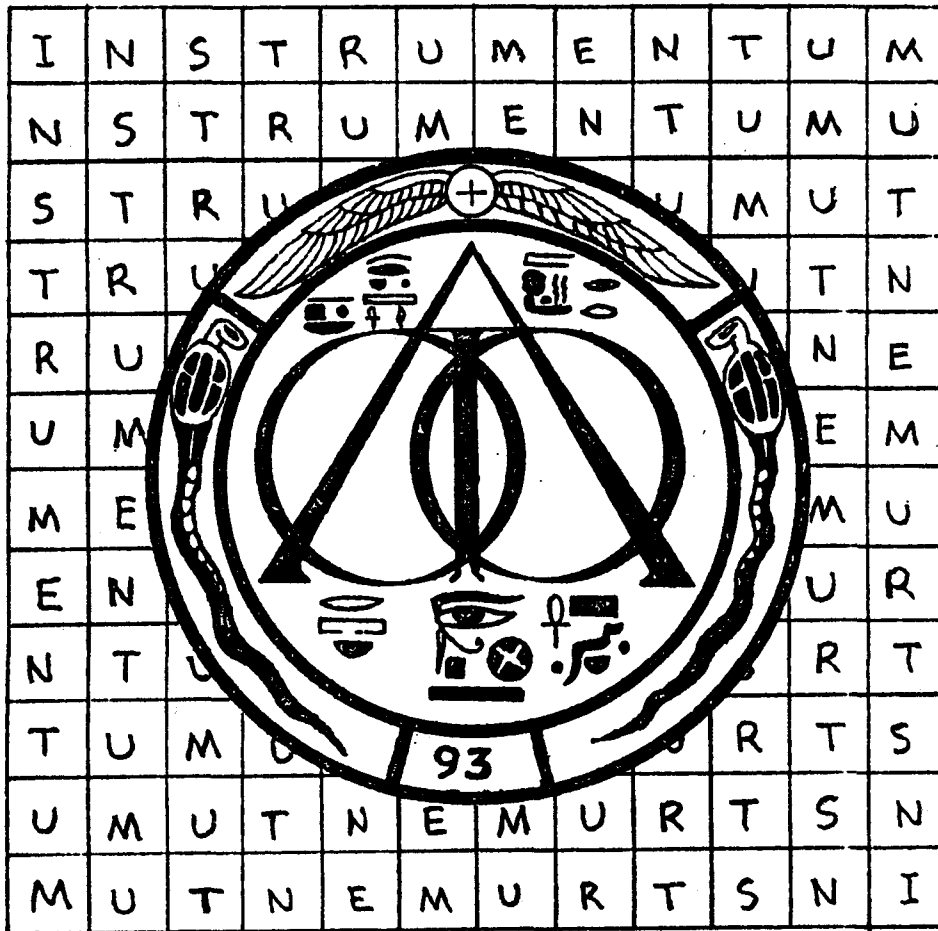


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Sept. 29, 1980 e.v.

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

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

For one reason or another this issue seemed destined to be late! I am partially to blame, as I have had many other things to do recently which I considered of higher priority, but as well, there has been talk of another possible mail strike here in Canada. Hopefully, it won't happen, otherwise this issue may be delayed further!

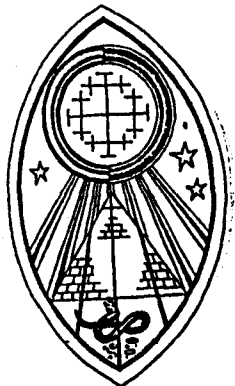
It has been pointed out to me by Fra. Siraf Lebmik that the word "LIGHT" was cut off by my photo-copier on his 'Concentric/Geometric Mandala of the Ancient Star Goddess of the Fire Snake' (p. 8) in the last issue of "I". It should appear outside the outer circle in the eastern quarter. My apologies to Fra. Siraf Lebmik.

A few months ago I was introduced to a very fascinating and magickally useful game system which is very rapidly gaining in popularity here. It is the fantasy-role-playing game. There are a number of interrelated F.R.P. games (eg. Runequest, Chivalry & Sorcery, Tunnels & Trolls, Traveller, etc.) but the most extensive and popular is 'Dungeons & Dragons' (D & D). I have been playing and studying it for some time now and have found it extremely good. It parallels and aids magick in a number of ways; in particular, work with the Ontic Sphere such as world creation and the random probing (via dice) of the subconscious. The use of polyhedral dice (4-sided, 6-sided, 8-sided, 12-sided and 20-sided) to generate different ranges of randomness fascinates me, especially in its possible application to our work in the Ontic Sphere. These game systems can be very complex, which anyone reading the Advanced D & D Dungeon Masters Guide will undoubtedly agree, but are well worth looking into. I have included in this issue a brief description of D & D issued by its publisher TSR Hobbies, Inc. Anyone interested can either write to me for further information or contact your local hobby store. If you are interested but can't obtain the game locally send \$1.00 to BOOKS UNLIMITED, 1402 College Drive, Saskatoon, Saskatchewan, Canada S7N OW7 for a catalogue of F.R.P. games and war games. BOOKS UNLIMITED is owned and operated by my wife and I.

I am looking forward to written (i.e. typed!) articles and/or art work from our new members from Nigeria (see last issue). Without regular contributions for publication from each and every one of you "I" would cease to exist!

Best wishes to all of you.

Love is the law, love under will.



Yours fraternally,

Fra. O.v.N

Soror Eir Nyssa

X°

S.G.M.

O.T.O.A.

# WHAT DUNGEONS & DRAGONS<sup>®</sup> IS ALL ABOUT

## HOW TO EXPLAIN D&D<sup>®</sup>

**DUNGEONS & DRAGONS<sup>®</sup>** is a fantasy role playing game. It is unlike any other with which hobbyists are familiar. There is no "game board"; the pieces (gaily colored miniature figures of metal — such as those produced by Grenadier Models, Inc. — or plastic painted by the gamers themselves) are optional. Play of the game proceeds by the imaginative interaction of the gamers with each other rather than against each other. Thus, it does not have an "I win, you lose" result — everyone wins by participating in a fun game enjoyed by all.

The basic concept of **DUNGEONS & DRAGONS** (or **D&D<sup>®</sup>** as it is commonly called) is **role playing** — you act out the adventures of your imaginary alter-ego, who is created according to the rules set forth in the game. Each player's role is separate and distinct from all the others involved.

The leader of a group of **D&D** players is known as the **Dungeon Master** or **Dungeon Mistress** (typically referred to simply as the "DM"). He or she uses the rules and explanations to create and populate an imaginary world, and to devise various tests, challenges, and problems for the other players. Furthermore, he or she must play the roles of all creatures — even the "gods"! — with whom the players interact.

Each DM will have from two to a dozen or more players. Each player creates a game persona (whose role he or she plays) with physical, mental and ethical characteristics. Such personae are known as **player characters**. Each participant then plays the role of his or her character according to the desires of the individual player and in response to the information provided by the DM and/or determined by the rules.

The secondary concept of **D&D** is pure fantasy. Not only is disbelief suspended, but an active belief in magic, myth and the supernatural is engendered. This is reinforced by the fact that the rules are designed to allow each group of players to essentially develop the game in a manner which suits their particular concepts of enjoyment. While the principle rules are fixed, there is also considerable leeway for personalization. Thus, the exercise of the imagination is doubly encouraged.

There are many tertiary concepts of **DUNGEONS & DRAGONS**. The major ones are **character ability progression**, **distinct approaches to solving the problems posed by the game**, **limited player knowledge of the playing area**, and **action in the underground areas**. Each of these concepts is discussed briefly hereafter.

**Character ability progression** simply means that each participant, except the DM, begins with very limited powers. Through successful play he or she gradually gains additional strengths and also acquires various magical aids — weapons, armor, magic wands and rings, etc. This encourages continuation of play as there is always something more to be gained.

**Distinct game approaches** offer players a multiplicity of choices of roles to play. Each player selects the role which best suits his or her personal desires and ideas of how to best overcome the problems which confront adventurers in a fantasy world. For example, a fighter with his physical strength and a magic-user with his spell powers would approach the task of opening a locked door differently. **ADVANCED DUNGEONS & DRAGONS** offers six racial types (human, elven, dwarven, etc.) to select from, eleven distinct professions (such as fighter or magic-user), and dozens of combinations of professions. Coupled with ability variation, nine distinct ethical approaches, and various other factors, it is virtually impossible to have any two player characters who are the same, even discounting actual personality differences from player to player.

**Limited player knowledge** is a highly unique feature of **D&D**. Only the **Dungeon Master** initially has complete information regarding the actual details of the fantasy "world". The other game participants must explore and learn by receiving information from the game moderator, the **Dungeon Master**. Underground and wilderness areas must be mapped, particulars of the various inhabitants (both humans and monsters) learned, and so forth. Just as in real life, **D&D** players must both observe and interact in order to gain knowledge of their environment.

**Underground action** appeals very strongly to most participants. Many fantasy novels have featured the concept of heroic adventuring through lightless mazes underground — J.R.R. Tolkien writing about the trip through the "Mines of Moria" and Edgar Rice Burroughs various settings in the "pits" beneath the cities of Mars in his "John Carter" series are but two outstanding examples. The appeal of such underground action is on two levels, the DM having the opportunity to create such areas and devise details pertaining to them, the players exploring, mapping and fighting within their confines.

Two additional points of importance must be mentioned. First, the game is not limited to a fixed conclusion, so it allows participants to play daily or periodically in a connected series of game episodes which form an ongoing whole. This means that each session of play is meaningful to both all "adventures" prior to it and all that will come after. There is a beginning but there need be no end to a game of **DUNGEONS & DRAGONS**. Second, creativity and expansion of the game outside the broad confines of medieval fantasy is not only encouraged but provided for. This means that staleness of play is highly unlikely, even after years of time.

**DUNGEONS & DRAGONS** is a game that demands much from its players in the form of imaginative involvement in the play process, but the rewards for such an investment of time and energy are endless hours of exciting fun!

**BOOKS UNLIMITED**  
1402 COLLEGE Dr.  
SASKATOON, SASK.

# CHORONZON CLUB

INSTRUMENTUM,  
FALL EQUINOX, 1980

## HEADQUARTERS DAATH

QUESTONS ON THE BOOK  
N and LUCKY HOODOO, by  
M. Bertiaux

QUESTION: What is the relationship to the energies of the Necronomicon Physics of the energies and entities of Lucky Hoodoo? It is my view that they might be the same field of magical force, present both as the elemental world of the tattwas of the space-time continuum as well as the basic levels of the id and the transcendental id of Zothyrian metaphysiology and psycho-physics.

ANSWER: Many individual students have asked this question in a variety of ways. However, what you have to say in your comment is correct. The energies of the Necronomicon Physics and those of Lucky Hoodoo are identical fields and systems

The basic notion behind Lucky Hoodoo is that of the ancient spirits and their elemental forms. Actually these spirits are the primordial Bakas of esoteric voodoo, which are also the archetypal definitions of the human psyche. In the field of magic, we assume the continuity of psyche and physis and as such we assume as a methodology of that continuity the isomorphism of the inner and the outer. Consequently, the archetypal definitions of one field would be the same for the other field, since this would refer to the basic component. Esoteric voodoo is essentially the physics of the human imagination, when that imagination is totally free of repressions and outdated contents. The psychic world and the physical world are both the generators of that imagination as well as its creatures. Esoteric voodoo, hence, pertains to the fundamental level of energy manifestation and not to any religious sentiment, which is often viewed by ethnology as a folkloricised ancestor worship.

On the other hand, the energies of the Necronomicon Physics are powerful in those areas not touched by the fires of esoteric voodoo. There exist at least three attempts to capture hopefully that energy pattern, but to date unsuccessfully. This is because the physics of the transcendental layers of the id must not be understood as conceptual in any form. They are totally mythical or sci-fi (scientific fictional) in character, because the evasive nature of the most primordial and ultimate level of reality will never surrender itself to the tidy boxes of the ego. However, whereas in the past, these deep energies, about which Blavatsky wrote in commenting upon the Stanzas of Dyzan, were manifested via myths, folk-lore, fairy-tales, and various mystical legends, now since the epigony of H. P. Lovecraft, we can only make use of the structures of sci-fi, in order to come closer to the basic reality, than all earlier attempts. Yet, aside from literature, which in its sci-fi form aims at the revelation of the structure of this N-field, zothyrian methods have been able to release into the laboratory situation the contents of both Lucky Hoodoo and the N.

By this I mean that the fundamental energy can be captured whether by the processes of Lucky Hoodoo contraites and magical transactions or in the experiments of the N - physics, which draw upon the procedures of Li and Yemeth logic. In each and every one of these situations, the energy has been inducted, identified, and processed for employment in one of the magical research projects. By this means, we can be certain that the roots of Lucky Hoodoo and those of the Necronomicon are identical, although manifesting in different contexts.

# CHORONZON CLUB

## HEADQUARTERS

page b -

### DAATH

At the same time another method has come forward in the form of the Z - word association test for showing the patterns common to different situations in this world of energy fields. I have in mind the fact that in the test, words are used which are derived from both the N tradition or vocabulary as well as that of Lucky Hoodoo. By means of this test, we can determine by pattern and value which aspect of the field is more active in the transcendental id of the analysand, either Lucky Hoodoo // esoteric voodoo or the Necronomicon and the N - energy physics.

The particular structures of the word test also bear a most interesting similarity to the inductions (or invocations) of the Li and Yemeth logics. By this I mean that as these logics provide us with (numerical structures) an easily translated language whose values are derived by what is an obvious oracle, the same structures are found in the word-association results of the analysand. It was quite a surprise when this was discovered. The problem had been not only how was it possible that the energy fields detected by the test would relate to the energies disclosed by the logics. (In fact a specific form has been designed, which is no longer as widely used as formerly, in order to measure these energies.) Obviously, the energies were pointing to something. However, the second problem was in the language of translating the metamathematics of the word-association into that of the data of the logics. This last area was our meta-language and we are making very interesting progress in its development. However, as it has been shown that the energies of the word - test are fundamentally the same as those of the Logics of the N - physics, so it has been shown that the energies and therefore entities of the Lucky Hoodoo are the same as those of the N.

Because both the Logics of Li and Yemeth and the response mechanisms of both Lucky Hoodoo and the word-test imply the element of contingency, it has been necessary to see in this contingency the way in which the energy behind the phenomena, or within the data, communicates with the ego. Strictly speaking, contingency is simply a mode of the energy's operation. In a sense this view goes beyond the synchronicity concept of the Jungians and neo-Jungians because it is more manageable. Also, it serves to prove the existence of the continuum in another way, i.e., by way of the patterning of events. For the magician it is simply a confirmation of the archaic view or the inter-connectedness of every magical component in existence, which means everything. Yet, we sometimes fail to realise that in addition to knowing this by intuition it is also very possible and often very interesting to prove this hypothesis by induction.

So, in closing let me say that the energies of the N - physics and the entities of Lucky Hoodoo are identical and that there exist inductive methods for showing how this is so and for measuring the different ways in which they are found to be identical.

September 15, 1980 e. v.

FOR INSTRUMENTUM

THE GREAT WORK OF THE ELEMENTALS

In the neophyte second year course of the MSR which concerned the foundation of sexual magic - the Union or merger of our consciousness to the higher forces or beings, I was motivated by the names of the Elemental beings called forth and their activities which was much felt. The equating polarities of the shakti and shaktas and their resultant effect was most astonishing.

As we progress in sexual magic, we are confronted with the work of the Elemental spirits and their influence in our thoughts and volitions of mankind. When we consider the various species of Elementals, such as the Nixies, the Elves, Gnomes and the Salamanders which are concern with the weaving of the ethereal sphere nearest to the Earth, owing to their very dense nature, we see the marvelous work of creation right from the gross matter up to the inner or higher planes composed of refined substances, or light rays.

The work of the Elementals are so numerous that we would only consider their work as influenced by mankind which is in accordance to the will of God. We mortal men influence them with our thoughts, words, deeds and actions and their activities are in correspondence to all that we do. They work in obedience to the Laws of creation as they cannot deviate from such laws.

Any attempt to deviate from the Laws of creation will result in disintegration of that very elemental and the gap will be filled automatically according to the law.

.... /2

The Gnomes, nixies, Elves, and Salamanders are those element-als very close to mankind here on the dense gross material plane and their work is to weave the threads of all our activities resulting from our thoughts, words, deeds and actions. In other words, they keep all the records of the activities of each person here on Earth and each of us must dwell upon such plane when we depart from the Earth's life. Here, the soul rests and enjoy or suffer for the records it has kept for the self before further journey.

They are species or groups of these elemental Beings, each corresponding to the Nature of work. Some groups weave the threads of every thought; some weave the threads of actions, other weave the deeds and so on. By this method Landscape, rivers, seas, hills, mountains, cities etc. are created in the plane of fine gross matter. As above, so below.

The soul leaving the physical body at death, remains in the plane of fine gross matter to recuperate for some time before entering into the ethereal plane and this depends upon the nature of life one lives while on Earth. Some souls dwell there only for a brief period, some a bit longer while others remain there perpetually without smelling the ethereal plane. Those who cannot enter the higher plane are the ones who while on Earth, concern themselves with earthly things only with total neglect of the spiritual values of life. Hence, some souls are earth-bound in the sense that they cannot proceed further than the fine gross material plane. They remain there and reincarnate to the earth for they are permitted to do so. Such souls carry along with them only the yearnings for material wealth and only evil appeals to them. These are the ones who form the black sheep of the family and they outclass the good souls presently here on earth.

.../3

Admission into the ethereal world is not easy as no soul can skid or given preferential treatment which it never deserves. All depends upon the type of lives we have chosen to live here on earth. If we lead bad lives, then the threads of darkness will be woven for us by the master weavers, the Elementals, and this can be very bitter and painful to experience while dwelling in that plane. Should one live a good life, then the threads of light will be made for him and there, the soul will reside and be allowed to progress into other planes such as the Ethereal and the Spiritual etc. One cannot step otherwise in the fine gross material plane.

And so, hell and heaven are human conception and are the activities of the human race and are a laid down condition of the Almighty. The greater one strives for goodness and spiritual unfoldment, the easier for him to be linked into the realms of luminous light in the spiritual plane. Love is the Law, Love under will.

*Seneca*

Fra. Seneca (F.R.C.)

THE LOST WORD OF POWER

THE LOST WORD OF POWER HAS NEVER BEEN LOST. HOWEVER, IT HAS BEEN HIDDEN, WITHELD, FORBIDDEN TO USE, ETC. I AM LED TO FEEL THAT THE WORD OF POWER ULTIMATELY AND FINALLY RESIDES WITH THE ALL POWERFUL SUPREME DIVINE MIND, IN THE QUIESCENT STATE. SPOKEN BY THE CREATOR, ALL CREATED THINGS, VISIBLE AND INVISIBLE, HAVE THEIR BEGINNING. THE WORD OF POWER BY THE DESIGN OF THE CREATOR, EXTENDS THROUGHOUT ALL SPACE AND IS EXPRESSED IN ALL ENERGY, LIFE PROCESSES AND MATTER.

ALL THAT EXISTS HAS WITHIN IT THE ABILITY TO USE THE 'WORD' ACCORDING TO ITS IN-BUILT CAPABILITIES OF MIND. THESE ABILITIES TO DO - THE POWER TO DO, VARIES FROM THE LOWEST TO THE HIGHEST FORMS OF ALL THAT IS CREATED. THE RANGE OF THE USES OF THIS POWER IS AS YET UNKNOWN BY EARTHMEN. THE DIVINE LAWS SEEM TO DETERMINE THE LIMITS - EITHER POSITIVE OR NEGATIVE - CONSTRUCTIVE OR DESTRUCTIVE. THE UNKNOWING USE THE POWER OF THE WORD WITHOUT MUCH OF A REALIZATION OF IT. HENCE, THE RESULTS ARE LESS BY FAR - THAN THOSE WHO HAVE BEEN TRAINED.

THE WORD IS HIDDEN BEHIND SYMBOLS. THE MAJORITY BEING WORD SYMBOLS WHOSE MEANING IS NOT KNOWN TO THE MASSES. THE WORD SYMBOL SOMETIMES SEEN AND HEARD MOST OFTEN HERE SEEMS TO BE YAHWEH-JEHOVAH, ETC. - USUALLY IN RELIGIOUS SERVICES - SOMETIMES IN BOOKS. I HAVE READ AND HEARD IT SAID THAT YAHWEH IS THE NAME OF GOD. THIS SEEMS TO STEM FROM THE PRE-CHRISTIAN ERA WHEN THE UNSPEAKABLE YHWH WAS SAID TO BE THE SACRED NAME OF GOD. THE WORD YHWH IS SAID TO AN ABBREVIATION OF AN OLDER WORD - KEAWE (PRONOUNCED KA-YAH-VEH). THERE ARE OTHER WORD SYMBOLS - OF OTHER LANGUAGES, OF OTHER CULTURES. THE MERE KNOWING OF THESE WORD SYMBOLS STILL LEAVES THE MEANING OF THE WORD HIDDEN. IT IS A PROCESS - NOT A MERE NAME OR WORD. THIS PROCESS IS MAGICAL IN THE DEGREE OF THE CONTENT AND POWER OR FORCE WITH WHICH THE KNOWLEDGEABLE OPERATOR USES IT.

SOME ARTS OR CRAFTS USE MATERIAL OBJECTS IN THEIR CEREMONIES AND RITUALS PARTICULARLY IN GROUP WORK. WHETHER INDIVIDUAL PERFORMANCE OR GROUP WORK, EACH OF THE MATERIAL AIDS ARE GIVEN CERTAIN VALUES, POWERS, POSITIONS, ETC. IN THE MAGICAL PROCEDURE BEING USED. I FEEL THAT THE ORIGINAL TEACHERS OF EARLY EARTHMEN DID NOT USE OR PRESCRIBE THE ELABORATE AND SOPHISTICATED ARTIFACTS AND PROCEDURES IN USE TODAY. THEY WERE JUST NOT AVAILABLE, BUT AS DIFFERENT CULTURES DEVELOPED, WE SEE AN INCREASE TO WHAT CEREMONIES AND RITUALS ARE TODAY.

= YOD-HEH-VAU-HEH

YOD = HAND=INSTRUMENT OF VISUALIZATION (MIND)

HEH =WINDOW-THROUGH WHICH CLEAR VISUALIZED DESIRE IS PROJECTED

VAU =NAIL (DOWN)=EFFORTS OF PREPARATIONS TO RECEIVE FULLFILLED DESIRE.

HEH =HEH (SECOND)=WINDOW THROUGH WHICH THE MATERIALIZED DESIRE RETURNS TO THE SENDER.

THIS PROCEDURE GIVES A BASIC SIMPLE BEGINNING AND SHOULD BE REPEATED UNTIL FULFILLMENT IS COMPLETED.

LO. PI

## INITIATION OF VOODOO CABALA

The Northern Cross; this represents the initiation known as the Lave-Tête or what you would call Voodoo Baptism. It also corresponds to the region of space sacred to Guédé-Nibbho and its Numbers are designated from 6-23 and is equal to subdeaconate numbers 1 to 64 and the archetypal forces represented as 78, 79, and 80.

The Western Cross; this represents the initiation known as the Canzo, or Voodoo Servitor. It corresponds to the region of space which is sacred to Ogou-Fer and its numbers are designated by the number 24 to 41, and is equal to the diaconate numbers 65 to 128 and its archetypal forces represented as 81, 82 and 83.

The Southern Cross, this is represented by the initiation known as the Houn'gan in Voodoo priesthood. It corresponds to the region of space sacred to Simbi, and is designated by the numbers 42 to 59 and refers to the priesthood and its numbers 129 to 192 and its archetypal forces represented as 84, 85, and 86.

The Eastern Cross, this is represented by the initiation known as the Baille-ge in Voodoo high-priesthood. It corresponds to the region of space sacred to Damballah-Ouedo and is designated by the numbers 60 to 77 and refers to the episcopate numbers 192 to 256 with its archetypal forces represented as 87, 88, and 89.

Sun = Cancer

Syrus

(Continued from the last issue)

have certain ontological correspondences which are extremely important for understanding the nature of the universe. The whole ontological picture of the universe as it is presented in the Rite of Memphis-Misraim is one of a vast system where every part is related to every other part and where there is nothing erroneous or what we will call chaotic. We have seen how by means of astral and mental tubing the lower worlds are connected to each other. These parts are formed and the entire structure which is the universe is held together along these tunnels or tubes of an astral and mental substance making possible an absolute system of communication. We know also from our study and our rituals that the entire world consists of a system of lattices that are so related to each other that it is totally impossible for anything to be out of order. Consequently in the Rite of Memphis-Misraim we subscribe to a very strict rationalism and our understanding of the entire world is based upon rationalistic and logical principles. Together with this goes our study of ontological problems. We know very well that ontology and abstract metaphysics and noetical logic are often thought to be foreign to Egyptian Masonry. However that assumption or that view might be thought of as completely erroneous when we take time to understand that what we are working upon in the Rite of Memphis-Misraim is a metaphysical representation of the world of Being. Now this ideal world of Being is of course a very fundamental abstract process. And because of this it is necessary for us to understand that there are certain metaphysical laws which are presented in our great ritual, our Great Mass which has as its purpose the construction of the universe in its highest mental form according to very precise modes of thought. Now of course this ritual which we call the Egyptian Mass of Memphis-Misraim, and the 16 or 32 parts of it, this Mass builds upwards and it builds downwards. It combines the Chaldean direction of force with the Egyptian direction of force and thus the energies meet gradually in the center so that the whole system is complete. You cannot in our ontological analysis move upwards in methodology unless downwards in methodology. The two points of action must meet. The two lines of analysis must meet in a synthesis. And this is of course fundamental to an understanding of the Rite of Memphis-Misraim as a metaphysical and logical system. Now in our advanced tapes we will discuss the ontology of Memphis-Misraim more in detail. Needless to say though it is a system where we have sought to create certain forms and we have sought to construct certain ontological patterns and we have sought by means of various procedures to connect these ontological procedures these ontological forms with a method of initiation of consciousness so that the world becomes more and more expressive of consciousness. That is to say the world becomes more and more under the rule of ontological and noetical idealism and hence intelligibility becomes more and more the goal or should we say the essence of all inquiry.

Q. We're interested in some material on the various derivations of the Ancient and Primitive Rite of Memphis-Misraim, the various Rites and especially how are they represented here in the Applied Lattices Research Institute-Ancient and Primitive Rite of Memphis-Misraim?

A. Well this is something that we are going to have to discuss on another tape as it is really quite lengthy but let me start it out now. The Ancient and Primitive Rite of Memphis-Misraim in Germany was developed, or I should say simplified into the Ordo Templi Orientis or OTO. So that the 10th degree of the OTO equaled the 33rd degree of the Ancient and Primitive Rite of Yarker, the 90th degree of the Rite of Misraim and the 96th degree of the Rite of Memphis. Please note that

the 97th degree is not mentioned. Karl Kellner and Theodore Reuss, both high grade Masons, developed this Ordo Templi Orientis which transmitted its occult Afflatus or essence or magical current to Aleister Crowley the famous magician. Aleister Crowley passed this on to Frater Achad and to Franklin Thomas, the famous Californian occultist. Frater Achad of course taught in California, in Chicago and later on the East Coast. Franklin Thomas developed the system of the 64 magical cubes which form an important part of our Rite of Memphis-Misraim here since these cubes have been transmitted to us by the costodian of a certain type of Crowley work in California as well as certain manuscripts. And therefore in possessing these cubes we possess the physical aspect of the OTO. I might add that we have other reasons for controlling or claiming to have authority over the OTO and it is not based on any charters from Aleister Crowley. A charter conveys nothing but a legal or political authority. It does not convey a magical authority or an initiatic authority. That can not be conveyed by a charter, a piece of paper. No the forcefields, the magical force-fields must be communicated through the magical instruments and we have recieved that particuliar authority. Now that is a German branch of the Ancient and Primitive Rite of Memphis-Misraim. Now I have been able to trackdown another German branch and that is of course identified with the famous Rudolph Steiner. Rudolph Steiner in his book which talks about his life describes his connection with John Yarker who was of course the Grand Hierophant of the Rite of Memphis-Misraim about 1910, in fact he was more or less the Grand Costodian of the Rite for the whole world. Now in this final chapter of his autobiography Rudolph Steiner talks about recieving a certificate from Yarker but he says the form which he recieved from Yarker was only an external thing an external connection. It was not a communication of any furthur inner principle or magical current. In other words the link that existed between Steiner and Yarker was completely superficial. Steiners own development was based upon his own work as an occultist of genius. This is quite different from Karl Kellner and Theodore Reuss who probably recieved the Rite of Memphis-Misraim from Yarker and reconstructed it by means of their Ordo Templi Orientis, their OTO. Now in the United States there was of course the development of the Rite of Memphis-Misraim under Harry J. Seymour and Calvin Burt. Both of these men held the 97th degree but seemed to have commercialied the system considerably. At least Burt is accused of doing this, selling the degrees, so much so that in the Prince Hall primer an Afro-American branch of the Rite of Memphis-Misraim is mentioned having 96 degrees which were all available for purchase. This must of been about 1900-1920 showing that a branch of the Rite of Memphis-Misraim had penetrated the Afro-American community and was posing as a rival to the Prince Hall jurisdiction although of course it certainly was not equal to the Prince Hall jurisdiction in its soundness. But nevertheless this was a skeleton of Memphis-Misraim, an astral cadaver. Now lets discuss the French branch. The French Rite of Memphis-Misraim also comes from Yarker because Marconné de Negra closed down the Rite towards the end of the 19th century. It was impossible for it to operate in France. It passed over to the United States to Seymour then to Yarker and returned to France with of course Yarker who probably chartered John Bricaud who was the Grand Hierophant for France of the Ancient and Primitive Rite of Memphis-Misraim. We do not know though if the succession was to Bricaud from Yarker or from some other source. This will have to be investigated further. Nevertheless Bricaud who was Patriarch for the Universal Church passed on the Grand Hierophant office as well to a

Constant Chevillion who died March 25, 1944 and these two offices were

then passed on to an Henry Charles Dupont who died Oct. 1, 1960. DuPont was also in addition to being Grand Hierophant of the Ancient and Primitive Rite of Memphis-Misraim, he was Patriarch of the Universal Gnostic Church. Now the Patriarchate of the Universal Gnostic Church went to someone else at the death of DuPont, but DuPont named as his successor as Grand Hierophant rather for Sovereign Grand Master for France and its dependencies Robert Amalen. Robert Amalen then became the Grand Master ad vitum of the Ancient and Primitive Rite of Memphis-Misraim. He held the degrees 33, 90 and 95 and then became the Sovereign Grand Master for France of the Ancient and Primitive Rite of Memphis-Misraim becoming 33, 90, and 96. Please note that the highest degree is the 96th degree, it is not the 97th. This seems to be the Yarker succession then. At the present time in France then Robert Amalen is the Sovereign Grand Master of the Ancient and Primitive Rite of Memphis-Misraim for all those who accept that jurisdiction. We do not of course nor do any of the other groups. Now in the Theosophical Society-I might add that the documentation for this Amalen succession of the Rite of Memphis-Misraim is taken from the Martinist Review published in Toronto in 1960, Vol. 1 no. 4. The Theosophical Society also has a Memphis-Misraim succession. The Ancient and Primitive Rite of Memphis-Misraim of Yarker was transmitted to Wedgewood who transmitted it after 1913 to C.W. Leadbeater who transmitted it to George Arendale who transmitted it to Mimi Arendale. Wedgewood received the 33rd degree, the 90th degree and the 95th degree from Yarker with which he composed some sort of Ancient and Primitive Rite of Memphis-Misraim within the Theosophical Society possibly expressing itself first as the Temple of the Rosy Cross or in connection with Co-Masonry possibly to enrichen or to amplify the Scottish Rite working of Co-Masonry and probably also to be used in connection with numerous other ritualistic organizations. We know for certain though that the Brotherhood of the Rose and the Cross which is Temple II of the Ancient Egyptian Rite of Freemasonry better known as the Egyptian Rite of the Ancient Mysteries was created by C.W. Leadbeater in 1925 and that it served as the advanced temple for those who had been initiated into the Egyptian Rite of the Ancient Mysteries Temple I which was the Temple of the Quest dealing with the Holy Grail Mystery. This temple namely the temple of the Quest and the Temple of the Rose and Cross or the Brotherhood of the Rose and the Cross, these two temples constituted the Egyptian Rite of the Ancient Mysteries or the Egyptian Rite of Ancient Freemasonry. Now this Rite is still active in the Theosophical Society and it consists in the creation of a certain force field and the effect of this force field upon the consciousness of Mankind. Its purpose is truly elevated and spiritual and is quite different in manner of presentation from the workings of Crowley. It might be said to be a much tamer occult order. Now our own tradition we can say comes this way. First of all the tradition of Yarker has not reached us except in the sense that it came to us from Franklin Thomas. And the tradition of Marconne de Negre reaches us through the Martinist initiations which you received. But we might say also that there is a much more important connection and that is with the Spanish Gnostic line, the Rite of Misraim in Spain, the transmission of the Rite of Misraim to the master M. Aquarius who is Michael Bertiaux to Michael Bertiaux as Grand Hierophant of the Ancient and Primitive Rite of Memphis-Misraim for the 97th degree is equivalent to the 336th lattice and that there is a degree where the 97th degree is equal to the 335th lattice which is the opposite voice of the Grand Hierophant. These are of course all functions within the Applied Lattices Research Institute-Ancient and Primitive Rite of Memphis-Misraim. The dualism of the three and the four which is to be

SPIDER-MAGIC TIME AND SPACE

CONSCIOUSNESS TRAVEL

Accessories: Magical sword or wand  
 Vévers of the following loa painted in the proper  
 Voudou colors: (see page 15)  
 Mystère Toile-d'Araignée (NE)  
 Les Houdeaux. (N)  
 Mystère Araignée (NW)  
 Guédhé-Nibbho (W)  
 Ti-Zariguin (SW)  
 Ti-Pied-Mille-Fois (S)  
 Baron Zariguin (SE)  
 Mystère Royal (E)

Clothing: None  
 Incense: Optional

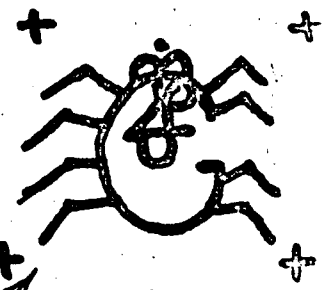
1. ⊕ Opening Ritual
2. Standing facing North-East, point sword or wand in front of you.  
 Say: "I INVOKE THEE, MYSTERE TOILED'ARAIGNEE, DAUGHTER SPIDER  
 GODDESS OF CAPRICORN."
3. Turn to the North, point sword or wand in front of you.  
 Say: "I INVOKE THEE, LES HOUDEAUX, SPIRITS OF HOODOO SCIENCE."
4. Turn to the North-West, point sword or wand in front of you.  
 Say: "I INVOKE THEE, MYSTERE ARAIGNEE. MOTHER SPIDER OF SCORPIO."
5. Turn to the West, point sword or wand in front of you.  
 Say: "I INVOKE THEE, GUEDHE-NIBBHO. BLACK GODDESS OF SPACE."
6. Turn to the South-West, point sword or wand in front of you.  
 Say: "I INVOKE THEE, TI-ZARIGUIN. INVENTOR LOA OF AQUARIUS."
7. Turn to the South, point sword or wand in front of you.  
 Say: "I INVOKE THEE, TI-PIED-MILLE-FOIS, WHO GREET'S THOSE WHO  
 SERVE THE DEAD."
8. Turn to the South-East, point sword or wand in front of you.  
 Say: "I INVOKE THEE, BARON ZARIGUIN, FATHER SPIDER OF LEO."
9. Turn to the East, point sword or wand in front of you.  
 Say: "I INVOKE THEE, MYSTERE ROYAL, GOD OF ALL TRANSFORMATIONS."
10. Sit in your asana in the middle of the Temple facing East.  
 Through meditation build up the eight arms of you, the Magician-  
 Spider in the eight directions. Always begin with the North-  
 East and conclude with the East. Do meditation first with eyes  
 closed, then with eyes open. The "arms" should be both felt  
 and seen as energy in the 8 directions.
11. Turn to the direction of Time and/or Space that you wish to  
 explore.
  - North-East = Region of Absolute History  
 Past of other universes beyond Pluto
  - North = Pure Past - Absolute Realm of History  
 Present of universes beyond Pluto
  - North-West = Past of the Earth  
 Future of universes beyond Pluto
  - West = The present that is just passed  
 World of the Here and now on Earth
  - South-West = Earth's near future  
 Past of Futuristic zones
  - South = Earth's own Future
  - South-East = Future with some tendency towards Earth  
 Some references to universes near our solar system

East = Pure Future  
Other universes beyond our Sun.

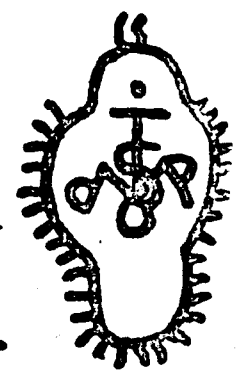
- 12. Ask appropriate Loa to assist you to travel where ever you wish to go. Say: " ....(Loa).....PLEASE HELP ME TO EXPLORE .....(TIME OR SPACE)....."
- 13. Gaze steadily at the vévér of the Loa. Using your imagination, build up force through sexual-union with the Loa. Use VIII° O.T.O. technique. Continue until a satisfactory union is achieved.
- 14. Close your eyes and concentrate on the after-image of the vévér. In your imagination visualize your astral body entering the after-image as though it were a door. Observe what ever images and colors that you see around you.
- 15. In your imagination, walk towards the direction of the time and/or space that you are exploring, stopping to observe any objects or beings that you come across. Continue to walk until you tire, then return through your "door" to your physical body.
- 16. Stand facing East, pointing sword or wand in front of you. Say: "I BANISH THEE, MYSTERE ROYAL, GOD OF ALL TRANSFORMATIONS."
- 17. Turn to the South-East, pointing sword or wand in front of you. Say: "I BANISH THEE, BARON ZARIGUIN, FATHER SPIDER OF LEO."
- 18. Turn to the South, pointing sword or wand in front of you. Say: "I BANISH THEE, TI-PIED-MILLE-FOIS, WHO GREETES THOSE WHO SERVE THE DEAD."
- 19. Turn to the South-West, pointing sword or wand in front of you. Say: "I BANISH THEE, TI-ZARIGUIN, INVENTOR LOA OF AQUARIUS."
- 20. Turn to the West, pointing sword or wand in front of you. Say: "I BANISH THEE, GUEDHE-NIBBHO, BLACK GODDESS OF SPACE."
- 21. Turn to the North-West, pointing sword or wand in front of you. Say: "I BANISH THEE, MYSTERE ARAIGNEE, MOTHER SPIDER OF SCORPIO."
- 22. Turn to the North, pointing sword or wand in front of you. Say: "I BANISH THEE, LES HOUDEAUX, SPIRITS OF HOODOO SCIENCE."
- 23. Turn to the North-East, pointing sword or wand in front of you. Say: "I BANISH THEE, MYSTERE TOILE-D'ARAIGNEE, DAUGHTER SPIDER GODDESS OF CAPRICORN."
- 24. ⊕ Closing Ritual.



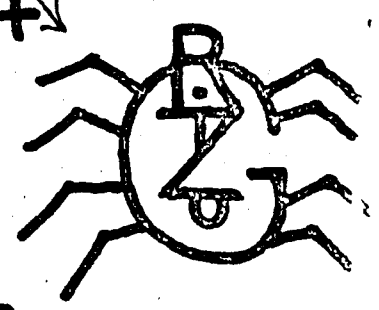
Red modified by Black



Red Modified by Green



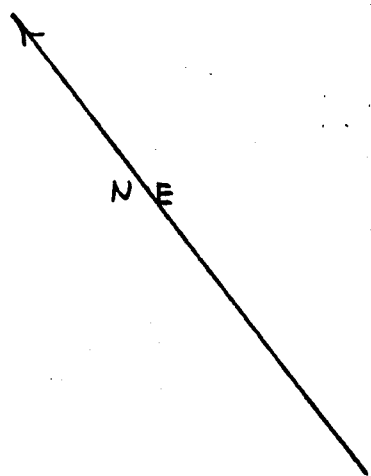
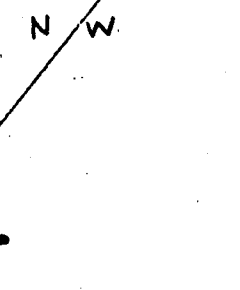
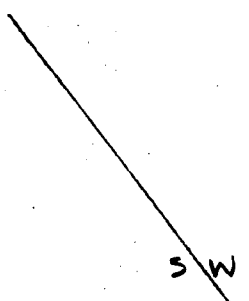
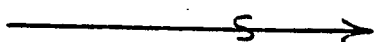
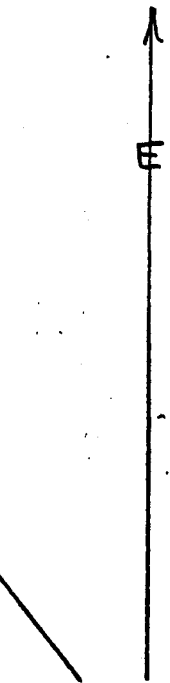
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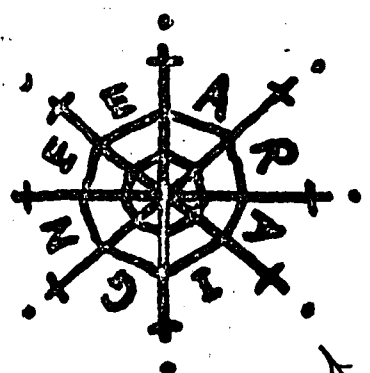
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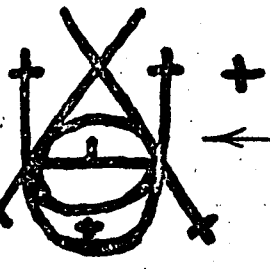
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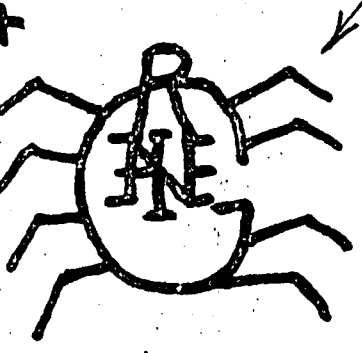
# LE TEMPLE DES HOUDEAUX



yellow modified by red



yellow modified by black



Blue modified by yellow

<p>ALPHA-LEO  <math>\alpha - \Omega</math>  <math>\Phi</math> in <math>\Omega</math>                  INSPIRES                  ARISTOCRATIC                  ARTS and                  CREATIVITY</p>	<p>BETA-LEO  <math>\beta - \Omega</math>  <math>\Psi</math> in <math>\Omega</math>                  POLITICAL                  TYPE of                  LOGIC                  BELIEF IN                  MONARCHY</p>	<p>GAMMA-LEO  <math>\gamma - \Omega</math>  <math>\Phi</math> in <math>\Omega</math>                  USE OF                  SYMBOLISM                  TO REPRESENT                  VIRTUES OF                  PERFECT LIFE                  IN ART and                  ARCHITECTURE</p>	<p>DELTA-LEO  <math>\delta - \Omega</math>  <math>\Pi</math> in <math>\Omega</math>                  USE of CERTAIN                  SOLAR ENERGIES                  IN MAGICAL                  ACTS OF A                  HIGHLY                  UNSPECIFIED                  NATURE</p>	<p>EPSILON-LEO  <math>\epsilon - \Omega</math>  <math>\Psi</math> in <math>\Omega</math>                  MAGICAL                  BELIEF IN THE                  USE OF THE                  SUN ASCENTRAL                  SOURCE OF                  OCCULT                  ENERGIES</p>			<p>ZETA-LEO  <math>\zeta - \Omega</math>  <math>\Delta</math> in <math>\Omega</math>                  FAVORABLE TO                  OCCULT WORK                  OF CREATIVE                  OR POSITIVE                  TYPE                  COMPLETE FREEDOM                  of                  IMAGINATION</p>			<p>ETA-LEO  <math>\eta - \Omega</math>  <math>\Upsilon</math> in <math>\Omega</math>                  CREATION OF                  AN OCCULT                  POLITICAL                  STATE IN                  HIGHER SPACE                  WHICH CAN BE                  USED ON EARTH</p>	
<p>IOTA-LEO  <math>\iota - \Omega</math>                  CONTROL of                  MAGICAL                  ENERGIES                  e.g TATTWAS                  MOVES ON TO                  WORLD                  SYSTEM OF                  MAGIC</p>	<p>THETA-LEO  <math>\theta - \Omega</math>  <math>\Theta</math> in <math>\Omega</math>                  FATHER OF                  ARCHETYPES                  IDEAL                  COUNTERPART                  TO <math>\Theta</math> in <math>\Upsilon</math>                  IDEAL GUIDE                  TO                  MAGICIANS</p>										

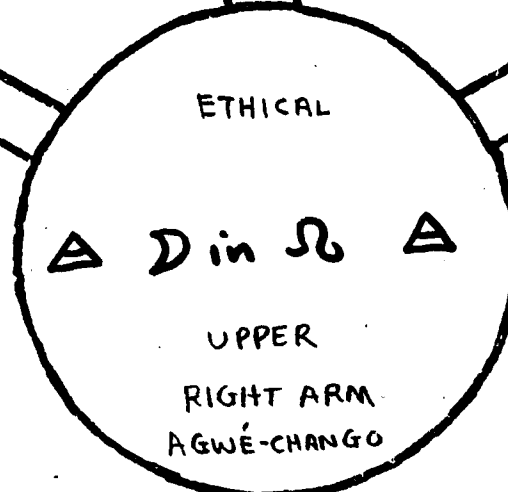
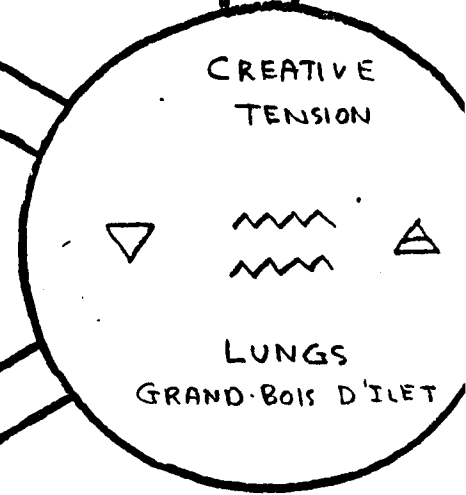
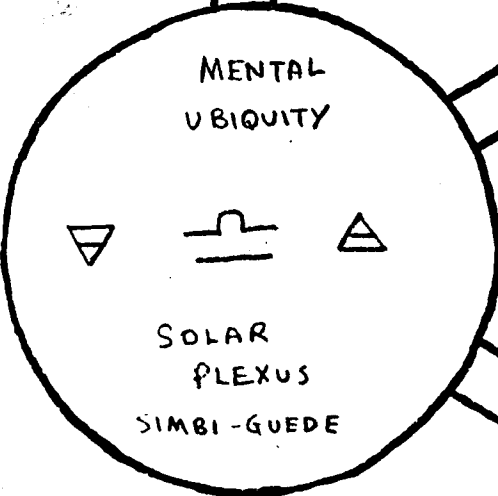
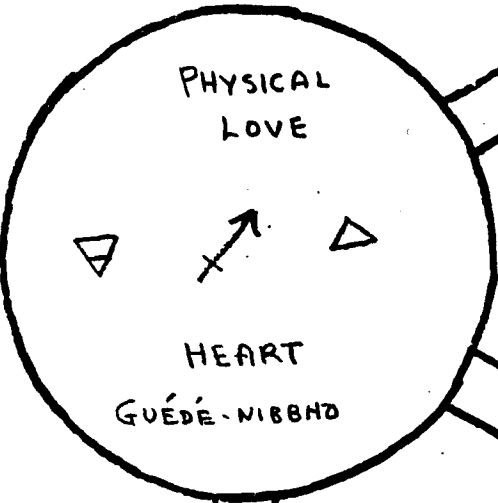
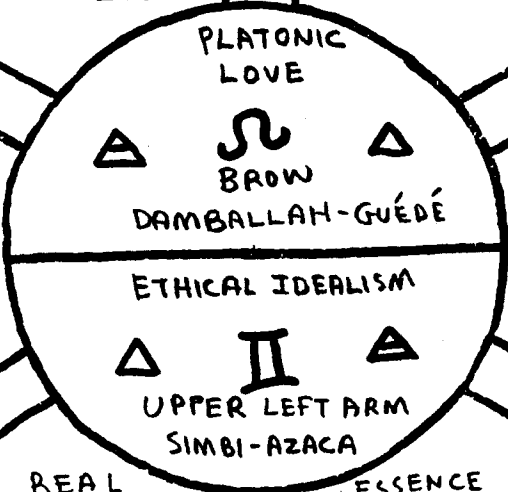
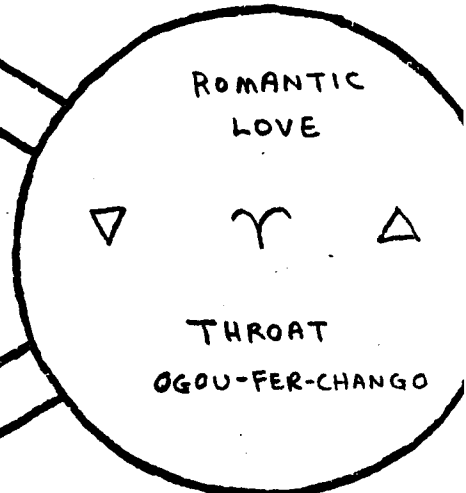
<p>ALPHA-GEMINI  <math>\infty</math>-II  <math>\text{♀}</math> in II          MENTAL          APPROACH TO          THE ARTS          SEEKS THE          BEAUTIFUL</p>				<p>EPSILON-GEMINI  <math>\epsilon</math>-II  <math>\text{♁}</math> in II          MAGICAL ACTS          OF CONSCIOUSNESS          PREPARED FOR          BY A TYPE OF          YOGA</p>				<p>IOTA-GEMINI          I-II  <math>\text{♀}</math> in II          FINAL          INTERPRETATION          OF ANY HERMETIC          SYSTEM-          EVERYTHING          REDUCED TO MIND          HERMES-God          of MIND</p>
	<p>BETA-GEMINI  <math>\beta</math>-II  <math>\text{♀}</math> in II          ABLE TO SET          FORTH A POLITICAL          SYSTEM BASED          ON IDEAL FORMS          ENDOWED WITH          LIFE</p>						<p>THETA-GEMINI  <math>\theta</math>-II  <math>\text{☉}</math> in II          BEGINNINGS          OF BEING IN          CREATIVE          ACT OF MIND</p>	
		<p>GAMMA-GEMINI  <math>\gamma</math>-II  <math>\text{♀}</math> in II          CONSCIOUSNESS          ASSOCIATED          WITH CREATION          OF NEW OCCULT          SCIENCES AND          ESOTERICISM          PERFECTLY IDEAL          AND EMPIRICAL</p>				<p>ETA-GEMINI  <math>\eta</math>-II  <math>\text{♁}</math> in II          OCCULT SCIENCE          OF CLASSIFICATION          OF PARTS AND          WHOLES          ESOTERIC          MORPHOLOGY</p>		
			<p>DELTA-GEMINI  <math>\delta</math>-II  <math>\text{♁}</math> in II          ESOTERIC          METHODS OF          THINKING          AND FEELING          NOT TAUGHT          EXOTERICALLY          BECAUSE OF          DANGER</p>		<p>ZETA-GEMINI  <math>\zeta</math>-II  <math>\text{♁}</math> in II          INTELLECTUAL          ACTIVITIES          BASED ON          SIMPLE PREMISES</p>			

HEBDOMAD I  
+  
IDEAL ESSENCE

↑  
SPIRIT  
↓  
MIND



AEON



SYZYGY

REAL - ESSENCE +

IDEAL SUBSTANCE

DAEMON