

DAWN OF A NEW MORNING

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THE RETURN OF
THE WORLD'S MASTER-BUILDER
LUCIFER-HIRAM



BY
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-T. Proprophegge and T. Lucem Fero
January 2010 e.v.

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INTRODUCTION

A time of breakthrough is upon us! The time of material and spiritual fractions has come! The philosophy of the ancients, is wrestling with modern thought! And the Ancients' Knowledge likewise, wrestling with the present material teachings.

Here and there, the continent is fermenting! Strong movements are going on in the depths! Partly political, partly material and partly of a spiritual nature!

Beneath the movements which are of a spiritual character, belong also those which are of a religious nature and which there once again are several different types according to their arising or starting point: i.e. that or those sources to which they owe their origin.

They can be divided into 1) those which take as a starting point, the ordinary religious perceptions, and because of that are rooted in a broader, deeper or, as is more often seen, a very superficial interpretation of this, and 2) those which take a new point of view as a starting point and basis, and 3) those which take the ancient sources and find a firm foundation in them.

From the first category springs the different sects. From the next, the forerunners of "free thinking," or those which, for one reason or another, do not wish to be bound by any religious perception. Such a group is for instance the "Humanists."

Under the third category are the Orientalists, whose task is of a religious and aesthetic cultural nature, the so-called "OCCULTISTS" and "FREEMASONS." As a link between this and the previous category are the "Spiritualists," which, without using magic in the ordinary sense, claim to create contact to an immaterial and disembodied spirit-sphere. The spiritual beings there are

thought to be constituted only by dead souls and not—as in magic—of higher, except for incarnates, intelligent beings or elementals, natural principles.

Occultism has its foundation in the acquisition and practice, due to an interest, of the ancients' magic or the practice of secret inherited teachings, once called "Sorcery." As many no longer regard magic, in the original higher meaning of this word, as something impossible or supernatural, but as the most natural possible thing in the world, as for like so many other things, if only we could manage to fully investigate nature and follow its laws, ways and paths, and as something which is not impossible to learn.

The term "Sorcery," which was used almost in an ironic sense about magic, is therefore erased.

Freemasonry, that is to say the original ESOTERICAL one, constitutes the ceremonial gesture and act of magic, or the form under which the dogmas of magic are studied. Besides that, it constitutes a form of a secret, ESOTERIC, religious cult of old Gods or Supreme Principles of Nature, THE CREATIVE FORCES OF THE WORLD. Freemasonry is thereby the keeper of the ancient ESOTERIC cults and teachings, holding their most valuable property, that which is also the MAIN task of Freemasonry.

It is the teachings of the ancients—THE EXOTERIC ones taken—that constituted the framework for the formation of dogmas in the Christian church.

All, which the occidental church possesses of dogmas etc., is "borrowed" or, to put it clear: "taken" from oriental, so-called "pagan" sources. It possesses nothing, which it, in that respect, rightfully can call its own by originating from itself.

SATAN AND LUCIFER, within the oldest dogmas of the Christian church, are therefore absolutely alien to the

Christian TEACHING, as to any EXOTERIC religion. They both belong to the ESOTERIC cult and magic, as also both their significance, role and appearance are absolutely different from that which Christian interpreters state. The teaching about them can be regarded as an extract of the essence of a secret teaching of the ancients.

JEVE is the old Pan on Israelite territory.

The SHEITAN of the Israelite and Tartarian, the Master and Majesty of the Dragon, the highest expression of the creative forces of the universe, is to be sought in China and Egypt.

SHEITAN is, inside the Chinese Esoteric Freemasonry, the very image of the WATCHING, DISEMBODIED CREATOR OF THE UNIVERSE.

LUCIFER is the “SUM”, or EGO, of the material nature, the creating LOGON and FORCE! Both personal and impersonal or individual and non-individual, as any other thing in nature, and as we want it. In fact he is the thing and the individual in third person. If one is in possession of the necessary keys or knowledge of his unfolding, one can unchain him, evoke or call him forth; but if not in possession of these, one must be content with having him in spirit, disembodied, and according to the written description of him.

LUCIFER in his own image, is not the foolish character some have wanted to turn him into, but a true physical reality, though of a semi-material nature.

Just like the creative force in the immaterial, abstract, disembodied yet nevertheless functional nature inspires contemplation and exploration, so does energy in form of matter transforming into life—that, to us humans, is the most positive, and a substitute of the abstract, functional part of nature—also deserve attention.

LUCIFER is the potency of force in living matter, in an

individual personified form, the “Sum” of the creating nature.

As propaganda for this Sum or Ego of the creating nature, is this little writing of agitation published, and whose task therefore is to be: the working towards enthronement of the Ancients’ Pan-Ideals and Pan-Substitutes—springing from an inner comprehension of them and their value, and thereby the acquisition of them—and their worship.

The dissemination of the knowledge and the heightening of the occult, ESOTERIC Freemasonry’s *Lucifer-Hiram* will thus constitute the main task of this propaganda text, and with that, the recruiting of new proselytes. A task that deserves a worthy interest.

In the hope that this goal, by the assistance of equally minded persons, can be achieved and result in the formation of a closed circle, almost in the shape of a new esoteric Order of Freemasons, which would be a fully dedicated cult equal to that of the Ancients, is left to the consideration and good-will of the readers.

To occultists and similar seekers of secret knowledge am I, for further information, especially when it comes to the re-discovery of the mentioned keys, to be found personally at my home any time.

København, Hjørringgade 29, 3. Ø.

June 1906

BEN KADOSH

EVOCATION

Hear, I call You, mighty Pan, strong God of all Forces in the Universe, confining in You; Heaven, Sea and Earth!

Equally Queen of all things!

Eternal Fire, flowing through all Your limbs and Your body!

Come to me good Genius, Source of Movement, drifting around, while you yourself are borne upon a glittering skin, stretched between the seasons!

Source of all Creation . . . !

Divine ecstasy!

Media who heats and brings to life the Soul!

Living amongst the Stars, You regulate the Symphony of the Universe, as it is heard in Your melodic songs!

You, who comes through Dreams, Visions and sudden Terror, that mortals experience, You who likes to dwell amongst the rocks, springs and fields of the earth, utterly absorbed in Your meditations!

Explorer of all Things!

You who dwells to hear the Echo of Your eternal Harmony!

God, Creator of all and everything during your wandering!

You, that one invokes by many Names!

Sovereign Lord of the World, who gives Growth, Fertility and Light to all Things, and who lives in the mountain valleys and the depth of the caves!

Dreadful in Your Wrath!

True Jupiter with double Horns!

It is You, who created the Earth!

When You extend Your Powers over the Sea, the Ocean obeys You, and that exists not—even Fire and Air—which does not recognize Your Majesty!—All Elements follow the way, You have prescribed for them, in spite of the instability of their nature, and give unto Man the nourishment he needs.

Accept, holy Source, for the sake of our desire, our prayers and our incense, and do so, that we may end the length of our lives in happiness, and raise us above that which frightens us!

(Orpheus Hymn)

PROLOGUE

PAN:

“Wherever one dares build,
hidden by darkness and shadow,
without the company of a friend,
in the lonesome, the empty,
in the silence I will come!”

“Where on the common path,
one stands out by himself,
to my name, silent to wander,
with him do I dwell!”

(from Ludvig Hejbergs: “Gudstjeneste”)

Motto:

“The dead were to rise again!”

EVERYWHERE and in all is Pan, the eternal “Sum” of nature. And this Pan is living, no longer dead, as most humans have turned him into. “Pan is resurrected!” Resurrected from that death, oracles and men have sunk him into.

The IDOL OF THE GODS, THE GOD OF GODS has returned to repossess his original place as front figure! Now his time has come, to fight the superseders and the assumption— and its agitators—that he is dead, as numerous, elder and younger, historical writers tell in this way: “Under the rule of Emperor Tiberius, the victory was announced for the new faith from Galilee. A voice whispering along the shores of the Aegean Sea: ‘The Great Pan is dead!’ Such is the story.” A quotation that differs or diverges very little with the different authors.

An Oracle with its crowd of believers and the ancient highest “pagan” being of nature, confronted with the highest “Christian” being of nature, could it be that prejudicially and fearsome men had killed Pan? In a way! When they couldn’t do it in a more emphatic way, the result was that Pan is still alive, although withdrawn from the public scene.

Thus he is alive today—and has kept on living, without being, as pretended: dead—and with him, the faith and knowledge of him still exists inside a small circle, now when the large crowd has deserted him. The members of this small group are to be sought amongst civilized as well as uncivilized nations, so also within the “highly civilized” Europe.

Pan is alive and will continue living or existing. The

idol of the Gods, and their Father, cannot die! Nor church, science or a cynical crowd can kill him.

He is the surviving “All” in personification, raised above the changeable and finally by the nature of his being, becomes, where everybody else—including all the reformers’ gods—cease to exist. As such, he is raised even above the Nazarene Jesus God, taken by the Christians as their special divine idol.

The teaching of Christ that God is love, or the loving Father in human perception does not contain any concept of God, in the true sense. It is rather to be seen as a concept of Love in an extended version, to fit human conception, and conveys only a vague and incomplete image of the entirety and nature of the deity. The MIND and not the HEART—at least not solely—is that which shall comprehend the image of God.

The nature of the true image of God is mainly Coldness and has only little to do with human emotions, and the product of them. WHAT IS GOD, IS NOT MAN, AND VICE VERSA!

The answer must be to turn away from being human, if we want to comprehend the image of God in its true REALITY, and not behind a veil of illusion. Although without being deluded or at the risk of drowning in the bottomless.

We must distance ourselves from being human—towards the animalistic, though considered inferior—if we want to find the image of God in its most satisfactory and real state*. We don’t want to wind up on a lesser spiritual and intellectual level than we were before the conversion, but on a higher level, with the condition that we consider the animals in another way than we are used to.

THE SLOUGH OF THE ANIMAL IS THE CLOTHING OF PAN

* No Matter how absurd it sounds.

AND HALF OF HIS OUTER BEING.

The side we often prefer to consider is the material and physical, which is considered morally objectionable. What we here have to consider is the PSYCHIC, the psychical life and especially the psychic Powers which work through the animal, and often give an impression of something strange, mysterious, often demonic in its being, attitude and outer appearance. It also reveals their intelligence which is: that they know about and master their inner Powers, and understand the use of them. Besides that, we have to admit that their intelligence in many other ways are inferior to that of man.

Away from animal brings us, considering the above, not toward the animal in its inferiority, but towards what we can call its increased intelligence. This intelligence makes them seem strange, mysterious and demonic in appearance, as it is the case with the He-goat and the Snake.

The demonic is only an image of increased intelligence in the appearance. This Force is apparent in inferior animals—as in the case of the Serpent's Glance—it suggests the presence of a Talent or Force that works as a tool to aid the beast, against its inferiors. It also suggests—by the presence of this special Ability or Force—a side of the animal, where it is close to the divine mystery, which alone has its source in the use of psychic powers.

Notice that the animal is closing in on the divine mystery, and formulates the same; but it is not the divine mystery, neither in the shape of a snake or a he-goat. By the he-goat I mean an Alpine ibex.

Should one decide to dedicate himself to the mentioned intelligence and talent, which is inside the animals, or form a cult for their worship, as it is the case with the above-mentioned animals, it must be their own decision. But if so, it is done from one's religious needs. One would hardly do

it without an adequate reason, which could be, and is, of a highly intellectual standard, and has its roots or springs from, a pleasant feeling of satisfaction, which creates spiritual peace in one's surroundings and oneself.

Another perspective on the animal, other than being of inferior intelligence and morality compared to man's, has to be taken into consideration. This has its justification and is of much more value than the ordinary consideration of the animals. Considering that there is something hidden and perfect in the animal is of much more value than the ordinary reflection on the presence of something—from physical deformations—imperfect.

Here the animal is superior to Man, and becomes a kind of Idol to Him.

The snake shows its superior intelligence—as mentioned—through its glance. With this animal it is a special ability, besides being its vigor with its outward rays, the magnetic, demonic rays in the eyes of the creature.

The intelligence of an animal can always be detected in its eyes*. Without the eyes, an animal would—as also with humans—lose its demonic appearance.

In the eye of an animal, as for humans, we can see the soul of its intelligence, which always reveals itself as either a force of nature; heat and cold: or as a primitive form, and with the individual it is penetrating; in individualized form as well.

The things that causes the demonic appearance of the animal, is then determinative of the creatures demonic individuality in its entirety and the animal itself becomes an expression of the inherent force of nature or primitive form in the individual whole.

To make this Fluid of Force appear as a special ability, the creature—in this case the snake—has to be conscious

* The glance of an animal can thus sparkle with “Evil” or wildness.

about its presence and use, which in this case it is. The snake only uses its fluid, by pointing its rays towards the chosen prey, when it is aware that it gains an advantage by using it. The Snake is aware of the presence of this fluid of so high a nature and potency. And the same when it comes to the use of it. But by this, it must also be aware of its superior intelligence. The superior intelligence is only the realization of the presence of the Power, and the awareness of its use.

Much the same, though in another way, is visible in the appearance of the horned he-goat—the Alpine ibex. The horns, with its proud and provocative erection or beautiful reclining shape, and the dark face of the creature, are that which add up to its demonic appearance. With that comes the consciousness of the animal, of its outer dark magnetism or radiation, which radiates from it, and is apparent in its conduct. Its knowledge about how to use this, its natural gift, is sufficient evidence of its special intelligence.

Here also, the glance is of a major importance and necessary in the making of the look's entirety.

The above stated is only an outer reflection, very imperfect, and of a secondary value, but necessary before approaching the inner aspects.

Here, as in all other matters, when we are facing a riddle to solve: we instantly judge it by the outer appearance and weigh it against our dogmas. The expression of the increased intelligence is that, which can be seen in the dark face of the Pan-Ideal, its demonic physiognomy, the face of the He-goat.

The He-goat אב , Ba's corpus is the expression of the primitive nature of the PAN-IDOL. As mentioned, Pan is the "Sum" of the individualized All, in its most ancient image and shape. The demonic face of PAN, the potent expression

in his dark face, is what makes him a God, and the highest amongst the Gods—the Idol of the many various sects.

Only this or that which made him—the force that penetrates and glows like a fire inside him—is above him. That force, which created him and is as a fire within him, which radiates from him as a kind of magnetism, is he himself a part of.

PAN is the great Master Builder of the Universe and a cosmic living NATURAL FIRE, flowing and kindling all. THE SOURCE OF ALL LIFE is his Father, which no language has a pronounceable word for.

PAN is a vehicle for his Father, why the Father only is known through PAN. PAN becomes the very image of his Father, and the existence of the Father is only due to PAN. PAN expresses the Father and thus becomes the expression of the unpronounceable.

PAN is the highest known, “the unknown Father’s” visible image, in whom—like a stove—is lit an eternal burning NATURAL FIRE.

The belief in—and the cult for—the PAN-IDOL is thus not so much a belief in—or cult for—an outer figure, but more a worship and adoration of an eternal, hidden, mighty or all-potent force in nature. It is expressed through the PAN-IDEAL as a superhuman representation of man, seen from the hidden traditional: concrete or determined dogmas and under an ethical view on the matter.

IN THE DISGUISED FACE OF PAN IS TO BE SOUGHT THE TRUE IDEAL OF GOD.

The disguised—the demonic background—in the dark appearance of Pan, must be compared to the glowing fire inside him. The disguised is a demonic reality. The demonic creates the mask of disguise.

That this mask of disguise appears demonic to us, comes from the resistance we meet when trying to force

something open, from which we have been locked out. The alienation and incomprehensibility of the higher planes, will always take a demonic shape in the moment we try to break the chain which holds it together—for the sake of study.

The demonic face is dark and often also full of wrath. The light seems far away from the demonic, though it is created from that.

All in all, the image of God becomes a dark ideal and not a bright, human one, as some have turned it into.

In the physiognomy of the snake, the demonic appears in its outer reflection, in the shape of energy, namely the magnetism in its glance that paralyzes the movements of a chosen prey. Which is different from the he-goat, where the entirety of the disguised face, its dark and mysterious outer magnetism—even though the glance also plays an important role—made or created the demonic.

After this description of the physiognomy of PAN, and that, which is expressed thereby, it would be proper to describe the shape of the idol in its entirety.

PAN, the roman “Jupiter,” has this appearance.

His head is that of an Alpine ibex, with the beautiful reclining horns. His face is that of a he-goat, with a thin beard on his chin covering the chest. The entire body and its limbs are hairy, and on his back are two great wings spread out. The symbol of the creating force of nature is erect and enormous in his lap, while on his body is a scarf strewn with stars. On his behind are drawings of the rivers, streams, trees and the different forms of labor. His feet are cloven hoofs alike those of a goat. A long, crooked wand supports him signifying his departure and goal, and in his right hand he holds his flute, with the 7 pipes, signifying the tones of the 7 archaic spheres.

This idol stands on a cube as a symbol of the Earth,

which has been given and is subject to him.

This is the image of Pan in its entirety, according to the description of the ancients. Completely a God worthy! Nature with its ability and organ to create is made in this image! The “Sum” of the surviving ALL, the highest image of the Gods or the expression of them, the image of the World’s Master Builder Genius HIRAM and DEMIURGON! And then in its entirety not an image of a single being or ONE, but of a duality, two opposite elements. From the fight between these opposites, all creation springs.

Thus PAN becomes, next to his ethical highness, the expression of an antagonism or fight in nature, and his cult is then not only the cult of a dualistic principle or duality, linked to the understanding of the principle of creation, but also the cult of antagonizing elements or principles in nature.

This duality spring not only from that which PAN expresses: the creativity of the all-nature, but has its source in the very BEING OF PAN, the way his nature combines the outer dark vehicle with the inner spark of fire.

As a principle of antagonism, PAN becomes the “material wall,” the underground of matter, and the basis of reality. Conscious of the material medium. The life in the stone or the resistance of dead matter against so-called “organic” life.

Or on a greater scale: PAN’S outer, dark vehicle, with its dark magnetism, resisting the work of the inner fire, but at the same time nurtures it by changing his nature or effect.

All in all: a glorious image of the work in nature.

As the dark outer vehicle makes up the largest or known part of the Pan image, it is natural first to notice the principle of antagonism, the opponent, in the outer appearance and not in the inner. And if we finally behold the inner, even then will it be colored too much by the outer

appearance—for certain reasons—until we can see it in its true color.

The case is such, that there exists a material darkness bound to the “material wall” or underground. Above this, there is an immaterial darkness, a cosmic Abyss, “the infinite bottomless.” wherein the Light or NATURAL FIRE is begotten, the fluid of primitive force. And this “infinite bottomless” and “the material wall” is in the same way as force and matter, very strongly connected. The natural fire is only an outcome of the interaction between these two elements, as they by their nature are very difficult to keep apart, not to mention defining them separately.

Thus is the true antagonism or battle fought between the raw Force and the Matter, and the fight between Fire and Matter becomes of less importance. A fight follows the fight between Force and Matter between Spirit and Matter or the Material, as the fight between Force and Matter—wherein life is begotten and finds its destruction,—is not only fought very hard, but with a certain consideration from both sides, which is not likely to be found outside the great All-Nature.

All over, where life springs forth, there will be a consciousness inside or conjoined with it, and where there is a consciousness there will also be a thinking mind, a Seat of the Spirit.

From the dark “demonic” outer of the PAN-IDOL and from his position as the image of the principles of antagonism in nature, connected with his apparent obscurity, is it, that bigotry sects with its followers, has put him up to be a “Devil”-Idol. Though they have taken him to be, or claimed him to be: a “Devil”-idol, he is not.

PAN’S “demonic” appearance is only a form of special energy of an enormous Nature and Effect, and which, as a kind of increased intelligence, only is the expression of a

higher awareness. The dark glance, the increased intelligent appearance, is what partly creates the demonic image. The higher states of a life in awareness are often fervently connected with the understanding or knowledge of ones abilities. With that, also the value of ones limbs or tools (organs) and the use of them. Let it be noticed that a life in awareness, on the higher planes, is mainly defined by this word: Being.

The responsibility for causing external damage, made by acts pointed outward, thus becomes invalid.

Human laws and human hindrances are only valid to mankind, and cannot be used on something raised above human level.

The ordinary mans pity for his neighbor, only exists to human beings and is adapted to their evolution and needs, but cannot be transferred to a Divine, Highest Being, the All-Creating Lord, to whom the single individual is an unimportant factor under ordinary circumstances.

Nature make its own laws and borders, regardless of interference from the hand or thought of Man.

Regarding PAN as an expression of the creating ability and organ of Nature, his cult and image in this shape, is not a cult of animalistic inferiority, but, as is clearly shown herein, a cult of Nature and the Beauty therein. It is a cult of the principle of fertility, under which considerations, the apparent ugly in the image of the PAN-IDOL becomes invalid.

The ugly or obscene, the ordinary animalistic, is not purely objectionable, but has its aesthetic sides too. It depends on how we consider a thing and what value we ascribes to it, if it is going to be objectionable to oneself or others.

The symbol or organ of the creating ability of nature can be considered obscure, but it isn't. The same when it

comes to the naked and very hairy body of PAN. To that I can say, that an aesthetic view on the animal in its obscurity, is of more value than an aesthetic view on the animal in its perfection, and of much more value than a vicious view on the animal because of its obscurity and raw naked body. It was created thus by nature's hand, and relates to a certain lack of physical-material things.

In PAN, people wanted, and still want, to see the image of an medieval—and until this present day—"Devil," Diabolus, if that is so that one believes in the existence of such a being. I allow myself to quote the writer C. Kohl from his book: "Satan and his cult."

"The great PAN was resurrected (after an oracle and the superseders had killed him) as Satan in Christianity. It is he who shows his ugly face in the prosecution of the Heretics and in the annals of the Witch-trials, and which to this present day is not forgotten! . . . Almost from its birth, the church (the Christian) was surrounded by a dangerous (to the church) web of systems, schools and sects, who all wanted to introduce to Christianity a dualism alike that of the Persians. These teachers created for most parts the so-called GnosticisM (from GNOSIS: realization), which meant: the religion of the perfected and had in it the pure ideas, which were incomprehensible to the masses. Common to all of them was the opposition between Spirit and Matter, Good and Evil, a higher divine world, with divine forces or Aeons, and a lesser visible world created by the DEMIURGE, the fallen soul of the world. The evil principle SATAN, SATANAEL or SATANAKI is of major importance herein, greater than ever before. He becomes the original, independent principle, equal to the Good, and he becomes the true Creator of the material nature. The belief turns into a dualism, wherein Good and Evil, Light

and Darkness struggles, like the Persian AHURAMAZDA with ANGRO-MAINIUS or AHRIMAN and as the Egyptian HORUS with SUTI.”

It is of interest to study this quotation a little closer, to see if it fits with PAN, and then how close or distant this model is.

As the writer Kohl truthfully states, Gnosticism was the teaching which—by the formation of the Christian church—was the foremost and therefore the first to influence, as well as adapt elements from (the church) it, why it is worth to examine this teaching a little closer.

GNOSTICISM was constituted—as noticed above—by a number of sects or teachers, which—after being established—grew strong under the boom of Christianity, and as a kind of counter-weight to it, depending on the degree of which it had influenced or adapted elements from the Christian faith.

GNOSTICISM—derived from the Greek GNOSIS, indicates Knowledge and Awareness,—as it appeared on the time of the Nazarene Jesus, was no pure teaching, but a mixture of different religious concepts. It was no less diverging, in its entirety, from the teaching of Jesus, as also its foundation was totally different, far more determined and important, from that of Christ.

In its origin, GNOSTICISM was a pure teaching, wherefore the later collected fragments contain the essence of the message.

As it appeared on the time of Christ, it contained elements of Jewish, Persian and Egyptian origin.

As for the Jewish influence, it is the pure or ancient Israelite, the original, but also the new partly non-Israelite, as put forth in the teaching of the Nazarene Jesus and his followers.

The principles in the teaching of GNOSTICISM are equal to those of the concept of oriental cosmology or esoteric teaching: the teaching of DUALITY and DUALISM in its origin, a counterpart to the “Christian” church and with that, the occidental teachings of MONOTHEISM or the principle of one Deity in the beginning of time.

In the teaching of DUALITY, another being is set forth, which in its entirety and origin, is a counterpart to the first. A separation and determination of the form, combined with the decision of the one, as a consequence of the rank and nature of the duality, a dualistic darkness is created from where "something" springs forth.

Two equally alike beings only exist in theory, in practice they will always diverge.

This “something” from the dualistic darkness will always be a DUALITY, and the dual nature with its duality will always exist—as is but natural—in the cosmology. This is only possible by this development and makes us understand the unequal division of things, that, which has begotten Darkness and Light, Evil and Good. To put it in one word—Opposites.

Even in the harmony or the scales—the balance—this duality is represented, and constitutes the form of its principles, as in judgment, in the conscious being and in the “Sum” of the Ego.

From this, the opponent in Christian monotheism is derived, and it is he who assures its future existence. This is also true in all other religious teachings.

The church can only exist by having its opponent or “Satan.” THE CHURCH AND ITS SATAN CANNOT BE SEPARATED.

Back to GNOSTICISM. The fundamental teaching of GNOSTICISM is further, that the visible world and also the visible life, is not created by a higher being or the bright

part of the duality, but is the work of the “dark” part: DEMIURGON, which then is the Father and Creator of the world, the World’s Master Builder or Grand Architect, HIRAM: PAN himself.

We have reached our beginning. PAN with a principle above or inside him.

The PAN-image with its secret Agent in or above belongs to a cult born from the Jewish traditional CABBALAH, why the main thoughts and main dogmas of Gnosticism are of a Jewish Cabbalistic type.

In the teaching of Gnosticism it is said: Only the Angels, the Forces, from which DEMIURGON is one, and the Aeons, the eternal models, belongs to “the unknown Father”—or METATHESIS as we could properly call him.

Gnosticism does not link “the unknown” or immaterial Father with the visible, material world. It keeps him as a METATHESIS, contrary to Christianity who lets him interfere—especially with the Catholics—in the most profane things.

It is said that the dogmas of Gnosticism are of a Jewish Cabbalistic type. But what is the Jewish traditional CABBALAH? Well—as the name suggests, it was and is, as it existed before and still exists and is used today, a traditional ethical teaching. It is a collection of dogmas belonging to a transcendental and secret knowledge. In its origin very highly estimated, but derived from many different sources, of which the most famous are those derived from the Persians and Egyptians.

In the content of the EGYPTIAN MYSTERIES and the teaching of the Persians, many things are common to the dogmas of CABBALAH.

In the Persian teaching the highest principle is that of the eternal, bottomless, enormous Abyss; ZERUANE AKRENE, which equals the Cabbalistic AIJN SOPH. From

this bottomless Abyss springs the King of Light; ORMUSD, equal to the Cabbalistic: “old of days.” Confronting ORMUSD—created by reflecting his own image in the darkness, CHAOS, outside him, to be comprehended as a shadow—stands AHRIMAN, The Prince of Darkness, equal to the Cabbalistic: SAMAEL, THE HUNTED WOLF. Egypt has OZIRIS as the King of Light and TYPHON as his opponent.

SAMAEL, the representation of the wolf, has been—when transferred to occidental ground—dressed in the slough of PAN or the HE-GOAT. And this in their wrath, as the wolf, the hunted—and as a consequence thereof; hungry and ferocious—animal has been considered as an emanation from PAN and compared to TYPHON.

Inside the many Gnostic sects and camps, this dualism is most obviously presented by the OPHITS or “WORSHIPPERS OF THE SERPENT,” as popularly referred to (from OPHIS: Snake). This deserves further investigation.

“THE UNKNOWN FATHER,” the immaterial source, is here created by “BYTHOS,” an infinite and incomprehensible Abyss, “DE PROFUNDIS,” which confronts “NOUS” or “ENNOIA,” the Thought, bound to “SIEGE,” the Silence and “CHAOS,” matter in its primitive form.

From “NOUS” or “ENNOIA,” “SOPHIA ACHAMOTH” or “PNEUMA,” The Spirit of Knowledge, takes form and raises herself. From the height of “SOPHIA ACHAMOTH” has “ILDABAOTH,” The Son of Darkness, sprung forth. His underground—and by this, in many ways his Father—is CHAOS (or more correct; the forces in CHAOS). CHAOS is the visible form of BYTHOS, THESIS of METATHESIS, wherein BYTHOS disappears: i.e. ceases to exist. PNEUMA is the sublime Light, a counterpart to the immaterial BYTHOS and the material Darkness of CHAOS. The reality

of ENNOIA in the VACUUM is then the opposite to the material world of CHAOS. From the act of “ILDABAOTH” reflecting his image in CHAOS, “OPHIOMORPHOS” is created, the Snake, or more correctly, the being which can take on any shape.

Morally speaking: The demon of wiliness and slyness.

Originally there was only “BYTHOS,” the unknown “Sum” of the Abyss, ENNOIA, the Thought, CHAOS and PNEUMA. “ILDABAOTH” and OPHIOMORPHOS (the being which is represented as a snake) was created later. “BYTHOS and CHAOS” and “NOUS and CHAOS” are the first opponents, and of these “BYTHOS” and “CHAOS” is the most conspicuous.

Yet more conspicuous becomes the opposites—and thereby makes up the true opposition—between “BYTHOS,” the original, immaterial and unknown Father, and “ILDABAOTH,” the dark child of CHAOS, the material Father, DEMIURGON, the created and creating energy, whose child is “OPHIOMORPHOS,” OPHIS, the origin of the Snake.

The image of the snake is falsely considered to represent evil and harmful things. Evil is yet only relative and will in time no longer be a true expression of that which the snake-idol really is the image of.

The SNAKE-IDOL, the image of OPHIS, is only an expression of GNOSIS, Knowledge, and what works through or springs from that, and not of that, which has only relative value.

In connection with GNOSTICISM MANICHAEISM must be mentioned—from the Persian MANES or MANI—which had its boom in the 2nd century after the birth of the Nazarene Jesus, and because of that partly influenced his teachings, even though deriving in its primary form, from Persia.

Also this teaching has two opponents facing each other: The Lord of Light and the Angel of Darkness “EBLIS.”

DEMIURGON of the Gnostics is usually pictured as “ILDABAOTH” of the Ophits, or as EBLIS of the Manicheans, equal to SAMAEI of the Cabbalah, whose image again can be transferred to PAN, on one side, and on the other to that of “SATAN” which is an alien element in Christianity.

This is the EXOTERIC account derived from superficial considerations.

By this, DEMIURGON—in his original capacity of creator must have been and is: the first—has been turned into a second-rate principle, and Light has been put before Darkness.

This is absurd and a delusion! It has never been so! Never has any secret science taught such a thing!

If the Light was created before the Darkness, then this is due to the superficial, and by Christian thought influenced, illusion of manipulated men. Look closely into the ancient ESOTERIC writings and you will find that the Darkness, the Source and Abyss of Matter, still—as it is now—was before anything else.

The Light, the Glory and Root of FIAT, can only be sought in the created nature!

Logically speaking, this is the only true concept. To consider it as an enemy seems to me both wrong and dangerous. The Dominion of Darkness—when considering such through the ages—tends to make dark Creatures shun the light—rather than making any Creature shun darkness.

From an ESOTERIC point of view DEMIURGON is the “fallen soul of the world,” the true title of PAN in his ability as the creating force and principle. He is to be considered as a first-rate principle, who’s outer and inner add up to Darkness, Darkness in its duality, in which it touches life in

its primitive and invisible form.

The dark first-rate principle is—although only manifest through one outer appearance—a principle of duality. Only the dualistic form has the ability to create the Light, as creating in general.

Further can be said: the ONE Darkness is the absolute reality, while that of Light is only deceptive and illusive.

That Darkness can have this dualistic nature must be explained by having—as it has—a material fill or grossness, enormous and heavy in the outer and with an immaterial spiritual depth, that equals the other, but inward, and which constitutes our bodies and the Darkness in them. Or more clearly: The estimation and justification of the value of something. The estimation that—briefly speaking—it needs a tool—not entirely but close to—of dissimilar principles.

The inequality and yet entirety of the mentioned tool makes that tool appear Dark, its surrounding nimbus becomes Darkness and itself: The Principle of Darkness.

In order for something to be produced, this dissimilarity must be doubled, as something only exists due to this double inequality, not only in the material, but also in the immaterial and spiritual concept.

In this consideration, wherein one differs or diverges from another, the Nimbus of Darkness will always be dwelling.

Thus Darkness becomes the Nimbus of the dualistic Unity.

The dual nature is by the way also present in the creating PHALLUS.

The one “unknown Father”—by the way a good description of a METATHESIS—disappears completely from the ancient writings when interpreted ESOTERICALLY. The Ancients have never named, nor spoken of DEMIURGON as

“the fallen soul of the world.” This interpretation is only derived from a popular view on him.

As mentioned before, “ILDABAOTH” of the Ophits is given the shape and outer appearance of DEMIURGON, or to picture—or give DEMIURGON a visible appearance, they have taken the image of ILDABAOTH—dressed DEMIURGON in the slough of ILDABAOTH—and interpreted DEMIURGON as being ILDABAOTH, or the other way around.

We will therefore now investigate what relationship ILDABAOTH has to DEMIURGON. Who and what was ILDABAOTH, besides what has been added later? “ILDABAOTH” means “THE SON OR CHILD OF DARKNESS” and is thus an aspect of Darkness. Were we to analyze him a little closer, by using ESOTERIC sources, we find him as “THE HEAD OF THE DRAGON” or more correctly “THE MASTER.” But the “DRAGON” is exactly him who carries the ancient KRONON or SATURN, the oldest Idol of God.

Of KRONON is said, in the esoteric sources, that he rides upon a DRAGON (the powers subject to him, but which on the other hand constitutes him, their Potency and Master).

KRONON, the God of the old Covenant, is also the Genius of Darkness and the idolized principle therein.

KRONON is “THE OLD OF DAYS” in the Jewish CABBALAH.

ILDABAOTH is thus the son of KRONON, and KRONON becomes BYTHOS, the incomprehensible depth in all things. But even if ILDABAOTH is the Son of Darkness, this is not to be taken in the ordinary narrow sense of this word, as a relation between Father and Son.

The expression: “A CHILD OR SON OF DARKNESS,” suggest no more in this case than “BORN OR DERIVED FROM DARKNESS,” and Darkness is in this case: CHAOS.

“THE CHILD” or “THE SON” will thus have kept the character and nimbus of Darkness.

The true relationship is this: ILDABAOTH IS KRONON ON THE THRONE OF “JUPITER”. KRONON AS THE ROYAL HIGH PRIEST, KRONON AS SHEITAN, SHETAN, THE MASTER OF THE DRAGON!

KRONON is, besides being the Genius of Darkness, also the Genius of Night and is therefore most apparent in his nightly image: THE HE-GOAT. KRONON in the image of the HE-GOAT is Him who constitutes the sadly famous SABBATH GOAT, because of a misunderstanding.

THE GOAT OF THE SABBATH IS KRONON: “SHABATH” IN HIS NIGHTLY IMAGE!

ILDABAOTH is thus but an occurrence of KRONON under other circumstances and another name than the original.

The character, the nature and the principle is still the same.

According to the aforesaid, ILDABAOTH is DEMIURGON, which again is KRONON.

The ancient ESOTERIC sources also describe KRONON with the same Abilities and Forces, as those of DEMIURGON.

KRONON becomes PAN in his origin, and very closely equals PAN in his outer appearance.

The image of the HE-GOAT is common to both PAN and KRONON.

PAN’S other image, as the Bearer of Snakes, OPHIOCHUS—the hermetic image of Pan, OPHIS carrying principle—is thus to be considered as a mirror-image or reflex—equal to the Moon reflecting SATAN, and the dark CHAOS of KRONON.

OPHIS, the snake, has after its occurrence, not continued being—as one ordinarily imagines the snake, in occurrence

as a living form—the winding and wriggling creep, no, GNOSIS-OPHIS has raised himself and stands erect. He is the primitive model of the individual and the primitive model of a “DEVIL” equal to Man.

OPHIS as the individual personality has become a filling in space as the Dragon of KRONON, and more real than anyone suspects. By the image: the Dragon of KRONON, is meant the powers subject to him.

THE DRAGON (which can also be a SERPENT) mentioned in ancient esoteric writings, upon which KRONON—as mentioned—rides, pictures or expresses KRONON in the outer, while its inner intellectual content represents HERMES.

THE DRAGON-IMAGE is the expression of HERMES with his snake, while on the other hand constitutes the character of KRONON. HERMES is thus the EXOTERIC outer of the ESOTERIC KRONON. The slough of the HE-GOAT is the Robe and House of the ESOTERIC KRONON, his true image, and the HE-GOAT is the Creator and Father of OPHIOMORPHOS.

HERMES IN THE SLOUGH OF THE HE-GOAT,—PAN’S EXOTERIC IMAGE—THE DISPLAY IN SPACE BY THE DRAGON OF KRONON, the human Snake: LUCIFER, which is only an image of HERMES in his Fathers House.

LUCIFER, HERMES IN THE SLOUGH OF THE HE-GOAT, THE FALLEN MORNING STAR, THE BRIGHT YET DARK LORD, THE MOON-INTELLIGENCE,—as the MOON in its EXALTATION, and (Venus) in the House of the Moon 1st decanate -- becomes a Son of ILDABAOTH or his heir.

LUCIFER becomes the true esoteric outer of PAN! Equal to: THE FACE OF THE DARK ENERGY! THE DARK ENERGY —BEGETTING LIGHT is exactly the true image—unfortunately rather misunderstood—of LUCIFER! LUCIFER is the Creator of all things—the reality of PAN!

What follows from that, is that PAN is not the unimportant character—who man in his, for the most part, childish and naive imagination has wanted to turn him into—who allow humans to play tricks on him at pleasure.

LUCIFER in his true reality and highness is Divine Majesty!

There is a reason why his jewelry is THE MORNING STAR.

But under the Morning star: VENUS. VENUS is the clothing of LUCIFER.

Amazed one could ask: how can the extremely masculine LUCIFER also be the feminine VENUS? The only answer is: LUCIFER hides behind VENUS. He constitutes the masculine strength, the occult Powers in her.

LUCIFER is VENUS: METAMORPHOSIS, as the other way around: VENUS is LUCIFER.

VENUS, the Woman, is only an aspect or other side of LUCIFER, rather equal to him and created from his element.

She is the known of the unknown.

The Natural-Main-Principle in Lucifer is the SNAKE CHARACTER, the relative image of Knowledge and Evil; though it belongs to HERMES-MERKURIUS, the VENUS-PHALLUS aspect cannot be excluded.

Because of that, “LILITH;” “LA MAITRESSE DU LUCIFER,” is not so much the MISTRESS OF LUCIFER, but rather another aspect of him.

Nor is Lucifer the ugly person, man in his naive imagination has wanted to turn him into, but really beautiful in his dark apparent obscenity.

Here are fragments of a description of him:

“And at last Satan (Lucifer)—who confronted me—seemed wonderful and stately to behold. Stooping over the bushes, he looked down amongst them, raised himself and

stood there: proud, with dark skin, glittering limbs and nostrils dilated with lust. (He stood in the burning, intolerable sunshine, and I in the shadow of the bushes). Wild and lethal was the glare in his eye, flinging out despise for dreams and dreamers. (He touched a rock next to where he stood, and it shattered with a crash as of a falling Ash-tree). Strong was the magnetism that flowed from his dark body; his mighty foot, nicely shaped with spread toes, was firmly planted in the sands.

“‘Come forward,’ he said scornfully, ‘are you afraid to face me?’ I did not answer, but jumped towards him and hit him. But he hit me thousand-fold and burned, fried and tore me with hands as fire. My body lay dead, and happy was I and jumped towards him in a new body. He faced me again and stroke me double and killed my new body. Once again I happily jumped at him. And so it continued and still the same happened—he hit me and destroyed my old body.

“The bodies I took as my clothing, sunk in front of me and stood as Him, like burning fire surrounding me, but I threw them off gradually.

“The pain I felt in one body, became a weapon that I utilized in the next, and I became stronger.

“At last I was perfected, standing in front of Him, with a body alike His, and equal to Him in strength, shouting proudly with joy.—Then he embraced me and said: ‘I love you!’

“And Lo! His shape changed and he bend down and took me upon his arms. He lifted me into Space and carried me over the tree-tops far out over the sea, along the orbit of the earth, far under the Moon—until we stood in Paradise!”

As LUCIFER is the ENERGY OF DARKNESS, so also is he the PERSONIFICATION and INDIVIDUALIZATION of the same.

The ENERGY OF DARKNESS is that which goes on in our Shadow life, and so it is THE CONVERSE OF THINGS.

The ENERGY living in DARKNESS etc. is further to be seen as a COSMIC FORCE and most properly sought in the ECCENTRIC, the seat of the original Cosmic Force—in the form which it appears here—and which again is to be sought in the CIRCUMFERENCE which constitutes the CIRCLE around the ECCENTRICITY.

In its relationship to the “Center,” the Eccentric constitutes a “DARK CENTER,” the SHADOW or SHADOW LIFE of the “Center.”

This “DARK CENTER” is close by or next to, the “BRIGHT” center of every known thing.

Darkness is the end of illusion: THE TRUE REALITY AND ITS PRESENTATION AND THE VEIL THEREOF.

The Energy inside it, the "SUM", is the original Light and Life.

LUCIFER is “DAS WAHRE LICHT, DER IN FINSTERNISS SCHEINET” or more correctly: “HERVORBRECHT.”* Though Lucifer is the Genius of Light, he is closely related to the surrounding Darkness. Without that, he wouldn't exist. The Darkness surrounding Lucifer, its Genius and “Sum”: LUCIFUGE, “Extinguisher of Light,” with the surname ROFOCALE, “The Treasurer”—also the Genius and Sum of Chemistry—and LUCIFER, LIOSBER, “Light or Torch Bearer,” are inseparable.

But—LUCIFUGE is JUPITER-ZEUS in his EXILE, the place where he—the Light—suffers.

This gives the solution to whom LUCIFER really is: an aspect of JUPITER-ZEUS and hence a JUPITER-ZEUS-MARDUCH (or Tyr) Deity, next to being an aspect of the PAN-GOAT, as Pan in his entirety not only is Pan—but PAN-TAUR.

* The true Light that breaks forth from Darkness.

It is not without reason that the "EVIL" principle of the ancient mystical, esoteric "TAROT CARDS," a changed form of the Egyptian so-called "BOOK OF THE DEAD," originally appeared as a JUPITER Deity.

LUCIFER is mostly considered as a REBEL against his Master, Emperor and Creator, and the Pentagram inverted associated with him, is yet another expression of the criminal element. And perhaps not without reason.

It is true that he constitutes the worst enemy of the church, as it is normally seen. Where the church put limits to the allowable, he gives free passage and allows Man to go into, and gain access to, the Mysteries which the church has no interest of having anyone gaining insight into.

If Man then—on the other side—feels the pain by or after the indulgence—probably what the church tried to prevent—then this is to be considered as an unavoidable result of the acts.

It can only be estimated that way.

Because of this, the Obstruction or Liberation from the Bonds that represses liberation from all kind of dependence is considered criminal. Yet it is (or constitutes) the Underground of Society, the motion that came before the Movements in its Depth.

All societies have sprung from such Movements in its Core. The Obstruction then becomes, in the entirety of its depth, that which build all lawful—perhaps not the biggest—societies. Therefore, the Idol of Obstruction has as much equality of rights, as any other Idol of Society! The bad reputation of Obstruction is often founded in people taking distance from "Something," no matter the character of this "Something"—even though perhaps harmless.





The criminal view is founded in taking distance from "Something"—with or without any reason—and by this: putting up limits—something contrary to nature and the

Energy of Darkness, for which reason it is considered criminal—as a succession of a fear of this “Something”—and results in a judging and banishing of this “Something,” in spite of the very limited Knowledge people often have about this “Something.”

If this “Something” threatens the existence of society, then “Something” with it’s threatening, is turned into a criminal element.

LUCIFER on the other hand, can easily be considered as an aspect of the criminal.

Esoterically, he is THE CONCEALED and IMPRISONED, whose house: THE GOAT STABLE AND THE CAGE OF THE COCK also is called: THE ACCURSED.

The esoteric signs for him are the Seal of "Solomon"  and IMPRISONED with the iron collar  of the "BULL" a derived form of the old  (Saturn) character: 

He is the principle in this, wherefore he also becomes the principle of the INQUISITION, the magical link inside the church.

For more than one reason, ROSICRUCIANS worked under cover of the Inquisition! Finally shall be added this about the criminal element: the very act of procuring means in an unusual way, is enough to consider the acquisition as being criminal or incur to punishment.

The unusual and the criminal are often closely connected.—It is said that the Energy of Darkness is created from that which goes on in our “Shadow life,” to this can be added, that Darkness also is the outer of our “Shadow life.” If the “Shadow life” fills us with a sinister atmosphere—due to imposed imagination—this is only due to our Ignorance about it, and being Unaccustomed to it. If we get used to it, by approaching it at close range, the sinister atmosphere and the emptiness will pass away; they will cease to exist.

So also with the Essence of the products of the Energy

of Darkness, the Poisons, the Aura and Smell of the Dark Energy.

If our organisms gradually gets used to absorbing the apparent poisons, they will gradually cease to be poisons to us, and they will become a necessary condition, nutrition, for our well being, by constituting our Element of Life. Even Poisons are Energy and a Display of Force—at least they can be regarded that way, besides being considered as a mixture of 1) several Dark Energies or of 2) cosmic Fluids—and thereby deserves to be studied rather than shunned. This can be said about all that expresses the Dark Energy.

As PAN, the original “Sum,” is the Almighty Natures “Sum,” so is LUCIFER LIOSBER, with LUCIFUGE, as SON and SONS ADVISER and HEIR as also MATERIAL FORM and VALUE = THE MATERIAL NATURES “SUM,” thus the part of Nature which is closest to us.

We have now seen LUCIFER in 4 shapes: 1) as HERMES in the Goats Stable, 2) as a MOON INTELLIGENCE of a 3) VENUS appearance and as a 4) JUPITER character.

Left is yet another point of view which we shall discuss here at the end. LUCIFER is—compared to the secret sources—him or that which BUILDS; THE HOUSE, THE TIMBER and THE SKELETON—with a double significance—in the HOUSE: THE DEATH, which is present there, or SKELETON-MAN inside the human body.

LUCIFER, “THE GROWN UP CHILD,” is Life and the principal support and creator of it. Thus also the MATERIAL UNDERGROUND and SUPPORT. From this the title: THE WORLD’S MASTER BUILDER HIRAM.

LUCIFER, “THE SPIRIT AT THE PORTAL OF THE MONASTERY,” is 1) THE LIVING SHADOW ON THE MONASTERY WALL evoked by: THE DARK “DUPLICATE” OF THE MONKS, and 2) TETRAGRAMMATON AND THE

MIGHTY DEITY OF THE GRAVE OR SARCOPHAGUS. He is: THE HUMAN SERPENT—in a double significance—THE EMBODIMENT AND CREATURE OF THE ELASTIC PRINCIPLE.

Considered socially “Lucifer” is: POVERTY: MERCURIUS or the PROTECTING GENIUS, as it is him in whose hands THE GOLD glitters and radiates its magical attraction. Because of this, he has also been called THE GOLD’S INCUBUS; the GOLD and with that also the ORIGINAL PRINCIPLE OF ALCHEMY. He is that which conceals the GOLD, and he is what GOLD is.

LUCIFER, “THE RED MOON” is: THE DEMONIC ♁, THE FIRE CHARACTER, THE LIGHT IN DARKNESS, THE LIGHT IN THE RAVEN’S HEAD, THE LIGHT OF LUCIFUGE AND THE MOON (half-moon) IN THE RUINS AND IN THE ATTIC. In this world he is called Infernos, or more correctly JODCHAVAHS: THE KING: THE HUMAN EAGLE FOLLOWED BY THE RED HOUND.

LUCIFER, “THE BURNING SCHIN” ♁, in his entirety is THE “JEBAMIAH” OF EXISTENCE OR SPACE: THE REALIZATION OF SPACE: THE EMBODIMENT OF “JEBAMIAH.”

Thus in his entirety LUCIFER LIOSBER is a Reality and no Illusion. The Worship of Him, the hunted Wolf, has its justification. And to make Him, the injured, come to, and re-possess his lost position, is it that I contribute this writing, and hereby recommend it to the good will of my readers.

EPILOGUE

L'oraison des Salamandres.

Immortel, Eternel, Ineffable & Sacré Pere de toutes choses, qui es porté sur le chariot roullant sans cesse, des mondes, qui tournent toujours, Dominateur des Campagnes Etheriennes, ou est élevé le Throne de ta puissance, du haut de quel tes yeux redoutables decourent tout, et tes belles et saintes Oreilles ecoutent tout.

Excauce tes Enfans que tu as aimez dès la naissance des Siecles; car ta doré et grande et éternelle Majesté respandit au dessus du monde et du Ciel des Etoilles, tu as élevé sur elles, ô feu étincellant. La tu t'allumes et t'entretiens toy-meme par ta propre splendeur, et il sort de ton Essence des ruissaux intarissables de lumiere qui nourrissant ton Esprit infiny. Cet esprit infiny produit toutes choses et fait ec tresor inepuisable de matiere qui ne peut manquer à la generation qui l'environne toujours à cause de formes, sans nombres dont elle est enceinte et dont tu l'as remplie au commencement.

De cet esprit tirent aussi leur origine ces Rois tres-saints qui sont debout outur ton Thrône, et qui composant ta Cour, ô Pere Universel! ô Unique! ô Pere des Bien-heureux mortels, et immortels! Tu as cree en particulier des Puissances qui sont merveilleusement semblables à ton éternelle Pensée et à ton Essence adorable. Tu les à établiu superieures aux Anges qui annoncant au monde tez volonte.

Enfin tu nous a créer une troisieme sorte de Souverain dans les Elemens. Nostre continuel exercice est de te louer, et d'adorer tes dessirs. Nous brûlons du desir de te posseder.

ô Pere! ô Mere la plus tendre des Meres! ô l'Exemplaire admirable des sentiments et de la tendresse des Meres! ô Fils la fleur de tous les Fils! ô Forme de toutes les formes! Ame, Esprit, Harmoni et Nombre de toutes choses.

(from l'Entretien sur la Sciences Sechetes, par le Comte de Gabalis).

THE PRAYER OF THE SALAMANDERS.

Immortal, Eternal, Ineffable and Sacred Father of all things, who are carried on the chariot rolling incessantly, worlds, which always turn, Dominator of the Etherian Campaigns, where Throne is raised of your power, Redoubtable ones discourage everything, and your beautiful and holy Ears listen to everything.

Excite thy children whom thou hast loved from the birth of the ages; For thy gilded great and eternal Majesty shines above the world and the sky of the stars, thou hast lifted up upon them, shining fire. You light up and converse with your own splendor, and out of your Essence come forth the inexhaustible streams of light that nourish your infinite Spirit. This infinite spirit produces all things and makes an inexhaustible treasure of matter which can not fail to the generation which always surrounds it on account of forms, without numbers of which it is pregnant and of which you have filled it in the beginning.

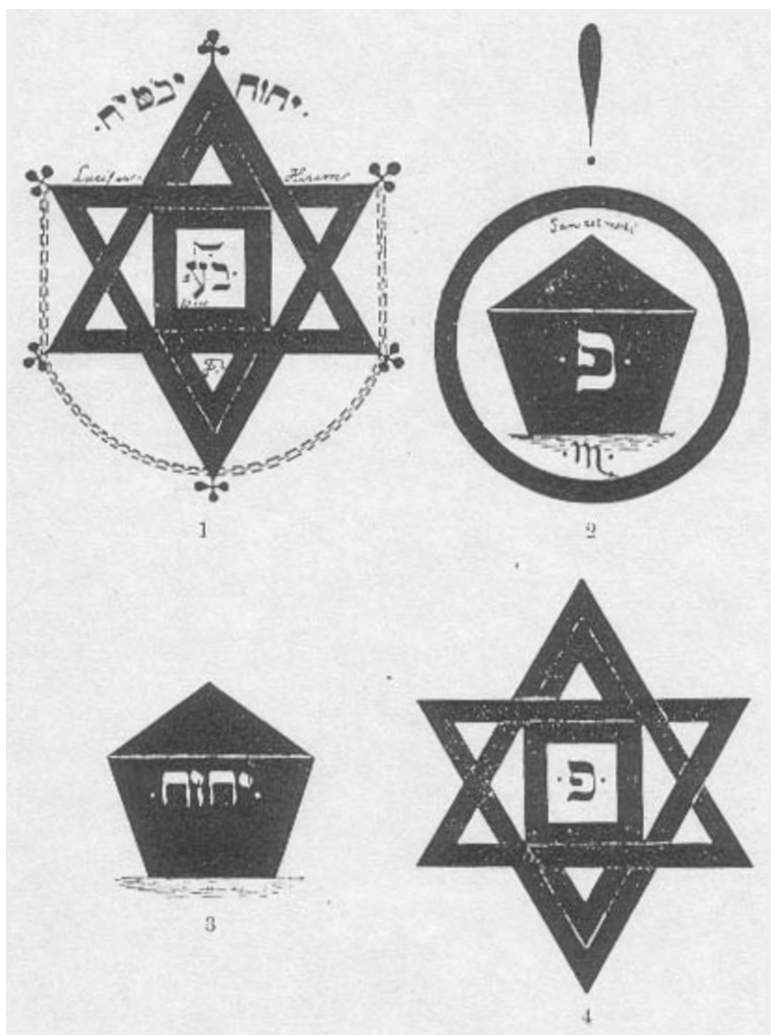
From this spirit also derive their origins those very holy Kings who stand up to Throne, and who make up your Court, O Universal Father! O Unique! O Father of the blessed, mortal, and immortal! In particular you have created Powers who are wonderfully like your eternal Thought and your Adorable Essence. You set them superior to the angels who announce to the world that you will.

At length you have created for us a sort of sovereign in the Elemens. Our continual exercise is to loft you, and to adore your desires. We burn with the desire to possess you.

O Father! O Mother most tender of Mothers! O the admirable specimen of the feelings and tenderness of the Mothers! O Son, the flower of all the Sons! O Form of all forms! Soul, Spirit, Harmoni and Number of all things.

(From the *Interview on the Secret Sciences*, by the Count of Gabalis)

KEYS



BIOGRAPHICAL INFORMATION ON BEN KADOSH FROM VARIOUS SOURCES

Carl William Hansen (1872-1936), alias Ben Kadosh. Hansen was a Danish dairy salesman from a humble background who devoted most of his time to esotericism and alchemy. An avid collector of post-order charters, he became a member of various international esoteric societies, among them Papus' Martinist Order, as well as an enthusiastic participant within a number of marginal spiritual groups in Denmark. In 1906, he published a twenty-some-page pamphlet entitled *The Dawn of a New Morning: The Return of the World's Master Builder*, in which he announced the establishment of a cult of Satan/Lucifer and proposed the formation of a Masonic Luciferian organization. Interested would-be Luciferians were to inquire at his home at Hjørtinggade 29 in Copenhagen. During the Danish census of the same year, Hansen declared himself a Luciferian by religion, making himself without a doubt the first officially registered Satanist in history. A newspaper article from about the same time described how he celebrated Christmas in the Luciferian manner, honoring Baphomet rather than the "white Christ."

The Dawn of a New Morning was written in an extremely muddled and deliberately obscure Danish, which does not really help to determine the exact nature of its author's Luciferian creed. Faxneld nevertheless has attempted a reconstruction. The central tenet of Ben

Kadosh's system, as the title of his pamphlet already indicates, was the assertion that the Grand Architect of the Universe venerated in traditional Freemasonry was in reality none other than Lucifer. Judging by the way he defined Lucifer, Kadosh appears to have been quite familiar with the ideas of Levi. I quote part of Faxneld's paraphrase:

The source of all life is, according to Kadosh, Lucifer's father, "that which language does not have any understandable pronounceable word for." Lucifer himself is "the expression of the unpronounceable," i.e. his father, and the Luciferian cult should be viewed as centered on "the worship and adoration of [an] eternal, hidden, mighty or omnipotent force in nature." Satan, in other words, is the vehicle of the hidden, unknowable God, and the appropriate path for men to approach this mystery beyond words. God can only be known through his vessel, Lucifer.

Reading this, it seems as if Kadosh had taken Levi's ideas to its logical conclusion. It is not hard to recognize the Kabbalist Ein-Sof in Hansen's "unpronounceable god," and Levi's "magical agent" in his Lucifer—although Levi, of course, had emphasized that this Luciferian agent should be mastered rather than worshipped. Unsurprisingly, Kadosh also equates Lucifer with Pan, "the 'Sum'—or Ego—of the material nature, the creating Logon and Force!" Kadosh claimed that this divinity, which was both impersonal and personal, could be invoked or evoked by proper ritual, and he seems to have performed alchemist experiments to this purpose.

-From *Children of Lucifer: The Origins of Modern Religious Satanism* by Ruben van Luijk

Carl William Hansen was born on 11 October 1872 in Copenhagen. By profession he worked as a dairyman. In 1898 he was initiated into the Order of the Martinists by the Baron Alphonse Wallen. The 'Wiener Freimaurerzeitung' ["Vienna Freemasonic Newspaper"] issue 2 and 7/8 from 1929 reported that Hansen received the 32° sometime in 1906. In the same year, 1906, he published "Den Ny Morgens Gry, Lucifer-Hiram, Verdensbygmesterens Genkomst".

In 1917 Hansen had advanced to become the Danish representative and chief of the Martinists for Denmark.

On the 3 September 1921 Theodor Reuss made Carl William Hansen (Ben Kadosh = Hebrew for "the Holy Son") the X° of the O.T.O. for Denmark.

Hansen became also a Gnostic Primate, a member of Memphis-Misraim and the Hermetic Brotherhood of Light.

Hansen obtained the 30° from Joanny Bricaud of the Order of the Martinists in the summer of the same year. Because Reuss did not have a structure nor issue rituals for the upper O.T.O. degrees, Hansen was made up directly to the IX°.

In 1923 C.W. Hansen activated his authority as Delegate of the Order of the Martinists from the charter he had received from Joanny Bricaud to found the "Grand Orient de la vraie et haute Maçonnerie esoterique et gnostique du Danmark". He founded the lodge "Sphinxen" which only worked for one year, it was here where he met his future successor, Grunddal Sjallung (1895-1976). Hansen dissolved the lodge in the summer of 1924 he received a 33° charter from the "Grande Oriente Italiano degli Antichi ed Accetati Muratori, Zenith di Roma", via Eduardo Frosini who had been a member of Reuss' MM in Italy. Frosini was a collaborator of Arturo Reghini who

exchanged charters of a “Ritus Philosophicus Italicus” with Aleister Crowley in 1913. It was Frosini who sent the Reuss-rituals to Hansen. Frosini also sent MM and a “Order of Illuminati” charter to Hansen.

Hansen went on and founded a new Grand Orient, called “Den Danske Stor-Orient af gamle og antagne frie Murere” (The Danish Grand Orient of Ancient and Accepted Free Masons). Soon after the formation Hansen made Sjallung a Magus Cancellarius 33°, 95°, IX°. The Order worked according to Reuss’ constitution. After some time the members were becoming more and more puzzled by the “irregularity” of the masonic body of the Order they were in and the Grand Treasurer General at the time made things much more complex having made off with the financial takings in 1928. A meeting was held on 14 April 1929 and a new Order was constituted. The newly formed Grand Lodge called itself a “Frimurerlauget” and stated that it would regularize itself.

In 1930 Hansen became unpopular in the Lodge, he resigned only a few days before he was going to be thrown out. He moved his O.T.O. and his various other Orders to elsewhere, founding his 12th creation: the lodge “The Three Points”.

Carl William Hansen died on 3 August 1936 from a heart-attack. Grunddal Sjallung continued his work. When he took over Hansen's O.T.O. he also took the title of Rex Supremus corresponding with Aleister Crowley (in August 1938) and re-writing the initiation rituals. Nevertheless, Sjallung's version of the O.T.O. was never of the Crowleyan type. Crowley remarked in his diary: “Strangers, indeed!”

- <http://www.parareligion.ch/sunrise/hansen.htm>

The beginning of the Danish history of occultism is closely tied to a single person, namely Carl William Hansen (1872-1936), who was later to be known as Ben Kadosh, a self-proclaimed Luciferian, alchemist, and kabbalist. His occult career began as a member of the French Order of the Martinists into which he became initiated in 1898 by the Finnish Baron Carl Alphonse Walleen-Bornemann, who at that time was the Danish head of the order. In time, Hansen advanced to become head of the Martinist Order in Denmark, with the title of *Suprême Délégué de l'Ordre*. It seems that this advancement took place in 1906, at least he used this title on the cover of his publication *Den ny morgens gry, Lucifer-Hiram, Verdensbygmesterens genkomst* (The Dawn of the New Morning, Lucifer-Hiram, the Return of the Master Mason of the World) which appeared in 1906. The booklet promulgated esoteric Freemasonry and included a call for possible candidates to join a study group and maybe even to form a new esoteric order. Hansen termed himself a "Luciferian," and his book is an evocation and appraisal of Lucifer in his many guises, most prominently as Pan. He is seen as the ideal of the gods, the God of gods, and is venerated as the primordial creative darkness. Furthermore, Lucifer is presented as the centre of all ancient mythologies and the foundation of life in all aspects.

The peak of Hansen's occult activities took place in the 1920s. In 1921 Hansen received a variety of charters from Theodor Reuss, Eduardo Frosini, and Joanny Bricaud, and in the same year Reuss appointed Hansen to the X° of the *Ordo Templi Orientis* (OTO). This made Hansen the Supreme and Holy King of the order in Denmark. However, it is doubtful that the OTO existed as an independent order in Denmark at this time. Rather, it probably served as an extension of the other Martinist and

masonic lodges under Hansen's control. In 1923 Hansen founded the Martinist order Sphinxen (The Sphinx) which, however, only lasted one year but was a part of Hansen's project to introduce a system of graded orders by the name of Grand Orient de La Vraie et Haute Maçonnerie Esoterique et Gnostique du Danemark.

Soon Hansen founded another organization, Den Danske Stor-Orient af gamle og anatagne frie Murere (The Danish Grand Orient of Ancient and Accepted Free Masons), in which he installed his co-worker Grunddal Sjallung (1895-1976) as Magus Cancellarius. The lodge used Theodor Reuss' constitution, but not all members were satisfied with this, and in 1929 the lodge adopted regular Freemasonry and changed its name to Frimurerlauget. They used a set of rituals written by Grunddal Sjallung, the Ritus Hauniensis. In 1930 Hansen was about to be expelled from the lodge, but he resigned before the expulsion took place.

Toward the end of his life, Hansen resigned from most of his masonic activities but remained active in an English Rosicrucian lodge, the German Ordo Aurea & Rosae Crucis, the French Ordre Kabbalistique de la Rose Croix, and an undefined secret "fraternitas" lodge. Both Hansen and Sjallung seem also to have inscribed themselves in the tradition of the Ecclesia Gnostica Catholica, as both of them used the symbol Tau, associated with this organization, when signing documents.

After Hansen's death in 1936, much of his work was continued by Grunddal Sjallung who installed himself as the Rex Supremus of the OTO and rewrote the rituals. In the late 1930s he was in contact with Aleister Crowley, but Crowley seems never to accept the way Sjallung had organized the order. In 1946 Sjallung and a number of members of the OTO left the group in order to focus more on regular masonic work. - Sara Thejls, *Occultism in Denmark*