



STEPHEN E. FLOWERS, Ph.D.

The Fraternitas Saturni

History, Doctrine, and Rituals
of the Magical Order of the
Brotherhood of Saturn



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Inner Traditions
Rochester, Vermont

For Crystal Who embodies the Emerald Dawn



This book was helped along the way through the years by various individuals. Among them are: Walter Jantschik, Ralph Tegtmeier, Leon Wild, Marcus Koch, Peter-Robert Koenig, Don Webb, Michael Aquino, Michael Moynihan, Joshua Buckley, Helmut Möller, Jon Graham, and Carl Weschcke.

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Thanks also go to Dieter Rüggeberg and Hans-Jürgen Lange for their help in supplying historical images for this new edition.

The Fraternitas Saturni

“The Fraternitas Saturni dominated the German-speaking occult in the same way as the Golden Dawn did for English speakers. All of modern occultism—not just in Germany but throughout Europe and the Americas—has been influenced by this Lodge or one of its graduates. The first edition of this book was rather heavily censored—with the author’s erudite references to the FS in terms of Left-Hand Path thought. Yet even that pale edition brought about revolutions both in practice and scholarship. The second edition from a tiny press deep in the heart of Texas revealed more. But this expanded, beautiful edition is a milestone for anyone interested in the real occultism of Germany, the Left-Hand Path, or even the beginning of techno-magick. Flowers’s wit and erudition are matched only by his sense of storytelling and practical occultism. If you claim to have an occult library, you **MUST** have this volume.”

DON WEBB, AUTHOR OF *OVERTHROWING THE OLD GODS* AND *UNCLE SETNAKT’S ESSENTIAL GUIDE TO THE LEFT HAND PATH*

“Stephen Flowers lets the cat out of the bag on the subject of the Fraternitas Saturni and takes us into the richly Faustian world of Germanic occultism from which the order emerged, created out of a heady brew of Freemasonry, astrology, Golden Dawn magic, Crowley’s Thelema, and much more. With its detailed descriptions of the order’s rituals and practices, this book is an eye-opener with a vengeance.”

CHRISTOPHER MCINTOSH, PH.D., AUTHOR OF *ELIPHAS LÉVI AND THE FRENCH OCCULT REVIVAL*

“The Western esoteric tradition, from which this book’s subject emerges, has now gained acceptance as a branch of the Western canon worthy of scholarly inquiry and as a discipline deserving of its seat in the academy. Flowers casts light on one of the 20th

century's most secretive, intriguing (and misunderstood) occult orders, the Fraternitas Saturni. This is a fascinating and highly readable study of the Order's tantric, astrophysical, and Nietzschean doctrines; their Gnostic sexual cosmologies and practices; their quasi-masonic structure; the Order's enigmatic and innovative figures such as FS Grand Master Gregor A. Gregorius; and the influence of Aleister Crowley, Thelema, and the Ordo Templi Orientis (O.T.O.) on the Brotherhood."

STEPHEN J. KING (SHIVA X⁰), GRAND MASTER, ORDO TEMPLI ORIENTIS

"Germany's contribution to the Western magical tradition reaches back, in modern form, to the medieval Grail myths, the founding of the original Rosicrucian Order and its many later derivatives, the quasi-masonic operations of the Bavarian Illuminati, Germany's legendary influence on the Hermetic Order of the Golden Dawn, and, of course, its role in the founding and early development of the Ordo Templi Orientis. The Fraternitas Saturni Order is heir to all of these, and Stephen Flowers, Ph.D., has devoted decades to expanding and deepening the research that led to his first groundbreaking book on the Order. This fourth revised and enlarged edition may at last represent the completion of that herculean task as it more deeply explores and communicates the Order's mysteries to a yet wider audience. Critically, Flowers elucidates at length on the primary characteristic that makes the Fraternitas Saturni so unique—its dual emphasis on social lodge work and group ritual, balanced by its curriculum of disciplined individual practices that must be accomplished in silence by each member."

JAMES WASSERMAN, AUTHOR OF *THE MYSTERY TRADITIONS*

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ABBREVIATIONS

ARW Arbeitsgemeinschaft für Religions- und Weltanschauungsfragen

Blätter *Blätter für angewandte okkulte Lebenskunst*

Br. Brother

Fra. Frater

FS Fraternitas Saturni / Brotherhood of Saturn

F.W. First Warden

G.M. Grand Master

Mstr. Master

M.C. Master of Ceremonies

M.Ch. Master of the Chair

M.L. Master of the Lodge

O.T.O. Ordo Templi Orientis

Pr. Priest

Ps. Priestess

Sis. Sister

Sor. Sorella

S.W. Second Warden

Foreword

Frater U.:D.:

The critics of occultism, typically those of a “rationalist” bent (or what is frequently mistaken for such), have always been fond of slandering it as “obscurantism”: the willful attempt at preventing the facts and details of any given subject matter—generally those established by conventional science if not objective historical research—from becoming public knowledge. While such blanket contentions are in many cases indubitably biased, driven by a struggle for normative interpretive cultural dominance, some of them are not entirely off the mark either. When you find occult orders postulating a pedigree that is neither supported nor even theoretically falsifiable by historical research (e.g., if relating to some purely speculative sacred hierarchies going way back to Atlantis, Lemuria, or some purported extraterrestrial empires), this delusion may seem fairly obvious to the modern informed eye. By way of a case in point, the pretentious claims of some occult organizations that historical figures such as Thutmose III, Socrates, Plato, Aristotle, Pythagoras, and Seneca were actually “Rosicrucian adepts” come to mind as an example of unintentional humor unabashedly catering to the uneducated and credulous. Gone are the times, or so we are given to fondly believe, when a significant number of people were easily taken in by such grandiose but essentially hollow assertions.

Yet, occult and “secret” societies being what they are, even the most scrupulously meticulous of them may still be prone to error when it comes to historically accurate, verified data. As occult orders go, the Fraternitas Saturni (FS), Germany’s “greatest secret lodge” and to this very day its “most active and important magical society,” as the author of this monograph avouches, has indeed a long history to look back upon. It may come as a bit of surprise, then, that it was only quite recently that its formal

foundation date had to be revised officially in view of current historical research. Admittedly, this date had always been considered to be somewhat murky in the past due to conflicting information, lack of proper hard documentation, archives partially being lost or destroyed during World War II, and other vagaries. It's no big secret that the lodge itself was taken entirely by surprise when the study by independent historical researcher Volker Lechler indicated beyond reasonable doubt that the organization was formally founded on May 8, 1926.¹ There is a certain embarrassing irony in the fact that the lodge had previously celebrated its 80th anniversary—two years late—back in 2008.

To the nonacademic layperson this may seem like some inconsequential nit-picking—after all, what's the big deal if the FS foundation date was in May 1926 and not, as previously assumed and propagated even by its founder, Gregor A. Gregorius (i.e., Eugen Grosche), who really should have known better, on Easter 1928? Well, to the historian it does make all the difference if only because being as precise and conscientious about your dates and sources is a buttress against falsifications, erroneous conclusions, and “fake news” of whatever flavor.

In this specific case, the allegation of obscurantism won't hold as there was no nefarious intentionality, let alone some self-serving agenda involved in assuming an inaccurate foundation date. The intrinsic fallibility of human memory in general and human operated archives in particular eminently relates to the existential question of our definition of the world at large and reality as we experience it as a species—arguably the most pertinent issue just about all occult arts are involved with in one way or another.

For the FS as a Saturnian *and* (let's not forget) Uranian order, Saturn stands for that liminal state between falling for the world—that is, succumbing to the powers that be—and proactively pushing beyond the limitations of those powers by striving for that salvific revelatory and eminently personal knowledge commonly known since Antiquity as *Gnosis*. Consequently, the FS has always viewed itself as an avowedly eclectic melting pot of varying approaches, disciplines, and teachings, most of them complementary, some even at utter variance with each other. In an organizational lifetime spanning some three generations, there's little wonder that emphasis and focus tend to fluctuate. For after all, the FS is a lodge servicing its members—and humanity in its entirety—within the

inexorable confines of time and space. And so, as a conspicuously humanism-focused endeavor, it continually adjusts itself to address whatever tends to impact our mundane and spiritual existence the most at any given point in time. Accumulating over the years and decades, furthered and developed by uncounted individualistic minds pursuing in a decidedly experimental mentality the very same goal, namely that of liberating Saturn Gnosis, this makes for a veritable treasure trove of occult tools and insights, techniques and practices second to none, all inevitable contradictions included.

Beyond the technical, however, the real “secret” of the FS is its “Chain of Brotherhood,” embedded in its enigmatic arcanum of the GOTOS and its egregore principle that has empowered it to successfully weather and supersede the many challenges it encountered. Certainly, not all aspects of its history can appropriately be labeled glorious or even particularly appealing: schisms, infighting, treachery, decadence, political persecution, media witch-hunts—to be sure the order has had more than its fair share of these. But to this date it has always regenerated itself and prevailed in the end, which in itself is anything but a trivial achievement by any standard. It is certainly more than can be said for the vast majority of occult organizations originating in the nineteenth and twentieth century.

This book is—and has always been, right from its first iteration—an entirely fair and balanced study well in line with the standards of unbiased scholarship and objective representation. It is also one of the very few bona fide publications in any language that essays to do full justice to the FS phenomenon and its undeniably mottled yet impressive accomplishments and its seminal impact without falling for the traps of uncritical partisanship. Anyone seriously interested in the subject is bound to resort to it as an international standard. Hence, all that remains for me is to wish the author and his work all the best and continued success!

Ubique·Daemon· Ubique·Deus·

FRATER U·D· is a German writer, poet, and magician. The founder of Pragmatic Magic and Ice Magic, he is one of Europe’s best-known practical magicians and contemporary occult authors, having investigated the

practical aspects of occultism in general and magic in particular for over half a century. He has written more than thirty-five books, including *High Magic*, *Money Magic*, and *Practical Sigil Magic*. He is recognized for his non-dogmatic approach to the Black Arts. Among his translations are the books of Peter Carroll and Ramsey Dukes as well as Aleister Crowley's *Book of Lies*.

Preface to the Fourth Edition

This book has had a strange fate. The manuscript was originally entitled *The Fraternitas Saturni*, but was changed by the original publisher to *Fire and Ice*—which happened to also be the name of a local fair in the St. Paul area of Minnesota where the publisher was located. This might have had the unintended effect of putting many potential readers looking for something about the Fraternitas Saturni off the trail. (The name change did, as I understand it, magically communicate over several thousand miles to provide a very fine English neo-folk band with its name!) The original book, published more than a quarter century ago, was personally supported by Carl Llewellyn Weschcke, but the time was not yet right for its full appreciation.

It must also be noted that when I wrote the first edition of this book I did not have the vast array of materials that I now possess regarding the Fraternitas Saturni. I had acquired most of the sources I used in the original edition during my time studying at the Georg-August-University in Göttingen, Germany, during the years 1981–1982. For example, there I attended a class conducted by Prof. Dr. Helmut Möller, who made the Hemberger material available to me for study. His class was called “Problems in Occultism: Agrippa.” What a time it was! Shortly after the original publication of *Fire and Ice*, the FS issued the so-called Darmstadt Edition of the *Blätter für angewandte okkulte Lebenskunst*. This publication had been the public face of the FS from 1950 to 1963 and included re-issues of older material from the 1920s and 1930s as well as newer and more topical work. The encyclopedic work runs to almost 4,000 pages. With the help of Fra. Scorpio and Mr. Weschcke, this found its way into the Woodharrow library.

Happily, the fate of this book has ultimately been a good one. When the first edition was published in 1990, no comparable study existed in German concerning the FS. In 1993 the book was translated into German and has

since become a standard introduction to the FS in central Europe. More recently, the rights to the original English version were lost to oblivion and subsequently rescued with the help of true and trusted friends, to whom I am grateful. I would also like to extend my thanks to the people at Inner Traditions for having the courage to bring this material to the light of a new day.

The present leadership of the FS was not in any way offended by my original presentation—which was and remains an entirely scholarly one. It should be noted that I am not myself an initiate of any “Saturnian” or pseudo-Masonic groups.

STEPHEN E. FLOWERS

WOODHARROW

SATURNALIA, 2017

INTRODUCTION

Seeking the Light in Darkness

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* (FS)—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 around 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. This book coherently summarizes and presents the vast array of documents available in German concerning the FS. The reader is given a rare glimpse into the inner workings and secret rites of this occult lodge.

In exploring the present study, you will be able to begin to open the hidden way to the Saturnian sphere which, according to the FS, rules the so-called New Age. The Saturnian path of initiation—until now perceived only darkly, as if through a mist—will be revealed. You will be able to begin to work with the magical formulae of Saturnian magic for self-development as well as for more practical or concrete ends. I have known individuals primarily grounded in a variety of magical traditions who have used the Saturnian formulae found in this book to open the gateways to higher inspiration for themselves and for the groups in which they are working.

Despite its great significance, it is only in recent decades that the FS has become more widely known in the English-speaking world. Prior to this, the few popular accounts of the FS to be found consisted of fragmentary descriptions that emphasized the sensational, sex-magical aspects of the order's lodge 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. But the FS also opens the pathway to an age-old tradition of magic that influenced—possibly at a deep level—more well-known traditions of occultism in Britain and America, for example that of the Golden Dawn.

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 longtime Grand Master of the FS, Gregor A. Gregorius (= Eugen Grosche). Gregorius fostered a vibrant current of Thelemic philosophy and practice, 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 unfoldment.

This book represents 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 Cavandish’s *Encyclopedia of the Unexplained* is an enormous yet somewhat disorganized trove of documentation that was collected by Prof. Dr. Adolf Hemberger of the University of Giessen, Germany.² Other recent treatments of the FS in German have also made use of the mountains of documentary evidence, although they have failed 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 members and former members of the Brotherhood, as cited in the Acknowledgments. I hope that this combination, coupled with my own longtime experience in the history, theory, and practice of magic, will provide the sense of objective sympathy necessary to an accurate interpretation and presentation.



Figure I.1. Gregor A. Gregorius (1960)

The FS is an organization that has undergone several transformations during its most recent manifestation (from about 1926 to the present). Although the FS as it is constituted today may or may not bear any resemblance to the form of the order presented in this book, it is very likely that most of the ideas and practices discussed in these pages remain a part of the current doctrine of the FS in Germany.

In these pages there is, however, a comprehensive vision of the lodge, including many of its most secret doctrines and ritual practices from an earlier period. A thorough 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 are perhaps the three most unique aspects of FS doctrine: (1) the astrological 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 sexocosmology 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 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” (e.g., Rosicrucianism, the Golden Dawn [cf. the cipher manuscripts], and even the Ordo Templi Orientis) is supposedly or actually derived from sources in her continental sister nation of Germany, 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 occultism in the German-speaking world. But whereas the “secrets” of the Golden Dawn have been published and reprinted many times 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 1

A History of the Fraternitas Saturni

DISTANT ROOTS

As with all organizations of an occult nature, accurate and consistent historical data for the FS are hard to obtain. For some aspects there is an abundance of information, while in other areas 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 FS 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.¹ 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 (Latin *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 Joseph Maria Hoëné-Wronski² in the nineteenth century and Gregor A. 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 Germantism so prevalent in late nineteenth- and early twentieth-century Germany that the 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 worldview and toward a more pagan and even "darker" philosophy. At one point, apparently sometime 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 aspect was obviously ignored after the reform of the FS in the post-WWII era.

This dimension is brought up to indicate the underlying belief that the FS had 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 mythic origins.

As far as the earlier Scandinavian Brotherhood of Saturn that was supposed to have been working during the late seventeenth and early eighteenth centuries is concerned, it is only said that it was active in alchemy and 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 seems to have been heard of them.⁵

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

Although the mysterious Hoëné-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 already studying philosophy in Germany.⁷ Hoëné-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, Éliphas Lévi.⁸ Hoëné-Wronski indeed seems to have been an "occult master" involved with the ideas of the Kabbalah, Gnosticism, and the teachings of Jacob Boehme, but he was also a well-respected (if somewhat 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, Hoëné-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 Hoëné-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 Hoëné-Wronski and the FS are tenuous, but there are several points where his theories and legacy touch upon the later development of the FS itself. Not the least of these is certainly his role as the initiator of Éliphas Lévi (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 hidden streams of occultism, but these were often so deep underground that they did not call much public attention to themselves. The roots of much of this activity in German-speaking Europe can be traced to the Rosicrucians and the Bavarian Illuminati (for some further historical background, see Appendix J). 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 Dawn⁹ and the Ordo Templi Orientis¹⁰—and subsequently reimported 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 longstanding 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 Winkelmaurerei as it is called in German. These are irregular lodges with no legitimate connection to Masonry, but which are built upon Masonic principles of ritual and organization. Various Masonic and quasi-Masonic lodges had been active in Germany from at least the eighteenth century.¹² Many of them were highly secretive because of their political activities or due to their own 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.

An often neglected part of the prehistory and early history of the Fraternitas Saturni is the role played by Adonism. A general outline of Adonism is provided in Appendix K. This school of magical and religious thought was largely the invention of a brilliant Viennese scholar, Franz Sättler (1884–ca. 1942), who usually wrote under the pseudonym Dr. Musallam. Sättler compiled a German-Persian conversation dictionary (1914) and numerous works on language instruction in his academic work, and he also published a five-volume travelogue of his sojourns in the East (1925). But in his esoteric endeavors he was responsible for the construction of a complete magical system based on a peculiar neopagan pantheon, at the head of which stood Adonis. Musallam equated Adonis with Satan or the Devil and took a markedly anti-Christian stance. The primary mode of worshipping Adonis was through sexual enjoyment, both heterosexual and homosexual. He overtly stated that “Adonism is the worship of the Devil” by means of erotic activity.¹³ Dr. Musallam formed the Adonistische Gesellschaft in Vienna. This organization was active between 1925 and 1931 and published numerous written works including a journal called *Dido* and an almanac called *Adonis*. Although the organization had definite aims and methods, it did not require any vows or restrictions. This is because the whole purpose of the movement was to be the liberation of humanity from inhibitions and limitations of all kinds. It was a libertine philosophy coupled with magical ideology. According to Musallam-Sättler, this ideology was retrieved by him from the *Bit el Nur* (House of Light), a sort of monastery situated in the semi-mythical land of Nuristan.^{*1} There, a high priest called the Chakim Hachkimim (“the wise of the wise”) ruled over a college of priests and maintained a temple with a

marvelous museum and library that was vaster and more complete than anything found elsewhere in the world. Musallam would have us to believe that he spent several years in this facility and returned to Europe to disseminate occult knowledge to help usher in the new Golden Age, which was to have its inception around the year 2000. This age of world-salvation was to be symbolized by the serpent and characterized by the qualities of freedom and truth.¹⁴ The Adonistic wisdom of the East was drawn from many cultures, but there seems to have been a special affinity for the Kurdish Yazidis.



Figure 1.1. Franz Sättler, known as Dr. Musallam



Figure 1.2. The cover of Dr. Musallam's Zauberbibel [Magic bible]



Figure 1.3. Friedrich Wilhelm Quintscher

Another active member of Dr. Musallam's group was Friedrich Wilhelm Quintscher (1883–1945). Quintscher and Sättler, who maintained their headquarters in Vienna at the time, had a falling out over a love triangle with another member of the group, Madame Ariela (= Justine Schnattinger). In 1929 Quintscher, who often wrote under the name Rah Omir, also formed his own Adonistic group, the Atwscha-Taganosyn, also known as the Adonistic League. He began to issue his own works out of his own publishing house and printing press. These included the *Denurische Schriften* (Denuric Writings; vol. I, 1928) and a journal called *Erdbroderschaft* (Earth-Brotherhood), of which there were three issues by 1932.

A student of Quintscher is said to have been the Czech-German author and stage magician Frantisek (Franz) Bardon (1909–1958). Bardon was from the Czech/Silesian town of Troppau (Opava). He worked as a stage magician from the mid-1920s under the name Frabato.^{*2} He came into

contact with Quintscher and by all accounts became a member of his Adonistic circle. There he was known as Master Arion. In June of 1941 he was arrested and placed in a concentration camp in Breslau and then transferred to Troppau and released in October of that same year. For the rest of his life he worked as a healing practitioner in Munich and in Opava. Well after the war he ran afoul of the communist Czech authorities due to his claims of being able to cure cancer. He was arrested and died in custody in 1958. The “occult novel” *Frabato* is a supposedly veiled autobiography of Bardon, ascribed to his own authorship, although it was perhaps written by his secretary.

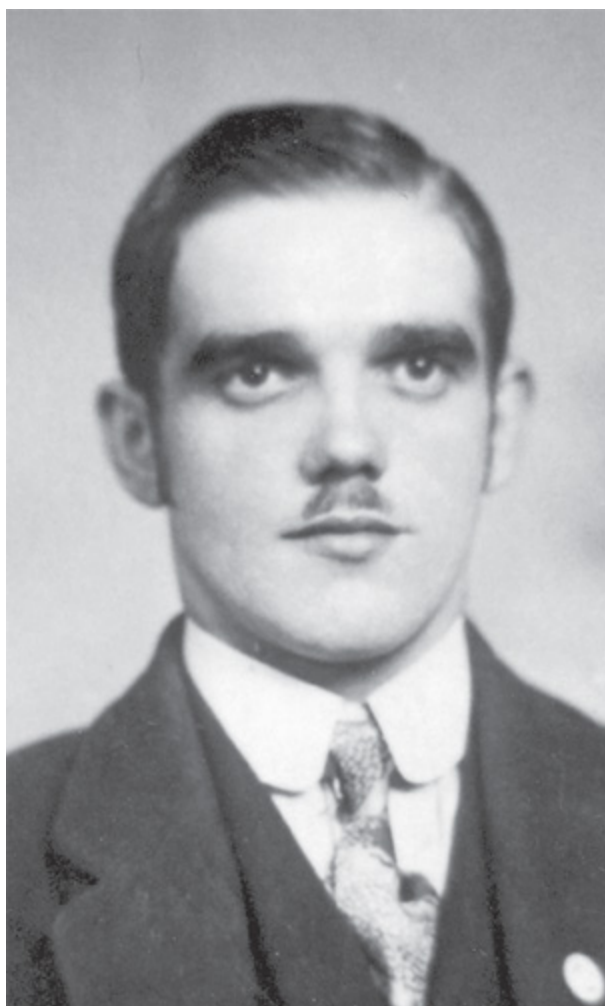


Figure 1.4. Franz Bardon, author of *Initiations into Hermetics, The Practice of Magical Evocation, and The Key to the True Kabbalah*. *Photo courtesy Dieter Rüggeberg, www.verlag-dr.de*



Figure 1.5. Franz Bardon as Frabato. Photo courtesy Dieter Rüggeberg, www.verlag-dr.de

THE FOGC .: 99 :.

One of the most important of these shadowy lodges—and certainly the most diabolically mysterious—was the Freemasonic Order of the Golden Centurium (FOGC). This order was supposedly founded in 1840 in Munich by a group of rich German industrialists and well-placed citizens.¹⁵ The FOGC was an openly daemonological order that maintained magical contact with a tetrad of daemons: Barzabel (planetary daemonium of Mars), Astaroth, Belial, and Asmodeus. The service of these entities was to provide the initiates of the order with untold personal power, influence, and wealth.

The main avenues for our knowledge about the existence of the FOGC comes from certain members of the FS and from the writings of the Adonist Wilhelm Quintscher and Franz Bardon. Both certainly wrote about it in a negative light, but Quintscher also left traces in his writings that give the impression he was somehow connected with the FOGC. For example, the

designation for his investigational association was the O.C.F.G., which seems to be a rearrangement of the letters of the order in question.

In essence the FOGC can be seen as a cult of human sacrifice. This would have been sacrifice of a Middle Eastern, or Semitic type, and not of the Indo-European kind. The term *centurium* in the order's 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 daemonium itself. The whole affair was taken care of annually on the night of June 23, St. John's Day. On that night the lodge members would convene, and if no brother had died in the course of the previous 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 his 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 a person no matter where they were. This machine is also mentioned and described in some FS documents. The sinister FOGC plays a dominant role in the "magical autobiography" of Franz Bardon, *Frabato*,¹⁶ 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 some FS archival materials. An initiation ritual of the FOGC derived from this material is provided in Appendix I. The reader can compare it to the rituals of the FS proper.

THE ORDO TEMPLI ORIENTIS AND ALEISTER CROWLEY

Less mysterious, but still quite obscure, was the early work of Theodor(e) Reuss (1855–1924), a half-German, half-English, sometime singer, press agent, language teacher, and spy who is said to have attempted to revive the Order of Illuminati in Bavaria in 1880. This late nineteenth-century form of Illuminism would appear to have no direct connection to the order founded by Adam Weishaupt a hundred years before. There were actually two new latter-day orders of Illuminati, one headed by Reuss and the other by Leopold Engel in Dresden. By 1899 the two orders were unified, but they

only worked together until 1902. After 1902, Reuss shifted his emphasis toward aiding in the development of another order, the Ordo Templi Orientis (O.T.O.). Engel continued with his branch of the order until 1924 and then founded yet another Illuminati group, the World League of the Illuminati, in 1927. This newer order lasted until 1933, two years after Engel's death.¹⁷

After abandoning his efforts to revive Bavarian Illuminism, Theodor Reuss devoted himself to quasi-Masonic work that would culminate in the O.T.O. 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, and Gnostic ideas together with certain forms of Indian occultism.

Reuss bought the charters of two Masonic organizations, the Ancient Primitive Rite of Memphis (95°) and the Egyptian Rite of Misraim (90°), from an English Mason named 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 called Heinrich) Klein. Hartmann had been acquainted with Carl Kellner, the 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 Verità.¹⁸

In its earliest phase the O.T.O. was originally developed by a wealthy Viennese industrialist and high-grade Freemason named Carl Kellner. It began about 1896, but no documentation of it exists before it was mentioned in the *Historische Ausgabe der Oriflamme* (1904).¹⁹ 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 traveled in the East, where he learned sexo-yogic secrets from three adepts, two of them Hindu and one Muslim.²⁰ 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. His magical bynames within the order were Frater Merlin and Frater Peregrinus.

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 same year, Reuss met the English magician Aleister Crowley (1875–1947), the self-proclaimed “Great Beast” (To Mega Therion), whom Reuss supposedly accused of revealing the order's secrets of sexual magic. In fact, Crowley knew little about the techniques Reuss was alluding to, but Crowley's works are so full of sexual references that it seemed to Reuss that he did. A sort of mutual conversion took place, in which Reuss convinced Crowley of the power of the O.T.O.'s sex-magical technology and Crowley converted Reuss to his Aeon Law of Thelema. In 1922, Reuss resigned his position in the O.T.O. due to poor health and nominated Crowley as his successor. Reuss died the next year. Crowley 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*) into 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” under Crowley's influence, and finally Baphomet (Crowley's O.T.O. byname) was more or less established as the international Outer Head of the Order.



Figure 1.6. Aleister Crowley in 1916 in the garments of the O.T.O.

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 lodge, headed by Heinrich Tränker (Br. Reznartus), was originally founded as a loosely organized study group in Berlin shortly after the First World War. To complicate matters, Reuss had given Tränker a charter for the O.T.O. in Germany and one to H. Spencer Lewis (1883–1939). Lewis formed the Ancient and Mystical Order Rosae Crucis (AMORC) and Tränker's group soon became formalized as the “Grand

Pansophical Lodge of Germany, Orient– Berlin.” The Grand Master of this lodge was Br. Recnartus, its Master of the Chair was Master Pacitius (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, a dealer in books and rare manuscripts, was the head of a whole eclectic occult, “Pansophical” movement or network made up of several orders, lodges, and societies. Only some of his authority was derived from Theodor Reuss, at least according to Aleister Crowley’s own account.²¹ 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 1926. These affairs will be addressed later.

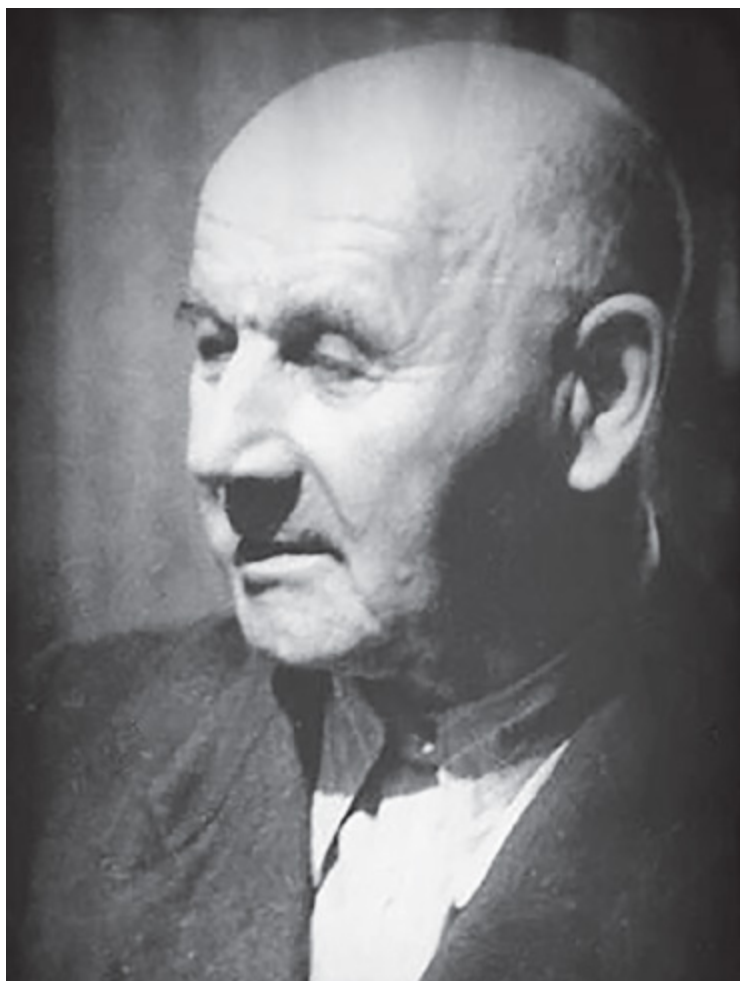


Figure 1.7. Heinrich Tränker

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 idea of a German origin of the organization in his *Magicians of the Golden Dawn*.²² He contends that W. W. Westcott essentially forged the documents relevant to this tradition. Howe's arguments in this regard make a great deal of sense.

An interesting question that remains is *why* Westcott would have chosen Germany as a source of his imaginary lodge. On the surface, the explanation seems reasonable that Germany was suitably remote, yet at the same plausible—at least more plausible than the subterranean Himalayas. The specific choice of Germany rather than France, Italy, or Russia perhaps originated in the more mysterious reputation that Germany, as compared to other places, had among the English. Germany was the ultimate source of the English nation, Germany was the original home of the Rosicrucian movement, Germany was the source of the current royal house of England, and Germany was the spiritual cradle of Romanticism. An additional contributing historical factor may have been the traditional presence of so-called *Superiores Incogniti* (“Secret Chiefs”) in the German Masonic Order of the *Strikte Observanz* (Strict Observance), which had been active since the mid-eighteenth century. Howe speculates that Westcott did not have the Secret Chiefs in mind so much as he did the hidden mahatmas of Blavatsky's Theosophical Society.²³ This may well have been the case, 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 *Strikte Observanz*.

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

Whatever the origin of the idea of the 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, 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.²⁴

Theosophy was introduced into the German-speaking world in the late 1870s by the Viennese figure of Friedrich Eckstein. By 1884 it had been officially established in Germany. At about that time, a high official of the Theosophical Society in Adyar, India, Dr. Franz Hartmann, made a trip to Germany, where he met Carl Kellner and became involved with him in occult work of the kind mentioned above. Here there is a definite 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 magical orders.

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

The most important single figure in the general Ariosophy movement was Guido (von) List (1848–1919).²⁵ From an early point in his career he was active in the Theosophical milieu as well as in *völkisch* and occult circles. In the 1890s he was involved with Viennese literary society, which included personalities such as Rudolf Steiner and Jörg Lanz von Liebenfels (Adolf Joseph Lanz). List himself 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-oriented *völkisch* circles of fin-de-siècle 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 prolonged state of blindness and darkness List was enlightened with regard to the runic mysteries. (The

runes are a system of written symbols used by the ancient Germanic peoples as a sacred or magical script.)²⁶ Two years later List wrote his first occult study, *Das Geheimnis der Runen* (The Secret of the Runes).²⁷ The Ariosophical and runic occultism of the FS is ultimately derived from this basic text and several of List's other studies, along with the magical work of subsequent authors inspired by those studies such as Friedrich Bernhard Marby and Siegfried Adolf Kummer. In the FS, Frater Eratus (Karl Spiesberger) was one of the leading exponents of rune magic.²⁸ Examples of his runic ideas as expressed in FS publications are provided in the third revised and expanded edition of my book *Rune Might* (Inner Traditions, 2018).

The Guido-von-List-Gesellschaft (Guido von List Society) was founded in 1908 to support the Master and his work in Germanic occult research, or what we might call "Germantism." Among the List Society's members were Dr. Franz Hartmann and Jörg Lanz von Liebenfels.

Jörg Lanz von Liebenfels (1874–1954), an ex-Cistercian monk, also became involved in the general Theosophical and *völkisch* milieu after 1900. In 1907 Lanz revived a Templar order 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 kinds of sexual mysticism practiced by the ONT and the O.T.O., respectively, were very different indeed. Lanz preached a doctrine of racial enlightenment through the practice of strict eugenics, through which the supposed bestial components of Aryan man would be eliminated and his divine nature would be restored.

In addition to the aforementioned Ariosophical and runosophical leanings that were present in the early FS, other significant tendencies that are shared between the FS and Ariosophy include doctrines of a coming age of higher spiritual evolution, an interest in Templarism, and the belief in hidden masters. These particular elements are also shared with Theosophy and quasi-Masonry.

Another area of esoteric interest that burst on the scene in early twentieth-century Germany was astrology. Up until around the time of the First World War, astrology had been just one 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 other branch of occultism. The application of astrology in the FS extends to the most esoteric levels of the subject in the order's doctrines concerning the Aquarian and Saturno-Uranian Age. The attraction of widespread interest for a lodge with obvious astrological implications is also clearly a reflection of the popularization of astrology in central Europe during the 1920s.²⁹

Between the two world wars, Germany was a land of extreme contradictions. This was the time of the Weimar Republic. The capital city of the old German Empire was Berlin, a city that was during this time period a dynamic cultural epicenter of new and exciting trends. Berlin was home to the burgeoning German film industry. It was also a hothouse of what we today would call alternative lifestyle movements. Radical pursuits in culture, sexuality, religion, and politics were nurtured and developed, not as a part of any plan, but rather as a side effect of chaos mixed with a highly educated and creative population. This world is wonderfully depicted in Professor Mel Gordon's book *Voluptuous Panic: The Erotic World of Weimar Berlin* (Feral House, 2nd ed., 2006). A study of that book will give the reader some idea of the nature of Weimar culture, a culture out of which the Fraternitas Saturni was to emerge.³⁰

It was within the context of these major streams of culture and occultism that the Pansophical Lodge led by Master Recnartus (Heinrich Tränker) existed, and from which the Fraternitas Saturni would grow. Pansophia can be characterized as a disorganized movement overseen by Tränker, who, like Theodor Reuss, engineered a number of occult groups. As noted earlier, Tränker is even supposed to have derived his Masonic authority from Reuss.

In its early phase, the "Pansophical Society" was a study group founded in Berlin just after the Great War. Its 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 Kabbalah. In the early 1920s Tränker founded a Collegium Pansophicum. This organization, which may have existed only on paper, gave Tränker's occult works a more Masonic, orderly cast, and acted as a background for the publication of some of Tränker's other occult works. Tränker, like Grosche, was an occult book dealer, who probably found it much to his advantage to encourage widespread interest

in every avenue of occultism. In 1921 all of the Pansophical streams governed by Tränker were brought together in the Grand Pansophical Lodge (of the Light-Seeking Brethren) of the Orient–Berlin.

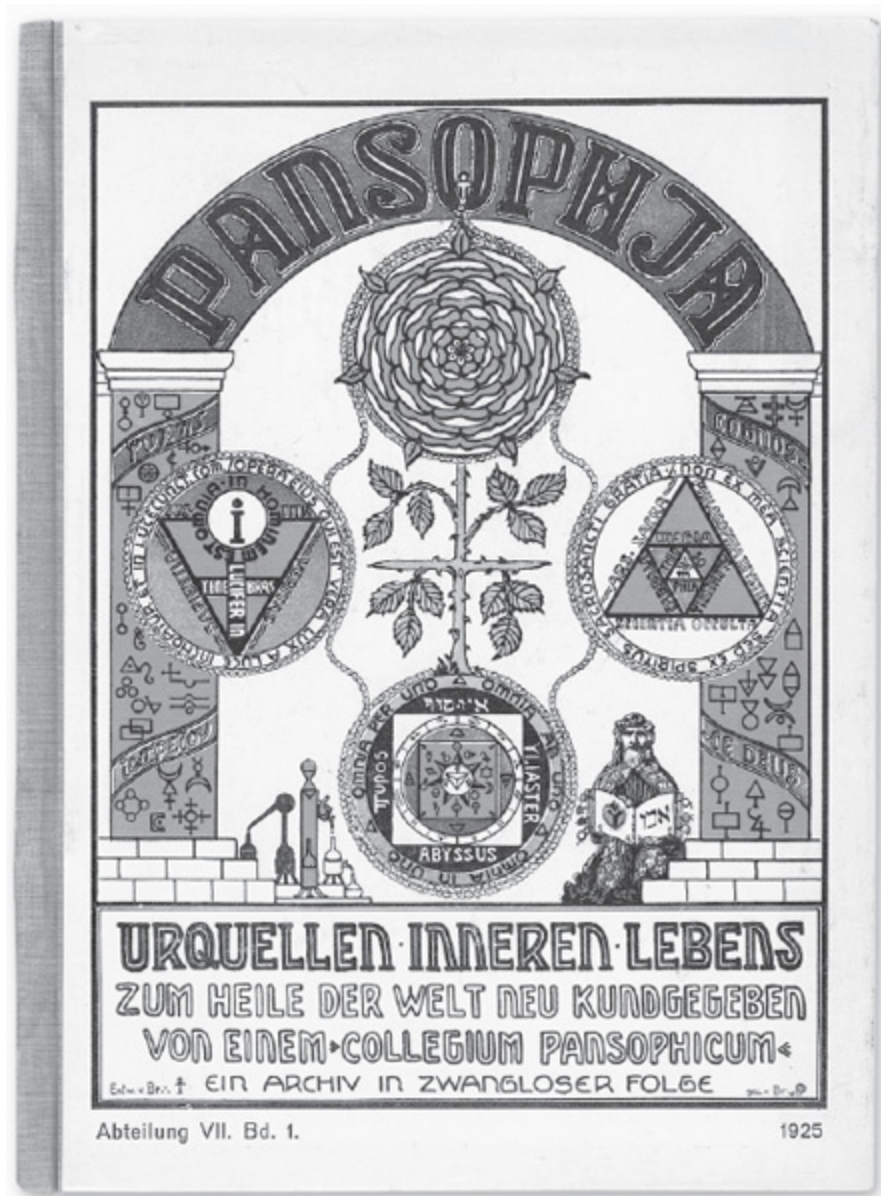


Figure 1.8. The cover of Heinrich Tränker's Pansophia, 1925. Photo courtesy of Antiquariat Hans-Jürgen Lange, www.antiquariatlange.de

Besides Tränker, another member of this lodge was Tränker's secretary, Karl Germer (Fra. Saturnus; 1885–1962). Germer 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. Germer had many misadventures after the Nazis assumed power in Germany. He was arrested in 1935 and put in a concentration camp, from which he then escaped, only to be confined once more in French concentration camps after being arrested in Belgium. In 1941 he was released thanks to the efforts of his American wife, Cora. Germer then went to New York and lived out the remainder of his life in the U.S.A.³¹

Another leading figure was Albin Grau (Master Pacitius; 1884–1971), who worked as a set designer for the film industry in Berlin. In general there seems to have been a good deal of occult involvement among German filmmakers of the pre-1933 era; some of the mysteries of this milieu have yet to be completely unraveled.³² Grau studied art at the Kunstakademie in Dresden and served in the German army on the eastern front in World War I. After the war he worked in the film industry in Berlin and as a commercial artist. From early on he was interested in esotericism and established a group called the Lichtsuchende Brüder (Brothers Who Seek the Light). In 1921 he founded a company called Prana-Film and, with F. W. Murnau as director, he produced *Nosferatu: Eine Symphonie des Grauens* (Nosferatu: A Symphony of Horror), which was released in 1922. The film is full of references to occult knowledge.³² Legal actions brought forth by the widow of Bram Stoker on the basis of copyright infringement regarding her husband's famous novel *Dracula* (1897) caused severe financial problems for Grau's company. In 1921 Grau produced his masterpiece *Schatten* for his new company Pan-Film. This film was released in the English-speaking market as *Warning Shadows*. In 1924 the legal settlement with Mrs. Stoker mandated the destruction of all prints of *Nosferatu*. Thankfully some survived. The legal matters ruined Grau financially and he more or less retired from the film industry and devoted himself to esoteric matters. In 1925 Grau became leader of the Lodge Pansophia and would later collaborate on the internal FS journal *Saturn Gnosis* (1928–1930). He also wrote a Thelemic book called *Liber I: Das Buch der Null-Stunde* (The Book of the Zero-Hour).³³ During World War II, Grau was a technical draftsman and was involved in military transport. After the war he lived in Bayrischzell, a small town in Upper Bavaria, until his death in 1971. There he became well known for paintings of the spectacular local landscape. He entered the "Swiss" O.T.O. shortly before

his death. Reports that he died in a concentration camp in 1942 or that he immigrated to Switzerland have been proven unreliable.^{[34](#)}



Figure 1.9. Albin Grau self-portrait, 1918. Courtesy of Kantonsbibliothek Appenzell Ausserrhoden, CMO, Trogen (CH)

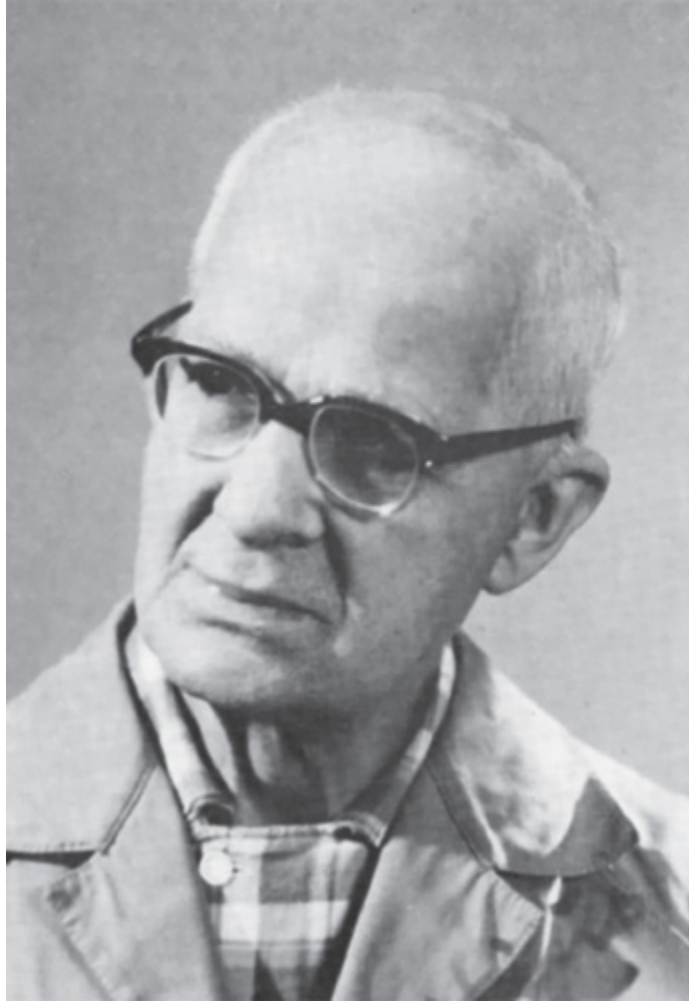


Figure 1.10. Albin Grau

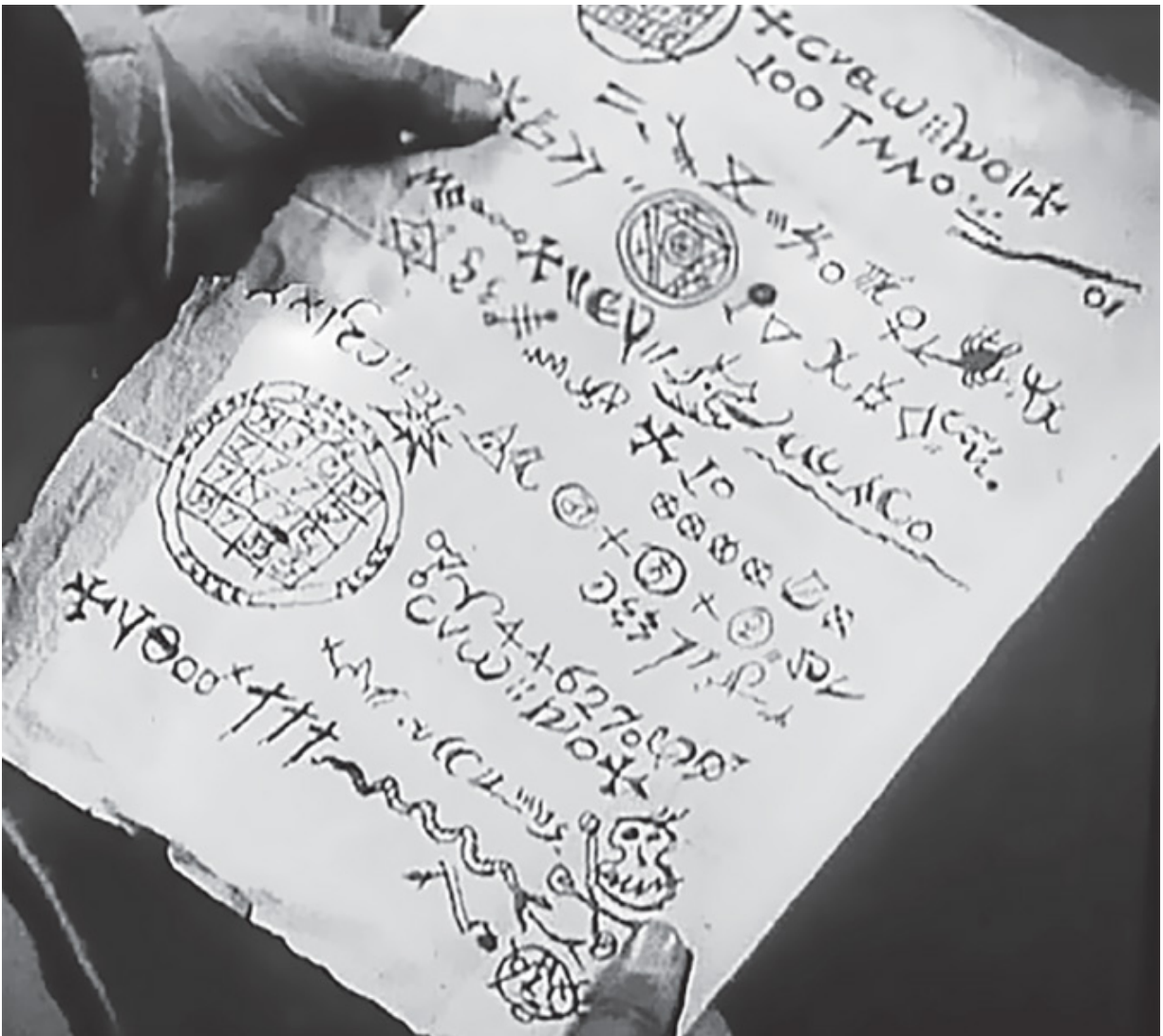


Figure 1.11. In a still from Nosferatu, the character Count Orlok examines a contract containing occult symbols.



Figure 1.12. The cover of the first issue of the FS journal Saturn Gnosis, 1928

Finally, there was Eugen Grosche (1888–1963), who was initiated by Tränker and given the lodge-name of Gregor A. Gregorius. Gregorius was the actual founder of the Pansophical Lodge and also served as its general secretary. At the time Gregorius also ran an occult bookshop in Berlin called Inveha, which also contained a meeting space for the order. Grosche was born to a family of modest economic means in Riesa, Germany and was the recipient of only the most basic education. In 1911 he moved to

Berlin. His early professional work there involved the production of publications for industrial films. He married in 1914 and had a daughter whom he named Alraune (the German term for a magical mandrake root) after the figure in the 1911 Hanns Heinz Ewers novel! During WWI he was a non-commissioned officer in the army medical service. After the war Grosche became involved in left-wing politics with the Independent Social-Democratic Party of Germany.^{*4} Grosche was arrested in the wake of the 1920 Kapp Putsch, but released shortly afterward. He opened his bookshop and in 1921 made the link with Heinrich Tränker, from whom he received various esoteric initiations.

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 Reznartus 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 was in Crowley's mind.

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 revelatory book that was transmitted to him by a praeterhuman entity calling itself Aiwass. This text, *Liber AL vel Legis*, is also known more simply as *The Book of the Law*. After the reception of this book, Crowley eventually began to function as a Magus and proclaimed a new Aeon with a new Word: *Thelema* (“True Will”).^{†5}

Crowley's direct inspiration for the idea of Thelema appears to have been the French writer François Rabelais, who coined the phrase “do what thou wilt” (*fay çe que voudras*) and wrote of an Abbaye de Thélème in *Gargantua and Pantagruel*, although Crowley fundamentally reinterprets the philosophy of Rabelais. The influence of Friedrich Nietzsche on Crowley was also significant, both in terms of Crowley's style and as regards the substance of the ideology of Thelema. The German philosopher's concept of the “Will to Power” was echoing through all of Europe by 1900.

The Law of Thelema was summed up in the formula “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 of 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 theoretically constructed in 1907 and announced publicly in the first issue of *The Equinox* (March 1909). However, this institutional instrument apparently proved to some extent unsatisfactory to Crowley in his plans for the dissemination of his new Aeon Law.

When Crowley met Theodor Reuss in London in 1912, the Great Beast found another suitable institution in the form of the O.T.O. Reuss made Crowley the head of the order in Great Britain and Ireland at that time. Crowley took the magical name “Baphomet” for his elevation to the X°, the highest degree the O.T.O. had to bestow at that time. 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 such practices 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 that 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. In the wake of Merlin’s death in 1923, things moved inevitably to a crisis point.

All indications are that the German branch of the O.T.O. came under 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—documentation of which had not yet appeared in German—and from Crowley’s veiled references in his writings to the secret of the IX°, which is sexual magic. The German branch has generally guarded this secret closely, and only partially revealed it at the VIII°, where the secrets of solitary sex magic were taught. Without being specific, Crowley had

divulged too much of this secret to persons unprepared for such mysteries. When the overall picture of Germany at this time is assessed in retrospect, it is clear that there was a split between those enthusiastic about Crowley's teachings and those highly suspicious of them.

. I . N . R . I .

Ordo Templi Orientis
. O . T . O .

Ecclesiae Gnosticae Catholicae
Canon Missae.

Die
Gnostische Messe

Aus dem Original-Text des
— Baphomet —
übertragen in die deutsche Sprache von
Merlin Peregrinus.



A. O. 800.

Verlag der „ORIFLAMME.“



Figure 1.13. Title page to first German edition of the O.T.O. Gnostic Mass, originally written by Baphomet (Aleister Crowley) and translated by Merlin Peregrinus (Theodor Reuss). Published through Reuss's Oriflamme imprint, ca.1920

It was into this set of circumstances that Crowley moved during that fateful summer of 1925. Traveling with an entourage consisting of Leah Hirsig, Dorothy Olsen, and Norman Mudd, he left from Paris to go to the home of Heinrich Tränker in Weida. It was actually Karl Germer who paid for their trip to Germany. Crowley had already 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 and his entourage, Heinrich Tränker (Grand Master of the German Rosicrucians and Pansophists) and 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 the 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 the conference vary in detail, scope, and conclusion; certainly the most amusing one is written by Crowley himself.³⁵ None of the accounts can be completely trusted, as each writer has some sort of ax to grind, but subsequent historical facts allow us to reconstruct the real outcome of this occult conclave.

To begin with, the translation of *The Book of the Law* into German caused quite a stir. Both Albin Grau (Pacitius) and Tränker (Reknartus) were ill-disposed toward its bombastically anti-Christian stance. Reknartus is supposed to have later softened his criticism and come to some new understanding of the book’s contents. But Pacitius 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,” the text of which stated:

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 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.

There are rumors that Albin Grau made a documentary film of the events of the Weida Conference and Crowley's sojourn in Germany at that time. Unfortunately, no concrete evidence for the existence of this film has ever surfaced.

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

For his part, however, Gregor A. Gregorius must have been studying and assimilating Crowley's teachings in the months and years that followed, along with those of the Pansophists, Rosicrucians, and others in his environs. On Maundy Thursday of 1926, the Pansophical Lodge was ritually closed and dissolved. On the following May 5, five Fratres founded the Fraternitas Saturni. This was to be a magical order that accepted the Law of Thelema, but existed totally independently of any other esoteric organization. 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 Crowley by Reznartus. It was rumored that Tränker had a hand in having Crowley expelled from Germany.³⁶ This was apparently one of the critical events leading up to the final dissolution of the Pansophical Lodge in 1926. Tränker's whole way of leadership within the occult world was radically different from that of Crowley. Tränker was content to plant seeds and allow individuals and even groups to grow in their own ways, whereas Crowley was a visionary Magus on a mission to influence the world according to the meaning of his Word, Thelema, and the philosophy it represented. It is not by accident that the Pansophical Lodge was closed and the Fraternitas Saturni established immediately thereafter. Both Tränker and Grau continued in their own occult work, and in theory Tränker remained the head of the O.T.O. in

Germany until his death in 1958. A full one-third of the members of the Pansophical Lodge became the core of initiates in the FS.³⁷



Figure 1.14. Gregorius in his Berlin occult bookshop Inveha, where he often recruited FS members

Between May 1926 and Easter Saturday 1928, the FS was further consolidated and refined into a more cohesive structure. The latter day in 1928 actually served 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 Inveha bookshop. Gregorius began publishing FS material, some of which was available to the public and some of which was restricted to distribution within the lodge. Five issues of the journal *Saturn Gnosis* were printed between 1928 and 1930. In this journal, articles on magical subjects by Gregorius and other writers within and without the FS, including Masters Pacitius and Therion, appeared. (Neither of these was an ordinary initiate of the FS proper, but both were obviously essential to its development.) There was also a series of ten *Magische Briefe* (Magical

Papers), which had been previously published between 1926 and 1927 or 1928. Some of these texts were supposedly translated from English and ostensibly written by To Mega Therion. However, it seems more likely that they were written by Gregorius or other FS initiates, as they often 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 internal documents for initiatory instruction. Many of these works were published by the lodge's own imprint, Inveha. Much of this material was later reprinted in the monthly lodge journal, *Blätter für angewandte okkulte Lebenskunst* (Papers toward the Applied Occult Art of Life; 1950–1963).

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 ever existed. FS materials, doctrines, and rituals, as can be seen in this book, are only laced with Crowleyan ideas—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 there were 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.³⁸ It does not appear that Crowley ever met personally with Gregorius again after the Weida Conference. Most of Crowley's influence on Gregorius came through published works, many of which were translated into German by initiates of the FS. Gregorius was later to publish translations of magical works taken from Crowley's *Magick in Theory and Practice* (1929). The actual accomplishment of Gregorius and the FS was a more or less cohesive yet eclectic 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. This diverse base of ideas was enhanced by the great number of initiates who joined the FS over the years from other backgrounds such as Masonry, Pansophia,

Rosicrucianism, Ariosophy, Adonism, Kabbalah, yoga, O.T.O., spiritualism, astrology, and Gnosticism.

INTERREGNUM

The great storm cloud began to break 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 the nation. 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 almost every kind began to be systematically suppressed. Most sources on the history of the FS state that the lodge was closed and banned in 1933.³⁹ In 1935 another wave of “voluntary” dissolutions of secret societies followed. In 1936 Gregorius’s library was seized by the Gestapo and he left Germany for Switzerland to avoid further trouble with the authorities. Finally, in a declaration of the *Reichsführer-SS* Heinrich Himmler in 1937, all occult and quasi-Masonic organizations—even the *völkisch* ones, some of which had generally and originally been supportive of National Socialist aims—were banned. The list of banned *völkisch* groups included those founded by Guido von List and Jörg Lanz von Liebenfels. As for Gregorius, he eventually made his way from Switzerland to Cannero, Italy. There he remained until October of 1943, when he was arrested and extradited back to Germany under pressure from the Nazi government. He was held for a period in a jail in Leipzig but released on his own recognizance after only one year. His release was helped along due to an old personal esoteric relationship with a certain local Nazi official. He was allowed to continue his occult studies after his release. Toward the end of the war he was actually in the service of the government himself as a police constable. But as the war ended and the country was in collapse, he escaped to his old home town, Riesa, and eventually ended up in the nearby city of Dresden. There he became a city councilman in charge of cultural affairs. Since he was in the Soviet occupation zone, he was also obliged to join the Communist Party in order to carry out his duties for the city.

RENEWAL

Supposedly Gregorius was able to maintain some sort of contact with many of the Fratres of the FS during his years of turmoil. After the war, he called on these brothers to reorganize the order, but as he found himself at the time in the Soviet occupation zone, it was difficult to carry out substantial work for the order. Between 1948 and 1950, however, Gregorius did manage to circulate some essays in typescript to FS members. In 1950 Gregorius was finally able to make his way to the Western zone of occupation and to West Berlin.

The year 1950 marked a turning point for the FS. The order again became active and the first issues of the *Blätter für angewandte okkulte Lebenskunst* began to appear in April of that year. About twelve issues were published annually until December of 1963. Articles and monographs in this publication covered areas of history, myth, secret societies, philosophy, cosmology, comparative religion, literature, astrology, rune work, Saturnian Gnosis, Thelemism, magical training, and practical magical work of various kinds. There were also multi-part series that appeared such as “Initiation: Magical-Esoteric Formation of Life in Theory and Practice” by Fra. Eratus and the “Magical Letters” by Gregorius. The writing was done by dozens of initiates of the FS and the material suggests the broad spectrum of interests found among the members of the order during this time.

As can be seen in the contents of the *Blätter*, Fra. Eratus was an important collaborator with Gregorius on the new project. He later became well known in his own right under his legal name, Karl Spiesberger (1904–1992). Spiesberger had first come to Berlin to be an actor in 1932. There he met and befriended Gregorius in 1935, but he only became officially active in the FS after the Second World War was over. In 1948 he entered the order and worked on writing and editing various FS documents. He wrote some forty-two monographs especially relating to practical magical work. After 1950 he became an important teacher in the FS, and in 1957 received the Gradus Soli (Master Degree). It is said that Spiesberger withdrew from the order after 1960 due to internal discord. He and Gregorius remained friends, however.

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 Grand Master. The period from 1957 to the date of Gregorius's death in 1964 was one of intensive activity and growth for the order, but the time between 1960 and 1964 was also beset with various internal problems generally characterized as a power struggle between Gregorius and Grand Chancellor Amenophis.⁴⁰ Upon the death of the G.M. Gregor A. Gregorius on January 5, 1964, these internal conflicts became even more acute. Gregorius was buried in the Waldfriedhof in Berlin. The grave was "dissolved" in 1989.

DISCORDS AND HARMONIES

Between the time of Gregorius's death and 1969 there was considerable dissension within and around the FS. The "First Council of the Grand Lodge" met at the Easter Festival Lodge meeting of 1964 and elected Magistra Roxane (Margarete Berndt), who had been the Lodge Secretary and a close personal associate of Gregorius, as the next Grand Master. Several longtime initiates left the order at that time. Within a year Roxane was also dead. In 1966 a triumvirate was elected under the leadership of Master Giovanni (Karl Wedler), the Lodge Secretary. Frater Daniel 12° (Guido Wolther) 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 seen as an ill omen.

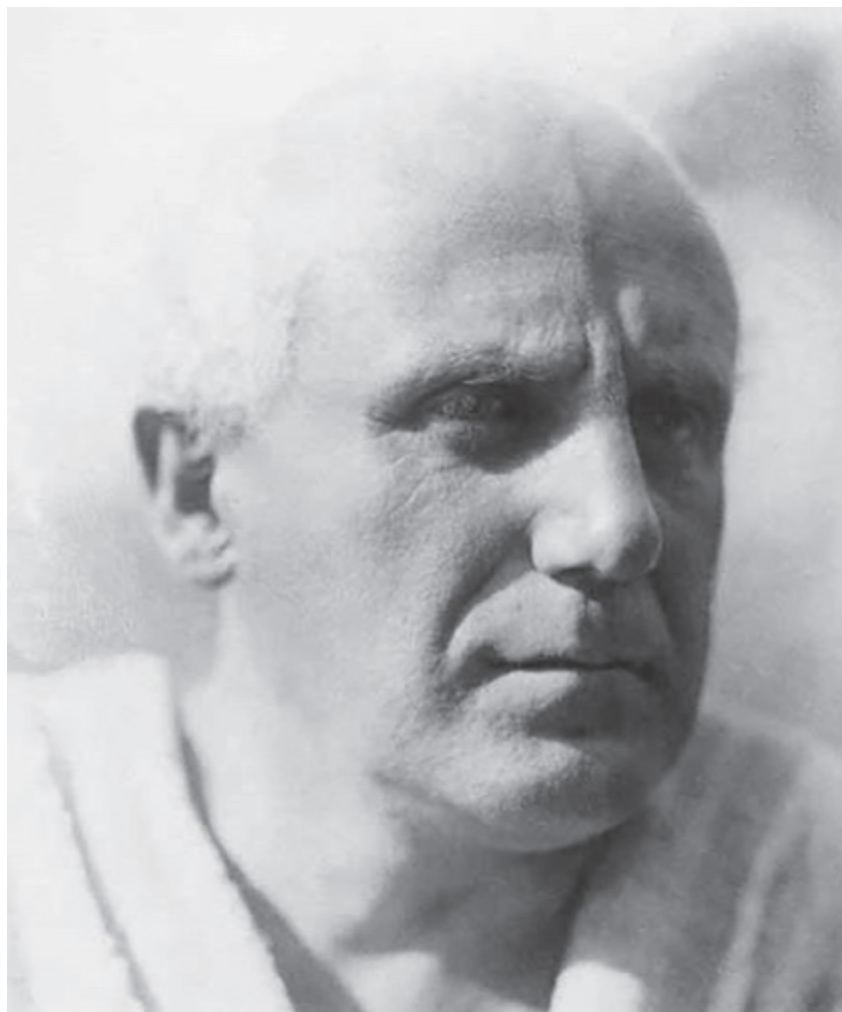


Figure 1.15. G.M. Gregor A. Gregorius (*March 11, 1888– January 5, 1964*)

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 (Ancient and Mystical Order of the Brotherhood of Saturn). Only nine initiates could belong to the AMOS. These actions led to even further dissension.

In 1969 yet another Grand Master was elected. This time the candidate, Br. Jananda 8° (Walter Jantschik), was of an even lower grade. Jananda had only entered the order 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 a Grand Master Immanuel (Johannes Maikowski) was formed in Frankfurt. The main body of the FS elected a new Grand Master known as Andrzej. Therefore, there were at least three different groups working under the FS banner in 1969.

It was apparently the earlier G.M. Daniel who gave or sold a mass of FS documents in 1969 to Prof. Dr. Adolf Hemberger, who then published much of this material in his 1971 study of the organization. The FS had, up until this time, been a truly secret lodge that safeguarded the rituals and practices it wanted to keep hidden from outsiders. Now the whole mass of internal FS documents, 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 attempted a reunification. This goal has only been partially achieved, for at least one divergent Saturnian order still exists: the Ordo Saturni. Hope still remains that all factions can be reunified.

The material used in this book comes from the period *before* 1969 and therefore does not necessarily reflect the rituals and doctrines of the Fraternitas Saturni or the Ordo Saturni as they are working in the world today.^{[41](#)}

CHAPTER 2

Doctrines of the Fraternitas Saturni

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 Theosophy. There was the Ariosophy of Lanz 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 does not appear to have been a unifying element or central focus for the maelstrom of occult lore swirling around in the Pansophical movement. Tränker seems to have believed that each individual should make his or her own personal synthesis of the material.

It was the Fraternitas Saturni and Gregor A. Gregorius, directly or indirectly through the acceptance of the Aeonic Law of Thelema, which provided the elements of cohesion to the Pansophical approach in Germany

that allowed for the development of a lasting organization. In this chapter we will concentrate on those things that 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, such as the Golden Dawn and its offshoots. 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. Some further aspects that were not unique to the Brotherhood, but which nevertheless contributed 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* (1928–1930), Gregorius's privately circulated documents (1948–1950), and the *Blätter für angewandte okkulte Lebenskunst* (1950–1958) shows how this is so. From Eastern (more specifically, 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 reorganization 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 was historically placed on such things as crystal and mirror magic,² pendulum magic,³ and “daemoniac magic.”⁴

SATURN GNOSIS

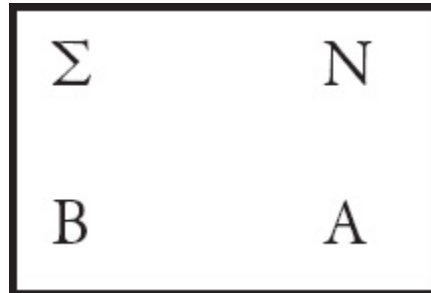
Gnosis is a form of knowledge concerning the cosmos to which the individual feels called, or “elected,” and which is not necessarily based on the belief in a set of certain dogmas but rather on deep personal experience and insight. The gnosis of the FS is a complex set of magical doctrines. These include a special path of initiation, a complete astral or planetary cosmosophy, and a Luciferian element. In many respects, the Saturn Gnosis is in approximate accordance with what is known of the Ophite and Barbelo Gnostic sects of antiquity.⁵ 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 threefold 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 Jehovah (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

In an article by Fra. Noah that appeared in the *Blätter* in 1957, an interesting initiatory Gnostic formula is expressed in Greek words:⁷

Sigē—Bathos—Nous—Alētheia
Silence—Depth—Understanding—Truth

The following talismanic image is suggested:



This is a Gnostic counterpart to the more familiar Hermetic formula “Know, Will, Dare, Keep Silent.”

The whole topic of Gnosticism was explored by initiates of the Fraternitas Saturni on a practical and spiritual basis. Mstr. Giovanni wrote a useful article in the *Blätter* in 1958 entitled “Der Weg der Gnosis” (The Way of Gnosis) that delved into the theory on a very practical level. He emphasized the idea of Gnosis as real personal knowledge and insight into the mysteries that have vexed humanity from the beginning. As we have seen, the FS is most often practical and result-oriented in its approach where other schools might tend to drift off into a dreamy aesthetic.

Giovanni describes a system of nine pathways to Gnosis, to knowledge, and to a higher independent ego.

The Nine Pathways of Gnosis

1. Pure Thinking
2. Patience-Tolerance
3. Silence
4. Volition and Action
5. Knowledge
6. Trust

7. Hope
8. Kindness/Goodness
9. Symbolism

Now let us examine each of these pathways in turn, showing their practical dimensions in the initiatory process of self-development in the Saturnian sphere.

1. Pure Thought

This is not intellectual thinking, but intuitive thought (Gk. *noesis*), spiritual insight (Gk. *synesis*), contemplation, and meditation. As thoughts generated under the conditions of high purity (i.e., intense focused concentration) lead to actual phenomena, discipline and awareness must be developed in the initiate's everyday thought patterns. Practice focused thinking!

2. Patience-Tolerance

Tolerance is not the same as suffering. The initiate has to strive to avoid psychic pain by means of correct thinking. Rather, tolerance is to be exercised toward others because they are part of the same thing out of which your own higher ego originates. This higher ego is beyond all suffering, and tolerance of this world comes through the experience of identifying with this higher self. The one subject can even say "*my ego*" becomes something separate from the self doing the talking at that moment. Disidentify with that which you are *not*, become who you *are*. Practice tolerance!

3. Silence

The cultivation of silent meditation leads to the realization that the higher ego is god. Silence is a double-sided concept. First, there is the practice of silent thought focused on no object. For this, one must experience solitude and silence leading to tranquility. Second, there is the development of the habit of keeping thoughts (especially personal magical and spiritual ones) secret, allowing them to develop and ripen undisturbed by outside forces. This is necessary for success in all things in life. Practice silent secrecy!

4. Volition and Action

Volition and action are not to be confused with blind emotion and compulsions. This principle is much more a directional, goal-oriented process, controlled and motivated by conscious thought and always tied to actions to make the willed goals realities. Practice volition in action!

5. Knowledge

This is not the acquisition of factual knowledge, but the realization of the limits of knowledge itself. There is tremendous wisdom in the insight that man knows nothing. The sense of mystery remains, no matter how many things a person knows. Knowledge must serve wisdom and wisdom lies in mystery. Practice the realization of mystery!

6. Trust

Trust is not belief. Belief is subject to all sorts of abuses, historical and contemporary. Belief is often baseless or rooted in fear and coercion. The initiate is to trust in his divinity, external and internal, and in the fact that this divinity can ultimately be powerful in all things. “God helps those who help themselves.” Practice trust in yourself and in your divinity!

7. Hope

Hope is related to trust. Hope or faith serves to strengthen and nourish thoughts of success. Therefore, a thinking person can never be hopeless, otherwise he will disappear into his lower self. Practice hopefulness!

8. Goodness

In order to avoid the profane connotations of the word “love,” the word goodness or kindness is used here. Kindness is practiced toward every form of life: human, animal, and vegetable. Cruel or inconsiderate thoughts, speech, or actions are avoided. Practice kindness!

9. Symbolism

Everything around us is actually a symbol of a higher corresponding model of reality. We ourselves are living symbols of the cosmic primeval Man (Gayomart, Adam Kadmon, etc.). The symbols in the material world are to be respected, yet we are to look beyond them to discover the truths that they both conceal and reveal. Practice symbolic understanding!

These pathways make up a coherent program of self-development. They can be practiced in any way and in any order one wishes—ideally, all would be developed simultaneously. It is only important to realize that they constitute a whole system, all the various elements of which must be realized in balance and harmony in order to be maximally effective.

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 the planet Uranus is also important in FS teachings.

A review of any modern astrological text will show that positive Saturnian characteristics are commonly seen as being practical, cautious, constructive, responsible, patient, ambitious, thrifty, reliable, and self-disciplined. Negative Saturnian characteristics might include being mean, narrow-minded, severe, aloof, dogmatic, heartless, and cruel. Some of the older characteristics of Saturn were later ascribed to 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.⁸

A synthesis of all these characteristics will basically give the entire picture of the Saturno-Uranian complex as it is projected into 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 the Demiurge is the “Guardian of the Threshold” to higher initiation and being.⁹

According to secret FS teachings, Saturnus is the Great Judge that manifests justice; he also brings reason and intelligence, and governs all standards of weight, measurement, and number. He is the Lord of the Seven Dwellings (= planetary genii of the outer realm); 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.¹⁰ 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.

Moreover, 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 666.¹¹

Further Luciferian aspects of the Demiurge Saturnus will be explored below when we discuss the specifically Luciferian/Satanic facets of the Saturn Gnosis.^{*6} 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 daemonium of the Brotherhood, of which the Grand Master 33° is the personal representative. The GOTOS functions similarly to the way the Secret Chiefs worked in the Golden Dawn system. The belief that magical lodges have hidden, praeterhuman intelligences at their esoteric heads is commonly held in the FS. Members would, for example, say that Baphomet was the lodge daemonium 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 daemonium 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 that can be experienced directly, if subjectively, by the participants in rituals wherein the egregore is invoked. This tends to take on objective reality of its own as the experience of the egregore becomes one that is shared among individuals and within various 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 positive and negative polarity of 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 worldview, but will joyously observe the sacramental daemoniac 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” that 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. Certain initiates of the FS, when they were in a state of trance, 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 such a bust of the “Master Gothos” in their private sanctuaries (see figure 2.3).

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 qualities 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 FRATERNITAS SATURNI—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. In other words, the FS 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, by which he or she is to be known in all lodge-related affairs. During the ritual lodge work that takes place when a new initiate is

received, the initiate's public name and 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.

The FS is a "Brotherhood" in that the bonds made within it are intended to continue beyond death on the "mental plane." Both men and women are included in this concept of Brotherhood.

Quite often Saturnian 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 threefold 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 "outer lodge"—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, as a Thelemic order, the FS 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

As an order, the FS provides a definite initiatory path (and corresponding curriculum) that is unique unto itself. The path of Saturnian initiation is one often enshrouded by darkness, in which the initiate finds the light. It is a

path of solitude, as the FS has come to recognize the existential problem of modern humanity and has incorporated this into its program. 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, since these influences are detrimental to his initiatory progress. As the initiate's progress accelerates, his need for interaction with this spiritually undifferentiated humanity decreases. 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. So despite his solitude—and, more to the point, because of it—he is happy as a self-contained individual. 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, and so forth. 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* (a Sanskrit word roughly meaning “student of a master”) 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.”²⁴ In more esoteric terms this describes the alchemical process of coagulating the Saturnian lead with the solar gold, or in astrological terms the resting Lion () is driven to the Saturnian Goat () , from where it can descend to rule in an enlightened condition in the realm of the Earth. Common to all these processes is the idea of a coagulation (a synthesis) of the extremities of a polarized system. Consequentially, the FS shows an emphasis on the “dark side,” which is just as essential as the “light side.” This emphasis is in contrast to the average modern occult lodges, which generally shun any reference to the darkness and pursue a unipolar development. Curiously enough, however, the engagement with the “dark side” leads them into an entanglement with the

problematic aspects of dualism—for the darkness is seen as something that is coeternal with the light.

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 or her, so that he or she may pass into the trans-Saturnian spheres. This may, it appears, come at the end of the brother's or 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 arche-daemonium 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

From 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 that 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 manifold and fits into a larger complex cosmology. The FS teaches an astrosophical 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 sometimes fanciful 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 so-called New Age.

ASTROSOPHY

According to FS doctrines, on the seventh day of creation an angel (= Lucifer-Saturn) emanated from the *Absolutum* (= the Kabbalistic *ain soph*). 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 dynamic forces of change and evolution, which can 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 Revelation 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 also 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 (German: *Welteis*). This fits admirably well with ancient 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, such as 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 within itself (usually unconscious) 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!* (without darkness no light shines). 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: an astral one that underlies this physical plane and a mental one that overlies it. In other words, there is a complex of three parallel dimensions, all occupying the same “space.” Magically, the astral and mental dimensions are seen respectively as the darkness and the light, which 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.”

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 astrophysical doctrines of the FS, the effects of Saturn (3) are transmitted through the Moon (9), which thus represents the power of Saturn squared (3^2).³⁸

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, the 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.³⁹ 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.”⁴⁰

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 contemporary 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 *angeloi*, “messengers”) that provide for their dynamic interaction with the cosmos, and the “reasons” (Greek *logoi*, or “words”), and so on. 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.⁴¹ 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 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 superseded 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 θέλημα (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 godlike 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 number of responsive chords. Gregor A. Gregorius acknowledged 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 superseding that of Thelema. Achad's Word was supposedly Ma-Ion or Ma'at—the Egyptian goddess of truth and justice. All of 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. In any event, some perspective on these aeonic concepts is necessary in order to understand the history of twentieth-century Western magical thinking and traditions.

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 more widespread interest is the magico-astrological insight into the supposed fact that the Aquarian Age will be an age which will ultimately be 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 zodiacal sign 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. These astrophysical events, along with other phenomena taking place in the cosmos and more particularly within our solar system, are reflections of simultaneously occurring metaphysical events. 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,” humanity as a whole resists this realization.⁴² 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 archdaemonic principle embodied in Saturn can, however, free the initiate from the laws of cause and effect. Put another way, man can liberate himself from his own karma.⁴³ 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 (or 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 there was an 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 convergence 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 retaining 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 that are as of yet unknown to us.⁴⁴

In the Saturnian view, there certainly does seem to be a dark side to the Age of Aquarius. Based on some fairly objectively interpreted astrological teachings, it could be concluded that the Aquarian Age may only appear to be one of rational and humanitarian egalitarianism. Our digitalized cyber-reality of the current moment was created by the Saturno-Uranian power and it forms the perfect matrix through which this force can express itself. In 1927 a certain FS initiate, Br. Leonardo, wrote of the dangers and opportunities of what he called the “mechanization” of the world.⁴⁵ The

Saturno-Uranian reality looming behind this world of appearances may become one of a more or less enlightened system of control by a ruling elite—the final reign of the Illuminati—who, as individuals, may or may not be entirely aware of the source of their powers.

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 mytho-magical understanding of what the nature of this entity is and how it relates to the order’s astrosophy and initiatory work. 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.

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 which 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 the entity referred to as the Light-Bearer (Greek *Eos-phoros*) and the one 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 Jehovah), wants to keep humanity in subjugation and slavery to the “natural laws” that 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 Gnostic (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; Jahweh would have held man in the eternal bondage of ignorance. The Serpent gave Knowledge (Gk. *gnōsis*)—and thus is the true friend and liberator of mankind. 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 about the Serpent (Heb. *nechesh*) in the Garden of Eden and the Anointed One (Heb. *messiach*)—the Christos—are one and 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. The fact 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 *gnōsis* (knowledge) and not merely *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 identified with Satana, the feminine aspect of Satan. 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. This is the path of Saturn.⁴⁹



Figure 2.1. The Yin-Yang

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: 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 referred to as 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 upon 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 “Der gefallene Engel” (The Fallen Angel), which was first published in the *Blätter* (January, 1955):

*For millions of years he stood before God's Throne
as 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 beckon.
Aeons descended from him,
to sink into the sea of ages.
The great angel standing there,
was once his brother and commander, who abandoned him.
Now his voice cried out to him again!
And through the spheres resounded his call,
to the 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 how these might appear is shown in Figure 2.2.

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 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 octave to become a mere tool of the Demiurge.

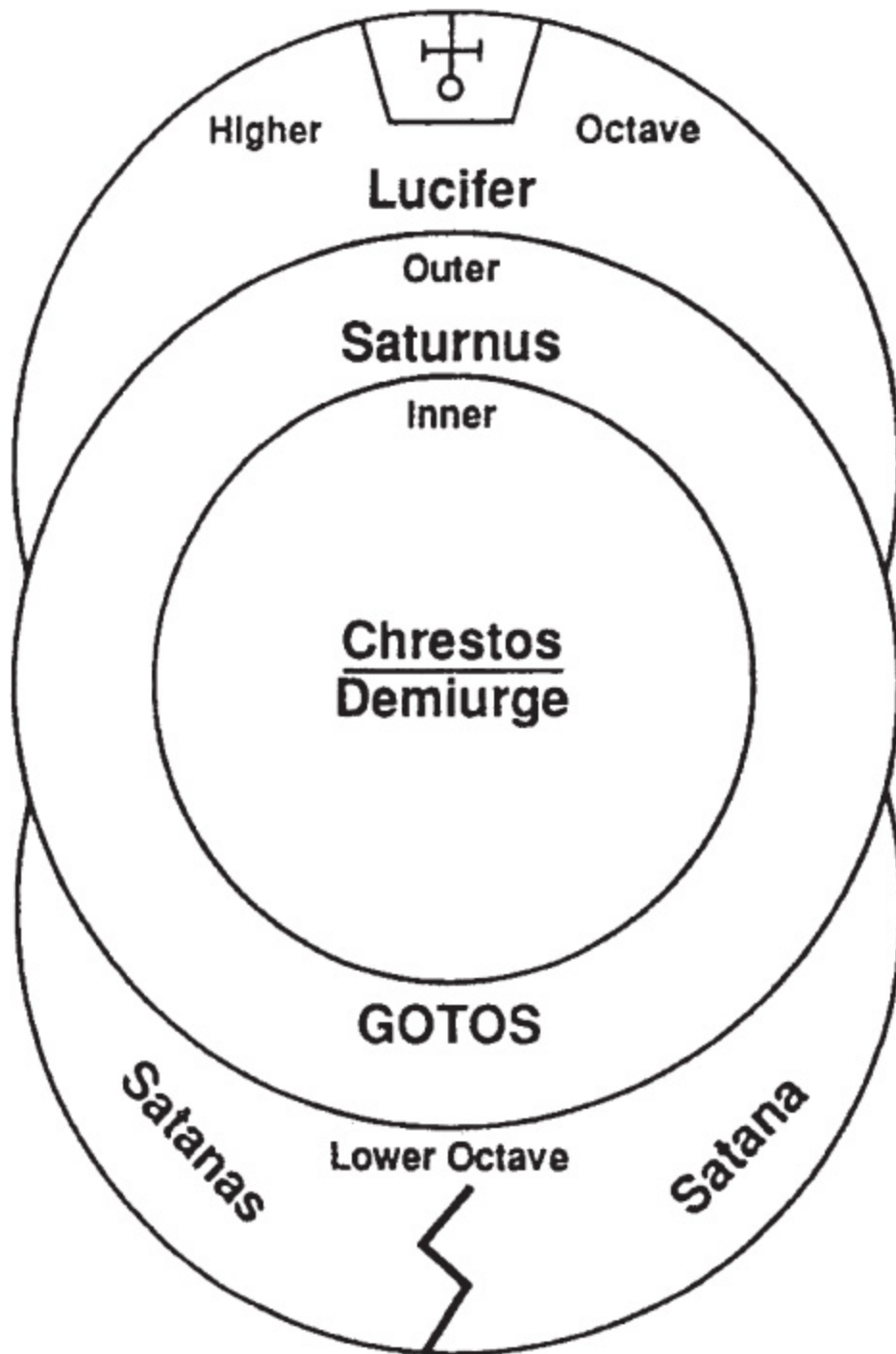


Figure 2.2. The Saturn Figure

The Luciferian Principle is also highly evident in the working or ritual aspects of the FS curriculum. 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 metanoic 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., in the Order of the Dark Light).⁵⁶ Ultimately, this work does not end in the obliteration of the self in the *ain soph*, but rather in the deification of that transformed self. This is perhaps most lyrically outlined by Gregorius in a poem he wrote in 1943, which was later published in the *Blätter*, no. 60 (March, 1955):

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 Golgotha—
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.^{*7} But it is important to understand that Gregorius also had his own ideas of what all this meant and how the aeonic process worked. Generally speaking, Gregorius's ideas were actually more consistent than Crowley's in this regard, 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

Fraternitas Saturni Sexual Mysticism

It is probably in the area 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 documents that perhaps give some idea of the kind of sexual magic practiced in the FS.⁵⁷ But these reports are

nevertheless largely taken out of context and therefore cannot give anything but a distorted picture of actual FS theories and practices. In Chapter 4 we will provide some of the 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 astrophysical and Gnostic precepts, along with what was at that time (the late 1920s) modern sexology.⁵⁸ Here, we will try to emphasize those concepts and doctrines relatively unique to the FS.⁵⁹

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 as an acronym for the title of the 33°, Gradus Ordinis Templi Orientis Saturni.

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 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.⁶⁰ A survey of the numerous allegorical and mythic representations of Gnostic cosmologies—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.⁶¹ In the ancient Gnosticism the ultimate god-form manifested from the godhead. This god-form is threefold, 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.⁶² There are obvious correspondences between the relationships of Father-God : Barbelo/Sophia; Adam : Lilith/Eve; and, astronomically, Sun : Moon/Earth; and so forth. 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 daemonium by means of sexual magic.⁶³ 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 Carl 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 was in those physical parts of the sexes that 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*, are 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.⁶⁴

There was a relative lack of women initiates in the FS, which is revealed in the rosters printed in some of the internal documents 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*^{*8}

(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 and is a suitable subject of the initiatory process.

This reference to Mozart's *Magic Flute* is significant in another way in that it is deemed an important accomplishment in the initiatory progress if the magician can find and work with a woman who embodies his "sister soul."⁶⁵ Conversely, the female 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. Only by the latter half of the 1960s were the aeonic elements probably 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 book *Secrets of the German Sex Magicians*.⁶⁶

Interspersed in FS material there is sometimes advice on practical sexual problems or matters of sexual relationships. In Gregorius's article on Adonism (*Blätter* [February, 1958]), for example, he offers advice that seems rooted in his own personal story about how often younger women have to be brought into a marriage in order to keep older men vital.

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 außer 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—that is, 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*,⁶⁷ 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.”⁶⁸ 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.”^{*9}

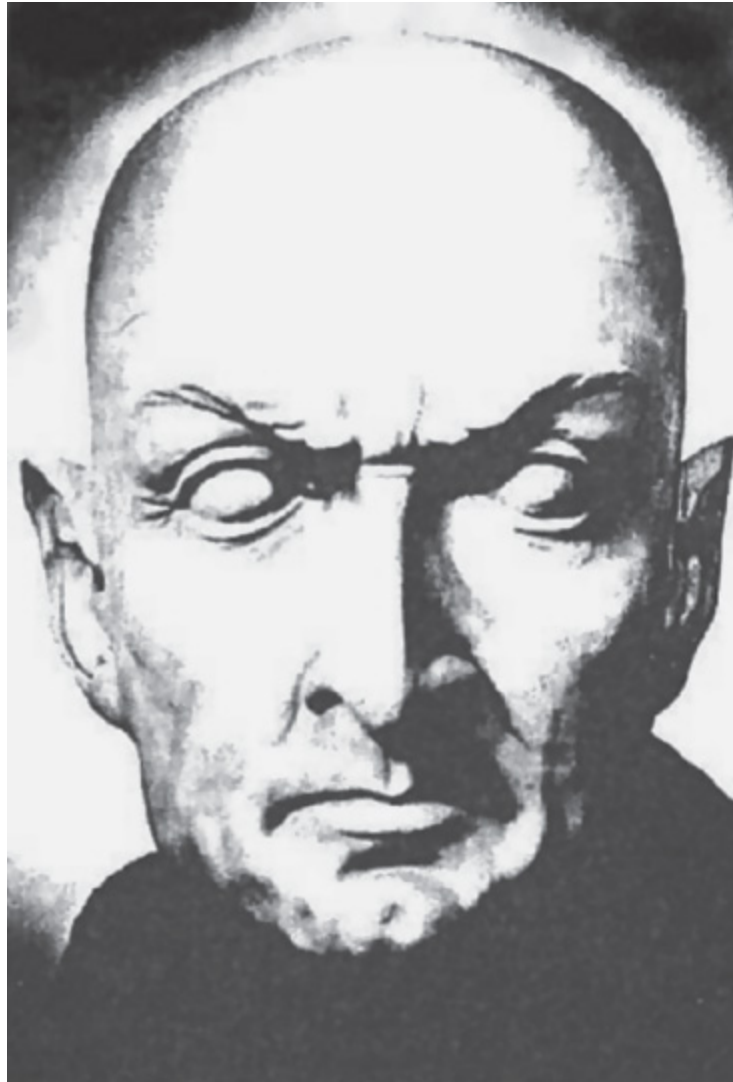


Figure 2.3. Bust of the Egregore



Figure 2.4. Gregor A. Gregorius (1948)

It appears certain that here, too, the FS doctrines are drawn from a Nietzschean source. In his great book *Thus Spoke Zarathustra*, Friedrich Nietzsche devotes a whole section (II:3) to “On the Pitying.”⁶⁹ As he does

elsewhere on many other occasions, Nietzsche here equates the act of pitying with that of self-annihilation. Nietzsche is infamous for stating that “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.

In many ways, then, the FS addition of these two words, *pitiless love*, 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”). But perhaps the Great Beast, too, was one of these (yet denied it, even to himself), and thus, when confronted with the ultimate moment of truth, was consequently “perplexed.”^{[*10](#) [70](#)}

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.



CHAPTER 3

Organization of the Fraternitas Saturni

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 thought that the Demiurge Saturnus 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, for example, 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 exist “beyond good and evil.”

It is only after the initiate is free of the old, superseded 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.”^{*11}

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.³

Technically, and at its most basic level, the training system of the FS consists of three major phases: (I) training of the imagination, visualization, and creation of willed images; (II) contemplation, that is, emotional

experience of the willed images; and (III) meditation, in which the images are dispensed with in lieu of direct spiritual experience.⁴

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),⁵ although the runic technique had already been expounded within the order by Gregorius.

THE THIRTY-THREE DEGREES AND THEIR WORK

According to the *Rule* of the Order dated 1963, the FS is a lodge that works in accordance with a system of knowledge contained in degrees structurally identical to those 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 21°–29° 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 by only 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.⁶

Description of the Grades

The following are the grades of the FS.

- 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° Scholasticus 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 questions. 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*—Degree of Mercury: 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 of 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.

10° *Servus Tabernaculi*—Servant of the Tabernacle: Those of this degree are called upon for purely ceremonial preparations, such as lighting candles, incense, parchment, and so forth. He or she is under the direction of the Master of Ceremonies and works together especially with those of the 6°.

11° *Servus Mysterii*—Servant of the Mystery: A degree of trust. The holder aids the Lodge Secretary and archivist, and works as a special liaison for the lodge.

12° *Gradus Solis*—Degree of the Sun: 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.

13° *Servus Selectus Imaginariones*—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 that 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 Grand Master. The knowledge criteria include: the doctrines of the odic force and of the chakras. He must write at least one essay.

17° *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.

18° *Magus Pentalphae*—Magus of the Pentalpha: 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°.

19° *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*—Magus of the Heptagram: 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 Magnus 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.

24° *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.

25° *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.

26° *Magister Aquarii*—Master of Aquarius: 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 Grand Master, under the advisement of initiates above the 26°. The main area of knowledge concentrated on here is esoteric astrology. Again, one essay is required.

27° *Groß-Komtur*—Grand Commander: A holder of this degree of High Honor belongs to the circle of close and trusted allies of the Grand Master. 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 Grand Master, 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° *Groß-Kanzler*—Grand Chancellor: The holder of this degree is one of the Grand Master’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 Grand Master. 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° *Groß-Inspekteur*—Grand or General Inspector: This is a lifetime appointment made by the Grand Master alone. The General Inspector is the chief assistant to the Grand Master, and assumes his duties in the absence of the Grand Master. 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 ancient religions, and Oriental and Western religious systems. He must produce one essay from each of these three areas of study.

30° *Magister Maximus CadoÅ*—Grand Master of the Sacred: Nothing concerning his activities is generally known. Knowledge of this degree is internal to the FS. The conditions are: strict con-firmation 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 Grand Master. He is exclusively appointed by the Grand Master. 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*—Master Templar: 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 ancient 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, and 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*—Grade of the Order of the Eastern Temple of Saturn:

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.⁷

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, has 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 in appendices in this book. 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 cosmosophical 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 internal documents of the order, which were not originally meant for “public consumption.”

MAGICAL TRAINING

Magical training of the *chela* 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 *Blätter für angewandte Lebenskunst*, the *Blätter für angewandte okkulte Lebenskunst*, 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 grade 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" in conjunction with visualization and concentration.² 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 redesigning 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 "odid forces."^{*12} 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*)³ and eventually experiments in which command is gained over intermediate astral and/or planetary entities and daemons.⁴ This latter set of practices is largely gleaned from old German grimoires of the Faustian tradition, first published between the fifteenth and seventeenth century. Some of these were reprinted by the FS for internal use.⁵

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.”⁶ 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.⁷

The Saturnian magician uses a wide variety of techniques and methods to achieve both spiritual and practical magical ends. An example of the use of the kabbalistic technique known as notarikon also explains the unusual name of Gregor A. Gregorius’s bookshop in Berlin: Inveha. When asked about what the name meant, he would tell people it stood for “Internationales Verlags-Haus” (International Publishing House), which is a typical way of abbreviating names of things in German. But in fact it was a practical magical exercise in notarikon.

$$I = 10, N = 50, V = 6, H = 5, A = 1 = 72 = 7+2 = 9$$

These numeric equivalencies are taken from their corresponding values in the Hebrew alphabet. Another mode of reducing these numbers to their basic levels of meaning is: 1–5–6–5–1, which constitutes a sort of palindrome in terms of gematria. This formula contains all seventy-two gods or daemona of the Kabbalah and promotes materialization of the concealed intention in the mundane world via the number 9, which is equated with the moon.


The fact that the magical operation could be in plain sight yet its meaning remain concealed from the uninitiated observer is a method of increasing the magical potency of the operation. Here, Gregorius worked his Saturnian magic in a practical way to ensure the influence of his business establishment.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 discuss some of these private, sometimes “unofficial” workings under the heading “Secret Sex-Magical Practices of the FS” below, but for the most part, we will focus here 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 *Exorial*.⁹ 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 are displayed in an “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 that relates 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 corresponding to the spirits being invoked. In the photo of [Gregor A. Gregorius](#), 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 stole 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°, consisting of a Rosy Cross superimposed on a pentagram, under which is fixed a circular mandala. On his head he wears a magical headband to which is attached an emblematic isosceles triangle decorated with an inverted Tau-cross: . The scepter he carries is the hierarch’s staff, which symbolizes his power to rule through Saturn—the lord of this world.

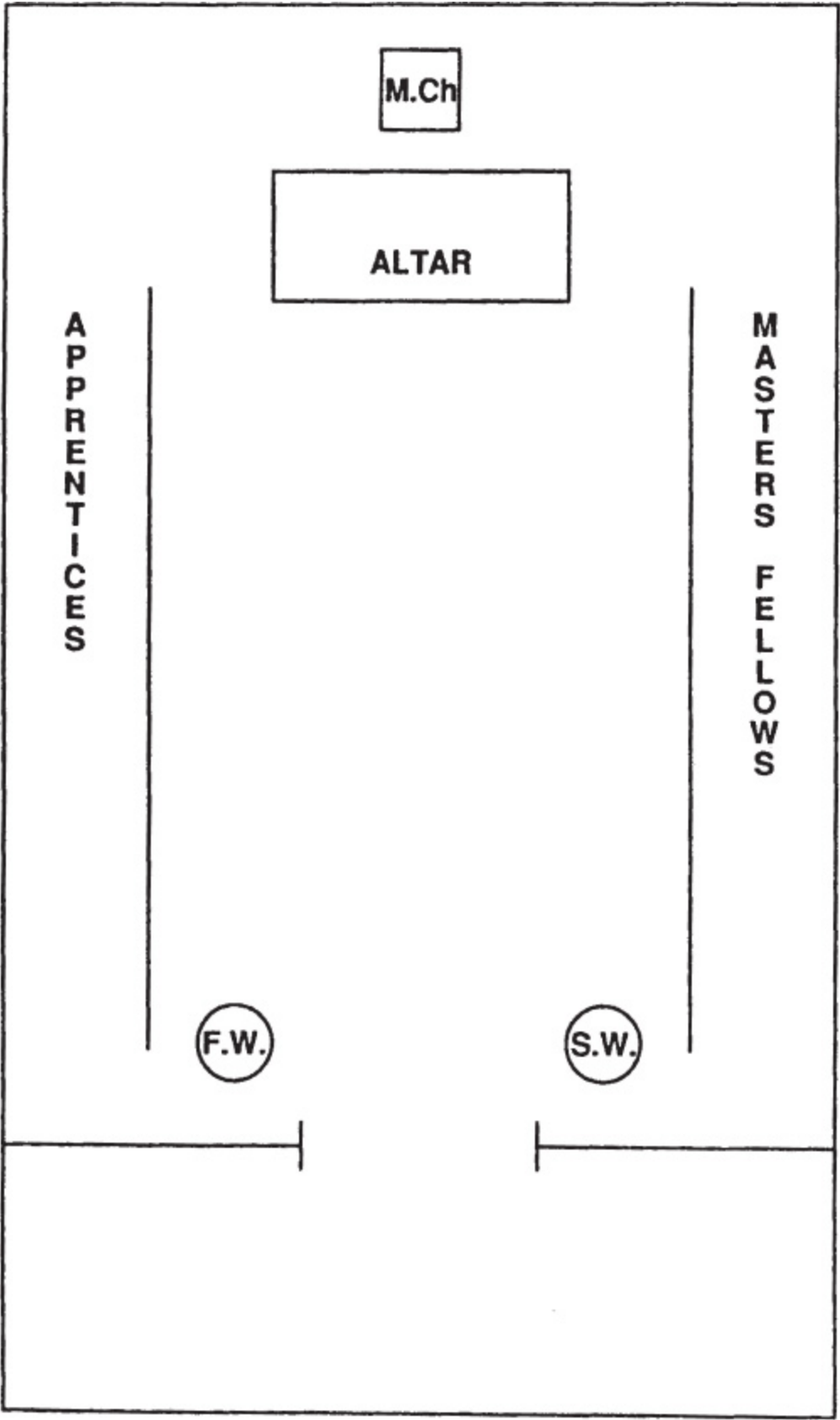


Figure 4.1. Arrangement of the Lodge

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 and a means by which members can recognize one another. It is an accumulator of the power of the individual will and is also 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, it was supposed to be worn at least on Saturdays. When it was not being worn, the ring was to be stored in black silk.^{[10](#)}

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. Normally, the ring is worn with the point facing back towards the initiate. This allows for the constant flow of power from the Brotherhood to the individual. If, however, the initiate wants to make contact with the lodge, then the ring is turned with the point of the triangle outward. Wearing the ring with the point outward can also serve as a protective means against negative forces in the environment of the initiate. When the initiate receives the ring, it is to be "charged" by placing it in the light of the Full Moon or in the moon-light during Moon-Saturn conjunctions, or when these two planets are in trine or sextile aspects.



Figure 4.2. The Saturnian Ring. Photo courtesy of Antiquariat Hans-Jürgen Lange, www.antiquariatlange.de

Besides these personal rings there are also rings designed for 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 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.^{[11](#)}

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 across the throat with the thumb spread out.^{[12](#)}

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.¹³ 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 could be gleaned from Rosicrucian, tantric, goetic, and Gnostic practices and rituals.



Figure 4.3. Gregorius with lodge ceremonial tools

From Gregorius's novelized account we have a good idea of what initiation into the lodge is like.¹⁴ 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, through which he is taken by means of guided visualizations.^{*13} 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 magically supposed to 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 the following will demonstrate, 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 daemonium of the lodge or the intelligence(s) that have been called upon.
10. A mystico-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 following keywords: (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 toward 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 higher 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 newborns)

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 (outpouring of Saturnian spirit through the kiss and laying-on of hands)
6. Eternal Bonding (blood-brotherhood with Saturn)
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 the Divine Light to mankind.

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: “*Lux e 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 (*gnōsis*) 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 those whom they consider to be “Luciferian Freemasons,” such as Albert Pike or Giosuè Carducci.^{*14 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 the material world. 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, as 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; it is also analogous 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.”^{*15} 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-M” ritual, fully outlined below on pages 104–7. 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 understood symbolically) that is 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 can be done either symbolically or 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 are presented the complete rubrics of four major rituals to be performed in a full lodge setting.

In some ways the FS 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 included in the present 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 occasionally 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 gestures are to be executed 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.²² This was part of a general field of interest among initiates of the FS, a field that 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, and so on. 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.

Any mention of paranormal applications of technology cannot be made without reference to two men who probably would have been uncomfortable with the label “magician.” Nikola Tesla (1856–1943) invented many devices that are now used experimentally in a magical context. Principal among these is the so-called Tesla Coil—the magical applications of which are just now being unlocked. The psychoanalyst Wilhelm Reich (1897–1957) claimed to discover a form of quasi-physical vital energy he called “orgone” in 1939 and shortly afterward invented a device called the Orgone Energy Accumulator (actually a cabinet in which the operator sits). By means of layers of various organic and inorganic substances, the device is supposed to accumulate orgone energy, which is then absorbed by the person sitting in the box.

An early techno-magical device of some historical renown is the *prognomètre*. This machine was built by the Polish mathematician, philosopher, and magician Joseph Maria Hoëné-Wronski, whom we will remember from chapter 1 as an early precursor of the Saturnian current. Hoëné-Wronski believed that this contraption could “determine the

equations of all past, present, and future events, such that it would determine that value of every unknown” according to exact mathematical formulae based on his theory of the Absolute. *Éliphas Lévi*’s description of this machine states:

The divining machine was built at great expense. It consists of two metal globes, one inside the other; turning on a cruciform axis within a large motionless circle, the globes are full of little compartments which open and close, and which contain the principles of all sciences.

The synthesis of these sciences, classed according to their analogies, is engraved in the double globe which gravitates around two axes. . . . On the inner globe which is half-light and half dark, one sees written in Wronski’s own hand equations for the comparative sciences, and on the large motionless circle the fundamental principles of these sciences are written in the same hand.^{[23](#)}

After Hoëné-Wronski’s death, Lévi supposedly found the *prognomètre* in a junk shop and bought it—although he had no idea of how it was supposed to work. It is unknown what became of the device after that.

The most notorious of magical instruments is the previously mentioned Tepaphone (German: *Tepaphon*). This is described at some length in Franz Bardon’s magical autobiography, *Frabato*, in which he recounts how it was used by the dreaded FOGC Lodge to kill its enemies or for “human sacrifices” at a distance.^{[24](#)} Although there are various theories as to how the Tepaphone was actually supposed to work, clearly it was believed that the instrument could be used to load a person with vital odic force, or to draw this force from the victim, which would cause sickness and death.

Grand Master Daniel is said to have 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(s) in order to guide the effects of the instrument.

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. Both the Church of Satan and the Temple of Set have shown interest in magical work that integrates these sorts of esoteric technologies.²⁵

SECRET SEX-MAGICAL PRACTICES OF THE FRATERNITAS SATURNI

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*, the FS has been best known as an order with elaborate and sometimes unusual forms of erotic magic and mysticism.²⁶ 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'être* of the order as a whole (as seems to be the case with the O.T.O.).

The Pentalphic Rite—to which Francis King is only 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 rituals remained largely experimental. 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 a living mental (or “astral”) image (or *psychogone*) 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.

A Saturnian aspect of this kind of work that is not shared by all similar expressions of the theory of sexual magic is that the female partner in the

act should be aware of, and cooperative with, the aims of the magical work. She is not a pure medium, a mere *dombi*, as is common in many other tantra-derived theories of sexual magic.²⁷

The Five-M Rite

This rite²⁸ 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 the 18°, they wear the respective rings of the degree (described [here](#)).
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 inscribed the sigils of the psychogone that 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. Instructions vary as to whether the female is to achieve orgasm before or after the male. After the completion of the sexual act, she stands and allows the sperm and the collected (now magically charged) sexual fluids to drip down onto 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 Procreation." The ritual procedure may be summarized as follows on page below:



Figure 4.4. Astral Procreation

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*).^{*16} 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 continuous 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 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."²⁹

EXPERIMENTAL AND MAGICAL USE OF THE PENDULUM

At the conclusion of the preceding section, the use of a pendulum was mentioned. This is a particular aspect of the work within the *Fraternitas Saturni*. Historically, this interest stems from the well-developed practice of pendulum magic and experimentation found in the world of German occultism and occult sciences. This seems to have entered the general imagination as early as the 1860s through the works of Karl von Reichenbach and his writings about the "odic force."³⁰ Two seminal practical handbooks by FS initiates on the subject of the pendulum are available. One is *Pendel Magie* (Pendulum Magic) by Gregorius and the other has even been translated into English: Karl Spiesberger's *Reveal the Power of the Pendulum*.^{*17} Although Spiesberger's book is more experimental in tone, both books consider pendulum-work to be a serious part of an individual's spiritual development.

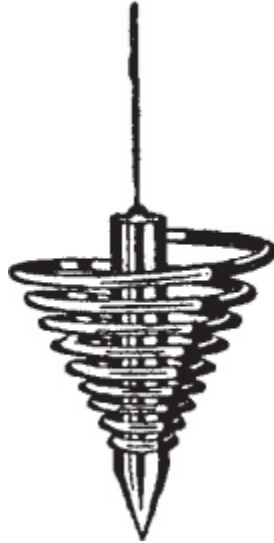


Figure 4.5. The FS-Design Spiral Pendulum

Within the confines of the FS the spiral design of the pendulum was developed and this version of the instrument was sold through various outlets. Eventually the design became more widespread, so much so that pendulums of this design can now be readily purchased through the Internet.

ASTROLOGY AND SEX MAGIC

The subject of the internal document translated in Francis King's *Sexuality, Magic, and Perversion* is the use of astrological data in the design of sex-magical practices.³¹ 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; 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 favorableness 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 ♁, 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 (while 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](#)}

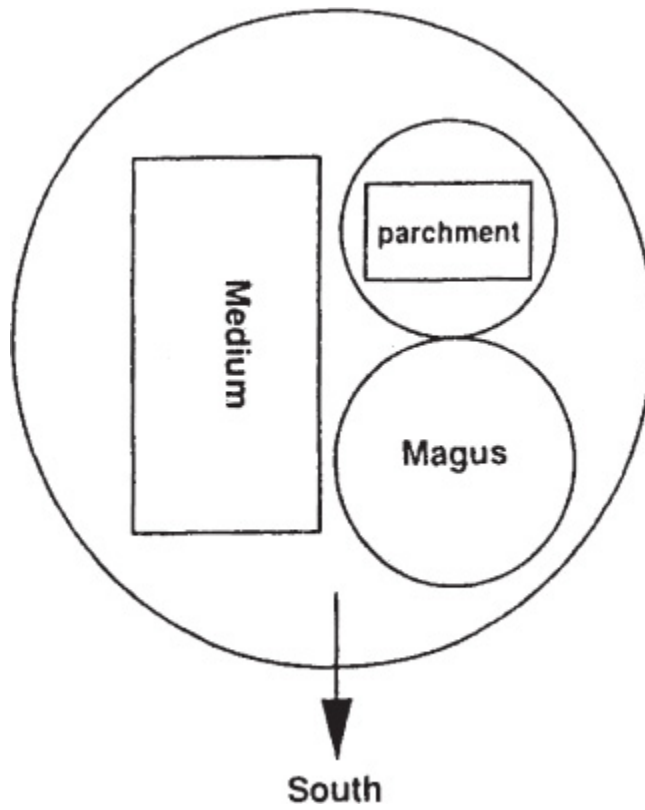
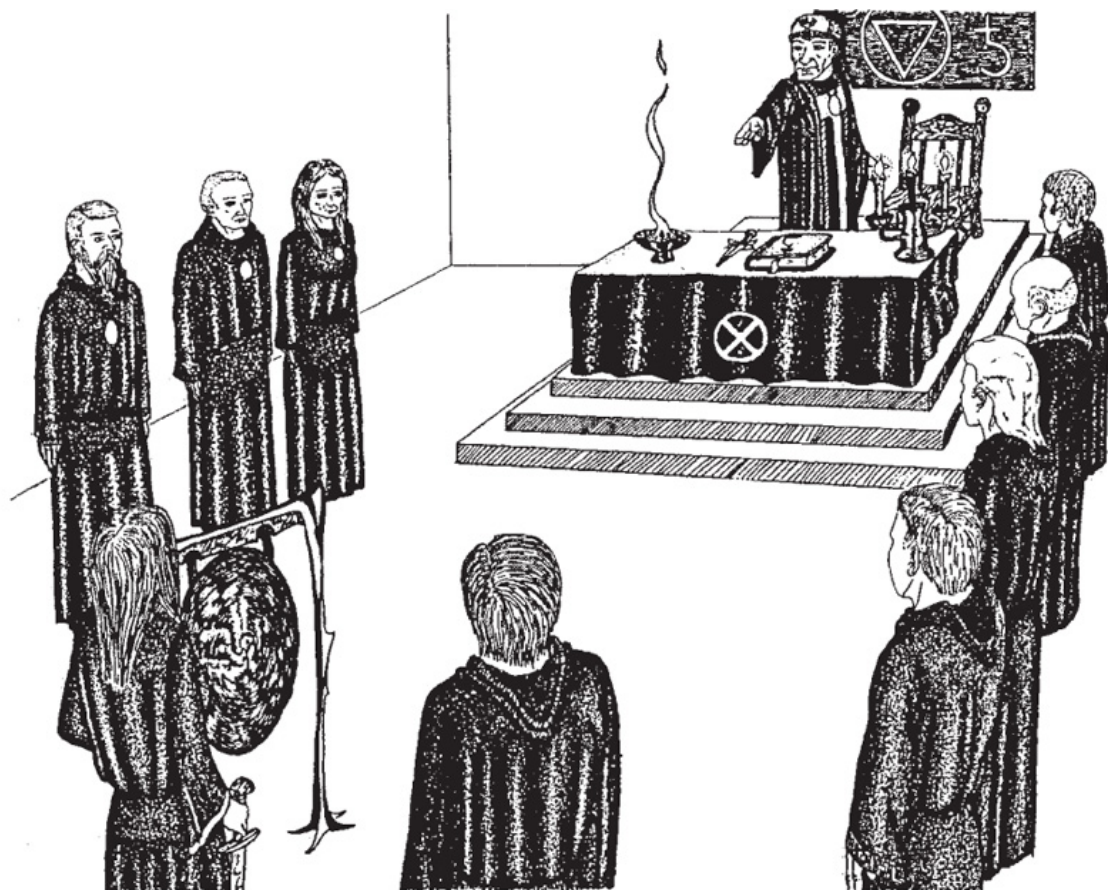


Figure 4.6. Arrangement for the Sex-Magical Act of Astral Procreation

APPENDICES



APPENDIX A

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 diesen heil’gen Hallen” [In these Hallowed 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, according to the character of the working, sandarac, 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 hymen adelphoi! Eirene kai eleutheria!” [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:

“Ho Ophis ho archaios	[The primeval serpent
Ho Drakon ho megas	the great dragon
Ho en kai ho on kai	who was and who is
Ho zon tous aionas	and who lives through the
ton aionon	aeons of aeons
Meta tou pneumatou sou!”	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*

M.L.: ***“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 announces to the inner assembly in a ceremonial voice:

“As a Master of our honorable Brotherhood, I call SATURN, the Guardian of 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.)

Afterward, 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 responsorium (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—yam—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 and after 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: *RITUALE* *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 table) 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 of 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 imploramus. 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.)

M.L.: ***“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.

APPENDIX 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 Grand Master and members of the hierarchical grand council take their positions as shown in the plan [here](#).

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 corpus” ring out. The Second Warden now begins to call out the names and ranks of all those present in a solemn 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).”

Release 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, censuring and saying:

“Shemang, shemang, Adonai Elohim, Adonai Erat, Baruch shem kebothmalchuto—Lagolam vanhet—vehapta-et-Adonai Elohim era, Berol lebahera - 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 hymen adelphoi! Eirene kai eleutheria! Ho ophis! Ho archaios! Ho drakon! Ho megas! Ho on kai—Ho on kai! Ho zomeis taus Aionas—ton Aionon! Meta tau Pneumatos sou!” [Here lives wisdom! 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 Saturno-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.”*** (Mozart’s “In diesen heil’gen 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:



Caput mortuum imperat, tibi Dominus, per vivum et devotum Serpentem! Cherub imperat, tibi Dominus, per Adam Jotchavah! Aquila errans imperet, tibi Dominus, per Allas 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 Allas 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 upward 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.) ***“yam”***

(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, and so forth, are performed at this time.

CONCLUSION OF THE RITUAL: *RITUALE CONCLUSIONIS*

M.: (3x hammer.)

“I herewith end the spiritual work of the perfected and legitimate lodge of the Fraternitas Saturni. Brother (name), 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! A vacuum grows 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 grow 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 of silence 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 imploramus! 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.]

(“O Isis und Osiris” 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!”***

APPENDIX C

Ritual Missae for the Master Lodge of the Fraternitas Saturni

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 M.C. 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.C. 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:



Thou wast at the beginning of all being:



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 [a thin slip of wood or twisted piece of paper used for candle-lighting] 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!”***

ENTRANCE: *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.C.: ***“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!”***

OPENING: INSTITUTIO

(3x gong.)

“Brother First Warden! What is the time?”

F.W.: ***“It is Midday!”*** (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, saying:

“Sanctus Saturnus!



“Great Master Builder of the visible and invisible world! Audi meas preces cum fletibus! [Hear my prayers through weeping!]



Sanctus Saturnus!

Great Spirit of wisdom and knowledge, which we carry within ourselves! Illumina nos! [Enlighten us!]

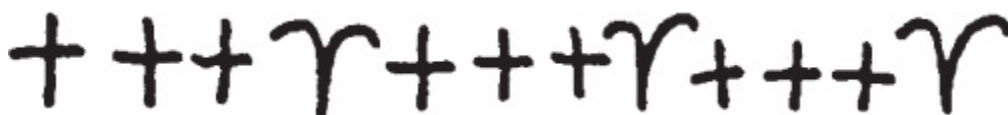
Sanctus Saturnus!



Preserver and nourisher of all being! Dona nobis vitam! [Grant us life!]

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.: ***“Aum! Aum! 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 whom ye know to be Masters: Hermes Trismegistos + Adon-Hiram + Melchisedek + Moses + Aaron + Elias + Jesus + Buddha + Krishna + Zoroaster + Dyonisios + Appolonius of Tyana + Euclid + Simon Magus + Pythagoras + Plato + Glaucus + Basilides + Valentinus + Bardesanes + Hippolytus + 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 + Nostradamus + Rabbi Jehuda Loew ben Bezulel + Count St. Germain + Swedenborg + Cagliostro + Lord Bulwer-Lytton + Eliphas 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 M.C. 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!”***

COMMUNION: COMMUNIO

(3 x 3 = nine times silver bell.)

M.C. bends over the chalice and whispers:

“Touto esti to soma mou!

[This is my body!

Touto esti to poterion tou!

This is the cup of this!

Haimatos mou!

my blood!

Touto esti to sperma mou!”

This is my seed!]

(3 x 3 = 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.)

(3 x 3 = 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:

*“The Eternal and the 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:

Benedictate 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:

“Metes! 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.)

APPENDIX 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, a fire burns in a tripod.

“In diesen heil’gen Hallen” by Mozart 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 fivefold 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 outstretched thumb.)

All: ***“We swear and vow to live and act according to the holy laws of the fivefold 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 azure-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.)
“Placet 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.) The M.Ch., Ps., as well as all others present at the Mass of the 18° 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-ankh-hor!”***

Ps.: ***“Kuf-ankh-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.^{[*18](#)}

All (more and more ecstatically and loudly, at an increasing tempo): ***“Y-yallah!”***

Just before ejaculation the officiant 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.^{[*19](#)} 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:

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-Mehen-gog Maguth ebze
Carago hed abernach, 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!"***

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., leaves the room.

APPENDIX 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 traveled 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. Stansfeld Jones] wrote to me that he had got in touch with a man named 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.]¹. 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 historic proofs have 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 wealthy, 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 near variant of this term.
- (3) That Tränker was the 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 undoubtedly the legitimate heir of persons eminent and worthy of all respect and he was certainly in 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 and 7, o4 [sic], 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. (This is explained and confirmed by the above mentioned nos. of *Pansophia*; the former promises and the latter publishes a varied selection of translations from my writings.) For various reasons these translations were not carefully examined after publication, for some months, when it appears that, after Germer had passed proof for the press, Tränker secretly altered them in all sorts of ways thereby completely destroying their value by misrepresenting my work.

This barefaced outrage on hospitality and literary honesty and decency seems to show that he clearly contemplated an early overt 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 [Dorothy Olsen], both of us in poor health, after the first few weeks. In fact, immediately after the first 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. The events of what is called the Weida Conference are best explained by the following episodes from the correspondence which took place at the time. These should be studied in conjunction with statements of the various witnesses present. (choose passages from letters.) It will be seen from the above that my real conviction that Tränker was a common thief and swindler and therefore an impostor in his claim to represent the Brotherhood was first implanted in me by my observation of his treatment of Herr Hopfer. Cross-examination of Germer made it clear to me that Tränker had deliberately set himself to delude and 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 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's sake, both living in his house near Weida.

On my first visit to Weida (fill in date) 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 is 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 King's College Hospital London and have specialized in insanity and particularly drugneurosis [*sic*].) 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 realise 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—*morphinismus*" with a knowing look, at the same time going through the motions of making hypodermic injections.

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, the

whole plan became abominably 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 exploiting rare odds and ends of recondite knowledge with intent to defraud.

[From a typescript with alterations in A.C.'s hand.]

APPENDIX F

The Constitution of the Fraternitas Saturni

Published Aims of the Lodge

“Do what thou wilt is the whole of the Law, there is no Law beyond do what thou wilt.”

The Brotherhood in its organization is perfectly independent; it has no organizational relationship or connection with any of the existing lodges. It will cultivate friendly relations, but will never reduce itself to subjection.

The Brotherhood has no organizational connection with Fra. Recnartus, alias Heinrich Tränker, nor with the A.·A.· Lodge and with the Master Therion.

The Brotherhood recognizes no personal authority or Mastership of any leader as regards spiritual matters. Its worldly organizational head is the Master of the Chair, who, borne by the confidence of the Brethren, 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 precursor 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 that 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.”

APPENDIX G

Letter from Gregor A. Gregoriusto Aleister Crowley (1926)

In the Equinox of  27° 

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 “Pansophical 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 now that at present we are the only

magical lodge in Germany today working in any practical way (except some Jewish Secret Lodges, about 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!”

APPENDIX 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.°. Reclartus, 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.: Recnartus 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 that 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.”

APPENDIX I

An Initiation Ritual of the FOGC .: 99 :.

The ritual contained in this appendix is drawn from typescripts produced by Professor Hemberger and made available to me by Jananda (Walter Jantschik). This material was later reworked and issued in a treatment by Christopher Wolfenstein in 1998.

A Brother who has proposed a Neophyte [or Petitioner] is called a Sponsor or Guarantor. This Guarantor now leads the Neophyte into a room draped in black and illuminated with a single candle. At the appointed time the Master of Ceremonies (without ceremonial jewels) now enters the room and summons the guarantor to leave. The Master of Ceremonies forewarns the Neophyte that he is to consider the answers to three questions:

1. What is just—what is unjust?
2. What do you expect from the Order?
3. What can the Lodge expect from you?

The Master of Ceremonies lights three additional candles and provides the Neophyte with pen and parchment, upon which the answers to these questions are to be written. Before it is known whether the Petitioner is worthy to be accepted, the Lodge cannot be opened. If the answers are found to be acceptable, the Master of the Chair summons the Brothers into the Lodge. Now the Master of Ceremonies, accompanied by the Brother Speaker who wears Masonic vestments (with ceremonial jewels), approaches the Petitioner and in a few words he explains the Laws of the

Lodge (Basic Laws). Prior to this, however, he explains that the Neophyte can still back out if he has any doubts. He further explains that this withdrawal would have no consequences and that everything would remain secret. Only after this does the actual ceremony begin.

Preparatory Brother:

“Sir! All actions that attend your reception from now on, everything that you are directed to do, has a deep symbolic meaning! You know that differences of rank and riches have no significance among Brothers and therefore I request that you relinquish all articles of jewelry and valuables, even your coat.”

(The Petitioner removes his coat, vest, rings, watch, etc. The Speaker takes these objects and leaves.)

Preparatory Brother:

“Now begins the way to the portal of the temple, but without assistance and a leader you will never make your way to the temple of wisdom. For this reason it is necessary, in order to test your unconditional trust, that I remove the light from you for a short while and place this blindfold over your eyes. With courage and trust you will be led by the hand of friendship—through power to the light.”

(The Petitioner puts the blindfold on.)

Preparatory Brother:

“You are now in darkness and will wander through those early stages and pathways that shall lead you to your goal. When you stand before your goal, this blindfold will fall away if you desire the Light. And now grasp my hand, for unsteady and tenuous are the steps of the one who seeks the day alone and in darkness. Fear neither death nor hell, as the leader will guide you safely over the abyss.”

(Solemn music accompanies the path of the seeker. When the Master of Ceremonies knocks on the doors, all sound ceases.)

Master of Ceremonies:

“The initial steps in the life of a person occur in spiritual darkness, just as you now do so in physical darkness. The child does not recognize the goal of the path he is going down. But the steps of a child gradually lead him out of the dark of ignorance to the starlight of knowledge. As it is with the child, thus it also is with individuals and with nations. Many wear the blindfold of darkness through eons. It is not meant for people to wear this blindfold forever. It is rather the duty of every man of knowledge to remove the deceptive imagery from the blind man, to guide his steps toward independent development, and slowly accustom his eyes to the light of freedom.”

(Before the door of the temple)

Master of Ceremonies:

“Stretch out your hand, you stand before a closed door! Obtain entry yourself by means of three knocks with your fist in right measure!”

(Within the temple room, the lodge is opened as soon as it is determined that the Neophyte is to be accepted.)

Master of the Chair:

(Three knocks with the hammer. Gong!)

“I herewith open, by the power of my office, a solemn lodge in the apprentice grade. By the presence of three Masters, several journeymen, and apprentices, it is a perfect and legitimate lodge of the Order of the Golden Centurium.”

(Loudly): ***“OM!”*** (Hammer knock! Gong!)

Master of the Chair:

“Dear Brothers! The main purpose of our work today is the reception of the Petitioner (name of Petitioner). At this moment he is in the outer chamber. He has answered the questions posed to him and so I request that the First Warden read out his answers to all those present.”

(This is done.)

Master of the Chair:

“I now request that the assembly show its approval by means of applause [= rapping on wood].”

Master of the Chair:

“Brother Master of Ceremonies, proceed, together with your Brother Speaker, to the Petitioner, so that he can be made more aware of the basic principles of our lodge. Challenge him again to prove himself. If he insists on his intention to enter our Order, then lead him to the portal of the temple without his jewelry and coat.”

(This occurs.)

Second Warden:

“Honorable Master! A stranger is knocking at the door!”

Master of the Chair:

“Go and see, who is knocking?”

Second Warden:

“It is Brother Master of Ceremonies with the Petitioner.”

Master of the Chair:

“Ask him, whether the Petitioner is a free man, whether he is of good reputation among his fellow citizens.”

Second Warden:

(Repeats the questions.)

Master of the Chair:

“Yes, he is!”

Master of the Chair:

“Is he determined to submit voluntarily to the prescribed tests?”

Preparatory Brother or Master of the Chair:

“He is!”

Master of the Chair:

“Is he prepared as the Law requires?”

Preparatory Brother:

“He is!”

Master of the Chair:

“Who vouches for him?”

Preparatory Brother: (Says the name of the sponsor.)

Master of the Chair:

“Brother (name), do you confirm your sponsorship?”

Sponsor stands up and says:

“A man knows a man. I believe the Petitioner is worthy of my sponsorship!”

Master of the Chair:

(Hammer knock.)

“Very well, my Brothers! Now allow the Petitioner to enter!”

(Music: “In diesen heil’gen Hallen” by Mozart. The Petitioner is led in and remains standing at the threshold.)

Master of Ceremonies:

“Until this point I have led you safely—from now on, I have to remand you to another leader. Trust in his ability.”

Master of the Chair:

“Neophyte! No human eye can gaze into your heart. Whatever motivation brought you to us—to discover a secret, to penetrate into the wisdom of the ancients, be it high magic, be it alchemy, the power over psychological or physical forces—our covenant leads you by a master’s hand along the way of the adept, which you yourself have chosen. However stony or thorny this path may ever be, the Brotherhood will stand by your side in a helpful way, as long as you respect and keep the laws of the Order. If you now wish to embark on this path, trusting in our guiding hand, then answer with a forceful and clear YES!”

(The Petitioner answers YES and places his right hand over his heart as an affirmation.)

Master of the Chair:

“Only a human being, created out of the four elements, is in a position to work toward his self-perfection. The path toward this is hemmed in with dangers. Brother Second Warden, let the Petitioner try his courage and strength against the tests that he now must pass.”

(The Brothers seat themselves.)

Second Warden:

“In the ancient covenants of mystery, the neophytes were put to the most strenuous and hardest of tests, which brought danger to body and soul. Even in the ancient schools of prophets and mysteries, the neophytes were submitted to hard tests. According to tradition we have retained this custom. The tests to which you will be submitted are symbol and truth at the same time. The Order educates its students in this manner because it impresses its teachings by means of symbolic actions. You are wandering in unknown places in the dark and are in need of a leader. He who has a friend in this world who is a knowledgeable leader may consider himself lucky. So follow me then, my arm is your arm—I will escort you safely.”

(The Second Warden leads the Neophyte around the tapis [working table] in the following manner: from the west, via the northern side to the east, and then via to the south back to the west.)

Second Warden:

“Suns and planets orbit in a circle. But the eternal center is the Unique One that stands behind all things. The Architect of all the worlds. Above and Below. Black and White in One. Human conceptions of this One are diverse. One worships the one Above, the other worships the one Below. But it is always the same Unified Eternal!”

THE FIRST TEST

(The journey begins and leads off with a loud gong sound that is struck with a surprising volume. The candidate is then led to a step, which, because of the blindfold, he cannot recognize. The Leader waits until the candidate steps off into empty space. Then he jerks him back.)

“Without your eyesight you would have fallen into an abyss, if the hand of your friend had not held you back. Thus the blindfold over your eyes symbolizes nothing other than the ignorance of not recognizing the danger that now awaits you on your chosen path. Seek the hand and

advice of your friend whenever you find that your knowledge and know-how is imperfect.”

(They stop in front of the altar where a red flame is burning.)

Second Warden:

“Bow! Here the Guardian of the Ritual and the Law has his place.”

(A burning torch is held closely to the face of the Petitioner, until he retreats in fear.)

Second Warden:

“You sought the Light, now you have fallen into an all-consuming burning fire. Many seekers have found their deaths in the wild fires of their own drives or been blinded by deceptive teachings. Guard yourself against all teachings that darken the Light of Thought. Fear not! Remain steadfast no matter what temptations might threateningly swirl around your head—even if hate hurls its lightning bolts toward you. Hold fast to the Law and acknowledge it openly and courageously.”

(The candidate is urged to walk faster.)

Second Warden:

“Make haste, the initial tests are over. There is more of the path to be traversed.”

(The candidate arrives in the West. Music: “In diesen heil’gen Hallen” by Mozart.)

Second Warden:

“Honorable Master! This man has passed the initial tests by my hand.”

Master of the Chair:

“The goal has not yet been reached. Troublesome and thorny is the way that a student of our Order must tread. Submit him to further tests.”

Second Warden:

“Up spring the cold winds from the North and the hot breath of the desert comes scorching from the South. The magical person makes use of the forces of nature. Arise! Let us find the path onward. Bow your head before all-powerful nature and her forces, and call for her help to come into your arms and hands.”

(Turn the student in the directions named.)

“Trace a cross with your right hand toward the North!

Trace a pentagram toward the East!

Trace a hexagram toward the West!

And now again a cross toward the North!”

(The Grand Master suddenly throws a bowl of cold water into the face of the Petitioner.)

Second Warden:

“Just as the power of water purifies your skin, so too shall your soul be purified of all impure motives. Make haste forward, the spirit protects the value of this time.” (Leads the Petitioner to the stairs again and throws him down them. Everything is fitted out with thick pillows and covers.)

Second Warden:

“A fall threatens that man who does not understand how to drink the ice-clear water of knowledge.”

(Helps him up and offers him a goblet with water.)

“Drink!”

(Gives him bitter water.)

“Bitter is the taste of the Knowledge of life and death. Drink!”

(Gives him sweet wine.)

“Sweet is the reward for the one who overcomes the fear of life and death. Honorable Master! This struggling man has passed the second test. What is your judgment?”

Master of the Chair:

“Whoever recognizes his own shortcomings and failures has made the first step toward the goal of a new path in life. However, the Petitioner has not yet reached the goal. He is to be put to the third test!”

Second Warden:

“Courage! Fire hardens steel and melts gold. Fire hardens your character. The body of man comes from the earth, and to the earth it will return. Therefore, do not too much underestimate this earthly body, for it

is the seat and the instrument of the immortal spirit created by that Great Master Architect of the worlds. Wealth, power and the advantages of rank and position are transitory, are leaves that the rough north wind blows away. Therefore, we do not strive to kill off our bodies, but rather to equip and arm them for the pathway toward the Light. To the bright Light for the one; to the dark Light for the other!”

(Over a staircase the Petitioner is led into a musty vault draped in black. There he is laid in a coffin in front of which there are eight skeletons standing dimly illuminated by candle light. Then the Leader suddenly removes the blindfold from the eyes of the Petitioner so that he can perceive the scene and then the blindfold is quickly put back over his eyes.)

Second Warden:

“Death! Humanity’s big brother. He who put an end to all earthly trifles. Helper in need, disgrace and suffering, angel of the great One, be Thou proven. To Thee bow down the poor and rich, high and low, when the time is come that the sand in the hourglass has run out. Man, have no fear of the terrors of death. Gaze into his eye calm and determined. ANATHOR EM! ANATHOR RAM! ANATHOR HUM!”

(He goes off with the Petitioner into another room that is draped in red and illuminated with a red light. In this room the image of the goat is found before an altar upon which a large phallus has been placed. On a red divan there is a naked woman lying on it. He takes the blindfold off the Petitioner.)

Second Warden:

“Behold, Neophyte, great is the earthly temptation, are you able to resist it? See, I will leave you alone for a half an hour, I will lock the room. Do whatever you feel is right.”

(The woman now tries to seduce the Neophyte and coax him into sexual pleasure. After the allotted time the Petitioner is retrieved, the blindfold is again put over his eyes, and he is led back into the temple.)

Second Warden:

“Honorable Master, the Petitioner has passed all three tests. What is your judgment? May he approach the altar and trust in your protection?”

THE CONSECRATION

Master of the Chair:

“You are my friend perpetually and persistently—and soon to be my Brother. The possibility of withdrawing still exists. Consider well that after your reception by means of the completion of the Chemical Marriage, withdrawal is no longer possible. There is still time, you are still at liberty to withdraw. If you resign from our ranks after this it will mean your death within a span of three days; the earth is not big enough to grant the turncoat any refuge. Do you therefore continue to persist in seeking reception among us? Are you prepared to submit unconditionally to the laws and rites of the Order, and, when the hour comes for you to die for it, to answer with I WILL?!”

(Answer of the one being received.)

RITUAL SACRIFICE FOR THE LODGE DAEMONIUM

Master of the Chair:

“Brother Warden! Bring the symbols and signs for the taking of the oath to the Petitioner.”

(He is to lay his hand on these and his lower left arm is bared.)

Master of the Chair:

(Hammer knock!)

“Very well, my Brothers!”

First Warden:

“Rise, my Brothers!”

Master of the Chair:

“Great Architect of the Worlds, ignite in the hearts of these men here in the temple the fire of the free and exalted spirit. My friend! In this hour we require the grave oath of silence and inviolable loyalty. Repeat the words of the oath after me:

(Oath:)

I (name) swear and vow to maintain inviolable loyalty to the Freemasonic Order of the Golden Centurium, to honor its laws, rites, and rituals, without objection or doubt. I vow to preserve the secrets of the covenant and I am aware that I must pay for any betrayal with my life. I swear it (places his right hand on the insignia) by the Lord Above and Below. I swear it! I swear it! I swear it!”

(The blindfold is taken from his eyes and the membership book is laid before him.)

(The Master of Ceremonies takes a quill and a dagger. He makes a cut in the lower arm of the new Brother, dips the quill in the blood of the newcomer and with it writes his name and his code word, which is now communicated to him along with the fraternal grip, in the book. The FOGC grip is the same for all Brothers and is performed by a mutual grasping around each other’s wrists.)

Master of the Chair: (ecstatically)

“Y-ALLAH! Y-ALLAH! Y-ALLAH!”

(Everyone performs the hand-grip to the throat.)

The Lodge Eggregore is called forth from a niche, which is illuminated with a violet light, with two bowls of fire to its right and left of the niche that burn with red flames. The Eggregore of the FOGC lodge is said to be the planetary daemonium of Mars, Barzabel. The entities Astaroth, Belial, Asmodeus, and Belphegor are also mentioned in this context. At the conclusion of the evocation, the entity is said to become physically manifest in the lodge space and interacts with the Brothers.

During the ritual the Brothers form a chain around the altar, fire, and disciple and Master. After the invocation the evocation is performed. The entity that has been called upon touches the Neophyte on the forehead, heart, and solar plexus. Then the Master of Ceremonies hands the Neophyte a sealed book and indicates to him that he should break the seal and show it to the entity that is present. The entity places the book over his seal. The connection between the Brother and the Lodge Egregore is sealed by this action. The book contains magical seals and signs about which the entity speaks. (The Lodge Egregore is given license to depart—9x gong!) The Master of Ceremonies hangs the insignia of his grade around his neck, then he leads him to his prepared seat. (Everyone sits down.)

Master of the Chair:

“My Brother! You are now tested within the circle of the Brothers of the Order. Brother Master of Ceremonies, explain to the new Brother the symbols of our tapis and explain the temple to him.”

Master of Ceremonies:

“Our Temple is the symbol of the cosmos. Lights stand in the East, West, South, and North. In the East sits the Master and in the East stand the lights of knowledge. In the East sits the Honorable Master of the lodge called the Orient. In the West sit the two Wardens. They possess the hammer, gong, and bell. In the South is the seat of the Speaker who is to ignite the fire of knowledge in us by means of the Word. The tapestry with its ancient symbols lies before the altar. On it stand three pillars with three small lights. Thus the light of the most exalted wisdom shines in the East, and in the West the lights of strength and beauty. The altar with the image of the Lodge Egregore stands behind the tapestry in the East. The Egregore is the protective spirit of the lodge and is honored in a special ritual. A spiritus familiaris stands by the side of each Brother, this entity provides him with High Wisdom. The square is the Masonic law, it determines the direction of our thought and action. The compass is the community of Brothers that encompasses the globe. The dagger is the weapon used against enemies who may attack out of the darkness. The sword defends the Brotherhood, protects the Arcanum and the mysteries. It kills the traitor as a symbol of the flaming righteousness and power. The death’s head reminds us that everything terrestrial is transitory and that only the spirit has eternal value. All skulls look the same, those of the

high and low. Sign, word, and grip are the signs of recognition. Each degree has its special signs of recognition. Yours is this:

(Shows the hand-grip and sign of the Brother, then he turns to the Master.)

“Honorable Master! Recte dixit?”

Master of the Chair:

“Recte dictum est!”

First Warden:

“Let us enter into the Chain of Brotherhood.”

Master of the Chair:

“We are a cosmic unity! We are one will! We are one power! Great Architect of all the worlds, be gracious and send us Thy force. In the name of the Above and Below. Yamur, Yamur, Yamur, Cheire, Kyrie, Pangenetor. Iam! Ram! Vam! Hum! Phat! OM!”

(Music: Mozart, “O Isis und Osiris.”)

First Warden: ***“Very well, my Brothers!”***

(Everyone makes his sign.)

Master of the Chair:

“Brother Warden, what time is it?”

First Warden:

“It is past midnight and the work is completed.”

Master of the Chair:

(Three hammer knocks.)

“Thus I close the lodge, let each man go his own way and guard the secret.”

Everyone:

“So be it! OM!”

(To the sounds of the “Ave verum corpus,” the Brothers leave the lodge space two by two with interlocked arms.)

APPENDIX J

The Rosicrucians and the Bavarian Illuminati

Two radically different organizations with their origins in Germany form the deep background of the occult revival to which the Fraternitas Saturni was heir. These are the Rosicrucians (founded ca. 1604) and the Bavarian Illuminati (founded 1776). The Rosicrucians are often discussed in FS documents, while the Illuminati are rarely, if ever, mentioned. It would appear that the FOGC shares certain organizational principles in common with the Illuminati, except perhaps for the FOGC's trafficking with personified demons!

From the very beginning the Rosicrucians have been an elusive object of understanding. If this was part of the original plan, they have succeeded well. For anyone seeking some understanding of what the Rosicrucians were and are, the best places to start are Christopher McIntosh's *The Rosicrucians* (1997) and Francis Yates's *The Rosicrucian Enlightenment* (1972).

Germany was a breeding ground for secret societies in the years immediately following the inception of the Protestant Reformation in the beginning of the 1500s. The deepest immediate roots in the region for such activities were probably mystical chivalric orders in the Middle Ages such as the Teutonic Knights. A manual known as the *Theologia Germanica*, written by a member of this order, was a direct and profound influence on Luther. An insightful article on this book has been written by Glenn Magee entitled "The Germanization of Christianity in the *Theologia Germanica*." This type of material was cross-fertilized with newly discovered Hermetic theories funneled through the Florentine Renaissance.

Practitioners such as John Dee and Francis Bacon in England or Paracelsus and Agrippa in Germany seem to have been part of a general movement and emerging ideas for the reform of the world in light of newly discovered mystical doctrines, but a centralizing and guiding myth was lacking. This myth, necessary to give the movement an identity and sense of solidarity and direction, was suddenly provided by a series of mysterious documents that appeared in central Europe between the years 1614 and 1616. These were the *Fama Fraternitatis* (1614), the *Confessio Fraternitatis* (1615), and *The Chemical Wedding of Christian Rosenkreuz* (1616; original German title: *Chymische Hochzeit Christiani Rosencreütz anno 1459*).¹ All of these texts were likely written by Johann Valentinus Andreae (1586–1654), a Protestant German theologian, although their authorship remains somewhat mysterious.

The myth promulgated in these documents is that there was a German man named Christian Rosenkreutz who set out for a pilgrimage to Jerusalem, but ended up among the “Arabs” in Damascus instead. From them he learned an ancient wisdom and way of life. He traveled in the East and though the Mediterranean and eventually returned to Germany and established a brotherhood based on what he had learned. What he learned, a synthesis of magic and Kabbalah, appears to have been a form of wisdom far older and more universal than that of Islam itself. The brotherhood that was formed remained secret for a hundred years, before it was revealed in the early 1600s. This idea of a secret fraternity—made up of men who possessed all sorts of secret knowledge and abilities to heal the sick and transmute metals—that was operating in the midst of ordinary people became a powerful myth that would endure until the present.

It is possible that the Rosicrucian documents were written as a distillation of the new and revolutionary thought of men such as Dee, Bacon, and Paracelsus, and that the organization which these documents outlined represented more of a wished-for “future,” rather than a description of past events. In other words, these documents magically launched and evoked the Rosicrucian movement. If this was their intent, they were successful.

The aim of the Rosicrucians was none other than the reform of the order of the world as it stood, both spiritually and materially. This was to be accomplished by the application of mystical technologies, which constituted

the special work of the Rosicrucians. These technologies were applied to man himself as well as to his natural environment. The members of the Rosicrucian circle can be said to be the children of the Renaissance and the fathers of the Enlightenment.

The teachings of the Enlightenment came late to Bavaria. The kingdom was firmly in the grip of the Roman Catholic Church and the monarchy. Although some slight liberalization occurred in 1745, which allowed non-Jesuit individuals into the university system centered in Ingolstadt, the Society of Jesus exerted a controlling influence that remained hostile to Enlightenment ideas. Adam Weishaupt was a student there who had received a liberal education in the home of his godfather, the newly appointed rector of the university. He graduated in 1768 and struggled against the oppressive anti-intellectual environment that prevailed at the time.

Weishaupt was a radical freethinker: progressive, liberal, rationalistic, materialistic, and egalitarian. He was inspired by his readings about secret societies in history and envisioned an order that would act in secret to overthrow the clerical interests, which, as he saw it, were mired in superstition. At first he thought of using the Freemasons for this, but abandoned the idea due to the already fixed nature of Masonry and the expense of gaining Masonic degrees.

On May 1, 1776 he founded his new order with five fellow members. At first they were called the “Perfectibilists,” but they soon changed the name to the Order of Illuminati. Weishaupt set out to recruit young men who were “rich, eager to learn, virtuous and docile, though firm and persevering.”² The order had limited success in the beginning, but this changed in 1780 with the membership of Baron Adolph Knigge, who gave the order entrée into the world of the Freemasons. The membership expanded greatly, probably to somewhere in the neighborhood of 200 members by 1781. These were, for the most part, influential and powerful men.

The ends toward which the individual Illuminist was to work were: “to ameliorate and perfect his moral character, expand his principles of humanity and sociability, and solicit his interest in the laudable objects of thwarting the schemes of evil men, assisting oppressed virtue and helping men of merit to find suitable places in the world.”³

Internal strife, especially between Weishaupt and Knigge, led to the exposure of the Illuminati to the civil authorities of Bavaria and the order was banned and shut down in 1787. We know so much about the order because internal documents were published at the time. It is widely held that the methods of the Illuminati were carried forth by a variety of individuals, groups, and clubs.

As a side note to more recent speculations regarding the Illuminati as a force for sinister worldwide conspiracies (the “New World Order,” etc.), those who typically make such claims often do so in the name of “freedom,” and it was just this *freedom* that the Illuminati of Adam Weishaupt set out to develop and expand. The aims of the Bavarian Illuminati were largely similar to those of the signers of the American Declaration of Independence. Their signatures were affixed to that document only just over two months after the formation of the Illuminati itself. The Illuminati was dedicated to reason over superstition (conventional religion) and tyranny (absolute monarchy). These forces did suppress the Illuminati in Bavaria, but many of the ideas have prevailed. Those who today vilify the Illuminati can only do so either in defense of the *ancien régime* of Church and King, or out of pure superstition combined with an ignorance of history. The aims of the Illuminati were indeed in part political, but the character of many of the aims was largely in keeping with those of the American and French Revolutions.

The Rosicrucians and Illuminati represent two very different streams of thought and methods of working in the world. The Rosicrucians existed and exist as an esoteric body without any formal organization (although many formal organizations claim to be “Rosicrucian”). The Illuminati, on the other hand, were a definite organization with a fixed ideology and identity. Rosicrucians are spiritual and mystical, whereas the Illuminati were purely materialistic and rational. The Rosicrucians are children of the Renaissance and Reformation while the Illuminati are the offspring of the Enlightenment. These and other fundamental differences led to the conflict between these two streams of thought in the late eighteenth century.

APPENDIX K

An Outline of Adonism

Adonism was extensively treated twice in the pages of the Saturnian *Blätter für angewandte okkulte Lebenskunst*: once in an article by Gregorius entitled “Die Geheimlehre des Adonis-Kultes” (February, 1958), and another time in a piece by Br. Andromedus entitled “Adonismus, die Urreligion der Menschheit” (May, 1960). The article by Andromedus is especially interesting due to the fact that he claims to have personally known and studied with the founder of the Adonistische Gesellschaft, Dr. Franz Sättler (Musallam).

In his article Br. Andromedus provides a cosmological outline of the Adonist development of the seven aeons of the cosmic order:

AEONS

Chaos

1. Pregnancy
Bel
2. Cosmos
Belit
3. Molchos
4. Adonis and Dido (or Aphrodite)
(Creation of the World)
5. Golden Age
6. An Outline of Adonism ∴ 173

7. Battle of the Gods
(Judgment)

8. Golden Age

Chaos

Each of these seven aeons is to last seven thousand years; however, these are not ordinary Earth years, but rather cosmic years. The important thing is that the process is an orderly and self-limited one.

The relationship of this scheme to Iranian cosmology as expressed in many sects of Zoroastrianism is clear. But Adonism must be counted as an innovative side branch of this age-old ideology.

In antiquity the cult of Adonis was counted as a mystery religion with roots among the Phoenicians but with a mythology that became best articulated by the Greeks. The name Adon means “lord” in Semitic dialects and is reflected in the Hebrew term Adonai (*adonay*). But little of this is relevant to the system created or received by Dr. Musallam.

For him, the fact that Adonists of antiquity practiced orgiastic springtime festivals celebrating uninhibited expressions of eroticism was essential. The Adonists of Weimar Germany operated in the wake of the theories of Freud and of the new German sexologists who saw the problems of humanity linked to the repression of sexual expression. The Adonists promoted a culture of free love and were opposed to the restrictions imposed by centuries of Christianity, which equated sex with sin.

Adonistic doctrine advocates polytheism—as opposed to pantheism or monotheism—as the highest form of evolved theology. Pantheism views everything as divinity, and thus is impotent to see and act effectively for any sort of transformation or betterment of the world. Everything simply *is*. Monotheism, on the other hand, requires that evil be ascribed ultimately to the divinity itself, which is philosophically repugnant. But polytheism correctly ascribes the good to divinity and evil to other forces. All of these forces participate in one way or another to the shaping of the world we live in now. Sättler fell into the idea, popular in his time, that there were two “Zoroasters”: an original one, who taught polytheism (or dualism); and a later, second one, who taught monotheism. In some interpretations the beliefs of these two are reversed, but in either case they are incorrect

interpretations by certain Western scholars and theologians trying to fit the philosophy of Zoroaster into their own theological templates.

Sättler taught that in the beginning there was chaos, or eternal and mysterious life-force: an undifferentiated oneness containing time– space– energy–matter. For him, the formula was chaos = life. Within this chaos evolved a triad: space–time–causality. This led to the evolution of an androgynous being—a being capable of impregnating itself—in the midst of this triad, resulting in a pregnancy that lasted an aeon (7,000 years). At the end of this First Aeon, chaos gave birth to kosmos (order):

I. time + energy
(feminine-lunar)

Bel—Belit

II. space + matter
(masculine-solar)

This separation in the primeval essence constitutes the birth of the first divine pair, which forms the Second Aeon. Their interaction gave birth to an entity, their son, called “the Other,” who in Adonistic doctrine is usually referred to as Molchos. He was of evil intent and on his own created numerous beings in the visible world, but they were deformed and of short life span—his parents endeavored to destroy these beings. The Age of Molchos is the Third Aeon. After this, Belit bore a twin pair: Marduk and Ishtar, or Adonis and Dido (Aphrodite). Their birth marked the inception of the Fourth Aeon. It was they who created an ideal form of the world—a Golden Age. The world was a Paradisiacal Garden . . .

in which there was no change between day and night, summer and winter, heat and cold; there were no disturbances in the climate, earthquakes, floods, or other natural disasters. Humans never became tired, never slept, had no diseases, and never died. All men were bound together in a noble friendship, as were the women. Men and women were connected by love.¹

In this Golden Age there was only one language and humans communicated with one another telepathically. This Fifth Aeon lasted 7,000

years and was brought to an end by a sudden attack by “the Other” upon his brother, Adonis. Adonis was severely wounded by the attack and he was dethroned. As he lay near death, he was saved by the work of the initiates during a two-day festival consisting of:

1. The Day of Mourning for the Fall of Adonis
2. The Day of Joy in hopes of his return.

During the night between these days many lamps are kept burning under the open sky.

As a result of the attack by “the Other,” humans became mortal and subject to disease and evil motivations. In other words, humans began to be possessed by evil patterns as everywhere the good was assailed and possessed by evil.

There were no more creations that were able to preserve their normal conditions undamaged. They are not sinners that do evil of their own free will, but rather unfortunate victims of possession that are unable to resist the dark motives and passions which were awakened in them after the disruption of the world governance by “the Other.”²

The person who does good does so because the power of Adonis predominates in him, and conversely the one who does evil does so because of the predominance of the influence of Molchos. The divine in humanity is an expression of Adonis—Dido (Aphrodite) in men and women. Clearly, women are morally closer to the divine and less subject to the inclination toward evil suffered disproportionately by men. The Other instigated a battle of everyone against everyone else, and the bonds of love and friendship were severely compromised. This cosmic tyrant confused the bodies and souls of humanity: masculine souls were incarnated in female bodies and female souls in masculine bodies, for example. All of this and more constitutes the war of the gods, which will end in a cataclysmic final judgment by Kronos (Iranian: Zurvan), followed by a new Golden Age (the

Seventh Aeon). At the end of this age, the world will once more dissolve into pure, undifferentiated life force, to begin the cycle anew.

The theology of Adonism can be summed up as:

Bel	Belit
Molchos	
Adonis	Dido

These five gods and goddesses all play a part in the lives of men and women in this Aeon.

Adonists not only worked magically for the promotion of the advent of the New Aeon, but acted in the sense of social and cultural reform as well. Here is a list of just some of the many cultural reforms promoted by the Adonists:

1. Abolishment of marriage as a social norm.
2. Absolute equal civil rights for women.
3. Unlimited right of individual women to become mothers.
4. Acceptance of love-friendships.
5. Mothers' rights to raise their children.
6. State support of mothers, reduced responsibility to fathers.
7. State support of pregnant women.
8. Institution of a prohibition against reproduction in cases of infectious or hereditary diseases.
9. Compulsory sex education for youths 14–15 years of age.
10. Legalization of abortion in the first trimester.
11. Outlawing of all public or secret prostitution.
12. Abolishment of laws against homosexuality.

These and other reforms and cultural programs would lead to a healthy society. The idea of virginity as a virtue was to be rejected and steps taken

to ensure that a young person's initial sexual experience was to be filled with a sacred attitude and have a harmonious and cultic character. The very idea of sex as a sin was to be eliminated.

Adonists supported the idea of polygamy with the additions of so-called *Haustoechter* ("house-daughters") to primary partnerships, regulated by the state to ensure that the man was healthy and capable of producing offspring. These reforms were to have no racial component: "The ideal aim is a healthy human species that includes all peoples and races of the earth."³

Gregorius places a disclaimer that these ideas and reforms are not official parts of the FS goals or teachings, but that they are generally in keeping with the spirit of the New Aeon as promulgated by the Master Therion (Aleister Crowley).

APPENDIX L

Instructions Appended to *Liber I* by Master Pacitius

Appended to the text of *Liber I: The Book of the Zero-Hour* by Master Pacitius (Albin Grau) are these instructive guidelines. As so little written work by Grau is available, it seems well to offer these words here.

FIRST LESSON REGARDING DUTIES PROVIDED TO NEOPHYTES OF THE OUTER COURT

Do what Thou wilt is the entire Law!

Neophyte, Thou who art caught languishing in the terrible dark of the cubic number, pay attention to the Law and know that
Do what Thou wilt

does not mean:

Do whatever pleaseth Thee!

Discover Thy true Will and mercilessly hammer into Thy reluctant, quadratically stratified physical brain the following duties:

1. Place Thyself at all times and in all Thy actions and thoughts under the control of Thy Will.
(Commentaries will be provided.)
2. Respect the freedom of others—Thou Thyself can only be free when Thou bindest Thyself firmly and inextricably to the Law.

3. Do nothing other than that which Thou wilt. If Thou dost anything else—then Thou causest perplexity.

The end is madness—misery—death.

4. Respect the Will of others—do not hinder anyone in the exercise of their Will, for:

Every person is a star!

Consider well that if Thou forcest others into Thy orbit, Thou destroyest them—The conclusion is individual ruin.

5. Look without longing or excitement at the bustle of this world of three dimensions.

Understand:

The great leitmotif of its progression is:

Love without pity!

Do not bring Thyself into conflict with the Law of the lord of the new Aeon through

“Lust of Result.”

6. Endure the burden of service unto the deepest degree. Obey Thy Leader *of Thine own free decision* without grumbling.

For one day he will test Thee, without Thou even knowing it. It could then happen that Thou shalt not pass the “test” and that Thou wilt be forced by apparent hardships to do things the later consequences of which Thou canst not comprehend.

Therefore:

Place Thyself without reservation under the law of the Leader;
for:

It is Thy Will—so do it!

7. Control Thyself—when, where, and under whatever circumstances these might be! Thy soul is always to be like unto the mirrorlike water on an unfathomably deep ocean. Guard Thyself against the temptations with which the events of life and death attract Thee.

Think about it—these are the masked servants “desire” and “suffering” of public opinion—that are trying to force Thee into their orbit.

8. Remain silent—in order to hear Thy inner voice and consider well that the everyday noise that Thou uselessly carriest out with

others, disturbs the great regular evolution of the universe of which Thou art a part!

Besides, by indiscretion and love of gossiping Thou givest others the opportunity to see Thy weaknesses. In the end Thou wilt suffocate in the quagmire of vulgar defamation into which they draw Thee.

9. Love everyone and everything—but Thy love is to be “purified of any aim.”

If it is “purified of aim,” then it will be like that of the Lord—pure and sublime!

10. Turn this Jove “purified of aim” first upon Thyself—do not spare Thyself with tenderness, leniency and sentimentality:

strictest self-analysis

is to be the result.

Write Thy actions and thoughts down every day as a result of Thy self-analysis—without deference and self-delusion!

Besides we have ways to recognize any deception!

(Commentaries will be given about this.)

Do not let Thyself be misled into being lenient with Thyself. Thou makest sharp thereby a weapon for Thy “lower self,” with which it ambushes and destroys Thy “higher self.”

May Horus lead and guide Thee toward the completion of Thy true Will, which is

“The Great Work.”—

true wisdom

true magic and

perfect happiness!

Love is the law—Love under control of the Will of God!

Orient Berlin

In the Equinox of Aquarius

Given in the XXIst Year of the Light [1925]

Fra.: Pacitius M.v.St.d.g.u.v.L.O.B.

Footnotes

- [*1.](#) There is a region called Nuristan in present-day Afghanistan. Formerly an area in what was called Kafiristan (Land of the Unbelievers), it was forcibly Islamicized only in 1896 and continued to be part of the notorious “tribal areas” of that country. Up until 1886 the people practiced a sort of pre-Islamic paganism, which was an archaic version of Indo-Iranian religion. They remained unconquered by various invaders over the centuries. The region was made famous by Rudyard Kipling’s story *The Man Who Would Be King* (1888).
- [*2.](#) The name is made up of the first parts of his name **Fra**(nz) + **Ba**(rdon) + either the first letters of the two versions of the name of his hometown **T**(roppau) + **O**(pava) or the formula **T**(empli) + **O**(rientis)
- [*3.](#) The 2001 film *Shadow of the Vampire* successfully evokes some of this ambiance, albeit in a highly fictionalized framework.
- [*4.](#) This was a Marxist political party founded in 1917 which merged with the Socialist Workers Party in 1931. After the party was banned in 1933, members continued to work in an underground capacity against the National Socialists.
- [†5.](#) The Greek word *thelema* (θέλημα) indicates “will,” “volition,” or “desire.” It appears sixty-three times in the New Testament and is ascribed to man, to God, and to the Devil as well.
- [*6.](#) 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 (see figure [2.2](#)). 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 understanding(s) of the names involved.

- [*7.](#) This is first and most strongly alluded to in *The Book of the Law* (I:49): “Abrogate 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 splendour is the Lord initiating.” Upon this Crowley himself commented: “The Formula of the New Aeon recognizes Horus, the Child crowned and conquering, as God” (*The Law Is for All*, 106).
- [*8.](#) A prosaic but accurate translation would be: “A woman who is not afraid of night or death, is worthy and will be initiated.”
- [*9.](#) This translation is the one used in publications of correspondence between Gregorius and Crowley (see Aythos, *Die Fraternitas Saturni*, 2, for Gregorius’s letter to Master Therion dated 27° 8[1926]); perhaps “Love without Pity,” or “Pitiless Love,” would be a more poetic rendering of the original German phrase “*mitleidlose Liebe*.”
- [*10.](#) “I am perplexed . . .” are reportedly Crowley’s last words (see Symonds, *The Great Beast*, 454).
- [*11.](#) This is the title of a poem by Gregorius written in 1943; [here](#).
- [*12.](#) This odic force is much discussed in FS literature. The term was coined by Karl von Reichenbach, who defined the force as a “power penetrating all matter and space” and who derived the name from the name of the Norse god Odin, which he thought of as the “All-transcending” (Reichenbach, *The Odic Force*, 92–93).
- [*13.](#) 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.
- [*14.](#) Albert Pike (1809–1891), the Grand Commander of the Ancient and Accepted Scottish Rite in Charleston, South Carolina, was reputed in some circles to have established a Luciferian agenda centered in a Palladian Order within the AASR. The dubious source for most of this is a flurry of anti-Masonic literature produced on the European continent in the late 1800s. The Italian poet Giosuè Carducci (1835–

1907), who received a Nobel prize for literature, was a harsh critic of the Catholic church and the author of a blasphemous “Inno a Satana” (Hymn to Satan).

[*15](#). This mysterious unnamed substance could be an extract of mandrake or damiana. This suggestion is based on the correspondence between these herbs and the Moon in Crowley’s *Liber 777* (cf. *The Qabalah of Aleister Crowley*, 98).

[*16](#). The *chandara chakra* (not one of the seven “major” chakras) is located above and to the left of the navel (see Lysebeth, *Pranayama*, 216).

[*17](#). The theory behind the use of the pendulum in the cosmosophy of the FS is that the electro-magnetic fields of polarity by and through which the pendulum is thought to work are fundamentally linked to the most basic Saturnian paradigm of the juxtaposition of opposing cosmic forces.

[*18](#). 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.

[*19](#). In the lore of tantrism this has the effect of suddenly opening a flood of energy to the *muladhara* (or “root”) *chakra*. This is also the chakra associated with Saturn. In more physiological terms the action may enhance the intensity of the male orgasm, and hence the amount of energy produced, through stimulation of the prostate gland.

Endnotes

FOREWORD

1. Lechler, Volker. *Die ersten Jahre der Fraternitas Saturni: Unter Berücksichtigung des Schriftwechsels zwischen Gregor A. Gregorius (d. i. Eugen Grosche) und Rah-Omir (d. i. Wilhelm Quintscher). Bausteine zum okkulten Logenwesen* / Volker Lechler; 2. Stuttgart: Lechler, 2015.

INTRODUCTION. SEEING THE LIGHT IN THE DARKNESS

1. See Howe, “German Occult Organizations,” 91–92, and King, *Sexuality, Magic, and Perversion*, 115–21.
2. Howe, “German Occult Organizations,” 91–92, and Hemberger, *Organisationsformen, Ritual, Lehren und magische Thematik der freimaurerischen und freimaurerartigen Bünde im deutschen Sprachraum Mitteleuropas*, Pt. I: *Der mystisch-magische Orden Fraternitas Saturni*. Hereafter cited as: *Der mystisch-magische Orden FS*.
3. Glowka, *Deutsche Okkultgruppen 1875–1937*, 69–77; Lehmberg, *Magische Sonderdrucke und Interna der Fraternitas Saturni*; Haack, *Die Fraternitas Saturni als Beispiel für einen arkan-mystogenen Geheimorden des 20. Jahrhunderts*; and Aythos, *Die Fraternitas Saturni*. For information on how these documents came to be published, see Chapter 1.

CHAPTER 1. A HISTORY OF THE FRATERNITAS SATURNI

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

- [2.](#) See note 7 below for sources that provide a more complete treatment of Hoëné-Wronski and his possible role in the history of the FS.
- [3.](#) The best treatments of Ariosophy are Goodrick-Clarke, *The Occult Roots of Nazism*, and Webb, *The Occult Establishment*, 275–344.
- [4.](#) Aythos, *Die Fraternitas Saturni*, 3.
- [5.](#) Hemberger, *Der mystisch-magische Orden FS*, 29.
- [6.](#) Hemberger, *Der mystisch-magische Orden FS*, 29.
- [7.](#) For further details on Hoëné-Wronski, see Webb, *The Occult Underground*, 248–58, and Williams, *Eliphas Lévi*, 66–69.
- [8.](#) Webb, *The Occult Underground*, 257, and Williams, *Eliphas Lévi*, 66.
- [9.](#) Certainly the most reliable discussion of the doubtful German origins of the Golden Dawn is offered in Howe, *The Magicians of the Golden Dawn*, 1–33. See also Colquhoun, *Sword of Wisdom*, 75–131, et passim.
- [10.](#) See pages 15–35 below.
- [11.](#) See Webb, *The Occult Establishment*, 275–79, and Goodrick-Clarke, *The Occult Roots of Nazism*.
- [12.](#) The best general discussion of these organizations is provided in Frick, *Die Erleuchteten*. See also Melanson, *Perfectibilists*, and Stauffer, *New England and the Bavarian Illuminati*.
- [13.](#) See Hakl, “Franz Sättler (Dr. Musallam) and the Twentieth Century Cult of Adonism,” 18.
- [14.](#) See Glowka, *Deutsche Okkultgruppen*, 81–86.
- [15.](#) See Glowka, *Deutsche Okkultgruppen*, 92.
- [16.](#) Bardon, *Frabato the Magician*.
- [17.](#) Glowka, *Deutsche Okkultgruppen*, 68.
- [18.](#) On the history of Monte Verità and the interconnections of various figures there, see Webb, *The Occult Establishment*, 59–61.

- [19.](#) On the history of the O.T.O., see Ad Verbatim, “An Introduction to the History of the O.T.O.”; Melton, “Thelemic Magick in America”; Webb, *The Occult Establishment*, 59–61, et passim; King, *The Secret Rituals of the O.T.O.*, 9–35; King, *Sexuality, Magic, and Perversion*, 96–114; and Walker, *Tantrism*, 109–12.
- [20.](#) Symonds, *The Great Beast*, 179.
- [21.](#) A typescript of a “Statement of relations between myself, Aleister Crowley, and Heinrich Tränker (1925),” is printed in Aythos, *Die Fraternitas Saturni*, and appears as Appendix E in the present book.
- [22.](#) See Howe, *The Magicians of the Golden Dawn*, 1–25.
- [23.](#) Howe, *The Magicians of the Golden Dawn*, 7.
- [24.](#) For a detailed study of the history of the Theosophical Society, see Campbell, *Ancient Wisdom Revived*.
- [25.](#) 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*.
- [26.](#) For a general history of runes, see Elliott, *Runes*, and for a scholarly study of the magical usage of runes, see Flowers, *Runes and Magic*. For a practical occult study of these symbols, however, see the works of Edred Thorsson, *Futhark* and *Runelore*.
- [27.](#) For an English version, see my translation and edition of List, *The Secret of the Runes*.
- [28.](#) Spiesberger’s published works that concentrate on rune-magical aspects are *Runenmagie* and *Runenexerzitien für Jedermann*.
- [29.](#) For a study of the revival of interest in astrology during the early twentieth century in Germany, see Howe, *Astrology in the Third Reich*.
- [30.](#) The expanded edition of Gordon’s book also contains material on the FS itself and other relevant groups discussed here; see Gordon, *Voluptuous Panic*, 192–226.
- [31.](#) See Churton, *Aleister Crowley, the Beast in Berlin*, 344–45.

- [32.](#) See my forthcoming book *Gothick Meditations at Midnight* for esoteric insights into this and other classic (pre-1975) films of horror and the supernatural.
- [33.](#) This text appears in translation by Markus Haverkamp at: www.lashtal.com/2208-old-article/ (accessed 10 October 2017). See also Appendix L for further material from this document by Pacitius.
- [34.](#) The exhaustive study of Grau by Strauss, *Albin Grau: Biographie und Oeuvre*, has illuminated the life and work of this elusive figure.
- [35.](#) The events of the “Weida Conference” are reported in Hemberger, *Der mystisch-magische Orden FS*, 29–30; Aythos, *Die Fraternitas Saturni*, 4; and Symonds, *The Great Beast*, 391–92, 396–97. Crowley’s “Statement of relations between myself, . . .” is reproduced in Aythos, *Die Fraternitas Saturni*, and here as Appendix E; for the account of Eugen Grosche (Gregorius), see Haack, *Die Fraternitas Saturni*, 20–25. These events are also discussed in Churton, *Aleister Crowley*, 60–68.
- [36.](#) This is according to Gregorius’s account; see Haack, *Die Fraternitas Saturni*, 22.
- [37.](#) Volker Lechler’s *Heinrich Tränker als Theosoph, Rosenkreuzer und Pansoph* is a rare but detailed study of Tränker from a more objective viewpoint than is usually given.
- [38.](#) See Symonds, *The Great Beast*, 410–32, and, for a more lively and engaging presentation, see Churton, *Aleister Crowley*, 60–68.
- [39.](#) See Hemberger, *Der mystisch-magische Orden FS*, 30, and Aythos, *Die Fraternitas Saturni*, 3.
- [40.](#) See Haack, *Die Fraternitas Saturni*, 28, and Hemberger, *Der mystischmagische Orden FS*, 30.
- [41.](#) For a presentation of the FS as it exists today, visit their website: www.fraternitas.de. The website of the Ordo Saturni is: www.ordo-Saturni.info.

CHAPTER 2. DOCTRINES OF THE FRATERNITAS SATURNI

- [1.](#) See also the book by Gregorius, *Die magische Erweckung der Chakra im Aetherkörper des Menschen*, a version of which had been published in the May 1951 issue of the *Blätter*.
- [2.](#) This theme is dealt with extensively in *Magischer Brief* 1 (1925); see Gregorius, *Magische Briefe*.
- [3.](#) The practice of pendulum magic was the theme of *Magischer Brief* 5 (1926). A new edition of this was also issued in book form as Gregorius, *Pendelmagie*.
- [4.](#) “Satanistische Magie” was the title of *Magischer Brief* 7 (1926), later reprinted as Gregorius, *Satanische Magie*.
- [5.](#) On the various Gnostic sects, see Walker, *Gnosticism*, 133–60.
- [6.](#) The most extensive surveys of the ancient forms of Gnosticism are those of Jonas, *The Gnostic Religion*, and Rudolph, *Gnosis*, while the book by Walker, *Gnosticism*, perhaps remains the most convenient.
- [7.](#) See Fra. Noah, “Gnosis als Weltbild.”
- [8.](#) These general descriptions can be found in any textbook of astrology, most of which are ultimately derived from Ptolemy’s *Tetrabiblos*.
- [9.](#) Hemberger, *Der mystisch-magische Orden FS*, 243.
- [10.](#) Hemberger, *Der mystisch-magische Orden FS*, 245.
- [11.](#) See Hemberger, *Der mystisch-magische Orden FS*, 245. Sorath (Hebrew) 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, Crowley, “The Temple of Solomon the King,” reprinted from *The Equinox* (vol. 1, no. 5) in *The Qabalah of Aleister Crowley*, 35 et passim.
- [12.](#) Aythos, *Die Fraternitas Saturni*, 43.
- [13.](#) Hemberger, *Der mystisch-magische Orden FS*, 162–63.
- [14.](#) Hemberger, *Der mystisch-magische Orden FS*, 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 Kaufmann.

- [15.](#) Aythos, *Die Fraternitas Saturni*, 43.
- [16.](#) These descriptions are taken from Hemberger, *Der mystisch-magische Orden FS*, 162.
- [17.](#) These terms are discussed in Hemberger, *Der mystisch-magische Orden FS*, 11.
- [18.](#) Hemberger, *Der mystisch-magische Orden FS*, 29.
- [19.](#) These aims are outlined in Aythos, *Die Fraternitas Saturni*, 6.
- [20.](#) Aythos, *Die Fraternitas Saturni*, 25–26.
- [21.](#) Aythos, *Die Fraternitas Saturni*, 20.
- [22.](#) Aythos, *Die Fraternitas Saturni*, 26–27.
- [23.](#) See Hemberger, *Der mystisch-magische Orden FS*, 3.
- [24.](#) Hemberger, *Der mystisch-magische Orden FS*, 249.
- [25.](#) Aythos, *Die Fraternitas Saturni*, 27–28.
- [26.](#) Aythos, *Die Fraternitas Saturni*, 31.
- [27.](#) Aythos, *Die Fraternitas Saturni*, 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 disparate 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 Doresse, *The Secret Books of the Egyptian Gnostics*, and Robinson, ed., *The Nag Hammadi Library*.
- [29.](#) See Pauwels and Bergier, *The Morning of the Magicians*, 223–32.
- [30.](#) Hemberger, *Der mystisch-magische Orden FS*, 244.

- [31.](#) See Faulkes, trans., *Edda*, 9–12, and esoteric commentary by Thorsson, *Runelore*, 143–46.
- [32.](#) Hemberger, *Der mystisch-magische Orden FS*, 179.
- [33.](#) See Hemberger, *Der mystisch-magische Orden FS*, 176. The FS doctrines on this subject are a synthesis of Blavatsky's Theosophy, as outlined in her *The Secret Doctrine*, and the theories of Hans Hörbiger.
- [34.](#) Hemberger, *Der mystisch-magische Orden FS*, 252.
- [35.](#) Hemberger, *Der mystisch-magische Orden FS*, 243.
- [36.](#) Gregorius, "Das göttliche und negative Prinzip," *Blätter* (March, 1954), 7, and Hemberger, *Der mystisch-magische Orden FS*, 175.
- [37.](#) Hemberger, *Der mystisch-magische Orden FS*, 243 and 252.
- [38.](#) Hemberger, *Der mystisch-magische Orden FS*, 176
- [39.](#) Hemberger, *Der mystisch-magische Orden FS*, 176–77.
- [40.](#) Gregorius, *Magia Cosmosophica* (= *Magischer Brief 9*), 10.
- [41.](#) For a convenient look at the Gnostic doctrine of aeons, see Jonas, *The Gnostic Religion*, 51–54; Walker, *Gnosticism*, 32–34; or Rudolph, *Gnosis*, 67–87.
- [42.](#) Aythos, *Die Fraternitas Saturni*, 29.
- [43.](#) Aythos, *Die Fraternitas Saturni*, 30.
- [44.](#) Aythos, *Die Fraternitas Saturni*, 46–48.
- [45.](#) See Br. Leonardo's article on the "mechanization" of the world in *Blätter* (September, 1955), 11–15.
- [46.](#) Gregorius, "Mephistopheles oder Lucifer," *Blätter* (April, 1953), 1–7, and Hemberger, *Der mystisch-magische Orden FS*, 34.
- [47.](#) See, for example, his *Satanische Magie*, 33–35. On the Barbelo Gnostics in general, and the situation with pre- or non-Christian Gnostics, see Rudolph, *Gnosis*, 247–50, 285–87; and Walker, *Gnosticism*, 150–58.

- [48.](#) Hemberger, *Der mystisch-magische Orden FS*, 249.
- [49.](#) Hemberger, *Der mystisch-magische Orden FS*, 249.
- [50.](#) See Gregorius, “Saturn-Yoga,” in *Blätter* (August, 1952), 1.
- [51.](#) Aythos, *Die Fraternitas Saturni*, 30–32.
- [52.](#) See Gregorius as cited in Hemberger, *Der mystisch-magische Orden FS*, 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*, 34 and 250, and Gregorius in his article “Mephistopheles oder Lucifer?” *Blätter* (April, 1953), 1–7.
- [55.](#) See Hemberger, *Der mystisch-magische Orden FS*, 96.
- [56.](#) Hemberger, *Der mystisch-magische Orden FS*, 84–85.
- [57.](#) See, for example, King, *Sexuality, Magic, and Perversion*, 115–19, or Howe, “German Occult Groups,” 91–92.
- [58.](#) For a sense of the scope of this FS “sexology,” see the bibliography in the 1927 *Sexual Magie* (= *Magischer Brief* 8), reprinted in *Magische Briefe*. On 1920s Berlin as the center of the developing science of sexology, see Haeberle, ed., *The Birth of Sexology*.
- [59.](#) For more information on 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*, 96–114. Aleister Crowley’s own few explicit works dedicated to this are conveniently available, bound together as *Liber Agape/De Arte Magica*. An alternate system, also made popular through publication, is presented in Culling, *A Manual of Sex Magick*.
- [60.](#) As mentioned before, Gregorius devoted a whole study, *Die magische Erweckung der Chakra im Aetherkörper des Menschen*, to this topic in 1953.

- [61.](#) See Rudolph, *Gnosis*, 71–87; Jonas, *The Gnostic Religion*, passim; and Walker, *Gnosticism*, 28–69.
- [62.](#) For a convenient presentation of the myths surrounding Lilith, see Koltuv, *The Book of Lilith*.
- [63.](#) See the discussion of Hemberger, *Der mystisch-magische Orden FS*, 176–77.
- [64.](#) Gregorius, *Blätter* (December, 1961), 18; cited in Hemberger, *Der mystischmagische Orden FS*, 112.
- [65.](#) See Hemberger, *Der mystisch-magische Orden FS*, 113–15.
- [66.](#) Originally published as *Handbuch der Sexualmagie* (Haar, Germany: Akasha, 1986).
- [67.](#) See Crowley, *Eight Lectures on Yoga*, 9–13.
- [68.](#) Crowley, *Eight Lectures on Yoga*, 13.
- [69.](#) See Kaufmann, *The Portable Nietzsche*, 200–202.
- [70.](#) For an illuminated interpretation of these possible last words, see Aquino, *The Book of Coming Forth by Night*, 17–18. One of the most original, engaging, and important books about Crowley and his ideas to be produced in recent years is Webb, *Overthrowing the Old Gods*.

CHAPTER 3. ORGANIZATION OF THE FRATERNITAS SATURNI

- [1.](#) Hemberger, *Der mystisch-magische Orden FS*, 243.
- [2.](#) Hemberger, *Der mystisch-magische Orden FS*, 251. See also the concept of the “Absolute” promulgated by Hoëné-Wronski and discussed in Webb, *The Occult Underground*, 258.
- [3.](#) Hemberger, *Der mystisch-magische Orden FS*, 250.
- [4.](#) Hemberger, *Der mystisch-magische Orden FS*, 113.
- [5.](#) Spiesberger, *Magische Einweihung* and *Magische Praxis*. These volumes were previously published under the title *Hermetisches ABC* by Bauer

in 1964.

6. These were published by Hemberger, *Der mystisch-magische Orden FS*, 195–97; 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.
7. For a treatment of these study circles, see Hemberger, *Der mystischmagische Orden FS*, 169.

CHAPTER 4. MAGICAL WORK

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). This program was originally set up within the FS and later re-edited by Eratus.
2. The classic text for vocalic breathing is Leser-Lasario, *Lehrbuch der Original-Gebärden-Atmung*.
3. In Faust’s magical work he began with the contemplation of the Earth-Spirit; see Goethe, *Faust* (trans. Passage), 22–24.
4. See Hemberger, *Der mystisch-magische Orden FS*, 243–44, 253.
5. These are available in an old reprint series edited by Scheible, *Das Kloster*.
6. See Angus, *The Mystery Religions*, 76–77, 135–38.
7. Hemberger, *Der mystisch-magische Orden FS*, 243.
8. This bit of practical work with Kabbalistic principles was offered by Wilhelm Liedtke in an article, “Angewandte Kabbalistik im Alltag” (Applied Practical Kabbalism).
9. See especially Hemberger, *Der mystisch-magische Orden FS*, 23–27, for printed material derived from *Exorial*.

- [10.](#) Gregorius offered a fairly detailed description of the use of the ordering in his article “Ritual des Ringes” in *Blätter* (July, 1959), 27–28.
- [11.](#) For details on FS rings, see Hemberger, *Der mystisch-magische Orden FS*, 218–20, and Lehmberg, *Magische Sonderdrucke*, passim.
- [12.](#) See Hemberger, *Der mystisch-magische Orden FS*, 121.
- [13.](#) See Hemberger, *Der mystisch-magische Orden FS*, 23–27, 90; and Gregorius, *Satanische Magie*, 29–35.
- [14.](#) This is also recorded by Hemberger, *Der mystisch-magische Orden FS*, 23–24.
- [15.](#) These are outlined by Hemberger, *Der mystisch-magische Orden FS*, 90–91.
- [16.](#) Hemberger, *Der mystisch-magische Orden FS*, 95–103.
- [17.](#) Hemberger, *Der mystisch-magische Orden FS*, 99–100.
- [18.](#) See Hemberger, *Der mystisch-magische Orden FS*, 96–99, for a description of this.
- [19.](#) For more information on the stories of alleged Freemasonic Luciferianism, see Webb, *The Occult Underground*, 144–47, and Rhodes, *The Satanic Mass*, 186–93. On Carducci and his “Hymn to Satan,” see Zacharias, *The Satanic Cult*, 125–32.
- [20.](#) On the general nature of the Saturnian eucharist, see Hemberger, *Der mystisch-magische Orden FS*, 102–3.
- [21.](#) These are outlined by Hemberger, *Der mystisch-magische Orden FS*, 108.
- [22.](#) Hemberger only briefly discusses these aspects; see *Der mystisch-magische Orden FS*, 146–47.
- [23.](#) Quoted in Williams, *Eliphas Lévi*, 69.
- [24.](#) See Bardon, *Frabato*, passim.
- [25.](#) The only “historical” ritual of this sort ever published for public view is “Die elektrischen Vorspiele” (Electrical Preludes) in Anton LaVey’s

compendium *The Satanic Rituals*, 106–30. The ritual purportedly derives from an early twentieth-century German “Black Order” and even has a German text printed with it, but all evidence shows that the latter text is a (very bad) translation of the English one, and not the other way around. Experimentation with electro-magnetic and other modern magical technological devices is part of the mandate of the Order of the Trapezoid within the Temple of Set.

[26.](#) King, *Sexuality, Magic, and Perversion*, 116–19.

[27.](#) This ritual is described by Hemberger, *Der mystisch-magische Orden FS*, 109–10. For a discussion of the more traditional forms of the “Five-M Rite” (Sanskrit *panchamakara*), see Walker, *Tantrism*, 65–66; and cf. King, *Tantra For Westerners*, 14–15, et passim. For another version of the ritual adapted for “Westerners,” see Garrison, *Tantra*, 103–18.

[28.](#) Versions of this practice described by Gregorius are given in Hemberger, *Der mystisch-magische Orden FS*, 110–12, and in Gregorius, *Sexual Magie* (= *Magischer Brief* 8), 91–96.

[29.](#) See Hemberger, *Der mystisch-magische Orden FS*, 112. In this whole context Hemberger also makes reference to the German occult novel *Alraune* by Hanns Heinz Ewers (an English translation of this work was done by Guy Endore). Ewers and his magico-religious connections are also briefly outlined in the introduction to *Strange Tales*, an anthology of some of Ewers’s short stories translated into English.

[30.](#) Some of Reichenbach’s basic writings were published in English as *The Odic Force* in 1968.

[31.](#) King, *Sexuality, Magic, and Perversion*, 116–19.

[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 in King, *The Secret Rituals of the O.T.O.*, 231–39. This is also outlined in Culling, *A Manual of Sex Magick*, 71–92.

APPENDIX E. STATEMENT OF RELATIONS BETWEEN MYSELF, ALEISTER CROWLEY, AND HEINRICH

TRÄNKER (1925)

- [1.](#) The version here follows the transcription in Churton, *Aleister Crowley*, 75–80, based on a copy in the O.T.O. archives.

APPENDIX J. THE ROSICRUCIANS AND THE BAVARIAN ILLUMINATI

- [1.](#) An excellent edition of these texts rendered into modern English and with scholarly introductions and commentary, is Godwin, McIntosh, and McIntosh, trans., *Rosicrucian Trilogy*.
- [2.](#) Stauffer, *New England*, 133.
- [3.](#) Stauffer, *New England*, 135.

APPENDIX K. AN OUTLINE OF ADONISM

- [1.](#) Br. Andromedus, “Adonismus,” 15.
- [2.](#) Br. Andromedus, “Adonismus,” 16.
- [3.](#) Gregorius, “Die Geheimlehre des Adonis-Kultes,” 11.

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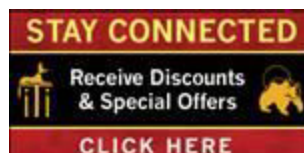
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Originally published in 1990 and 1994 by Llewellyn Publications under the title *Fire and Ice: The History, Structure, and Rituals of Germany's Most Influential Modern Magical Order—The Brotherhood of Saturn*

Third revised edition published in 2006 by Runa Raven Press under the title *The Fraternitas Saturni—or Brotherhood of Saturn: An Introduction to Its History, Philosophy, and Rituals*

Fourth revised and expanded edition published in 2018 by Inner Traditions

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Library of Congress Cataloging-in-Publication Data

Names: Flowers, Stephen E., 1953- author.

Title: The Fraternitas Saturni : history, doctrine, and rituals of the magical order of the Brotherhood of Saturn / Stephen E. Flowers, Ph.D.

Other titles: Fire and ice

Description: Fourth revised and expanded edition. | Rochester, Vermont : Inner Traditions, 2018. | Rev. ed. of: Fire and ice : the history, structure, and rituals of Germany's most influential modern magical order—the Brotherhood of Saturn. 1994. | Includes bibliographical references and index.

Identifiers: LCCN 2017043197 (print) | LCCN 2018015691 (e-book) | print
ISBN: 9781620557211 | ebook ISBN: 9781620557228

Subjects: LCSH: Fraternitas Saturni.

Classification: LCC BF1622.G3 F55 2018 (print) | LCC BF1622.G3 (e-
book) | DDC 133.406/043—dc23

LC record available at <https://lccn.loc.gov/2017043197>

Original artwork by James A. Chisholm

To send correspondence to the author of this book, mail a first-class letter to the author c/o Inner Traditions • Bear & Company, One Park Street, Rochester, VT 05767, and we will forward the communication, or contact the author directly at runa@texas.net.

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