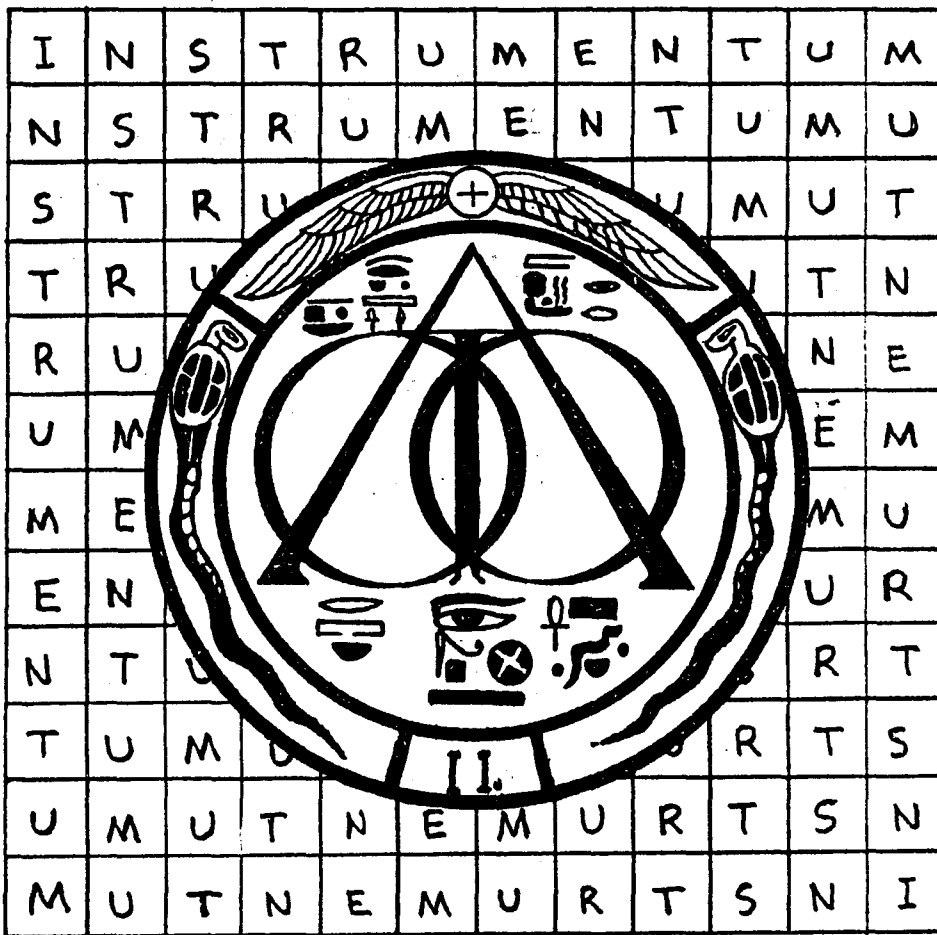


VOL. II, No. III



AUTUMN

EQUINOX

1978 e.v.

INSTRUMENTUM

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Sept. 23, 1978 e.v.

Dear Fellow O.T.O.A. Members:

Do what thou wilt shall be the whole of the law.

Again, I must ask you to accept my apologies for the delay in getting this issue off to all of you. This time it is due to the wait involved in obtaining my own photo-copying machine (which this issue has been copied on) and possibly due to the pending rotating postal strike here in Canada.

I am very pleased to report that we have two new members since the Summer Solstice:

Fra. Andreaus-⊙ in 76, ♃ in 8; Chicago, Ill.; 5th year M.S.R.
Fra. Tau Shavindingo-⊙ in II, ♃ in II; San Bruno, Calif.; 5th
year M.S.R.

Neither of which, have been able to get anything ready for this issue. They add to our growing list:

Soror Akhkanandi-Moriamis-⊙ in II, ♃ in 7; Windsor, England
Fra. Anon-⊙ in 8, ♃ in 2; Calif., U.S.A.
Fra. Dracon-⊙ in 7, ♃ in II; Virginia, U.S.A.
Fra. Lo Pi-⊙ in 5, ♃ in 7; New Jersey, U.S.A.
Fra. S.A.T.-⊙ in I, ♃ in 5; Sevilla, Spain
Soror Shin-Ra-Khu-⊙ in 2, ♃ in 8; Arizona, U.S.A.
Fra. S. R.-⊙ in 2, ♃ in 7; Ikom, Nigeria
Fra. Syrus-⊙ in 2, ♃ in 7; New York, U.S.A.
Soror Tara-⊙ in 7, ♃ in 7; New Jersey, U.S.A.
Fra. Tau Poseidon-⊙ in 7, ♃ in 7; Arizona, U.S.A.

Fra. Anon has asked me to make a very important and exciting announcement of interest to all O.T.O.A. members. This past January he was at the Inner Retreat in Chicago and took 36 color photos of Michael's paintings and the Inner Retreat. Any member interested in having these, can do so by writing to Fra. Anon (write to me first for his address). He will send the negatives to you which you can have developed at your own expense, but you must return the negatives to him intact and as soon as possible. Since Fra. Anon is a magical monk with no income any contributions would be very much appreciated.

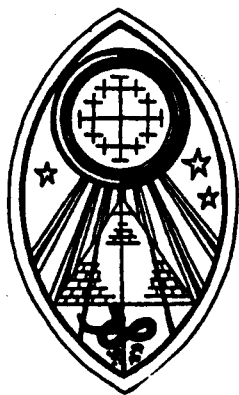
In this issue, I have printed a copy of an official O.T.O.A. Ritual which I recently developed for my own use. I find it excellent and would encourage all of you to use it and perhaps base future articles for INSTRUMENTUM on it. Those of you familiar with L.T. Culling's book The Complete Magick Curriculum of the Secret Order G.'.B.'.G.'. will notice the similarities to the Retirement Ritual that he gives, for this is where I got the idea. I have modified it to the M.S.R. symbolism.

Finally, I want to again thank all of you who have given continuous and generous financial support for INSTRUMENTUM.

It is very much needed and appreciated. Now that I have my own photo copier, I have decided to allow members who have recently joined to order back issues of INSTRUMENTUM. However, I will charge \$3.00 per issue (including postage) and will insist that the new member submit work for at least two issues of INSTRUMENTUM before receiving any back issues.

Best wishes and keep up the excellent work!

Love is the law, love under will.



Yours fraternally,

Fra. O.v.N.

G.M.

O.T.O.A.



I

COMMUNICATOR- SYZYGY NO. 8

NAME: NNV-~~to~~NOV

Fire of the will-Force (Fiery Will)

Fire: MKNO: MUKANO

WILL: Force: LIMR

Mind: GHOS: The supreme principal- indescribable- incomparable to anything.

"NU NOV, why are you giving me this communication?" Answer- "To encourage your continuing use of will-force at higher levels. You have been consciously developing the use of a higher and more potent will-force to help others. Your efforts are gradually conditioning you to make use of higher levels of energy. The use of higher levels of energy, under the direction of the will, will increase the quality of results."

"How does energy become a force of the will?" Answer- "All energy originates in the divine mind. From the divine mind force is projected by the divine will, in various forms and potencies, from the highest level of the divine will at which it is pure force. Some of this force under divine will direction, is crystalised in stepped down method of the divine will and becomes many, many types of energy particles in manifestation. When energy at any level is transmuted by will, it becomes the force of will at that level. Thus the mind using will force is able to manipulate energy, forms, conditions ect. If the force of the will should be misdirected or undirected, chaos could be the result. In the history of man on earth, this has been

demonstrated many times in many ways. Under the direction of the developed and trained will, excellent results may be obtained as desired by the user of will-force, be it in a positive or negative manner.

You should continue to seek positive results. The transmuting of energy to will-force is necessary for a being to evolve. Under the direction of your will, turn the force inward to alter upward the level of your vibrations, thus raising evolving your being. In general, this transformation-transmutation process is used throughout all of the physical, material sphere and by intelligences of all kinds in the energy sphere.

There are many approaches to this, many different techniques, some physical, some mental or most in varying degrees of a combination of the physical and the mental. You seem to prefer the most direct. Use it more. Highly evolved beings have such developed mental mechanisms, that their method in short, is direct, automatic and practically instantaneous. Stop for now.

"Nu NOV, I respectfully request some information that I can use at my level of evolution for beneficial purposes as in magick." Reply- "All is mind. All there is is an extension of the divine mind within itself, in manifestation as well as the unmanifest. The essence of the individualised mind, may be said to be the essence of the divine monad. It is pure mind at its manifesting level. The divine mind co-exist with all its manifestations at all levels, in all of space. The magician learns to call forth a higher level of these powers of the pure essence than the uninitiated.

According to its capacity or condition, all created beings or things can or does draw upon this pure essence within it, even the most simple forms including the atom.

Beings of free will should keep in mind that their work should be in harmony and balance with the monadic essence. The correction of inharmony and inbalance by the monadic essence, often is less than pleasant to the operative entity concerned. To prepare yourself for whatever form of magical technique you wish to use, quiet the conscious mind level, meditate on the project at hand, get a survey of the whole situation as far as you can from beginning to completion. Chart your work, hold in mind the analysis seeing it clearly. Briefly rest, then proceed to use your selected method of gathering energy- extra energy. Hold, store this energy to be used in project. This protects you from the drainage of your normal operating energies. Hesitate briefly as you transform, transmute this extra energy into will-force, to be used in your magical operation. Build completed, very clear thought forms, project them with will-force to your target or visualised operation on a person, place, condition ect. See the return completion of your project. Be grateful. End session here. Use these ideas as guide lines. Employ them whether you work alone or in a group, person to person or telepathically. To employ the mind of a person or the mind principle as an element in a condition, will enhance

results. Mind to mind steps up the process. Do not overpower the will of another person, that would be negative and bring on an imbalance that will in time be balanced out at the expense of the person concerned as well as yourself."

NU NOW

LOPI

COMMUNICATION WITH A LEMURIAN KING

Name- FMRK PLLO- FEMORUK PLULO

Subject- Gems in ancient Lemuria re: Temples Gems: Ho-te-puk; Ho te: high rnergy, puk: stones.

"Plulo, I would like to be informed via transmitted thought forms about uses of gems in ancient Lemuria."

" Let me say that there was a plentiful supply of gems in ancient Lemuria also Atlantis. In the subsequent changes in the earth's surface, an unimaginable supply of gems were rendered out of reach of earth's inhabitants. Some are now very far below the earth's surface. Many that are gathered now are only the top of a very large supply. Some of the supply of Lemuria and Atlantis are deep below the floor of the oceans.

Though you did not ask, some minerals and metals as well as gems were also used in healing ceremonies in temples, since these temples were located away from communities, i.e. villages, ect., on or near mountain tops, there were those lowland priests who used mental, herbal, energy massages by their hands, ect. These men and women priests were well trained and achieved, at times what you would call miracles. As long as the ailments were within the scope of training of the lowland priests and adequate ^{RESPONSE TO} treatment was evident, they brought the person back to normal or near normal health in a reasonably short time."

"Plulo, this communication so far seems to be based entirely on restoring energy and chemical balance in the patient in harmony with nature and natural laws."

"Yes, that is correct. Is there any true healing that is not based on harmony with nature and natural laws at all levels of being?"

"Plulo, what about minerals and metals?"

"Minerals were used both in the lowlands and mountain temples. The purity of the minerals in healing was very important. Do not use them yourself unless you are confident of the handling from the source. Several metals used were gold, silver, leadstone, ect. Silver was sometimes used to antidote poisons, especially those given with intention to harm the person. It was most effective when taken previously if possible. The psychic powers of the priests was heavily relied upon in such unsuspected danger. Gold was a great healer of a number of ailments, notably circulatory. Leadstone was used to aid in balancing and picking up the energy systems of the body. The pure metal was finely powdered and taken in treated ^{WATER} water or other appropriate liquid as adjudged by the priest or priestess."

"Plulo, please tell me something about the qualities and uses of gems."

"As you were told, Ho-te puk are very special and required years of training to be proficient in their use. Their use was confined mainly to the great temples. Ho-te-puk therapy was the crowning achievement of only a specially selected few who were well trained in all the healing arts, well proven before they were assigned to a temple. Those priest and priestesses lived and practiced only in the temples. This therapy was the completeness of all healing arts and is now being rediscovered.

Yes, it did not originate on your planet but was sent and communicated to the worthy in Atlantis and Lemuria. When you come to understand Ho-te-puk, you will know that more than anything else on earth in a material form, gems are a superior concentration of cosmic rays. Therefore these basic seven rays when skillfully used can correct most bodily and mental ailments within ones ability and capacity to respond. Each gem has a high concentration of a particular ray that remains active as long as your earth will exist. No, there is not such a thing as an artificial or substitute gem, the so-called man made gems have little else than appearance and are therapeutically useless. All that exists visible or invisible is composed of cosmic rays. Ho-te-puk was used as a talisman and for many occult purposes. They were functional items in the healing ceremonies when ceremony was used. Various medicines kept on hand for specific ailments which occurred most often, where immediate application would be indicated were liquids or certain substances charged by these Ho-te-puk for a minimum number of days.

I wish to close out ~~for~~ now with the suggestion that you always pre-check you experiments before doing them. Ho-te-puk rightly used can bring what you call miraculous results- wrongly used- can be very devastating.

Femoruk Plulo to Lo Pi

Sunday, August 13, 1978

Do What Thou Wilt Shall be The Whole of the Law

Through countless times and infinite spaces
I have lead others into miserable existences
because I have failed, others have suffered
and still you looked kindly upon me
Forgive me Father for I have sinned

To myself, others pain and writhing faces
made me feel I was happier than they were
because I was on top of it all
Yet inside I knew I could help
Forgive me Father for I have sinned

I wished to be respected and powerful
to become somebody, anybody at all
and now that I have made it big
I find that its really not me anyhow
Forgive me Father for I have sinned

I have said yes, when I knew the answer was no
Selling myself to the illusion I created
The clouds are now falling away
and naked I stand before you alone
Forgive me Father for I have sinned

I stole into the Holy Sanctuary
and found the power rood
and shook it at the Sun
and darkness fell upon me
Forgive me Father for I have sinned

I filled the darkness with monsters and ghouls
and called the beautiful to my friends and folks
With ugly faces and eyes that could not see
Theyhaunt the minds of sickness and insanity
Forgive me Father for I have sinned

I fed them on the minds of others
and watered them with salty brine
til they withered and hid away
in the unconscious caves of yesterdays fears
Forgive me Father for I have sinned

I thrill at the sound of the hollow
echoes of my mind
Reverberating me, myself and I
What great friends we are
Forgive me Father for I have sinned

I have looked to you the Secret Ones for help
You have given me hopes and dreams
that will show the way to the great
unending search for tomorrow
Forgive me Father for I have sinned

Timid and unsure I held the reins
of the mighty horse called Ambition
To find myself enslaved and confused
but knowing when to come
Forgive me Father for I have sinned

Waiting for the moment I could be sure
to know, to feel, to love, to give
Inside that moment I found a grain
of Truth on the beach of a Heroes playground
Forgive me Father for I have sinned

Upon the twilight find myself seeking refuge
from the unceasing mind
eating only word salads, making soup
with fresh meanings tastes so good
Forgive me Father for I have sinned

Look towards the sunrise wearied ones
Life comes to those who take it
Hold it, make it grow, spread it around
Find yourself looking forward again
Forgive me Father for I have sinned

Upon a wet and muddy shore stands the sand man
Casting dreams and ideas into mens minds
Looking for fertile soil to put in the seed
finding only carelessness, sloth and greed
Forgive me Father for I have sinned

What is this nonsense of sin and pain
we look to times grand and inspiring
Lead us not into temptation of of guilt
My son, forever is a new day
Forgive me father for I have sinned

It has not taken long
for our naked eyes to see
the golden dream we once had
Bleed to death
Forgive me Father for I have sinned

Leviathon

Commentary:

Specifically, the term sin (Tib. pāpa, dig pa) refers to the various layers of obscuration (drib pa) which cloud the mind and darken its original self luminous nature. On a dark day the sun may be present in the sky, but the many layers of clouds obscure its face, and so the earth receives little of its light. The drib pa are like these clouds. The outer or layers of obscuration consists of selfish desires and passions which defile the purity of Mind. The inner covering consists of erroneous knowledge, that is all wrong or perverted views held in the mind and distort the real nature of things. Innermost are the residues of unconscious past karmic activity in this life and past ones (bag chag). These are like seeds lying dormant in rich humid earth, awaiting their proper season to sprout forth and so produce their karmic fruit. All volitional actions (karma, lay) of body emotions, mind or will, in their proper time and proper conditions will inevitably produce their fruit (dray bu). This is the inexorable law of nature, the law of Karma, from which there is no respite or escape, save by the attainment of Supreme Enlightenment itself. But through practice, gradually these sins, that is, the various layers of obscuration in the mind are purified.

Instruction:

The confession of sins;
this consists of the formal confession of all the sins and wrong actually committed or merely approved of by one in this life and others due to ignorance and delusion. One must make a solemn promise not to commit these wrongs again and take refuge in the Three Jewels, for protection and succor. When he has acted wrongly out of greed delusion or hatred and then contritely atones for these wrong deeds, it is like muddy water becoming clear at the touch of a water jewel. He becomes purified to the extent that he feels contrite for wrongs done and confesses them completely

He should contemplate:

Whatever sins I have committed or have caused others to commit, either in this life or past ones and whatsoever sins I have approved, all these sins I confess wholly and without reservation. Whatever sins I have committed with my body emotions mind or will, to my parents, my friends, my Guru or others, I confess them all now.

Love Is the Law Love Under Will

Fraternally in the Sacred Wisdom,

Frater Anon
Frater Anon

THE VOODOO MANDALA FOR DEVELOPING CLAIRESENTIENCE

To set up a Mandala for this experiment, take a large piece of white paper or white cloth and make the following design using a black marking pen or ink.

First mark in the positions east, west, south and north. Obtain four coloured candles of equal size.

For the East (red), blue (west), Green (for south), Yellow (for North).

The student must make sure that the whole machine is facing properly and that the direction points to the true east. You may use any type of incense and try to feel relax and feel the psychic attunement of the atmosphere. The incense should be burned in the background and must not be withing the area of the machine at this time.

The next thing to do is to light the candles and see how the force is being called in. The next thing is to observe the various types of magical or invisible forces. Place your fingers between the red (E) and the green (S) lights. Move your fingers and hand up and down or back and forth to pick up these influences. Do the same between blue and yellow (N), also between the red and the blue candles, this weill give you the positive or masculine influence. Next you do the same between the green (S) and the yellow (N) candles in order to feel the negative of feminine influence.

1. The East, Red is Fire.
2. South the Colour is Green and represents the element Air.
3. West the colour is Blue and represents the element Water.
4. North the colour is Yellow and represents the Earth.

Finally the purpose of this experiment is to evoke the influence present in the environment and to invoke these influence from the inner plaines.

By performing this experiment you can develop the basic astral magical exercises for magical skills.

Syrus
Sun in Virgo

The Ophidian or "93 Current" is the feminine essence pervading the Tree of Life which manifests as Luna-Death energy. It is therefore the universal plasma of creative manifestation and the ontology of existence. This current of energy can be harnessed and used by initiates in a variety of ways, but the most common and enjoyable method is that used by votaries of the so-called 'Left-Hand Path' in the practice of Ophidian Sex Magick. Here a distinction must be made between the use of sex in magical and ritual workings, (which may have its own intrinsic value and serve as a focal point in the direction of magical energies), and the use of the Ophidian Current which uses sex as a catalyst, to activate Kundalini Sakti. Ophidian Sex-Magick is therefore distinguished because a state of full kundalini must be achieved before its workings become operative. As sexual energy is one of the most powerful Saktis, it is hardly surprising that many initiates, from time immemorial, have resorted to its use. Aspirants' wishing to use Ophidian Energy through the medium of sex magick, should first be adept at the practice of Kundalini, that is, in raising the Fire Snake.

"I am the secret Serpent coiled about to spring: in my coiling there is joy".
Liber AL (Book II - v. 26)

When practicing Kundalini Yoga, the sexual energy is drawn-up the spinal column to the Ajna Chakra (pineal gland), where it explodes into the thousand petaled lotus in the Sahasrara Chakra, instead of being released in conventional sexual orgasm. Tantrics claim that once Kundalini has blossomed in the Sahasrara a man cannot stay in this state for more than twenty-one days, unless the Fire Snake reverses her course and returns to the relative plane.

"If I lift up my head, I and my Nuit are one. If I droop down mine head, and shoot forth venom, then is rapture of the earth, and I and the earth are one".
Liber AL (Book II - v. 26)

In Liber HHH, section SSS (Magick), Crowley provides definite instructions for raising the Fire Snake and activating Kundalini. He describes the experience thus: "In this practice the cavity of the brain is the Yoni; the spinal cord is the Lingam." The cavity of the brain is Nuit, the cosmic Yoni, who is symbolized by the chalice, cup or grail the conceptual image being the primordial womb or watery Abyss.

"Since I am Infinite Space, and the Infinite Stars thereof, do ye also thus".
Liber AL (Book I - v. 22)

The spinal cord is Hadit, the cosmic Lingam, who is symbolized by the point, the rod and the wand, the primordial energy which pierces, penetrates and flowers in the womb of Nuit.

"I am the flame that burns in every heart of man, and in the core of every star".
Liber AL (Book II - v. 6)

In Voodoo Nuit and Hadit are symbolized by Olorun and Obatala. The Chinese conveyed this universal philosophy by the Hexagram of Yin and Yang. This concept could also be symbolized by the Cross within the Circle. When Kundalini is raised to the Sahasrara Chakra one undergoes the mystical experience; when Kundalini is brought down from the Sahasrara to finally culminate in intense orgasm, the experience is magickal.

In the astro-sexual human body, there are seven major power zones or Chakras. These Chakras are inactive until awakened by the Fire Snake, they are sensitive points in the body which link the material body to the body-of-light. However, the Chakras are physically situated close to the endocrine glands of the body and therefore

Diagram 1. Human brain, cut lengthways, to show cerebrum, hypothalamus

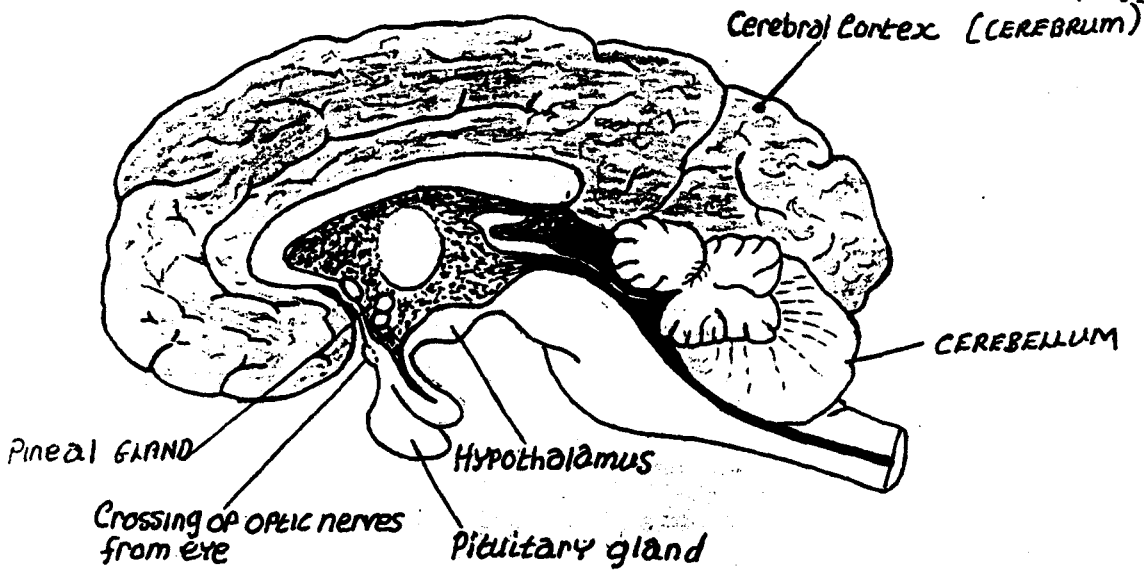


Diagram 2. Left side of brain, showing division into lobes and their relation to the skull

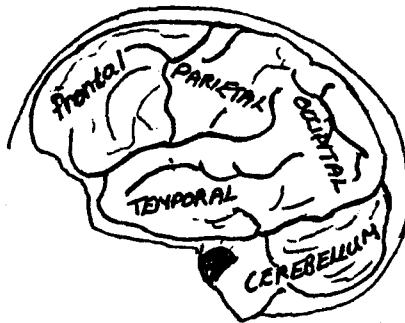


Diagram 3.

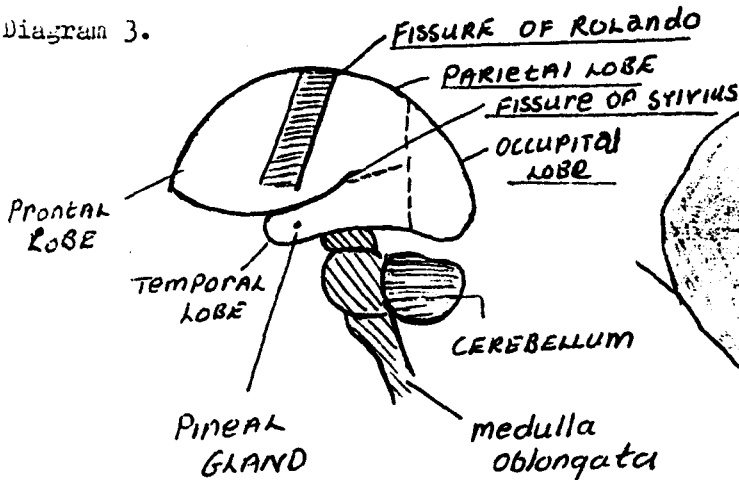
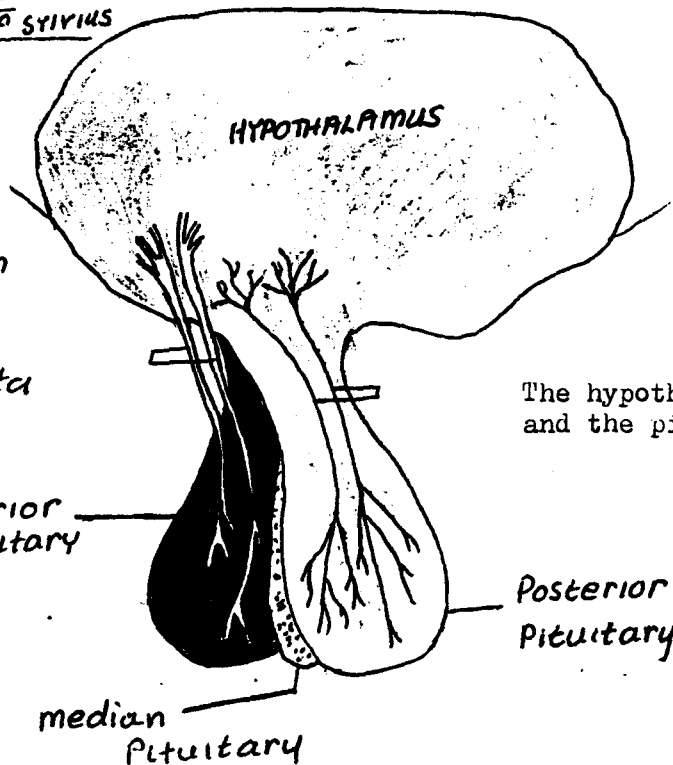


Diagram 4.



The hypothalamus and the pituitary

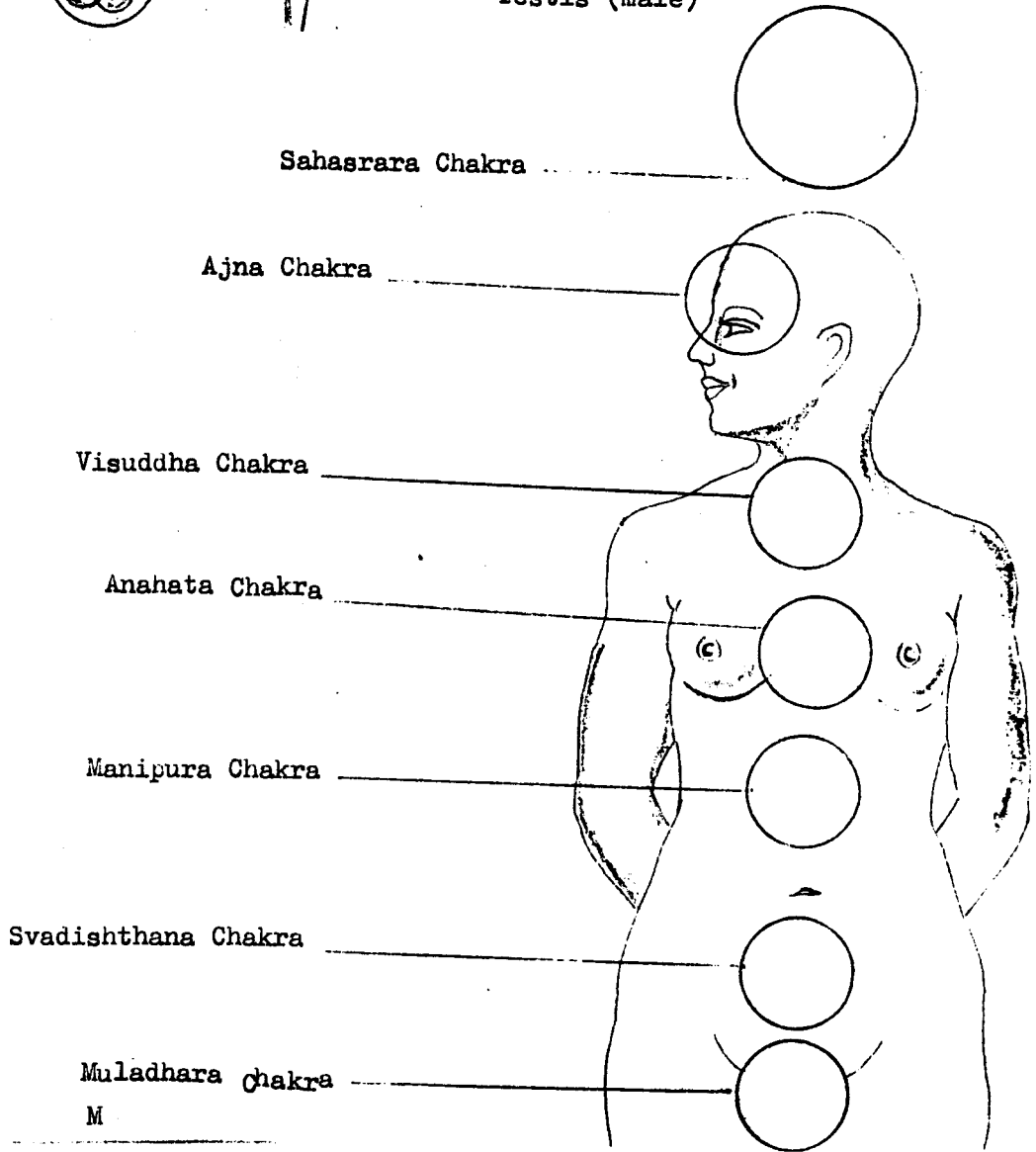
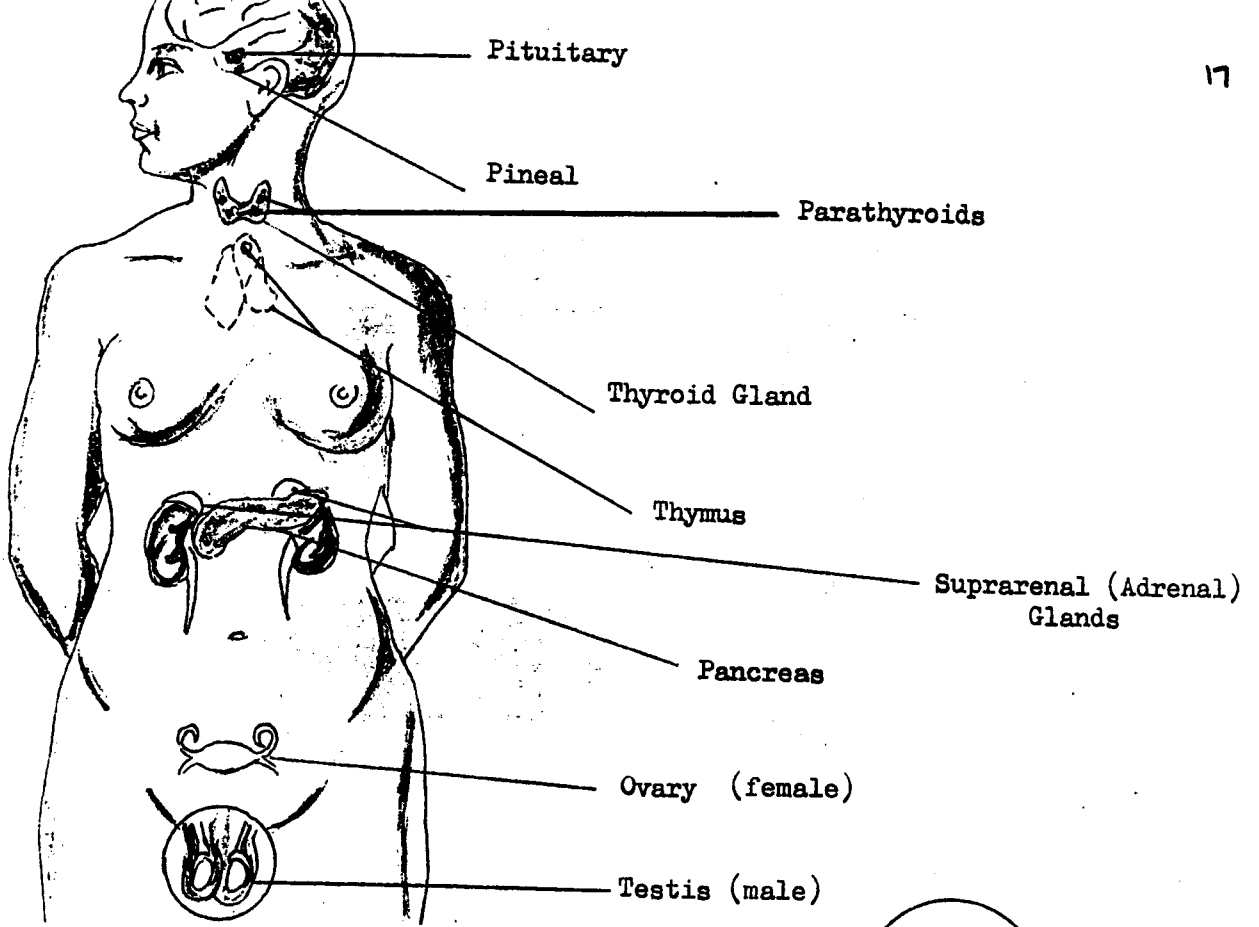
Left Cerebral hemisphere, the cerebellum and brain stalk

one cannot totally dismiss the possibilities of a relationship. Although there have been attempts to identify the chakras with various parts of the body, it must be appreciated that chakras are non-existent or inert until activated by the Fire Snake. Certainly chakras are not identical to the central nervous system, but of all the physiological systems within the human body the endocrine system fit the most neatly. (Sensations caused by the internal organs of the body are not necessarily felt in the region of that organ, for example, pain caused by heart disease, where the pain isn't actually felt in the heart but in areas surrounding the heart and the extremities. Thus when the endocrine glands are stimulated by the Fire Snake the sensation is deflected to another area of the body). Kundalini doesn't rise directly up the spinal column in a straight line, but diverges at each of the different chakras. As Kundalini vibrates its way up to the Sahasrara Chakra the blood vessels constrict and dilate rapidly, this could in certain cases cause a heart attack if the Fire Snake isn't properly controlled. Hence the mysterious dangers alluded to by some initiates. This is why it is important to gain good control in Asana Yoga (the Thunderbolt position is recommended); visualization (especially upon the yantras of the chakras); yogic breathing exercises which can be helped by the aid of a mantra; practicing Tantric mudras and Bakti Yoga. When the body is sufficiently sensitized and the aspirant feels that he or she has gained sufficient self-control, the erroneous zones or chakras can be made even more sensitive by tracing the yantra onto the body. (This can be done by a partner).

The function of the endocrine glands is to secrete hormones which are carried in the blood stream and work in conjunction with the central nervous system, in the body's system of communications. Hormones are tiny chemical organisms composed mainly of amino acids and peptides, they could be described as the 'messengers of the body', and regulate such functions as metabolism, temperature and reproduction. Just as the central nervous system responds to, governs and regulates those activities of the body over which we have conscious control, so the 'autonomic nervous system' governs and regulates those bodily functions over which we have no voluntary control, for example, temperature and heart beat. (Although it is sometimes possible to control the latter with certain advanced forms of Bon-Pa or Natha Yoga). Interlinking the central and autonomic nervous systems to the brain is an organ, about the size of a damson, called the hypothalamus. The hypothalamus controls homeostasis (the chemical and physiological functions of the body) and controls the endocrine glands. It is interesting to note (Dia. 2 & 3) the Sahasrara chakra lies above that part of the cerebrum known as the 'fissure of Rolando', separating the frontal from the parietal lobes at the midline, and at a point where the two hemispheres of the brain converge. The area surrounding this fissure is where voluntary motor impulses arise and are transmitted to various parts of the body via the spinal cord. Directly below this area lies the hypothalamus and the pituitary glands which are attached to the hypothalamus.

Two points emerge which should be of interest to the avatars of Kundalini Yoga:-

1. All three lobes of the Pituitary secrete hormones, but of the six hormones secreted by the 'Anterior Pituitary' there is one hormone 'Prolactin' whose function is uncertain. Hormones secreted by the anterior pituitary are known as trophic hormones, that is, they activate the other endocrine glands. It has been observed that prolactin helps maintain lactation after pregnancy and the secretion of progesterone (the female sex hormone) in rats, so that this hormone appears to be gonadotrophic (sex hormone). However there is some doubt as to its function in humans. (In male humans prolactin is thought to be connected with the prostate gland).
2. The Pineal Gland, a small cone shaped organ about the size of a pea, situated under the surface of the cerebrum and mid-brain close to the olfactory tract, and just in front of the cerebellum. This organ has no known function but is definitely an endocrine gland. However, according to biologists' the pineal was a third eye in primitive vertebrates and is no longer functional in the higher mammals.



It would appear that the function of the pineal gland has become dormant in most humans, so that it probably remains inert unless stimulated into secreting hormones via some magickal method like Kundalini, whereby it can regain its function as a 'third eye'. This eye receives perceptive impressions which are transmitted to the brain via the sensual impulses rather than by optical vision or sound. (Technologists have devised many marvellous instruments capable of giving us information about the universe beyond the range of human sensation i.e. sight and hearing; for example the electron microscope, X-ray and radar - such instruments extend our senses). Now working on the assumption that because it cannot be seen, heard, touched, tasted or smelt doesn't prove its non-existent; perhaps we may put forward the theory that the pineal gland can receive information too sensitive to be transmitted to our brains via the other senses, information beyond the human body to receive but not the brains capacity to interpret.

Although its function is not fully understood, 'prolactin' definitely appears to be a 'gonadotrophine'. It is therefore possible that prolactin hormones are semi-active or even non-functional in humans. So it would now seem reasonable to speculate that, as Kundalini transubstantiates the sexual fluids, prolactin may be the catalytic agent required to activate this process, thereby producing the mysterious 16th Kala. Whatever the physiological effects, it is certain that during Sakti the Fire Snake stimulates areas of the cerebrum which lie dormant, and according to medical science we only use a very small percentage of our brain capacity. Practitioners' of Kundalini Yoga have established that exercising the Fire Snake expands the mind.

Adepts' who practice Kundalini Yoga may channel the Ophidian energy via the media of sex magick. This differs from the mystical experience of Kundalini, where the adept expands his conceptual awareness of the inner-plane reality and forms contact with the Will or Higher-Self. (When the Fire Snake lies dormant a person is only aware of his own immediate earthly circumstances, in raising Kundalini he attains cosmic consciousness and objective perceptiveness). The purpose of sex-magick is to use and direct Kundalini, the Orphic energy, in accordance with the Will which is aimed at some specific objective. Basically there are three groups of sex-magickal practices which can be roughly defined as:-

(1) Auto-Erotic; (2) Coition; (3) Reification

The object of ones desire can be visualized in the form of a sigil when the Fire Snake explodes in the Sahasrara Chakra. All types of sex-magick can be performed as a solitary act, with a partner or as a group working, however, 27 participants are required to operate a full Kaula Circle.

AUTO-EROTIC Distinguished from 'coition' even if a partner or group participate because it is auto-erotic in principal, in that the Fire Snake may only manifest in one person. This practice may be used to consecrate talismans for works of healing, attraction etc. via the seminal fluids; to induce visions or oracles in the priestess chosen for the right; to obtain sexual contact with incubus/succubus, (who can be used as partners), celestial beings and the denizens of other stratas of existence; for the casting of spells, illusions and enchantments; in the practice of atavistic resurgence and Lycanthropy and Vampirism.

COITION In this practice Siva-Sakti obtain complete union whereby the Fire Snake obliterates the male and female polarities in the union of one, so that full Kundalini must be experienced in the Sahasrara in both partners (or the entire group) simultaneously. In this union the practitioner(s) become the Deity who has been duly invoked, so that the experience is synonymous with being possessed by the Loa. Sakti the Goddess is the dynamic role and in the Tantrika is undertaken by the female initiates. When this Yoga is achieved through 'coitus proper' between a male and female it is best suited to works of creation, that is, esoteric engineering. Improper congress, that is, deviations on coitus, a reversal of the male-female roles or homosexuality are suited to works involving Trans-Yugothian (extra-terrestrial) sex, Zombism and the entire 'thanatos' complex. Bishop Anon states that "the Eros Complex is best used to invoke the Gnostic Pleorma, the Thanatos Complex best used in rites

invocating beings of darkness". This sums up the two main categories of Coition in Ophidian sex-magick. The 'Eros Complex' can be symbolized by the Lion-Serpent - "concerning Our Lady Babalon and The Beast whereon she rideth", the mystical union of Damballah and Erzulie or Siva-Sakti earthed in the Red Temple of Atlantis. The 'Thanatos Complex' uses the Tantric formular of Viparita (sense reversion) which has similarities to the Voodoo practice of Bocor (the manifestation of obscene Loa), in which the magick is earthed in the Black Temple of Atlantis. This appertains to Spider Sorcery, The Temple of the Gouls and Necromancy. It is the Thanatos Complex which acts as a catalyst to Trans-Yugothian 'time travel'. In both forms of Coition the combined seminal fluids are the 'Elixiar', the excrement to which Crowley allusively refers. It must be understood, however, that the sexual fluids become elixiar only after transubstanciation has taken place. If sexual orgasm occurs during a Kundalini working, before the Fire Snake has reached the Sahasrara, the seminal fluids can be retained or withdrawn into the body by a technique which adepts refer to as Vajrolimudra.

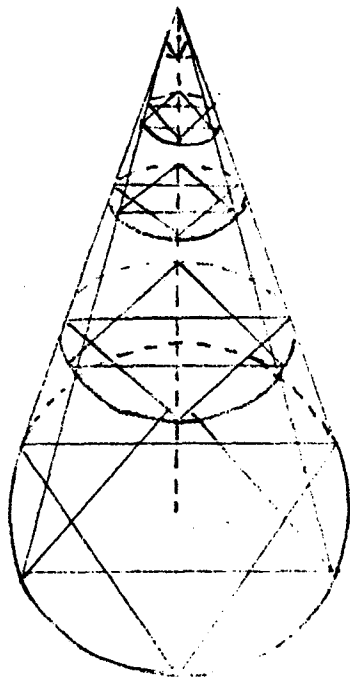
When Kundalini is awakened within the body, the adept will recognise the Nadi, psychic or astral nerve centres which are channeled in the physical body. The voice of the Nadi may resemble tinkling bells or ornaments, chirping crickets, the humming of bees, the rushing of water or waves upon the sea shore, a flute, a waterfall or a gull. Eventually the Nadi are subdued as they are drawn into the vortex of innermost silence. In vizualization, the adept may first perceive tiny dots of colour or light, flames or geometric shapes; these too are dissolved, like the Nadi, into a brilliant, candescent radiance of limitless light, to be consumed in the cosmic fire.

Reification Essentially this operation is based on the rites of Coition but is operative during the waning moon, when the priestess is in catamenia. This rite could also be based on Auto-Erotic techniques for it is the formula of the Genii or Earth Virgin. An elemental spirit is created as a serviter or familiar spirit, fed and confined in a bottle or govi. The substance upon which the spirit is fed depends upon the nature of the spirit, For the most solid material forms the menstrual fluid impregnated with the male semen after full Sakti, is the most potent. Alcohol will create a rather atheriel spirit on the other hand. However, this formula may also be used to reify the children of Trans-Yugothian entities, and Choronzic Sex.

This article was written on 11th August 1978 - Sun in Leo
I would like to extend my thanks to the Master M.B. Aquarius and Bishop Anon, also to Frater O.v.N. Grand Master of the OTOA for all his help and encouragement.

Igumena Moriamis-Akhkhanadi

LCN - OTOA



Chakra	Physical Location	Endocrine Relationship	Yantra (Symbolic Lotus)	Sephirothic Correspondence Senses ruled by Chakra
MŪLĀDHĀRĀ	Between the anal orifice and the genitals	Ovaries (F) Testies (M)	4 petaled lotus RED Earth element	Power of speech ⊗ Malkuth - Ile
SVĀDISHTHĀNĀ	Base of the genital organs	Ovaries (F) Testies (M)	6 petals VERMILION lotus Water element	Sense of taste ☺ Yesod - Iyemoja (Luna-Daath)
MANIPŪRĀ	Near navel (Lumbar or epigastric plexus)	Adrenal or Suprarenal gland. Pancreas	10 petals BLUE lotus Fire element	Sense of sight Hod - Chaluga Netzach - Ifa ♀ ♀
ANĀHĀTĀ	Near heart (Cardiac Plexus)	Thymus	12 petals GOLD lotus Air element	○ Sense of touch Tiphareth - Shango [Geburah - Ugun Chesed - Jakuta] ♂ ♀
VIŚUDDHĀ	Juncture of spinal column and Medula Oblongata	Thyroid Parathyroid	16 petals Smoky PURPLE lotus Ether or Rauch	Sense of hearing Daath - Shugal Choronzon H [Geburah - Ugun] ♂ [Chesed - Jakuta] ♀
ĀJĪNĀ	Between the eyebrows	Pineal Gland	2 petals WHITE lotus	All cognitive faculties of the mind - the WILL or Holy Guardian Angel Binah - Odudua ♀ Chokmah - Onse ♀
SAHASRĀRĀ	About 3" - 4" above the crown of head	Pituitary Gland	THOUSAND PETALED LOTUS	Siva - Sakti union with the WILL Maithuna-yoga Kether - Obatala R



RITE ANCIEN ET PRIMITIF DE MEMPHIS-MISRAIM

INSTRUMENTUM, Equinox of Libra, 1978
Review of Magical Literature by Frater A. L. G. T.

When Colin Wilson first wrote his "Mind Parasites", I was quite surprised by his extreme racialism and underlying puritanism as they mask themselves in modern phenomenology. His recent book: "The Space Vampires" (London & New York: Granada Publishing, Panther Science Fiction, 1976) seems to continue much of the earlier materials and attitudes, although considerably "heightened" by the author's own sense of how history will be. The main thesis is that the mind parasites are now bio-energetic killers rather than entities who prefer to live in the id, and drive men of talent to self-destruction. However, it is possible to communicate with them still via the methods of depth psychology as well as through the usual methods. The cosmic philosophy of these space vampires will prove of interest to the gnostic magician, especially the idea of the love of the universe as the basis of reproduction and of course most will find the ideas of depth psychology as the basis for telepathic communication very important in practical work. Also, there are useful ideas on how psycho-energetic fields can be translated into bio-energetic operations. While I cannot agree with the seemingly naive philosophy of this native of Cancer (June 26, 1931) this book is valuable for its technical insights.

Totally different is Mircea Eliade's latest surprise: "Occultism, Witchcraft, and Cultural Fashions" (Chicago, University of Chicago Press, 1976) Phoenix Paperback, \$3.95. This book explores the recent occult renewal of awareness and touches upon the basics of sex-magic. The author, who is a Roman Catholic, writes in an objective and positive manner about the renewed interest in spiritual matters which pertain to mystical practices and objects. In his final chapter he discusses "Spirit, Light, and Seed" the tantric and gnostic bases of occult practice. The discussion is quite explicit and covers eastern tantric methodologies and the western systems (such as the gnostic and manichaenism schools) which made much of the monad-spermatozoan in magical sacraments. The gnostic sect of the Phibionites, for example, followed a technique used by certain modern gnostics in France, who were taught by the Sufi masters of Lucien-Francois Jean-Maine, as well as by his Greek teachers from Mount Athos. Because of the great detail in this very little book, the beginning of one's study in sexual magic should include this exploration by Eliade, and it will prove useful to more advanced students, both Tantric and Gnostic, who are interested in the historical background of their mystical practices. I urge every serious student, therefore, to add this book to their library.

Henry Corbin's "Spiritual Body and Celestial Earth" (Princeton, Princeton University Press - Bollingen Series, XCI:2:1977) is perhaps one of the really important books for members of the O.T.O.A. who are interested in both Sufi-magic and the exploration and creation of alternative universes of the ontic sphere. This book consists of texts and interpretations from the Zoroastrian period through the 19th century all of which are concerned with the world of the archetypal images and active/creative imagination. Each one of the mystic writers provides his own construction of this ideal

realm of being and also discusses those angelic and human beings to be found there. Because of the importance of this book for the magician I cannot find any areas of disagreement with Corbin's excellent presentation. Our own OTOA has always had its Sufi-wing or "party" so to speak, as well as the participation of other points of view, e.g., gnostic-Hermetic, gnostic-Catholic, voodoo-esoteric, etc., but in reading and enjoying this book, I could see areas of benefit for all members of the order and continuum of the gnosis. This book is also a text book in Jungian-gnostic and angelic "radio-psychoanalysis" and can be used by those who would enjoy making greater use of their id and transcendental-id levels as well as exploring the higher levels of the ego and archetypal realm of imagination. Finally, it is important for the magician to be well grounded in the history of his consciousness and especially familiar with the "classics" of his magical awareness. At the present time, this book is being used by me as the basic text in a seminar on "magical universes" and I recommend it to all serious students and researchers.

I consider Gareth Knight's "Experience of the Inner Worlds" (Helios, 1975) to be a very useful book in the basics of inner-plane contact work and I really think that his approach, which is not exclusively his own, is quite good. This book which gives a series of basic exercises for building up inner-plane contacts is written from a Christian and cabalistic view. Actually, the author, who used to be a supporter of scientology and the Dion Fortune viewpoint, now seems to be working closely with a few very creative Anglican priests. However, the book is very undogmatic and will not threaten anyone's pagan or thelemic orientation too much, I hope. I found that the group-work with inner-plane contacts was most interesting and it is my understanding that this is based on what actually does go on in their inner-group, where you have several mediums working cooperatively each adding to the experiments with their own clairvoyant abilities. It used to be said by many thelemites that magicians and mediums were two different species. However, as most successful magicians are shamans, this division between mage and seer can no longer be substantiated. Furthermore, that attitude reflected a viewpoint out of place in this new age. The student will find this book very helpful and may be used and extended in a number of areas and ways. It is quite easy to focus upon the pure elements of technique and avoid the author's metaphysics, with which one who is a strict theosophist may not necessarily agree.

Another important book for those who are interested in the construction and exploration of magical universes, which they discover through inner-plane contact work and which they do not "invent" by means of their own imaginations is "The Cosmology of Giordano Bruno" by Paul-Henri Michel (Ithaca, New York, Cornell University Press, 1972). There is quite a discussion of the infinite universe and the many (if not infinite) universes, which belong to the ONE. For those with a meta-mathematical view of the cosmos, the idea of a universe entailing a series of universes, or

$$U = (U_1, \dots, U_n, U_{n+1}, \dots)$$

would be very attractive to those magicians of our traditions in the O.T.O.A., who are exact in their concern with structures and the psychic contents of these structures. Again, this book, with its discussion of the theory of knowledge and the theory of the cosmos will prove very helpful to magicians who are orientated towards the system of the exact sciences, but who are also so highly psychic that they see various structures emerging from those very structures which are under close clairvoyant observation. I consider this book, together with Corbin's, to be an excellent methodological and metaphysical or metamagical guide for research purposes.





Frater A. L. G. T.
September 10, 1978

OFFICIAL O.T.O.A. RITUAL -Developed by Fra. O.v.N.

Burn Thelemic Incense - i.e. Gum Olibanum, Storax and Lignum Aloes (available through Goetia Products, Box 734, State College, Pa. 16801)

Wear a single robe or naked (I wear the A.A. Probationer's robe).

Use wand or dagger (or as Culling suggests, the thumb clenched between the fore-finger and index finger can function as a "wand").

- (1) Opening of the Temple - (A) Standing, hold hands above head with arms bent so that they form an upright triangle.
(B) Lower hands in front of face.
(C) Raise hands again above head so that the triangle is formed
- (2) Circumbulation - circle temple clockwise three times, concentrating on excluding alien forces and distractions.
- (3) Go to center of Temple - Say: "Let the rituals be rightly performed with Joy and Beauty."
- (4) In the East (A) Make inverted pentagram with wand or dagger.
(B) Put right foot forward, extend arms and say, "Great Elemental Fire, I unite with Thee."
(C) Legs apart, arms above head in a circle, say; "Great Red Powers of Fire, come forth and aid and guard me in this work of art."
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- (5) In the South (A) Make inverted pentagram with wand or dagger.
(B) Same as above, substituting Air for Fire.
(C) Same as above, substituting Green for Red, and Air for Fire.
- 
- (6) In the West (A) Make inverted pentagram with wand or dagger.
(B) Same as above, substituting Water for Air.
(C) Same as above, substituting Blue for Green and Water for Air.
- 
- (7) In the North (A) Make inverted pentagram with wand or dagger.
(B) Same as above, substituting Earth for Water.
(C) Same as above, substituting Yellow for Blue, and Earth for Water.
- 

(NOTE: The Enochian colors could be used here instead of the Voodoo colors)

- (8) Clap: 1 - 3 - 3 - 3 - 1
- (9) Circle above head with wand or dagger, say: "Nuit"
- (10) Touch wand or dagger to sex organ, say: "Hadit"
- (11) Touch wand or dagger to breast, say: "Ra-Hoor-Khuit"
- (12) Sit in your favorite asana - visualize a silver cone extending

to a great height above you. Project your consciousness higher and higher saying: "Great Goddess Babalon carry me safely and closer to my Divine Genius, my Immortal Daemon, my Holy Guardian Angel."

Continue projecting your consciousness higher and higher until you feel you cannot continue. (A great deal of concentration and will-power is needed here)

- (13) Relax, make Eagle Veneration sign (i.e. cross arms on chest with thumbs interlocked and fingers on each breast) say; "I hear and heed the words of mine Angel. My Angel tells me - I am above you and in you. My ecstasy is in yours. My joy is to see your joy. To me! To me!"
- (14) Meditation - (Note- I find the magical mirror very useful here. Also, an oracle would be very appropriate too.)
- (15) Closing of Temple: Hold hands in front of face, arms extended on either side. Raise hands to form triangle as before. Lower hands in front of face. Say; "Now let there be a veiling of this shrine."
- (16) Say; "ABRAHADABRA"

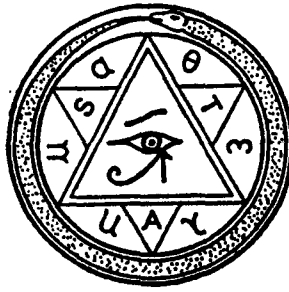
Cosmic World		Cosmological		World - The Planets	
		Masculine Cycle (♂)		Feminine Cycle (♀)	
<p>MASTER OF THE LION</p> <p>☉ in ♌</p> <p>♃ in ♌</p>	<p>MASTER ANTEUS</p> <p>☉ in ♍</p> <p>♃ in ♍</p>	<p>VULCAN (☉, ♀)</p>	<p>CREATION of NEW EXPERIENCE by WILL and IMAGINATION</p>	<p>♀</p>	<p><u>EXHIBITS</u> ARCHETYPAL WORLD of TRUE SYSTEMS</p>
<p>MASTER AQUARIUS</p> <p>☉ in ♒</p> <p>♃ in ♒</p>	<p>MASTER M.B.</p> <p>☉ in ♎</p> <p>♃ in ♎</p>	<p>♃</p>	<p>USE OF SEXUAL MAGIC IN ITS THEORETICAL FORM</p>	<p>♃</p>	<p><u>PRESENTS</u> TOTAL POSSIBILITY OF ALL MAGICAL SYSTEMS</p>
<p>MASTER RACINE</p> <p>☉ in ♋</p> <p>♃ in ♋</p>	<p>MASTER SK.</p> <p>☉ in ♏</p> <p>♃ in ♏</p>	<p>♃</p>	<p>USE OF SEXUAL MAGIC IN ITS MYSTICAL FORM SEXUAL DREAMS AND IMAGES</p>	<p>♃</p>	<p><u>OFFERS</u> SPACES OF INNER and OUTER AWARENESS USED IN MYSTICAL AND MAGICAL METHODS of SEXUAL MAGIC</p>
<p>MASTER RENÉ</p> <p>☉ in ♌</p> <p>♃ in ♌</p>	<p>MASTER R.D.</p> <p>☉ in ♏</p> <p>♃ in ♏</p>	<p>P</p>	<p>CONSTRUCTION of METHODS of DIRECTING PRACTICAL USE of SEXUAL ENERGY AS IT ARISES FROM TRANS-<u>IT</u></p>	<p>♂</p>	<p><u>REVEALS</u> ENTIRE PATTERN of ENERGY - BOTH ESOTERIC and METAPHYSICAL</p>

HEADWORD	CATEGORY	PRINCIPLE	RELATION	Polarity	SEXUALITY	VALUE	OGDOAD	LAW	UNIC VURLU	
1	IDEAL ESSENCE	ENTANGLEMENT	NON-CONTRADICTION	+	MASCULINE	FORMAL	FORMAL ENTANGLEMENT	MATERIAL ENTANGLEMENT	POSIBILITY	SEXUAL MASCULINITY
2	IDEAL SUBSTANCE	INCLUSION	SUFFICIENT REASON	+	BISEXUAL	FORMAL	FORMAL INCLUSION	MATERIAL INCLUSION	NECESSITY	IMAGES of YOUTH and VIGOR FIRST ROMANCE PASSION of SPRING
3	REAL ESSENCE	EQUIVALENCE	EXCLUDED MIDDLE	-	BISEXUAL	MATERIAL	FORMAL EQUIVALENCE	MATERIAL EQUIVALENCE	CONTINGENCY	LOVER AS ARTIST of PLEASURE
4	REAL SUBSTANCE	IMPLICATION	IDENTITY	-	FEMININE	MATERIAL	FORMAL IMPLICATION	MATERIAL IMPLICATION	EXISTENCE	SEXUAL FEMININITY

WORLD

LOGICAL HERBOMASS

<p>ONTIC</p>	<p>SEXUAL THOUGHT</p>	<p>MODEL A (STATIC) MODEL B MODEL C (DYNAMIC)</p>	<p>CATEGORIES, RELATIONS PRINCIPLES</p>	<p>WILL</p>	<p>△</p>	<p>♋</p>	<p>SOL MASCULINITY</p>	<p>MOST MAGICAL CONTAINS ♋, ♍, ♎</p>
<p>ONTOLOGICAL</p>	<p>SEXUAL THOUGHT REFLECTED ON ITSELF</p>	<p>MODEL D (STATIC) MODEL E MODEL F (DYNAMIC)</p>	<p>LAWS</p>					
<p>COSMIC</p>	<p>SEXUAL EXPERIENCE</p>	<p>MODEL A (STATIC) MODEL B MODEL C (DYNAMIC)</p>	<p>THE MASTERS ASTROLOGICAL POSITIONS of the PLANETS</p>	<p>SOUL</p>	<p>▽ EMOTION APPASTATWA</p>	<p>♋</p>	<p>LUNA MATERNITY</p>	<p>SEXUAL POWER IN ALCHEMY MOTHERLY PROTECTION and LOVE</p>
<p>COSMOLOGICAL</p>	<p>SEXUAL EXPERIENCE REFLECTED ON ITSELF</p>	<p>MODEL D (STATIC) MODEL E MODEL F (DYNAMIC)</p>	<p>THE PLANETS</p>			<p>♍</p>	<p>MATTER</p>	<p>SEXUAL LIFE and POWER</p>



FURTHER LIGHT ON MY SEAL

The article I published in the INSTRUMENTUM Vol I, No I dealt with the study and development of my motto (SAT) and my Seal. One and half years afterwards some ideas have come to my mind to throw light on a few doubts I had on the Seal that I received September 1976, after the consecration of my Shakti Soror AINA 131.

It is wonderfull that at that time, when I did not know anything about the Black Snake and its connection with the Monastery of the Seven Rays (I became a student of the M.S.R. December 1976), that the Seal I received had a snake bordering the central hexagram. But the serpent was eating its tail (Ouroboros) and only after two years the Seal was drawn, I began to work the Regenerative Path through to take the Sacrament as symbolized by the Ouroboros.

Before I knew the practices symbolized in my Seal, I had received this sign to mark the way I should follow in the future.

I said in my article of Vol I No I only a little on my Seal because there was in my mind some doubts on its interpretation. I described the ascendant triangle with the eye in the centre as the fire triangle. The descendant triangle, the opposite, water. But the symbol inside the ascendant triangle is the eye or Kteis (vulva) linked to my shakti's motto AINA (AYIN-AIN or Eye of the Nothing) being also the AYIN (Kteis), the medium to open AINA or AJNA Chakra in myself. This is the reason the ascendant triangle with the Eye or Kteis could not be the Fire (Yod-Father). On the other hand the letters of my motto (SAT) were arranged on the descendant triangle or water-triangle.

Last month when I was reading chapter 69 of Liber CCCXXXIII or "Book of Lies" by A. Crowley, I saw clearly the symbolism of my seal as related to my actual working with Soror AINA.

"This is the Holy Hexagram.

Plunge from the height, O God, and interlock with Man!

Plunge from the height, O Man, and interlock with Beast!

The Red Triangle is the descending tongue of grace; the Blue Triangle is the ascending tongue of prayer.

This Interchange, the Double Gift of Tongues, the Word of Double Power - ABRAHADABRA! - is the sign of the GREAT WORK, for the GREAT WORK is accom-

plished in Silence. And behold is not that Word equal to Cheth, that is Cancer, whose Sigil is ☉?

This Work also eats up itself, accomplishes its own end, nourishes the worker, leaves no seed, is perfect in itself.

Little children, love one another!"

I saw that the hexagram of my Seal is not the ordinary or natural Hexagram, but the magickal Hexagram; the descending red triangle is that Horus, the "flame" (yod) descending on the "altar". The ascending blue triangle is the "aspiration", the symbol of "directed force" (Kundalini-Atu VIII). Here is all the mystery of the Great Work whose word is ABRAHADABRA numbered 418, the same of the letter CHETH spelled חֵת, that is the letter of the sign Cancer whose symbol is ☉.

Now, I also know the colours of my Seal: the triangle with the eye is blue, the triangle with letters SAT is red and the background is yellow, the colour of the Air (both Soror AINA and I are airy signs: Libra and Gemini); of Mercury; mind; SATWAS quality and the Son that results of the Father and Mother's conjunction.

The Snake Ouroboros is black to signify the Black Snake of the Monastery of the Seven Rays, but it is also the beginning and the end of the Path of Return that has its start in the black of Malcuth and absorb the forms after crossing the Abyss in the black of Binah. Also, the Serpent eating its tail and the entwined triangles are the Key of the Gnostic Mass and the Consecration of the Sacrament.

Frater S.A.T.