

Als Manuskript für Br. Freimaurer gedruckt.

ORIFLAMME

AMTLICHES ORGAN
DES ORDENS DER ORIENTALISCHEN TEMPLER
— O. T. O. —

Des **Souveränen Sanktuarium**
der **Alten Freimaurer vom Schottischen, Memphis- u. Misraim-Ritus**
für das **Deutsche Reich** und die **deutsch-sprechenden Länder**,
und des **Souveränen Sanktuarium**
of the Antient and Primitive Rite of Masonry
in and for **Great Britain and Ireland**
and its **Dependencies**.

11. Jahrgang

Berlin und London 1913

Juli

Amtlicher Teil.

IN MEMORIAM.

The Most Illustr. Bro.: **John YARKER**, 33^o, 90^o, 97^o,
Sovereign Grand Master-General
of the Antient and Primitive Rite of Masonry
in and for Great Britain and Ireland
Honorary Member of the Sovereign Sanctuaries in and for the
German Empire, Franco, Spain, America, Cuba etc.
Died on March 20th, 1913, E. V. at Manchester.
Requiescat in Pace!

Dem treuen Freunde!

The Very Illustr. Bro.: **Henry KLEIN**, 33^o, 90^o, 95^o, IX^o
Mitbegründer Unseres O. T. O.
General-Gross-Registrier des Ordens der Alten Freimaurer
vom Memphis- und Misraim-Ritus
in Deutschland.
Honorary Member of the Sovereign Sanctuary of the Antient
and Primitive Rite of Masonry
in and for Great Britain and Ireland etc.
Starb am 23. Juni 1913, E. V. in London.
Friede seiner Asche!

Amtliche Bekanntmachungen.

An alle Sovereäne Sanktuarien, Obersten Räte und Mauror.-Körperschaften, welche in freundschaftlicher Beziehung stehen zum Sovereänen Sanktuarium von Deutschland, sowie an alle Mitglieder des Ordens der Alten Freimaurer vom Schottischen, Memphis- und Misraim-Ritus in Deutschland.

Hierdurch erfüllt das unterzeichnete Sovereäne Sanktuarium die doppelte traurige Pflicht, seinen Mitgliedern, sowie den befreundeten mauror.-Körperschaften bekannt zu geben, daß am 20. März 1913, E. V. unser geliebter und hochleuchtender Br.: John Yarker, 33°, 90°, 97°, General-Großmeister für Großbritannien und Irland, in den Ewigen Osten eingegangen ist.

An seiner Stelle ist von der Convocation of Prince Patriarch Grand Conservators and Members of the Sovereign Sanctuary of the Antient and Primitive Rite of Masonry in and for Great Britain and Ireland der hochleuchtende Br.: Henry Meyer, 33°, 90°, 96°, zum Sovereänen General-Großmeister für Großbritannien und Irland einstimmig gewählt worden.

Am 23. Juni 1913, E. V. starb unser innigst geliebter und hochleuchtender Br.: Heinrich Klein, 33°, 90°, 95°, geboren im Jahre 1842 in Weidenburg am Sand in Bayern, nach langem schweren Leiden.

London und Berlin, den 7. Juli 1913, E. V.

DAS SUVERÄNE SANKTUARIUM.

To all Sovereign Sanctuaries, Supreme Councils and Masonic Bodies in friendship with the Sovereign Sanctuary of the Antient and Primitive Rite of Masonry in and for Great Britain and Ireland.

We, Grand Secretary General of the Sovereign Sanctuary of the Antient and Primitive Rite of Masonry in and for Great Britain and Ireland hereby give due Notice to all Sovereign Sanctuaries, Supreme Councils and Masonic Bodies in friendship with the Sovereign Sanctuary in and for Great Britain and Ireland, and to all Members of the said Rite, that the lamented

Most Illustrious Bro.: John Yarker, 33°, 90°, 97°, Sovereign Grand Master General of said Rite departed this earthly life and was called to the Grand East on March 20th, 1913, E. V. and that a Convocation of Prince Patriarch Grand Conservators of the said Rite on June 30th, 1913, E. V., held in London, unanimously elected the Very Illustrious Bro.: Henry Meyer, 33°, 90°, 96°, henceforth to be Sovereign Grand Master General in and for Great Britain and Ireland.

With Fraternal greetings. Yours in the Bonds of the Order.

GRAND SECRETARY GENERAL

Leon Engers Kennedy, 33°, 90° 95°

Protokoll.

MINUTES of the Special Convocation of the Sovereign Sanctuary of the Antient and Primitive Rite of Masonry held at 33, Avenue Studios, 76, Fulham Road, South Kensington, London S.W. on Monday, June 30th, 1913, at 5 o'clock of the afternoon.

Present: Brother Reuss, 33°, 90°, 96°.
Brother Quilliam, 33°, 90°, 96°.
Brother Meyer, 33°, 90°, 95°.
Brother Crowley, 33°, 90°, 95°.

The Brethren present having proved their right to sit, speak and vote, Brother Quilliam called the Convocation to order, and called upon Brother Crowley to read the summons, a copy which is here appended. This was done.

Brother Crowley remarked that no written protest against the present Convocation had been received from any Prince Patriarch.

Brother Crowley proposed, and Brother Theodor Reuss seconded, that Brother Heury Meyer take the Chair. This was unanimously agreed to.

Brother Meyer having done so, Brother Quilliam moved that a letter of condolence should be sent to the widow of the late Sovereign Grand Master General. This was agreed to.

Brother Meyer then called upon Brother Crowley to read his report of the proceedings at Manchester. Brother Crowley complied.

The report of the proceedings at Manchester was approved and adopted, and ordered to be recorded in the Minutes of the Convocation. Follows a copy of aforesaid report.

The election of the Sovereign Grand Master General was then duly held.

RECORD of the Election of the Sovereign Grand Master General.

The aforesaid Members of the Sovereign Sanctuary having produced their certificates and all other documents requisite for the purpose of establishing their right to be present and vote in this Convocation of Prince Patriarch Grand Conservators and the same having been examined and found to be legal and in due order, Bro. W. Hy. Quilliam 33°, 90°, 96°, called the Convocation to order and called upon Bro. Aleister Crowley, 33°, 90°, 95°, to read the summons calling this convocation. This was duly done and a copy of such summons so there read is set out in extenso in the minutes hereinafter written.

On the motion of Bro. W. Hy. Quilliam, seconded by Bro. Aleister Crowley, 33°, 90°, 95°, the Very Illustrious Prince Patriarch Grand Conservator, 33°, 90°, 95°, Bro. Henry Meyer, of 25, Longton Grove, Sydenham, S. E. County of Kent, was unanimously elected Sovereign Grand Master General of the Antient and Primitive Rite of Masonry in and for Great Britain and Ireland. The Most Illustrious Sovereign Grand Master General then took the Chair and after returning thanks for the election closed this Special Convocation. Done in our Sanctuary in the Valley of London, this thirtieth day of June Nineteen hundred and thirteen, E. V.

(Signed) Henry Meyer, 33°, 90°, 96°,
Sovereign Grand Master General.
Saint Edward Aleister Crowley, 33°, 90°, 96°,
Patriarch Grand Administrator General.
Wm. Hy. Quilliam, 33°, 90°, 96°,
Patriarch Grand Keeper General of the Golden Book.

Leon Engers Kennedy, 33°, 50°, 95°,

Patriarch Grand Secretary General.

Theodor Rousa, 33°, 90°, 96°,

Sovereign Grand Master General ad Vitam for the German Empire and Grand Inspector General.

The Most Illustrious Sovereign Grand Master General then opened the Convocation as a Supreme Grand Council of Sovereign Grand Inspectors General of the 33° and last degree of the Ancient and Accepted Scottish Rite, and he was duly elected Most Puissant Sovereign Grand Commander.

He then opened the meeting as an Absolute Grand Sovereign of the 90° and last degree of the Oriental Rite of Misraim, and was duly elected as its Patriarch.

The Sovereign Grand Master General returned thanks in an eloquent speech for his election, and conferred the degrees of Prince Patriarch Grand Conservator of the Rite on Brothers Robert Ahmed Quilliam 32° — 94°, Leon Engers Kennedy, 30° — 90°, and Brother F. B. Gibson, 32° — 94°.

He further made the following appointments: —

Brother Crowley — Patriarch Grand Administrator General.

Brother Quilliam — Patriarch Grand Keeper General of the Golden Book.

Brother Frederick B. Gibson — Patriarch Grand Master General of Ceremonies.

Brother Kennedy — Patriarch Grand Secretary General, and confirmed Brother Higham in his appointment as Grand Chancellor General, which he has so long and so illustriously filled.

The Sovereign Grand Master General further appointed 33, Ave. Studios, 76, Fulham Road, South Kensington, London, S.W. as the headquarters of the Rite.

The Convocation was then closed in Ancient and Primitive form.

Nichtamtlicher Teil.

Mystic Anatomy.

Any student who desires to study Hermetic Science must have, not only, a thorough knowledge of ordinary Anatomy, he must also be able to apply his knowledge of ordinary medical science to the requirements of Hermetic Physiology in order to understand the Finer Forces of Nature which alone will enable him to realise what Mystic Anatomy is. The Doctrines of the most prominent Mystics who most of them either were Medical Men or practised Medical Art, like Paracelsus, Van Helmont, Albertus Magnus, Cornelius Agrippa, Postellus, Cardan, Robertos de Fluctibus, Mesmer and others, are that the Moon is all-powerful in certain senses. The mystic passage of the child in the mother's womb is marked by distinct stages during the 9 lunar months through which the child passes on to its birth. The influence of the moon is of feminine character. These influences are operating upon the nervus sympathicus, sensitive nerves, and the heart, the nervus Vagus. The nervus Vagus arises in the Fourth Ventricle. It forms before it leaves the skull an important ganglion ingulare, after leaving the skull it spreads like a river into a long stretched plexus Nodosus, or ganglion cervicale vagus. Thence it runs along both sides of the carotic arteries and close to the Sympathetic Nerve behind the bronchial pipe

and along the oesophagus to the epigastric cavity and pelvic region. In its course it closely intermingles with the Nervus Sympathicus and the whole sympathetic system.

Having thus much established at the hand of Ordinary Anatomy, we may now consider the mystic physiology of the human being (male and female) and the RATIONALE (celestial, hermetic, or otherwise) of the methods and the motives and purposes of GENERATION.

Generation is a „MIRACLE“! And a Miracle is always DIVINE, no matter what aspect it may assume in the limited view of Men!

The ACT which lies at the base of, and in its consummation constitutes Generation, has been branded by misguided zelots as an act of sin, and has been explained as a supposed consequence of the imaginary Fall of Adam and Eve, and connected with the Fall of the Angels!

In fact it has been held up as an Act of Shame!

But the Ancient Masters of Hermetic Science who explored the wonders of the natural world and the wonders and mysteries of the supersensual world, these supposed Black Magicians, prayed down in the very depths of their abasement and humility before the „IDEA of GOD“, rising thus into Sainthood, looked upon Nature and ALL its DEMONSTRATIONS, and materialisations of the super-sensual, with very different eyes from the ordinary man and philosopher. They were enabled in a spiritual way, to penetrate to the truth of the real meaning of the Original Fall of the Angels, of the Original Fall of Adam and Eve.

The Masters of Hermetic Science hold that it is possible, by the right application of the meaning of „Original Sin“ and „Fall of Angels“ to arrest in magic art, i. e. Sex Magic, the Supernatural S.E.E.D.S. operating in every, and through every being, for purposes of understanding „GOD ITSELF“ and „UNITING WITH GODHEAD“. —

This is called the great act of Transmutation of the Reproductive Energy. This Great Mystery is also embodied in the Eucharist of the Churches. It is a Hermetic Mystery. It is a Blind! Blinds are used by the Church and by Hermetic Science. No Hermetic Truth, entirely unveiled, is ever printed, or given out publicly.

With this clear understanding before us we now proceed to give a definition of those Finer Forces of Nature which will lead us to understand what Mystic Anatomy is.

Hermetic Science teaches us that the Sympathetic Nerve System is Shiva Vina (also Kali's Vina) i. e. Generative God's String Instrument. This is symbolically represented as a harp. The Sympathicus is played on by the Tantrikas, the writings of Sakti, or worship of female energy. The Nerve Fibres or Cords are called in Eastern Hermetic Science Nadis.

The principal 3 Nadis are

- a) Shushuma in central canal of spinal cord and *medulla oblongata*.
- b) Ida to the left of Shushuma.
- c) Pingala to the right of Shushuma.

These Nadis start from Ajna Lotus (Triveni Plexus) and they join on a point between the eyebrows over the nose. The Ida is negative and corresponds to the MOON, and Pingala is positive and corresponds to the SUN. Ida leaves by the left nostril and Pingala by the right one. Besides the above mentioned 3 most important Nadis, there are others. The whole of the 14 Nadis are: Shushuma, Pingala, Ida, Gandhari, Hasti-jihvica, Kuhu (generative), Sarawasti, Pusa, Sankhini, Payaswini, Varuni, Alumbusa, Viskwodan and Yasawini.

Chitta is the principle of thinking.

The Eastern Hermetic name for Nerve Plexus is „Lotus“.

The Lotuses are the Psychic Centres of the Body, within which

force and life-energy are stored up. There are 42 Lotuses of which are of special value and importance for practical purposes:

- 1) Mudladhar Lotus, wherein is the „Coiled-up-one“ the Kundalini Nadi at base of Shushuma in the Sacral Plexus. It is the dormant or sleeping power of Supreme life. It embraces the 3 channels or cords, Ida, Pingala and Shushuma, or MOON, SUN and FIRE, or NEGATIVE, POSITIVE and the UNION of BOTH and its RESULT. Solar Plexus. Coeliasca. Gods Instrument. It is known as the „Fundamental Lotus“ or the „Base of Life“! The energy which surrounds this Lotus is the Seed of Love, and the whole combination is called Mudladhar Lotus which has 4 petals.
- 2) Swadhisthan Lotus has 6 petals.
- 3) Manipur Lotus has 10 petals. It is situated under the navel.
- 4) Anahat Lotus with 12 petals (Fibres) is in the heart. Within this Lotus dwells the flame Van-Linga!
- 5) Vishudda Lotus has 16 petals.
- 6) Ajna Lotus between the eyes on bridge of nose, it has 2 petals. The Shushuma passes up from the Sacral Plexus through the Spinal Cord, to the right side of Ajna Lotus (Pingala) and from there it passes to the left of Ajna Lotus (Ida). Pingala comes from the left side of Ajna Lotus and goes to the right side of the nostril.
- 7) Sakasrar Lotus, the 1000 petalled Lotus, is at the base of palato. HA is MOON or Ida; THA is SUN or Pingala; HA-THA is UNION of Prana and Apana under the navel. Hence Ha-Tha-Yoga. He-She-Union or Coition.

Prana goes from heart downwards, Apana goes from anus upwards.

From what above has been stated about the Hermetic or Mystic Value of the Sympathetic Nerve System, is shown that the Sympathetic Nerve System, of which School Science knows so very little, forms the bridge which connects the gross and material conception of the human Body (Microcosmos) with the higher and hidden or esoteric and hermetic conception of the Finer Forces of Human Natur.

And like in Microcosmos, so in Macrocosmos!

In Macrocosmos we find then (esoterically or hermetically speaking) Seven Forces, or Seven Centres of Forces.

Whether it be 7 Lokas (spheres of existence in eternity, or 7 Tattvas (the reasons of existence: I am I) or the whole chain of Seven.

Or whether they be Macro-Kosmic Forces, or the Micro-Kosmic Forces, they always stand in same order and relations.

The Seven Tattvas are:

Adi Tattva, the primordial universal force issuing at the beginning of manifestation, or of the „Procreative“ period from the eternal immutable SAT, the substratum of ALL. It corresponds with the Auric Egg, which surrounds every Globe, as every Man. It is the Force proceeding from the First or Unmanifested Logos! Equivalent of SUN! Father! Vater!

Anupadaka Tattva, the first differentiation on the plane of being, the parentless, the God Brahma born without father or mother, sprung from that grows from Vishnu's navel. Equivalent of MOON. Logos-Son! Sohn!

Akasha Tattva, this is from which all religions start: Jupiter, Indra, Pater Ether, Pnenma, or the Manifested Logos, and the biblical Holy Ghost! Heilige Geist! Its equivalent is Saturnus.

Vayu Tattva, Aerial plane; Tajias Tattva. plane of our atmosphere;
Apas Tattva, liquid substance of Water; Prithvi Tattva, solid substance of earth.

These last four correspond to the Four Elements.

Vayus corresponds to Air and Jupiter;

Ajua (Agni) corresponds to Fire and Mars;

Apas corresponds to Water and Venus;

Prithvi corresponds to Earth and Mercury.

According to Mystic Anatomy Akasha Tattva is located in the Brain; Tayas Tattva in the Shoulder, Vayus Tattva in the Navel; Apas Tattva in the knee; Prithvi Tattva in sole of Feet.

Further in Mystic Anatomy:

Spleen corresponds to Linga Sharira,

Liver corresponds to Kama,

Heart corresponds to Prana,

Corpora Quadrigemina corresponds to Kama-Manas,

Pituitary Body corresponds to Manas Antakarana,

Pineal Gland corresponds to Manas, and when this is touched by Kaudalini, it becomes Buddhi Manas or Divine Thought.

Of special importance in Mystic Anatomy is the Pituitary Body at the base of the brain. This Pituitary Body or Hypophysis Cerebri, is connected with the Pineal Gland or Conarium. Both the Hypophysis Cerebri and the Conarium are covered with a grey sand which is called Acervulus Cerebri. This sand, of which the School Physiologists know nothing to say, is found in Man only after he, or she is 7 years of age.

This sand is of the greatest mystic importance. It is connected with the production of SAT, the ultimate Essence of Everything. — It stands in relationship to the Central Organ of ALL FLUIDS, the W.O.M.B., and in the womb is PRANA the Great Architect of the child. PRANA is also in the air, and is absorbed by all created living beings.

Without Prana everything would die. Prana is in the air, but it is also there where air is not able to penetrate. It is independent of air while air is dependent on Prana. Prana is born from the Atma (Atem Gottes). It arises in the Atma like the shadow in the body.

We absorb the Prana of the air in every breath we take. But we can train our breathing to absorb, inhale, a greater quantity of Prana than is ordinarily required for our daily life. And this Surplus-Prana we are able to store in our Nerve-Centres, Lotuses or Plexus, until such time as we may require it again for special use. This function can be compared to the STORING of materialistic electricity in a Leyden Jar. Through this self-willed, conscious accumulation of SURPLUS PRANA in our body, the physical body develops forces which previously lay dormant in him. Persons who have by accumulation of Surplus Prana developed such special Forces by special intellectual training may become able to transfer, exhale, disseminate, pass on (part) of their own stored up Prana to Others! This is called then, and is used for, PRANA HEALING, and has been systematised by Theodor Reuss under the name of „PRANA-THERAPIE“ in the year 1893. A treatise on this subject was published in 1893 in a Magazine published by Dr. Huebbs-Schleidon of Hannover entitled „Die Sphinx“ and signed with the pseudonym „Theodor Regens.“ — This treatise was afterwards published as a separate little book called „Pranatherapie“.

(Fortsetzung folgt.)

Merlin.

Häckel's Welträtsel und Unser Orden.

Von Theodor ROUSS.

Angesichts der intensiven Propaganda, die von Anhängern des Häckelschen Monismus in Freimaurerkreisen gemacht werden, wurde ich aus dem Kreise unserer Ordensmitglieder gebeten, zum Monismus, wie er von Häckel in seinem Werke „Die Welträtsel“ definiert wird Stellung zu nehmen, und den von unserem Orden vertretenen Dualismus zu präzisieren.

Dieser Anregung habe ich Folge geleistet in einem kleinen Werke, das sich im Drucke befindet. Ich entnehme demselben folgende Auszüge, die in Gegenüberstellung zu den zwei Tabellen „Das Substanz-Gesetz“, und „Gegensatz der fundamentalen Prinzipien“ in Häckels „Welträtsel“ zu lesen sind.

Unser Fundamentalsatz lautet: Gott und die Welt (sichtbare und unsichtbare) sind ein allumfassendes, unermessliches Reich (das Universum), bestehend aus der bewußten Ur-Energie (oder Schöpferkraft), der positiven Charaktereigenschaft des Universums, und der unbewußten Ur-Substanz (oder Welt), der negativen Charaktereigenschaft des Universums, welche durch Kontakt in sich (Urzeugung, Cotion), neue Welten und, ihnen im Prinzip wesensgleiche Geschöpfe schaffen, und fortführen solche zu schaffen. Da also nach unserer Anschauung das Universum zwiefacher Art ist, positiv und negativ (also dual), und nur durch deren Vereinigung „Leben“ entsteht, bezeichnen wir unsere Anschauung als eine dualistische Weltanschauung.

Wesensgleichheit (Gottähnlichkeit) der Geschöpfe. — Die Wesensgleichheit der Geschöpfe mit dem Schöpfer besteht darin, daß die Ur-Schöpferkraft (Urzeugungskraft) auch den Geschöpfen innewohnt. Die Fähigkeit der Geschöpfe, durch den Zeugungsakt wiederum Geschöpfe ihrer Art und Gattung hervorzubringen (zu schaffen oder zu erzeugen) ist der den Geschöpfen innewohnende Beweis ihrer (göttlichen) Abstammung vom Ur-Schöpfer (Ur-Zeuger). — In diesem Sinne sind die Worte der Bibel zu verstehen: Und Gott schuf den Menschen ihm zum Bilde, zu seinem Ebenbilde schuf er ihn.

Geist, Seele und Materie: Wenn man die wirkliche, restlose Lösung der Welträtsel zu finden wünscht, so muß man die grundfalsche Art der Auffassung des Begriffes „Geist“ in seiner Gegenüberstellung zur „Materie“ außer Acht lassen. Die „Seele“ ist ein geistiges Ding (spirituelles Agens) und existierte von Ur-Beginn als Ur-Gefühl im Ur-Zeugungsakte. Dieses Ur-Gefühl äußert sich im Menschen als „Religion“. Denn der Mensch kann Gott mit dem Verstande nicht „begreifen“, sondern nur „fühlen“ (im „Herzen“, sagt man), durch und mit der in ihm wohnenden „Seele“, die nach dem leiblichen Tode des Menschen zurückkehrt zum Ur-Schöpfer. Ohne Ur-Gefühl (Ur-Seele) gäbe es keinen Ur-Zeugungsakt, keine geschaffene Welt.

(Das Buch wird im Verlage von F. E. Baumann in Bad Schmiedeberg erscheinen.)

All enquiries with reference to the Antient and Primitive Rite of Masonry should be addressed to:

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