

THE OCCULT

by

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from the Series
**THE OCCULT HISTORY
OF THE THIRD REICH**



 Blogger



THE OCCULT

(Geheimwissenschaft)

And the Will lieth therein, which dieth not.

Who knoweth the mysteries of the Will and its vigour ?

For God is but a great Will pervading all things by the nature of its intentness.

Man doth not yield himself to the Angels nor to Death utterly, save only through the weakness of his feeble Will !

Joseph Glanvill - (1636–1680)

The word occult comes from the Latin word *occultus* (clandestine, hidden, secret), referring to "knowledge of the hidden".

The word has many uses in the English language, popularly meaning "knowledge of the paranormal", as opposed to "knowledge of the measurable", usually referred to as science.

The term is sometimes popularly taken to mean "knowledge meant only for certain people" or "knowledge that must be kept hidden", but for most practicing occultists it is simply the study of a deeper spiritual reality that extends beyond pure reason and the physical sciences.

The terms esoteric and arcane can have a very similar meaning, and the three terms are often interchangeable.

The term occult is also used as a label given to a number of magical organizations or orders, the teachings and practices taught by them, and to a large body of current and historical literature and spiritual philosophy related to this subject.

Occultism is the study of occult or hidden wisdom (forbidden knowledge).

To the occultist it is the study of "*truth*", a deeper truth that exists beneath the surface: "*The truth is always hidden in plain sight*".

It can involve such subjects as magic, alchemy, extra-sensory perception, astrology, spiritualism, numerology etc.

There is often a strong religious element to these studies and beliefs, and many occultists profess adherence to religions such as Gnosticism, Hermeticism, Luciferianism, Satanism, Thelema, Neopaganism etc.

To the occultist, occultism is conceived of as the study of the inner nature of things, as opposed to the outer characteristics that are studied by science.



The German philosopher Arthur Schopenhauer (see right) designates this "inner nature" with the term Will, and suggests that science and mathematics are unable to penetrate beyond the relationship between one thing and another in order to explain the "inner nature" of the thing itself, independent of any external causal relationships with other "things".

Schopenhauer also points towards this inherently relativistic nature of mathematics and conventional science in his formulation of the 'World as Will'. (from 'Die Welt als Wille und Vorstellung')

By defining a thing solely in terms of its external relationships or effects we only find its external, or explicit nature.

Occultism, on the other hand, is concerned with the nature of the "thing-in-itself".

This is often accomplished through direct perceptual awareness, known as mysticism.

From the scientific perspective, occultism is regarded as unscientific as it does not make use of the scientific method (that is, observation and experimentation) to obtain facts.

Occult science is the systematic research into or formulation of occult concepts in a manner that follows - in its method or presentation - the way natural science researches or describes phenomena of the physical world.

The other significant aspect of the occult is the concept of the 'daemonic'.



As Goethe (1749–1832) (see left) wrote: *'The Daemonic element manifests itself in all corporeal and incorporeal things, and even expresses itself most distinctly in animals, yet it is primarily in its relation to man that we observe its mysterious workings, which represent a force, if not antagonistic to the moral order, yet running counter to it, so that the one may be regarded as the warp, and the other as the woof.'*

But the most fearful manifestation of the Daemonic is when it is seen predominating in some individual character.

During my life I have observed several instances, either closely or at a distance.

Such persons are not always the most eminent men, either in intellect or special gifts, and they are seldom distinguished by goodness of heart; a tremendous energy seems to emanate from them, and they exercise a wonderful power over all creatures, and even over the elements; and, indeed, who shall say how much further such influence may extend?

All the moral powers combined are no avail against them; in vain does the more enlightened portion of mankind attempt to throw suspicion upon them as dupes or as deceivers - the masses are attracted by them.

Seldom or ever do they find their equals among their contemporaries; nothing can vanquish them but the universe itself.'

And the Daemonic takes no notice of reason

'Now a curse upon 'Because' and his kin !

May 'Because' be accursed for ever !

If the Will stops, and cries 'Why ?', invoking 'Because', then the Will stops & does nought.

If Power asks 'Why ?', then is Power weakness !

Aiwass - 'The Book of the Law II' - 27-33



The idea of Occult Science appears in 19th century occultism, especially Theosophy, including:

Blavatsky (see left) (who distinguished it from the "true Occultism" of Theosophy);

Rudolf Steiner,

(see right) whose Occult Science, a sequel to his earlier work



Theosophy, deals with the evolution of the human being and the cosmos, as well as referring to the attainment of supersensible knowledge.

The Kabbalah has also been described as Occult science.

Some authors have sought to show that various aspects of what have traditionally been considered "occultism" are in fact scientific in precisely the same manner that chemistry or physics is scientific.

Scientific disciplines generally contain two highly synergistic and interactive elements: theories and practices.

The theories are the ideas to explain the subject matter and provide operational concepts for conceiving and executing the practices.

The practices in turn are the arsenal of methods and procedures that provide for the systematic study of a given area, and the results of the practices usually feedback upon the theories leading to the modification and refinement of the theories.

When a branch of knowledge has this overall form, it can be considered "scientific" and that is the claim made for certain aspects of occultism.

The aim is to synthesize or integrate scientific and occult concepts and fuse them into something that may be greater than either alone.

Occultism has its basis in a religious way of thinking, the roots of which stretch back into antiquity and which may be described as the Western esoteric tradition.

Its principal ingredients have been identified as Gnosticism, the Hermetic treatises on alchemy and magic, NeoPlatonism, and the Cabbala all originating in the eastern Mediterranean area during the first few centuries AD.

Gnosticism properly refers to the beliefs of certain heretical sects among the pagans and early Christians that claimed to possess gnosis, or special esoteric knowledge of spiritual matters.

Although their various doctrines differed in many respects, two common Gnostic themes exist: first, an oriental (Persian) dualism, according to which the two realms of Good and Evil, Light and Darkness, order and chaos are viewed as independent battling principles; and second, the conviction that this material world is utterly evil, so that man can be saved only by attaining the gnosis of the higher realm.

The Gnostic groups seemed to disappear in the fourth century, but their ideas inspired the dualistic Manichaean religion of the second century and also the Hermetica.

These Greek texts were composed in Egypt between the third and fifth centuries and developed a synthesis of Gnostic ideas, Neoplatonism and cabbalistic theosophy.

Since these mystical doctrines arose against a background of cultural and social change, a correlation has been noted between the proliferation of the sects and the breakdown of the stable agricultural order of the late Roman Empire.

When the basic assumptions of the medieval world were shaken by new modes of enquiry and geographical discoveries in the fifteenth century, Gnostic and Hermetic ideas enjoyed a brief revival.

Prominent humanists and scholar magicians edited the old classical texts during the Renaissance and thus created a modern corpus of occult speculation.

But after the triumph of empiricism in the seventeenth-century scientific revolution, such ideas became the preserve of only a few antiquarians and mystics.

By the eighteenth century these unorthodox religious and philosophical concerns were well defined as 'occult,' inasmuch as they lay on the outermost fringe of accepted forms of knowledge and discourse. However, a reaction to the rationalist Enlightenment, taking the form of a quickening romantic temper, an interest in the Middle Ages and a desire for mystery, encouraged a revival of occultism in Europe from about 1770.

Germany boasted several renowned scholar magicians in the Renaissance, and a number of secret societies devoted to Rosicrucianism, theosophy, and alchemy also flourished there from the seventeenth to the nineteenth centuries. However, the impetus for the necromantic occult revival of the nineteenth century did not arise in Germany.

It is attributable rather to the reaction against the reign of materialist, rationalist and positivist ideas in the utilitarian and industrial cultures of America and England.

The modern German occult revival owes its inception to the popularity of theosophy in the Anglo-Saxon world during the 1880s.

Here theosophy refers to the international sectarian movement deriving from the activities and writings of the Russian adventuress and occultist, Helena Petrovna Blavatsky (1831-91).

Her colourful life and travels in the 1850s and 1860s, her clairvoyant powers and penchant for supernatural phenomena, her interest in American spiritualism during the 1870s, followed by her foundation of the Theosophical Society at New York in 1875 and the subsequent removal of its operations to India between 1879 and 1885, have all been fully documented in several biographies.

Here the essentials of theosophy as a doctrine will be summarized before tracing its penetration of Central Europe.

MADAME BLAVATSKY AND THEOSOPHY



Madame Blavatsky's first book, *Isis Unveiled* (1877), was an outline of her new religion, which was opposed to the rationalist and materialistic culture of modern Western civilization.

Her use of traditional esoteric sources to discredit present-day beliefs showed clearly how much she hankered after ancient religious truths in defiance of contemporary agnosticism and modern science.

In this enterprise she drew upon a range of secondary sources treating of pagan mythology and mystery religions, Gnosticism, the Hermetica, and the arcane lore of the Renaissance scholars, the Rosicrucians and other secret fraternities.

Behind the diverse traditions of occultism, Madame Blavatsky discerned the unique source of their inspiration: the occult lore of ancient Egypt.

Her fascination with Egypt as the fount of all wisdom arose from her enthusiastic reading of the English author Sir Edward Bulwer-Lytton (see right).

His novel *'The Last Days of Pompeii'* (1834) had been conceived of as a narrative of the impact of the Isis cult in Rome during the first century AD.

His later works, *'Zanoni'* (1842), *'A Strange Story'* (1862), and *'The Coming Race'* (1871), also dwelt on esoteric initiation and secret fraternities dedicated to occult knowledge in a way which exercised an extraordinary fascination on the romantic mind of the nineteenth century.

It is ironical that early theosophy should have been principally inspired by English occult fiction.



Only after Madame Blavatsky and her followers moved to India in 1879 did theosophy receive a more systematic formulation.

At the new headquarters of the Theosophical Society in Madras she wrote *'The Secret Doctrine'* (1888).

Her new book was presented as a commentary on a secret text called the *'Stanzas of Dzyan,'* which she claimed to have seen in a subterranean Himalayan monastery.

This new interest in Indian lore may reflect her sensitivity to changes in the direction of scholarship: witness the contemporary importance of Sanskrit as a basis for the comparative study of so-called Aryan languages under Franz Bopp and Max Müller.

Now the East rather than Egypt was seen as the source of ancient wisdom.

'The Secret Doctrine' claimed to describe the activities of God from the beginning of one period of universal creation until its end, a cyclical process which continues indefinitely over and over again.

The story related how the present universe was born, whence it emanated, what powers fashion it, whether it is progressing, and what it all means.

The first volume (*Cosmogogenesis*) outlined the scheme according to which the primal unity of an unmanifest divine being differentiates itself into a multiformity of consciously evolving beings that gradually fill the universe.

The divine being manifested itself initially through an emanation and three subsequent Logoi: these cosmic phases created time, space, and matter, and were symbolized by a series of sacred sigils [circle, circle plus (superimposed) dot, circle plus vertical bar, circle plus horizontal bar, circle plus plus sign.

All subsequent creation occurred in conformity with the divine plan, passing through seven 'rounds' or evolutionary cycles.

In the first round the universe was characterized by the predominance of fire, in the second by air, in the third by water, in the fourth by earth, and in the others by ether.

This sequence reflected the cyclical fall of the universe from divine grace over the first four rounds and its following redemption over the next three, before everything contracted once more to the point of primal unity for the start of a new major cycle.



Madame Blavatsky illustrated the stages of the cosmic cycle with a variety of esoteric symbols, including triangles, triskelions, and significantly, swastikas.

So extensive was her use of the swastika, considered to be a sign of fortune and fertility, that she included it in her design for the seal of the Theosophical Society.

The executive agent of the entire cosmic enterprise was called Fohat, a 'universal agent employed by the Sons of God to create and uphold our world.'

The manifestations of this force were, according to Blavatsky, electricity and solar energy, and 'the objectivised thought of the gods.' This electro-spiritual force was in tune with contemporary vitalist and scientific thought.

The second volume (Anthropogenesis) attempted to relate man to this grandiose vision of the cosmos.

Not only was humanity assigned an age of far greater antiquity than that conceded by science, but it was also integrated into a scheme of cosmic, physical, and spiritual evolution.

These theories were partly derived from late nineteenth century scholarship concerning palaeontology, inasmuch as Blavatsky adopted a racial theory of human evolution.

She extended her cyclical doctrine with the assertion that each round witnessed the rise and fall of seven consecutive root-races, which descended on the scale of spiritual development from the first to the fourth, becoming increasingly enmeshed in the material world (the Gnostic notion of a Fall from Light into Darkness was quite explicit), before ascending through progressively superior root-races from the fifth to the seventh.



According to Blavatsky, present humanity constituted the fifth root-race upon a planet that was passing through the fourth cosmic round, so that a process of spiritual advance lay before the species.

The fifth root-race was called the Aryan race and had been preceded by the fourth root-race of the Atlanteans (see left), which had largely perished in a flood that submerged their mid-Atlantic continent.

The Atlanteans had wielded psychic forces with which our race was not familiar, their gigantism enabled them to build cyclopean structures, and they possessed a superior technology based upon the successful exploitation of Fohat.

The three earlier races of the present planetary round were proto-human, consisting of the first Astral root-race which arose in an invisible, imperishable and sacred land and the second Hyperborean (Hyperborea - see Right) root-race which had dwelt on a vanished Polar continent.



The third Lemurian root-race flourished on a continent which had lain in the Indian Ocean.

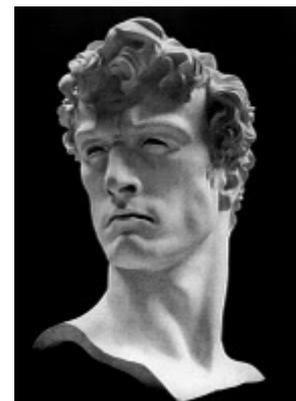
It was probably due to this race's position at or near the spiritual nadir of the evolutionary racial cycle that Blavatsky charged the Lemurians with racial miscegenation entailing a kind of Fall and the breeding of monsters.

A further unimportant theosophical tenet was the belief in reincarnation, a theory which first emerged formally with the ancient Greeks.

The individual human ego was regarded as a tiny fragment of the divine being.

Through reincarnation each ego pursued a cosmic journey through the rounds and the root-races which led it towards eventual reunion with the divine being whence it had originally issued.

This path of countless rebirths also recorded a story of cyclical redemption: the initial debasement of the ego was followed by its gradual sublimation to the point of identity with God. This belief not only provided for everyone's participation in the fantastic worlds of remote prehistory in the root-race scheme, but also enabled one to conceive of salvation through reincarnation in the ultimate root-races which represented the supreme state of spiritual evolution: *'we men shall in the future take our places in the skies as Lords of the planets, Regents of galaxies and wielders of fire-mist (Fohat).'* (see right)



Besides its racial emphasis, theosophy also stressed the principle of élitism and the value of hierarchy.

Blavatsky claimed she received her initiation into the doctrines from two exalted masters.

These adepts were not gods but rather advanced members of our own evolutionary group, who had decided to impart their wisdom to the rest of the Aryan mankind.

Like her masters, she also claimed an exclusive authority on the basis of her occult knowledge or gnosis.

Her account of prehistory frequently invoked the sacred authority of elite priesthoods among the root-races of the past.

When the Lemurians had fallen into iniquity and sin, only a hierarchy of the elect remained pure in spirit.

This remnant became the Lemuro-Atlantean dynasty of priest-kings who took up their abode on the fabulous island of Shamballah in the Gobi Desert.

#These leaders were linked with Blavatsky's own masters, who were the instructors of the fifth Aryan root-race.

'The Secret Doctrine' may be summarized in terms of three basic principles.



Firstly, the fact of a God, who is omnipresent, eternal, boundless and immutable.

The instrument of this deity is Fohat (later known as the Vril) (see right), an electro-spiritual force which impresses the divine scheme upon the cosmic substance as the 'laws of nature.'

Secondly, the rule of periodicity, whereby all creation is subject to an endless cycle of destruction and rebirth.

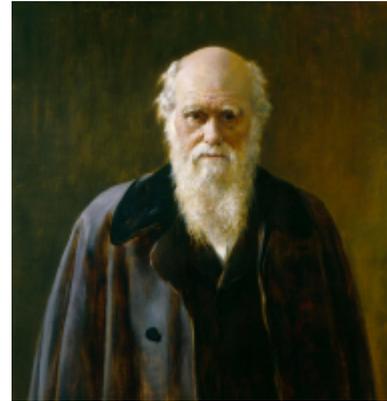
These rounds always terminate at a level spiritually superior to their starting-point.

Thirdly, there exists a fundamental unity between all individual souls and the deity, between the microcosm and the macrocosm.

But it was hardly this plain theology that guaranteed theosophy its converts.

Only the promise of occult initiation shimmering through its countless quotations from ancient beliefs, lost apocryphal writings, and the traditional Gnostic and Hermetic sources of esoteric wisdom can account for the success of her doctrine and the size of her following amongst the educated classes of several countries.

Theosophy offered an appealing mixture of ancient religious ideas and new concepts borrowed from the Darwinian theory of evolution and modern science (see right).



THEOSOPHY AND THE OCCULT REVIVAL IN GERMANY



The syncretic faith known as Theosophy typified the wave of anti-positivism sweeping Europe at the end of the century and theories made a deeper impression in Germany than in other European countries.

Although a foreign hybrid combining romantic Egyptian revivalism, spiritualism and Indo-European beliefs, theosophy enjoyed a considerable vogue in Germany and Austria.

Its advent is best understood within a wider necromantic protest movement in Wilhelminian Germany known as Lebensreform (life reform).

This movement represented a middle-class attempt to palliate the ills of modern life, deriving from the growth of the cities and industry.

A variety of alternative life-styles – including herbal and natural medicine, vegetarianism, nudism and self-sufficient rural communes – were embraced by small groups of individuals who hoped to restore themselves to a natural existence.

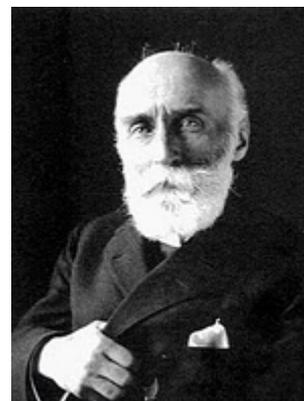
The political atmosphere of the movement was apparently liberal and left-wing with its interest in land reform, but there were many overlaps with the völkisch movement.

Marxian critics have even interpreted it as mere bourgeois escapism from the consequences of capitalism.

Theosophy was appropriate to the mood of Lebensreform and provided a philosophical rationale for some of its groups.

In July 1884 the first German Theosophical Society was established under the presidency of Wilhelm Hübbe-Schleiden (1846-1916) (see right) at Elberfeld.

In 1886 Hübbe-Schleiden stimulated a more serious awareness of occultism in Germany through the publication of a scholarly monthly periodical, 'Die Sphinx', which was concerned with a discussion of spiritualism, psychical research, and paranormal phenomena from a scientific point of view.



Its principal contributors were eminent psychologists, philosophers and historians.



Here Max Dessoir expounded hypnotism, while Karl Robert Eduard von Hartmann (1842 – 1906) (below right) developed a philosophy of 'individualism,' according to which the ego survived death as a discarnate entity, against a background of Kantian thought, Christian theology, and spiritualist speculations.

Carl du Prel, the psychical researcher, and his colleague Lazar von Hellenbach, who had held seances with the famous American medium Henry Slade in Vienna, both contributed essays in a similar vein.



Another important member of the Sphinx circle was Karl Kiesewetter, whose studies in the history of the post-Renaissance esoteric tradition brought knowledge of the scholar magicians, the early modern alchemists and contemporary occultism to a wider audience.

While not itself theosophical, Hübbe-Schleiden's periodical was a powerful element in the German occult revival until it ceased publication in 1895.

Besides this scientific current of occultism, there arose in the 1890s a broader German theosophical movement, which derived mainly from the popularizing efforts of Franz Hartmann (1838-1912).

Hartmann had been born in Donauwörth and brought up in Kempten, where his father held office as a court doctor.

After military service with a Bavarian artillery regiment in 1859, Hartmann began his medical studies at Munich University.

While on vacation in France during 1865, he took a post as ship's doctor on a vessel bound for the United States, where he spent the next eighteen years of his life.

By the beginning of the 1870s he had also become interested in American spiritualism.

However, following his discovery of 'Isis Unveiled', theosophy replaced spiritualism as his principal diversion.

He resolved to visit the theosophists at Madras, travelling there by way of California, Japan and South-East Asia in late 1883.

While Blavatsky visited Europe in early 1884, Hartmann was appointed acting president of the Society during their absence.

He remained at the Society headquarters until the theosophists finally left India in April 1885.

Hartmann's works were firstly devoted to Rosicrucian initiates, Paracelsus, Jakob Boehme and other topics in the Western esoteric tradition, and were published in America and England between 1884 and 1891.

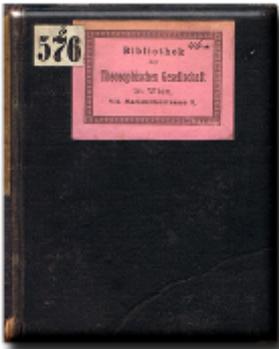
However, once he had established himself as a director of a Lebensreform sanatorium at Hallein near Salzburg upon his return to Europe in 1885, Hartmann began to disseminate the new wisdom of the East to his own countrymen.

From 1892 translations of Indian sacred texts and Blavatsky's writings were printed in his periodical, 'Lotusblüten' [Lotus Blossoms] (1892-1900), which was the first German publication to sport the theosophical swastika upon its cover

Lotusblüthen was a monthly journal containing articles and selected translations. The first edition appeared in March 1893 in Leipzig, the last in September 1900, thus there were altogether 96 editions.

In each case six editions were bound to one booklet, i.e. editions January to June were combined into a large booklet, which appeared in each case in March, likewise editions July until Decembers with publication date in September.

Franz Hartmann not only functioned as a publisher, but wrote also most of the published articles. The total number of pages of all editions during 1893 to 1900 was approx. 7300 pages, of this 6300 pages were written by Hartmann.



In the second half of this decade the first peak in German theosophical publishing occurred. Wilhelm Friedrich of Leipzig, the publishers of Hartmann's magazine, issued a twelve-volume book series, 'Bibliothek esoterischer Schriften' (Library of Esoteric Writings) (1898-1900), while Hugo Göring, a theosophist in Weimar, edited a thirty-volume book series, 'Theosophische Schriften' [Theosophical Writings] (1894-96) (see left).

Both series consisted of German translations from Blavatsky's successors in England, Annie Besant and Charles Leadbeater, together with original studies by Hartmann and Hübbe-Schleiden.

The chief concern of these books lay with abstruse cosmology and spiritualism.

Once Hartmann's example had provided the initial impetus, another important periodical sprang up.

In 1896 Paul Zillmann founded the 'Metaphysische Rundschau' (Metaphysical Review), a monthly periodical which dealt with many aspects of the esoteric tradition, while also embracing new parapsychological research as a successor to 'Die Sphinx'.

Zillmann, who lived at Gross-Lichterfelde near Berlin, was an executive committee member of a new German Theosophical Society founded under Hartmann's presidency at Berlin in August 1896, when the American theosophists Katherine Tingley, E. T. Hargrove and C. F. Wright were travelling through Europe to drum up overseas support for their movement.



Zillmann's own studies and the articles in his periodical betrayed a marked eclecticism: contributions on phrenology, astrology, animal magnetism and hypnotism jostled with reprints of the medieval German mystics, a late eighteenth-century rosicrucian-chemical treatise, and the works of the modern French occultist Gérard Encausse - also known as Papus (see left).

Hartmann supplied a fictional story about his discovery of a secret Rosicrucian monastery in the Bavarian Alps, which fed the minds of readers with romantic notions of adepts in the middle of modern Europe.

In his capacity of publisher, Paul Zillmann was an important link between the German occult subculture and the Ariosophists of Vienna, whose works he issued under his own imprint between 1906 and 1908.

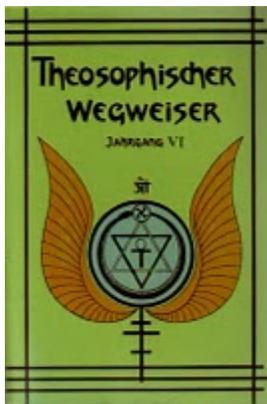
The German Theosophical Society had been established in August 1896 as a national branch of the International Theosophical Brotherhood.

Theosophy remained a sectarian phenomenon in Germany, typified by small and often antagonistic local groups.

In late 1900 the editor of the 'Neue Metaphysische Rundschau' received annual reports from branch societies in Berlin, Cottbus, Dresden, Essen, Graz, and Leipzig and bemoaned their evident lack of mutual fraternity." However, by 1902, the movement displayed more cohesion with two principal centres at Berlin and Leipzig, supported by a further ten local theosophical societies and about thirty small circles throughout Germany and Austria.



Paul Raatz, editor of the periodical 'Theosophisches Leben' (Theosophical Life, est. April 1898), opened a theosophical centre in the capital, while at Leipzig there existed another centre associated with Arthur Weber, Hermann Rudolf, and Edwin Böhme.



Weber had edited his own periodical 'Der theosophische Wegweiser' (The Theosophical Signpost, est. 1898) (see left), while from the newly-founded Theosophical Central Bookshop he issued a book series, 'Geheime Wissenschaftliche Vorträge' [Occult Lectures] (1902-7), for which Rudolph and Böhme contributed many titles.

While these activities remained largely under the sway of Franz Hartmann and Paul Zillmann, mention must be made of another theosophical tendency in Germany.

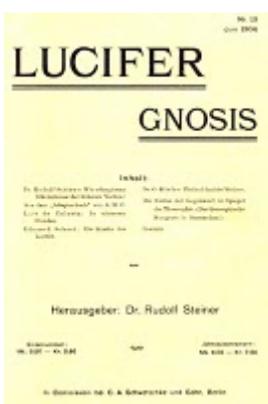
In 1902 Rudolf Steiner (see right), a young scholar who had studied in Vienna before writing at Weimar a study of Goethe's scientific writings, was made general secretary of the German Theosophical Society at Berlin, founded by London theosophists.



Steiner published a periodical, 'Luzifer' (see left), at Berlin from 1903 to 1908.

However, his mystical Christian interests increasingly estranged him from the theosophists so that he finally broke away to found his own Anthroposophical Society in 1912.

It may have been a desire to counter Steiner's influence in the occult subculture which led Hartmann to encourage the publication of several new periodicals.



In 1906 a Theosophical Publishing House was established at Leipzig by his young protégé Hugo Vollrath.

Under this imprint a wave of occult magazines appeared, including 'Der Wanderer' (1906-8), edited by Arthur Weber and 'Theosophie' (est. 1910), edited by Hugo Vollrath.

Astrological periodicals and a related book-series, the 'Astrologische Rundschau' (Astrological Review) and the 'Astrologische Bibliothek' (Astrological Library) (see right), were also issued here from 1910.



Hartmann's earlier periodical was revived in 1908 under the title 'Neue Lotusblüten' (New Lotus Blossom) at the Jaeger press, which simultaneously started the 'Osiris-Bücher', a long book-series which introduced many new occultists to the German public.

The new Lotusblüten, was published after 1908.

It was now a bimonthly journal, containing original articles and selected translations.

The first edition appeared June/July 1908 in Leipzig and Berlin, the last probably in June/July 1913, thus altogether there were 36 (possibly also 42 or 48) editions.

It is unsure if the magazine was published in 1914 and 1915.

During the secured six years of existence of the magazine until 1913, the total number of pages was approximately 2400 pages.

The edition of 1913, was published, because of Hartmann's death on 7 August 1912, by Paul Harald Grävell von Jostenoode (1856-1932).

The new Lotusblüten did not reach the same level of quality as the first Lotusblüten.

Meanwhile, other publishers had been entering the field.

Karl Rohm, who had visited the English theosophists in London in the late 1890s, started a firm at Lorch in Württemberg after the turn of the century.

His publications included reprints of Boehme, Hamann, Jung-Stilling, and Alfred Martin Opper (A.M.O.), translations of Sir Edward Bulwer-Lytton's romances and the works of contemporary occultists.

Johannes Baum's New Thought publishing house was founded in 1912 and moved to Pfullingen in 1919.

Although initially concerned with translations of American material, this firm was to play a vital role in German esoteric publishing during the 1920s.

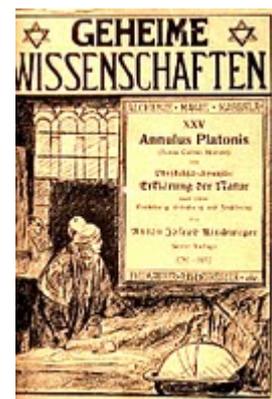


In competition with the theosophists at Leipzig was the firm of Max Altmann, which had commenced occult publishing in 1905.

In July 1907 Altmann began to issue the popular 'Zentralblatt für Okkultismus', (see left - note the swastika on the cover) edited by D. Georgiewitz-Weitzer, who wrote his own works on modern Rosicrucians, alchemy and occult medicine under the pseudonym G. W. Surya.

The Leipzig bookseller Heinrich Tränker issued an occult book-series between 1910 and 1912, which included the works of Karl Helmuth and Karl Heise.

From 1913 Antonius von der Linden began an ambitious book-series, 'Geheime Wissenschaften' (Secret Sciences) (1913-20) (see right), which consisted of reprints of esoteric texts from the Renaissance scholar Agrippa von Nettesheim, the Rosicrucians and eighteenth-century alchemists, together with commentaries and original texts by modern occultists.



From this brief survey it can be deduced that German occult publishing activity reached its second peak between the years 1906 and 1912 at exactly the period when Adolf Hitler was a young man in Vienna and Munich.

If the German occult subculture was well developed before the First World War, Vienna could also look back on a ripe tradition of occult interest.



The story of this tradition is closely linked with Friedrich Eckstein (1861-1939).

The personal secretary of the composer Anton Bruckner, this brilliant polymath cultivated a wide circle of acquaintance amongst the leading thinkers, writers and musicians of Vienna.

His penchant for occultism first became evident as a member of a Lebensreform group who had practised vegetarianism and

discussed the doctrines of Pythagoras and the Neo-Platonists in Vienna at the end of the 1870s.



His esoteric interests later extended to German and Spanish mysticism, the legends surrounding the Templars, and the Freemasons, Wagnerian mythology, and oriental religions.

In 1880 he befriended the Viennese mathematician Oskar Simony, who was impressed by the metaphysical theories of Professor Friedrich Zöllner of Leipzig.

Zöllner had hypothesized that spiritualistic phenomena confirmed the existence of a fourth dimension. Eckstein and Simony were also associated with the Austrian Psychological researcher, Lazar von Hellenbach, who performed scientific experiments with mediums in a state of trance and contributed to *Die Sphinx*.

Following his cordial meeting with Blavatsky in 1886, Eckstein gathered a group of theosophists in Vienna.

During the late 1880s both Franz Hartmann and the young Rudolf Steiner were habitués of this circle.

Eckstein was also acquainted with the mystical group around the illiterate Christian pietist, Alois Mailänder (1844-1905), who was lionized at Kempten and later at Darmstadt by many theosophists, including Hartmann and Hübbe-Schleiden.

Eckstein corresponded with Gustav Meyrink, founder of the Blue Star theosophical lodge at Prague in 1891, who later achieved renown as an occult novelist before the First World War.

In 1887 a Vienna Theosophical Society was founded with Eckstein as president and Count Karl zu Leiningen-Billigheim as secretary.

New groups devoted to occultism arose in Vienna after the turn of the century.

There existed an 'Association for Occultism', which maintained a lending-library where its members could consult the works of Zöllner, Hellenbach and du Prel.

The Association was close to Philipp Maschlufsky, who began to edit an esoteric periodical, *Die Gnosis*, from 1903.

The paper was subsequently acquired by Berlin theosophists who amalgamated it with Rudolf Steiner's *Luzifer*.

In December 1907 the 'Sphinx Reading Club', a similar occult study group, was founded by Franz Herndl, who wrote two occult novels and was an important member of the List Society. Astrology and other occult sciences were also represented in the Austrian capital.

Upon his return from the United States to his native city, Karl Brandler-Pracht had founded the First Viennese Astrological Society in 1907.



According to Josef Greiner's account of Hitler's youth in Vienna, meetings and lectures concerned with astrology, hypnotism and other forms of divination were commonplace in the capital before the outbreak of the war.

Given this occult subculture in Vienna, one can better appreciate the local background of the movements around Guido von List (see left) and Lanz von Liebenfels (see right), whose racist



writings after 1906 owed so much to the modern occult revival in Central Europe.

Although modern occultism was represented by many varied forms, its function appears relatively uniform.

Behind the mantic systems of astrology, phrenology and palmistry, no less the doctrines of theosophy, the quasi-sciences of 'dynamosophy,' animal magnetism and hypnotism, and a textual antiquarianism concerning the esoteric literature of traditional cabbalists, Rosicrucians, and alchemists, there lay a strong desire to reconcile the findings of modern natural science with a religious view that could restore man to a position of centrality and dignity in the universe.

Occult science tended to stress man's intimate and meaningful relationship with the cosmos in terms of 'revealed' correspondences between the microcosm and macrocosm, and strove to counter materialist science, with its emphasis upon tangible and measurable phenomena and its neglect of invisible qualities respecting the spirit and the emotions.

These new 'metaphysical' sciences gave individuals a holistic view of themselves and the world in which they lived.

This view conferred both a sense of participation in a total meaningful order and, through divination, a means of planning one's affairs in accordance with this order.

Occultism had flourished coincident with the decline of the Roman Empire and once again at the waning of the Middle Ages.

It exercised a renewed appeal to those who found the world out of joint due to rapid social and ideological changes at the end of the nineteenth century.

Certain individuals, whose sentiments and education inclined them towards an idealistic and romantic perspective, were drawn to the modern occult revival in order to find that sense of order, which had been shaken by the dissolution of erstwhile conventions and beliefs.

Since Ariosophy originated in Vienna, in response to the problems of German nationality and metropolitanism, one must consider the particular kind of theosophy which the Ariosophists adapted to their völkisch ideas.

A theosophical group had been active in the city as early as 1887, but its members were initially inclined towards a Biedermeier tradition of pious 'inwardness' and self-cultivation under the patronage of Marie Lang.

Rudolf Steiner was a member of this group.

During the 1890s Viennese theosophy appeared to reflect the predilection of the educated classes for piety, subjectivism, and the cult of feelings, a mood which corresponds to the contemporary vogue of the feuilleton and literary impressionism in the arts.

Schorske has attempted to relate this cultivation of the self to the social plight of the Viennese bourgeoisie at the end of the century.

He suggests that this class had begun by supporting the temple of art as a surrogate form of assimilation into the aristocracy, but ended by finding in it an escape, a refuge from the collapse of liberalism and the emergence of vulgar mass-movements.

It appears plausible to locate the rise of Viennese theosophy within this cultural context.



When theosophy had become more widely publicized through the German publishing houses at the turn of the century, its ideas reached a larger audience.

By this time theosophy represented a detailed body of teachings, as set down in the newly-available translation of Blavatsky's major work 'Die Geheimlehre' (The Secret Doctrine - see left) (1897-1901) and the numerous abridgements and commentaries by Franz Hartmann, Hermann Rudolph, Edwin Böhme and others.

Whereas the earlier Austrian theosophical movement had been defined by the mystical Christianity and personal gnosticism of cultivated individuals, its later manifestation in Vienna corresponded to a disenchantment with Catholicism coupled with the popularization of mythology, folklore and comparative

religion.



The impetus came largely from Germany, and both [Guido von List](#) (see left) and [Lanz von Liebenfels](#) (see right) drew their knowledge of theosophy from German sources.

List was indebted to the Berlin theosophist Max Ferdinand von Sebaldt and counted Franz Hartmann (see left below), Hugo Göring, and Paul Zillmann among his supporters.

Zillmann was the first to publish both List

and Lanz on esoteric subjects.





Theosophy in Vienna after 1900 appears to be a quasi-intellectual sectarian religious doctrine of German importation, current among persons wavering in their religious orthodoxy but who were inclined to a religious perspective.

The attraction of theosophy for List, Lanz, and their supporters consisted in its eclecticism with respect to exotic religion, mythology, and esoteric lore, which provided a universal and non-Christian perspective upon the cosmos and the origins of mankind, against which the sources of Teutonic belief, customs and identity, which were germane to völkisch speculation, could be located.

Given the antipathy towards Catholicism among völkisch nationalists and Pan-Germans in Austria at the turn of the century, theosophy commended itself as a scheme of religious beliefs which ignored Christianity in favour of a mélange of mythical traditions and pseudo-scientific hypotheses consonant with contemporary anthropology, etymology, and the history of ancient cultures.

Furthermore, the very structure of theosophical thought lent itself to völkisch adoption.

The implicit élitism of the hidden masters with superhuman wisdom was in tune with the longing for a hierarchical social order based on the racial mystique of the Volk.

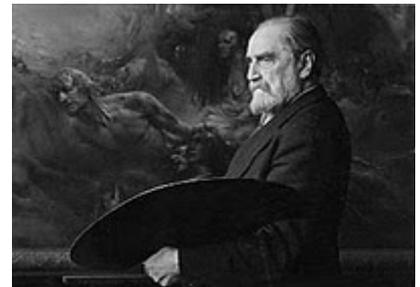
The notion of an occult gnosis in theosophy, notably its obscuration due to the superimposition of alien (Christian) beliefs, and its revival by the chosen few, also accorded with the attempt to ascribe a long pedigree to völkisch nationalism, especially in view of its really recent origins.

In the context of the growth of German nationalism in Austria and Germany since 1866, we can see how Theosophy, otherwise only tenuously related to völkisch thought by notions of race and racial development, could lend both a religious mystique and a universal rationale to the political attitudes of a small minority.



Another occult völkisch group, unconnected with Theosophy, in the early 1900s was the Germanische Glaubens-Gemeinschaft (Germanic Believers Society), founded in 1907.

It was founded and led by the painter Ludwig Fahrenkrog (1867 – 1952) (see right).



From 1908, the group used the swastika as its symbol (see left).

Ludwig Fahrenkrog was a German writer, playwright and artist.

He was born in Rendsburg, Prussia, in 1867.



He started his career as an artist in his youth, and attended the Berlin Royal Art Academy before being appointed a professor in 1913.

He taught at the School of Arts and Crafts in Bremen from 1898 to 1931.

He was also involved in the founding of a series of folkish religious groups in the early 19th century, as part of a movement to create what its adherents referred to as a "Germanic religious community".

The first group started by Fahrenkrog was the Deutscher Bund für Persönlichkeitskultur (German League for the Culture of the Personality), which also supported a publication called 'Mehr Licht !' ("More Light!", the famous last words of Goethe).

He was also involved with the Deutsche Religionsgemeinschaft (German Religious Community [DRG]), which would later change its name several times, first in 1912 to Germanische-Deutsche Religionsgemeinschaft (Germanic-German Religious Community [GDRG]), then in 1915, following a split in the membership, to the Deutschgläubige Gemeinschaft (Association of the German Faithful [DGG]).

Fahrenkrog remained with the GDRG after several members left following disagreements over the place of the old Germanic gods, and shortly thereafter the group changed its name to the Germanische Glaubens Gemeinschaft, its final form.

In 1916, the group set out ten points of common belief which they later published in Das Deutsche Buch (The German Book).



In 1923, the Germanische Glaubens-Gemeinschaft's sixth year of existence, Fahrenkrog gave a speech that emphasized the non-political nature of the group, and stated the goal of "ascent and united will of all Germanic people."

At that point, the group had a large membership spread across several neighboring countries, and plans for further growth included the building of a Germanic temple designed by Fahrenkrog's stepson.

However, the temple's construction was obstructed by protests from local Christian groups and disagreement among Germanische Glaubens-Gemeinschaft members, and it

was never finished.

In 1925, Fahrenkrog and Adolf Kroll, another early member, argued over the role that the Edda should play in the group's mythology.

Fahrenkrog believed that the Germanische Glaubens-Gemeinschaft should evolve a new mythos incorporating but not dependent upon the Edda, Kroll apparently seeing this as disloyalty to the old Germanic myths.



When the Adolf Hitler came to power in 1933, his government outlawed almost all other occult and völkisch groups not affiliated with the party.

Interestingly, however, the Germanische Glaubens-Gemeinschaft, however, was not forced to disband.

Nevertheless, some of its activities were limited.

They could no longer hold public meetings, and after 1938 could no longer use the swastika (see left), which the Germanische Glaubens-Gemeinschaft had been using as its



symbol since 1908.

In 1934, an exhibit of his paintings was prohibited by the ministry of propaganda.

click here for more information about the art of [Ludwig Fahrenkrog](#)



THE OCCULT REVIVAL OUTSIDE GERMANY

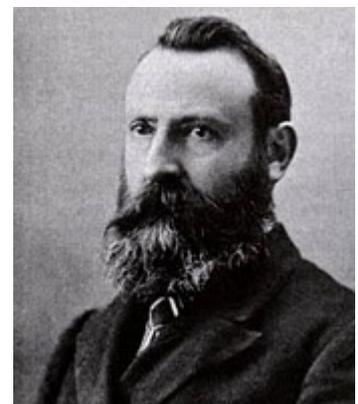


Germany was not the only European country to experience an occult revival at the beginning of the new century - in England also there was an outpouring of the Daemonic which culminated in the founding of the Hermetic Order of the Golden Dawn.



The origins of this order are still a matter for dispute. Somehow or other, some coded manuscripts fell into the hands of two gentlemen interested in the occult, William Robert

Woodman (see right above) and Dr Wynn Westcott (see right below).



When deciphered, these manuscripts turned out to consist of some sketchy rituals, and the address of a certain adept, one Anna Sprengel, who lived in Nürnberg.

Dr Westcott asked an occult scholar, Samuel Liddell MacGregor Mathers, to assist him; Mathers agreed to write a series of suitable rituals based upon the sketches; and Westcott wrote to Anna Sprengel, and received a charter to found an Order, and much occult teaching.

Now, it has been alleged that Anna Sprengel never existed, and that the Golden Dawn was the creation of Westcott and Mathers, but this does not really matter: the Golden Dawn is important for what it was and not for who founded it



We can at least state that it was founded in 1888.

In 1891, it was claimed that Anna Sprengel had died, that her successors in Nuremberg had broken off all correspondence, and that they had urged the English magicians to formulate their own links with the Secret Chiefs. - and who or what were these mysterious beings?

It seems that they were the same as the Hidden Masters of Blavatsky or Unknown Supermen of Lytton.

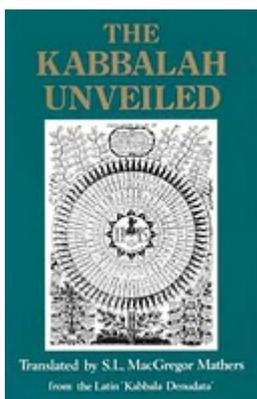
In 1892, S. L. Mathers claimed to have formulated a link with them, and his description is of interest:

'Concerning the Secret Chiefs of the Order, to whom I make reference ... I can tell you nothing. I know not even their earthly names. I have but very rarely seen them in the physical body; and on such rare occasions the rendezvous was made astrally by them. They met me in the flesh at the time and place I

appointed beforehand.. I know them only by certain secret mottoes.

For my part I believe them to be human and living on this earth; but possessing terrible superhuman powers. When such rendezvous has been in a much frequented place there has been nothing in their personal appearance or dress to make them out as differing in any way from ordinary people except the appearance and sensation of transcendent health and vigour ... which was their invariable accompaniment; in other words, the physical appearance which the possession of the Elixir of Life had traditionally been supposed to confer. On the other hand when the rendezvous has been in a place free from any access by the Outer World they have usually been in symbolic robes and insignia. But my physical intercourse with them on these rare occasions has shown me how difficult it is for a Mortal, even though advanced in Occultism, to support the presence of an Adept in the physical body ... the sensation was that of being in contact with so terrible a force that I can only compare it to the continued effect of that usually experienced momentarily by any person close to whom a flash of lightning passes during a violent storm; coupled with a difficulty in respiration similar to the half strangling effect produced by ether; and if such was the result produced on one as tested as I have been in Occult work, I cannot conceive a much less advanced Initiate being able to support such a strain, even for five minutes without death ensuing.'

Mathers emerged as the Order's undisputed master, and though Westcott, who resigned in 1897, later claimed that a Belgian occultist rather than Unknown Supermen dictated occult knowledge to Mathers, the latter definitely believed that he was in contact with the Secret Chiefs from that moment onward. Indeed, he was a remarkable man, who devoted his life entirely to magic.



He was the translator and editor of such arcane medieval classics as 'The Greater Key of Solomon' and 'The Sacred Magic of Abra-Melin the Mage'; of 'The Qabalah Unveiled' (see left); and of a short book on the Tarot from which most subsequent authors have borrowed without acknowledgement.

Yet nowhere in these books does he display the synthetic genius which enabled him to create the system of magic practised by the Golden Dawn.

He weaved together rituals, methods and knowledge from innumerable sources into something that was beautiful, harmonious, logical, and, for those who worked with it, efficacious.

The aim of Golden Dawn magic is nothing less than to become the Superman: the method is the use of light, colour, sound, scent, words and ceremonial, and of meditation, to train the human brain and focus the human will so that a transformation of the magician's life can take place, enabling him to know and use his full potential.

A strong supporter both of the hereditary principle and of authoritarian government, Mathers believed that man could become the Superman here and now, but that this course was only for the few.

In 1894, he moved to Paris with his wife and founded another Order temple; meanwhile, the membership of the Golden Dawn grew to three figures, without publicity, and temples operated in London, Edinburgh, Bradford and Weston-super-Mare. English men and women, from all walks of life, studied and practised means of tapping Lytton's vril force, developing the unconscious, and coming into contact with the super-sensible beings of another world.

But Mathers, remarkable as he was, and believing as he correctly did, against all odds, in the imminence of a world war, was by no means the only extraordinary figure connected with the Golden Dawn.



The man who emerged as master of the London temple was the poet and future Nobel Prize winner, William Butler Yeats (see right).

Like Mathers, Yeats had known Madame Blavatsky; like Mathers, Yeats considered himself 'a voice of ... a greater renaissance – the revolt of the soul against the intellect'.



He insisted that 'the mystical life is the centre of all that I do and all that I think and all that I write'. He believed that by magic one could become a Superman.

Yeats endeavoured to interest the young artist Aubrey Beardsley (see right) in magic, and though Beardsley did not join the Golden Dawn, he expressed the effect a knowledge of magic had had upon him in his unique drawing, 'Of a Neophyte, and of How the Black Art was Revealed Unto Him'



(see left).

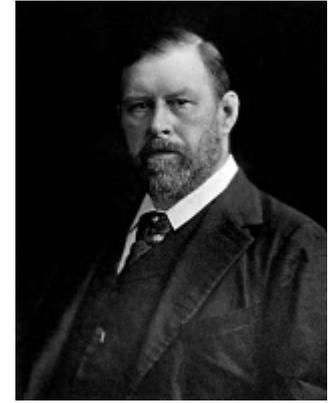
Other members were hardly the mediocrities a rationalist might expect to find in a mysterious Order.

They included Aleister Crowley, who would take the Golden Dawn system to pastures then unsuspected; Crowley's teachers, George Cecil Jones and Allan Bennett, which latter brought Hinayana Buddhism to Great Britain.

They included men who achieved some eminence in their own time, such as Peck, Astronomer Royal of Scotland, and Gerald Kelly, subsequently knighted and made President of the Royal Academy.



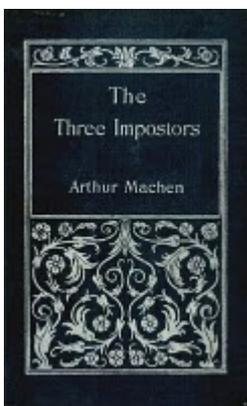
They included women such as Moina Bergson, wife of Mathers and daughter of the philosopher Henri Bergson, painter and clairvoyant; Florence Farr, friend of Bernard Shaw; Maud Gonne (of 'come into the garden' fame) (see left), who inspired Yeats; and Annie Horniman who did English Drama a service by founding the Gaiety Theatre.



They included writers like Bram Stoker (see right), author of 'Dracula'; Sax

Rohmer, author of the Fu Manchu tales and of 'Brood of the Witch Queen'; Brodie Innes, author of

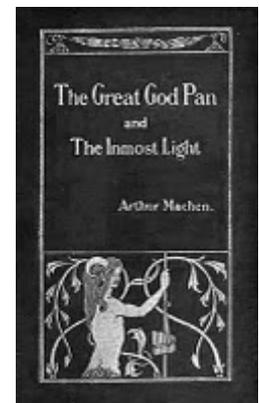
'The Devil's Mistress'; and Algernon Blackwood, one of the greatest masters of the tale of terror. These writers broadened the awareness of all who read them, and probably the most important of this group was Arthur Machen.



A frontispiece designed by Aubrey Beardsley adorned the first edition of Machen's first tale of horror, 'The Great God Pan' 1894 (see left).

The tale announced that the god Pan is not dead, and can be found even in English meadows and in English cities, for there still exist sacraments for good and for evil that are far older than Christianity.

In a subsequent book, 'The Three Impostors', Machen dwelt upon the idea that these sacraments are all around us, did we but know it, and that the world is a place of magic and of



mystery.

His superbly written and powerful tales, suggesting as no other writer has done the existence of, forces far beyond our comprehension and of which the pagans knew, resulted in Dr Westcott inviting him to join the Order of the Golden Dawn, and writing a letter to him which declared:

'This book amply proves that by thought and meditation rather than through reading, you have attained a certain degree of initiation independently of orders or organisation.'

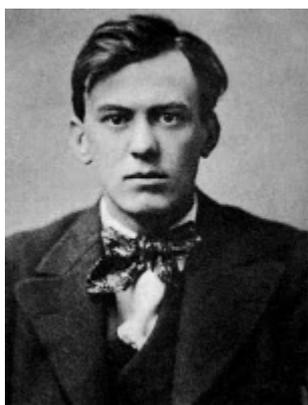
If prophecy is proof of initiation, then Machen was an initiate, for the pagan frenzy of which he wrote came to pass in his own lifetime.

Indeed, it is curious that other things of which he dreamed also manifested themselves.



Machen, who was initiated into the Golden Dawn in 1899, had written 'The Three Impostors' in 1895.

The plot had told of a pale, nervous young man with spectacles, who was pursued by three impostors who were members of an Order which practised black magic: a smooth, smiling, clean-shaven gentleman; a young lady who told bizarre and outlandish tales; and a thug.



Once in the Golden Dawn, Machen encountered the pale, nervous, young man with spectacles, William Butler Yeats, and learned that he lived in fear of assault, physical or magical, by a smooth, smiling, clean-shaven gentleman, Aleister Crowley (see left), who was alleged to practise black magic; and by a young lady who told bizarre and outlandish tales, Elaine Simpson, Crowley's mistress; and by a thug whom Crowley had hired.

Machen had come unwittingly upon the quarrel between W. B. Yeats and S. L. Mathers and his ally, Crowley, a quarrel which soon split the Golden Dawn into a group of warring sects, and which, taken with an unimportant scandal, had the effect of inducing Machen and others to leave the Order.

He gave up writing, took up acting, and then journalism.

We will briefly return to him later, in 1914, when his power to 'dream true' asserted itself for the last time with the fantastic episode of the Angels of Mons.

But to return to Crowley.



Aleister Crowley (12 October 1875 – 1 December 1947), born Edward Alexander Crowley (see left), and also known as both 'Frater Perdurabo' and 'The Great Beast', was an influential English occultist, astrologer, mystic and ceremonial magician, responsible for founding the religious philosophy of Thelema.

He was also successful in various other fields, including mountaineering, chess and poetry.

In his role as the founder of the Thelemite philosophy, he came to see himself as the prophet who was entrusted with informing humanity that it was entering the new Aeon or Age of Horus in the early twentieth century.

Born into a wealthy upper class family, as a young man he became an influential member of the esoteric Hermetic Order of the Golden Dawn after befriending the order's leader, Samuel Liddell MacGregor Mathers.

Subsequently believing that he was being contacted by an entity known as Aiwass, whilst staying in Egypt in 1904, he "received" a text known as 'The Book of the Law' from what he believed was a divine source, and around which he would come to develop his new philosophy of Thelema.

He would go on to found his own occult society, the 'A A' - 'Argenteum Astrum' or the 'Silver Star' (see right) and eventually rose to become a leader of Ordo Templi Orientis (O.T.O.), before founding a religious commune in Cefalu known as the Abbey of Thelema, which he led from 1920 through till 1923.

After leaving Cefalu he returned to Britain, where he continued to promote Thelema until his death.

Crowley was also bisexual, an experimenter with various drugs and a social critic.

In many of these roles he "was in revolt against the moral and religious values of his time", espousing a form of libertinism based upon the rule of "Do What Thou Wilt".



Crowley has remained an influential figure and is widely thought of as the most influential occultist of all time.

(Oddly enough, in 2002, a BBC poll described him as being the seventy-third greatest Briton of all time.

On 8 April in Cairo Crowley first heard a disembodied voice talking to him, claiming that it was coming from a being known as Aiwass.

Crowley's disciple and later secretary Israel Regardie believed that this voice came from Crowley's subconscious, but opinions among Thelemites differ widely.



Aiwass is the name of the being who Aleister Crowley claimed dictated *The Book of the Law*, the central sacred text of Thelema, to him on April 8, 9, and 10th in 1904.

Aiwass (see left) claimed to be a messenger from the god Horus, who was also referred to by him as Hoor-Paar-Kraat (see right).

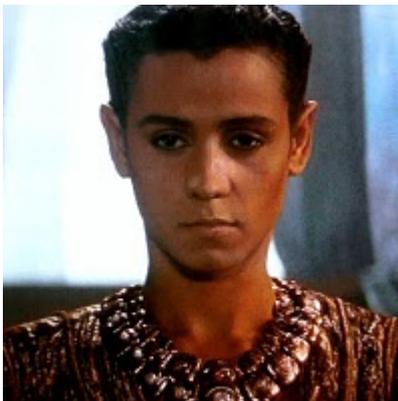
Crowley wrote down everything the voice told him over the course of the next three days, and subsequently titled it '*Liber Al Vel Legis*' or '*The Book of the Law*'.



The god's commands explained that a new Aeon or Age for mankind had begun, and that Crowley would serve as its prophet.

As a supreme moral law, it declared "Do what thou wilt shall be the whole of the law", and that people should learn to live in tune with their "True Will".

His first and only identification as such is in Chapter I: "*Behold! it is revealed by Aiwass the minister of Hoor-paar-kraat*" (AL I:7).



Hoor-paar-kraat (Egyptian: Har-par-khered) is more commonly referred to by the Greek transliteration Harpocrates, meaning "Horus the Child" (see left), whom Crowley considered to be the central deity within the Thelemic cosmology (see: Aeon of Horus).

Crowley described the encounter in detail in '*The Equinox of the Gods*', saying that as he sat at his desk in Cairo, the voice of Aiwass came from over his left shoulder in the furthest corner of the room.

This voice is described as passionate and hurried, and was "of deep timbre, musical and expressive, its tones solemn, voluptuous, tender, fierce or aught else as suited the moods of the message. Not bass—perhaps a rich tenor or baritone."

Further, the voice was described as being devoid of "native [i.e. Egyptian, as the encounter occurred in Cairo] or foreign accent".

Crowley also described a "strong impression" of the speaker's general appearance.

He saw or pictured Aiwass with a body composed of "fine matter," having a gauze-like transparency.

Further, the speaker "seemed to be a tall, dark man in his thirties, well-knit, active and strong, with the face of a savage king, and eyes veiled lest their gaze should destroy what they saw.

The dress was not Arab; it suggested Assyria or Persia, but very vaguely."

In the later-written 'Liber 418', the voice of the 8th Aethyr says "*my name is called Aiwass,*" and "*in The Book of the Law did I write the secrets of truth that are like unto a star and a snake and a sword.*"

Crowley says this later manifestation took the form of a pyramid of light (see right).

Crowley went to great pains to argue that Aiwass was an objectively separate being from himself, possessing far more knowledge than he or any other human could possibly have.



As Crowley writes in his 'Confessions': "*I was bound to admit that Aiwass had shown a knowledge of the Cabbala immeasurably superior to my own*", and "*We are forced to conclude that the author of The Book of the Law is an intelligence both alien and superior to myself, yet acquainted with my inmost secrets; and, most important point of all, that this intelligence is discarnate.*"

Finally, this excerpt (also from 'Confessions', ch.49):

"The existence of true religion presupposes that of some discarnate intelligence, whether we call him God or anything else.

And this is exactly what no religion had ever proved scientifically.

And this is what 'The Book of the Law' does prove by internal evidence, altogether independent of any statement of mine.

This proof is evidently the most important step in science that could possibly be made: for it opens up an entirely new avenue to knowledge.

The immense superiority of this particular intelligence, Aiwass, to any other with which mankind has yet been in conscious communication is shown not merely by the character of the book itself, but by the fact of his comprehending perfectly the nature of the proof necessary to demonstrate the fact of his own existence and the conditions of that existence. And, further, having provided the proof required."

However, Crowley also spoke of Aiwass in symbolic terms.

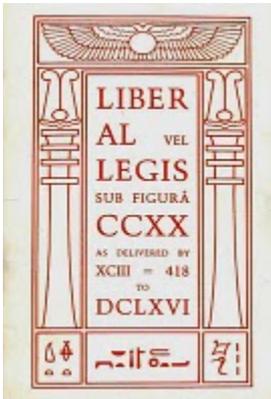
In 'The Law is for All', he goes on at length in comparison to various other deities and spiritual concepts, but most especially to The Fool - ([Parsifal](#) - the pure fool ? see right).

For example, he writes of Aiwass: "*In his absolute innocence and ignorance he is The Fool; he is the Saviour, being the Son who shall trample on the crocodiles and tigers, and avenge his father Osiris.*"



Thus we see him as the Great Fool of Celtic legend, the Pure Fool of Act I of Parsifal, and, generally speaking, the insane person whose words have always been taken for oracles."

Again from 'Equinox of the Gods': "*I now incline to believe that Aiwass is a man as I am, insofar as He uses a human body to make His magical link with Mankind, whom He loves, and that He is thus an Ipsissimus."*



Although this event would prove to be a cornerstone in Crowley's life, being the origin of the philosophy of Thelema, at the time he was unsure what to think about the whole situation.

He was "dumbfounded about what to do with 'The Book of the Law' (see left) and eventually decided to ignore the instructions that it commanded him to perform, which included taking the Stele of Revealing from the museum, fortifying his own island and translating the Book into all the world's languages.

Instead he simply sent typescripts of the work to several occultists whom he knew, and then "put aside the book with relief."

Returning to Boleskine, Crowley came to believe that his friend Samuel Liddell MacGregor Mathers, had become so jealous of his progression as a ceremonial magician that he had begun using magic against him, and the relationship between the two broke down.

As well as practising magik, Crowley was also a poet.

While his poetry often received strong reviews (either positive or negative), it never sold well, and attempting to gain more publicity, he issued a reward of £100 for whomever could write the best essay on the topic of his work.



The winner of this would prove to be J.F.C. Fuller (1878–1966) (see left), a British Army officer and military historian, whose essay, 'The Star in the West', heralded Crowley's poetry as some of the greatest ever written.

Strangely, Major-General John Frederick Charles Fuller, CB, CBE, DSO (1 September 1878 – 10 February 1966) was a British Army officer, military historian and strategist, notable as an early theorist of modern armoured warfare, including categorising principles of warfare.

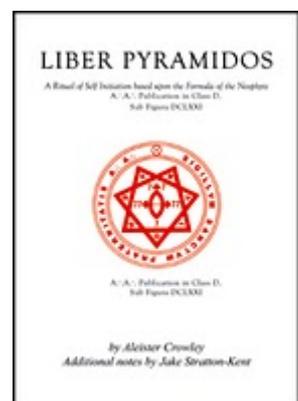
He was also the inventor of "artificial moonlight" - and it was Fuller's theories on tactics that were avidly followed by Hitler's generals as they devised the revolutionary theory of blitz-krieg.

Believing that he was now amongst the highest level of spiritual adepts, Crowley began to think about founding his own magical society.

In this he was supported by his friend and fellow occultist George Cecil Jones.

The pair began to practice rituals together at Jones' home in Coulsdon, and for the autumn equinox on 22 September 1907 developed a new ceremony based upon the Golden Dawn initiatory rite, for which Crowley composed a verse liturgy entitled "Liber 671", and later dubbed "Liber Pyramidos" (see right).

The pair repeated this ritual again on 9 October, when they had made some alterations to it.



In Crowley's eyes, this ritual would prove to be one of the "greatest events of his career" during which he "attained the knowledge and conversation of his holy guardian angel" and "entered the trance of samadhi, union with godhead."

He therefore finally succeeded with the aim of his Abramelin operation – as set out in the grimoire known as 'The Book of the Sacred Magic of Abramelin the Mage' – which he had been working on for months.



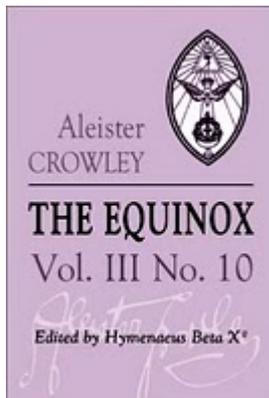
Because of his spiritual attainment Crowley came to believe that he could finally enter into conversation with his Holy Guardian Angel, the entity known as Aiwass, and as a result of this, on 30 October 1907 penned "Liber VII", a text that he believed to have been dictated to him by Aiwass through automatic writing.

Following 'The Book of the Law', which had been received in 1904, "Liber VII" ('Liber Liberi vel Lapidis Lazuli') would prove to be the second book in a series of Holy Books of Thelema.

Over the next few days, he also received a further Holy Book, "Liber Cordis Cincti Serpente" (see right).

Soon, Crowley, Jones and J.F.C. Fuller decided to found a new magical order as a successor to the Hermetic Order of the Golden Dawn, which would be known as the AA, the Argenteum Astrum or the Silver Star (see left).

Following the order's foundation, Crowley continued to write down more received Thelemic Holy Books during the last two months of the year, including "Liber LXVI", "Liber Arcanorum", "Liber Porta Lucis, Sub Figura X", "Liber Tau", "Liber Trigrammaton" and "Liber DCCCXIII vel Ararita".



Trying to gain more members for his AA, Crowley decided to begin publishing a biannual journal, 'The Equinox', which was billed as "The Review of Scientific Illuminism".

Starting with a first issue in 1909, 'The Equinox' containing pieces by Crowley, Fuller and a young poet Crowley had met in 1907 named Victor Neuburg.

Soon other occultists had joined the order, including solicitor Richard Noel Warren, artist Austin Osman Spare, Horace Sheridan-Bickers, author George Raffalovich, Francis Henry Everard Joseph Fielding, engineer Herbert Edward Inman, Kenneth Ward and Charles

Stansfeld Jones.

LINKS BETWEEN GERMAN & ENGLISH OCULTISM

Considering how important Theosophy and the occult were to the development of Adolf Hitler's world view, and the rise of National Socialism, the links between German and English occult groups are particularly noteworthy.

According to Crowley, Theodor Reuss called on him in 1912 to accuse him of publishing O.T.O. secrets, which Crowley dismissed on the grounds of having never attained the grade in which these secrets were given (IXth Degree).

And this, of course, takes us back to the German connection.



Theodor Reuss (June 28, 1855 – October 28, 1923) (see left) was an Anglo-German tantric occultist, anarchist, police spy, journalist, singer, and promoter of Women's Liberation; and head of Ordo Templi Orientis.

In 1880, in Munich, Reuss participated in an attempt to revive Adam Weishaupt's Bavarian Order of Illuminati.

While in England, he became friends with William Wynn Westcott, the Supreme Magus of the Societas Rosicruciana in Anglia and one of the founders of the Hermetic Order of the Golden Dawn.

Westcott provided Reuss with a charter dated July 26, 1901 for the Swedenborgian Rite of Masonry and a letter of authorization dated February 24, 1902 to found a High Council in Germania of the Societas Rosicruciana in Anglia.

Gérard Encausse provided him with a charter dated June 24, 1901 designating him Special Inspector for the Martinist Order in Germany.



In 1895, he began to discuss the formation of Ordo Templi Orientis (see left) with Carl Kellner and in June 1902 the two agreed to proceed with the establishment of the Oriental Templar Order by seeking authorizations to work the various rites of high-grade Masonry.

When Carl Kellner died in 1905, the leadership of the Academia Masonica of O.T.O. fell upon Reuss's shoulders, and he incorporated all his other organizations under its banner, developing the three degrees of the Academia Masonica, available to Masons only, into a coherent, self-contained initiatory system, open to both men and women.

He promulgated a constitution for this new, enlarged O.T.O. on June 21, 1906 in London (his place of residence since January 1906) and the next month proclaimed himself Outer Head of the Order (O.H.O.).

That same year he published *Lingham-Yoni*, which was a German translation of Hargrave Jennings's work *Phallism*, and issued a warrant to Rudolf Steiner (1861–1925, who was at the time the Secretary General of the German branch of the Theosophical Society), making him Deputy Grand Master of a subordinate O.T.O./Memphis/Mizraim Chapter and Grand Council called "*Mystica Aeterna*" in Berlin. Steiner went on to found the Anthroposophical Society in 1912, and ended his association with Reuss in 1914.

Returning to Crowley, Reuss opened up Crowley's latest book, 'The Book of Lies' (see right), and showed Crowley the passage.

This sparked a long conversation which led to Crowley assuming the Xth Degree of O.T.O. and becoming Grand Master of the English-speaking section of O.T.O. called *Mysteria Mystica Maxima*.

Crowley would eventually introduce the practice of male homosexual sex magick into O.T.O. as one of the highest degrees of the Order for he believed it to be the most powerful formula.

Crowley placed the new degree above the Tenth Degree – not to be confused with any title in his own Order – and numbered it the Eleventh Degree. There was a protest from some members of O.T.O. in Germany and the rest of continental Europe that occasioned a persistent rift with Crowley. Reuss, however, was clearly impressed with Thelema.

Crowley's 'Gnostic Mass', which Reuss translated into German and had recited at his Anational Congress at Monte Verità, is an explicitly Thelemic ritual.

In an undated letter to Crowley (received in 1917), Reuss reported excitedly that he had read 'The Message of the Master Therion' to a gathering at Monte Verità, and that he was translating 'The Book of the Law' into German.

He added, "Let this news encourage you ! - We live in your Work !"

Crowley's influence over German occultism subsequently waned, however, and there was an inevitable secessionist movement by many German occultists, resulting in the establishment of a new group, the *Fraternitas Saturni*.

The *Fraternitas Saturni* was founded in the wake of the so-called "Weida Conference" in the year 1925.

It succeeded the "Collegium Pansophicum, Orient Berlin" (Pansophia Lodge), a Rosicrucian magical order founded by Heinrich Traenker, a notable German occultist of the time.

The Weida Conference was meant to consolidate Aleister Crowley's claims to be the Outer Head of *Ordo Templi Orientis* and the expected World Teacher.

The conference consisted of Crowley's entourage of Leah Hirsig, Dorothy Olsen, and Norman Mudd and the members of Heinrich Traenker's "Pansophia Lodge".

Traenker had served as a X° National Grand Master of the German O.T.O. under Theodor Reuss up until Reuss's death.

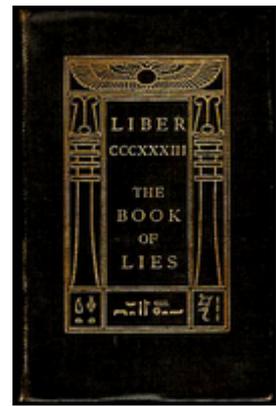
Also attending the conference were the notable film pioneer Albin Grau and Gregor A. Gregorius.

The conference was not a smooth event and Traenker withdrew his support of Crowley.

The differences between Traenker and Crowley led to a schism in the Pansophical Lodge between the brothers who disagreed with Crowley and those who accepted Crowley's Law of Thelema, including Gregorius and Grau.

Following these differences the Pansophical Lodge would be officially closed in 1926.

Those brothers of the Pansophia Lodge who accepted the teachings of Crowley would join Grosche in founding the *Fraternitas Saturni* - but without Albin Grau.



Founding of the Fraternitas Saturni



The Fraternitas Saturni (Brotherhood of Saturn) is a German magical order, founded on Easter 1928 by Eugen Grosche, (Gregor A. Gregorius) - 11th March 1888 - 5th January 1964 - (see left)

The Lodge made a formal acceptance of the 'Book of the Law' but they would not answer to Crowley.

The Fraternitas Saturni still thought of him as an important teacher and included the 'Law of Thelema' in most of its teachings, while divorcing itself from direct contact with him.

This resulted in the Fraternitas Saturni developing a different take on the idea of Thelema, which is reflected in the rituals and magical techniques of the Fraternitas Saturni.

The emphasis of the Fraternitas Saturni (see right) lies more on astrological and Luciferian teachings, rather than on Qabalah and Tarot compared to other western magical orders founded in the early 20th century. Because of its unique approach to modern occultism, the Fraternitas Saturni is considered by many modern authors to be the most influential German magical order.



FRATERNITAS SATURNI

Not surprisingly, in 1936, the Fraternitas Saturni was prohibited by the Nazi regime, although many of the teaching and practices, particularly the Luciferian teachings of the order, were amalgamated into the Ahnenerbe.

Gregorius as well as other leaders of the lodge emigrated in order to avoid imprisonment, but in the course of the war Grosche was arrested for a year by the Nazi government.



As an interesting sidelight, and an indication of how deeply occult matters penetrated German society between the two wars, Albin Grau (1884 - 1942) was an occultist, and member of Fraternitas Saturni.

He was also an artist, architect and the producer and production designer for F. W. Murnau's infamous and influential film 'Nosferatu' (see left).

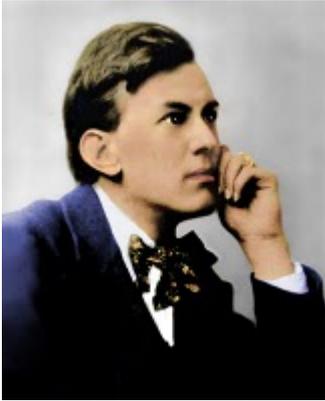
He was largely responsible for the look and spirit of the film, including the sets, costumes, storyboards and promotional

materials.

A lifelong student of the occult Grau was able to imbue Nosferatu with hermetic and mystical undertones.

One example in particular was the cryptic contract that Count Orlok and Knock exchanged, which was filled in Enochian, hermetic and alchemical symbols.

CROWLEY



For the remainder of his life Crowley propagated his new occult religion of Thelema.

He believed himself to be the prophet of a new age, the Æon of Horus, based upon a religious experience that he had in Egypt in 1904 (see above)

By his account, the non-corporeal being that called itself Aiwass had dictated the text known as 'The Book of the Law' or 'Liber AL vel Legis', which outlined the principles of Thelema.

The Thelemic pantheon includes a number of deities, focusing primarily on a trinity of deities adapted from ancient Egyptian religion, who are the three speakers of 'The Book of the Law':

Nuit, Hadit and Ra-Hoor-Khuit.

The religion is founded upon the idea that the 20th century marked the beginning of the Aeon of Horus, in which a new ethical code would be followed; "Do what thou wilt shall be the whole of the Law".

This statement indicated that adherents, who are known as Thelemites, should seek out and follow their own True Will rather than their ego's desires.

The religion also emphasizes the ritual practice of Magick.

The word "Thelema" itself is the English transliteration of the Koine Greek noun θέλημα "will", from the verb θέλω: to will, wish, purpose.

As Crowley developed the religion he wrote widely on the topic, producing what are collectively termed the Holy Books of Thelema.

He also included into it ideas from occultism, Yoga and both Eastern and Western mysticism, especially the Qabalah.

According to Crowley, every individual has a True Will, to be distinguished from the ordinary wants and desires of the ego and this includes the goal of attaining self-realization by one's own efforts, without the aid of God or other divine authority.

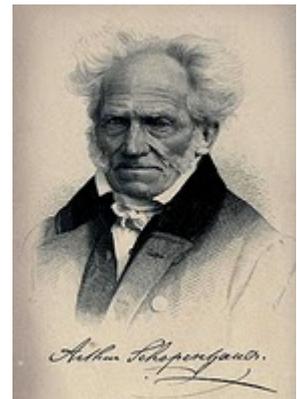
'*Do what thou Wilt shall be the whole of the Law*' for Crowley refers not to hedonism, fulfilling everyday desires, but to acting in response to the True Will - which relates to Glanvill's, Schopenhauer's (see right) and [Hitler's](#) concept of the Will.

The Thelemite is a mystic who bases their actions on striving to discover and accomplish their true will.

When a person does their True Will, it is like an orbit, their niche in the universal order, and the universe assists them.

In order for the individual to be able to follow their True Will, the everyday self's socially-instilled inhibitions may have to be overcome via de-conditioning.

Crowley believed that in order to discover the True Will, one had to free the desires of the subconscious mind from the control of the conscious mind, especially the restrictions placed on sexual expression, which he associated with the power of divine creation.



The spiritual quest to discover the True Will is known in Thelema as the Great Work.



Thelema draws its principal gods and goddesses from Ancient Egyptian religion.

The highest deity in the cosmology of Thelema is in fact a goddess, Nuit (see left).

She is the night sky arched over the Earth symbolized in the form of a naked woman.

She is conceived as the Great Mother, the ultimate source of all things.

The second principal deity of Thelema is the god Hadit (see right), conceived as the infinitely small point within a circle, complement and consort of Nuit.

Hadit symbolizes manifestation, motion, and time.

He is also described in 'Liber AL vel Legis' as "*the flame that burns in every heart of man, and in the core of every star.*"

He identifies himself as the point in the center of the circle, the axle of the wheel, the cube in the circle, "the flame that burns in every heart of man, and in the core of every star," and the worshiper's own inner self.

Hadit has been interpreted as the inner spirit of man, the Elixir Vitae.

When juxtaposed with Nuit in 'The Book of the Law', Hadit represents each unique point-experience.

These point-experiences in aggregate comprise the sum of all possible experience, Nuith.

Hadit, "the Great God, the lord of the sky," is depicted on the Stele of Revealing in the form of the winged disk of the Sun, Horus of Behdet (also known as the Behdeti).

However, while the ancient Egyptians treated the Sun and the other stars as separate, Thelema connects the sun-god Hadit with every individual star.

Furthermore, 'The Book of the Law' says: "*Every man and every woman is a star.*"

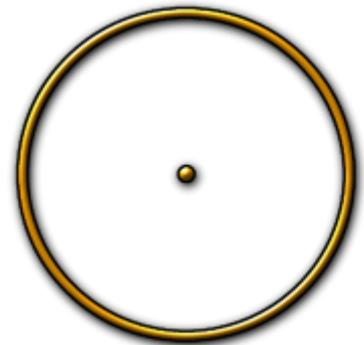
In 'The Book of the Law' he says; "*I am alone: there is no god where I am.*".

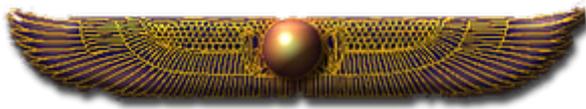
He is "*the flame that burns in every heart of man, and in the core of every star.*".

He is identified with kundalini; in 'The Book of the Law' he says, "*I am the Secret Serpent coiled about to spring: in my coiling there is joy. If I lift up my head, I and my Nuit are one. If I droop down mine head, and shoot forth venom, then is rapture of the earth, and I and the earth are one. **There is great danger in me...***".

Hadit is the Fire of Desire at the Heart of Matter (Nuit).

The combination of the upward-pointing triangle of Hadit and the downward-pointing triangle of Nuit forms the Star of Spirit (the Hexagram). The union of the infinitely small Hadit and the infinitely great Nuit causes an explosive rapture which leads to samadhi.





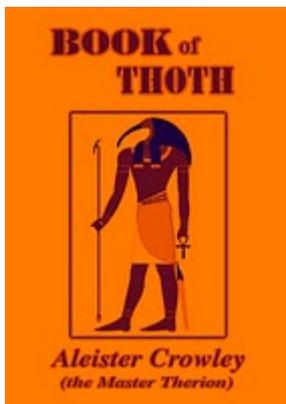
His symbols are our Sun, the serpent, the Fire Snake, the star Sothis, the planet Pluto, the Will, the winged globe (see right), and the hidden flame.

The third deity in the cosmology of Thelema is Ra-Hoor-Khuit, a manifestation of Horus.

He is symbolized as a throned man with the head of a hawk who carries a wand.

He is associated with the Sun and the active energies of Thelemic magick.

Other deities within the cosmology of Thelema are Hoor-paar-kraat (or Harpocrates) (see right), god of silence and inner strength, the brother of Ra-Hoor-Khuit, Babalon, the goddess of all pleasure, known as the Virgin Whore and Therion, the beast that Babalon rides, who represents the wild animal within man, a force of nature.



On 21 March 1944, Crowley undertook what he considered his crowning achievement, the publication of 'The Book of Thoth', "strictly limited to 200 numbered and signed copies bound in Morocco leather and printed on pre-wartime paper". Crowley sold £1,500 worth of the edition in less than three months.

In January 1945, Crowley moved to Netherwood, a Hastings boarding house where in the first three months he was visited twice by Dion Fortune; she died of leukaemia in January 1946.

On 14 March 1945, in a letter Fortune wrote to Crowley, she declares: "*The acknowledgement I made in the introduction of 'The Mystical Qabalah' of my indebtedness to your work, which seemed to me to be no more than common literary honesty, has been used as a rod for my back by people who look on you as Antichrist.*"

Crowley died at Netherwood on 1 December 1947 at the age of 72. According to one biographer the cause of death was a respiratory infection.

He had become addicted to heroin after being prescribed morphine for his asthma and bronchitis many years earlier.

He and his last doctor died within 24 hours of each other; newspapers would claim, in differing accounts, that Dr. Thomson had refused to continue his opiate prescription and that Crowley had put a curse on him.



For more about occultism in Europe in the 19th & 20th Centuries click [here](#).



[THE OCCULT HISTORY OF THE THIRD REICH](#)

