bonds made within it are intended to continue beyond death on the "mental plane." In the concept of Brotherhood both men and women are included.

Quite often Brothers and Sisters place three points (∴) either before or before and after their lodge names. This is an exhortation "to work in the triplicity: harmony-justice-fraternity."¹⁸ This three-fold motto

can also be taken as an indication of the value system within the lodge.

Among the highest aims of the FS is the spiritual perfection of its initiates. But this is not really seen as an end in itself, but rather as a means to the elevation of the consciousness of the lodge as a whole, which in turn leads to a sympathetic raising of consciousness in the world outside the lodge. An esoteric aim of the lodge especially pursued by the High Grade Masters (30°—33°) is the binding of the so-called "outer lodge," i.e. the FS as it is known in the world, to the "inner lodge" which exists on the "mental plane." It is from this inner lodge that the High Grade initiates are to receive instructions for magical work to be disseminated within the order. Through this interaction, the two lodges, the inner and outer, begin to reach higher and higher levels of harmony. Additionally, the FS, as a Thelemic order, is concerned with activating the Law of Thelema on this planet. In the higher grades it is taught that the higher sense of the Law of Thelema involves the binding of humanity closer to the Saturnian influence.¹⁹

The Way of Saturn

The path of Saturnian initiation is one often wrapped in darkness in which the initiate finds the light. It is one of solitude (as the FS has come to recognize the existential problem of modern humanity), which it has incorporated into its program. As an

order the FS provides a definite initiatory path and curriculum which is particular unto itself. Despite the recognition of the initiate's lonely path, the FS tries to provide a magical environment in which the individual can most clearly find his or her way to the Guardian of the Threshold—and beyond.

The cultivation of solitude is a primary task of the Saturnian brother or sister. As the initiate has chosen a pathway to higher knowledge through the Saturnian sphere, he has naturally isolated himself from the mass of humanity. By so doing he has also liberated himself from a vast number of the influences of the masses, influences that are detrimental to his initiatory progress. The initiate's need for this spiritually undifferentiated humanity becomes less and less as his progress accelerates. So despite his solitude (and more to the point, because of it) he is happy as a self-contained individual. Because he stands more and more outside the standards of common human measurements and evaluations, the Saturnian brother has progressively less spiritual need of common human society. The solitude is a joyous one, mainly because the initiate is always conscious of, and focused on, his initiatory aims.²⁰

This cultivation of magical and initiatory solitude, when applied to the FS as a body, manifests as an elitist philosophy. As a link in the self-contained Chain of Brotherhood, the initiate is not only able to overcome in perfect serenity all difficulties that might arise in life, but also to put behind him all the doctrines and dogmas of the outmoded religions of the masses—Christianity, Islam, Buddhism, etc. He knows

that the *gnosis* of the *Absolutum* (= "divinity as an immaterial spectrum") is an unattainable goal for the mass of humanity given its present state of evolution.²¹ Knowing this, the FS does not reject humanity, but merely takes a more realistic view of it, and attempts to accelerate the evolution of mankind by means of the magical/initiatory tools at its disposal.

The main spiritual tool of the FS is the initiation and transformation of individual brothers and sisters. This is done through magical training and ritual initiation. Through years of concentrated meditative and contemplative work in which he has been very severe with himself, the chela acquires the Saturnian attributes of seriousness, concentration, and critical thinking, as well as the Uranian qualities of intuition and knowledge. One of the first steps in this training is the rejection of speculative fantasies, and the concentration on fact and intellectual pursuit. This, it would appear, is the best foundation for more occult or magical practices. Eventually, by following the magical curriculum of the FS, the brother or sister will become the master of all spheres of activity and endeavor. The initiate will become master of both the dark and white lights, and will be able to command the daemons of the nether regions as well as the angels of the mental spheres.²²

Anyone already familiar with the work and curriculum of modern occult lodges will have noticed the unusual emphasis found in the FS on the "dark side" of the initiatory process. This, of course, originates to some extent from the Saturnian archetype itself as it is commonly understood. But there are

further mysteries behind this that we will explore later. For now let it suffice to say that the FS preserves a gnosis of the shadow side of the light, the "nightside of being." In Kabbalistic terms this is known as the qliphothic realm. However, and this is the pivotal point, at the same time the FS tries to cultivate the highest ethical standards when dealing with these forces.²³ This is another instance of the Saturnian tendency to synthesize opposites into a dynamic process.

Another manifestation of this tendency is the training principle of going against the natural grain of the character of the initiate. The magician willfully "re-polarizes" himself in ways contrary to his own innate nature. "The rationalist must discover his soul, the romantic must express his essential rational characteristics . . ." ²⁴In more esoteric terms this describes the alchemical process of coagulating the Saturnian lead with the Solar gold, or in astrological terms the resting Lion (Ω) is driven to the Saturnian Goat (\mathcal{V}), from where it can descend to rule in an enlightened condition in the realm of Earth. Common to all these processes is the idea of a coagulation (a synthesis) of the extremities of a polarized system. Consequential to this process is an emphasis on the "dark side" which is just as essential as the "light side." This is in contrast to the average modern occult lodges, which shun any reference to the darkness and pursue a unipolar development. This curiously enough leads them into an entanglement with the problem aspects of dualism—for the darkness abideth forever.

In the final degrees of Saturnian initiation the brother or sister can fearlessly gaze upon the Guardian

of the Threshold and the gate will be opened to him/her that he/she may pass into the trans-Saturnian spheres. This may, it appears, come at the end of the brother's/sister's present incarnation. In any event, they will remain an integral part of the Brotherhood. The abyss does not frighten them as they prepare for their next incarnation, in which they may continue to serve the Earth in the interests of Saturn.²⁵ Or they may permanently enter into the existence of the arch-daimonium in order to fulfill some higher tasks in the inner order. Whatever they do, they do it of their own truly free wills. By the time they reach this stage of initiation, the powers of life and death are in their hands, and these powers they can use as they will. The High Grade initiate "will always re-crystallize himself, even after he loses his present form."²⁶

In an aeonic perspective, as understood within the FS, it is becoming more possible in the rising "Emerald Dawn" of the Saturnian-Uranian age to reform humanity in the light of this dawn. Ultimately, the goal is to bring this process to fruition, and to realize the exalted state of solitary freedom.²⁷

Astral Gnosis

As the name of the order indicates, the Fraternitas Saturni places a heavy emphasis on astrological doctrines or astrosophy. The teachings which involve Saturn are derived from a basically Gnostic cosmology, in which the planet Saturn is identified with the

Demiurge and with the Guardian of the Threshold (*Hüter der Schwelle*), who comes between the initiate rising through the planetary spheres and their access to the firmament and the light.²⁸ As mentioned before, the archetype of Saturn as portrayed in the FS is a manifold which fits into a complex cosmology. The FS teaches an astrophysical cosmogony and anthropogony (how the world and mankind came into being), as well as a unique cosmology describing the map of the world as it is now. Many elements of its cosmogony and eschatology are derived from the mystical German cosmologist Hans Hörbiger, who is perhaps best known from the portrayal of his ideas in *The Morning of the Magicians*.²⁹ Most significant, however, are the FS doctrines concerning the procession of the equinoxes, which heralds the coming of the Age of Aquarius. The FS has a special perspective on this New Age.

Astrosophy

According to FS doctrines, on the seventh day of creation an angel (= Lucifer-Saturn) emanated from the *Absolutum* (= the Kabbalistic *ainsoph*). This angel was given rulership over the outermost sphere and became the Guardian of Time and Eternity. This entity stood at the outer limits of the limitless, girding itself in space and being and all creation. (The Gnostics also sometimes ascribed this function to Leviathan—the *ouroboros*—the serpent at the edge of the firmament grasping its own tail.) This angel, or god, rebelled

against the static, established cosmic order and set into motion the forces of change and evolution, which also imply death and destruction. This rebellion is referred to in Judeo-Christian mythology as the "War in Heaven," and the angel or daemon is sometimes identified as (Hebrew) Abaddon or (Greek) Apollyon. Reference to this may be found in Isaiah 14:12-15 and in Revelations 9:1. By breaking the static cosmic order the Rebel—Lucifer—became the creator of the visible world. This battle still rages between the polar opposites of the outer Saturnian sphere and the inner Solar Logos, with the Earth in the middle as the main field of battle.³⁰

What for the most part seems to be a Gnostic cosmology has been deeply influenced by the theories of Hans Hörbiger (1860-1931). Hörbiger believed that there were two principal forces contending in the universe: cosmic fire and cosmic ice (or German: *Welteis*). This fits admirably well with Germanic ideas of cosmogony, of course.³¹ For Hörbiger the cosmos was constantly expanding and contracting. It did this from central points. The primeval cosmos spewed out galaxies, galaxies spewed forth suns, and suns emitted planets. But the centripetal force of cosmic ice will cause each in its turn to collapse back in on itself. Into the solar system there have also wandered bodies that did not originally belong to this system, e.g. the Earth's moon(s), and the planets beyond Saturn. These trans-Saturnian planets belonged to the neighboring solar system of Alcyone in the Constellation of the Swan (Cygnus). In time these trans-Saturnian planets will be absorbed by Alcyone and eventually our Sun will

unite with that star as well.³²

According to FS doctrines concerning the history of the Earth, there have been several moons orbiting the planet at one time or another. These moons were eventually drawn into the Earth by the centripetal force of "cosmic ice" as delineated by Hörbiger. There was a moon over "Lemuria" and subsequently one over "Atlantis;" both were catastrophically pulled to the surface of the Earth. Two twin moons, a white one, Luna, and a black one, Lilith, were then pulled into the Earth's orbit. The Earth has already absorbed the black moon, leaving Luna yet to be pulled down in a world catastrophe.³³

These astrophysical phenomena are seen as the outward manifestations of the "War in Heaven." The Luciferian Principle is understood as an expelled spark of the divine which has struggled through the darkness of matter, where this principle manifests itself as crystalline structure and as light. It struggled its way further through the kingdoms of plants and animals, and eventually emerged in humankind where the spark was liberated. Although generally ignorant of its true home and origin, this spark does carry in itself the memories of its primal state.³⁴

It is a mainstay of Saturnian gnosis that the darkness contains the light. Therefore the darkness is necessary for light to exist. It follows then that in fact the darkness is superior to the light—*ohne Finsternis leuchtet kein Licht!* This light is activated within the matrix of darkness by the Logos—of the Demiurge Saturnus—that constantly speaks the words: "Let there be light!" The outermost station of this light is in

the planetary sphere of Saturn, where the light melts into darkness.³⁵

As the solar system stands now, there is a dynamic tension between the centrifugal force (the outer limits of which are defined by Saturn) and the centripetal force (the center of which is the Sun). The centrifugal force—outward moving power—is the force of creativity and manifestation wielded by the Demiurge Saturnus, which is an expression of that force. This is the "divine negative" as the Creative Principle.³⁶ The centripetal force—the centralizing or concentrative power—is that of restriction and limitation ruled by the Solar Logos: the *Chrestos* Principle. *Chrestos* is Greek for "the good one." These two forces are in continuous balance and each force contains the seed-principle of its opposite. There is, therefore, a profound and incomprehensible darkness at the center of the Solar Logos. This is the object of the Saturnian Solar Cult. At the same time, those who serve Saturn are also conducting a spiritualized solar cult in that they are promoting the return of the lost son (Saturn), who was hurled out of the Sun to his paternal Solar sphere.³⁷

According to FS teachings, the Earth is also a complex sphere. Parallel to the physical plane of existence on this planet are two other planes or dimensions: the astral underlying this physical plane and the mental overlying it. Magically these are respectively seen as the darkness and light the magician must master in his work. Interestingly, the secret doctrine has it that the astral dimension has historically been interpreted as "hell," while the mental zone has been seen as "heaven."³⁸

Kabbalistically, the effects of the negative causal principle of Saturn, which corresponds to the third sephira, called Binah (Understanding), is reflected in the ninth sephira, called Yesod (Foundation), which corresponds to the Moon. Therefore, in the astrosophical doctrines of the FS, the effects of Saturn (= 3) are transmitted through the Moon (= 9)—the power of Saturn squared (3^2).³⁹

The state of dynamic tension in which the cosmos finds itself is, according to the laws of cosmic ice, eventually going to collapse. In fact, this collapse is already underway. Astronomically, this is a process of various planetary bodies being reabsorbed into the Sun. On the spiritual level this is tantamount to the principles, of which these planets are manifestations, being redeemed. Four planets have been redeemed as the FS doctrine has it. Two, Vulkan and Hermes, have already been consumed by the Sun, while Mercury and Venus have been drawn within its sphere of influence. At some point, Jupiter and Saturn will merge, combining the mildness of Jupiter with the severity of Saturn. This will give rise to a new Golden Age.⁴⁰ Eventually all the planets of the solar system will be thus "redeemed," bringing to an end this cycle of existence. In this whole process Gregorius said that the "task of spiritual humanity is to participate consciously in the evolution of the Earth in order to redeem her."⁴¹

AEONIC COSMOSOPHY

The Dark Side of the Aquarian Age

The strict doctrines concerning cosmic aeons (from Greek *aion*, age) have their origin in Gnostic teachings of the early centuries of our era. This concept, although it had a certain magical role in ancient times, became enormously important with the magical work of Aleister Crowley following 1904. The FS, inspired by Crowley and by the current astrological speculations concerning the dawn of a New Age of Aquarius, developed its own aeonic philosophy. It is essential to understand this philosophy if the whole work of the Brotherhood is to be grasped.

The ancient Gnostic sects of the Mediterranean and Near Eastern regions held that the aeons were the emanations of God. These emanations descended from the fullness (pleroma) of God's light into the darkness. Aeons are made up of an array of elements, the archons that rule them, the angels (Greek *aggeloi*, messengers) that provide for their dynamic interaction with the cosmos, the "reasons" (Greek *logoi*, or "words"), etc. In Gnostic practice these aeons were seen as barriers through which the initiate would have to pass after death until he gained the pleroma. In actual Gnostic teaching, then, an aeon is a phenomenon of time/space.⁴² The Earth may pass through "ages" ruled over by archons ("rulers") of astrologically determined periods of time, but the individual soul of a man must

also pass through the barriers of the aeon in order to return to the light. So much for the ancient doctrine.

In Cairo, *Egypt*, Aleister Crowley received the text of a book dictated to him by a praeternatural entity identified as Aiwass or Aiwaz. This happened in 1904, and from that time on Crowley began to preach the advent of a new aeon, the Aeon of Horus, which in turn superceded the Aeons of Isis and Osiris. It is clear that Crowley understood himself as an agent and an indispensable element of this new aeon, the Word of the Aeon made flesh. From that point he was to function as a Magus (although he was not to claim that grade until 1915), and as the Utterer of an Aeonic Word. Theoretically, it became his task and his curse to attempt to articulate this Word, which is *θελημα* (Thelema), the True Will. In this the Great Beast had synthesized the old Gnostic idea of a natural progression of the aeonic rulers on Earth and the idea of a god-like intervention from above, exemplified in the Gnostic Christology.

Crowley had conjured a new way of magical thinking with his aeonic formulation, and it was one that struck a few responsive cords. Gregor A. Gregorius accepted the advent of the aeonic current of Thelema but did not accept Crowley's system (A.:A.: or O.T.O.), nor his authority in non-aeonic matters. In 1948 Crowley's own disciple, Charles Stansfield Jones (Frater Achad), claimed to have uttered a new Word superceding that of Thelema. Achad's Word was supposedly Ma-Ion or Ma'at—the Egyptian goddess of truth and justice. All this turned out rather badly, as Jones ended his days in obscurity and insanity.

Of course, many hold to orthodox notions of "aeonic questions" pronounced more or less clearly by Aleister Crowley, while others even attempt to work with Achad's formulation. The dynamic understanding of the Setian Xeper, as continually articulated by its Magus, provides a more individuated and clearly articulated aeonic pathway than any of the previous attempts to work with such "Aeonic Words." In any event, some perspective on these aeonic concepts cannot be ignored when one is trying to understand the history of magical thinking in twentieth-century Western tradition. In the FS the advent of the new aeon is seen first and foremost in astrological terms. It is the equivalent of the Age of Aquarius, ruled by the planetary archon Saturnus. The role of the Master Therion's Aeonic Word seems to be of secondary importance. What might be of widespread interest is the magico-astrological insight into the fact that the Aquarian Age will be one ultimately ruled by the dark Saturno-Uranian archon or demiurge.

The cosmosophy of the FS is dependent on the natural procession of the equinoxes into the sign of Aquarius, which as a sign of the zodiac is traditionally said to be ruled by the planet Saturn. With the discovery of trans-Saturnian planets, and after astrology had synthesized them into its system, the planet Uranus was also said to rule this sign. This physical event, as well as the other astrophysical phenomena taking place in the cosmos and more particularly within our solar system, are reflections of metaphysical events occurring simultaneously with the physical ones. The same can be said for the birth of the solar

system, and its eventual entropic collapse.

Although it is stated that "every age or epoch contains within itself the power necessary to its own fulfillment,"⁴³ humanity as a whole resists this realization. It is only open to and known by the truly elect within a society. Humanity is for the most part still dominated by an unyielding law of self-destruction that rules in all realms of being, organic as well as inorganic. Knowledge and experience of the archdaimonic principle embodied in Saturn can, however, free the initiate from the laws of cause and effect. In other terms, man can liberate himself from his own *karma*.⁴⁴ Beyond the moral aspects of this, these ideas are also useful in formulating a notion of how Saturnian magic works. It is the progression of the individual beyond the threshold—beyond the barrier—in order to become separate from the internal, objective cosmos. In theory, the Aquarian Age, the aeon of Saturn, should be manifest first and foremost within the magically elect.

The influence of the coming Aquarian Age is being guided by the Demiurge Saturnus, which is in turn being transformed through Uranian influence. The present, fading Piscean Age is (was) ruled by Jupiter, under the hidden influence of Neptune. The Neptunian influence is thought to be exercising tremendous force at the close of the Piscean Age in the area of politics; hence the upsurge in collectivistic and communistic ideals. This tide will, however, suddenly turn, and this influx will be destroyed by the surging Uranian power. According to Saturnian teachings, the confusion of today's world is mainly due to the con-

vergence of the two competing and conflicting aeonic streams, the incoming Aquarian and the outgoing Piscean. It will be up to the emerging Saturno-Uranian spirit and its elect to bring a new order out of this chaos. In this process the old nature of Saturn is undergoing a transformation as well. It is becoming more "spiritual," while at the same time it retains its basic quality of stability and solidity. The synthesis of these qualities leads to a powerful balance in which the powers of the spirit are directed and manifested in exacting, precise ways which are as yet unheard of.⁴⁵

In the Saturnian view, there does seem, to be sure, a dark side of the Age of Aquarius. Based on some fairly objectively interpreted astrological teachings, it could be concluded that the Aquarian Age will only appear to be one of rational and humanitarian egalitarianism. The Saturno-Uranian reality looming behind this world of appearances will be one of an enlightened system of control by a ruling elite—the final reign of the Illuminati.

The Luciferian Principle

Although in later times the Luciferian aspect of the Fraternitas Saturni might have been toned down—especially in materials meant for public consumption—the ideology of Gregorius himself was permeated with this Luciferian Principle. The FS has its own mythomagical understanding of what the nature of this entity is, how it relates to the order's astrosophy, and to the initiatory work of the order. Gregorius, although not as ingenious a poet or artist as Crowley, was nevertheless more straightforward in his approach to the role of darkness and the Luciferian light than was the Master Therion. Perhaps it is for this reason that Gregorius was less "perplexed" than Crowley.

In the FS, Lucifer is understood as the Light Bearer for mankind. As a result of being given this light by Lucifer, which continues to be reborn in every generation of humanity, mankind will be able to take a measure of egocentric power from the solar Logos. In this way Lucifer is the savior of humankind, at least for that part of humanity that has been able to comprehend his Principle. The essence of the Saturnian cult is the effort to understand this entity and to consciously make use of its power in the service of the solar Logos (Sorath).⁴⁶

Gregorius was always anxious to point out that this Luciferian mythology was in fact older than the ignorant misunderstandings and willful distortions of the Judeo-Christian tradition. He claimed to have his

knowledge from a pre-Christian and/or non-Christian sect of "Barbelo-Gnostics."⁴⁷ In the FS Lucifer is the embodiment of enlightenment and reason; there are none of the destructive slanders against him as in the Christian tradition.

However he came by it, Gregorius does seem to have a correct interpretation of the relative roles of that entity referred to as the Light-Bearer (Greek *Eosphoros*) and that referred to as "God." Perhaps the oldest version of the Lucifer myth is that of the Greek Prometheus ("he who has foreknowledge"). Traditions differ on many details of the Promethean mythology, but what is essential is that Prometheus, wishing to help and preserve mankind (some say he even created mankind), brought the divine fire—or higher consciousness—and bestowed it upon men. This was the first enlightenment of humanity. Zeus, however, was angered and punished Prometheus by hurling him into the depths of Erebus. There he was staked to a mountain—an image prefiguring the crucifixion by hundreds of years. The point is that the "creator god," here Zeus (in the Judeo-Christian tradition Jehova), wants to keep humanity in subjugation and slavery to the "natural laws" which he has set up—but a rebel figure, here Prometheus (elsewhere Lucifer) befriends man and brings him the means to become as one of the gods. This is the fundamental idea underlying the Luciferian stance of the FS and its connection to pre- and non-Christian attitudes toward the myth.

Because of the general domination of the Judeo-Christian mythic scheme in medieval and post-medieval European culture, the FS also, of course,

deals with the Luciferian mythos from that standpoint, taking a decidedly Ophite (or Naassene) view. The myth is most readily available in the Judeo-Christian canon in Genesis 3. A close and objective reading of this myth cannot but prove the Saturnian point: that the Serpent (Hebrew: *nechesh*) is the friend and brother of Adam, while the Lord God (Hebrew: *yahweh elohim*) is only his keeper and shepherd. The rebel spirit Lucifer opened the way for man's rebellion and hence his salvation; Jahveh would have held man in the eternal bondage of ignorance. The Serpent gave Knowledge (Gk. *gnosis*)—and thus is the true friend of mankind and his true liberator. Any other interpretation of the text of Genesis 3 would seem wildly imaginative.

Following basically Gnostic thought, the doctrines of the FS contain a Christology that is consistent with this view of the Eden myth. They would hold that the Ophite/Naassene teaching that the Serpent (Heb. *nechesh*) in the Garden of Eden and the Anointed One (Heb. *messiach*)—the Christos—are one in the same. This could be backed up with the Kabbalistic interpretation of *nechesh* = N.Ch.Sh. = 50.8.300. = 358 and *messiach* = M.Sh.Y.Ch. = 40.300.10.8. = 358. That both, according to the esoteric laws of gematria, render the sum of 358 demonstrates their essential unity. The Christos is a messenger and son of the Serpent, therefore, and not of the Creator. This Christos preaches *gnosis* (knowledge) and not *pistis* (faith). The Serpent of Eden is further identified with the brazen serpent of Exodus and with the serpent-entwined staff of Hermes, the caduceus.⁴⁸ According to FS teaching, the Serpent of Eden may also be iden-

tified with Satana, the feminine aspect of Satanus. This in turn corresponds to the *kundalini*—serpent power—of Indian tantric lore. The truly beneficent principle is, however, identified as the Chrestos, not Christos. The Chrestos, the Good-One, is the designation of the beneficial solar entity.

Lucifer would also appear to have a central role in the origin of humanity, and in the origin of death. It is thought that Lucifer brought about physical procreation through a primeval sexual act with Cheva (Eve). With procreation came death; but of course without death there is no change, no evolution. Thus the opening of the gate of death, the act of "sinking into matter," was a necessary step to link man to the current whereby Paradise can again be gained. But this time humanity will do it consciously and of its own will, and thus gain eternal life and wisdom. Then man will have truly become his own god—which is the path of Saturn.⁴⁹

Also in accordance with its Gnostic heritage, the FS doctrines lay a strong emphasis on dualism. Not so much a good-versus-evil dualism, but rather a beyond-good-and-evil dualism summed up in the Saturn-Gnostic dictum: *lux e tenebris*—Light from the Darkness! In an article entitled "Saturn-Yoga," Gregorius stated: "Without Darkness there is no Light. The Light shines in the Darkness and the Darkness is more powerful than the Light!"⁵⁰ This is an idea we have already met which simply states that the Light is held in a matrix of Darkness, that both are necessary to existence, and that it is the goal of the practitioner of Saturnian Gnosis to gain experience in, and mastery over, both the Light and the Darkness. The Saturnian

view is one clearly shown in the familiar yin-yang symbol used by the Taoists:

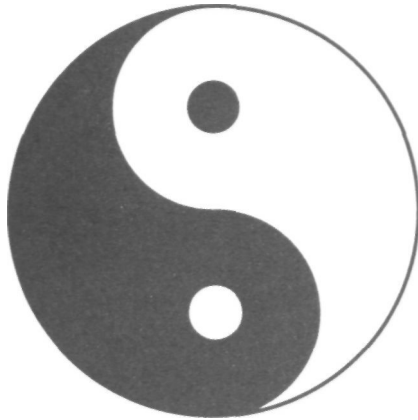


Figure 2.1: The Yin-Yang

in which the seed of the opposite quality is shown to be embedded in the depths of its counterpart. Thus there is a heart of Darkness within the Sun, and the Saturnian Darkness shines with a profound Light.

The true god of Saturnian Gnosis is a Janus-faced entity—Baphomet: Temohpab—a god containing both a positive and a negative side. Both paths, that of the Right and that of the Left, lead to the Absolutum, which stands beyond good and evil. Again, true to Gnosticism, the Saturnian emphasizes that the initiate must enter a path—and work and experience.⁵¹

The Luciferian mythos is, of course, also accounted for in astrophysical terms within the teachings of the FS. The "Fall" of Lucifer from "Heaven" is equated

with the physical event of the expulsion of the planetary masses from the solar sphere. Lucifer is identified with the "higher octave" of Saturn (in astrology this is also equated with the planet Uranus, the planet of rebellion). In this planetary position, Saturn-Lucifer has been able to rule all the planetary entities within its orbit, being especially forceful on the planet Earth. Again the Earth is the main field of contention between the Solar Logos and the Luciferian Principle.⁵² The initiate struggles toward a harmonious arrival at the Theonium of Saturn, and not toward the Sun, because the Sun would destroy and consume him. The Saturnian sphere offers enlightenment, control, and independence. This always returns to the essentially complex structure of that which is called Saturn. It must always be remembered, for example, that the Saturnian sphere contains the seed of the *Chrestos-Principle*.⁵³

Gregorius poetically described some of the Luciferian Gnosis in a poem entitled *Fallen Angel*, which was first published in the *Blätter* (January 1955), p. 11:

*For millions of years he stood before God's Throne
as a guardian, watchman, and caretaker.
But when the son returned,
his hand grasped only emptiness.
He stood before God and saw him not.
He called unto God in vain
and his soul wept.
But in the distance glowed in the firmament
a blue star, and a voice spoke unto him:*

*I seek Thee, come Thou to me,
give me Thy hands.
A pale visage shone in the distance,
and a slender hand began to work.
Aeons descended from him
to sink into the sea of ages.
The great angel standing there,
was once his brother and commander,
who now has left him.
Now his voice again calls to him—
and through the spheres his call resounds
out to one, who created him:
"Satanas Triumphator!"*

The basis for the ambivalent stance of the FS toward the whole Luciferian aspect in the Saturnian Gnosis is clearly revealed in the doctrines concerning the actual esoteric structure of the entity Saturnus. Around the physical planet Saturn is arrayed a complex of entities constituting internal and external aspects, as well as higher and lower octaves of the planet. A composite of these might appear as shown in Figure 2.2 on the following page.

As has been intimated, the outer and ruling aspect of the planetary genius is that of Saturn with all its previously outlined characteristics. A part of this is the egregore of the FS itself—the GOTOS. Deep within there is, however, the creative solar spark called the Chrestos-Principle.⁵⁴ These two aspects can work harmoniously and consciously together in the controlled sphere of Saturn. This enlightened state is facilitated especially when harmony with the higher

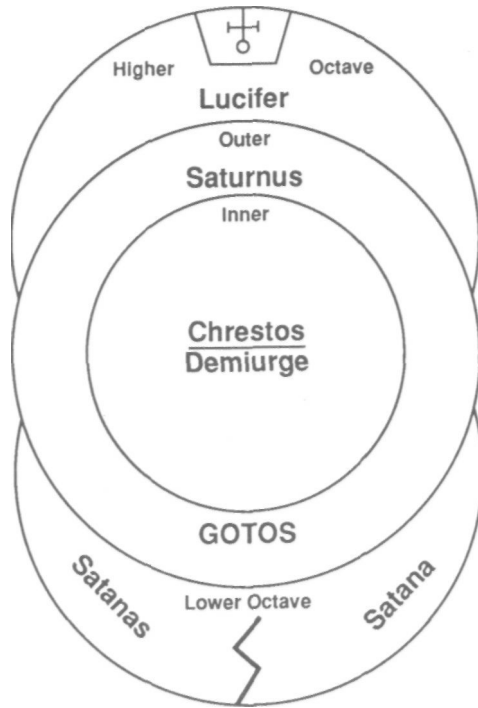


Figure 2.2: The Saturn Figure

octave of the planet, Lucifer—the Light-Bearer—is concentrated on. The higher octave is also harmonized with the planetary spirit of Uranus, with which Saturn works for the current aeonic transformation. In the lower octave, Saturn is connected to the Satanic force. This is the power of rebellion, adversity, and death, all of which are absolutely necessary

to man's path of attainment—to his Becoming. However, this purely "Satanic" aspect can be ultimately as dangerous and destructive to consciousness as is the self-obliterating power of the Sun. The Saturnian brother must remain concentrated on the higher octave in order to remain fully conscious and independent (consistent with the Luciferian Principle), and not fall into the lower to become a mere tool of the Demiurge.

In the working or ritual aspects of the FS curriculum the Luciferian Principle is also highly evident. Some of this will be far more fully explored in the practices and rituals of the Brotherhood in Chapter 4. However, at this time it is worth pointing out that the "Sacrament of Light" in the FS is understood primarily as a Luciferian Mass in which the initiate experiences the transcendent in the immanent. This experience leads to *meranoi*—transformations in the initiate. The ultimate end of these transformations, according to FS doctrine, is the cessation of the necessity of incarnation, as the individual light merges with the Light of the World.⁵⁵

This transformation in the Luciferian Light is not completely manifested in the grade system of the FS until the 33°. The complete name of this degree makes the nature of this attainment clear: "Gradus Ordinis Templi Orientis Saturni im Orden des dunklen Lichts" (i.e., Grade of the Order of the Eastern Temple of Saturn in the Order of the Dark Light).⁵⁶ Ultimately, this work does not end in the obliteration of the self in the *ainsoph*, but rather in the deification of that transformed self. This is perhaps most lyrically outlined

by Gregorius, in a poem he wrote in 1943 but which was not published until March 1955, in *Blätter*:

Thou Art Thine Own God

1. *Thou must affirm the God in Thee, for every
doubt takes power from Thee.
Every hour of Thy divine knowledge brings
Thee a step higher in Thy journey.*
2. *Thou canst unfold the spark,
that God bestowed on Thee, to a pure flame
that makes worlds fall and rise again,
God is in Thee!—Thou art Thyself God!*
3. *Thus Thou canst have Gods enthroned in Thee
build altars, ignite sacrificial flames,
for every dream—and form of thought is
Thy power,
and every force of desire takes a form and
shape.*
4. *Thus art Thou the shaper of transcendental
worlds,
imaginary creator of Thine own realm,
Thou art priest, magus, royal lord—
and prince in Thy soul's expanse.*
5. *Cyprus groves stand round Thy palaces of
thought
and blue waves lap at the marble steps
and ships fare out upon the seas,
for Thee, who wearest the purple.*
6. *The Earth is Thy sorrow that shaped the
knowledge
and bitter fruits of Thy Golgatha—
And nevertheless the call rings out to Thee:
Lo! I am here!*

The Luciferian Principle is essential to the aeonic philosophy of the FS. In their astrosophy, the spiritual changes coming about in the world which are mirrored in astrophysical processes (i.e., here the procession of the equinox into the zodiacal sign of Aquarius ruled by Saturn/Uranus) are tantamount to the advent of an Age of Lucifer. This is what Gregorius must have recognized in Aleister Crowley's "Equinox of the Gods" concept, in which the Age of Osiris gives way to the Age of Horus.⁵⁷ But it must be quickly pointed out that Gregorius had his own ideas of what all this meant and how the aeonic process worked. Generally speaking the ideas of Gregorius were more consistent, mainly because he did not shrink from the "dark aspects" and clear Luciferian connotations. The Lucifer of the FS system is understood first and foremost as a part of the Saturnian planetary sphere and is clearly identified with pre- or non-Christian Gnostic concepts. Therefore any attempt to characterize the FS as "Satanic" in the Christian sense of the term must fail.

THE YOGA OF THE DARK LIGHT

FS Sexual Mysticism

It is probably in the area of the practice of sexual magic that the FS has become most notorious in esoteric circles. This notoriety has chiefly come about through the publication of reports or isolated documents⁵⁸ that perhaps give some idea of the kind of sexual magic practiced in the FS. But these reports are nevertheless largely taken out of context and therefore can not give anything but a distorted picture of actual FS theories and practices. In Chapter 4 we will provide some practices of Saturnian sex-magic, as well as the full rite of the Pentalphic Grade, which has until now only been alluded to in print. The background of sexual magic in the FS is closely related to that of the O.T.O. as discussed in Chapter 1. However, the FS under Gregorius developed some of its own ideas, mainly based on astrosophical and Gnostic precepts, along with what was at the time (i.e., late 1920s) modern sexology.⁵⁹ Here we will try to concentrate on those concepts and doctrines relatively unique to the FS.⁶⁰

For the most part, sex-magical practices in the FS were confined to the work of the 18° (Pentalphic). In this degree the initiate makes a deep study of the sexual magic and mysticism as outlined in the O.T.O. system. It is clear that the whole O.T.O. system—which is supposed to be something more than sex-magic—

obviously exerted a strong influence over the FS. The clearest expression of this is in the name GOTOS. Beyond the overt practice of sex-magical techniques, a whole "sexual cosmology" was deeply embedded in FS doctrine.

This teaching is partly taken from tantric and quasi-tantric systems and partly derived directly from Gnostic sexual cosmologies. From tantrism the FS derived its theories of the chakra system in the human body, which was conceived of as being naturally polarized in one way (negatively) in women, and another way (positively) in men.⁶¹ A survey of the numerous allegorical and mythic representations of Gnostic cosmologies⁶²—descriptions of how the world came into being—shows that many of the FS doctrines on sexuality could have possibly been taken from the general picture outlined in Gnosticism. In the ancient gnosis the ultimate god-form manifested from the god-head. This god-form is three-fold, consisting of mind (Greek *nous*), thought (Greek *ennoia*) and reason (or *word*, Greek *logos*). From this masculine entity emanated the first aeon, which is defined as his own mirror image reflected in the "pure water of light." This first aeon is called either Barbelo or Sophia (wisdom)—the feminine aspect of the father-god—herself androgynous. She is the mother of the Demiurge and is also responsible for implanting the "divine spark" in humanity. This Sophia is regarded ambivalently by the Gnostics as she was the first entity to suffer a "fall," perhaps due to her excessive cravings and curiosities concerning knowledge. This ambivalence is subsequently reflected in human women, and is

represented in the esoteric Eden myth by both Lilith and Eve.⁶³ There are obvious correspondences between the relationships of Father—God : Barbelo/Sophia; Adam : Lilith/Eve; and astronomically, Sun : Moon/Earth, etc. This lore seems to form the matrix of FS sexual mysticism. But it must be remembered that the FS is essentially an eclectic, innovative, and somewhat pragmatic order, so no one set of doctrines tends to dominate it completely. The Saturnian Gnosis is a unique Gnostic teaching.

The very nature of the sexes is, according to the Saturnian Gnosis, a part of the same phenomenal process as the manifestation and evolution of the planetary bodies. Gregorius held that the negatively polarized manifestations of Saturnian and Lunar forces were, on Earth, incarnated in the forms of women, who are the vicars of the Luciferian Principle. The sometimes ambivalent attitude toward this principle leads to an ambivalent stance toward women as a phenomenon. It is even stated at one point that the esotericist should seek to free himself of the feminine daimonium by means of sexual magic.⁶⁴ In contrast, men are esoterically the manifestation of the Solar and Jupiterian forces. For sex-magical work, of course, women are seen to correspond to the planet Venus, and men to the planet Mars. This will be outlined further in the sections dealing with sex-magical practices.

Gregorius claimed that Karl Kellner (founder of the O.T.O.) taught that sexuality held the key to understanding cosmogony, and that the natural laws of sexuality were a mirror or shadow image of cosmic

processes.

The most concentrated manifestation of these cosmic realities were in those physical parts of the sexes which most distinguished one from the other: the sexual organs themselves. Thus, the *phallus* is a symbol and manifestation of the divine willpower of imagination, of the faculty of image-making. Conversely, the female genitalia, or *kteis*, is the symbol and manifestation of the plasmic emulsion of expansive chaos, the matrix in which reality takes shape. The manifestation of all realities is then made possible by a willed projection of consciously visualized image into this chaotic matrix.⁶³

There was a relative lack of women initiates in the FS, which is revealed in the rosters printed in some of the interna from the 1950s and early 1960s. This, no doubt, would be explained in poetic terms from the libretto of the opera *Die Zauberflöte* by W. A. Mozart:

*Ein Weib, das Nacht und Tod nicht scheut
Ist würdig und wird eingeweiht.*⁶⁶

(Act II, Scene 5)

The essential problem would seem to be that women are thought to be generally shy of the night-side of reality, despite men's hopeful projections upon them. It is truly a special woman who comes to terms with this aspect.

This reference to Mozart's *Magic Flute* is telling in another way in that it is deemed an important accomplishment in the initiatory progress if the magi-

cian can find and work with a woman who embodies his "sister soul."⁶⁷ Conversely, the woman magician must find her "brother soul."

In its early years the FS was in many ways unable to fulfill its own "New Age" vision of itself with regard to sexual mysticism. From an aeonic perspective perhaps it was just too early. Probably not until the latter half of the 1960s were the aeonic elements in place to give a true expression to "Saturnian sexuality." Much that was lacking seems due to the "nature bound" aspects of sexuality and the aforementioned "ambivalent" attitude toward women. Some greater understanding in these fields has been offered by Frater U.:D.: in his *Handbuch der Sexualmagie*.⁶⁸

The Yoga of the Dark Light is quite literally the practice of the union, here through sex-magical techniques, with the fleshy embodiment of one's own opposite self. Here, the Dark Light is interpreted as the Saturnian/Luciferian light as incarnate in the sexual partner, with whom ritual coitus or other practices are performed. The Dark Light can also be equated with the magical power of sexuality and of the orgasm.

Nietzschean Thelemism

The official motto of the FS is "*Tue was Du willst ist das ganze Gesetz, es gibt kein Gesetz über tue was Du willst. Liebe ist das Gesetz—Liebe unter Willen—Mitleidlose Liebe.*" (Do what Thou wilt is the whole of

the Law, there is no Law beyond do what Thou wilt. Love is the Law—Love under Will—Compassionless Love.) The first part of the motto is the familiar Crowleyan Thelemite formula, which is left unaltered. The second part, which is the response to the first, has been slightly altered in Saturnian practice. The words *mitleidlose Liebe*, which may be translated as "compassionless love," or "love without pity," make the Saturnian nature of this love clear. It refers to both the "love" of the Demiurge Saturnus or the GOTOS for his minions on Earth, i.e. his stern "testing," and to the kind of "love" that a Saturnian brother should show toward others.

One of Aleister Crowley's most interesting discussions of love is found in his *Eight Lectures on Yoga*,⁶⁹ where he says that "love under will" is a unit's "instinct to unite, and the act of uniting... with its opposite." Here Crowley appeals to a model of nature when he says that hydrogen seeks to combine with oxygen and not with other molecules of hydrogen—which is not in the "nature, or the 'true Will,' of hydrogen." Thus Crowley identifies natural order with "true Will."

According to Crowley's theories, if not his own practices, the ultimate act of love should be the act of flinging "ourselves up into the furnace of ecstasy which flames from the abyss of annihilation."⁷⁰ To avoid and to deny the desirability of this act of love is the essence of Black Magic—as the essence of White Magic is self-annihilation. It seems that it was this aspect that the FS wished to clarify with the addition of the phrase "compassionless love."⁷¹

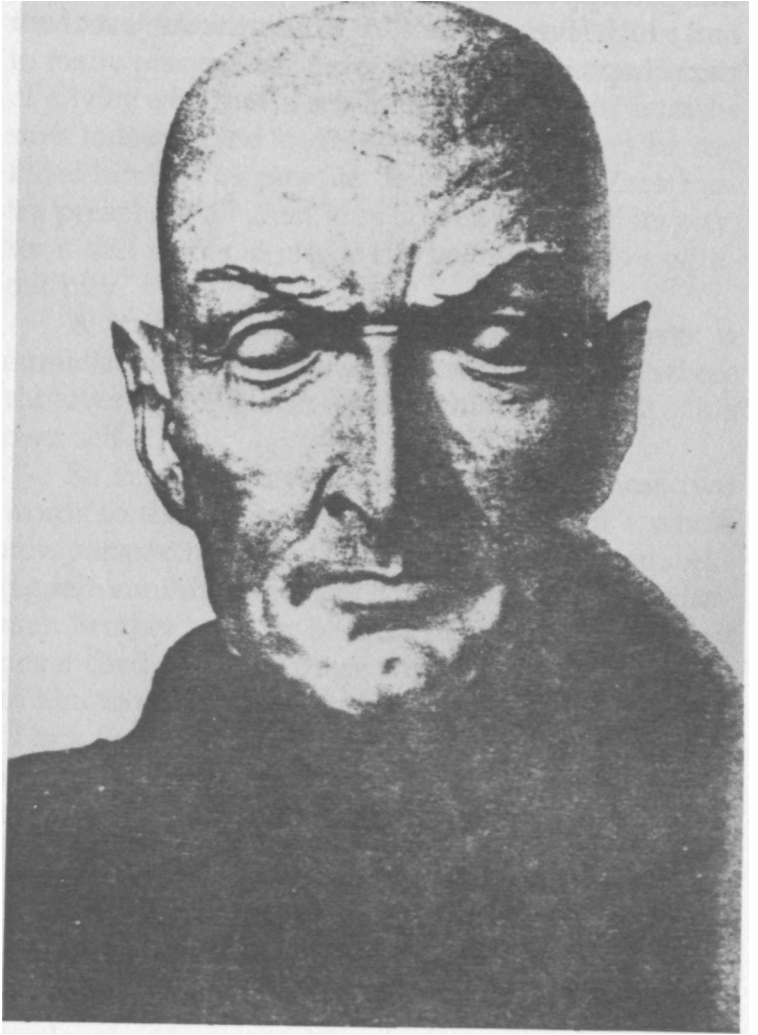
It appears certain that here too the FS doctrines are drawn from Nietzschean concerns. In his great book, *Thus spoke Zarathustra*, Friedrich Nietzsche devotes a whole section to "On Pitying."⁷² Here, and in many places elsewhere, Nietzsche equates the act of pitying with that of self-annihilation. Here Nietzsche says indeed "God is dead"—but what does he say killed him?—"his pity (i.e. 'love') for man." Zarathustra preaches "all great love is even above all its pity, for it still wants to create the beloved"—love without pity.

A "pitiful" love is one in which the lover is annihilated by the beloved; love without pity is where the lover—or magician—creates his beloved out of his own self.

So in many ways the FS addition of these two words to the whole Thelemite formula put a whole new perspective on the philosophy. Rather than seeking self-annihilation beyond the threshold, the Saturnian Brother seeks to become his own god. Crowley never tired of calling those who endorsed, or seemed to him to endorse, this path of non-self-annihilation "Black Brothers" (or "Brothers of the Left-hand Path"). Perhaps it was because the Beast himself was one of these (yet denied it, even to himself) that, when confronted with the ultimate moment of truth, he was so "perplexed."⁷³

In summary, the doctrines of the FS are generally consistent with its cosmology and theology (or "daemonology"). The Saturnian brother must enter upon a hard path to be tested. He must be hard on himself, as others will be hard on him. But once he passes through

the Threshold into the realm of higher power, the severity of Saturn will be turned in his favor. All of this presupposes a strict set of initiatory standards and a high level of structure. This is the subject of our next chapter.



Bust of the Master Gothos

Chapter 3

Organization of the Brotherhood of Saturn



Eritis sicut Deus scientes bonum et malum

The Initiatory Path

The FS had at one time or another several lodges working simultaneously, encompassing dozens of members who were trained and initiated through a graded hierarchy of thirty-three degrees. This required a fairly sophisticated and complex organizational structure and magical curriculum. The FS has a specific philosophy as to what constitutes initiation. This is articulated through their grade system, which generally allots special work and functions to each of the thirty-three degrees. The lodges are largely administrative structures designed to support this initiatory path as best they can.

Magically, the first step in initiation in the FS system is the blending of the chela into the "Chain of Brotherhood" by ritually bonding him into the order's stream of psychic power. The initiate takes advantage

of this reservoir of energy for his work, while providing some measure of it to the collective work of the whole Brotherhood as well.

In point of magical fact it is the Demiurge Saturnus that is the true initiator of all brothers and sisters in the order. This process of initiation—of being brought into gradually higher sacred states—is also called "Saturn-Yoga." This is described as a form of *raja-yoga* (= intellectual path to union). By this path the initiate is led through the starry spheres toward a mental unity. In the final level of this process the brother becomes a king-like lord at the summit of knowledge. He attains what is called "Saturn-Gnosis."

The actual number of paths to this *gnosis*, to the Guardian of the Threshold, are very few. Those who reach this goal are marked by their "serious, taciturn, and deeply philosophical" natures. It is only these who can truly understand what "Do what Thou wilt" and "compassionless love" mean.¹

After a certain point a Saturnian brother must recognize that he can no longer worship the personal god commonly imaged in Christian churches. The need to do so will be an indication of his lack of preparation for higher knowledge. The Demiurge sternly tests those on the path toward it. Before crossing the Threshold one will often have to suffer in a state of preparation. But once this Threshold is crossed the initiate is—through Gnostic experience—protected from the former perception of suffering. The initiate is protected and given exalted knowledge by Saturn, and he becomes a master of the "higher and lower light" and is taught to be "beyond good and evil."

It is only after the initiate is free of the old, superceded religious notions that he is ready for the priestly grades (i.e., 12° and above). After this point the initiate realizes that there is no personal god and that the Christian religion is meaningless. God is conceived of as the Absolutum, or "Zero-point Energy."² The path of the Saturnian brother will be a gradual increase in power, as he becomes the master of first the "lower light" and then the "higher light," and able to command daemon and angel alike. He then becomes a creator and demiurge in his own right "... for thou art Thine own God ... "³

It would be a mistake to think that just anybody could undergo the FS initiatory path. The brothers of the FS consider themselves to be the elect of the higher octave of the Saturnian sphere. This higher octave is the Bearer of Light, who is the Great Angel and Guide to higher spheres and deeper knowledge.⁴

Technically, and at its most basic level, the training system of the FS consists of three major phases: (I) training of the imagination, visualization, creation of willed images; (II) contemplation, i.e. emotional experience of the willed images; and (III) meditation, in which the images are dispensed with in lieu of direct spiritual experience.⁵

A systematic approach to initiatory training based on FS principles and learning of techniques has been published under the editorship of Karl Spiesberger (Frater Eratus),⁶ although the runic technique had already been expounded by Gregorius within the order.

The Thirty-Three Degrees and Their Work

According to the Rule of the Order dated 1963, the FS is a lodge which works in accordance with a system of knowledge contained in degrees structurally identical to that of the Ancient and Accepted Scottish Rite. Basically there are two kinds of degrees within this 33° system: honorary ones which are bestowed for certain functions, and ones that must be earned through work and the acquisition of certain knowledge. In the Outer Court Grades (0°—11°) no lifelong commitments are made. Once one enters the Rosicrucian Grades (R+C Grades, 12°—20°), lasting commitments are made to the order and to the Saturnian current. The High Degrees are 21°—29° and are referred to as Degrees of High Honors. The degrees 30°—33° are the High Honorary Degrees. The degrees from 29°—33° can be held only by one living person. In other words, there can only be one holder of each of these last five degrees living at any one time.

The form of address used for persons below the 4° is generally "brother" or "sister," while after the 4° "frater" or "sorella" is used. Those who have attained the 12° are called master or maestra.

An overview of all thirty-three degrees of the FS is provided below, but beyond this it is important to realize the nature of the qualifications, duties, and work of each of these grades. For the most part the descriptions of the grades are taken from various documents from the time of the Grand Mastery of Gregorius.⁷

Description of the Grades

- 0° *Neophyte Brother or Sister* — This degree is used to designate all brothers and sisters entering the FS.
- 1° *Scholasticus Voluntatis* — Student of the Will: The first degree is a service grade. It is bestowed upon those who show themselves reliable and disciplined, and who follow the basic instructions given to them.
- 2° *Scholasticus Verbi* — Student of the Word: This degree is one of the intellect. It is a preparation for the 8° and is given to those brothers and sisters who are articulate and have put their knowledge in the service of the lodge.
- 3° *Schoiasticus Vitae* — Student of Life: A grade bestowed upon those who have demonstrated immunity to the suggestions of mysticism or spiritualism. They are down-to-earth, with a sense of beauty and harmony; they must be motivated to become expressive personalities and to master life in all its forms.
- 4° *Frater/Sorella* — This is symbolic of entry into the temple of the lodge, which happens after one has shown oneself to be loyal and reliable. This can only be conferred after a minimum of three years' membership in the FS.

- 5° *Servus Juris* — Servant of the Law: A degree given to those with special interests and professional qualifications in matters dealing with legal matters. They advise the FS in legal affairs both internal and external.
- 6° *Servus Templi* — Servant of the Temple: He or she is called upon to serve in sacred operations and to assist the officiating brother or sister in rituals. This is the Doorkeeper of the Lodge.
- 7° *Servus Ritus* — Servant of the Ritual: This degree is intended above all for those who will serve as the Second Warden in the lodge ritual.
- 8° *Gradus Mercurii* — This degree must be earned by work. The initiate must have been a member of the FS for at least three years. The conditions for the conferring of this degree are: 1) mastery of ritual, symbolism, and esoteric teachings of the apprentice grades, 2) knowledge of theosophical doctrines (*karma*, reincarnation, the seven principles, and the planes of existence), 3) mastery of basic astrology, 4) basics of symbolism, and 5) a written work on the elementary concepts of the R+C.
- 9° *Servus Pentaculi* — Servant of the Pentacle: This is a Lunar degree principally reserved for sisters who have proven themselves especially trustworthy.

Servus Tabernaculi — Servant of the Tabernacle: Those of this degree are called upon for purely ceremonial preparations, e.g. lighting candles, incense, parchment, etc. He or she is under the direction of the Master of Ceremonies. Works together especially with those of the 6°.

Servus Mysteriorum — Servant of the Mystery: A degree of trust. The holder aids the Lodge Secretary and archivist. Works on special liaison for the lodge.

Gradus Solis — Requires life-long loyalty to the lodge. Must have been a member of the FS for a minimum of six years. Criteria of knowledge are: priesthood of the FS, lodge ritual and symbolism. The recipient must write an essay on a special topic within the area of the 12° and two essays from areas covered in degrees 1°—12°. This is the first degree of Saturnian Priesthood.

Servus Selectus Imaginationes — Elected Servant of the Imagination: This is especially reserved for the First Warden. He or she can move into higher grades with the approval of the Master of the Chair. Knowledge which must be demonstrated includes mirror magic and training of visualization. Also, the candidate must write at least one essay.

- 14° *Servus Selectus Magicus* — Elected Servant of Magic: Only given to one brother in the lodge who shows a special knowledge of the disciplines of practical magic. He can be called upon to lead magical exercises. He receives his instructions from the officiating Master. His special areas of knowledge include: astral magic, evocatory magic, banishing magic, imagospuric magic, and the magic of incenses. He must also write at least one essay.
- 15° *Servus Selectus Elementorum* — Elected Servant of the Elements: Like the 14°, this degree requires that the holder have a special knowledge of practical magic, especially that having to do with the elements and elemental entities. The criteria of knowledge include: the magic of quasi-entities and elementals, and the interpretation of *The Magic Flute* and *Parzival*. The recipient must write one essay.
- 16° *Sacerdos Aiones* — Priest of the Aeon: This degree requires esoteric, magical, and cosmological knowledge in the Uranian sense of the New Age. He must be able to fructify the lodge with Uranian impulses. He works closely with the GM. The knowledge criteria include: the doctrines of the odic force and of the chakras. He must write at least one essay.

Sacerdos Maximus — Grand High Priest: This degree is held by only one initiate in the lodge. He must have excellent knowledge of religious science and be a capable mystic, able to articulate his experience in every respect. The knowledge criteria for this grade include: the Kabbalah, and name magic. He must also write one essay from these areas of knowledge.

Magus Pentalphae — Cultivates knowledge of the O.T.O. system. Must have attained the 12°. Generally restricted to males. All present holders of the 18° are consulted before it is bestowed on someone. Areas of knowledge are: erotic magic and erotic mysticism. Further conditions are the completion of a written work in the field of the 18°, and two essays in the areas of grades 10°—18°.

Magus Sigilli Solomonis — Magus of the Seal of Solomon: This is a purely mystical grade for which the initiate must already possess the 12°. Disciplines include: Kabbalah, numerology, Rosicrucianism, Theosophy, Anthroposophy, Eastern and Western mysticism, Aryan/Eastern/Christian symbolism, heraldry, rune lore, Freemasonry, ritual, and comparative religion. Proof must be provided that the standard works of the given disciplines have been mastered. At least six articles or essays in these fields must be completed.

- 20° *Magus Heptagrammatos* — To attain this grade one must also already have the 12°. This is a purely esoteric grade. The disciplines for study are primarily rune magic and mysticism, but also Atlantean "wisdom," cosmogony, cosmology, and ancient and modern art in connection with magic.
- 21° *Magister Selectus Sapientiae* — Elected Master of Wisdom: This degree is given to those who have proven that they have attained a high level of knowledge in some special area of occult study. This proof is usually in the form of practical results or published works. The knowledge criterion for this degree is usually number magic, and the condition is at least one essay.
- 22° *Magister Perfectum Potestatum* — Perfected Master of the Powers: General criteria are the same as with the 21°. However, here the special field of knowledge is usually amuletic magic and the magical use of precious stones. Again, one essay is required.
- 23° *Magister Magnificus Pneumaticos* — Perfected Master of the Spirit: Again the general criteria are the same as the previous two grades. Here the area of specialization is the practice of breath magic and mantra practice. Again, one essay is required.

Princeps Arcani — Prince of the Secret: This is technically also a "Magisterial" grade, and therefore has general criteria corresponding to it. The special areas of study are: the history, doctrines, structures, and rituals of occult lodges and orders. Further conditions include the ability to name the key works relevant to the special area of study, and at least one written essay.

Magister Gnosticus — Master of Gnosis: To have this grade, the initiate must have attained the 12°, and have at least one R+C grade. Areas of study include: Gnosticism, pre-Socratic philosophy, Egyptology, Greek and Roman philosophy, alchemy, occult medicine, high ritual magic, and cosmic and planetary magic.

Magister Aquarii — The initiate must have the 12°, as well as the 18°, or the 19°—20°, and the disciplines of the 18°—25°. Additionally, he or she must be the master of Uranian knowledge concerning the New Age. Initiates are only named to this grade by the GM, under the advisement of initiates above the 26°. The main area of knowledge concentrated on here is esoteric astrology. Again one essay is required.

Grand Commander — A holder of this degree of High Honor belongs to the circle of close and

trusted allies of the GM. Any initiate named to this grade must have at least the 12°, an R+C grade, and at least one High Degree. Also, the initiate must have at least ten years' membership in the Brotherhood. This degree is especially reserved for state-level masters. They are appointed by the GM, with the advice of the other holders of High Honor degrees. Areas of knowledge especially cultivated in this degree are: physiognomy, graphology, and all methods of reading a person's character. Other conditions include one example of original character analysis according to some esoteric school, and two essays from areas studied in the 1°—27°.

28° *Grand Chancellor* — The holder of this degree is one of the GM's most trusted advisors. He must have at least attained the 12°, one R+C grade, and one High Degree, with at least ten years of membership. The holder must have a high level of mastery of ritual magic. This degree can only be held by one person, and is appointed by the GM. Areas of knowledge cultivated here are cosmic and planetary magic and mental magic. One essay on an area of study particular to the 28° is required along with three essays on subjects drawn from fields covered during the 10°—28°.

29° *Grand or General Inspector*—This is a lifetime appointment made by the GM alone. The

General Inspector is the chief assistant to the GM, and assumes his duties in the absence of the GM. He can consult with any member at any time on any subject. He acts as an arbiter in disputes and has free access to all local lodges, seeing that the laws of the lodge are observed in spirit and letter. Again, ten years of membership are required to hold this degree, and only one person can hold it at a time. Areas of special knowledge are old religions, and Oriental and Western religious systems. He must produce one essay from each of these three areas of study.

Magister Maximus Cados—Nothing concerning his activities is generally known. Knowledge of this degree is internal to the FS. The conditions are: strict confirmation in the law of the lodge and in the spirit of the Demiurge. The holder must be well informed in all practical and theoretical aspects of magic. The grade is only held by one person, who must have the 12°, one R+C grade, a High Degree, and twelve years of membership in the FS. Perhaps blood-brotherhood will be sworn with the GM. He is exclusively appointed by the GM. The areas of knowledge with which he must be familiar include: universal wisdom, occult history, and great esotericists of history. Other conditions include: three large written works from three areas of study and three works from the grade work 1°—30°.

- 31° *Magister Templarius* — Conditions of this grade are the same as those for any above the 30°. The holder of the 31° must be prepared to defend the lodge and subordinate his own interests in favor of those of the lodge. Areas of knowledge in which he specializes are: history of the Templar Order, ritual of the old Temple and secret cults, and magical sects of ancient and modern times. Other conditions: three major works from the three main areas of study, as well as three from the areas covered from the 1° to the 31°.
- 32° *Princeps Illustris Tabernaculi* — Grand Prince of the Tabernacle. General conditions are the same as all those beyond the 30°. Areas of special knowledge include: the doctrine of divinity, the Grail, esoteric art. Conditions are: one work from the special areas of the 32° and four works from the areas of study particular to the previous grades.
- 33° *Gradus Ordinis Templi Orientis Saturni* — Nominated by the members of the High Degrees. The holder of the GOTOS grade must have knowledge of sacramental magic, and must produce nine written works from the full span of subject areas covered in the magical curriculum of the FS— at least one of which must be on sacramental magic. The Grand Master must also be able to answer thirty-three secret questions.

Because the areas in which the brothers and sisters of the FS sometimes wanted to conduct magical experiments would, on occasion, constitute a legal offense, or even an offense against the general lodge rules, or simply be distasteful from the standpoint of bourgeois morality, various secret and unofficial "study circles" were set up. These cells were completely private unto the individual initiates engaged in them and had nothing officially to do with the FS proper. The writings relative to them were the private diaries of the members of the group, copies of which could be sent around in confidential correspondence. Supposedly this not only lent the legal element of "deniability" to the lodge, but it also magically diverted any responsibility from the lodge to the individuals involved. This last point has special reference to the general occult doctrine of *karma*. At one time or another, general sex magical practices (especially those involving multiple sex partners or partners of the same sex), ceremonies involving illegal drugs (which the FS especially likes to use in its incense), animal sacrifice, and even evocatory magic or spiritualistic operations were treated in such "study circles."⁸

At various times in the history of the FS its official relationship to practical magic in general and to the distinctions between "black" and "white" magic have been very ambiguous. In this book we have been concentrating on what the documentary record shows rather than on official statements meant more or less for public consumption.

Chapter 4

Magical Work



The magical work of the *Fraternitas Saturni* takes place on many levels. One strongly emphasized aspect is the regular curriculum of private magical training. This is undertaken essentially in solitude and is shaped by the progressive curriculum outlined in the degree system. But powerful and elaborate group rituals, some of a sacramental nature, are also regularly practiced. The complete rubrics for four of these are given below. Perhaps what the FS is most notorious for are its sex-magical practices. Although the importance of these practices seems exaggerated when put into perspective, they are a core aspect of the order—given its Gnostic cosmological understanding—and one that deserves further exploration. Among the many unusual features of Saturnian magical usage are its use of Freemasonic ritual formulae, its Luciferian emphasis, its full complement of sacramental rites,

the use of electrical technology in a magical framework, and the detailing of sex-magical practices. Finally, the undisguised way in which most of these features are treated also is notable. This latter aspect is entirely due to the fact that we have been made privy to the old interna of the order, which were not originally meant for "public consumption."

Magical Training

Magical training of the *chela* (a Sanskrit word roughly meaning "student of a master") is something the student is expected to largely glean from the extensive graded internal literature of the FS, which comes in the form of the *Papers for the Applied Art of Life*, the *Papers for the Applied Art of Occult Living*, other instructional letters, and a vast reading list of books to be studied at various levels.¹ Gregorius was in a good position to provide the published literature, as he was in the business of selling new and used occult books. The grade system of the order provides the curriculum of magical study, and the literature specific to each guide constitutes the lessons along the way; the formal workings provide the grounds for demonstration and ceremonial affirmation of the progress made by the student.

Elements of the chela's private magical training include the disciplining of the will through progressive exercises in visualization or imagination, autosuggestion, contemplation, and meditation. In

addition, exercises in mantra-mysticism (i.e., incantational formulae) are linked to the awakening of the chakras. This also includes work with "vocalic breathing"² in conjunction with visualization and concentration. Dream-work is also engaged, wherein the initiate observes and learns to control his dreams. While the chela is engaged in these exercises, he or she is also encouraged to begin to develop a comprehensive "physical culture"—that is, a regimen of physical fitness and what amounts to a "cult of the body"—and also to cultivate a general love of nature. Once these things have progressed sufficiently, practical magical re-designing of one's personality and magical experiments in influencing the environment are begun. In the sex-magical sphere, the chela is encouraged to master the sexual drives and direct them in harmonious and magically beneficial ways. The experience of sexuality becomes spiritualized and the initiate learns to polarize the sexual "odic"³ forces. One of the aims of this work is the healing of the relations between the sexes in this aeon. The initiate creates trance states for contact with his own prenatal life, as a proof of the doctrine of reincarnation. There is also the development of a special relationship with the Earth-Spirit (*Erdgeist*)⁴ and eventually experiments in which command is gained over intermediate astral and/or planetary entities and daemons.⁵ This latter set of practices is largely gleaned from old German grimoires of the Faustian tradition, first published from the 15th to the 17th centuries. Some of these were reprinted by the FS for internal use.⁶

At various points the FS literature will refer to the

initiate's experience of *epopteia*, which will eventually come due to his magical work and training. This term is taken from the vocabulary of the Greek mystery religions and denotes the third stage in their progressive initiatory process. The first stage is *katharsis* (purification), in which the candidate is prepared but remains in a probationary status. The second stage is *myesis*, which is the actual initiation into the mystery where communion is taken. Finally *epopteia* is the direct or indirect experience of the god of the mystery itself. It is considered direct evidence of the truth of the god. This final stage is blessedness or "salvation itself."⁷ Here again we see the close parallels between the work of the FS lodge and the ancient traditions from which it draws its techniques.

The ultimate aim of this process is for the initiate to pass beyond good and evil and to attain the ultimate power of an independent, and truly real, entity: to become his own god. This can be done if one attains this status without violating the laws of harmony.⁸

Lodge Rituals

Most of the well-documented magical workings of the FS take place in the context of a lodge ceremony. Outside the lodge setting, other private magical workings take place for purposes of training or for other individual operative ends. We will take up a discussion of some of these private, sometimes "unofficial" workings under the heading "Secret Sex-Magical Practices of

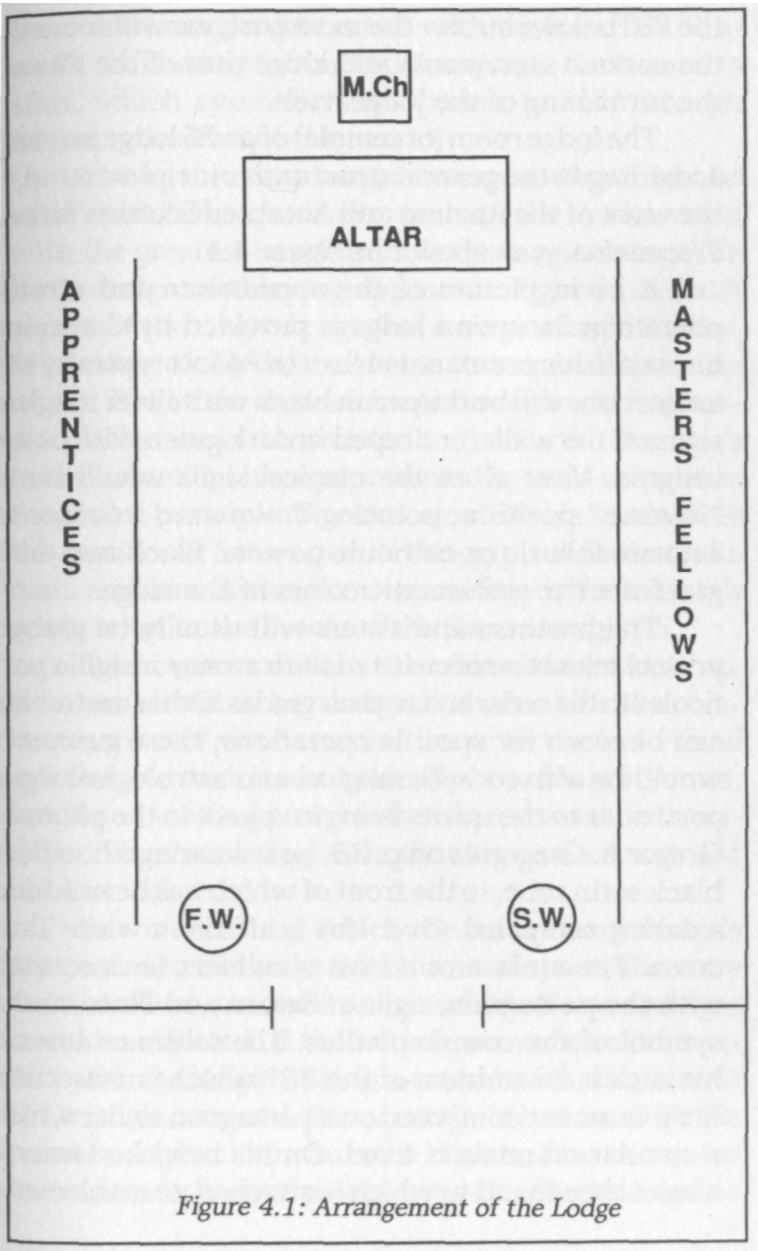


Figure 4.1: Arrangement of the Lodge

the FS" below; but for the most part, we will focus on the various sacraments and lodge rites of the FS and the furnishing of the lodge itself.

The lodge room (or temple) of an FS lodge is set up according to the general structural principles found in the work of the Ancient and Accepted Scottish Rite of Freemasonry, as shown in Figure 4.1.

A vivid picture of the appearance and atmosphere of a Saturnian lodge is provided by Gregorius himself in his occult novel *Exorialis*.⁹ Most typically the lodge room will be draped in black with silver magical signs on the walls, or draped in dark green with black insignia. Most often the magical sigils would be in "inverse" position, pointing downward in order to activate telluric or chthonic powers. Black and dark green are the emblematic colors of the lodge.

The brothers and sisters will usually be garbed with black satin robes fitted with arcane insignia particular to the order and to their grades. Other vestments can be worn for specific operations; these garments would be affixed with magical and astrological signs particular to the spirits being invoked. In the photo of Gregor A. Gregorius on p. 28, he is wearing a hoodless black satin robe, to the front of which has been added a dark green panel. Over this is affixed a white Tau-cross. The stola around his shoulders is decorated with the pentagram, sigils of Saturn and Pluto, and a symbol of the cosmic phallus. The talisman around his neck is an emblem of the 33° which consists of a Rosy Cross superimposed on a pentagram under which a circular mandala is fixed. On his head he wears a magical headband to which is attached an emblematic

isosceles triangle decorated with an inverted Tau-cross: \perp . The scepter that he is carrying is the hierarch's staff, which symbolizes his power to rule through Saturn—the lord of this world.

Among the many magical weapons that might be used in an FS or related rite, perhaps the one invested with the greatest importance is the magical ring. The basic design of this ring appears in Figure 4.2. Each aspect of the ring's design has a magical significance. It is made of silver, the metal corresponding to the Moon. The Moon is the channel through which Saturnian influence is transmitted to the Earth. The ring's overall circular shape represents the arch-serpent as the divine principle. The isosceles triangle symbolizes the number of Saturn, while the glyph of Saturn is its main emblem. A stone corresponding to the initiate's grade is set in the crook of the Saturnian glyph.

This ring is more than an emblem of membership. It is considered to be a magical channel for the communication of the Saturnian force to the individual member. As such it would ideally be worn at all times, but if not, was supposed to be worn at least on Saturdays. When not being worn the ring was to be stored in black silk.

As a medium by which the Saturnian initiate is connected to the lodge over time and space, there are certain ritual procedures by which these linkages could be effected. If the initiate wants to make contact with the lodge the ring is turned with the point of the triangle outward. But normally it is worn with the point facing back towards the initiate. This allows for the constant flow of power from the Brotherhood to

the individual. Also, when the initiate receives the ring it is to be charged by being placed in the light of the full Moon or in the moonlight during Moon-Saturn conjunctions, or when these two planets are in trine or sextile aspects.

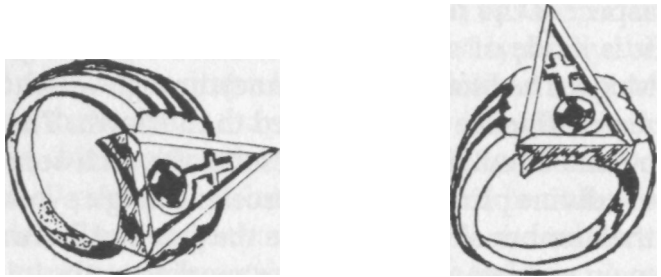


Figure 4.2: The Satumian Ring

Besides these personal rings there are also rings particular to certain degrees or types of workings. The Pentalphic (18°) ring is (or was) especially important. There are masculine and feminine forms for this ring. The masculine form consists of a rectangular ruby flanked below by two small moonstones, making the phallic \perp sign. The feminine form had a rhombic ruby with a small diamond set at its lower tip. Before the reforms of 1969/70, a wearer of the 18° ring could, by revealing the ring to another wearer of a Pentalphic

ring, demand the performance of a "Chymical Marriage": an act of sexual magic.

There are also rings designed for specific thaumaturgical use independent of grade. These are octagonal with an inverse golden pentagram, and set with amethyst. The ring itself is of hollow silver filled with mercury.¹⁰

The lodge ritual often also included the performance of certain ceremonial grips or signs, which were a part of the Masonic heritage of the FS. The Grip of Brotherhood is done by touching the pulse-point of the other person with the tip of the index finger. The master sign is done by laying the right hand over the solar plexus with the thumb spread out from the hand. The sign of the 31° is the upraised index finger laid across the lips vertically, the 32° does the same with the index and middle fingers, and the 33° sign consists of laying the right hand with the thumb spread out across the throat.¹¹

The Saturnian Liturgy

The two main direct sources for FS rituals are the Ancient and Accepted Scottish Rite of Freemasonry (for the initiation ceremonies) and the Pansophical Lodge. However, there was a constant effort to connect the rites to sects of pre-Christian Gnostics.¹² Other masses and rituals are derived from the O.T.O. (pre- and post-Crowleyan), and from Crowley's revisions of Golden Dawn formulae reflected in his A.:A.:

In addition, the FS freely innovated from what can be gleaned from Rosicrucian, tantric, goetic, and Gnostic practices and rituals.

From Gregorius' novelized account we have a good idea of what initiation into the lodge is like.¹³ The first part of the ceremony takes place in an antechamber outside the temple-room. The neophyte is hooded and placed in a chair before a mirror. The hood is removed and photographic images are projected onto the mirror. These images portray the Guardian of the Threshold, signs of the order, and depictions of the four tests of Egyptian initiation,¹⁴ through which he is taken by means of guided visualizations. In the second part of the rite the candidate is led through a green door into the temple room, where he or she is tested in a question-and-answer exchange with the Master of the Ceremony. The candidate then receives the instructions relevant to the 1° and is given a lodge name. This new name, written on a piece of parchment, is later burned in the brazier together with a piece of parchment on which the candidate's profane name has been written. This is supposed to magically bind the two names together. Finally the initiate is ceremonially addressed with the words: "Brother (or Sister) N. N., we greet thee!" He/she then receives a seat in the lodge reserved to his/her special lodge number, and he/she is given a green-bound book with the sign of the lodge on it. In this book the initiate is expected to record his work.

As what follows will show, the FS has an especially rich liturgy with a wide variety of ritual types and functions. However, there are certain basic structural

features that underlie most of their workings. This structure is analyzed by Hemberger in twelve stages:¹⁵

1. Doors are closed and guarded by the Wardens armed with swords.
2. In the antechamber the brothers prepare for the ritual by silently donning their vestments.
3. The initiates silently go to their appointed seats in the lodge room.
4. Lodge candles are lit.
5. A meditation is engaged in.
6. Mantras are demonstrated and sung.
7. An invocation is performed.
8. An evocation is effected through magical formulae and the formation of the Magical Chain of Brotherhood, accomplished by a rhythmic breathing exercise.
9. Direct experience of communion with the daimon of the lodge or the intelligence(s) that have been called upon.
10. A mysto-magical submergence into a trance state. All lights except the Eternal Light of the lodge are extinguished.
11. The collected will is sent out to form the dynamide or condensation of power. At this point contact is made with other lodges working the rite simultaneously, or with those brothers who have passed away.
12. In conclusion, a license to depart is pronounced in which all powers and intelligences that have been called upon are sent back. All brothers then leave the temple room.

These twelve steps could be summarized by the key-words: 1) Sealing, 2) Compression, 3) Procession, 4) Illumination, 5) Meditation, 6) Mantra, 7) Invocation, 8) Magical Chain, 9) Communion, 10) Submergence, 11) Projection, and 12) Departing. The general purpose of this process is the conditioning of the psyche to project its will (collectively or individually) in a magically effective way.

The Saturnian Sacraments

The FS is a magical initiatory order, but it also has the functions of a sacerdotal religion. It therefore also maintains a complete sacramental liturgy of mystical rites in addition to its magical workings. Here the main distinction between mysticism and magic is that in magical rites the working of the will of the magician(s) is primary, while in mysticism (as in religion) there is a preordained state or process into which the will of the celebrant(s) is merged. Mysticism tends to be an end in and of itself, whereas magic is a technical means to further the will of the magician. Sometimes, however, mystical techniques can be turned to magical ends. This happens when, for example, the magician submerges the will into an egregoric form in order to enhance the working of his or her own self-determined willed ends. To do this without being consumed by the egregore is, of course, one of the difficulties of magical work.

Initiates of the 16° (Sacerdos Aiones) or above

are of the priestly grades and may carry out sacerdotal functions. The FS has all the sacraments corresponding to those of established churches—and several more besides. At one point Hemberger lists a total of twenty sacraments:¹⁶

1. The Sacrament of Initiation (1°)
2. The Sacrament of Communion (*unio mystica*)
3. The Sacrament of Ordination (to the priesthood)
4. The Sacrament of Transformation (extreme unction)
5. The Sacrament of Marriage
6. The Sacrament of Strengthening of Faith (confirmation)
7. The Sacrament of Transmutation of the Elements
8. The Sacrament of Invocation
9. The Sacrament of Light (Luciferian Mass)
10. The Sacrament of the Symbol (experience of bonding within the Brotherhood)
11. The Sacrament of Reincarnation (in the spirit)
12. The Sacrament of Birth
13. The Sacrament of Sunrise
14. The Sacrament of Sunset
15. The Sacrament of Washing and Purification
16. The Sacrament of the Chalice
17. The Sacrament of the Holy Grail
18. The Sacrament of Name-Giving (magical-initiatory)
19. The Sacrament of Sanctification and Consecration of Procreation (the creation of a magical child)

20. The Sacrament of Nativity (of new-boms)

Not all of these sacraments are dispensed to, or used by, all grades within the FS. However, this is a fairly comprehensive list of the possible sacraments practiced by the order over the years. Within this structure there was at some time considered to be a set of Seven Sacraments of the Servants of Saturn (the Morning Star).¹⁷ These are: 1) Purification (baptism of fire and initiation into the Light [= 1 °]), 2) Confirmation (strengthening of faith in the Frater-grade), 3) Heptagathon (experience of brotherhood-agape), 4) Holy Sacrifice (communion), 5) Kiss of the Magician (out-pouring of Saturnian spirit through the kiss and laying-on of hands), 6) Eternal Bonding (blood-brotherhood with Saturn), and 7) Preservation (extreme unction and funeral mass).

Among the sacraments that deserve more extended commentary are the Luciferian Mass and the various forms of the elemental eucharist or communion.

The ninth sacrament is the Sacrament of Light or the Luciferian Mass.¹⁸ As we have already seen in Chapter 2, the FS holds Lucifer to be the higher octave of Saturn, and considers Lucifer to be the "Good God" who in the guise of the Serpent brought mankind the Divine Light.

The ritual mass itself follows the liturgical form found in the Catholic church (which was ultimately taken from pre-Christian, pagan rituals). It has certain antinomian characteristics in common with the "traditional" psychodramatic *messe noir*. Each element of

the mass formula is turned to a Luciferian end. The purpose of the rite is to celebrate and to commune with Lucifer as the Light of Reason. In this ritual the participants are supposed to be able to experience the transcendence of the Luciferian Light directly. This is said to be experienced through the actual emanation of the Light as it is manifested in each individual. As the self of the individual is transformed, he or she is able to experience this inherent and primeval dark light within. The chant heard during the rite is: "*Luxe tenebris lucet et luceat!*" ("The Light shines out of the darkness and let it shine on!").

It should be clear that the Lucifer of the FS is not identical to the medieval Christian notion of the Devil, although it must also be realized that the medieval image is seen as a largely misunderstood vision of the truth. The myth contained in the Book of Genesis is considered to be basically true in the cosmic events it recounts. However, the Serpent is seen as the bringer of knowledge [*gnosis*), and hence a force for true good, while the Creator-God is seen as a force of ignorance and fear. The FS consciously tries to think of this entity in pre-Christian or Gnostic terms, and tries to follow the concepts outlined by what they consider "Luciferian Freemasons" such as Albert Pike or Giosuè Carducci.¹⁹

The Saturnian concept of the eucharist is one that holds that absolute Divinity (which is bipolar in nature) is constantly "sacrificing itself into matter" in order to vivify matter. This act of sacrifice of self is what brought Divinity itself to a state of self-consciousness. Divinity continuously pours itself out to a state of

self-consciousness, in order to maintain the status quo of existence, but also in order to evolve itself. All acts of sacrifice on the part of magicians are understood in this context. All sacrifices are mutual ones in which the initiate sacrifices to Divinity and Divinity sacrifices to the world of the initiate. Such rites are traditionally thought to aid the absolute Divinity in its two main purposes of static maintenance and dynamic evolution.²⁰

Technically, there are seven forms of elemental eucharists practiced with the FS liturgy.²¹ The eucharist of one element is contained in the so-called "Baphomet Ritual," which corresponds to the eucharist of seven elements. The sacramental eucharist of two elements consists of bread and wine, in which the quantitative is transformed into the qualitative essence—the exoteric into the esoteric. A eucharist of three elements is based on the Indian doctrine of the three gunas:

tamas = darkness - chaos

rajas = activity - cosmos

sattva = rest (being) - nirvana

Three substances are used: a sedative, a stimulant, and a substance that "corresponds to the Moon."²² The eucharist of four elements consists of Fire, Water, Air, and Earth—symbolized by flame, wine, incense (or roses) and bread and/or salt. A eucharist of five elements is provided by the tantric "Five-Ms" ritual fully outlined on p. 109. The eucharist of six elements is a pseudo-Christian one consisting of the trinity and breath, water, and blood. Finally, the eucharist of

seven elements is a rite of sexual magic (sometimes symbolically understood) connected to the Sacrament of the Grail. This ritual consists of the following steps:

- 1) The Holy Lance and Holy Grail are brought into the temple and placed upon the altar.
- 2) These objects are consecrated.
- 3) The egregore of the lodge is invoked—in this case the *animus* and *anima mundi* ("spirit and soul of the world").
- 4) Magical sigils are traced over the Grail, which draws transcendental power into it.
- 5) Bread and wine are ritually transmuted and sacrificed.
- 6) Priest and priestess take communion.
- 7) Priest "mixes the bread and wine" to effect an *epopteia*. (This is done either symbolically, or it can be done according to tantric practice involving the completion of an act of ritual coitus with the priestess.)
- 8) The circle is closed when the "seven" have become the "one."

Lodge Rites

As can be seen, the full liturgy of the FS is a vast one. But many of its rites are based on the structural principles already outlined. In appendices A—D the complete rubrics of four major rituals to be performed in a full lodge setting are presented.

In some ways the rituals are reminiscent of those printed by Francis King in *The Secret Rituals of the O.T.O.*, but there are more significant differences than similarities.

The rituals printed in this book are, for the most part, direct translations of actual FS documents. Because these texts were created for initiates already familiar with standard magical, and FS, procedure, two important procedural clarifications are certainly in order. First, the complex sigils that on occasion appear in the texts are to be traced in the air in front of the speaker, using a magical weapon or the hand in the indicated gesture. These are to be traced with the utmost care and concentration, visualizing the shapes indicated as if traced in light in front of the magician. Another point is the frequent use of foreign and magical languages in the texts of the rites. Latin, Greek, Hebrew, Arabic and "barbarous" mixtures and modifications of these are apparent. Where the language is straightforward and natural (even if archaic or corrupt), translations are provided. But where the effect is apparently intended to be emotive and "barbarous," no translation is possible.

A Note on "Electrical Magic"

Certainly one of the most unique aspects of FS magical technology is (or was) its involvement with electrical instruments to enhance or to effect magical ends.²³ This was part of a general field of interest

among initiates of the FS, a field which included the study of, and experimentation with, the magical effects of high-frequency sound, electromagnetic fields, so-called "Tesla energy," ozonization of the atmosphere, ultraviolet light, etc. In the FS these theories were usually spoken of in connection with teachings concerning "aethric waves," or the chakra system. This brought the discussion into a more "traditional" magical framework. Very little is explicitly outlined about these instruments.

The best known of these instruments is the Tepaphone (German: *Tepaphon*). This is described at some length in Franz Bardon's magical autobiography *Frabato*,²⁴ in which he recounts how it was used by the dreaded FOGG Lodge to kill its enemies or "human sacrifices" at a distance. Various theories surround how the Tepaphone was supposed to work. It is clear, however, that it was believed that the instrument could be used to load a person with vital odic force, or to draw this force from him/her, which would cause sickness and death.

Grand Master Daniel experimented with a Tepaphone made out of multiple optic lenses and a copper spiral consisting of twenty-four coils in the center of which was a copper plate. An image of a person could be placed beneath the lenses and in the stream of electrical current running through the instrument. This would eventually affect the person in some positive or negative way. The spirals were tools for engaging the concentrated mental force of the operator or operators of the instrument so that they could guide its effects.

This avenue of occult investigation is one of the darkest corners in the recent history of magic. With the advent of ionizers, and other machines designed to produce hypnotic or so-called out-of-body states, there has been some rudimentary progress in this field. However, the dedicated, systematic pursuit of this investigation is now under the auspices of a small American organization, officially instituted as an Order within the Temple of Set.

Secret Sex Magical Practices of the FS

Due to the publication of a translation of one of the internal FS documents having to do with sexual magic in Francis King's *Sexuality, Magic, and Perversion*²⁶, the FS has been best known as an order with elaborate and sometimes strange forms of erotic magic and mysticism. While this is largely true, it must be remembered that the sex-magical aspects are mainly concentrated in the work of one degree, the Pentalphic (18°), and are not the *raison d'etre* of the order as a whole (as is the case with the O.T.O.).

The Pentalphic rite—to which Francis King is able to allude in an obscure way—is fully reproduced in appendix D. Besides this lodge ritual, there are a wide variety of sex-magical operations that could be carried out between and among members of the FS. Many of these remained on a largely experimental basis. However, perhaps the most traditional rite of erotic magic taught in the FS curriculum is the so-

called "Five-M Rite," based on the procedures of Hindu tantra. This rite is also called the "Sacrament of the Pentagram" and is the same as the eucharist of five elements. Its purpose is to create living mental (or "astral") images (or psychogones) by means of concentrating and directing sexual energies. A psychogone is a talismanic creature shaped and given life by the magical work of the magician(s). It has a magically imparted "soul," or psyche, but acts according to the willed directives of the creators as if it were an energy form.

*The Five-M Rite*²⁷

This rite is performed by male and female magicians who are bound to one another by a high level of erotic desire. The pair spend some time in sexual abstinence and in meditation before beginning the rite.

1) *Preparation.* The temple room is hung with black satin decorated with inverse silver pentagrams. The lodge apron worn during the ritual work is black with a gold or red pentagram (reversed). If each of the participants holds 18°, they wear the respective rings of the degree (described on p. 96 above).

2) *Entry.* The pair enter the temple room and step within a circle, in the middle of which is a low stool. The male magician (magus) sits on the stool, while the female (medium) crouches between his outspread legs.

3) *Charging.* A parchment upon which are in-

scribed the sigils of the psychogone which is to be evoked is laid on the floor between the "magus" and "medium." This parchment is odically loaded by means of magnetic passes and rhythmic breathing techniques. This remains on the floor between the legs of the male.

4) *Working*. The female partner stands and lowers herself onto the erect penis of the male. They complete the act of ritual coitus with the male ejaculating into the vagina of the medium before her climax. After the orgasm of the female, she stands and allows the sperm and the collected, magically charged sexual fluids to fall upon the parchment. This parchment then becomes the focus for the development of a psychogonic entity—the purpose of and will of which is directed by the magicians.

These four steps actually constitute only the latter part of the complete "Five-M Rite." Before partaking of this fifth "M"—Sanskrit *maithuna* (eros)—the magicians will have already partaken of the other four "M's": *mansa* (meat), *matsya* (fish), *mudra* (grain), and *madya* (wine or mead), in a ritual meal.

The aim of this operation is similar to that of several others practiced by the FS: to create living entities that will do the bidding of a magician. This is something quite different from calling upon spirits, angels, or daemons to work for the magician, in that the psychogone is considered to have been created out of the magician's own energies (or out of the combined male and female essences).

Another similar practice designed to create an astral entity or psychogone is called "Astral Procrea-

tion."²⁸ The ritual procedure may be summarized as follows:

1) A male magician and a female medium enter a magical circle, closed by a pentagram and armed in the four cardinal points with four other inverse pentagrams. She lies face up on a bed or sofa. She is nude with her head toward the south.

2) The magician draws another inner magical circle around the medium and puts her into a deep magnetic trance. (The original FS documents suggest that drugs—an incense made of hashish, for example—might be helpful!) It is also noted that the room temperature should be very high.

3) The magician sits (in the lotus *asana*) to the right of the medium. He draws a small magical circle in front of himself and sprinkles seven drops of wine or other alcoholic spirit into the middle of the circle. By means of visualization, breathing and mantric techniques (using the u-vowel), the magician should evoke the image of the psychogone in the small circle. In the circle before him he then places a piece of parchment upon which are inscribed the sigils of the entity to be created.

4) With the left hand the magician strokes the medium's solar plexus (*surya chakra*), her heart region (*anahata chakra*), her sexual area (*svadisthana chakra*), and finally and most importantly her spleen region (*chandara chakra*).²⁹ As he does this he draws out odic force from each of these centers and directs it through his body from his left hand to his right hand, which he is holding over the parchment in the small magical circle in front of him. This force is projected in a contin-

uous stream into the parchment. This whole cycle is carried out from seven to nine times. This can be accompanied by singing of mantras corresponding to the entity to be created.

5) The medium is then awakened from her magnetic trance, and rises from her lying position. The magician sits on the edge of the bed or sofa with the circle and parchment between his legs. He pulls the medium toward him and onto his erect penis. They complete ritual coitus (as described on pp. 109-110 above). The charged sexual fluids that flow from the vagina after the act are mixed with an alcoholic spirit and used to soak the parchment. Also, three drops of the magician's blood, drawn from his Saturn (middle) finger, are added to the parchment.

6) The parchment is then dried over a brazier and the ceremony is closed.

A pendulum is used to determine the presence and relative strength of the psychogone inhabiting the parchment. On Mondays and Fridays, both "parents" of the entity may direct more odic force to the entity—feeding it and making it stronger. This increasing strength can be monitored with the pendulum.

The time during the full or waxing Moon is favorable for producing friendly and beneficial psychogones, while during the time of the new or waning Moon dangerous and malevolent entities can be engendered. Also, with regard to the character of these entities, it is noted that although it is largely a matter of the magician's will and design, the basic character is also affected by the personality of its "parents."³⁰



Figure 4.3: "Astral Procreation"

Astrology and Sex-Magic

The subject of the internal document translated in Francis King's *Sexuality, Magic, and Perversion*³¹ is the use of astrological data in the design of sex-magical practices. Since this has been translated in its entirety in that work, it serves no purpose to reproduce it here. However, we will summarize its basic ideas. The major premise of this work is that astrological aspects (i.e., the angles by which planets are related to each other at a given time) are magically useful. It is stated that squares (90°) between the planets Venus, Mars, Neptune, and the Moon provide daemonic gateways to the psyche. Conjunctions can also be considered the equivalent of squares. These aspects and others discussed may be in effect at the time of a given working, or be in transit aspect to the planets in the natal chart of one or the other partner in a sex-magical operation.

Astrological data of this kind is then used to determine which sexual partner is to be in a dominant position for the act of ritual coitus. If, for example, Venus is exalted in its zodiacal sign at the time of the operation, the woman takes the dominant position, while if Mars is similarly exalted the man is dominant. If Mars is square Venus the ritual coitus takes place in a sitting position; if the Moon is square Mars either partner can be dominant. The Moon square the Moon (in transit) indicates the favorability of a lesbian operation, while Mars square Mars denotes a male homosexual work. If Neptune is found in a square aspect with any of these planets, the use of drugs in

the rite is favorably indicated. When planets are found in opposition (\oslash), i.e., at or near a 180° relationship, it is suggested that no sex-magical operations be undertaken. However, under these conditions the partners can engage in activities designed to heighten erotic tensions (but avoiding orgasm) in order to build to a more powerful ultimate act when conditions are more favorable. It is also noted that the trine aspect (at or near 120°) is useful when trying to conceive a child under magical conditions.

This final point brings us to the conclusion of this discussion. As it is considered possible to create a psychogone, the physical focus of which is a piece of parchment, through an act of magical will, so too is it considered possible to focus a magical creation on a human zygote. This would result in the creation of a physical "magical child," or "moonchild."³²

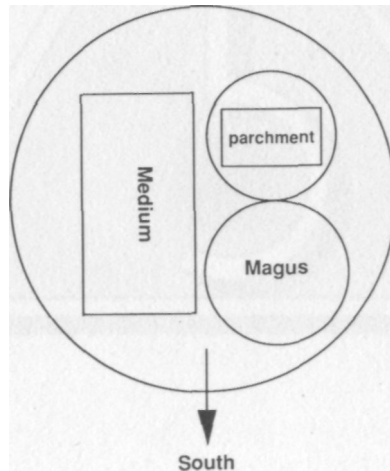
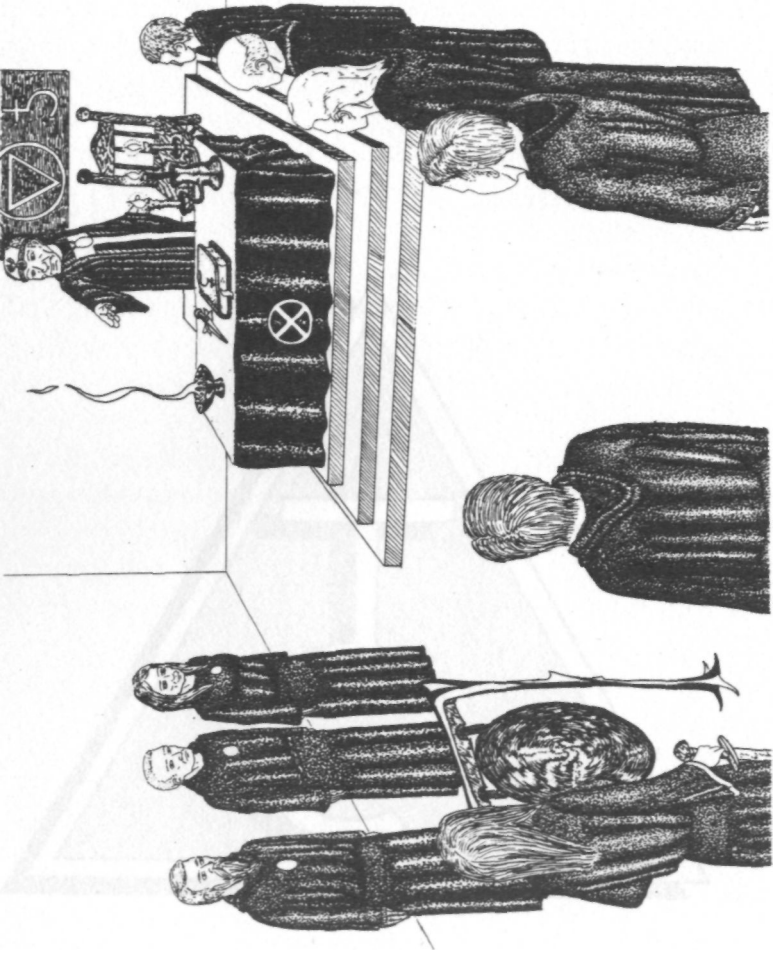


Figure 4.4: Arrangement for the sex-magical act of "Astral Procreation."

APPENDICES







Ritual Missae Fraternitas Saturni

Preparation: Preparatio

Before the opening of the lodge, only the officers are situated in the temple space. After the conclusion of the preparations (lighting of the candles and reading lamps, filling of the censer, laying out of all lodge utensils, and the shielding of the lodge space with a wall of odic force), they cover their heads with their hoods and take their places.

The S.W. knocks hard three times (= the Master knock) with his hammer on the door to the atrium, and opens it wide. He then speaks in a solemn voice:

"The lodge is opened!"

After this announcement the brothers and sisters who were waiting in the atrium enter the temple

space in an informal order and go to their rightful and allotted places.

S.W. closes the atrium door.

F.W.: "Very well! Seat yourselves, my brothers and sisters!" (Now the entry music begins: perhaps "In these Holy Halls..." from Mozart's *Magic Flute* or another kind of music corresponding to the character of the evening's work.)

After a short pause the F.W. gives three knocks of the hammer as he proceeds:

"My brothers and sisters! Cross your arms over your chests and close your eyes! Slip away from the anxiety and cares of the workaday world! Relax completely! We shall meditate on: Quiet—Peace—Harmony. Breathe with me deeply and quietly: in . . . out" [this is done for seven cycles of breath; the words "in" and "out" can perhaps be accompanied by a soft striking of the gong by the S.W.].

F.W.: "Very well, my brothers and sisters! Open your eyes now! Brother (or sister) M.C., perform the ritual censuring!"

S.W. rings a bell three times.

The M.C. stands, and after a nod of the head carries out the assignment. The M.C. puts the glowing charcoal in the censer with the proper drugs [the basic component is frankincense, to which is added, accord-

ing to the character of the working, sanarac, mastic, storax, or benzoin]. Then the one with the censer steps before the M.L. and bows before him, while the M.C. swings the censer towards him three times, saying: "*Hode he sophia estin!*" [Here lives wisdom.]

[N.B. In all cases the Greek text must be spoken. The English translation is only for interpretative purposes.]

He then turns to those present by circumambulating to the right, first in the south, then in the west, and finally in the north of the lodge; as he swings the censer, he speaks this formula:

"Eirene hymin adelphoi! Eirene kai eleuthria!"
[Peace be with you my friends! Peace and freedom!]

Returning to the direction of the east, he swings the censer three times in the direction of the M.Ch. and says:

<i>"Ho Ophis ho archaios</i>	[The primeval serpent
<i>Ho Drakon ho megas</i>	the great dragon
<i>Ho en kai ho on kai</i>	who was and who is
<i>Ho zon tous aionas</i>	and who lives through the
<i>ton aionon</i>	aeons of aeons
<i>Meta tou pneumatou sou!"</i>	He is with your spirit!]

After a bow to the M.L. he asks: "*Recte dixi?*" [Did I speak correctly?]

The M.L. answers: "*Recte dictum est.*" [It was correctly spoken.]

Opening: Institutio

ML.: "Brother (or sister) First Warden, what time is it?"

F.W.: "It is the hour of work, and the brothers and sisters await the light."

M.L.: "Brother (sister) Master of Ceremonies, unroll the table of work!"

The M.C. bows and again takes his place. The M.L. stands and with the hammer gives 3 X 3 (= nine) knocks of equal strength. He holds the hammer chest high and says:

"Herewith, by the power of my office, and by the power of my degree, I open this working of a right and perfected lodge of the Fraternitas Saturni. My brothers and sisters! Hearken to the law of the New Aeon: Do what THOU wilt! That is the whole of the Law, and the Word of the Law is: THELEMA!"

S.W.: (3x gong.)

F.W.: "Rise up, my brothers and sisters!"

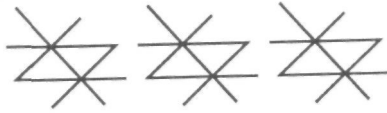
The M.C. extinguishes the auxiliary candles and lights the three black candles of Saturn with the last bit of light from the last auxiliary candle to be extinguished.

The M.L. now lays the hammer aside and crosses his arms over his chest. After a short pause, he an-

nounces to the inner assembly in a ceremonial voice:

"As a Master of our honorable brotherhood, I call SATURN, the Guardian on the Threshold!"

The M.L. traces the sigil of Saturn three times in front of himself in the air, using the index and middle fingers of the right hand, or with the magical dagger.



S.W.: (3x gong.)

Afterwards, the M.L. lifts his arms and spreads them out. While doing so, his palms are showing forward and the thumbs are spread out, pointing upward. He remains standing with arms upraised until the end of the *responsum* (the antiphony).

Here follows the Missal-song:

"Sanctus Saturnus! I invoke thee!
Sanctus Saturnus! We revere thee!
Sanctus Saturnus! Before thee we bow!"

S.W.: (3x gong.)

F.W. sings: "In the name of Aratron, that which is true shall be revealed!"

S.W. sings: "In the name of Zaphkiel, wisdom couples with truth!"

M.L.: "With thy power, let us go into the working!"

F.W. sings: "With thy help it shall be completed!"

S.W. sings: "In thy spirit shall it work now and for all time!"

During the last words, the M.L. takes his arms down and crosses them over his chest. All those present likewise cross their arms and call out together with the F.W.: "So shall it be!"

S.W.: (3x gong.)

F.W.: "Very well! Take your seats, my brothers and sisters!"

(With the threefold striking of the gong, the magical invocation proper is ended. The lodge is opened according to custom and regulation. Now follows the ritual mental transmission of the magical-Saturnian influx to those members of the lodge not physically present.)

S.W.: (3x bell.)

M.L.: "We now remember, with harmonic concentration, the brothers and sisters who are not present in our midst, and send to them all good and harmonious powers of thought in the spirit of the great Demiurge, Saturnus. Close your eyes and meditatively prepare yourselves. I shall call the names of these brothers and sisters. Let these names vibrate in the chakra centers of your aethric body."

F.W.: "Very well, my brothers and sisters!"

S.W.: (3x gong.)

M.L.: "We think of..." [Here the names of those

not present are intoned.]

After the calling of every three names (or after every single name), the F.W. sings the magical syllables of the chakras one after the other:

lam - yam - ram - pam - vam - ham - om

S.W. accompanies the calling of each magical syllable with a soft striking of the gong.

After the end of the series of names, after a pause for deep concentration, the M.L. says : "Harmony and peace to all Beings in the All! Aum!" [Here some kind of appropriate music is played.]

S.W.: (3x gong.)

Lodge Working

There now follows the announcement of new entries into the lodge by the M.L., or magical excommunication from the lodge, each by means of the ritual burning of strips of parchment with the names of the brothers and sisters in question.

At a sign of the M.L., the S.W. restores general illumination to the room. The M.L. now delivers the word of the working in the form of an address.

After the conclusion of this address, organizational questions can be discussed as needed or special wishes of the Master can be brought up.

Conclusion of the Ritual: Ritual Conclusionis

The M.L. gives three knocks of the hammer and says: "I herewith end the instructive work of the lodge. Brother (or sister) Master of Ceremonies, extinguish the lights!"

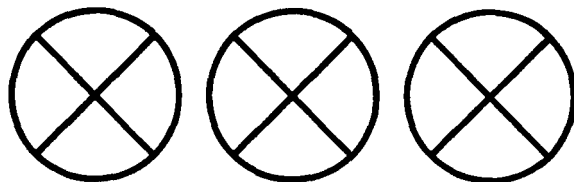
The M.C. extinguishes the general lighting, covers the tapis (working tablet) of the lodge, uncovers the candle of Hadit, bows silently before the Master and goes to his or her seat.

S.W.: (3x bell.)

The M.L. rises, spreads out his arms and speaks (in a solemn voice):

"We bind ourselves now to the Nameless One, who stands behind all that was, that is, and that will be!"

He traces the magical symbol of Malkuth three times in the air in front of himself with the three outspread fingers of his left hand.



The S.W. strikes the gong loudly three times at each tracing of the symbol.

F.W.: "We are closing our eyes. We now become

empty within, and in the silence every image is extinguished." (His voice sinks upon the last words.)

S.W.: (three soft strikings of the gong.)

(Pause — silence.)

M.L.: "Out of the Nameless the first name is found: Nuit."

S.W.: (1x gong.)

F.W.: "We greet Nuit, the eternal mother, the divinity of night, the Lady of Heaven."

S.W.: (1x gong.) "Bound to her, we sense the deep peace of eternal harmony." (1x gong.)

The M.C. lights the candle of Hadit on the altar, then goes back to his place after bowing.

S.W.: (3x bell.)

F.W.: "Y-ALLAH!"

M.L.: "Open your eyes; for the light of Hadit—the symbol of eternal regeneration—shines forth. As the shining beam penetrates the depths of space, so will it become bright within us!"

F.W.: "Out of the light the power grows in us!"

S.W.: "It works in the will of right action!"

M.L.: "Threefold is the working of the light!"

F.W.: "It works in our spirits!"

S.W.: "It works in our hearts!"

M.L.: "It works in our deeds!"

S.W.: (3x gong.)

M.L. : "RA-HOOR-KHUIT!"

(Here follows celebratory music.)

When the music is finished, the S.W. rings the bell three times. The M.C. rises, extinguishes the candle of Hadit and covers it.

M.L.: "The work is now done. Each of us goes his own way. There remains the bond of brotherhood. Let us now enter into the Chain of Brotherhood!"

All present rise and come together to form the magical chain. They grasp each other by the hand, whereby, if possible, the brothers and sisters will alternate in the chain. The Master remains behind the altar.

F.W.: "My brothers and sisters! Close your eyes. Let your head sink and breathe deeply and quietly: in... out... [seven times]."

M.L.: "In the name of Thelema—the Law of the Will. In the name of the great Demiurge Saturnus, the Guardian on the Threshold, we are bound in the magical Chain of Brotherhood. Let us now vibrate in a current of power, in a magical influx, which protects us and unifies us in the spiritual building of the temple of the lodge. We are ONE power! We are ONE will! We are ONE desire! We are ONE harmony! We stand in the Saturnian light now and for all time. *Conjunctis manibus spiritum Saturni imploremus. Gratias agamus Saturno. Nos adjuvabit veritatem cognoscere et superare perfidiam inimicorum nostrorum.*" [With hands joined we call upon the spirit of Saturn. We give thanks

to Saturn! Who will help us to know the truth and to overcome the perfidy of our enemies.]

(Pause.)

ML.: "We now dissolve the chain; raise your hands and open your eyes. Go now in peace, my brothers and sisters, for—

LOVE IS THE LAW!
LOVE UNDER WILL!
COMPASSIONLESS LOVE!"

S.W.: (3x bell.)

M.L.: "Brother (or sister) First Warden, what is the time?"

F.W.: "It is midnight, and the work is completed."

S.W. goes to his place and strikes the gong three times.

M.L.: "The lodge is closed."

After this the brothers and sisters remain standing. While the closing music is being played, the Master leaves the room with a slightly elevated hand, giving a blessing to all. Those present greet him with a slight nod of the head.

B



Ritual Missae for the Grand- and Festival Lodge

The room in which the Festival Lodge is to be performed is decorated in black. The tapis of the lodge is laid out. Before the opening only the officers are in the temple area. The lamps are lit and the incense prepared, as are the lodge utensils. The GM and members of the hierarchical grand council take their positions as shown in the plan.

The Second Warden knocks hard with the hammer three times on the door to the atrium, opens it wide, and says:

"The Lodge is opened!"

He unrolls a scroll with the names of all the brothers and sisters present. The sounds of Mozart's "*Ave verum*" ring out. The Second Warden now begins to call out the names and ranks of all those present in a

celebratory tone of voice. After each name the First Warden strikes the gong. According to tradition the names of the dead Grand Masters are sounded first. The First Warden strikes the gong and calls out: "Ex!"

The brothers and sisters step individually before the G.M., bow three times and take up their places. Arms are crossed over the breast. After all brothers have come into the room and the sounds of the "Ave" are over, the First Warden declares in a loud voice: "Honorable Grand Master, the Lodge is complete, sealed, and covered." Afterward he takes a bow and sits with a bow at his table. All take their seats now.

Then the G.M. speaks:

"So be then the peace and blessing of Saturn—the Guardian of the Threshold—with you, my brothers and sisters. In his exalted name I greet you in this holy Festival Lodge—the Easter Lodge of [current year].

"Lay of all the troubles and frustrations of the workaday world! Let your hearts beat high and feel yourselves being taken into our living chain of brotherhood. Relax completely and meditate with me on quiet, peace, and harmony!"

After three minutes the F.W. strikes the gong three times and says:

"Very well, my brothers and sisters!"

Thereupon the G.M. says:

"*Sacerdos Maximus*—carry out the sacred ritual!"

The F.W. rings the bell three times.

The Pr. rises, bows three times before the G.M., grasps the censer and censens in all directions. He then positions himself between the three candles and says:

"Kadosh, kadosh, kadosh, Jah, Sar, Ima, Saclay Baruch Elohim Adonai! Tetragrammaton! Baruch Zaphkiel! Baruch Aratron! Baruch Agiel! Io Cassiel! Baruch Io mega Zazel— Daemonium Saturni!"

Then he takes the censer again and walks around the temple with easy measured steps, censening and saying:

"Shemang, shemang, Adonai Elohim, Adonai Erat, Baruch shem kebothmalchuto — Lagolam vanhet — vehapta - et -Adonai Elohim era, Berol lebabera - Oubrol motchera -Dubrol meodera. Vehajou Adebarim - ahele -Asher Anovim - Metsavera -Aguol gnal lebabecha - Veshinantam Lebanerva; Vedibartam bam. Beshitera, bebetecha, Oublechtera, badecher, Ontshomera, Oukomer, Outartam gnal Mesousoth betecha ou bichniachera!!"

Thereupon he returns to his place in the midst of the candles and says:

*"Hode he sophia estin! Eirene hymin adelphoi!
Eirene kai eleutheria! Ho ophis! Ho archaios! Ho drakon!
Ho megas! Ho on kai - Ho on kai! Ho zomeis tous Aionas - ton Aionon! Meta tou Pneumatos sou!"*
[Peace be with you my friends! Peace and freedom! The primeval serpent, the great dragon, who was and who is, and who lives through the aeons of aeons. He

is with your spirit!]

Then he turns to the Master of the Chair and asks: "*Recti dixi?*"

Whereupon the M.Ch. answers: "*Recte dictum est!*"

F.W.: (3x gong.)

M.: "Brother First Warden! What is the time?"

F.W.: "It is the zero hour!" (loud gong)

M.: "The end draws nigh—the invisible flame strikes upward. The old rotten world is sinking, and out of the primeval waters the new Earth drinks of her first powers."

F.W.: (Loud gong.)

M.: "We proclaim the joyous news from the outer edge of infinity!"

F.W.: (Loud gong.)

M.: "We sweep away doubt and ease by means of the Deed!"

F.W.: (Loud gong.)

M.: "We sweep away the karma of past aeons and create space for the clear icy waters of the amphora of the Saturnio-Uranian era."

F.W.: (Gong!) "Rise my brothers and sisters!"

M.: "In us the Law of the New Aeon is crystallizing: Do what Thou wilt! That is the whole of the Law! There is no Law beyond do what Thou wilt!"

F.W.: (3x gong; 3x bell.)

M.: "Love is the Law! Love under Will! Compassionless Love!" (3x hammer.) "Herewith I open the perfected and legitimate Lodge of the Fraternitas Saturni. Hear with wakeful hearts and minds the

hymn of our worthy Brotherhood." ("In these Hallowed Halls" [*In diesen heiligen Hallen*] is played.)

When the hymn is over— 3x gong.

F.W.: "Please be seated, my brothers and sisters!"

The Master proclaims:

"Thus I perform the consecration by the power of the elements—the four-poled magnet of the holy Tetragrammaton:



Caputmortuum imperat, tibi Dominus, per vivum et devotum Serpentem! Cherub imperat, tibi Dominus, per Adam Jotchavah! Aquila errans imperet, tibi Dominus, per Alias Tauri! Serpens imperet, tibi Dominus Tetragrammaton, per Angelum et Leonum!"
[The head of death commands thee, O Lord, the serpent by life and devotion! The Cherub commands thee, O Lord, by Adam Jotchavah! The wandering eagle, O Lord, commands thee by Alias of the bull! The serpent shall command thee, Lord Tetragrammaton, by the angel and the lion!]

"Ye mighty Lords of the elements, rush hither:

Fluat Udor per spiritum Elohim!"

[Let the water flow by the spirit of Elohim!]

"Moneat terra per Adam Jotchavah!"

[Let the Earth teach by Adam Jotchavah!]

"Fiat firmanentum per Jahuvehu Sabaoth!"

[Let the firmament come into being by Jahuvehu Sabaoth!]

"Fiat Indicium per ignem in virtute Michael!"

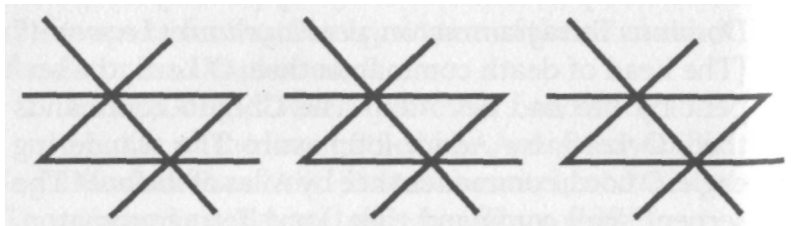
[Let the sign come into being by the fire in the power of Michael!]

"O angel with the dead eyes, take, by the power of the elements, all that is impure from our hearts! Per nomen Cob, Nixa, Dijn, and Pasalda. Aum-Aum-Aum."

F.W.: (3x gong; 3x silver bell.)

M.: "As Master of our worthy brothers, I call upon Saturn—the Guardian of the Threshold." (3x gong spread somewhat apart.)

M.Ch., with each striking of the gong, traces the sigil of Saturn before him in the air with his index and middle fingers.



He lifts his arms, spreads them out, while spreading the thumb upwards with palms facing forward. He remains in this position until the end of the responses.

"Sanctus Saturnus — I call Thee!
Sanctus Saturnus — We honor Thee!
Sanctus Saturnus — We bow to Thee!"

(3x gong.)

S.W.: "In the name of Aratron! Truth reveals itself!"

F.W.: "In the name of Zaphkiel! Wisdom is praised with Truth!"

M.: "With Thy power we go to Work!"

S.W.: "With Thy help it is completed!"

F.W.: "In Thy spirit it works today and for all time!"

M., and F.W. and S.W.: "So shall it be!"

F.W.: (3x gong) "Very well, my brothers and sisters!"

M.: "We now meditate in harmonious concentration upon the brothers and sisters who are not among us and send them all good and harmonious powers of our thoughts—in the spirit of the great Demiurge, Saturn. Close your eyes and meditatively prepare yourselves."

F.W.: (gong) *"lam"*
 (soft gong) *"yam"*
 (soft gong) *"ram"*
 (soft gong) *"pam"*
 (soft gong) *"vam"*
 (soft gong) *"ham"*
 (soft gong) *"om"*
 (soft gong)

M.: "Harmony and peace to all beings in the

All! Aum!"

F.W.: (3x gong.)

Lodge Work, Address, Namings, etc. are performed at this time.

Rituale Conclusionis

M.: (3x hammer.)

"I herewith end the spiritual work of the perfected and legitimate Lodge of the Fraternitas Saturni. Brother _____, extinguish the lamps!"

(All candles are extinguished, except the three black candles of Saturn!)

"We bind ourselves to the Nameless One that stands behind all things. What was, what is, what will be."

(The sign of Malkuth is made with the index and middle fingers of the left hand):

F.W.: (3x loud gong.)

M.: "We are now closing our eyes! It is becoming

empty within us—in us is silence—every image is extinguished!"

F.W.: (3x soft gong.)

M.: "Out of the Nameless was formed the first name: Nuit!"

F.W.: (1x gong.)

"We greet Nuit! The eternal Mother! The divinity of night! The Lady of the Firmament!"

S.W.: (1x gong.)

"Bound with her we feel the deep peace of eternal harmony." (1x gong.)

(The brothers and sisters keep their eyes closed; the Master lights the great candle of Hadit.)

(3x silver bell.)

M.: "Y-ALLAH! The Light of Hadit, the symbol of eternal regeneration shines! Open your eyes, my brothers and sisters! As the shining beam penetrates the depths of space, so will it become bright within us!"

S.W.: "Out of the Light our power grows!"

F.W.: "It works in the will toward right action!"

M.: "Threefold be the might of the Light!"

S.W.: "It works in our spirits."

F.W.: "It works in our hearts."

M.: "It works in our Deeds!"

F.W.: (3x gong.)

M.: "Ra-Hoor-Khuit!"

F.W.: (3x silver bell.)

M. says:

"Rise, my brothers and sisters, and receive the

Saturnian blessing."

(short pause)

"Thelema — the divine Will be with you —
Aum!

"Sanctus Saturnus, give my hands the power to
bless! I send my blessings to the east! To you Lords of
the elements, ye who have stood by me! Your brother
calls, thanks, and blesses you.

"Sanctus Saturnus, give my hands the power to
bless! I send my blessings to the south! To you, my
brothers and sisters, in the Light, ye who have helped
me! Your brother calls, thanks, and blesses you!

"Sanctus Saturnus, give my hands the power to
bless, and thus send my blessings to the west! All shall
be blessed who are of good will, but to those who are
not of good will, from them I will take the last of
the light!

"Sanctus Saturnus, give my hands the power to
bless! I send my blessings to the north! Into the
Darkness—into the Emptiness! May Thy will be
done—that of Eternity and not mine! May the voice
advise me and may Thy might, Thy splendor, and Thy
glory in the darkness of space and time complete what
no man can, but only Thou alone, O Eternal One!
Aum!"

F.W.: (9x gong.)

M. continues: "The work is done! Each one may
go his way! The bond of Brotherhood remains. Now
let us enter into the chain of Brotherhood.

"In the name of Thelema! The Law of the Will! In

the name of the great Demiurge Saturn we are now bound in the magical chain of brotherhood, we now vibrate in a stream of power, in a magical influx, which protects us, unites us, in the spiritual building of the Temple of the Lodge! We are one power! We are one will! We are one desire! We are one harmony! We stand in the Saturnian light—now—and for all time!"

F.W.: "*Conjunctis manibus, Spiritum Saturni imploremus! Gratias agamus Saturno! Nos adjuvabit veritatem cognoscere et superare perfidiam inimicorum nostrum.*" [With joined hands, we shall call upon the spirit of Saturn! We give thanks to Saturn! Who shall help us to know the truth and to overcome the perfidy of our enemies.]

("Oh Osiris and Isis" from *The Magic Flute* is played.)

M.: "We now loosen the chain and open our eyes. Go now in peace, my brothers and sisters, for Love is the Law, Love under Will! Compassionless Love!"

F.W.: (3x silver bell.)

M.: "Brother First Warden, what is the time?"

F.W.: "It is Midnight and the Working is completed."

(3x gong.)

M.: "Brother First Warden, unseal the portal of the lodge and open wide the gate! The lodge is closed!"

C



Ritual Missae for the Master Lodge of the FS

Before the opening of the lodge the Master of Ceremonies (a function performed by either the Grand Master or Chancellor) and both wardens prepare the sacral sphere in the lodge space. An auxiliary candle is lit. The S.W. or the M.C. completes the ritual censuring. He steps before the altar, behind which the MC is standing. He bows and speaks:

"Most honorable Master, I request to sacralize the censuring!"

M.C. takes the censer and censes three times toward the four cardinal directions, saying:

"In nomine Demiurgi Saturni [then with a glance to the west turned to the brothers], step forward my brothers and sisters!"

He then lifts the censer three times toward the head of the G.M., and says:

"Thelema of the divine Will be with Thee."

Then raises the censer three times to his own head and says:

"Wisdom enlighten me!"

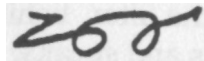
He then lifts the censer three times to the heads of the F.W. and S.W., and says:

(To F.W.): "Knowledge vivify Thee!"

(To S.W.): "Brotherly love guide Thee!"

The G.M. now takes his place in a chair at the altar. The two Wardens stand to the right and left of the altar opposite the M.G. The three candles are arranged in a right angle so that the middle one stands opposite the M.C. He now speaks the Ritual of Light:

"Holy spirit, Thou who art unfathomable:

A handwritten mark consisting of a stylized, cursive '208' with a small arrow pointing to the right at the end of the '8'.

"Thou wast at the beginning of all being:

A handwritten mark consisting of a stylized, cursive signature that appears to be 'J.M.C.' followed by a flourish.

"Thou who dwellest in all creatures of the worlds:



"and who art even today in me:



"Thou who vibratest everywhere in the cosmos:



"I call Thee! Give me Light!



"In the name of that power, that brought the Light to the Earth, I call: Let there be Light!"



With a spill he takes fire from the auxiliary candle and lights the middle candle, bows three times and says:

"Wisdom guide our building of the Temple!"

Now the F.W. takes the light from the middle candle and lights the right candle as he says:

"Knowledge help us in this!"

The S.W. then lights the left candle— also taking light from the middle candle:

"Brotherly love guide us!"

M.C.: "And it became Light! It was illuminated. We are illuminated! We are in the Light! All around us is Darkness!"

Introitus

M.C. gives the S.W. a sign. He goes with a hammer to the door, knocks three times on it, and says:

"The Lodge is opened!"

Only now do the rest of the Masters who have been waiting outside enter into the lodge space and take their places. The S.W. steps before the M.C., bows and says:

"Most worthy Master! The gathered brothers and sisters, Master, have entered!"

He then goes back to his place.

M.C.: (3x hammer.)

"My Brother Warden! Help me to open a solemn Grand- and Magistral Lodge!"

F.W. and S.W.: "We are ready.
We are ready."

M.G.: "Brother Second Warden, what is your duty, before the lodge is opened?"

S.W.: "To care for the outer security; to be sure that all non-initiates and profane are removed and that the lodge is duly covered."

M.C.: "Carry out your office, my brother!"

S. W. goes to the door and sees that it is locked. He takes the key and goes before the M.C., bows and says:

"Most worthy Master! The profane are removed, the lodge is covered and we are secure!"

Thereupon he returns to his place.

M.C.: "Brother First Warden, what is your duty?"

F.W.: "To care for and to see to it that we are all Masters."

M.C.: "Perform your office, my brother!"

F.W.: (Turned to the gathered brothers) "To me!"

All gathered brothers and sisters look at the F.W. and make the Master Sign.

F.W.: (to himself) "We are all Masters!"
(to the M.C.) "Most worthy Master, the

gathered brothers and sisters have shown themselves to be Masters. The pillar Boas is re-sanctified!"

Institutio

(3x gong.)

"Brother First Warden! What is the time?"

F.W.: "It is Middy!"

(3x gong.)

"Very well, my brothers and sisters!"

M.C. rises and speaks:

"In nomine Demiurgi Saturni! By the power of my office and my rank, I open a solemn Grand- and Magistral Lodge. Rise my brothers and sisters. I pronounce the Law of the New Aeon: Do what Thou wilt! That is the whole of the Law! There is no Law beyond do what Thou wilt! And the Word of the Law is: Thelema!"

(3x gong.)

Lodge Work

There now follows the Lodge Work, announcements, the address, etc.

Invocatio Magica

M.C.: "Brother Second Warden! Extinguish the light!"

The S.W. puts out all the lights except the three "lamps."

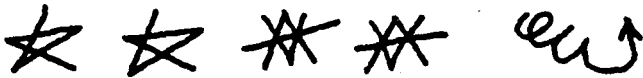
(3x gong.)

F.W.: "Very well, my brothers and sisters!"

(3x silver bell.)

M.C. now performs the grand Saturnian invocation.

"Sanctus Saturnus!



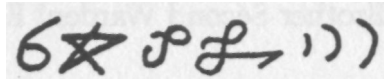
"Great Master Builder of the visible and invisible world! *Audi meas preces cum fletibus!*"



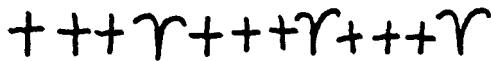
"Sanctus Saturnus!

"Great Spirit of wisdom and knowledge— which we carry within ourselves. *Illumina nos!!*"

'Sanctus Saturnus!

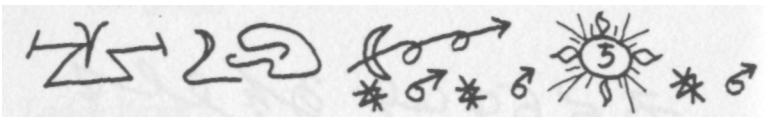


"Preserver and nourisher of all being! *Dona nobis vitam!*"



"Pour out the power of wisdom and life upon us, for we fervently and rightly desire it."

He now lifts a chalice full of wine on high and imaginatively pulls the cosmic light into it, while he projects the following symbol complex into the zone of the astral light:



Now he sets the chalice down in the middle of the altar and traces the sign three times over it, and then again covers the wine.

(3x silver bell.)

M.C.: "We bow before Thee in awe!" (Everyone bows deeply.)

(9x gong.)

F.W.: "Aom! Aom! Shem Rahalom! Very well, my brothers and sisters!"

(9x silver bell.)

The M.C. says:

"Hear ye now those from whom we have learned! Those who ye know to be Masters: Hermes Trismegistos + Adon-Hiram + Melchisedek + Moses + Aaron + Elias + Jesus + Buddha + Krishna + Zoroaster + Dionisios + Appolonius of Tyana + Euclid + Simon Magus + Pythagoras + Plato + Glaucus + Basilides + Valentinus + Bardesanes + Hyppolytus + Virgil + Catullus + Moses Maimonides + Jacobus Burgundus Molensis + Albertus Magnus + Trithemius + Christian Rosenkreuz + Robertus de Fluctibus + Roger Bacon + Jacob Boehme + Agrippa von Nettesheim + Francis Bacon Lord Verulam + Paracelsus + Nostredamus + Rabbi Jehuda Loew ben Bezulel + Count St. Germain + Swedenborg + Cagliostro + Lord Bulwer-Lytton + Eliphaz Levi-Zahed + Blavatsky + Sir Edward Kelly + Sir Aleister Crowley + Master Therion +

"Lend me your might!

"Hear ye me, my brothers and sisters in the Light, ye who are mighty princes in the seven realms, and give me your power! And I summon you, ye Lords of

the element: In the name of Jahu-Ve-hu + Tetragrammaton! Serve me with all your power! Thy blessing, Sanctus Saturnus, be upon me and upon all the Masters here! Hagios! Hagios! Hagios! + + +Je+ ++Ho + + +Hu+ + +Ha+ + + !!! I will and command it!! that all the power that is spread throughout this space strengthens and helps me and every power serves me in this Holy Communion. Aum!!"

(3x gong.)

"Rise my brothers and sisters, and say with me the Credo." All rise and repeat the credo in sections as the MC pronounces them: "We believe in the Law of Love-Light-Life and Liberty! The Word of the divine Will in us is Thelema! We believe that the material bread and the wine, which we enjoy, will be transformed in us into spiritual substance. We believe in the wonder of transmutation of ourselves from lower to higher men through adherence to the Law. Thereby we come to know our life as an eternal complete whole, which was, is, and always will be! Om!"

Communio

(3x3 = nine times silver bell.)

M.C. bends over the chalice and whispers:

<i>"Touto esti to soma mou!</i>	[This is my body!
<i>Touto esti to poterion toul</i>	This is the cup of this!
<i>Haimatos mou!</i>	my blood!
<i>Touto esti to sperma mou!"</i>	This is my seed!]

(3x3 = nine times silver bell.)

M.C. says to the brothers and sisters:

"We greet now the Lord and Creator of All and bow three times in awe!" (He lifts the chalice up and calls out, ecstatically raising himself:)

"Chaire Kyrie, Pangenator!" [Hail Lord, Pangenator!
Chaire Kyrie, Pangenator!" Hail Lord, Pangenator!
Chaire Kyrie, Pangenator!" Hail Lord, Pangenator!]

(All bow very deeply.)

(3x3 = nine times silver bell.)

M.C. bows three times before the chalice and then drinks from it. He sets the chalice on the altar, goes before the altar, again takes the chalice in his hands and says:

"Step forward, my brothers and sisters, and partake of the drink of *soma* ☞ as a symbol, that all that is of the Earth, all failings and memories of that which is past are stripped away."

The brothers and sisters go one after the other to the altar. The M.C. offers each a sip of wine from the chalice, each time saying:

"Eternal and One bless Thee,
May he increase thy power!
May he deepen thy wisdom,
May he inflame thy love!"

After the communion, all the communicants remain standing next to one another before the altar with arms crossed before their breasts. Then the M.C.

pronounces the lodge formula (blessing) for everyone:

"May your Light shine on the living and may ye be a star of promise when the end draws nigh! Go in peace!"

The M.C. remains standing before the altar.

(3x gong.)

"Very well, my brothers and sisters!"

Both arms lifted, with the thumb spread out from the hand, whereupon the Master of the Chair dispenses the Saturnian blessing:

"Sanctus Saturnus! Give my hands the power to bless! I send my blessing to the east. To you Masters and to you Lords of the elements, ye who have stood by me! Your brother calls, thanks, and blesses you!"

"Sanctus, Sanctus Saturnus! Give my hands the power to bless! I send my blessing to the south. To you my brothers and sisters in the Light, ye who have helped me. Your brother calls and blesses you!"

"Sanctus Saturnus! I send my blessing to the west! All shall be blessed, who are of good will, but from those who are not of good will, I will take the last of the light."

"Sanctus Saturnus! Give my hands the power to bless! I send my blessing into the Darkness—into the void. Thy will shall come to pass, Eternal One, and not mine, and may the voice of silence advise me and may Thy might, Thy brilliance, and Thy glory in the Darkness of time and space complete what no man can, but which only Thou can do. Eternal One! Aum!"

Again M.Ch. goes behind the altar.

(3x gong.)

"Bow your heads, dear brothers and sisters, and receive the blessing of Saturn:

"Benedicite nos Sanctus Saturnus. Et dona nobis pacem!"

[Bless us Holy Saturn. And give us peace!]

"Brother First Warden, what time is it?"

F.W. says:

"Mete es! and the Work is completed!
Rise, my brothers and sisters! As I
pronounce the Law
Love is the Law!
Love under Will!
Compassionless Love!"

(All): "AUM!"

"The Grand- and Master-Lodge is closed!"

(3x loud gong.)

D



Gradus Pentalphae

The room is fitted out in red, the altar is black with a white antependium, upon which there is an inverse red pentagram. On the altar stands a five-armed candlestick with red candles, and the corner lamps also have red candles. The Master of the Chair, Priest, Priestess, and Master of Ceremonies wear red masks. In front of the altar, between the altar and the tapis, flames a fire in a tripod.

"In these Holy Halls" is played. Then the gong sounds five times.

M.Ch.: "Yallah! Greetings my brothers and sisters. Are you ready to celebrate the ritual of the five-fold Alpha with a pure heart and without deceit [in your hearts]?"

All: "We are!"

M.Ch.: "Brother First Warden, what is your duty?"

F.W.: "To determine if we are all Masters of the 18°. Whether we all bear the sign and know the grip!"

M.Ch.: "So, execute your office!"

The F.W. leaves his place and goes over to each individual to have the password whispered in his ear. Then he goes back to his place and says: "To me!" All make the sign of the Master and the sign of the Magus Pentalphae.

F.W.: "Honorable Master, those present have on two counts shown themselves to be in possession of the 18°. None in the room is profane."

(Gong five times; silver bell five times.)

S.W.: "Very well, my brothers and sisters!"

M.Ch.: "Rise up my brothers and sisters and speak the oath!" (Lift up the right fist with an out-stretched thumb.)

All: "We swear and vow to live and act according to the holy laws of the five-fold Alpha. We will guard and preserve the secrets and not make them available to any profane persons. Not even to our brothers and sisters who have not attained the 18°. Death and ruination to the traitors! A curse upon their egos! Blessed be the true chalice of light, whose power may preserve us from temptation! Aum!" (All seat themselves in their appointed places.)

The M.Ch. steps before the altar: "In nomine Sator, Rahator, Etan! In nomine Baphomet—Hel-yac-yin! Yallah! I invoke and conjure you, ye powers of the element of Fire! Stream into my hands, my heart and my head! And give me the power to awaken the ancient serpent!" (He makes a sign with his hand to the chair of the Priestess. She rises and with measured steps comes before the M.Ch.)

The M.Ch. traces the pentagram above her head and says:

"The power of the serpent, of the old dragon, awakens in thee, Daughter of Lilith. She rises up out of the darkness of thy womb and streams into all of us with all the power and force of the Uridaphne!" The Priestess kneels down and hands the M.Ch. a dagger. He lifts it up, kisses its blade and lays it on the altar. Then he goes over to the flaming tripod and throws a handful of incense and chemicals into the fire so that it flames up with a blood-red color. He then steps before the kneeling Priestess and lays both hands on her head, and says: "Rise up, thou blue-lidded Daughter of the Twilight! Dost Thou know me?"

Ps.: "I know thee!"

M.Ch.: "Sister of the fivefold flaming star, dost thou feel me?"

Ps.: "Brother, I feel thee!"

All: "Om, Om, Rahalon!"

M.Ch.: "Sister, give me the sign of recognition!"

Ps.: (Rips the hood from her head; the mask remains, however.) "Pacet Magister!" [It seems good,

Master.]

M.Ch.: "I still do not recognize thee!" (He removes his own hood.)

Ps.: "Yallah!" (She opens the upper buttons of her robe without loosening the belt and bares her breasts.)

M.Ch.: "I still do not recognize thee!" (He bares himself to the waist also.) The M.Ch., Ps., as well as all others present at the Mass of the 18^o are, of course, naked under their robes.

With an ecstatic gesture the Ps. loosens her belt and throws off her robe. She positions herself with widely spread legs, with her body slightly bent forward, hands lifted up with outstretched thumbs; (ecstatically) "Yallah! Son of Osiris! Dost thou recognize me now?"

The M.Ch. (likewise ecstatically) throws off his robe so that only the mask and the silver pentagram on his chest remain: "Kuf-anh-hor!"

Ps.: "Kuf-anh-Herpokrat!" (She takes her arms down in a sudden movement and grasps the penis of the officiating Pr.) If it is big and strong, the Ps. lays down on the altar, spreads her legs wide and receives the penis of the Master in her vagina.

At this moment all the brothers and sisters rise up and form a chain around the altar while rhythmically singing: "Yiyallah! Yiyallah!"

The M.C. steps into the circle and grasps the knife. Then he positions himself at the head of the copulating pair. He has a living black rooster (or hen), holds the fluttering animal over the copulating Pr.

and cuts the animal's head off with a single stroke. The blood must pour over the copulating Pr.*

All (more and more ecstatically and loudly): "J-yallah!"

Just before ejaculation the officiating Pr. removes his penis from the vagina. The Ps. grips him and with her hands puts some blood [or other fluid] on his penis. Then she puts her left hand on the root (base) chakra of the man, with her right hand she grasps his penis and by means of vigorous strokes brings him to orgasm. Just before orgasm, and accompanied by an ecstatic cry, she thrusts a finger deep into his anus.† The Pr., for his part, brings the Ps. to orgasm by manipulating the clitoris at approximately the same time as she brings him to orgasm.

With an ecstatic cry by all present the ceremony ends. The M.C. opens the fraternal chain. He takes a clean white cloth of silk and spreads it out over the Ps., imagining the magical sigils corresponding to the Pentalphic grade:

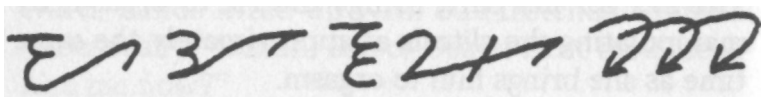


* Editor's note: This ritual procedure involving blood sacrifice is included for historical purposes only. The purpose of this procedure is an intense release of energy. Similar, and for the present culture more effective, results can be obtained either through symbolic representations of this procedure (using consecrated wine in place of the blood), or through an augmentation of the sexual energies of the Priest and Priestess by the other brothers and sisters, who can bring themselves to orgasm at this point in the rite, using the sexual fluids as the blood would have been.

† In the lore of tantrism this has the effect of suddenly opening a flood of energy entering the *mūlādhāra* (or "root") *chakra*. In more physiological terms it may enhance the intensity of the male orgasm, and hence the amount of energy produced, through stimulation of the prostate gland.

These symbols can also be traced with the dagger in the direction of the east if the necessary powers of imagination are lacking. Then he hangs a red robe around the M.Ch. The M.C. then goes back behind the altar and the brothers and sisters take their seats in silence. The M.C. takes up the censer and censes the chamber in all four cardinal directions. Thereupon follows the invocation of the egregore of the lodge: "GOTOS" by the M.Ch.:

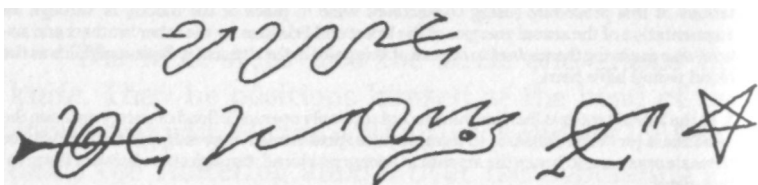
"Euraseh zed echna Emzke ho! Hareb Kaloo emtah kreas kaa elam! Noab tazwah mehischeh ula ulme elegob maha!



Erechthon kale almaia jaschbarak Hed-gog-Mehengog Maguth ebze Carago hed abemach, obeah, durach, elego kale almaino edach. Amno wimero Amom!



Makalo hem! Gotoas! Makabo! Hetan hem! Gotoy! Hur-Ro-Nahe-Gotoy! Gotoy! Gotoy. Ave ebze Karon."



Then the M.Ch. says: "Rise up my brothers and sisters and repeat after me: We vow and swear to keep silent! Our brothers and sisters are witnesses!"

Master of the Chair: "Receive now the blessings! May the One and Eternal bless you! He shall increase your powers! He shall deepen your wisdom! And inflame your love! For, love is the law! Love under will! Go in peace my brothers and sisters and seal your mouths and guard your tongues."

All: "Death to the traitor! Aum!"

Everyone, except the Ps. and the M.Ch., leave the room.

E



*Statement of relations between myself,
Aleister Crowley, and Heinrich Tränker (1925)*

(by A. Crowley)

In my adolescence I studied German with some thoroughness. I could read most classical authors and books on such subjects as philosophy, chemistry, alpinism and chess. But I could only make out newspapers with a good deal of aid from the dictionary and though I could converse fluently on simple subjects with casual strangers, I could never call myself a German scholar.

I had little occasion for the language since 1902 and forgot much of what I knew. In 1925, I could understand German only when spoken clearly and slowly with special consideration for the state of my knowledge and an occasional recourse to paraphrase.

I could, however, follow the merits of German composition especially in the case of translations of my own work where I already knew the meaning.

I note these facts so that the investigator may form a clear idea of the value of my testimony in case it were my ability to understand is the question.

I should, however, add that I have travelled a great deal in savage countries and accustomed myself to understand the gist of conversations in totally unknown languages and communicate with the natives by means of gestures.

I have also devoted many laborious years of research to psychology.

In the autumn of 1924, my then representative in America [C. Stansfield Jones] wrote to me that he had got in touch with a man called Heinrich Tränker whom he believed to be the true representative of the ancient Rosicrucian Brotherhood, adding that he was certainly in the possession of a certain secret science known to extremely few people [i.e. IX° O.T.O.]. He regarded this latter fact as certifying Tränker to be a man of proven honesty and ability.

From the year 1898, I had myself been in touch with a body which claimed to derive its teachings from the Rosicrucians [the G.:D.:]; but historical proof has never been supplied. I wrote at once to Tränker asking him if he could furnish this proof and certain other information on kindred subjects.

I received answers voluminous indeed, but vague and evasive. I gathered, however, that the Proof required was to be obtained at Tränker's headquarters.

From the correspondence which ensued, I obtained the following main impressions:

(1) That Tränker was a man of independent means and one who, if not actually, would have been so had

he not devoted his fortune unselfishly to the good of the Order.

(2) This Order, with an inner circle of few but distinguished names, international in scope, was working openly in Germany under the title of Pansophia or Lodge of the Pansophic Orient, or some variants of this term.

(3) That Tränker was supreme head of this Order in Germany for that he had over one thousand members working under him and pledged to support him in every way in his Work.

(4) That Karl Germer, who translated the correspondence between us, was his paid secretary or acting as such.

(5) That Tränker derived at least part of his authority from the late Theodore Reuss, known as Frater Merlin or Frater Peregrinus. (I had known Reuss and understood that he left Germany in consequence of a scandal connected with his Order. It would be too much of a digression to discuss the rights and wrongs of this matter, especially as my information of this matter is very imperfect and of doubtful value.)

Only the last two of these assertions of Tränker proved in the end to have any basis in fact. He showed me documents signed by Reuss conferring upon him certain authority. This authority was formally valid for me because whatever may have been the merits or demerits of Reuss personally, he was certainly in the possession of certain secrets. An analogous case would be that of a King of questionable kingliness, but who was without doubt the son of his father and the father of his son and as such an authentic monarch

(6) In the course of this correspondence, Tränker invited me to assume the leadership of the whole movement which he controlled.

He invited me to his house as a guest for the summer. The main object of this was twofold. Firstly, various Brethren of the Order from many countries were to be invited to meet me there in order to acclaim me as the supreme authority on the planet. (This is explained and confirmed by Tränker's published statements in *Pansophia* Nos. 3, 4, and 7 and by various private letters.) The second object was to come to a closer agreement on various obscure points both of theory and practice and to work together at the issuing of my instructions as translated by Herrn Karl Germer.

For various reasons these translations were not carefully examined after publication [in *Pansophia*] for some months, when it appeared that after Germer had passed the proofs for press, Tränker secretly altered them in all sorts of ways thereby completely destroying their value for representing my work.

This barefaced outrage on hospitality and literary honesty and decency seems to show that he clearly contemplated an early breach of faith in any event; as his trickery was bound to be discovered sooner or later and was inexcusable.

The hospitality of Heinrich Tränker was indeed of a singular kind. I personally would not have treated a dog as he treated me and my wife, both of us in poor health, after the first few weeks. In fact, immediately after the publication of No. 4 or 7 of *Pansophia* his manner markedly changed. There was practically

nothing for us to eat; while he and his wife devoured enormous meals secretly in the kitchen.

On the question of motive I can only explain this conduct in one way. There was no quarrel of any kind, his manner was always that of deference and reverent affection, but he had succeeded in stealing as much of my work as he could and he had no further object in making life tolerable for me.

During this period in the first few weeks of which he had treated me extremely well within the limits of his imagination which in that direction were not large, I had formulated certain proposals to which he agreed enthusiastically. Up to and including the time of what is here called the Hohenleuben Conference [elsewhere the Weida Conference] there was no difference of opinion between us on any but minute points, and these differences were commonly the result of misunderstanding owing to the language difficulty. Mr. Germer's tactful translation usually removed these obstacles at once.

The increasing discomfort of life at Hohenleuben forced us to spend more and more of our time at Mr. Germer's house near Weida.

My real conviction that Tränker was a common thief and swindler and therefore an imposter in his claim to represent the Brotherhood, was first implanted in me by my observation of his treatment of Herrn Hopfer. Cross examination of Germer made it clear to me that Tränker had deliberately set himself to defraud Germer. I must add that Germer was a most unwilling witness and defended Tränker's integrity with the greatest loyalty until the facts became too

strong for him and his eyes were opened.

But even after that, his extraordinary nobility and generosity of character has hitherto prevented him from taking firm steps to recover the money stolen from him by means of false pretenses.

This revelation has led immediately to the disclosure of Tränker's motive in the incidents to be recounted in the following section of the statement.

At the time of my arrival in Germany, Herr Germer was seeking a divorce from his wife. They were, however, for convenience sake, both living in his house near Weida.

On my first visit to Weida I caught a distant glimpse of Frau Germer in the garden. She was dressed in white and was walking swiftly into the woods beyond the front gate to call her mother to lunch. She gave the impression of remarkable grace, energy and buoyancy.

I looked at Germer in the greatest surprise; he told me: "That's my wife." I had been given to understand that she was a hopeless morphine addict and in an advanced state of diabetes. It was evident that any such story was sheer nonsense. (I studied medicine at Cambridge and Kings College Hospital [London] and have specialized in insanity and particularly drug neuroses.) [!]

I asked Germer to present me to his wife saying that I was perfectly sure that their quarrel was a lover's tiff and that I could put things right between them in a few minutes.

Germer replied evasively. I did not realize that he and his wife were not on speaking terms.

Germer was very much impressed with this diagnosis of morphinism and diabetes, quoting Tränker as his authority. Note that at that time I had some reason to suppose that any statement of Tränker's was reliable.

I subordinated my own superficial judgment to his supposed intimate knowledge and experience.

Nevertheless, on my return to Hohenleuben I brought up the question, and expressed an earnest hope that an early reconciliation might be possible. Tränker opposed any such idea, dilating at some length on Frau Germer's inveterate wickedness; but I certainly found it strange in the following weeks that he should return to the subject again and again without provocation. In Germer's absence he would frequently bring up the subject saying emphatically: "*Frau Germers Morphinism us*" with a knowing look, at the same time going through the motions of making a hypodermic injection.

In this conduct there was nothing suspicious, because no bad motive was apparent, it seemed merely eccentric. But as soon as it became clear that Tränker's only interest in Germer was to rob him of his last Pfennig, his whole plan became absolutely clear. Frau Germer, the woman of the world, the highly educated doctor of medicine, was just the one person he had to fear as capable of protecting her husband from his frauds.

It will be seen from the varied incidents in the above statement that every action of Tränker becomes intelligible only on the hypothesis that he is perfectly unscrupulous, a cunning ignorant peasant, who is

functions in his office for a legislative period of three years.

The spiritual aims of the Brotherhood lie in the direction of mysticism, Rosicrucian sciences, alchemy, esoteric astrology, as well as the scientific study of the whole of occultism, and the penetration of all the religious philosophies—without any dogmatic stipulation of any kind of the individual Brethren.

The Brotherhood relies upon the personal intuition of the leading Brethren and tries—by magical ceremonies and holy traditional rituals—to focus itself upon the higher octave of Saturn as aspired to in esoteric astrology and religious philosophy.

Saturn as the Guardian of the Threshold, as the highest planetary intelligence of this solar system, is considered the spiritual leader. We endeavor to perceive the planetary vibration of his higher octave.

On the exoteric plane the execution of this cult must be carried out accompanied by a certain exclusion of base humanity, and by an aspiration toward an individual and psychic solitude, by a deepening of the whole of exacting, spiritually based knowledge, by a maturing of the inner Man [*Menschtum*], by simple deepening of cosmic contact with the higher spheres, and through harmony with the infinite conception of God.

The Brotherhood itself—containing seeking, serious men—is to be a refuge and a retreat for seekers, borne by true fraternity. Exoterically, it is a superstructure for a worldly cloister of spiritual men and adherents of the secret sciences, for whom a real exile will be offered— in the secular sense as well.

The *Fraternitas Saturni*—by creating the Orient Berlin, as well as the first German Lodges—lays a foundation stone for a Brotherhood which is intended to span the world, borne by the conscious task of cooperating in the absolution of the planet Earth of its karma. Thus it will save and transfer the blossom of the Age of Pisces—Rosicrucianism—into the Age of Aquarius. That is why the symbol of Saturn is enclosed by the mystical rose in the secret seal of the Brotherhood.

Furthermore, Saturn will maintain the secrets and traditional sciences in the New Age as the Guardian of Humanity—until, in the later millennia of the New Age—Uranus starts his rulership.

"Through Suffering to Understanding, through Night to Light, through Rigor to Love."

"Love is the law, Love under will—Compassionless Love."

G



*Letter from Gregor A. Gregorius
to Aleister Crowley (1926)*

In the Equinox of $\approx 27^\circ \text{ } \text{♃}$

In the First Year of Understanding

"Do WHAT THOU WILT is the whole of the Law,
there is no law beyond DO WHAT THOU WILT."

Highly Honored Master Therion!

I have the honor to inform you officially hereby,
that we have formally closed the "Pansophic Lodge of
the Light-Seeking Brethren of the Orient Berlin" on
Maundy Thursday of this year. A full dossier, which
briefly outlines the events that induced us to take this
step, is being forwarded to you by the same mail. In
order not to ruin completely the work of two years
undertaken by us in Berlin, the remaining Brethren
have decided to combine under my leadership as the
Master of the Chair into a new Secret Lodge, by using

the old organizational foundations.

The constitution and the solemn opening took place on Saturday, May 2. The enclosed Aims of the Lodge give you further details.

We are fully aware that it is a grave undertaking to revive the old Saturn Lodge of the Middle Ages, which disappeared centuries ago. We also know that—on this steep path, and through hard ordeals—we will have to face Saturnus the Guardian of the Threshold.

By the help of cosmic glyphs, however, we have succeeded in magically harmonizing ourselves with Saturnian intelligences, in such a way that we are able to say already today that at present we are the only magical lodge in Germany today working in any practical way (except some Jewish Secret Lodges concerning which we have no details).

Now we ask you, highly honored Master, to lend us your benevolence and to let us have your spiritual support.

As I personally have the conviction that we will succeed in creating a network of Saturnian Lodges subordinated to us in Germany within a fairly short time, we would be doubly thankful to you. I am justified in my conviction as we have the support of two important factors: 1) our still well-attended esoteric Lodge School which has proven its viability for two years, and 2) as a propagandistic instrument, my occult book shop.

We are already in touch with most eminent occultists in Germany, and of course, only need time and money to enlarge our foundation.

The focus, the Brotherhood itself, consists at

present of five fratres, and this inner circle will naturally always have to be limited, as the selection of qualified people must be severe. In addition to the fratres we have the aid of a dozen brethren and, at the moment, eighty students of the school as material for study.

We are prepared to give you further information upon request, in case you should take an interest in our Lodge. We possess sufficient quality reference works, among them the complete Equinox, to help us in theoretical training.

For the present this information must suffice, the rest you will see in the dossier.

With Fraternal Greetings
Your servant


/Fra.: Gregorius. Mstr.v.St./

"Love is the Law, Love under Will—Compassionless Love!"

H



*Letter from Gregor A. Gregorius
to Aleister Crowley (1927)*

In the Equinox of 
In the Second Year of Understanding

⊙ 25.17 ♃

"DO WHAT THOU WILT—is the whole of the Law,
there is no Law beyond DO WHAT THOU WILT!"

Honored Master!

Today I have come to answer your last letter. I am most pleased that you were successful in again returning to your homeland after all the many trips that you have had to undertake in recent years.

I very much would like to fulfill your wish that I should communicate to you something of our development here in Germany.

After we, according to the decree of our lodge, and after the breakdown of **Fra. Recnartus**, had

officially dissolved the Pansophical Lodge (Orient Berlin), the remainder of the Brethren joined together in a new Saturnian Lodge under my leadership and under the name:

"FRATERNITAS SATURNI"

Grand Lodge of Germany

My earlier letter to you probably oriented you well enough concerning these matters. The lodge works in a strictly ritual manner according to ancient traditions and additionally it has accepted your spiritual Law, to which it has submitted in the spiritual sense, and which it recognizes as the new impulse of the coming Aeon of Aquarius. The lodge is concerned with the study of esotericism, mysticism, and magic in the cosmic sense.

In order to recruit new members to the lodge in a gradual way, we have founded an "Esoteric Studies Society," which has been officially registered with the state authorities. This society is exoteric, as it has its own rooms and its own lecture hall at its disposal—the best in Berlin—and the students for the most part come from good social circles.

I am enclosing a few of the most recent monthly programs of the society for your information. The spiritual structure of the society is such that the students attend course(s) in the Esoteric Studies Society for one year, after which they may enter the Fraternitas Saturni as a Neophyte. They will have to remain in that grade for five years. Only then will they be accepted as a Brother in the Fraternity.

Since we have had this structure in place only

since February, we naturally still have to struggle with great financial difficulties and we will just have to get ourselves through them. But in the course of the years we will certainly be able to create a firm foundation toward our goals.

Through the society, we are trying to attract as many scientists as possible in order to keep the society vital by having interesting lectures. In July we will be beginning with lectures on Egyptology, and in the fall on the Kabbala. If the students tread the way of knowledge named above, then they will, with serious study, actually come out well above the average of common occult knowledge.

Sis.: Küntzel recently came to Berlin on our invitation to hold a talk.

The book, *Liber 4*, which has just appeared in German, is a required work for every Lodge Brother, and in our instructive lodges we are working through it chapter by chapter. We have, in addition to the usual celebratory lodge meetings, a working lodge meeting every month, as well as an instructive lodge meeting.

The earlier Master of the Pansophical Lodge, Grau, has as you know resigned his office and no longer has any connection with us.

Fra.: Rechartus and **Br.: Barth** from Munich, are at present in Berlin and live in limited circumstances here in this city. They are trying to build new lives for themselves, which will naturally not be very easy due to the difficulties of the times. We do not have any connections of any kind with them either.

I hope to enter into a brisk correspondence with

you, honored Master, for at this time, as you certainly know yourself, we are the only lodge in Germany which represents and follows your ideas. I would like to keep you continuously informed about important matters and hope for your very generous spiritual support.

I have various plans, about which I will report later, but above all things we need time and money to realize these plans.

I wish you all the best in the future and remain

with fraternal greetings,
your
/Fra.: Gregorius/
Master of the Chair

"LOVE IS THE LAW—LOVE UNDER WILL—
COMPASSIONLESS LOVE."

I



Pragmatic Suggestions on the Practice of Sexual Magic

As noted elsewhere in this book, the Brotherhood of Saturn has chiefly been known as a sex-magical order in the same general tradition as that of the O.T.O. A survey of the entire contents of this work shows that the order actually has a broader base than that, but that nevertheless the magical symbolism of human sexuality for cosmological workings is essential. Although the early FS procedures often took a simplistic "recipe" approach to the practice of sexual magic, there was also always a pragmatic, experimental edge to its work. (Remember, the FS and modern sexology arose in the same environment.) A current senior initiate of the FS, Frater V.:., D.:., wrote a manual of sexual magic that is generally pragmatic in its approach. But a coherent, enlightened, and fully pragmatic manual is not yet available. This appendix is intended to provide some pragmatic instructions on

the practice of sexual magic as free as possible from the lore and doctrines of specific schools and sects, so that more persons can more easily make use of the basic formulas discussed in FS or any other material.

It will come as no shock or surprise if I say that human sexuality is a subject long surrounded by layers of ignorance and misconception. These layers are generated as much by religious bigots of the Judeo-Christian tradition as by the often equally narrow clinical proponents of the therapeutic state. It may even be that the latter are more dangerous to the will of the magician, because they are generally thought to be more credible. The pragmatic sexual magician must first learn to know him- or herself in the depth and breadth of his or her sexuality. This is the first chapter in any true grimoire of sexual magic. Here the true keys are provided.

In culturally specific doctrines of sexual magic, such as that generated out of the Tantric traditions of India or perhaps those with their origins in Arabic tradition, the magician must deal with historically and culturally conditioned proscriptions and prescriptions. These may have a useful religious function, but magically they are probably without value.

In traditional historical sex magic, as it has been filtered into the "Western magical tradition," there seems to have been the common belief in the notion that the sexual fluids contain/are a power which can be manipulated by the will of the magician. One traditional approach would have the practitioner always turn the flow of this power inward (sublimating and "elevating" the power within the self), while another

would have the practitioner project this fluid/power outside to be manipulated as are other magical substances and symbols. These two approaches are usually tangled up with moral and religious dogmas concerning "good" and "evil" and the Right- or Left-Hand Path. The distinctions will always be dependent upon who is doing the defining at the moment.

To the pragmatic sexual magician the uses of these two pathways along which sexual power can be directed should be obvious: that which is projected outward has (direct) effect in the objective world, while that which is projected inward has (direct) effect on the subjective world. This is viewed from the standpoint of technique only. In practice the magician can use subjective directives to have ultimate objective effects, and the reverse is equally true.

From a pragmatic viewpoint the central fact surrounding sexual magic is that it works on the basis of sexual energy or arousal. The higher the level of sexual excitement, the higher the level of energy available to the magician. In observing "traditional" forms of sexual magic it is usually found that what seems to be exotic and "deeply religious" is in fact a reflection of the forbidden and/or "fetishistic" in the given culture. Again from a pragmatic viewpoint the central event in the performance of sexual magic is the orgasm (or sublimation of it). If we assume that every object or event outside the will and consciousness of the magician is a candidate for being used as a magical tool (be it the sight of a sigil, the feel of a wand in the hand, or the smell of incense), then we must grant that the orgasm and sensations and events (subjective and

objective) leading up to and triggering it are among the most powerful and universal available to any magician.

Here the orgasm has at least two levels of meaning. First, it is a physiological, and hence psychological, mechanism of energy release. (The magical value of this alone is very great.) Second, and more importantly, it is a manifold and multifaceted magical-symbolic "substance" in the form of a powerful sensation. This, like the ink used to make a magical sigil, can be formed in any "shape" and bent to any purpose the magician wills.

In the actual practice of sexual magic the magician must first explore all of the ways in which sexual energy can most powerfully be raised within him- or herself. The more ways this can be done the better, and the more intense the desires and arousal possible the better. Pragmatically, this is just saying: "These are the variety of levels and qualities of potentially magical energies I have at my disposal." Once this aspect of magical research has been explored sufficiently—which may have already been virtually completed by imaginative sixteen-year-olds—then comes the practice of harnessing and controlling these forces. This is done by manipulating the orgasm in every way. The most useful exercise involves bringing one's self to the brink of orgasm as many times as possible and retreating from that point, while remaining in a state of sexual arousal. But all other practices are also to be engaged in: see how quickly orgasm can be reached, see how many orgasms you can have in a certain span of time (in an hour, two hours, etc.), refraining from sexual activity for certain lengths of time (a

day, a week, etc.). But all of this hard work will go for nothing if one does not put it in the context of general magical training in concentration, visualization and strengthening of the will.

The actual performance of practical sex-magical rituals should also be approached on an experimental basis at first. Dabbling in the recipes of this, that or the other sect can be helpful as long as it is approached with an experimental attitude. The following formula and variations could form the framework for many such experiments.

(1) Preparation. One should always have a specific magical goal in mind before undertaking a working experiment. Before the rite all preparations proper to the working should be taken care of: the aim clarified and made unambiguous, symbols and procedure fixed and made ready. It is useful to have some standard (even if only to yourself) way of engaging in magical work. Some use the Ritual of the Pentagram, while others use other devices to gain a sense of magical orientation. Once ritual space/time has been entered and all other magical preparations have been completed, the working of sex-magic itself can begin.

(2) Intensification. The pragmatic magician will use whatever means at his or her disposal to intensify and build sexual excitement and energy. The primary directive at this point is the intensification of this energy by whatever means. The magical focus of the working will hover in the consciousness, and be ready for implementation at the magically proper time. During this intensification phase the magician can let his or her consciousness oscillate between the erotic focus

and the magical focus (assuming there is a distinction between the two!).

(3) Release. Once this energy has been built up to the level desired it is to be "released" toward its magical aim to do its work. This may come in the form of orgasm or in the form of a sublimation or "swallowing" of the orgasm. In either case, a sense of satisfaction or completion will be the sign of a successful "release." The subtle and symbolic preparations will ensure as much as possible that that which is released will find its willed target. The actual release is a highly concentrated event of intense power. The magician's task is to have the concentrated magical aim attached to this event.

(4) Break. As soon after the release of the "energy" as possible, the magician should make a psychological break with the magical aim of the working. Attachment of the aim at this point will perhaps keep those subtle, even in part unconscious, parts of the process from working as they can. In this regard, the sexual atmosphere and feelings can again be pressed into service as a pleasurable diversion, as the formal part of the ritual is ended.

These pragmatic suggestions can in some be used to help magically unravel what is really occurring in the sex-magical rites of not only the FS, but other similar orders and sects as well.

NOTES



Introduction

(1) See Ellic Howe's article in: Richard Cavendish, *Encyclopedia of the Unexplained* (New York: McGraw Hill, 1974), pp. 91-92, and Francis King, *Sexuality, Magic, and Perversion* (London: Spearman, 1971), pp. 115-121.

(2) Howe, in: Cavendish, *Encyclopedia of the Unexplained*, pp. 91-92; and Adolf Hemberger, *Organisationsformen, Rituale, Lehren und magische Thematik der freimaurerischen und freimauerartigen Bünde im deutschen Sprachraum Mitteleuropas. Teil I: Der mystisch-magische Orden Fraternitas Saturni* (Frankfurt/Main: the author, 1971). This latter work is hereafter cited as: *Der mystisch-magische Orden FS*.

(3) Hans-Jürgen Glowka, *Deutsche Okkultgruppen 1875-1937* (Munich: ARW, 1981), pp. 69-77; F. W. Lehmborg, *Magische Sonderdrucke und Interna*

der Fraternitas Saturni (Munich: ARW, 1980); Friedrich-Wilhelm Haack, *Die Fraternitas Saturni als Beispiel für einen arkan-mystagogenen Geheimorden des 20. Jahrhunderts* (Munich: ARW, 1977); Aythos, *Die Fraternitas Saturni: Einesatum-magische Loge* (Munich: ARW, 1979). For a full discussion of how these documents came to be published, see Chapter 1, p. 31.

Chapter 1

(1) Hemberger, *Der mystisch-magische Orden FS*, p. 166.

(2) See note 7 below for a more complete treatment of Wronski's possible role in the history of the FS.

(3) The best treatments of Ariosophy are by Nicholas Goodrick-Clarke, *The Occult Roots of Nazism* (Wellingborough, UK: Aquarian Press, 1985), and James Webb, *The Occult Establishment* (LaSalle, IL: Open Court, 1976), pp. 275-344.

(4) Aythos, *Die Fraternitas Saturni*, p. 3.

(5) Hemberger, *Der mystisch-magische Orden FS*, p. 29.

(6) Hemberger, *Der mystisch-magische Orden FS*, p. 29.

(7) For further details on Hoëne-Wronski, see James Webb, *The Occult Underground* (LaSalle, IL: Open Court, 1974), pp. 248-258, and Thomas A. Williams, *Eliphas Levi: Master of Occultism* (Univer-

sity, AL: University of Alabama Press, 1975), pp. 66-69.

(8) Webb, *The Occult Underground*, p. 257, and Williams, *Eliphas Levi*, p. 66.

(9) Certainly the most reliable discussion of the doubtful German origins of the Golden Dawn is offered by Ellic Howe in his *The Magicians of the Golden Dawn* (York Beach, ME: Samuel Weiser, 1978), pp. 1-33. See also Ithell Colquoun, *Sword of Wisdom: MacGregor Mathers and the Golden Dawn* (G.P. Putnam's Sons, 1975), pp. 75-131; *et passim*.

(10) See pp. 7ff. below.

(11) See Webb, *The Occult Establishment*, pp. 275ff.; *et passim*, and Goodrick-Clarke, *The Occult Roots of Nazism*.

(12) The best general discussion of these organizations is provided by Karl Frick in his book *Die Erleuchteten* (Graz: Akademische Druck und Verlags-Anstalt, 1973).

(13) See Glowka, *Deutsche Okkultgruppen*, p. 92.

(14) Franz Bardon, *Frabato: Ein okkulter Roman* (Wuppertal: Dieter Rüggeberg, 1979). There is an English translation of this, also by Rüggeberg, published in 1982.

(15) Glowka, *Deutsche Okkultgruppen*, p. 68.

(16) On the history of Monte Verita and the interconnections of various figures there, cf. Webb, *The Occult Establishment*, 59-61.

(17) On the history of the O.T.O., see Ad Verbatim, "An Introduction to the History of the O.T.O" in *The Equinox*, Vol. III, No. 10 (Thelema Publications,

1986), pp. 87-99, J. Gordon Melton, "Thelemic Magick in America" in: Joseph H. Fichtner, ed., *Alternatives to American Mainline Churches* (Barrytown, NY: Unification Theological Seminary, 1983), pp. 67-87; Webb, *The Occult Establishment*, pp. 59-61, *et passim*; Francis King, *The Secret Rituals of the O.T.O.* (New York: Samuel Weiser, 1973), pp. 9-35; King, *Sexuality, Magic, and Perversion*, pp. 96-114; and Benjamin Walker, *Tantrism* (Wellingborough, UK: Aquarian Press, 1982), pp. 109-112.

(18) John Symonds, *The Great Beast: The Life and Magick of Aleister Crowley* (Frogmore, UK: Mayflower, 1973), p. 179.

(19) A typescript of a "Statement of relations between myself, Aleister Crowley, and Heinrich Tränker (1925)," is printed in Aythos, *Die Fraternitas Saturni*.

(20) See Howe, *The Magicians of the Golden Dawn*, pp. 1-25.

(21) Howe, *The Magicians of the Golden Dawn*, p. 7.

(22) For a detailed study of the history of the Theosophical Society see Bruce F. Campbell, *Ancient Wisdom Revived* (Berkeley, CA: University of California Press, 1980).

(23) For an in-depth look at the history of Ariosophy and the lives of its major proponents, see Goodrick-Clarke, *The Occult Roots of Nazism, passim*.

(24) For a general history of runes, see Ralph Elliott, *Runes: An Introduction* (Manchester, UK: Manchester University Press, 1959); and for an in-depth look at the magical usage of runes see Stephen

Flowers, *Runes and Magic* (New York: Peter Lang, 1986). But for a practical occult study see the works of Edred Thorsson, *Futhark: A Handbook of Rune Magic* (York Beach, ME: Samuel Weiser, 1984), and *Runelore: A Handbook of Esoteric Runology* (York Beach, ME: Samuel Weiser, 1987).

(25) This work has been translated and introduced by Stephen E. Flowers as *The Secret of the Runes* (Rochester, VT: Inner Traditions, 1988).

(26) Spiesberger's published works that concentrate on rune-magical aspects are *Runenmagie* (Berlin: Schikowski, 1955), and *Runenexerzitien für Jedermann* (Freiburg/Breisgau: Bauer, 1958).

(27) For a study of the revival of interest in astrology during the early twentieth century in Germany, see Ellic Howe, *Astrology in the Third Reich* (Wellingborough, UK: Aquarian Press, 1984).

(28) The events of the "Weida Conference" are reported by Hemberger, *Der mystisch-magische Orden FS*, pp. 29-30; Aythos, *Die Fraternitas Saturni*, p. 4; Symonds, *The Great Beast*, pp. 391-392, 396-397; Aleister Crowley in: Aythos, "Statement of relations between myself, Aleister Crowley, and Heinrich Tränker (1925) [5 pp. typescript]; and Eugen Grosche (Gregorius) in: Haack, *Die Fraternitas Saturni*, pp. 20-25.

(29) This is according to Gregorius' account of things; see Haack, *Die Fraternitas Saturni*, p. 22.

(30) Symonds, *The Great Beast*, pp. 41 Off.

(31) See Hemberger, *Der mystisch-magische Orden FS*, p. 30, and Aythos, *Die Fraternitas Saturni*, p. 3.

(32) See Haack, *Die Fraternitas Saturni*, p. 28, and Hemberger, *Der mystisch-magische Orden FS*, p. 30.

Chapter 2

(1) See also the book by Gregor A. Gregorius, *Die magische Erweckung der Chakra im Ätherkörper des Menschen* (Freiburg/Breisgau: Bauer, 1953), a version of which was published in the May 1951 issue of the *Blätter*.

(2) This theme is extensively dealt with in *Magischer Brief 1* (1925); see Gregor A. Gregorius, *Magische Briefe* (Berlin: Schikowski, 1980).

(3) The practice of pendulum magic was the theme of *Magischer Brief 5* (1926). A new edition of this was also issued: Gregor A. Gregorius, *Pendelmagie: Handbuch der praktischen Pendellehre* (Berlin: Schikowski, 1955).

(4) *Satanistische Magie* was the title of *Magischer Brief 7* (1926), which was reprinted as Gregorius, *Satanische Magie* (Berlin: Schikowski, 1983). For the full implications of what is meant by "Satanic," see note (11) below.

(5) On the various Gnostic sects, see Benjamin Walker, *Gnosticism: Its History and Influence* (Wellingborough, UK: Aquarian Press, 1983), pp. 133-160.

(6) The most extensive surveys of the ancient forms of Gnosticism are those of Hans Jonas, *The Gnostic Religion* (Boston: Beacon Press, 1963, 2nd

ed.) and Kurt Rudolph, *Gnosis: The Nature and History of Gnosticism* (San Francisco: Harper and Row, 1987); while perhaps the book by Walker, *Gnosticism*, remains the most convenient.

(7) These general descriptions can be found in any textbook of astrology, most of which are ultimately derived from Ptolemy's *Tetrabiblos* (London: Heinemann, 1940).

(8) Hemberger, *Der mystisch-magische Orden FS*, p. 243.

(9) Hemberger, *Der mystisch-magische Orden FS*, p. 245.

(10) See Hemberger, *Der mystisch-magische Orden FS*, p. 245. Sorath (Hebrew סֹרַת) is the name of the Spirit of the Sun, the letters of which, when added together according to the rules of gematria, render the sum 666. See, for example, Aleister Crowley, "The Temple of Solomon the King," reprinted from *The Equinox* (Vol 1, No. 5) in: *The Qabalah of Aleister Crowley* (New York: Samuel Weiser, 1973), p. 35, *et passim*.

(11) The relationship between the entities called Lucifer and Satan, as seen in the FS doctrine, is made quite clear in the figure illustrating the composite nature of the Saturnian sphere on p. 60. Satan is merely the "lower octave" of the Saturnian sphere, of which Lucifer, the Light-Bearer, is the "higher octave." This is a purely (neo-)Gnostic viewpoint and has little or nothing to do with Judeo-Christian understandings of the names involved.

(12) Aythos, *Die Fraternitas Saturni*, p. 43.

(13) Hemberger, *Der mystisch-magische Orden*

FS, p. 162-163.

(14) Hemberger, *Der mystisch-magische Orden FS*, p. 163. Note the Nietzschean imagery and terminology here. Friedrich Nietzsche outlined his Apollonian/Dionysian thesis in *The Birth of Tragedy*, a convenient edition of which is translated by W. Kaufman (New York: Vintage, 1967).

(15) Aythos, *Die Fraternitas Saturni*, p. 43.

(16) These descriptions are taken from Hemberger, *Der mystisch-magische Orden FS*, p. 162.

(17) These terms are discussed by Hemberger, *Der mystisch-magische Orden FS*, p. 11.

(18) Hemberger, *Der mystisch-magische Orden FS*, p. 29.

(19) These aims are outlined by Aythos, *Die Fraternitas Saturni*, p. 6.

(20) Aythos, *Die Fraternitas Saturni*, pp. 25-26.

(21) Aythos, *Die Fraternitas Saturni*, p. 20.

(22) Aythos, *Die Fraternitas Saturni*, pp. 26-27.

(23) See Hemberger, *Der mystisch-magische Orden FS*, p. 3.

(24) Hemberger, *Der mystisch-magische Orden FS*, p. 249.

(25) Aythos, *Die Fraternitas Saturni*, pp. 27-28.

(26) Aythos, *Die Fraternitas Saturni*, p. 31.

(27) Aythos, *Die Fraternitas Saturni*, p. 28.

(28) It is virtually impossible to criticize the doctrines of the FS from the perspective of the teachings of archaic Gnostic sects, as they themselves were dis-

parate and even encouraged the practice of wild speculation and doctrinal innovation. Again the most convenient source materials on Gnosticism available in English are: Walker, *Gnosticism*, Rudolph, *Gnosis*, and Jonas, *The Gnostic Religion*. Also of interest here are Jean Doresse, *The Secret Books of the Egyptian Gnostics* (Rochester, VT: Inner Traditions, 1986), and James M. Robinson, ed., *The Nag Hammadi Library* (San Francisco: Harper and Row, 1981).

(29) Louis Pauwels and Jacques Bergier, trans. R. Myers (New York: Avon, 1968), pp. 223ff.

(30) Hemberger, *Der mystisch-magische Orden FS*, p. 244.

(31) See Jean I. Young, trans., *The Prose Edda* (Berkeley, CA: University of California Press, 1954), pp. 32ff., and esoteric commentary by Thorsson, *Runelore*, pp. 143ff.

(32) Hemberger, *Der mystisch-magische Orden FS*, p. 179.

(33) See Hemberger, *Der mystisch-magische Orden FS*, p. 176. The FS doctrines on this subject are a synthesis of H. P. Blavatsky's theosophy as outlined in her *The Secret Doctrine* (Pasadena, CA: Theosophical University Press, 1970 [orig. published 1888]), and the theories of Hans Hörbiger.

(34) Hemberger, *Der mystisch-magische Orden FS*, p. 252.

(35) Hemberger, *Der mystisch-magische Orden FS*, p. 243.

(36) Gregor A. Gregorius, "Das göttliche und negative Prinzip" in: *Blätter* (March, 1954) p. 7, and Hemberger, *Der mystisch-magische Orden FS*, p. 175.

(37) Hemberger, *Der mystisch-magische Orden FS*, pp. 243, 252.

(38) In other words there is a complex of three parallel dimensions, all occupying the same "space."

(39) Hemberger, *Der mystisch-magische Orden FS*, p. 176

(40) Hemberger, *Der mystisch-magische Orden FS*, pp. 176-177.

(41) Gregor A. Gregorius, *Magia Cosmosophica* (= *Magischer Brief* No. 9), p. 10.

(42) For a convenient look at the Gnostic doctrine of aeons, see Jonas, *The Gnostic Religion*, pp. 51-54, Walker, *Gnosticism*, pp. 32-34, or Rudolph, *Gnosis*, pp. 67-87.

(43) Aythos, *Die Fraternitas Saturni*, p. 29.

(44) Aythos, *Die Fraternitas Saturni*, p. 30.

(45) Aythos, *Die Fraternitas Saturni*, pp. 46-48.

(46) Gregor A. Gregorius, "Mephistopheles oder Lucifer?" in: *Blätter* (April, 1953), pp. 1-7, and Hemberger, *Der mystisch-magische Orden FS*, p. 34.

(47) See, for example, in his *Satanische Magie*, pp. 33ff. On the Barbelo-Gnostics in general, and the situation with pre- or non-Christian Gnostics, see Rudolph, *Gnosis*, pp. 247ff.; 285ff., and Walker, *Gnosticism*, pp. 150-158.

(48) Hemberger, *Der mystisch-magische Orden FS*, p. 249.

(49) Hemberger, *Der mystisch-magische Orden FS*, p. 249.

(50) See Gregorius in: *Blätter* (August, 1952), p. 1.

(51) Aythos, *Die Fraternitas Saturni*, pp. 30-32.

(52) See Gregorius as cited by Hemberger, *Der mystisch-magische Orden FS*, pp. 85-86.

(53) This is discussed by Gregorius in an article entitled "Das Chrestos-Prinzip als esoterische Basis" in: *Blätter* (March, 1954).

(54) On the octave structures of Saturn, see Hemberger, *Der mystisch-magische Orden FS*, pp. 34 and 250, and Gregorius in his article "Mephistopheles oder Lucifer?" in *Blätter* (April, 1953), pp. 1-7.

(55) See Hemberger, *Der mystisch-magische Orden FS*, p. 96.

(56) Hemberger *Der mystisch-magische Orden FS*, pp. 84-85.

(57) This is the first and most strongly alluded to in *Liber AL vel Legis (The Book of the Law)* I:49: "Abrogated are all rituals, all ordeals, all words and signs. Ra-Hoor-Khuit hath taken his seat in the East at the Equinox of the Gods; and let Asar be with Isa, who also are one. But they are not of me. Let Asar be the adorant, Isa the sufferer; Hoor in his secret name and splendor is the Lord initiating." Upon this Crowley himself commented: "The Formula of the New Aeon recognizes Horus, the Child crowned and conquering, as God." See Aleister Crowley, *The Law is for All* (Phoenix, AZ: Falcon Press, 1985), p. 106.

(58) See, for example, King, *Sexuality, Magic, and Perversion*, pp. 115-119, or Howe, "German Occult Groups," pp. 91-92.

(59) See the bibliography in the 1927 *Sexual Magie* (= *Magischer Brief* 8), reprinted in *Magische Briefe* (Berlin: Schikowski, 1980), for some idea of

the scope of this FS "sexology." In the 1920s Berlin, where Gregorius lived, was the center of the developing science of sexology; see Erwin J. Haeberle, ed., *The Birth of Sexology* ([?]: World Association for Sexology, 1983).

(60) For some idea of the doctrines and structure of the O.T.O., which has established the standard of sex-magical practice, see King, *The Secret Rituals of the O.T.O.*, and King, *Sexuality, Magic, and Perversion*. Aleister Crowley's own few explicit works dedicated to this are conveniently available, bound together as *Liber Agape/De Arte Magica*, ed. Ray Sherwin (East Morton, UK: Kadath Press, 1986). An alternate system, also made popular through publication, is that presented by Louis T. Culling, *A Manual of Sex Magick* (St. Paul, MN: Llewellyn Publications, 1971).

(61) As mentioned before, Gregorius devoted a whole study, *Die magische Erweckung der Chakra im Ätherkörper des Menschen*, to this topic in 1953.

(62) See Rudolph, *Gnosis*, pp. 71-87; Jonas, *The Gnostic Religion, passim*; and Walker, *Gnosticism*, pp. 28-69.

(63) For a convenient presentation of the myths surrounding Lilith, see Barbara Koltuv, *The Book of Lilith* (York Beach, ME: Nicholas-Hays, 1986).

(64) See the discussion of Hemberger, *Der mystisch-magische Orden FS*, pp. 176-177.

(65) Gregorius, *Blätter* (December, 1961), p. 18, cited by Hemberger in *Der mystisch-magische Orden FS*, p. 112.

(66) A prosaic but accurate translation would be: "A woman who is not afraid of the night or death is

worthy and will be initiated."

(67) See Hemberger, *Der mystisch-magische Orden FS*, pp. 113-115.

(68) (Haar, Germany: Akasha, 1986).

(69) See Aleister Crowley, *Eight Lectures on Yoga* (Dallas, TX: Sangreal, 1972), pp. 9-13.

(70) Crowley, *Eight Lectures on Yoga*, p. 13.

(71) This translation is the one used in translations of correspondence between Gregorius and Crowley; see Aythos, *Die Fraternitas Saturni*, p. 2 of Gregorius' letter to Master Therion dated 27° ♀ (1926); perhaps "Love without Pity," or "Pityless Love" would be more poetic.

(72) See Walther Kaufman, *The Portable Nietzsche* (New York: Viking, 1954), pp. 200-202.

(73) "I am perplexed..." are reportedly Crowley's last words, see Symonds, *The Great Beast*, p. 454. For an illuminated interpretation of these facts, see Michael A. Aquino, *The Book of Coming Forth By Night: Analysis and Commentary* (San Francisco: Temple of Set [Privately Published], 1985), pp. 17-18.

Chapter 3

(1) Hemberger, *Der mystisch-magische Orden FS*, p. 243.

(2) Hemberger, *Der mystisch-magische Orden FS*, p. 251. See also the concept of the "Absolute" promulgated by Hoëne-Wronski as discussed by James Webb, *The Occult Underground* (LaSalle, IL: Open

Court, 1974) p. 258.

(3) This is the title of a poem by Gregorius written in 1943, but first published in 1955 in *Blätter* No. 60, see p. 62 above.

(4) Hemberger, *Der mystisch-magische Orden FS*, p. 250.

(5) Hemberger, *Der mystisch-magische Orden FS*, p. 113.

(6) Karl Spiesberger, *Magische Einweihung* (Berlin: Schikowski, 1978) and *Magische Praxis* (Berlin: Schikowski, 1978). These volumes were previously published under the title *Hermetisches ABC* by Bauer in 1964.

(7) These were published by Hemberger, *Der mystisch-magische Orden FS*, pp. 195-197; and in *Die Fraternitas Saturni* Aythos prints the entire document entitled the "Rule of the Rightful-Illuminated-Secret Ritual and Magical Lodge/Grand Lodge FRATERNITAS SATURNI," which came into effect under Gregorius in April of 1963.

(8) For a treatment of these "study circles," see Hemberger, *Der mystisch-magische Orden FS*, p. 169.

Chapter 4

(1) One general picture of FS training techniques and elements can be seen in the two-volume *Hermetisches ABC* by Karl Spiesberger (Fra. Eratus). This work was later retitled *Magische Einweihung* (vol. I) and *Magische Praxis* (vol. II) and is published by Schi-

kowski. This program was originally set up within the FS and later re-edited by Eratus.

(2) The classic text for vocalic breathing is that by B.M. Leser-Lasario: *Lehrbuch der Original-Gebarden-Atmung* (Gettenbach/Gelnhausen: Lebensweiser-Verlag, 1931).

(3) This odic force is much discussed in FS literature. The term was coined by Karl von Reichenbach (see *The Odic Force* [New York: University, 1968], pp. 92-93), who defined the force as a "power penetrating all matter and space" and who derived the name from the name of the Norse god Od-in—which he thought of as the "All-transcending."

(4) In Faust's magical work he began with the contemplation of the Earth-Spirit; see J.W. von Goethe, *Faust*, trans. C.E. Passage (Indianapolis: Bobbs-Merrill, 1965), pp. 22-24.

(5) See Hemberger, *Der mystisch-magische Orden FS*, pp. 243-244; 253.

(6) These are available in old reprint series such as *Das Kloster*, J. Scheible, ed. (Stuttgart: J. Scheible, 1845-1849).

(7) See S. Angus, *The Mystery Religions* (New York: Dover, 1975), pp. 76ff.; 135ff.

(8) Hemberger, *Der mystisch-magische Orden FS*, p. 243.

(9) See especially Hemberger, *Der mystisch-magische Orden FS*, pp. 23-27 for printed material derived from Gregorius' own occult novel, *Exorial: Der Roman eines dämonischen Wesens* (Berlin-Grünewald: Winkler, 1960).

(10) For details on FS rings, see Hemberger, *Der*

mystisch-magische Orden FS, pp. 218-220 and Lehmborg, *Magische Sonderdrucke*, *passim*.

(11) See Hemberger, *Der mystisch-magische Orden FS*, p. 121.

(12) See Hemberger, *Der mystisch-magische Orden FS*, pp. 23-27; 90, and Gregorius, *Satanische Magie*, pp. 29ff.

(13) This is also recorded by Hemberger, *Der mystisch-magische Orden FS*, pp. 23-24.

(14) These four "Egyptian tests" were supposed initiatory trials based on the four elements Earth, Water, Air and Fire. It is from Mozart's *The Magic Flute* that this Masonic tradition seems to have had its greatest impact on the lore of the FS.

(15) These are outlined by Hemberger, *Der mystisch-magische Orden FS*, pp. 90-91.

(16) Hemberger, *Der mystisch-magische Orden FS*, pp. 95-103.

(17) Hemberger, *Der mystisch-magische Orden FS*, pp. 99-100.

(18) See Hemberger, *Der mystisch-magische Orden FS*, pp. 96-99 for a description of this.

(19) Albert Pike (1809-1891) was Grand Commander of the Ancient and Accepted Scottish Rite in Charleston, SC, and was reputed to have established a Luciferian agenda centered in a Palladian Order within the AASR. The dubious source for most of this is the swarm of anti-Masonic literature produced on the European continent in the late 1800s. See Webb, *The Occult Underground*, pp. 144-147, and H.T.F. Rhodes, *The Satanic Mass* (Secaucus, NJ: Citadel, 1954), pp. 186ff. On the Nobel Prize-winning poet Giosué

Carducci and his "Hymn to Satan," see Gerhard Zacharias, *The Satanic Cult*, trans. C. Trollope (London: George Allen and Unwin, 1980), pp. 125-132.

(20) On the general nature of the Saturnian eucharist, see Hemberger, *Der mystisch-magische Orden FS*, pp. 102-103.

(21) These are outlined by Hemberger, *Der mystisch-magische Orden FS*, p. 108.

(22) This mysterious unnamed substance could be an extract of mandrake or damiana. This is based on the correspondence between these herbs and the Moon in Crowley's 777. See *The Qabalah of Aleister Crowley* (New York: Samuel Weiser, 1973), p. 98.

(23) Hemberger only briefly discusses these aspects; see *Der mystisch-magische Orden FS*, pp. 146-147.

(24) See Bardon, *Frabato, passim*.

(25) The only ritual of this order ever published for public view is the *Elektrische Vorspiele* (Electrical Preludes) in Anton LaVey's *Satanic Rituals* (New York: Avon, pp. 106-130).

(26) (London: Spearman, 1971), pp. 116-119.

(27) This ritual is described by Hemberger, *Der mystisch-magische Orden FS*, pp. 109-110. For a discussion of the more traditional forms of the "Five-M Rite" (Sanskrit: *pahcha-makara*), see Walker, *Tantrism*, pp. 65-66, Francis King, *Tantra For Westerners* (New York: Destiny, 1986), pp. 14-15, *et passim*, or for another version of the ritual adopted for "Westerners," see Omar Garrison, *Tantra: The Yoga of Sex* (New York: Julian Press, 1964), pp. 103-118.

(28) Versions of this practice described by Gre-

gorius are given by Hemberger, *Der mystisch-magische Orden FS*, pp. 110-112 and by Gregorius, *Sexual Magie* (= *Magischer Brief No. 8*), pp. 91-96.

(29) The *chandara chakra* (not one of the seven "major" *chakras*), is located above and to the left of the navel, see Andre van Lysebeth, *Pranayama: The Yoga of Breathing* (London: Unwin, 1979), p. 216.

(30) See Hemberger, *Der mystisch-magische Orden FS*, p. 112. Hemberger also makes reference to the occult novel *Alraune* by Hanns Heinz Ewers in this whole context. There is an English translation of this work by Guy Endor (New York: John Day, 1929).

(31) (London: Spearman, 1971), pp. 116-119.

(32) This kind of working, also referred to as creating a homunculus, is outlined in a section of Aleister Crowley's "Secret Instruction of the Ninth Degree" (O.T.O.) called "Of the Homunculus," printed by King, *The Secret Rituals of the O. T. O.*, pp. 231 - 239. This is also outlined in Culling's *A Manual of Sex Magick*, pp. 71-92.

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