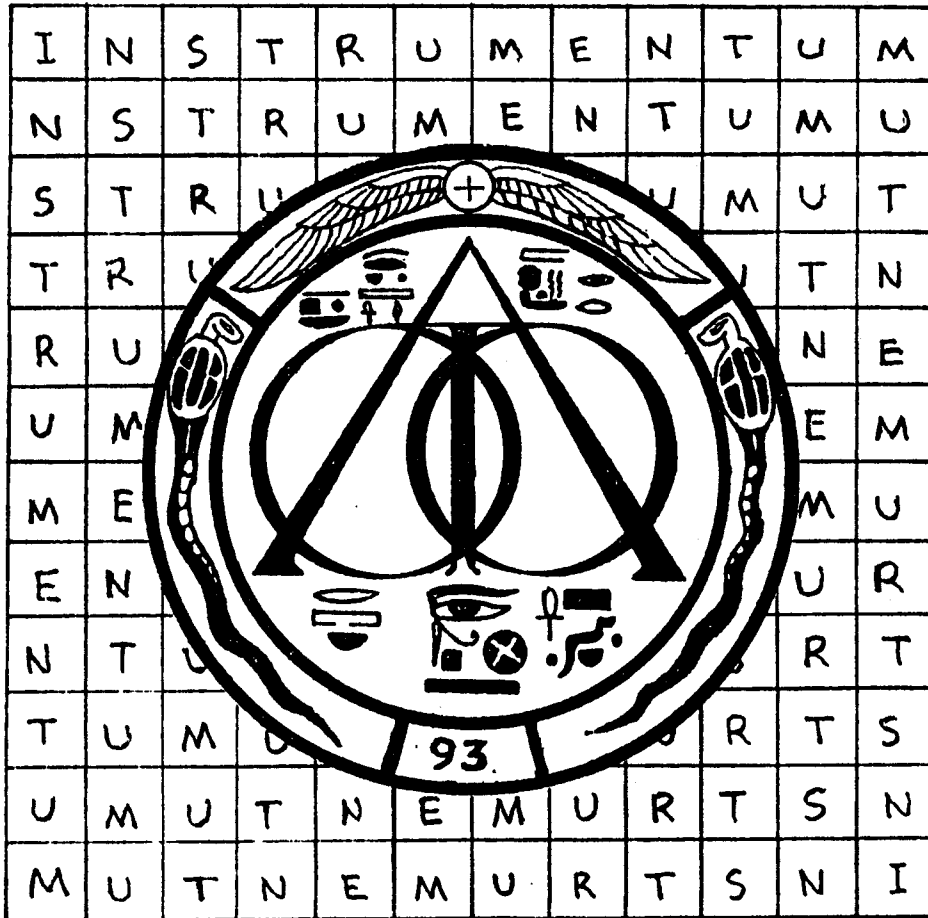


VOL. IV No. II



**SUMMER
SOLSTICE**

1980 e.v.

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TABLE OF CONTENTS

Letter from the Sovereign Grand Master.....Fra. O.v.N.....p. 1
The Qliphoth, Universe B and the Backside of the Tree
.....Fra. S.A.T.....p. 2-4
Thine Spirit-Form.....Fra. Tau Poseidon.....p. 5-7
The Concentric/Geometric Mandala of the Ancient Star Goddess of
the Fire Snake and Commentaries (to be con't)...Fra. Siraf Lebmik
.....p. 8-10
The Nemirion Physics No. 1.....Michael Bertiaux.....p. 11
Questions and Answers on the Ancient and Primitive Rite of
Memphis-Misraim (Cont'd, from a tape-recording of Michael Bertiaux)
.....p. 12-14
O.T.O.A. Rituals - Part II - H.:G.:A.: Ritual and Meditation
.....Fra.O.v.N.....p. 15
Liber CCLVI (Cont'd).....Fra. C.v.N.....p. 16-18

THE QLIPTHOTH, UNIVERSE B AND THE BACKSIDE OF THE TREE

It is a fundamental idea of the Qabalah and of all other esoteric systems that the existence of any one thing necessarily implies the existence of its opposite. Thus, "to be" necessarily implies the possibility of a state of "non being". "Light" only has meaning in relation to its opposite, "Darkness". Summing up this idea, the existence of a positive indicates the existence of a negative and vice-verse.

The Tree of Life itself is subdivided into positive and negative, positive of the positive, negative of the positive, negative of the negative and positive of the negative and so on. However, all these pairs of opposites are synthesized into the unity of Kether and back into the quiescence of the Ain. Taking the whole Tree at any level whether from Kether to Malkuth as a unity, that unity must still have its opposite. Taking the Tree as being positive, there must be a negative. Some modern qabalists state this negative Tree is the contradiction or denial of the positive one and they equate it to the Qliphoth.

An extensive study of this negative Tree is given in the book "Nightside of Eden" by Kenneth Grant. This author states that "The Qliphoth are not only the shells of the "dead" but more importantly they are the antiforces behind the Tree and the negative substratum that underlies all positive". This backside of the Tree is for K. Grant the Qliphoth or the negative Tree.

This backside of the Tree is another completely separate universe from our universe or positive Tree. There is a solution of continuity between the two universes but there is not a natural bridge between the two Trees.

There is only one door or gateway to go from one side to the other side of the Tree which is the false Sephirah, Daath. This gateway is attained exclusively by magical or psychic methods and it is guarded by the Daemon Choronzon.

"There is a Mighty Daemon, the Mighty Choronzon, who serveth to guard
the Great Doors of the Unknown Universe. Know Him well and Be Ware."
(Dr. John Dee)

In the IIIrd Year Course of the M.S.R., Master Michael Aquarius states that "daemon Choronzon helps to keep the passage way, the Great Doors of the "Unknown" Universe B, open to us, but closed to other workers of magic." It is very important for us as M.S.R. students.

The qliphotic concept of the other universe or backside of the Tree is supported by some modern qabalist Adepts, but however when one studies this other universe deeply, one can see the concept of evil can not be assigned wholly

to it, because evil comes only by mixing the two universes by man. Universe A and universe B do not have a natural communication between one another but only through the magical and psychic powers of the man.

Natural communication is not possible because this would result in the destruction of both of the two universes. However the magical and psychic potentials of man makes it possible so that there are energies flowing from one universe to the other.

In our side of the Tree or universe A, the cosmological process moves from Involution as the beginning to Evolution as the end and at the top of this evolution is man (man A) but in the universe B the cosmological process moves from Evolution as the beginning and goes to the Involution as the end. In universe B, man (man B) is in the beginning and goes to the Involution. One could say Kether going to Malkuth (Kether A Malkuth A) and Malkuth going back to Kether (Malkuth B Kether B) with Kether A and B being the same, the beginning and the end. This is the whole cycle of manifestation. The return to the Ain is the Mahapralaya of the Hindus, the Great Dissolution, the withdrawal into the Void after the manifestation of matter. This is remarked by K. Grant in his book, "at the back of the Tree and in reverse, for in that dimension time flows backward, and man reverts to ape".

But the "Meon", universe B or backside of the Tree is not evil but only the opposite of our universe A. What we take for evil in this world would be the shadows of universe B operating on our universe A. Evil does exist neither in universe A or B, however when there is a relationship between the two universes, there is the possibility of evil coming into either one or the other universe.

This is the reason I think the other side of Tree is not in itself the Qliphoth of classical Qabalah but the Qliphoth would be the shadows or energies of one side on the other. About this, K. Grant says, "The Typhonic teratomas which became the types of the Qliphoth as symbolic of the influences emanating from the "other world"; in the terminology of qabalistic metaphysics, the other side of the Tree".

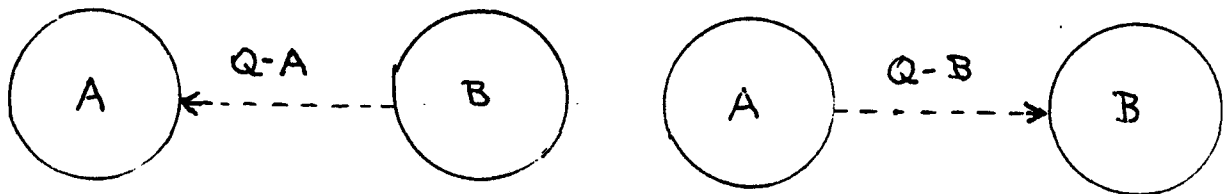
The Qabalah states that there are four worlds and there is a Tree in every one, it also says the Qliphoth are in the last world, named Assiah, "Olahm Ha-Assiah, the world of action, called also the world of shells, OVLAM H QLIPVTH, which is the world of matter, made up of the grosser elements of the other three (Atziluth, Briah & Yetzirah). In it is also the abode of the evil spirits which are called "the shells" by the Qabalah, material shells. The devils are also divided into classes, and have suitable habitations" (The Kabbalah Unveiled).

If the Qliphoth are in Assiah, how can they occupy the same place as the Sephiroth in Assiah? It could be possible that the Qliphoth are not in Assiah or in another world but only can be perceived or experimented on by

the man in Assiah. The Qliphoth would be then the energies or influences from universe B on our universe but not universe B itself.

When consciousness goes to universe B, the Qliphoth would not be seen, because in that other universe would be seen only the energies or influences of universe A as qliphotic. In the diagram below the two spheres are two Saphiroth, one of each universe or Tree and the pointed lines, the influences of each one on the other. This view would have two types of Qliphoth or "shadows", Qliphoth of universe A or the shadows of universe B and Qliphoth of universe B or the shadows of universe A.

"They (demons) are specified as comprising ten degrees or ten crowns below and corresponding as such to numerous hierarchic grades, separated in appearance yet communicating one with another, being ramifications of a single tree. There are ten crowns to the right and ten also to the left, for there is a right and there is a left side in the empire of the demons, this being modelled throughout on that of God" (Zohar).



Frater S.A.T.

Thine Spirit-Form

Thy Creator, who dwellest in the Heavens beyond thine time, determined infinite ages beyond thine span of time, that He would bring forth from Himself beings who wouldst be like unto Himself;

For He determined that He alone shouldst not be alone, that He alone would not be alone unto all eternity; so He bestook upon Himself a rib of Himself and created unto Himself the opposite polarity for all time;

And He, with compassion now within His own breast, saw that He maketh a woman unto His own image, but this sphere of polarity was without form and was within Himself;

For now the I was We and completeness aboundeth within His aura of togetherness with His own circle of completeness;

And He, thy Father, who had dominance over all spheres of energies, as the energies did emanate from the single source, Himself, was complete, but still He saw that completeness within Himself was not enough, and that His eternal love must be bestowed unto other energies, not just the sphere of energy He did create to balance His sphere of polarity;

For He knew with His wisdom that two is complete but incomplete; that the tremendous energy, love, must be given to other energies;

So He, with She, They, created from Themselves the energy-forms in spirit to become Their object of compassion and eternal love;

And thus took place the beginning of the beings that populate the universe of our beings; for He/She in Their wisdom saw that now the spirit was Three; so now They were complete within Their triangle of love;

But the spirit-form, endowed with the energy of the Two beings, began to evolve within itself the seed of one and soon the one became the one with the one and the two one became two and thus began the evolvment of the three;

And soon the process of evolution began the energy-spirit-forms began to emanate within the recesses of thine Father/Mother, and They, in Their infinite wisdom, saw the need for expansion, so They expanded and many worlds came into existence, void of any energy-light;

And soon, the spirit-forms began to evolve further as they split apart into many spirit-forms, for they carried within themselves the energy-light of their Father/Mother;

And the spirit-forms began to multiply within the regions of thine Creator and again, -in His/Her wisdom, They expanded upon another level of existence, or dimension, more worlds, and this expansion took place within thine Creator, thy Father, seven times and within each time of existence, many spirit-forms took shape from the Creator;

And upon each level the worlds of the spirit-forms were created now by the spirit-forms as they carried the infinite knowledge of thine Creator and the spirit-forms began to populate their own spirit-worlds;

For not yet was the time of the flesh upon the spirit-forms; not yet did the worlds of the spirit-forms have form, for they needed not these outer forms;

But soon the spirit-forms became as many as the stars that thine see within thy own heavens and thy Father, the Creator of all, saw that His/Her spirit-forms were many, but in His infinite love and compassion, did not chastise His spirit-forms their rebellious behavior, for He/She did love them;

But soon the spirit-forms betook unto themselves the idea of their own greatness and began to cavort among themselves, and their Father, thy Creator, was sorely displeased, but love them;

So thine Father, the Creator of all, created from within His/Her ideal, the denseness of idea which became matter and began to encase His spirit-forms within these shells of impure ideas;

And the spirit-forms, not realizing the love He was sharing with them by encasing them, not de-evolving them, began to curse thine Father for the heaviness that He was bestowing upon them;

And soon their worlds became dense as did they become; but, the infinite wisdom of thine Father made the denseness of the shells of each spirit-form according to the purity of the spirit-form;

So upon the different seven planes of existence did the spirit-forms reside within their own denseness and thy Father decreed that to return to the purity of the original spirit-form, His children of the light must experience the denseness of the shell and worlds they would encounter on their journey back to Him/Her;

And the spirit-forms became sunk within the denseness and soon the spirit-form became as the world it inhabited, for the infinite worlds within the regions of thy Creator were varied and each spirit-form evolved upon the world that suited the spirit-form best and the spirit-form, now deeply entrenched within its shell, soon lost its memory of the Father;

And countless years went by on the different levels of existence on the different worlds of the regions of thy Father and on each world the spirit-forms who retained the memory of thy Father evolved unto Him again;

But the spirit-forms who found pleasure on their worlds in their shell continued to evolve on the same plane of existence and they cared not they were as the prodigal son who careth not;

But soon thy Father, -with infinite compassion, decreed that His spirit-forms be given the way to return to His bosom, so He/She decreed that They would send a pure spirit-form, having been created by They was part of They and the Two became Three;

And this Third opened the eye of those spirit-forms who retained the ancient memory and harkened unto those in past days and to those in future days the way to return to the bosom of their Creator, thy Father;

And now, I say unto thee all, that these words written were the way it happened and that these words shall give thee all the answers to why thee are on this plane of existence; thee only have to open thy eye and receive the Way of the Creator, for thee spirit-form within thy shell wants to return; help thy spirit-form, O conscious minds of the world;

For through the mouths of the freed spirit-forms on your planet in this plane of existence will thy spirit-form be set free and through the words of the freed spirit-forms on your planet on this plane of existence will thy spirit-form be set free;

For thy -Father welcomes thee back with eternal love; He doest want thou to become spirit-forms again within His regions and He doest want thee to return to the blessed heart of She who was the polarity of He, for together They are One, but with the spirit-forms, They are forever One;

So, we guide thee all through thine plane of existence, and we open these inner truths to thee, so that thee may begin the disintegration of thine denseness and allow the spirit-form to flow free;

So the We say unto thee all, the followers of they who speakest to thou, listen inwardly to the words of these prophets and messengers of ours, and through them and us, thee shall receive His Light within thine eye and forever again become a part of His Kingdom;

Go in peace, my brethern of Ancient times past, and give our love to thy brethern when again thee meet him;

Peace be unto thee and all thine loved ones for we shall be with thee forever;

Peace, O Brother of the Light, Keeper of Our Books; go forth into the Battle as thine didst on the other world of embattlement; We shall be beside thine horse again==go in peace.

(December 26, 1975)

Frater Tau Poseidon
-1980-



☉ 4° 8

☽ 15° ♌

♀ 19° 8

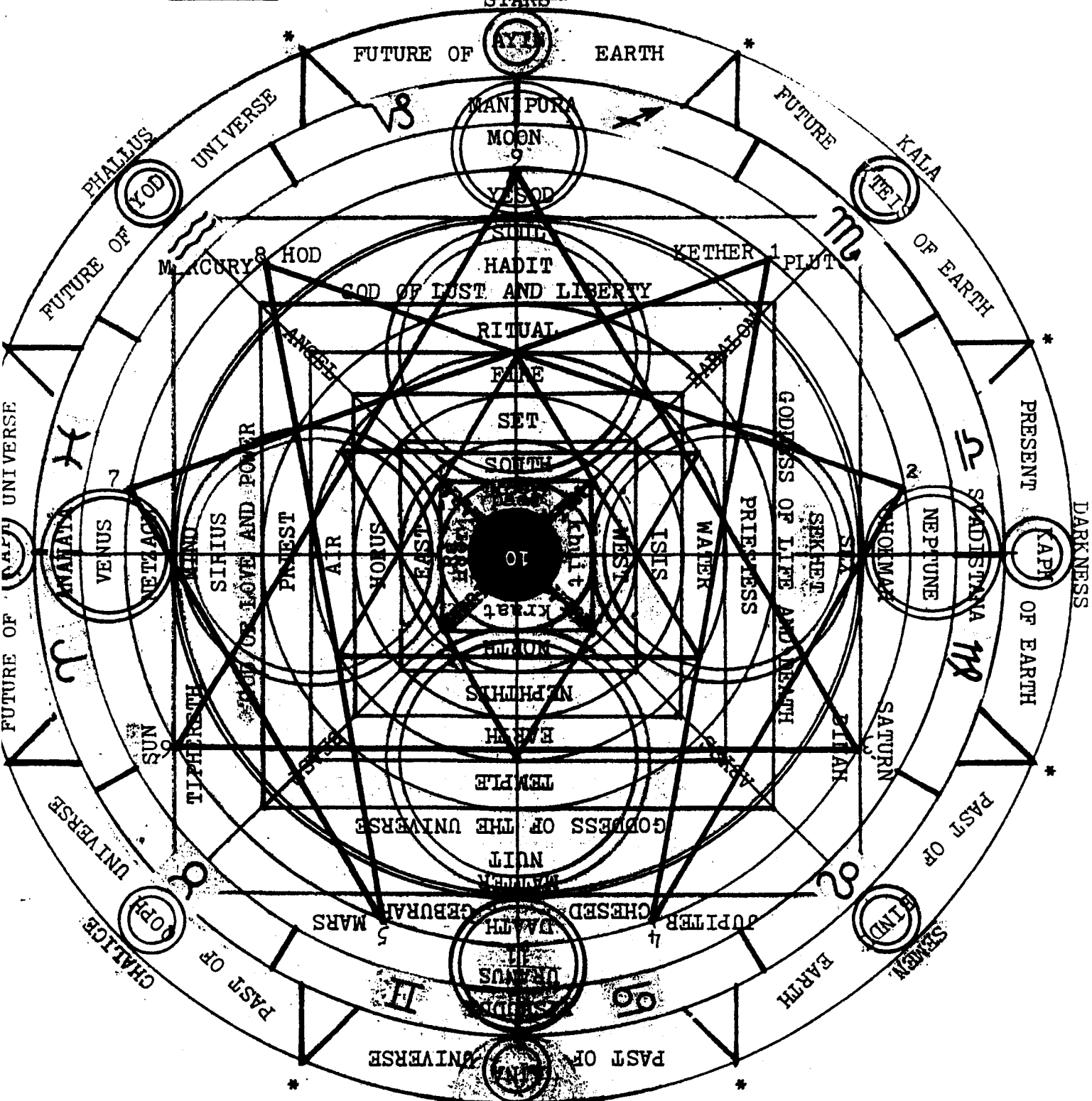
♀ 23° ♍

♂ 19° 8

LO, THIS WORKING REVEALED UNTO SIRAF
 LEBMIK, BY THE CURRENT OF SET AND THE E.T.I. OF AMALANTRATH

** INFINITE **

** STARS **



** SPACE **

** INFINITE **

OF THE ANCIENT STAR GODDESS OF THE FIRE SNAKE!!

THE CONCENTRIC/GEOMETRIC MANDALA

THE INITIAL COMMENTARY OF SIRAF LEBMIK UPON THE CONCENTRIC/GEOMETRIC
MANDALA OF THE GODDESS FIFTEEN

DATE OF WORKING = JANUARY 25, 1980

3:30 AM: 1. LIGHT INVADES DARKNESS TO CREATE DAY(UNDERSTANDING AND REVELATION)!

3:50 AM: 2. THE WATER OF DARKNESS QUENCHES THE FIRE OF LUST TO CREATE VAPOR OR
STEAM(BEING) AND SMOKE OR INCENSE(SACRIFICE)!

4:15 AM: 3. LOVE = THE GODDESS OF THE NORTH = NUIT = THE PANTACLE(EARTH)!

4. LIGHT = THE GOD OF THE EAST = SIRIUS = THE SWORD(AIR)!

5. LIBERTY = THE GOD OF THE SOUTH = HADIT = THE WAND(FIRE)!

6. LIFE = THE GODDESS OF THE WEST = SEKHET = THE CUP(WATER)!

4:30 AM: 7. THE "7" IS WITHIN THE "8" TO FORM THE MANDALA OF THE GODDESS 15!

6:00AM - 10:00AM: I RECEIVED THE CURRENT OF SET THROUGH THE TRANSMUNDANE
INTELLIGENCE OF AMALANTRATH IN ORDER TO CREATE THE IMAGE
OF THE MANDALA OF THE GODDESS 15. A FURTHER AND MORE
DETAILED ANALYSIS AND INTERPRETATION OF THIS MANDALA
SHALL BE FORTHCOMING IN THE FUTURE!

THE SECOND COMMENTARY OF SIRAF LEBMIK UPON THE CONCENTRIC
GEOMETRIC MANDALA OF THE GODDESS 15

DATE OF WORKING: = FEBRUARY 12, 1980

- 3:00 AM: 1. THE E.T.I. OF AMALANTRATH THROUGH THE CURRENT OF SET REVEALED UNTO ME THE PROPER SEQUENCE OF THE MAGICKAL DIRECTIONS AND THEIR WORKINGS UPON THE MANDALA!
- 3:30 AM: 2. EACH OF THE SEVEN INNER CIRCLES OF THE MANDALA REPRESENT THE SEVEN STARS OR DEGREES OF ADEPTHOOD REQUIRED TO STAND UPON THE THRESHOLD OF THE OUTER EIGHT STARS OR DEGREES OF PRIESTHOOD!
- 4:15 AM: 3. THE FOUR ORDEALS ARE ACCOMPLISHED BY THE PASSAGE OF THE ADEPT THRU THE EIGHT MAGICKAL DIRECTIONS UPON THE ASCENDING AND EVER-EXPANDING SPIRAL OF THE GODDESS!
- 5:00 AM: 4. THE ORDEALS, THEIR ORDER, NAMES, AND MEANING:-
- A. THE FIRST ORDEAL IS THE ORDEAL OF THE HOLY GUARDIAN ANGEL!
 - B. THE SECOND ORDEAL IS THE ORDEAL OF THE BEAST!
 - C. THE THIRD ORDEAL IS THE ORDEAL OF THE ABYSS!
 - D. THE FOURTH ORDEAL IS THE ORDEAL OF BABALON!
- 5:45 AM: 5. THE ORDEALS AND THEIR SIGNIFICANCE:-
- A. THE ORDEAL OF THE HOLY GUARDIAN ANGEL (THE KNOWLEDGE OF SELF)
THE "FOOL" IS THE UNINITIATED MAN, THE 'BABE IN THE EGG' WHO MUST PASS THROUGH THE FOUR ORDEALS BEFORE HE IS MADE PERFECT! THIS GOD WITHIN MAN IS HOOR-PAAR-KRAAT, THE GOD OF SILENCE, AND HE REPRESENTS THE HIGHER SELF, THE HOLY GUARDIAN ANGEL! HE CONTAINS EVERYTHING IN HIMSELF AND IS UNMANIFESTED! HE IS THE FIRST LETTER OF THE ALPHABET! HIS NUMBER IS ONE AND HIS CARD IN THE TARO DECK IS THE FOOL, WHICH IS NUMBERED ZERO. (to be continued)

CHORONZON CLUB

HEADQUARTERS

Nemirion Physics Project,
c/o Michael Bertiaux,
P. O. Box 1554, Chicago,
Illinois 60690, USA

Instrumentum, June, 1980

DAATH

THE NEMIRION PHYSICS, No. 1.

(1) The Nemirion made initial contact with Michael Bertiaux on August 11, 1975 at 5:30 A.M. They identified themselves as teachers of an akashic physics of light, based in Orion. They dwell "beyond the mirror of Noirmen in the spiritual innermost depths and beauty of the fiery greatness of the constellation of Orion." This point may be identified somehow with Rigel.

(2) The fixed star Rigel occupies in astrology a position conjunct the Midheaven of Michael Bertiaux, conjunct also the Transneptunian Vulkanus and Square Ascendant and to Mercury, as based on computer astrological data.

(3) The role of the Nemirion is to provide extra-terrestrial energies for the transcendental ego.

(4) Astrologically, the four magical energies effect the transcendental ego, the ego, the id, and the transcendental id as follows:

(A) At the t-ego level, we have the outer-space energy which comes from Rigel to Vulkanus, is sextile to Zeus, semi-square to Moon and Pluto, Square to Neptune, and semi-square to Uranus.

(B) At the ego level, we have Mercury in a synthetic energy, both inner and outser. Placed in the Fifth House, it is conjunct the Sun. It has the outer-space receptivity of being Square to both Sirius (Necronomicon Physics) and Rigel.

(C) Next, we have the Solar-Id level of energy, which is connected by Square to Uranus and by Opposition to Pluto and Moon.

(D) Lastly, we have the t-id energy of the Daathian sphere of Uranus. This level of the unconscious projects inner energy at the Sun-id (Square) and at Pluto (Square) and meets the extra-terrestrial rays of Rigel with its own radiations (semi-square).

(5) The four energies which are manifested in each magician are as:

(A) T-Ego = "The Ojas and Shivaite radioactivity field" of the sex - magician.

(B) Ego = "The cerebrospinal nervous system as a situs or a field" of the sex - magician.

(C) Id = "The prana or Solar-vitality field, also known as the SOORYA-FIELD (Soorya Physics)" of the sex - magician.

(D) T-Id = "The autonomic nervous system as a field" of the sex - magician.

(6) The planets in a magician's chart will serve as the points or connectives for the distribution of these magical energies. The interaction of the energies from the T-Ego and T-Id create a balanced field of cosmic powers and machines for a vast range of extra-terrestrial contact with the fixed stars.

(7) Each magician is a cosmic computer of magical energies. Mediumistic revelations are not enough. In order to prove that such revelations are authentic energy transmissions, the presence of the radiations from the fixed stars must be proven physically from astrological computer data.

To be continued.

(continued from the last issue)

of the higher Masonic jurisdictions control the lowest such as in certain Eastern European countries in the 1920's let us say, the Supreme Councils controlled the lower degrees. This is the Chaldean way of operating. Now this Chaldean way of operating was to be found also in the Supreme Council of the Universal Co-Masonic Order of Dr. Annie Besant. This particular structure where special ritualistic difference is given to visitors in the first three degrees who hold the 33rd degree is clearly a Chaldean principle and this is used in certain countries as a method of organization where everything is subued or put under the jurisdiction of the 33rd degree or the highest degree. In which sense we are correct in saying that everything is under the jurisdiction of the Supreme Council of the Ancient and Primitive Rite of Memphis-Misraim. But at the same time as far as content is concerned the content comes from the Grand Lodge, from the lower degrees moving upward into the higher worlds or the higher degrees so that you see when we have on our stationary the phrase, "in the name under the Auspices of the Grand Lodge of the Ancient and Primitive Rite of Memphis-Misraim, that's an Egyptian acknowledgment. But when we stamp it Supreme Council that is a Chaldean acknowledgment. So that we try to balance the higher and the lower. Both are emanations from the mind behind the Cosmic but at the same time they represent the two different directions of energy and for this reason we have tried to control both the process of evolution and the process of involution. Evolution is Egyptian and Involution is Chaldean. Now some will say which comes first? I would say that probably in the ontological sense that the two are contained in a single unity and the single unity diffuses itself. So that first you have the Monad. The monad contains both Chaldean and Egyptian tendencies. It contains the movement upward and the movement downward. Then it separates at the separate level of manifestation which is the Dyad and the Dyad represents what we will call a dualism between an Egyptian and a Chaldean movement in the Rite of Memphis-Misraim. Now, I have been trying to find in some of our Masonic books a statement where it was clearly documented that certain Supreme Councils in Europe controlled the Lodges of Perfection which gave the first three degrees, rather than there being a Grand Lodge control of the first three degrees independent of the Supreme Council. We know very well that in England for example the higher degrees such as the Royal Arch and the Mark Master, these degrees are controlled by the Grand Lodge. Which is the Egyptian principle. This can be documented very easily. But for our purpose it is simply enough for us to state that both the Chaldean and the Egyptian principles of organization are to be found within the Ancient and Primitive Rite of Memphis-Misraim so that the movement upwards and the movement downwards is recognized as fundamental and essential to our system.

Q. Please discuss the relationship of abstract isomorphism to the relationship of concrete isomorphism in the theory of astral and mental tubes and tunnels of the Rite of Memphis-Misraim.

A. Well of course in the Rite of Memphis-Misraim we have discussed the abstract tubes. Let me say that there are relationships between the higher and the lower. For example I have discussed the relationship of degree 78 to degrees 6 through 11. Now this is called a relationship of the tube of concrete isomorphism. In other words the relationship is between an archetype and its examples or between a set and its members, the set would be 78 and the members would be 6 through 11. This is an example of a limited set theory application. But there is another much more complex type of relationship which exists between 6 to 11, 12 to 17

and 18 to 23 on the one hand and degrees 78, 79 and 80. Degrees 78, 79 and 80 are as you know archetypes. The relationship of a set of archetypes, of three archetypes to their members or to their ectypes we describe in the Rite of Memphis-Misraim as being the relationship of a tube or tunnel of abstract isomorphism. In other words, abstract isomorphism is a larger case or a larger example of concrete isomorphism. Now the relationships between the higher and the lower are purely formal relationships which exist between essences and substances. In fact in the Rite of Memphis-Misraim we have here an example, an illustration of the proper relationship between an essence and a substance and this particular relationship seems to be very very important because the essence has the same mathematical value as a substance. Let's say the group of all substances which would be degrees 6 through 77 add up to 128 lattices. And the group of all essences, that is to say from 78 to 89 degrees all up to 128 lattices also so that the value is the same. They are both real, they are defined by existence and they have reality as their property. But their essence is more abstract than the substance because there are 6 degrees for every essence, 6 substances for every essential degree. So that 78 has 6 parts 6,7,8,9,10 and 11. The parts of 79 are 12,13,14,15, 16,17. Now this type of logical relationship between the classes and members, this is something which is so fundamental to the structure of the Rite of Memphis-Misraim and to its ontology or theory of being that it will probably be necessary for us to bring out some diagrams in the Labyrinthos which are illustrative of these relationships. These relationships are called tubes of isomorphism either abstract or concrete. One may wonder if there are lattices which correspond to the tubes of concrete isomorphism and the answer is no. The tubes of concrete and abstract isomorphism are set up in terms of general laws or principles of logic which govern the rules for the system of isomorphism. Now in Bertrand Russells' writings, as an example of a mathematical philosophy, you have concepts of isomorphism defined and you have this in various philosophies of logic and consequently as occult positivists we are very much concerned with maintaining the structure of a purely logical system. After all our Church is the Church of the Labyrinthical Gnostic and Transcendental Logics. This is all a matter of what we would call Transcendental Logic. It is the science of esoteric logic, the esoteric logic of meditation research which are defined in our objectives. Consequently what we are trying to do is this, to show that there are correspondences within our system between the various gradations which form the degree system of Memphis-Misraim and the tubes and tunnels of concrete and abstract isomorphism are parts of that system of pure lattices.

Q. In the Rite of Memphis-Misraim we place a great deal of emphasis upon logical forms. Would you say that there is an experimental content to match this logical form?

A. It was seen that in the Rite of Memphis-Misraim a great deal of emphasis was placed upon logical form. Logical form is very important for our organization and for our structure. In fact without logical form it would be impossible to operate. The Labyrinthos itself being a system of lattices is designed to represent the logical structure of the world but there is experimental content, for each lattice is not an empty lattice but is about a particular type of content. Now the content is described in terms of the particular formulae of each lattice and it consists of a certain arrangement of things. It consists in a certain arrangement of the world according to a certain pattern. Now each degree

3-6

(To be continued)

of the Rite of Memphis-Misraim represents a particular situation where you have a control board and you have something that is controlled by the board. Now you will have a particular state of existence described by a lattice and that state of existence is so perfectly described by a lattice that it is practically impossible to see how the lattice and its description or I should say the lattice and the thing that it describes are separate or separable. It is next to impossible to see them as being different or apart from each other. Now certain occult philosophers would say therefore that the content and the form are identical in the Rite of Memphis-Misraim and to a certain extent this is absolutely true. The content and the form are identical in a very important sense because they represent a union achieved in the sense of a perfect refinement of the subject matter—a distillation, a homeopathic filtering and dilution of the subject matter so that it matches perfectly the content described in the formula that is the form of the lattice. Content and form are therefore identical although they can be distinguished if one wishes to. But at this point, this level a science of pure content which we would call a Totic and a logic, the science of pure form would be one and the same thing. We do not have a science of content at the present time therefore although it is our hope that eventually it is possible and certainly very probable for a system to be developed which will bring together the hierarchial structure of the Rite of Memphis-Misraim in terms of its lattices and the general ontology of being of the fourfold universe which we have accepted from philosophers such as Hartmann, Fiebelmann, and in general the realistic ontological analysis of the world.

Q. As one rises higher and higher in the Rite of Memphis-Misraim one becomes aware of a Platonic Logic and Metaphysics represented by the various formulae which express the degrees of this system. Do you care to comment on this?

A. Yes it is true that there is a Platonic hierarchy represented. We have seen how it is possible for the various degrees from 6 through 77 to be represented by 12 higher degrees 78 through 89, each degree having 128 as its value. These constitute the two worlds of reality. The world of real substance which is a very pluralistic world and the world of real essences represented by the twelve higher degrees. Now as one rises higher and higher in the structure of Memphis-Misraim one approaches a system which is somewhat different because one is now face to face with a system of degrees called Conservator degrees which exist from the 90th degree up to the 97th degree. The first four of these Conservator degrees, degrees 90, 91, 92, and 93 represent each 16 lattices or axioms. They form the axioms of interpretation just as the previous 256 lattices assigned to degrees 6 through 89 represent the lattices of demonstration or explication. The 64 lattices of interpretation refers to the world of ideal substances and above them are the 16 lattices upon which the whole system rests. They are assigned to degrees 94, 95, 96, and 97, and which constitute the world symbolically of ideal essence. Thus a fourfold Platonic universe is realistically represented so that you have the four worlds, two of reality and two of ideality; and substance and essence being what we find distributed among them. Now in the Rite of Memphis-Misraim the whole process is to represent this symbolically and to provide a system of initiation whereby the individual advances according to the Egyptian, Gnostic and Hermetic system from the lower worlds to the higher worlds. And there he studies the laws which operate and govern these higher worlds. Now we are concerned to show that these higher worlds have other metaphysical aspects. They

3-7

Accessories (optional): G.:D.: Phoenix Wand
 Magical Sword or Wand
 G.:D.: Lotus Wand

Clothing (optional): A.:A.: Neophyte Robe
 Uraeus Crown
 Eye of Horus Pendant

Incense (optional): Thelemic Incense: Gum Olibanum
 Storax
 Lignum Aloes

- (1) ⊕ Opening Ritual
- (2) Facing East and holding G.:D.: Phoenix Wand, say:
 "HAIL UNTO THEE WHO ART RA"
 (visualizing the Egyptian God-form)
- (3) Facing South and holding G.:D.: Phoenix Wand, say:
 "HAIL UNTO THEE WHO ART AHATHOOR"
 (visualizing the Egyptian God-form)
- (4) Facing West and holding G.:D.: Phoenix Wand, say:
 "HAIL UNTO THEE WHO ART TUM"
 (visualizing the Egyptian God-form)
- (5) Facing North and holding G.:D.: Phoenix Wand, say:
 "HAIL UNTO THEE WHO ART KHEPHRA"
 (visualizing the Egyptian God-form)
- (6) Pace slowly around the Temple three times clock-wise,
 concentrating on excluding all distractions and alien forces.
- (7) Return to the center of the Temple facing East and clap
 eleven times as follows: 1 - 3 - 3 - 3 - 1.
- (8) Make a circle in the air above your head either with your
 sword, wand or thumb held between your forefinger and index
 finger. Say: "NUIIT"
- (9) Touch sword, wand or thumb to your sexual organs:
 Say: "HADIT"
- (10) Touch sword, wand or thumb to your breast:
 Say: "RA-HOOR-KHUIT"
- (11) Sit in center of Temple facing East in your favorite asana.
- (12) Visualize a silver cone around you extending to a great height
 above you.
- (13) Project your consciousness upward higher and higher.
 Say: "GREAT GODDESS BABALON CARRY ME SAFELY AND
 CLOSER TO MY DIVINE GENIUS, MY IMMORTAL
 DAEMON, MY HOLY GUARDIAN ANGEL."
- (14) Continue the projection upwards with as much effort as
 possible until you no longer can continue.
- (15) Relax. 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!"
- (16) Meditate on your H.:G.:A.: and/or Ajna chakra in your brow
 center.
- (17) Stand holding G.:D.: Lotus Wand.
 Say: "ABRAHADABRA"
- (18) ⊕ Closing Ritual.

<p>ALPHA-CAPRICORN α-γ ϕ in γ Cold and Intellectual Influence Artistic work Dominated by Form Aesthetic in direction</p>	<p>BETA-CAPRICORN β-γ ψ in γ Wealth as a result of much labor</p>	<p>GAMMA-CAPRICORN γ-γ ϕ in γ Love of deep mysteries of mind and truth Experimental work and spiritual freedom</p>	<p>DELTA-CAPRICORN δ-γ ρ in γ Moral cynicism and easy use of illegal methods to achieve power Some will use to help humanity and scientific</p>	<p>EPSILON-CAPRICORN ϵ-γ χ in γ Application of philosophical understanding to world-wide need</p>			<p>ZETA-CAPRICORN ζ-γ θ in γ Must learn to repress emotions to become creative</p>
<p>IOTA-CAPRICORN ι-γ ϕ in γ Truest mirror of mind oriented towards creation of encyclopedic whole</p>	<p>THETA-CAPRICORN θ-γ \odot in γ Builder of esoteric edifices and logical systems mysticism and logic blended together</p>	<p>ETA-CAPRICORN η-γ ψ in γ Philosophical truths Logic will provide initiation</p>					

ALPHA-CANCER
α - ♀ in ♀
NO PHYSICAL SATISFACTION OF THIS DRIVE MUST BE TRANSMUTED TO SPIRITUAL POWER

BETA-CANCER
β - ♀ in ♀
UNLIMITED WEALTH AND POWER HELD BY DREAM-LIKE CONDITION

GAMMA-CANCER
γ - ♀ in ♀
SPIRIT OF MYSTICAL ILLUMINATION BY MEANS OF ART AND BEAUTY

DELTA-CANCER
δ - ♀ in ♀
MASTER AQUARIUS IN HIS DESIRE TO SHOW THAT ALL MAGIC LEADS TO SPIRITUAL ILLUMINATION AND ALL RESEARCH IS IN THE END FOR THE GOOD

EPSILON-CANCER
ε - ♀ in ♀
WORLD OF THE OCCULT IS WITHIN LIFE OF ESOTERIC SPIRIT NO LIMIT

ZETA-CANCER
ζ - ♀ in ♀
MASTER AQUARIUS SOURCE OF PSYCHIC AND IMAGINATIVE CREATION MAGICAL IMAGINATION ISIS-VENUS-FERTILE

ETA-CANCER
η - ♀ in ♀
MIND ROOTED IN WORLD OF MAGICAL PRACTICE WILL IS STRONG MIND AND IMAGINATION WILL SERVE WILL

THETA-CANCER
θ - ♀ in ♀
YESOD of CABALA MOST CREATIVE IN FORMING OF MATTER MASTERY OF SPACE-TIME

IOTA-CANCER
ι - ♀ in ♀
IMPORTANT FOR PSYCHIC WORK

AQUARIUS AETHYR - TEJAS TATWA

<p>ALPHA-AQUARIUS α - \sim ♀ in \sim MASTERY OF LAWS OF SOUND -EFFECT ON MENTAL PLANE</p>	<p>BETA-AQUARIUS β - \sim ♁ in ♁ Reflects ♀ in \sim SPECULATIVE MIND UNLIMITED ANALYTICAL INTELLECT</p>	<p>GAMMA-AQUARIUS γ - \sim ♀ in ♁ Reflects ♀ in \sim MASTERY OF DETAIL IN THE ARTS SYSTEMATIC ORGANIZATION OF THE MIND</p>	<p>DELTA-AQUARIUS δ - \sim ♀ in ♁ Reflects (♁ in \sim) SKILL IN SEXUAL ALCHEMY and HOMOSEXUAL MAGIC OCCULT REPRODUCTION</p>	<p>EPSILON-AQUARIUS ϵ - \sim ♁ in ♁ Reflects ♀ in \sim ALL OCCULT EXPERIENCE IMPLIES MAGICAL OPERATION CULMINATING IN DIVINE MYSTICISM</p>	<p>THETA-AQUARIUS θ - \sim ♁ in ♁ Reflects ♀ in \sim POWER OF MAGICAL MIND TO CREATE AND TO CONSTRUCT THE WORLD OF INVISIBLE ESSENCES WITHOUT LIMIT</p>	<p>ETA-AQUARIUS η - \sim ♁ in ♁ Reflects ♀ in \sim POWER TO ORGANIZE MIND MAGICALLY FIXED RELATION- SHIP BETWEEN GURU and CHELA</p>	<p>ZETA-AQUARIUS ζ - \sim ♁ in ♁ Reflects ♁ in \sim HOMOSEXUAL MAGIC LEADING TO CERTAIN PSYCHIC POWERS</p>	<p>IOTA-AQUARIUS I - \sim ♀ in \sim MIND BEHIND M-S.R. SOURCE OF ALL TEACHING FOR AQUARIAN AGE</p>	<p>THETA-AQUARIUS θ - \sim ♁ in ♁ Reflects ♀ in \sim POWER OF MAGICAL MIND TO CREATE AND TO CONSTRUCT THE WORLD OF INVISIBLE ESSENCES WITHOUT LIMIT</p>	<p>ETA-AQUARIUS η - \sim ♁ in ♁ Reflects ♀ in \sim POWER TO ORGANIZE MIND MAGICALLY FIXED RELATION- SHIP BETWEEN GURU and CHELA</p>	<p>ZETA-AQUARIUS ζ - \sim ♁ in ♁ Reflects ♁ in \sim HOMOSEXUAL MAGIC LEADING TO CERTAIN PSYCHIC POWERS</p>	<p>IOTA-AQUARIUS I - \sim ♀ in \sim MIND BEHIND M-S.R. SOURCE OF ALL TEACHING FOR AQUARIAN AGE</p>
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