

HERMANN NITSCH

DAS ORGIEN MYSTERIEN THEATER



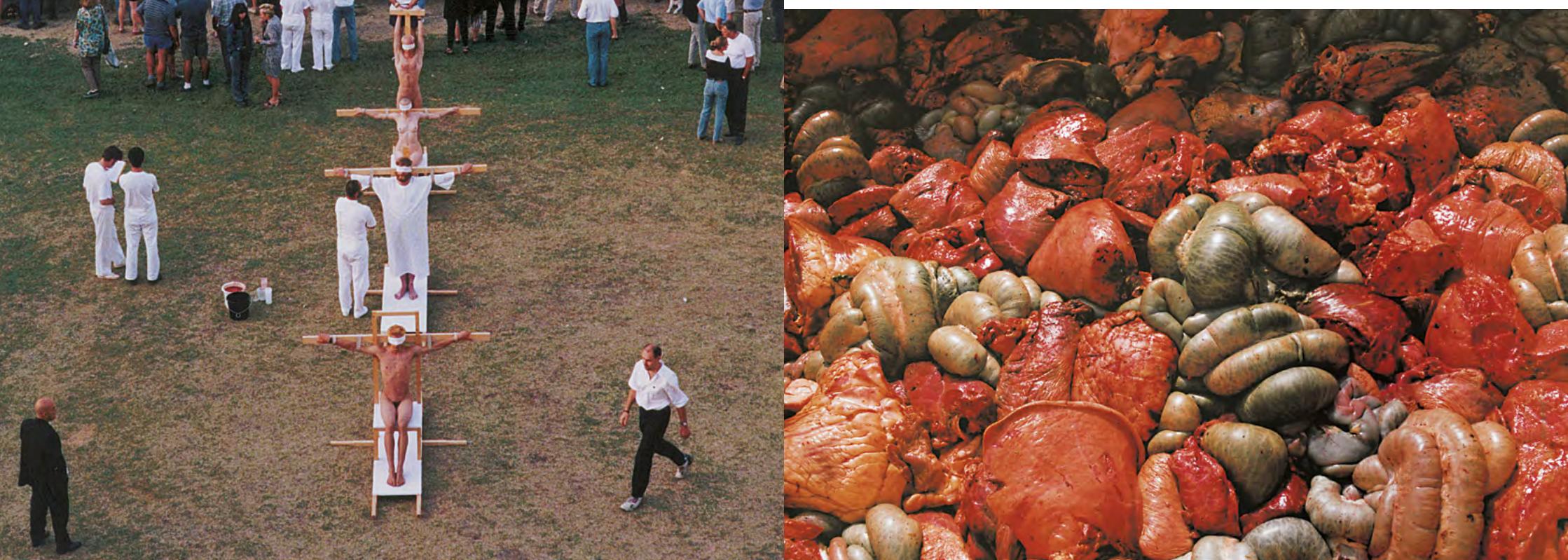
THE 6-DAY-PLAY OF THE ORGIES MYSTERIES THEATER
will take place from sunrise on 5 july 2021 to sunrise on 11 july 2021 in
prinzendorf castle and its surroundings.

www.nitsch.org









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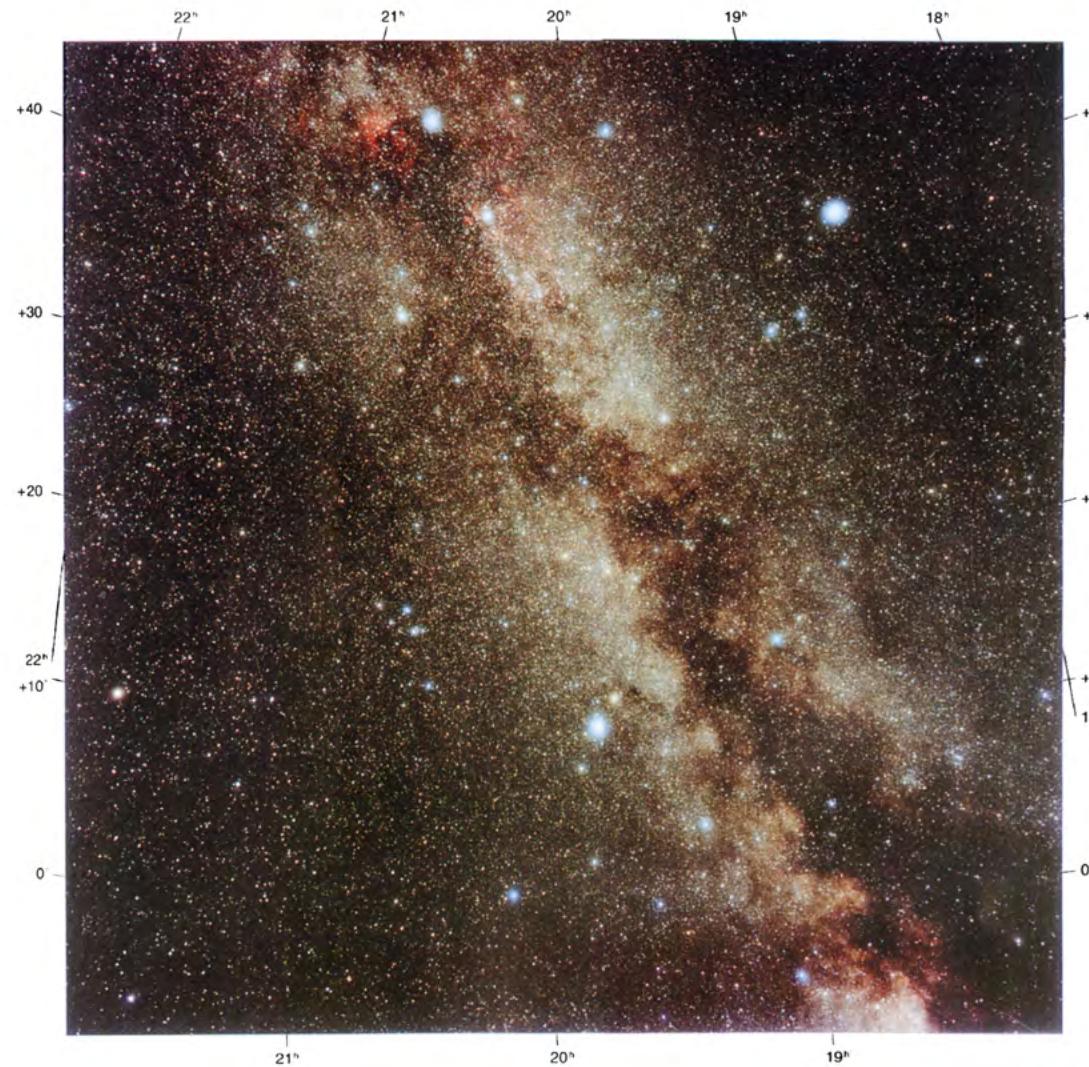
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tentative draft for the overall concept of the 6-day-play planned for prinzendorf from 5 july through 11 july 2021.

the celebration will be held, come rain or shine.

the actions are to take place in the castle courtyard and park, stables, granary and wine cellar, as well as in the surrounding area and the lane lined with wine cellars in eselstadt. people may take as long walks and hikes as they please.

tables and benches will be set up in the castle courtyard, park and orchard, wine cellar and press house, as well as in the lane lined with wine cellars in eselstadt. simple cold food and wine will be available at these locations around the clock. music typical for austrian wine taverns will also be played there.

hot food will be available only in the courtyard.

the music for the whole play will be performed by several orchestras and music groups. a detailed score has been composed for each of the six days and nights.

the premises of the castle are to be opulently decorated with flowers of all colors.

on all six days, samples of different smells and tastes, which have been arranged around the play's motifs, will accompany the actions. since the spectators are to register the tastes and smells as events unfold, only a few of the play's participants will actually fetch the samples from the stable lab where they are to be produced. this will happen similarly to how it does during communion, when only a few of those participating in the service actually consume the consecrated bread, the body of god.

the hero of the play is the participant. the dramatic process corresponds to the process of individuation. the self-realization of the spectator. the mysticism of being and its profound affirmation, culminating in the most luminous awakening into dasein – life is recognized as a celebration.

1st day monday, 5 july 2021

4:45 a.m. sunrise music

5:32 a.m. the sun rises

disemboweling of a bull

there is no beginning and no end. eternity and infinity are unlimited, endless. entering time marks a beginning. time is eternity cut into segments. phases of the world's transformation, fixated at points, from a relative perspective, mark the beginning and end of a process. eternity and infinity are infused with an eternal, endless flowing; they transform, presenting themselves in constant metamorphosis. being is subject to the metamorphosis of becoming and passing.

primal excess

basic excess

primal beginning

matricide

patricide

fratricide

crucifixion

original sin

the fall

the genesis of original innocence

the genesis of time

excess as the beginning of all being

creation is the excess of event

the excess of creation

creation = excess

event = excess

the permanent excess of life

the never-ending excess of event

being = event = excess

entering creation as murderer
living life makes killing inevitable
killing gets the predator's metabolism going
killing for nourishment is a necessity
the killing of the sacrificial animal
the killing of the bull by mithras
the excess of death
the excess of murder
the eternal return and manifestation of the sacrifice of christ by the sacrifice of the mass

the exposition of many action motifs.

disembowelment and crucifixion actions. (actions with meat, blood, animal carcasses and human bodies.)

12:30 p.m. midday meal

3:00 p.m. processions of actors and slaughtered animals, passively lying and standing on stretchers and other devices for transporting them. (bull, pigs, sheep. the bull is carried by many actors on a structure made for this purpose.)

the partial development of the mythical leitmotifs.

the finale of the first evening. the bull is hoisted up the castle wall. all orchestras and brass bands play.

dinner

8:28 p.m. the sun sets

a procession of torches sets off through the fields to the castle press house.

12:30 a.m. an action takes place in the castle wine cellar

disembowelment actions with a slaughtered pig. (lighting of magnesium torches.) the procession of torches returns to the cellar.

1:30 a.m. a string quintet (sound walls) plays in the chestnut grove.

during the calm of night the participants sit in the gardens and fields, and drink wine.
a meditative understanding of being. contemplation of the starlit heavens.

2:00 a.m. a second procession of torches sets off to the castle press house in the fields. it returns at dawn.
the torches are extinguished.

2nd day tuesday, 6 july 2021

4:45 a.m. sunrise music

5:34 a.m. the sun rises

9:00 a.m. brass bands circle the castle in opposite directions.

10:00 a.m. painting actions in the castle granary. nitsch and the actors pour blood over white surfaces.
disembowelment actions with a slaughtered pig.

12:30 p.m. midday meal

3:00 p.m. disembowelment and pouring actions. sequence of action of the mythical leitmotifs.
the mythical leitmotifs of the o. m. theater

transubstantiation, communion
the crucifixion of jesus christ
the tearing apart of dionysus
the blinding of oedipus
ritual castration
the murder of orpheus
the murder of adonis
isis and osiris
the castration of attis
ritual regicide

the killing and eating of totem animals
primal sadomasochistic excess, basic excess

with these mythical leitmotifs an attempt is made to explore in dramatic form including everything from the symbolic sublimated eucharistic sacrifice of the christian church to early forms of religiosity and excessive totemism. this takes place by providing the appropriate instructions for the actions, with the goal of promoting an archaeological analysis of religion.

the dramaturgy continually moves towards basic excess, towards ever greater completion, until the finale on the 5th day. everything is a never-ending variation of the mythical leitmotifs.

basic excess = the catastrophe of the drama, the most intense, sensual, ecstatic experience, the excessive outburst of our natures (our energies). extremes take place and are registered as excess, as agonizing pleasure. basic excess is comparable to the mysterium conjunctionis of the alchemists.

pouring, disembowelment and crucifixion actions.

the finale of the 2nd day

the participants walk or hike to the castle press house and to eselstadt.

6:00 p.m. dinner

8:27 p.m. the sun sets

9:00 p.m. second painting action

nitsch and his assistants pour, splatter and smear red paint over the bloody surfaces of canvases. disembowelment actions with a slaughtered pig. a procession of torches sets off to the press house and returns to the castle at midnight.

midnight, a string quintet (sound walls) plays in the chestnut grove.

3:00 a.m.

during the calm of night the spectators sit outdoors in the fields, castle park, and the lane of wine cellars. they drink wine and eat simple foods. a meditative understanding of the night. contemplation of the starlit heavens.

3rd day wednesday, 7 july 2021

4:45 a.m. sunrise music

5:35 a.m. the sun rises

THE DAY OF DIONYSUS SCHERZO OBLIGATORY EXCESS

the third day addresses the myth of the god dionysus, the archetype of dionysus and the phrase DIONYSUS AGAINST THE CRUCIFIED. the demythologized phenomenon of the dionysian is recognized as an issue related to the dynamics of life. dionysus is the god, the principle of ecstatic becoming but also the principle of destruction. shiva and vishnu all in one. dionysus is the god of the world's ruin and rebirth, the resurrection of flesh. he is the crucified, torn and resurrected. the ruins and rebirths of worlds pulsate through his flesh. the never-ending, recurring big bang has its source in the vitality of his body. all suppressed unlivid life should be turned outward. we want to invoke the abysses of the nature found in us, that determine us, by awakening in excess.

intoxicating and uninhibited joy. people are asked to drink. everywhere they drink profusely and excessively. the music of the wine taverns is played at all locations. mass intoxication is obligatory, a general drunkenness on the part of the participants is prescribed. in the vineyards and cellars, people drink immoderately all day and night.

a procession sets off to the press house

a bavarian folk dance (schuhplattler) is paraphrased. there is music in the fields. sound walls. as the sound intensifies, it makes its way from the fields to the castle courtyard.

disembowelment of a pig

ecstatic stomping on GRAPES, FRUIT and TOMATOES, ANIMAL LUNGS, MEAT and ENTRAILS. stomping on the BODIES OF SLAUGHTERED ANIMALS FILLED WITH ENTRAILS in pig troughs filled with blood and wine. the noise of the orchestra is extreme.

the sequence of action of the mythical leitmotifs.

disembowelment of a bull. disembowelment of two pigs.

4:00 p.m. the tearing apart of the slaughtered bull.

the 1st finale (in the afternoon) with the extreme noise of the orchestra.

the participants drink more and more excessively.

8:25 p.m. the sun sets

the bull and a man on a cross are tied to a structure that is being transported by many actors to the cellars of eselstadt. they are followed by music. all the participants also go to eselstadt. they sit on benches at tables in the meadows outside the wine cellars. excessive drinking, boozing, that reaches a peak. all the participants are drunk. the music of the wine taverns. the ecstatic, loudly roaring music of all the orchestras grows more and more intense. bavarian folk dance and a procession of torches.

2nd finale (in the evening)

midnight, a string quintet plays outside the wine cellars.

during the calm of night the participants sit in the gardens and fields, and drink wine. a meditative understanding of being. contemplation of the starlit heavens.

3:00 a.m. a procession of torches sets off to the castle and returns to eselstadt at dawn. the torches are extinguished.

4th day thursday, 8 july 2021

4:45 a.m. sunrise music

5:36 a.m. the sun rises

installations with meat, blood, entrails, animal organs, slaughtered bodies of animals, naked human bodies, ecclesiastical items and medical equipment in all the rooms and stables of the castle.

the sequence of action of the mythical leitmotifs.

12:00 p.m. midday meal

3:00 p.m. an action takes place in the wine cellar

dinner

8:24 p.m. the sun sets. actions in the granary.

a procession of torches sets off to the castle press house in the fields. it returns at dusk. the torches are extinguished.

midnight, a string quintet (sound walls) plays in the chestnut grove. the participants sit in the gardens and fields, and drink wine. a meditative understanding of being. contemplation of the starlit heavens.

3:00 a.m. the second procession of torches sets off to the castle press house in the fields. it returns at dawn. the torches are extinguished.

5th day friday, 9 july 2021

4:45 a.m. sunrise music

5:38 a.m. the sun rises

the climax of the drama, the catastrophe of the drama. culminating in the experience of basic excess.

10:00 a.m. processions of musicians and participants.
treading of grapes and fruit.

12:00 p.m. midday meal

3:00 p.m. mass is held. during the eucharist, it is transformed into an orgiastic celebration of abreaction. the mythical leitmotifs reveal the orgy, excess as the bitter concentrated essence of dasein, as the explosive collision of systems of energy, as the occurrence of a chaotic vortex of power. the collective unconscious flows over into daytime consciousness. disembowelment of a bull and two pigs, the most excessive actions with animal carcasses. actors wallow in blood, meat, entrails, torn flesh and animal carcasses. it is an intensification of the action from the third day. THE MOST EXTREME NOISE OF ALL THE ORCHESTRAS FUSES INTO ONE GIGANTIC, SUSTAINED, PAINFUL, OVERLOUD, UNBEARABLE ROARING SOUND (NOISE ECSTASY). the climax of the play, orgiastics. a bulldozer digs and burrows itself into the earth of the castle courtyard. it digs a huge pit. military vehicles may be used, tanks and low flying interceptors. the abreaction of all actors and participants. becoming conscious of suppressed regions. becoming conscious of the inexhaustibility of our underlying nature. nothingness, death, the grave, the underworld, a void opens up that brings out the fullness of life and retracts it again. forces are revealed that make suns, galaxies and worlds come and pass. after the catastrophe of the drama, the night of death's excess, the experience of basic excess, the participants are released into the luminous consciousness of dasein.

the ego pales in the cosmic light of the self. the self as center of the universe, of the cosmos, should rise radiantly in the heart of the participant.

the play has now turned into sheer celebration. the participants have risen and are fully awake in the transcendence and here-ness of dasein.
joy and gaiety are everywhere.

8:22 p.m. the sun sets

brass bands and wine tavern musicians play. food and drink flow freely everywhere.

in the bright starlit night, people eat bread and drink wine. they experience the mysticism of being. a life-affirming mysticism that has an effect on people.

the end of the story told over these five days contributes to the participant's own development, and melds in the taste of bread and wine. these are the food and drink of the resurrection. a luminosity, a light, apprehended dasein, the mysticism of being, all convey themselves. nourishment takes us to the ground of creation. hermetic writing becomes food; the order of foods, hermetic writing. a supremacists condensation process that once led to the square coming into being as artistic manifesto uses bread and wine as symbol of being. with the consumption of bread and wine, a manifest action is put forward by the o. m. theater. through the manifest transformation, bread and wine are not only the flesh and blood of god but the flesh and blood of nature, of creation. for pantheists, god is in all things. BEING IS IN ALL THINGS. ALL THINGS ARE IN BEING. (because they are). bread and wine are not just a symbol for the flesh and blood of creation (it IS), they are the flesh and blood of creation. (the concept of god that exists in transcendence has deeply penetrated the concept of BEING.) being that has prevailed throughout eternity and infinity is EVERYTHING.

bread and wine become sacred, essential foods. they not only represent the external world, they are the external world that we ingest. metabolism occurs. the world is infused and transforms itself. the participants sit in the vineyards, eating bread and drinking wine. the drama has deciphered and fulfilled itself. it has become the fundamental celebration affirming life. the seed of return, of the RESURRECTION has been sown in the night of the winter solstice, in the NIGHT of the DEATH of NOTHINGNESS. so that resurrection is. DASEIN IS CELEBRATION. an incessant becoming fills the hearts of all living things with ecstatic joy. overabundance determines us.

many processions of torches move through the night and fields. those bearing the torches extinguish them at dawn.

6th day saturday, 10 july 2021

5:00 a.m. sunrise music
5:39 a.m. the sun rises

day of resurrection
a public festival

the joy experienced on the previous evening and night is still being felt. as is the pure celebration of the joy of dasein. all my friends, who see each other invigorated on this day, kiss and embrace with smiles on their faces. many have been drinking all night and in their drunken state are waiting for the splendor of sunrise. festive foods are served all day. brass bands circle and enter the castle. people take walks through the vineyards around the castle and prinzenhof. many wine cellars in prinzenhof are open. their doors, flung wide. FESTIVE PROCESSIONS with music go from wine cellar to wine cellar. the castle church bells ring. the premises of the castle are opulently decorated with flowers.

by midday, the music of the orchestras has become ever more symphonic.

participants come out of dark cellar vaults carrying blazing torches. as soon as they enter the bright sunlight, they extinguish their torches.

people are sitting, drinking and eating in all the inns of the area. elated, many take paths through the meadows, fields, orchards, woody stretches and vineyards.

outside the open wine cellars, farmers and friends sit at tables and drink wine in the mild rays of the sun.

the play of the o.m. theater becomes a PUBLIC FESTIVAL.

12:00 p.m. noon bells chime

discovering the moment in the pure and holy NOW. discovering the state of BEING, the drunkenness of being.

the participants sit and enjoy food and wine in the fields, orchards and vineyards. a cheerful, calm, meditative sense of aliveness expands into a drunkenness of being. bliss fills hearts fervent about the cosmos and the stars. a heavy honey-gold bliss runs full and intoxicatingly through the blood of every one of us. a sense of identity with a possible whole is found.

ALL CHURCH BELLS CHIME.

8:20 p.m. the sun sets

the sun goes down

a warm night breeze comes up and carries the singing of the drunk participants and the music of the tavern musicians through the fields.

an indescribable cheer overcomes those quietly drinking. people calmly wait for night to fall. intoxicated by everything, we all observe the star constellations.

we calmly wait for midnight.
we wait for sunrise.

5:40 a.m. the sun rises

the participants kiss and embrace one another.

participants and contributors are sought for all working areas: directly performing in the action, for music, tailoring, the kitchen, carpentry, organization, sound, flower arrangements, gardening, etc.... all those wishing to take part and contribute have to commit to rehearsals for 2½ weeks (from thursday, 17 june 2021) and to realize the performance. food and lodgings are provided free of charge.

we would like to request all those interested to contact the verein zur förderung des o.m. theaters in writing at verein@nitsch.org.

the 6-day-play of the o.m. theater is a work in progress. everything i've ever done, my action painting, all my action performances, my music were preliminary states for the never to be completed work. in 1998 i succeeded in realizing a possible version of the 6-day-play play in the orgies mysteries theater in prinzenhof. in 2021 i wish to stage a further version of the 6-day-play in prinzenhof. the music, broadening out into the tones of an organ and a music of the spheres, is becoming all the more essential. because i am still writing down the score for the current 6-day-play, we're publishing a draft of the 6-day-play from 1998.

the 6-day-play is my main work. taking part in the six days is actually absolutely necessary, it corresponds to the dramaturgical conception. the author strongly recommends to celebrate all of the six days. the three- and single-day offers are a compromise solution taking into account social and economic circumstances.

hermann nitsch

prices for the 6-day-play

5 - 11 july 2021

normal price for 6 days:

with this ticket you also receive a print by hermann nitsch.

€ 990,-

normal price for 3 days:

€ 650,-

normal price for 1 day:

€ 300,-

students (under 28) for 6 days:

student groups of 10 or more receive an additional reduction of 20%
(only when the group booking is completed by 1 june 2021)

€ 700,-

members of the vereins zur förderung des o.m. theaters

(with at least 3 years membership) receive 50% reduction

10%

bonus for early booking by 1 may 2021:

5%

bonus for early booking by 1 june 2021:

the prices include participation as viewer as well as free food and drink
for the entire length of the ticket's validity.

registrations are valid upon payment of the entrance fee.

for cancellations until 30 june 2021 a process fee of € 25 will be withheld.

should the event need to be cancelled for legal or organizational reasons, the price will be refunded.

information and registrations for contributors and participants (viewers):

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