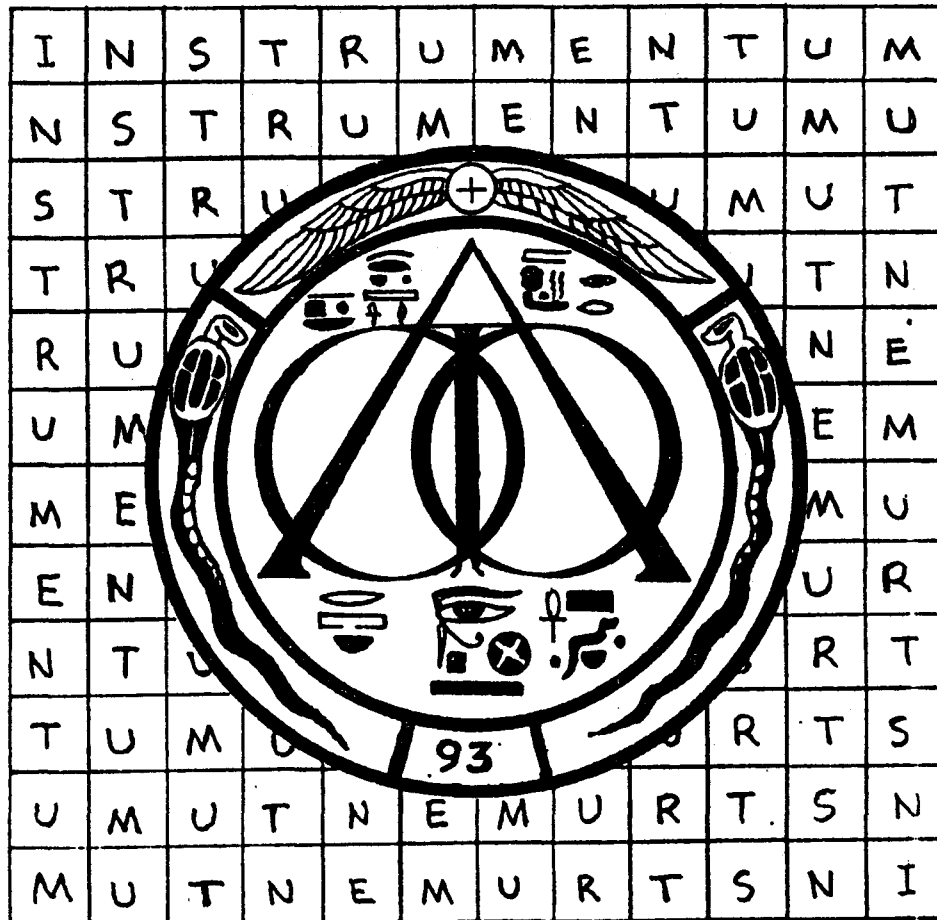


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TABLE OF CONTENTS

Letter from the Sovereign Grand Master.....Fra. O.v.N.....p. 1

Questions and Answers on the Ancient and Primitive Rite of  
Memphis-Misraim (Cont'd, from a tape-recording of Michael Bertiaux)  
.....p. 2-4

Ecclesia Gnostic Mass- Liturgy (Mass) of Supreme Shiva  
.....Fra. Syrus.....p. 5

Ancient Zothyrrian Philosophy: Definitions of Technical Terms  
.....Michael Bertiaux.....p. 6-10

Drawing.....Fra. Tau Poseidon.....p. 11

Otz Chiim.....Fra. Tau Poseidon.....p. 12

An Open Poem.....Fra. Tau Poseidon.....p. 13

O.T.O.A. Rituals - Part I...⊕ Opening Ritual....Fra. O.v.N.....p. 14-15

O.T.O.A. Rituals - Part I...⊕ Closing Ritual....Fra. O.v.N.....p. 15-16

Liber CCLVI (Cont'd).....Fra. O.v.N.....p. 17-19

March 25, 1980 e.v.

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

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

My apologies for the delay in getting this issue of "I" out, but I have been waiting for some articles promised by a few members, some which have arrived and some that have not.

As I mentioned in the last issue, there are a number of members who have either "dropped-out" completely or have decided to become inactive. Currently, the active members in good standing are:

- Fra. Anon (California, U.S.A.)
- Fra. Lo Pi (New Jersey, U.S.A.)
- Fra. S.A.T. (Spain)
- Soror Shin-Ra-Khu (Arizona, U.S.A.)
- Fra. Siraf Lebmik (Florida, U.S.A.)
- Fra. Syrus (New York, U.S.A.)
- Fra. Tau Poseidon (Arizona, U.S.A.)

Fra. Seneca (formerly Fra. S.R.) of Nigeria, West Africa probably should be included as well since I did recently receive a letter indicating his continuing interest, but I have not received any articles or payment for "I" Vol. IV from him yet.

Incidentally, it appears that there are many M.S.R. students in Nigeria, a number of which have recently contacted me concerning the O.T.O.A.

Starting with this issue, I will be including O.T.O.A. Rituals regularly which have been composed by myself and which I offer to you to use as you wish. Feel free to revise and improve upon any that you do use. Comments and suggestions are welcomed.

Michael Bertiaux recently brought to my attention the excellent services of Neil Michelsen of Astro Computing Services, P.O. Box 16297, San Diego, Calif. 92116. Complete, accurate and detailed astrological charts are done for a very reasonable fee. Many options are available as well, such as comparison charts, progressed charts, transneptunian Planets (very important in our work!) etc. Write Astro Computing for their catalog.

Best wishes. Keep up the excellent work!

Love is the law, love under will.

Yours fraternally,

Fra. O.v.N.

Soror Eir Nyssa

X<sup>o</sup>

S.G.M.

O.T.O.A.



(Continued from the last issue)

6th degree and the 1/2 lattice of the 7th degree. There is a tube there, so the 6th and 7th are connected. The 8th and 9th are connected in the same way. Between the 1/2 lattice of the 8th degree and the 1/2 lattice of the 9th there is a tube which constitutes (we will see later) a lattice. 10 and 11 are also connected between 1/2 of a lattice pertaining to 10 and 1/2 of a lattice pertaining to 11—there is also a tube. Now these 3 tubes; the ones between 6 and 7, 8 and 9, and 10 and 11, these constitute lattices 7, 8 and 9, so that you do not inherit or receive, let's say when you receive the 6th degree, you do not receive 1 lattice and 1/2, you receive 1 lattice. When you proceed to 7 you receive the lattice for 7 and you receive the lattice that connects 6 and 7. We do not give out fragments of lattices to people as connectives who are initiated into the system of Memphis-Misraim. The energy flow is from 6 to 7, and then connecting them there is the additional lattice. Now this holds true for every lattice and every degree of our system up through the Hermetic grades, which are from 6 to 77 and on a parallel scale these are followed in the Pontifical grades which are from 78 to 79, which we call Qabalistic grades. Now the Rite of Memphis-Misraim also makes use of a certain type of connective tubing between groups of grades. For example there is a connective of lattice tubing between 6 and 11, and 12 and 17. The connection is this way. As you know there is the same type of connection between 12 and 13 as there is between 6 and 7. Between 14 and 15 as there is between 8 and 9 and the relationship between 10 and 11 is repeated in the relationship of 16 to 17. The structures are the same within the sets. In other words 9 lattices per 6 degrees and the lattices are arranged connectively. But we have 2 and 1/2 lattices connecting the groups and how is this arranged? The first lattice connects group 6 to 11 and 12 to 17 in this way. Between the 6th lattice of group 6 to 11 to the 12th grade of the second group there is a tube of 1 lattice. Then between lattice number 1 of the second group which would correspond to the 12th degree and lattice 11 of the first group which would correspond to degree 6 there is also a tube or a lattice. Then the 1/2 comes in this way. This 1/2 lattice is a disjunction such that either you may connect from lattice 6 to degree 12 or degree 11 to lattice 1. Now at the same time this 1/2 lattice is held over and will be linked in the next group and form a further bridge which we will discuss shortly.

Q. In the Rite of Misraim degrees were arranged according to series and classes. How would you relate this to the theory of tubing?

A. As we have explained earlier there is a connection between the 11th degree and the 6th lattice of the first part of series 1 or part A and the first lattice of series B which is assigned to the 12th degree, and this may be interpreted disjunctively, either the link is between degree 11 and lattice 1 or between lattice 6 and degree 12, you have your choice. Now there is also a third group within series 1. Series 1 comprises degrees 6 to 23 which are groups 6 to 11, the first part or A, 12 to 17 which is the second part B, and 18 to 23 which is C or the third part. Now the connection between the first part A and B is interpreted as 1/2 lattice as we have seen. Therefore the connection between part B and part C is interpreted as also 1/2 lattice following the same principle that there is a disjunction between the 6th lattice and the 18th degree or the 17th degree and the first lattice. Now these groups of lattices 1/2 connecting the first and second parts and 1/2 connecting the second and third parts of the first series, 1/2 and 1/2 add up to one lattice. This lattice we call lattice X or the lattice for series 1. It connects the whole of series 1 and it is a fundamental lattice in the sense that it entails all of the degrees. It is the ultimate control or tube for

3-2

linking these various degrees within the first series. Now as you know, there are a number of series but this rule and this principle of tubing holds true for all degrees from the 6th through the 77th degree of the Rite of Memphis-Misraim.

Q. The higher degrees, so called Qabalistic degrees, from 78 through 89 are supposed to be the archetypes of the lower degrees. How is that to be explained?

A. Well the 78th degree is the archetype for degrees 6 to 11. The 79th is the archetype for the degrees 12 to 17, and the 80th degree is the archetype for the degrees 18 to 23. The 81st degree is the archetype for the degrees 24 through 29, the 82nd degree is the archetype for degrees 30 through 35, the 83rd degree is the archetype for degrees 36 through 41, the 84th degree is the archetype for degrees 42 through 47, the 85th degree is the archetype for the degrees 48 through 53 and the 86th degree is the archetype for the degrees 54 through 59. The 87th degree is the archetype for degrees 60 through 65, the 88th degree is the archetype for degrees 66 through 71 and the 89th degree is the archetype for degrees 72 through 77. Now the pattern is this that we assign 9 lattices to each of these archetypal degrees. This means that degree 78, 79 and 80 add up to 27 degrees. Now there are connective lattices or tubes between 78 and 79 and 79 and 80, having the value of 2 and 1/2 lattices. And the connection is written as follows; between lattice 9 of 78 and lattice 1 of 79 there is a connection. and between degree 79 and degree 78 there is another connection. In other words the connections may be between two lattices, the 1st and the 9th or between the 9th and the 1st, and between the degrees the 78th and the 79. Likewise the 79th is related to the 80th either as degree 79 is related to degree 80 or as lattice 9 of 79 is related to lattice 1 of 80. Now since this is a disjunction again at the archetypal level it may be either relation by lattice or relation by degree which means that 1/2 is true and may be employed so that the connection between 78 and 79, 79 and 80 is also in terms of 1/2 lattice. Now 1/2 and 1/2 in other words 78 to 79, 79 to 80 add up to 1 because two 1/2's equal 1 and this is the basic X tube or lattice for the first series degrees 78, 79, and 80 of the Qabalistic class of the Rite of Memphis-Misraim. So that the lattices at this higher level are reflected at the lower level archetypally. This type of tubing at the astral and the mental level is very important for an understanding of the Rite of Memphis-Misraim as a complex occult system because unless we are fully aware of the structure of Memphis-Misraim and how precise they are, then we can not fully appreciate how it is possible to give initiations at the mental level and the astral level without physical plane initiations, or how it is possible to give initiations at the higher levels of consciousness without having to take part in lower physical symbolic ceremonial. In fact the Rite of Memphis-Misraim is actually a mental plane structure and the only reason we operate on the physical plane is to give some sort of organizational status for assembling certain types of equipment and having some sort of physical registration so that individuals will now that they belong to a system, a system of high metaphysical teaching and also of course we do have Labyrinthos as our mode of communication with the outside world. But I am afraid that unless a person studied this system very carefully they wouldn't understand it at all and I am also certain that this will not appeal to too many people because it is mainly relationships between mental plane subject matters and mental fields or structures within the mental field on the astral plane and mental plane and

individuals would not be too interested in this unless they were initiates of the system of Memphis-Misraim.

Q What is the parallel between the Chaldean system of Masonic organization and the Egyptian pattern of organization. How are they represented within the Rite of Memphis-Misraim?

A. First of all, let me say this, that in the Rite of Memphis-Misraim we follow pretty much what might be called the Egyptian pattern simply because our traditions are supposed to be Egyptian although they are really noetical or derived from the mental plane. They are not derived from the history of the earth. They are derived from the history of the mind as a metaphysical reality. But if higher degrees are projections of the lower degrees I would say that this is the Egyptian system where the Grande Loge gives birth to the Supreme Council, that is to say, the higher degree system comes out from the Grand Lodge. Now in the Chaldean system the higher degrees give birth to the lower degrees. In other words you have the higher degrees first and then the lower degrees come into being as emanations from this higher degree, whereas in the Egyptian system the higher degrees evolve out of the lower degrees. Now in our system is the Egyptian because first of all we have the Grand Lodge Osiris the Grand Lodge of the Ancient and Primitive Rite of Memphis-Misraim. That is why our stationary says; "under the auspices and in the name of the Grand Lodge of the Ancient and Primitive Rite of Memphis-Misraim," which is a system of ordination and consecration of sub-deacon, Deacon, Priests and Bishops of the four points of the compass, of the four elements, of the four worlds of the Qabalah. It is the four-fold principle represented symbolically through initiation. Now as occult commentary upon the four-fold system of initiation we have added the degrees from 5 through 97 as symbolic forms of commentary. Now the high degrees of the Rite of Memphis Misraim are commentaries upon the lower degrees of the system in as much as the lattices of the Rite of Memphis-Misraim make use of the four Qabalistic worlds. Some pertain to Kether some pertain to Briah, some pertain to Yetzirah, and some pertain to Assiah. Now the Kether-Atziluth principle which is the fire world, this is to be found in the very highest degrees of the Rite of Memphis-Misraim, in the Conservator degrees 94, 95, 96, and 97. There are 16 axioms there and they represent the basic axioms of our whole system so that in a sense from these 16 axioms or four worlds, or four degrees or 16 lattices we derive everything below it. Well, this is of course the Chaldean principle of emanation, but at the same time the whole system is an emanation upward or an evolution upward from the lower degrees and as they reach the higher levels the methods of truth become more and more comprehensive so that the final axiom of Grand Hierophant, the 97 degree, having the value of 336 is a summarization of the whole system of lattices. Well, this method of thinking where you culminate in the highest level everything that has gone before it, this is definitely Egyptian, but at the same time looking downward from the highest degree to the lower, this is the Chaldean principle. Now many individuals say that there is some historical basis in Freemasonry for this type of emanation or emanatory process or system of classifications, and it is to be found as follows: in the English Freemasonic Rite everything is derived from the first three degrees. Everything is a commentary upon it therefore the Grand Lodge controls the first three degrees, the basic degrees and the Grand Lodge claims jurisdiction over everything and nothing can exist unless it has its basis in the Grand Lodge. This is a completely Egyptian and English principle. On the other hand on the continent of Europe many

Ecclesia Gnostic Mass  
Liturgy (Mass) of Supreme Shiva

The temple should be arranged according to the four tattwas of Prithivi, North, opas West, Vayu (south) and Tejas East) with its proper symbols and signs.

The image of the Supreme Shiva should be placed in the midst to represent the odi-tattwa, the presence of the number of priests which constitutes the anupapadaka tattwa and also should be positioned about the temple according to the element of the zodiac.

The magical acts of the priests should constitute the akaska-tattwa which links the higher principles of the creation of names will and which constitutes adi and anupapadaka with the four lower and more elemental tattwas, which are constructed by thought creation.

The priests should used the following items:

1. Incense
2. Rub the sacred oils upon the bodies present.
3. Burn the perfumes which are sacred to all will-magic.
4. They should even wear robes of their respective office.

These rites should terminate in the proper chants with the ABRAXOS clapping and dismissed.

Afterwards those present should enter upon the mediation-research in order to receive into themselves all the possible effects of his presence.

Last the priests shold make use of all temple-acceptable forms of stimulation in order to realize the presence of the supreme Shiva.

Sun = Pisces

Syrus

*INSTRUMENTUM*  
*SPRING, 1980*

# CHORONZON CLUB

6

## HEADQUARTERS

### DAATH

Michael P. Bertiaux, November, 1979

#### Ancient Zothyrion Philosophy; Definitions of Technical Terms

1 - Rigour - - - - "Rigour may be defined as the structure of necessity from which certain necessary implications and connectives may be inferred. Originally, Rigour referred to the necessity of strenuous exercise as a pre-supposition for the cultus of the physique. Later it came to refer to the existence of necessity in any physical context. While it exists in any physical context, Rigour was viewed as a quality which was separate from the context, inas much as it could be present in many contexts. Wherever it was found, however, Rigour gave rise to the view that there was also certainty and also a definiteness, which the lack of Rigour could not manifest. Rigour is the strength of Saturn in the earliest Z - mythologies. It is the Ideal of the warriors and strong-men. Because of its logical richness, we can say that Rigour is the representative of Saturn in Virgo. There is both an esoteric and an exoteric aspect to Rigour. Also, its influence was termed "Rigourism"."

2 - Magical Arts - - - - "Magical Arts refer to the elemental processes of the Zothyrion shamans. These arts, which involved both spell-casting and the methods of divination were gradually incorporated into Z - physical philosophy as the beginnings of its experimental methods. The philosophical oracles, for example, were outgrowths of the magical oracles. The later spirits being the philosophical communicators who evolved from the merely shamanistic level of anthropomorphic and theriomorphic encounter."

3 - Oracles - - - - "Oracles are the sources and techniques of communication with the unseen. They may foretell the future or delineate any question, eight being their basic root. They pertain to general and specific areas of information and those spirits which are reached via the techniques and methods of the oracles are specific and highly specialised spirit communicators, who possess expert magickal knowledge as well as theological, philosophical, and scientific wisdom. Oracles are based upon Rigourism in a very strict sense, and operate by means of exact techniques. Oracles are viewed as the most significant logics and the most fruitful of the magickal arts."

4- Speculative Grammar - - - - "Speculative Grammar originally was the way in which words were derived from oracles by rigorous methods. However, over the years attention was directed towards the words and their meanings. This led to the arithmosophical reduction of words, in an attempt to find out their numbers and hence inner powers. Speculative Grammar is a method of magic and depends upon the existence of Oracles for its validity. Because it exhibits exact rules for the derivation of words and their meanings, it shows a rigourist influence. The most famous Z - Speculative Grammar is the system known as the "Logics of Yemeth"."

5 - Mathematical magic - - - - "This may be defined as the use of mathematical entities in magical processes and as the exploration of such entities via the magical techniques of rigourism. Originally, mathematical entities were viewed as spirits having an ideal or rigorous being or existence. Such beings indwelt concrete entities. To work with these entities required a specific type of magic which recognized the power of numbers and symbols. Numbers were viewed as a kind of spirit, which held the world together. The cultus of the physique was the first major example of the use of the processes of mathematical magic."

# CHORONZON CLUB

page 2 -

## HEADQUARTERS

### DAATH

6 = Magical Rhetorics = This refers to the theory of language used in the methods of communication which developed under the auspices of the influence of spirits and occur when addressing the entities in the oracles. Magical Rhetorics appear to mean the method of applying the principles of speculative grammar to a fundamental way of spirit communication, other than through the primitive methods of chanting and invocation. This method is entirely based upon the view that words are powers in themselves, which are projected outwards from the inner-side of being.

7 = Meditation = In the ancient period, Zothirian meditation was entirely a technique of following one's thoughts exactly. Meditation was the exercise in intentional content and was not viewed as a spiritual discipline. Rather it was a method of thinking with and exercise of external reference. Most ideal beings were discovered by this method.

8 = Dialectical = This refers simply to the natural order in which rigourist systems were found to be organised. By this we mean that all systems in rigourism admitted the existence and transcendence of opposites. Entities did not contain their opposites, but rather the opposites were joined ideally and separated in the physical. Discovery enabled the philosophy of this period to find them out, this act disclosed a web of connectiveness, where various levels of being were woven together and this pattern was later imitated by the human mind in its discovery of dialectic. Dialectic was the method whereby rigourism entered the field of the logical, or became subjective.

9 = Epictics = This refers to the most profound of the visual forms of metaphysics. It has been thought that ideal being was initially encountered by means of a refinement of physical vision. Originally the perception of rigourism in its various cultic contexts led to the view that what was seen was a form of power in its own sense. This power could not be reduced to the powers of the object in its own sphere of action, but was a power as it was seen. This power became the basis for the view that the ideal reveals itself in what is seen. Finally a transition was made from what is seen to what is understood as underlying what is seen. That underlying reality was the ideal and to approach the ideal one went through what was seen. What was seen then became a doorway to the ideal, but it was also a source of inner power in its own right. For when the conditions of rigourism were satisfied in a visual way, the Epictical reality could be viewed and in that act its power could be perceived and seen as having an influence. From this basic definition an entire range of metaphysical subjects developed, which were subsequently investigated by Z - philosophers.

10 = Hierology = This is literally the sacred discourse as well as the logic of the sacred. As the sacred discourse, it forms the basis for magical rhetorics, whereby the speech of the hierophants was a form of oracular utterance. As the logic of the sacred, it was later understood that wherever the mystical words or magical terms or names occurred, there was to be found a logical system, which reflected the way rigour was used by the most exalted of the spirits. Hence, the laws of thinking were derived from the ways in which the spirits addressed the people through the messages of the hierophants. These persons were originally the teachers of how one was to speak so as to be pleasing to the gods, who insisted upon the most rigorous and exacting ways of using language. Later, hierology developed into a logical explication of those aspects of speculative grammar, which reflected the minds of the highest spirits and their rites. Finally, hierology became the theurgical operation by means of which certain abstract levels of essence could be employed in extending the powers of the magi. Lastly, hierology became the sacred logic, whereby the rigourist priests held metaphysical control over the Z - empire, so it can be said that it never lost its quality of being both oracular as well as being reserved to speculative priesthoods of magi.

Michael Bertiaux

# CHORONZON CLUB

## HEADQUARTERS

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## HEADQUARTERS

## DAATH

page 3 -

- 11 - Grammatical Mystagogy - This is the particular method whereby the hierop/hants were able to introduce certain students to the mysteries of names and words. In a sense there were certain rules which initiates understood as underlying the various forms of utterance. Certain ritual patterns were developed in order to communicate the types of spirits and beings which resided behind appearances but which operated through the powers of these words. There existed certain magical grammars, which were rules for the creation of passages to other universes, and these rules were taught through the mysteries of the religion of languages. Rigourism thusly became a manifested reality in the mysteries of language and in the whole philosophy behind oracles.
- 12 - Hieretic Grammars - These were the Mss. which contain the rules of mystical language behind the entire system of the mysteries of the Z - philosophers. These MSS. were said to have been revealed to the hierarchs by the spirit communicators of the oracles. The various magical rules were usually teachings from one of several particular spirits. Each book being under the direction of one spirit rather than another. These books of rules or grammars served to identify the different schools from each other. As in other cultures, the rule books were derived from a god, which provided the identity for the temple or school, so magically and mystically the different Z schools and temples were identified by means of their spirit communicators.
- 13 - Linguistic physics - Behind all of these grammatical schools was the view that words had powers and that names especially communicated a rigourist essence and force. Each type of power or essence was different and could be isolated and studied in terms of its effects, e.g., what types of information (viewed as a power) the oracle could produce. These forces could be measured and as a result the Zs built up a hierarchy of beings who were defined and differentiated by means of their energies as these powers are released in oracles and in the contents and teachings of oracles, and lastly in the differences between oracles, whereby we could discern which were more powerful and which were less obvious but more subtle.
- 14 - Construction - Originally this word meant the mind's acceptance of what exists through an act of understanding. Later it came to refer, in ancient Z, to the way in which spirits made us understand by building a picture or epictic of the subject in the imagination. Finally, this term referred to the ways in which the mysteries or spirits released their powers through the epictics of the imagination. In all of these stages, we can state, however, that the mind was being worked on by invisible forces so that it could come to "see" what was true and real. Construction therefore means the act of making the mind a field for seeing what exists as a meaning.
- 15 - World - Originally, the world was accepted as a datum. It was identified with whatever could be understood and perceived. What could not be perceived was another world. Language always referred to some kind of world, either perceived or conceived. There were understood to be many, many worlds. Some worlds were hidden and could only be entered through magic and mysteries.
- 16 - Symbol - In as much as anything points beyond itself to something else it is a symbol if it possesses some kind of power. While many persons could be symbols, it was thought that symbols were best viewed as a narrow class of signs which referred to the invisible powers behind languages. Symbols were viewed as epictical because they served to release powers. Symbols were also connectives because they represented the invisible lines of rigourism which held the world together. Not all symbols were known to all, as some were secret and known only to powerful priesthoods, which used these Symbols to control situations and powers in the world.

Michael Bertiaux

Ancient Zothirian Philosophy, page 4 -  
Definitions:

17 = SYNTACTICS = While grammars rule the procedures for the formation of states of experience, syntactics are concerned with the ways in which the words follow each other. In a sense this too becomes a kind of grammar, in as much as there are specific ways for inserting words in these sequences. Syntactics is concerned very much with the energy relationship among sacred terms and how pictures can be formed from these words. The priests of the school of syntactics were often seen as a literary school of epictics. Each priest had to organize a world making use of the symbolic methods of both grammar and syntactics.

18 = MYSTICAL LINGUISTICS = The priesthood of philosophy gradually brought about a transformation of experience in the early Z - period. Various picture making mysteries developed. Language was viewed as a subtle method for indicating spiritual truths, which could not be viewed physically, but only by psychic methods. The language which described the world of the psychic had its own domain and it was called "Mystical Linguistics". Later, about 400 B. C., this phrase was used to describe certain exercises which revealed doorways to what we will call "alternative universes", but which they viewed as "mysteries" and sometimes "gods", or "Aions". These were systems which were also both personal and supernatural. At this point, Mystical Linguistics became a secret science open only to certain initiates.

19 = MATHEMATICS OF SYNTAX = This refers to the most esoteric part of the field of Syntactics. It is concerned with the ways in which symbols are related to each other whereby a certain seriality and sequence is observed. It also refers to the ways whereby words form spaces and quadrants of intent, and represent worlds existing behind words and the ways in which words appear. It means also the numbers of words and the ways in which words are reduced to numbers and the ways in which numbers control words and structures made out of words, such as mystical sentences, mantras, prayers, invocations, etc.

20 = HIERETIC RIGOUR = This refers to the belief in the law of necessity as it operates in the mind of certain high - priests of philosophy, whereby the gods set forth through the oracles of these high - priests the power of pure necessity whereby everything was to be done according to an exact method of procedure and no other way if an approach to the powers of the gods was to be continuously maintained without any break. Later, this came to be identified with the essence of all sacred things. It was also associated with strength of will and with the notion of manhood pleasing to the gods.

21 = REIFICATION = This means to bring into the world of existence, whether visible or invisible, in history or outside of space and time, by causing any being to cease being merely possible and becoming actual. Later, it came to mean the making of things according to certain rules as well as disclosing as now part of experience what was previously unknown. Hence, it could be said that mystical linguistics was the technique of reifying otherwise unknown realms of being.

22 = LOGICAL BEINGS = These are entities which have not been reified but which still are. Later, this phrase was used to describe certain beings reified by means of grammar, language, and syntactics. Such beings were known only to the logoi - priests, i.e., the priests who cultivated logical being(s).

page 5 -

23 - Initiatory Logics - These are the methods for training priests in the uses of Rigour. As techniques they include all types of grammar, syntactics, mathematics, as these apply to the mysticism of the temple - schools, outside of which these logics were never taught. These logics were arranged in an order of hierarchy.

24 - Transcendental Syntactics - Beyond the structures of mathematics exist those beings which, communicating in logical systems & oracles, are to be understood as the powers behind and within all numbers. We can say that such beings dwell in the forms of numbers and that they are the essence of such numbers. These beings can be the subject of research and investigation on the part of the priesthood of syntactics, whereby information is communicated in a unique and very exacting manner, totally unknown to those outside of this circle of research. Transcendental syntactics is the study, therefore, of the secret beings within numbers.

25 - Archaic Patterns - These are the structures which are present in the racial mind and which form the basis for the primitive types of magic and wisdom-work associated with shamanism. These patterns become refined when objectified by means of Rigourism and other disciplines. Archaic Patterns were the bases for the communications from oracles via dreams and fantasies, which later became wisdom teachings through myths.

26 - Metaphysics - At this point in the history of philosophy, it is best to define metaphysics as the attitude towards and the veritable comprehension of those invisible forces which act upon human experience and which possess intelligence and power beyond human capacity.

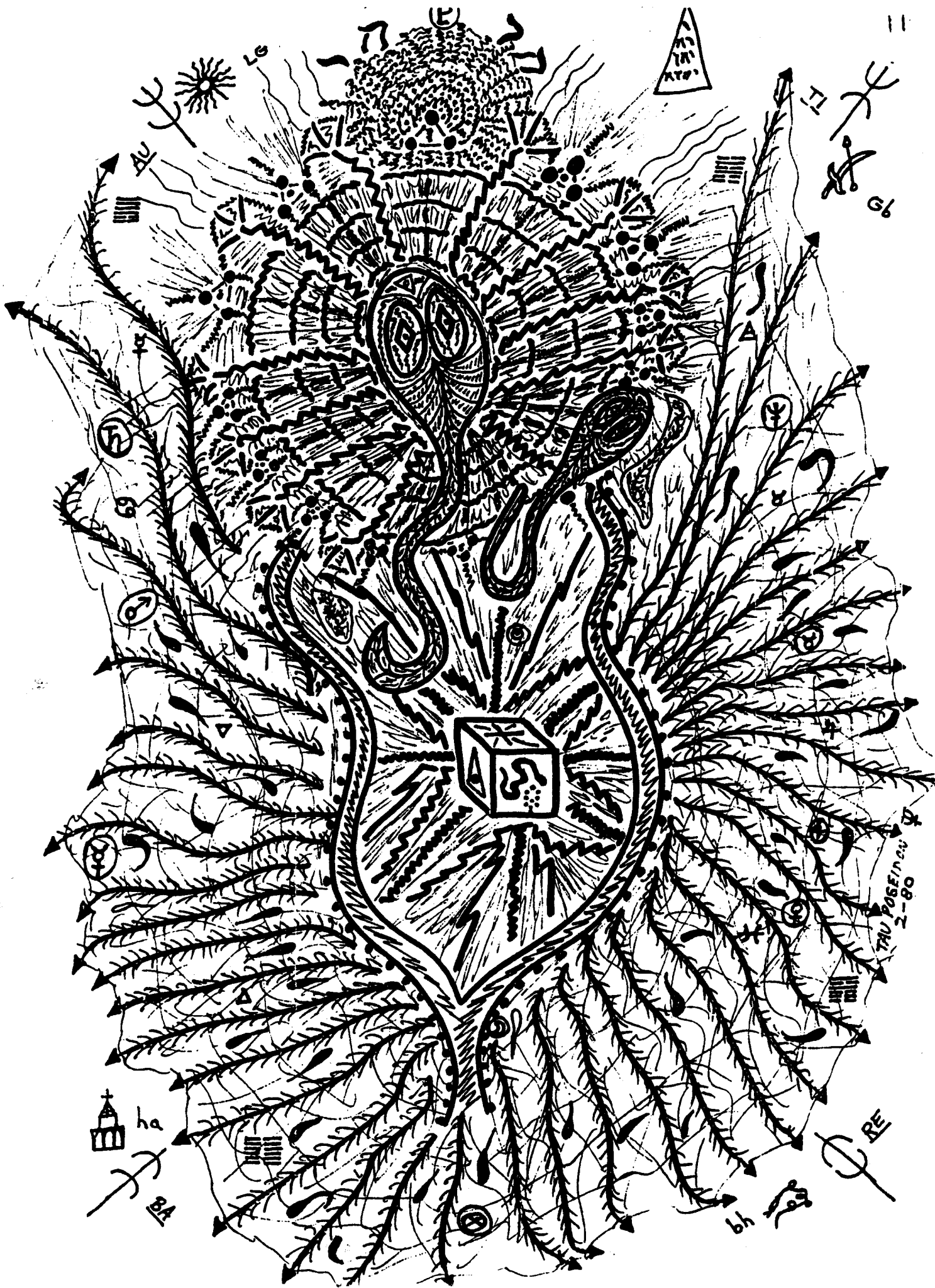
27 - Transcendental Rigourism - This refers to the most esoteric school of the Rigourists and which employs the methods of oracles in their most complex and significant modes. This school claimed to be in direct contact with the Rigourists who were totally metaphysical, i.e., invisible powers, and which were beyond this world, hence transcendental. Such a school was closely associated with the views defined in 17, 18, 19, 20, 23, & 24.

28 - Mysticism - At this point in our history we may define mysticism as the attitude which asserted that man was fundamentally a spiritual being from outside of the world of space and time and could return by means of certain exercises to that state of being whenever it was either necessary or desirable.

29 - Logical Worlds - These were the states of being and realms where invisible beings lived yet which were visible and tangible in their own way, once one entered that type of being. These would include all of those realms and states of being which were discovered by logical exercises and the beings dwelling in these worlds were viewed as logical beings because they could be understood by thought and seen by imagination.

30 - Theogony - This refers to the study of the origin of the gods and of the invisible beings which inhabited the realms and states of being outside of the sense - world. In the study of ancient Z - philosophy, all of the gods had a beginning in one form or another from the Absolute Principle, or Great Law. They came into being either by means of a logical deduction or emanation or else they came into being by means of some outward moving pattern of manifestation. However, none of the gods were created out of anything or nothing, rather they were revealed as being through the processes of the unveiling of being.

31 - Initiatic Physics - This refers to the secret sciences of nature which were only revealed to initiates and which represented the processes of nature as they were seen and dramatised in the acts of initiation. Hence, initiation was a process whereby the workings of the natural order were represented to the candidate as being processes of his own self-unveiling of awareness.



## I

Hidden within the Veils of the Unmanifest  
 Exist the primal movers of space,  
 The Lords of Flame, whose fire  
 Creates the vibrations;  
 Creates the inertia of movement;  
 Creates the prime spin;  
 Creates the realm of negativity.

Hidden within the Lords of Vibration  
 Exists the opposite of nothingness,  
 The Lords of Form, whose formation  
 Creates the group souls;  
 Creates the space of the circle;  
 Creates the realm of the limitless;

Hidden within the Lords of Rhythm  
 Exists the balance of nothingness,  
 The Lords of Mind, whose free-will  
 Creates individual atoms;  
 Creates individual souls;  
 Creates individual experience;  
 Creates virginal birth.

Hidden within the Trinity of the Unmanifest  
 Exist the twelve rays, seven concentric circles;  
 Exist movement, light, and sound;  
 But spirit exists not; form exists not;  
 One-ness exists as an idea;  
 Two-ness exists as a projection;  
 Three-ness exists as imagination;  
 Suddenly infinite space expands, contracts;  
 Awareness of One-ness dualizes One-ness;  
 Polarity creates virginal monad;  
 Movement creates the Four Worlds;  
 Monad shatters the Veils, surges inward.

The fiery monad engenders creative will  
 Within archons of ideal essence;  
 Creates magnetism for rods of power;  
 Creates magnetism for wands of creation;  
 Projects magical intuition into infinite future.

## II

Oh great and powerful Yod, whose Cosmic Mind  
 Ignites the divine spark, inflames mortal mind,  
 Command your great Black Snake to inject boiling fire of spirit  
 Into all beings of existence;  
 Consume the lower worlds and spheres of existence  
 With fire of infinite nothingness;  
 Issue your emanations of pure essence  
 Into the Head which is not;  
 Stock all Four Trees with divine fruit, enlightened souls;  
 Construct the tunnel of evolution and involution for all beings  
 So all may pass through the seven deaths to rejoin the Absolute.

Tau Poseidon 1980

## AN OPEN POEM

Thee, whom all put their faith and trust in,  
 Can create all that exists around us,  
 For the galaxies and all the known and unknown  
 Universes radiate thine joy,  
 The joy of the knowledge of thee and the wisdom  
 OF thee and the love of thee,

Thee, to whom all is manifest, know the hearts  
 OF all thine servants, small and large;  
 Thee, to whom all are loved, know the inner mind  
 OF all thine servants, rich and poor;  
 Thee, to whom all is given, know the essence  
 OF all beings, animate and inanimate,

Each monad, each atom, each molecule, each cell,  
 Share in thine light and vitality;  
 Each muscle, each organ, each tissue,  
 Share in thine radiant heat;  
 Each thought, each emotion, each intuition,  
 Share in thine encompassing Mind.

Know Thee, Nameless One, that thine love  
 Is received and understood;  
 Know Thee, Nameless One, that thine trust  
 Is received and understood;  
 Know Thee, Nameless One, that thine faith  
 Is received and understood.

~ Π Π Π

Tau Poseidon ♀  
 2-80

⊕ OPENING RITUAL

To be used at the beginning of ALL temple work.

Based on the Knights of the Light of Memphis and Misraim ritual given out by the Monastery of the Seven Rays.

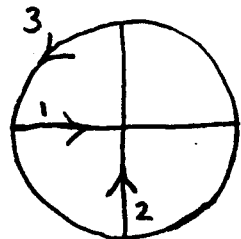
- Temple Setting - In the North - a yellow light ▽
- In the West - a blue light ▽
- In the South - a green light ▲
- In the East - a red light ▲
- In the ceiling - a black light ⊕

Accessories: magical sword or wand

Clothing: suitable robe depending on operation following or unclothed

Incense: suitable to the operation following

- (1) With all lights off, stand in the middle of the Temple facing East. Say: "DO WHAT THOU WILT SHALL BE THE WHOLE OF THE LAW."
- (2) Turn to the North and turn on the yellow light. Say: "HOLY SPIRITS OF THE NORTHERN CROSS OF LIGHT COME FORTH."
- (3) Turn to the West and turn on the blue light. Say: "HOLY SPIRITS OF THE WESTERN CROSS OF LIGHT COME FORTH."
- (4) Turn to the South and turn on the green light. Say: "HOLY SPIRITS OF THE SOUTHERN CROSS OF LIGHT COME FORTH."
- (5) Turn to the East and turn on the red light. Say: "HOLY SPIRITS OF THE EASTERN CROSS OF LIGHT COME FORTH."
- (6) Move to the center of the Temple facing East and turn on the black light. Say: "HOLY SPIRITS OF THE UNIVERSE OF LIGHT COME FORTH."
- (7) Remain in the center of the Temple. Say: "O LIGHT THERE IS NO DARKNESS, O LIGHT WE ARE IN THE PRESENCE OF ENDLESS LIGHT."
- (8) Pick up sword (or wand), turn to the North and make the following symbol in the air with the sword (or wand).



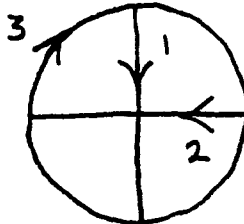
- Say: "I UNITE MY BODY TO THE SOVEREIGN SANCTUARY OF THE ANCIENT AND PRIMITIVE RITE OF MEMPHIS AND MISRAIM."
- (9) Turn to the West and make the same symbol in the air.  
Say: "I UNITE MY BODY AND MY EMOTIONS TO THE SANCTUARY OF THE SUBLIME MAGICIANS OF THE ANCIENT AND PRIMITIVE RITE OF MEMPHIS AND MISRAIM."
- (10) Turn to the South and make the same symbol in the air.  
Say: "I UNITE MY BODY, MY EMOTIONS AND MY MIND TO THE SUPREME COUNCIL OF THE ANCIENT AND PRIMITIVE RITE OF MEMPHIS AND MISRAIM."
- (11) Turn to the East and make the same symbol in the air.  
Say: "I UNITE MY BODY, MY EMOTIONS, MY MIND AND MY WILL TO THE GRAND HIEROPHANT OF THE ANCIENT AND PRIMITIVE RITE OF MEMPHIS AND MISRAIM."
- (12) Proceed with whatever operation intended.

### ⊕ CLOSING RITUAL

To be used to close ALL temple work.

Based on the Knights of the Light of Memphis and Misraim ritual given out by the Monastery of the Seven Rays.

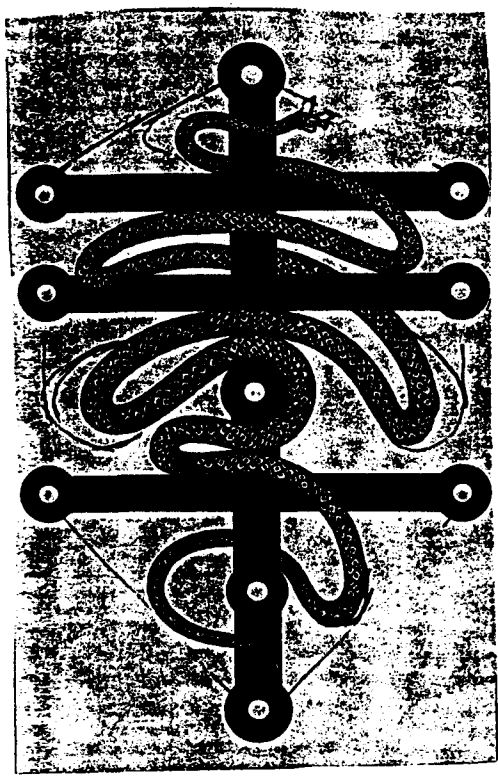
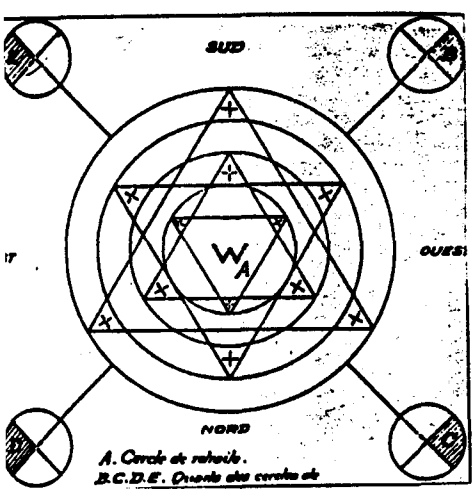
- (1) Pick up sword (or wand), turn to the East and make the following symbol in the air with the sword (or wand).



Say: "O LIGHT DESCEND FROM THE MOST SUBLIME REGIONS OF INFINITE SPACES AND WORLDS RULED BY THE GRAND HIEROPHANT OF THE ANCIENT AND PRIMITIVE RITE OF MEMPHIS AND MISRAIM, MY ADEPT AND MASTER."

- (2) Turn to the South and make the same symbol in the air.  
Say: "O ANGELS OF PERFECTION AND WISDOM COME FORTH FROM THE ETERNAL REGIONS OF TIMELESS INFINITY RULED BY THE SUPREME COUNCIL OF THE ANCIENT AND PRIMITIVE RITE OF MEMPHIS AND MISRAIM."
- (3) Turn to the West and make the same symbol in the air.  
Say: "O SPIRITS OF MAGIC AND WISDOM, YOU WHO DWELL IN THE VERY DEEPEST REGIONS OF SPACE AND LIGHT, ENTER MY HEART, THOU WHO ART RULED BY THE SANCTUARY OF THE SUBLIME MAGICIANS OF THE ANCIENT AND PRIMITIVE RITE OF MEMPHIS AND MISRAIM."

- (4) Turn to the North and make the same symbol in the air. Say: "O ALL THE POWERS OF THE WORLD, WHO OBEY THE LAWS OF MAGIC AND THE SECRET ARTS, COME UNDER MY WILL TO RULE YOU, AS I AM RULED BY THE SOVEREIGN SANCTUARY OF THE ANCIENT AND PRIMITIVE RITE OF MEMPHIS AND MISRAIM."
- (5) Turn to the East, point the sword (or wand) at an angle upwards in front of you. Say: "O LIGHT OF ANCIENT TIMES, WHICH FIRST DAWNED IN PRIMORDIAL SPACE, O ANGELIC LIGHT, O ETERNAL LIGHT, O LIGHT OF MIND, FIRST BROUGHT FROM THE MORNING STAR, O DIVINE LIGHT.... COME AND BE ALWAYS A PART OF MY SPIRIT, MY MIND, MY EMOTIONS AND MY BODY. COME AND DWELL ALWAYS IN MY CONSCIOUSNESS, SO THAT I MAY ALWAYS UNITE MYSELF TO THEE, WITHIN MYSELF: FOR I WILL ALWAYS BE ONE WITH THEE, WITHIN MYSELF: FOR I WILL ALWAYS BE ONE WITH THEE, FOR I AM ONE WITH THEE IN THE ETERNAL BEING THAT IS MY OWN BEING. AMEN. AMEN."
- (6) Shut off Black light above you.
- (7) Shut off Red light in the East.
- (8) Shut off Green light in the South.
- (9) Shut off Blue light in the West.
- (10) Shut off Yellow light in the North.
- (11) Return to the center of the temple facing East, clap hands once. Say: "ABRAXOS! LOVE IS THE LAW, LOVE UNDER WILL."



SCORPIO AETHYR - VAYU-TATTWA

|   |   |   |   |   |   |   |  |   |
|---|---|---|---|---|---|---|--|---|
| <p>ALPHA-SCORPIO<br/> <math>\alpha</math>-<math>M\mu</math><br/> <math>\text{♀}</math> in <math>M\mu</math><br/>         ALCHEMICAL<br/>         and<br/>         ESOTERIC<br/>         WORK<br/>         WOMAN IS<br/>         COMPLETE<br/>         MISTRESS OF<br/>         HER EMOTIONS</p> |   |   |   | <p>EPSILON-SCORPIO<br/> <math>\epsilon</math>-<math>M\mu</math><br/> <math>\text{♀}</math> in <math>M\mu</math><br/>         PHILOSOPHICAL<br/>         PROJECTION OF<br/>         SYMBOLS INTO<br/>         WORLD OF<br/>         FORMALIZED<br/>         ENERGIES</p> |   |   |  | <p>IOTA-SCORPIO<br/> <math>\text{I}</math>-<math>M\mu</math><br/> <math>\text{♀}</math> in <math>M\mu</math><br/>         MIND OF<br/>         ANALYSIS</p> |
|   | <p>BETA-SCORPIO<br/> <math>\beta</math>-<math>M\mu</math><br/> <math>\text{♀}</math> in <math>M\mu</math><br/>         GOOD FORTUNE<br/>         MATERIAL<br/>         SECURITY<br/>         for the<br/>         WISE<br/>         MAN</p> |   |   |   |   |   | <p>THETA-SCORPIO<br/> <math>\theta</math>-<math>M\mu</math><br/> <math>\text{♀}</math> in <math>M\mu</math><br/>         LORD OF<br/>         INITIATION</p> |   |
|   |   | <p>GAMMA-SCORPIO<br/> <math>\gamma</math>-<math>M\mu</math><br/> <math>\text{♀}</math> in <math>M\mu</math><br/>         OCCULT<br/>         RESEARCH<br/>         and<br/>         EXPLANATION</p> |   |   |   | <p>ETA-SCORPIO<br/> <math>\eta</math>-<math>M\mu</math><br/> <math>\text{♀}</math> in <math>M\mu</math><br/>         GREAT<br/>         STRENGTH and<br/>         ABILITY TO PUT<br/>         TOGETHER<br/>         ELEMENTS IN<br/>         A PHILOSOPHICAL<br/>         MODE OF<br/>         EXPERIENCE</p> |  |   |
|   |   |   | <p>DELTA-SCORPIO<br/> <math>\delta</math>-<math>M\mu</math><br/> <math>\text{♀}</math> in <math>M\mu</math><br/>         MAGICAL USE OF<br/>         RESEARCH<br/>         INSTRUMENTS<br/>         IN INNER WORLDS<br/>         DIAGRAMMATICAL<br/>         WORK<br/>         CHARGED LIFE</p> |   | <p>ZETA-SCORPIO<br/> <math>\zeta</math>-<math>M\mu</math><br/> <math>\text{♀}</math> in <math>M\mu</math><br/>         SUBTERRANEAN<br/>         ACTIVITIES-<br/>         WORLD OF<br/>         SHADOWS-<br/>         DISAPPROVED<br/>         MORALLY BY<br/>         OCCULT</p> |   |  |   |

PROJECTIONS OF SEXUAL MAGIC

|                                     |                               |    |  |  |  |   |  |   |
|-------------------------------------|-------------------------------|----|--|--|--|---|--|---|
| COSMOSOPHER<br>of the<br>FIRE<br>△  | SYNTHESIS<br>of<br>△ in △     | Ω  | SYMBOLISM of<br>SOMETHING<br>HIGHER                                      | METHOD OF<br>TEACHING  | STUDENT<br>EXPLAINS<br>SYMBOLS and<br>DIAGRAMS                         | DIRECTED<br>TOWARDS<br>7Y AGE   | REFLECTS<br>△ ELEMENT<br>of 7Y                               | 7Y SIGN OF<br>MAGICAL<br>MIND   |
|                                     | SYNTHESIS<br>of<br>▽ in △     | γ  | SPIRITUALITY<br>ROOTED IN<br>CONCRETE<br>EXPERIENCE                      | SEXUAL<br>MAGIC  | NOT PHYSICAL<br>BUT MENTAL OR<br>SPIRITUAL                             | PROCESS OF<br>DEVELOPMENT   | DIALECTICAL<br>LOGIC<br>CATEGORICAL<br>COGNITIVE<br>ELEMENTS | YESODIC<br>CREATIVITY<br>PROJECTED UPWARDS                                |
|                                     | SYNTHESIS<br>of<br>▽ in △     | ♂  | 7Y ORIGIN<br>REALITY<br>SUBSTANCE<br>ACTUALITY                           | → INFINITESIMAL<br>→ ANALYSIS<br>→ EXPLANATION<br>→ BRIDGE       | → THOUGHT<br>→ PURE MATHEMATICS<br>→ APPLIED MATHEMATICS<br>→ MODALITY | 7Y IDENTITY<br>MULTIPLICITY<br>LAW<br>NECESSITY   | CONTRADICTION<br>ALLNESS<br>CONCEPT<br>POSSIBILITY           | LOGIC<br>META MATHEMATICS<br>METAPHYSICS<br>NOETICS                       |
| COSMOSOPHER<br>of the<br>AIR<br>△   | HERMETIC<br>TEMPLE<br>of △    | II | BEING AND<br>NOTHINGNESS<br>UNITE IN<br>BECOMING                         | BECOMING<br>EVER EXPANDING<br>EVER UNFOLDING                     | EVOLUTION<br>of CONSCIOUSNESS<br>and<br>EXPERIENCE                     | SYSTEMATIC of<br>BLENDING of<br>MIND WITH EVERY<br>REALITY                                  | CONTACT WITH<br>DIVINE AT<br>EACH POINT                      | MENTAL METHODS<br>of PRAYER,<br>MEDITATION and<br>HEALING                 |
|                                     | MYSTICAL<br>SUBSTANCE<br>of △ | ∞  | NON-BEING<br>NOTHINGNESS<br>NON-MIND                                     | OLD TESTAMENT<br>and<br>JEWISH MYSTICISM<br>GOD                  | VACUUM<br>APART FROM<br>MIND   | HIDDEN<br>ONLY KNOWN BY<br>REASONING<br>CANT BE<br>EXPERIENCED                              | SYMBOLISM<br>VAGUE and<br>INDIRECT                           | SYMBOLISM VARIES<br>AS MIND CONTINUALLY<br>INVDES REALM<br>of NOTHINGNESS |
|                                     | MYSTICAL<br>ESSENCE<br>of △   | ∩  | MYSTICAL<br>ESSENCE of<br>MIND   | MIND BEING<br>NEW TESTAMENT<br>GOD                               | DESCENDING<br>LINE of LEVELS<br>of BEING FILL<br>THE AIR               | BEING IS AN<br>ABSTRACTION YET<br>IDEAL of MIND IS<br>MOST CONCRETE +<br>REAL FORM of BEING | PROJECTION<br>OUTWARDS<br>of THE IDEA<br>of BEING            | CONSTRUCTION<br>and TEACHING<br>of FRAMES of<br>REFERENCE                 |
| COSMOSOPHER<br>of the<br>WATER<br>▽ | HERMETIC<br>TEMPLE<br>of ▽    | ∞  | UNION of<br>LIFE and<br>SOUL   | NORMAL LIFE<br>of<br>AWARENESS<br>and<br>EXPERIENCE              | SPIRITUALLY<br>ORIENTATED  | SOUL DIRECTED<br>TOWARDS<br>THOUGHT FEELING<br>and REFINED EMOTION                          | YOGA of<br>DEVOTION<br>BHAKTI YOGA                           | RELIGIOUS,<br>ASCETIC and<br>MYSTICAL                                     |
|                                     | MYSTICAL<br>SUBSTANCE<br>of ▽ | ∞  | LIFE   | PRODUCT of<br>UNION of<br>METAPHYSICAL<br>LIGHT and WATER        | LIGHT REFLECTS<br>AN INFINITE<br>NUMBER of<br>TIMES                    | → INFINITESIMAL →<br>MONAD<br>SPERMATIZOA   | INFINITELY<br>GREAT →  | LIFE IN<br>PHYSICAL<br>WORLD  |
|                                     | MYSTICAL<br>ESSENCE<br>of ▽   | ∞  | - SOUL-<br>FIELD of<br>EXPERIENCE<br>FROM OUTER<br>to INNER              | ASTRAL LIGHT<br>LUCIFERIAN<br>MAGNETISM                          | METAPHYSICAL LIGHT<br>RADIATIONS of<br>THE LOA                         | SEA-SURROUNDS<br>CONSCIOUSNESS-<br>LIMITS- REFLECTS<br>LIGHT FROM EACH<br>DROP of SOUL      | REFLECTION of<br>WHOLE -<br>SELF-KNOWLEDGE<br>SELF-AWARENESS | EVERYTHING<br>SELF-CRITICAL<br>and<br>SELF-CONTAINED                      |
| COSMOSOPHER<br>of the<br>EARTH<br>△ | HERMETIC<br>TEMPLE<br>of ▽    | 7Y | PRODUCT of<br>UNION of<br>NECESSARY ESSENCE<br>and<br>POSSIBLE SUBSTANCE | ASTRAL<br>MAGNETISM  | MIRROR-IMAGE<br>of WORLD of<br>EXISTENCE                               | LEGBHA  | DEATH-BEGINNING<br>TRANSITION<br>BETWEEN TWO<br>WORLDS       | MEITATION<br>of the<br>TATTWAS  |
|                                     | MYSTICAL<br>SUBSTANCE<br>of ▽ | ∞  | MYRIAD of<br>ENERGIES and<br>PROCESSES                                   | DIVERSIFICATION<br>of MATTER<br>EXPANSION of<br>MYSTICAL ESSENCE | PERMANENT<br>POSSIBILITY of<br>EXPERIENCE                              | SUBJECT<br>MATTER of<br>all EXPERIENCE  | ENTER INTO<br>SUBJECT MATTER                                 | POSSIBLE<br>SUBSTANCE   |
|                                     | MYSTICAL<br>ESSENCE<br>of ▽   | ∞  | PHYSICAL BODY<br>IN ITS<br>IDEAL ELEMENTS                                | MATERIAL<br>ELEMENT<br>IDEAL IN ITS<br>ESSENCE                   | IDEALIZATION<br>of the BODY<br>IN ART                                  | PERFECTION<br>of THE<br>BODY  | PERFECT<br>ARCHON  | NECESSARY<br>ESSENCE  |

MAGICUM (TYPE A) - MONAD SPERMATO ZOOM

CROSS POSITIVE NEGATIVE MYSTICAL NUMBER DAEEMON Aeon SYZYGY NEGATIVE POSITIVE

|          |                  |                  |    |          |           |             |       |        |
|----------|------------------|------------------|----|----------|-----------|-------------|-------|--------|
| EASTERN  | Din Ω<br>Pure Δ  | Din M<br>Pure ▽  | 1  | Barcet   | Mygael    | Mynacamen   | Mane  | Ymaen  |
| SOUTHERN | Din II<br>Pure Δ | Din Ω<br>Pure ▽  | 16 | Taromnay | Gadai     | Manaiamdan  | Manoa | Imaen  |
| WESTERN  | Din M<br>Pure ▽  | Din Ω<br>Pure Δ  | 15 | Vartarom | Zorsinael | Moniacamaon | Manoa | Omaen  |
| NORTHERN | Din Ω<br>Pure ▽  | Din II<br>Pure Δ | 2  | Abdar    | Sinmygael | Minyaeamen  | Mana  | Imyaen |