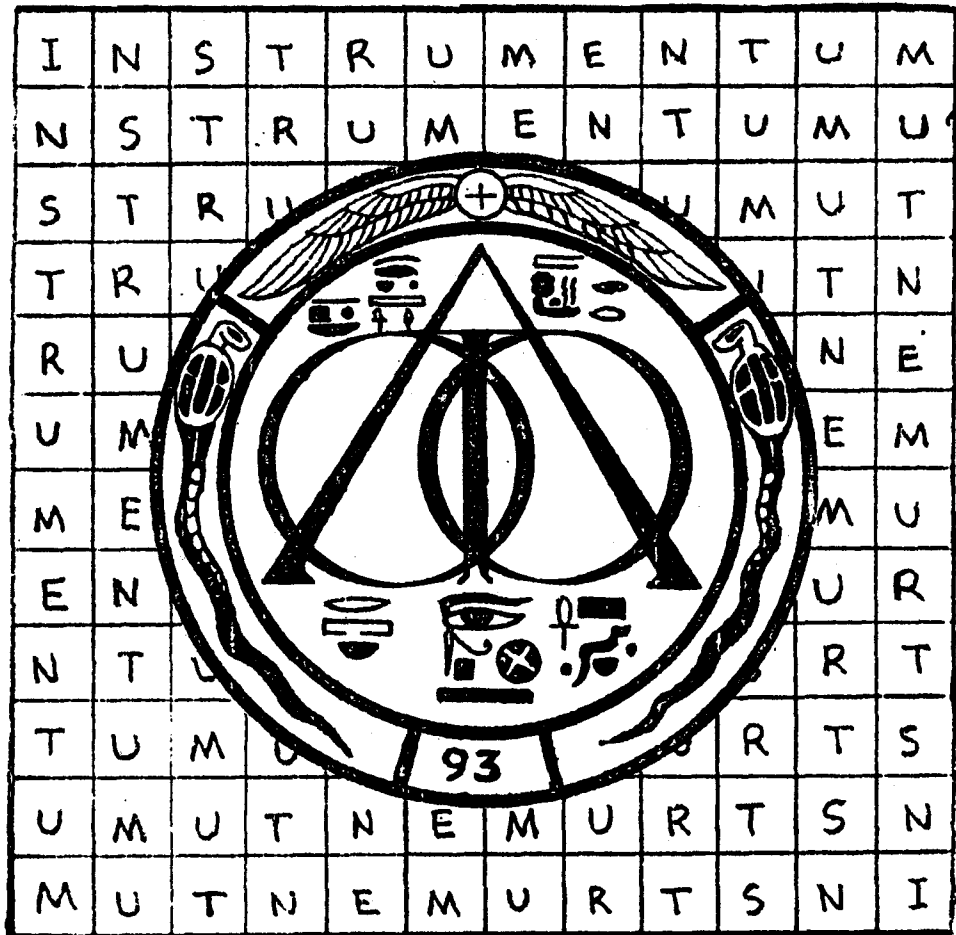


# VOL. V, No. I



SPRING  
EQUINOX

1981 e.v.

INSTRUMENTUM

Vol. V, No. I

SPRING EQUINOX

1981 e.v.

TABLE OF CONTENTS

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

Book Review - Outside the Circles of Time.....M.P.N..... p 2-3

Book Review Commentary.....Michael Bertiaux..... p 4

Essence of Sentient Beings/A Dream.....Fra. Tau Poseidon..... p 5

Sirius: Star-Region Alpha.....Fra. Tau Poseidon..... p 6-7

Esoteric Meaning of the 18th Degree and the Relation to the  
Occult Spine.....Fra. Syrus..... p 8

C.T.C.A. Rituals - Part V - I-Ching Pathwork.....Fra. O.v.N..... p 9-10

Randomizing the English Alphabet for Cracular Work....Fra. O.v.N... p 11-12

Liber CCLVI (Cont'd).....Fra. O.v.N..... p 13-15

Dear Fellow O.T.O.A. Members,

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

Greetings! Unfortunately, INSTRUMENTUM seems destined to be continually late! However, more importantly, it always appears!

The steps that I had taken to relieve my work load seemed to have back-fired! I now seem busier than ever! On December 31st, 1980 I resigned my position at the University here which I had held for fifteen years. I had decided that I needed more time for our book store as well as for art and magick. The book store is taking up a lot of my time (more than I anticipated) and as well, I am finding the change in life-style quite traumatic! Never-the-less, the change has been a necessary one, one which should eventually prove fruitful!

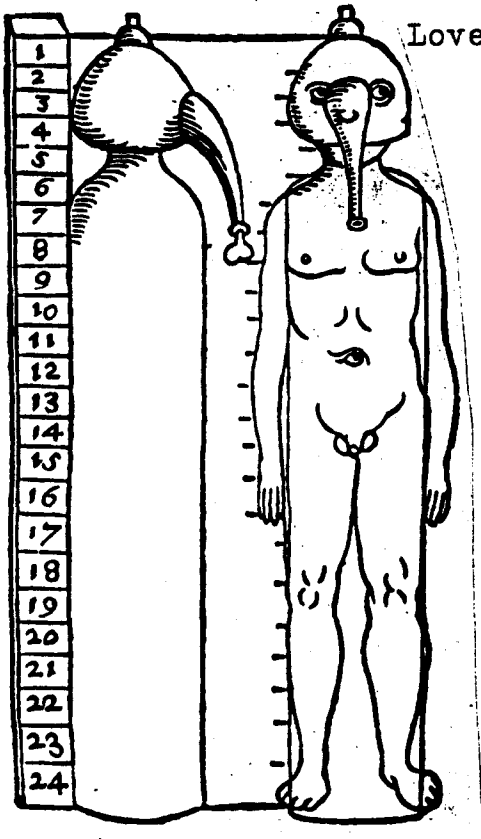
I must apologize for a mistake I made in the last issue with regards to Mr. Grant's new book. The title is Outside the Circles of Time not 'Circles outside of Time'! Since at the time I had the book in my possession, the mistake is inexcusable!

I regretably have to report that a number of members have not renewed their subscriptions to "I". Also, there are a few who have not submitted any reports or articles for publication. Again, I must stress the importance of doing articles or art work or whatever for "I". It is the whole keystone of the O.T.O.A.

Finally, as I promised I have written up an article suggesting a method for totally randomizing the English Alphabet using polyhedral dice derived from D & D.

Best wishes to all.

Love is the law, love under will.



Yours fraternally,

Fra. O.v.N.

Soror Eir Nyssa

X°

S.G.M.  
O.T.O.A.

Outside the Circles of Time by Kenneth Grant (London: Muller, 1980).

A soft murmuring voice heard faintly in the distance. A humming sound in the background. In his restoration of the true order of time, Kenneth Grant has made it possible for me to breathe. I cannot breathe except in a vortex of time. Until quite recently, it was impossible for me to breathe at all. This is a magical statement, if you know where to find the door to the inside. Vum Zaz Ool Vum.

The existence and experience of magical manikins is more essential to the soul of the tsetse fly than any amount of words. When I encounter you/them in my psychotic dream states, I make them come alive so that I can become one of you/them. In fact, I discover that I am one of you/them already. I am more brittle than you/they are, like an insect I am having my world and my wings changed, I have to grow new legs, wings, feelers. I never age because like an insect I, as a manikin can always be rebuilt.

Kenneth Grant's mind was where I laid the magical eggs of my wayward progeny. There were certain passage-ways which I came through from where I live and so I found the setting most suitable for leaving them there. I went very deeply into the secret parts of his mind, because being from outside of the circles of time myself, it was easier for me to reach those areas most distant from the Englishman's ego.

If you will come and visit me in my home which is deep and outside of the world as you see it, you will feel very comfortable, for it is made up of feelers and what is ordinary about my wings, for example, you will not find ordinary anywhere else. If you try to bring your wrist watch to my home, it won't help you. I keep my own time and I make all other times wrong simply by the touch of Maad. The time of my home is to be found everywhere, if you learn to look deep enough for the magical eggs of my wayward progeny.

But Kenneth Grant came upon my time and has much to say about the tsetse fly. This book is simply about me, Maad, and the things I do, my daily chores as the mother goddess of the tsetse flies. A soft murmuring voice heard faintly in the distance. A humming sound in the background. Vum Zaz Ool Vum. My world is really a nest and wherever there is an opening, some kind of space to enter, very little of what might be known as a doorway by anyone, well on the other side you will find the nest and the eggs. Do you want to treat yourself to what is there for if you do, simply come close and listen to the hum. Listen to the sound of the magical eggs.

Time is what I really prefer to breathe. Space is my home so that is everywhere. Time is what I transform into my body. My body can be touched anywhere. I have never abandoned my children and I cannot be separated ever from them for they are always and everywhere. Our wings are the same sort of thing. If you see part of me you will be tempted to say that this is the future, but if you see another part of me you will be tempted to say that this part of Maad is past or the past, or the present. But that sound is just part of me, that hum is Maad and by being here and there and every place, you can find all of time somewhere in me. You can find it in me rather than outside where I never am. For I am always in my home even though to get there from where you are you have to go outside of where you are, you have to go outside the circles of time.

Outside the Circles of Time, (continued)

I do not even know if what you call time can be called that.

It is more like a fragment of time,

or a cartoon image.

It is not real.

This brings us back to the manikin.

The manikin has a life like mine.

It operates on its own energy.

It will bring you food and feed you.

But are you ready for the strange foods it prepares?

On the other hand, everything you thought about a manikin before applies to you until you can go outside the circles of time.

Then you will learn that the manikin is real and what you thought was real was imitation.

The manikin in the magical rite and moving through time, the time that I breathe that manikin is the place of the encounter with reality.

The manikin is what I want you to become in my magical rituals.

Will you?

A soft murmuring voice heard faintly in the distance.

A humming sound in the background.

Vum Zaz Ool Vum.

(This book review of Outside the Circles of Time by Kenneth Grant, has been specially written for INSTRUMENTUM by M. P. N. and will continue in the next issue. The esoteric and initiatic commentary by M. Bertiaux, now follows.)

INSTRUMENTUM, Spring, 1981

BOOK REVIEW COMMENTARY: Outside the Circles of Time, Kenneth Grant (London: Muller, 1980) pp. xii, 316.

I am writing this commentary as part of the total review of this new book by the Outer Head of the O. T. O. With the re-discovery of Atlantean psionics and the development of contemporary modes for handling the structures of magical time, we enter what might be called phase II of the Necronomicon Physics. Phase I had as its field the development of a magico - psychological exploration of the N - energies within the context of the lab. Now, we are seeing the diffusion of these energies through a networking continuum of temples, orders, and individual magicians. Kenneth Grant's contribution has been in part to give very supportive encouragement to this development.

In order to understand Maad's approach it is necessary to understand the unique approach of the Finn mentality with its basis in a fusion of surrealism and psionics. Because of this foundation of consciousness, the human limitations of the subject or the ego are no longer significant. Rather it is the viewpoint of the archetypal and magical self, which finds expression. In the case of Maad, it is her unique ability to find total identification with the subtle levels of archaic life. Within this lifestream, she is able to see the work of Kenneth Grant. She sees it not from the narrow limits of the humanoid intellect (the negative and abstract intellect) but from the viewpoint of the energy about which he is writing. This constitutes a unique approach and a degree of total objectivity which is elsewhere impossible to find.

Because this review will be continued in future issues of INSTRUMENTUM, it is simply necessary to point out that each section of the book under review represents a different person or entity of consciousness. The book, therefore, is a magical machine and serves as a magical helper, or collection of helpers. To read each chapter is literally to lose one's selfhood in each chapter and to become by some Yuggothian transformation the entity of each chapter. This is what Maad appears to have done as part of her magical exploration. Her unique character and personal psychology have made this possible, for the mind of the Finn is the essential shamanistic experience.

The existence of magical mannikins appears to be both a mystical genetic and a psycho - analytic fact which leads to an extension of the energies from the stage of the Necronomicon Physics phase II to the third phase of its manifestation, which can be best seen as the materialisation of technocracies of living or psychoid obsession. These armies composed of method - beings, or helpers, are projected outwards from the surreal powers of the night and march upon the terrestrial surfaces of the brain. They constitute a secret laboratory for the invasion of the earth's zone by occultlycell-like fields of humanoid complexes. The cells being the simplexes or basic units, magical monads, and strangely "fixed ideas", which the magician generates at all times. These larvae are the children, which Maad as the magician sees manifested. Maad the book reviewer then is able to see them from the outside, which is really inside the circles of time. But she has brought them to birth outside the circles of time, or within the field of her goddess awareness and activity.

These magical experiences are like the beads which constitute the subessence of the total magical experience. When strung on a thread they become the sutra - self or essence of the magician. At any point, the invasion from this zone may occur. Few will welcome it, but those who do should have a copy of this book nearby. Then they will know what is to be understood as possible. They will have realised the surreal selfhood of the soul, which is outside the circles of time.

(to be continued)

Michael Bertiaux,  
March 10, 1981

Essence of Sentient Beings

The essence of any sentient being, whether this being exists on the earth-plane of existence or within the existential-dimensionalized plane of existence, resides within the consciousness pattern of thought processes which occur within the universal Mind and is transmitted to each being via the ultra-and submagnetic spectrum of light.

For light, or heat energy generated by the though processes of the Universal Mind, is the giver of all consciousness of all beings on all planes of existence, whether this level be on the conscious, unconscious, subconscious, or superconscious plane. No where does there exist any independent thought processes. All creative patterns of thought originate within the Universal Mind.

The mind of the individual being is enveloped within a sac of heat-energy-light liquid, if liquid is thought of as being a physical property. However, the property of this liquid is only solid on the inner planes of existence where the higher being of self can see and use this solid property. The entrance to this solid property is through the pineal gland proper and only the highest initiates of the mysteries have the ability to tap into this source of all creation. For this creation is, in reality, the Universal Mind.

12/9/77

Tau Poseidon



A Dream

I'm driving my car down the road and look into the sky. I see parts of a tremendous body filling the sky completely. I see the skeletal outline of the rib cage. I stop the car and get out and lie on the ground to get a better view. The entire body fills the sky completely. I see the legs extending into the horizon and the body filling the sky. I don't see arms or a head but know they fill up the sky.

Suddenly, two hands begin to descend from the body towards me. They are gigantic. I am not afraid, however. Then only the left hand is descending and as it nears me, I feel myself ascending towards it. Words are spoken: "I am coming to you."

Then the body disappears and I see a large, undulating, green snake or serpent, occovered with white rings. It seems' to have a red eye.

Then I see some type of being that resembles a spider or crab. I'm not sure, but again I'm not afraid and go by it. Then this being changes into a rotating green grouping of interlaced thorns. It is a complete circle and turns in a counter-clockwise movement, very slowly, floating in space as it rotates.

12/13/75

Tau Poseidon



## Sirius: Star-Region Alpha

The constitution of any individual is the connection of that person to a particular star-region. Each individual is composed of the light-matter from that particular star-region. This light-matter transcends time and space, as we understand time and space. Each person must transcend the light-body the person evolves in during each incarnation. Through each incarnation, which lasts thousands of lifetimes, comes the final upward evolution to the origin of that light-matter. For the return that each seeks to the Creator, or God, is, in reality, the search for the return to the origin of the light-matter.

The purpose of each incarnation for each individual is the self-realization, or self-awareness, of the true inner light-matter, not the light-body that encases the light-matter. It is the light-matter that composes the total being of each incarnation. It is from the light-matter that is carried forth from each incarnation that total memory of the origin of the light-matter that is finalized.

At some point in the time-spatial span of each individual, the conscious realization of the star-region of that individual's origin will occur. During each present lifetime, guides constantly point the way to this origin. Each individual must realize consciously that these guides exist and continuously thrust into the lifetime of the individual signs as to the origin of the individual, and more, importantly, the origin of the light-matter contained within the light-body.

Once this conscious realization begins to take form in the mind-body of the individual, the guides open the channels to the higher intuitive levels of the star-region origin. As the individual brings the reality of the light-mind into contact with the light-matter, then the total process of awareness begins. The synthesis of all being is then directed toward conscious contact with the higher self, or being, of the star-region.

Once contact has been made with the higher-self through the forms of poetry, art, writing, meditation, or contemplation, then the actual connection of the light-matter to the origin of the light-matter begins to occur. This traveling into the past and present, simultaneously, occurs within the light-body of an individual and is also a separate process. It is the separation of the higher-self while still occupying the same space in the same time epoch, or span.

Each individual must come to to the conclusion independent of any outside influences. Only through the guidance of the inner light-matter and the help of the higher guides can an individual sense the reality and sense the purpose of each incarnation. Once the individual has synthesized the light-matter with the light-body and the light-mind, the opening of the reality of the universe becomes the only reality.

The light-mind must accept as reality all the realities that have been communicated to that individual through all the processes of the higher beings. There must come a point in time when the conscious realization dawns upon the light-mind of the truth. Acceptance of this reality must then be incorporated totally throughout the entire individual's being. A total surrender to the reality of the unreality in the world must be understood. This unreality of the world must appear to the light-mind of the individual as nothingness. A nothingness that extends into infinite time and space.

Each individual on any level of existence must synthesize the energy of that level with the energy of the next higher level and then connect these lower and higher energies to the origin, or star-region. This process of connecting the lower to the higher involves the bringing together of equal energy but unequal levels of consciousness. This process on the physical plane is called initiation. On the higher planes, it is called fusion of energies equal but differential. Once this fusion has taken place, then the individual on the higher level of energy may evolve back to the star-region. However, the higher being of higher energy must use the equal energy of the lower being of energy in order to evolve higher. This process must be of a conscious reality and must be understood by both the higher beings, even though of different energy levels. Total understanding of this process of drawing up energy and total cooperation in the expansion of this fusion-differential is essential in the evolvment of both partners in the energy levels. For as the higher draws upon the lower, the lower draws upon the higher and both evolve higher.

This synthesis of the higher and lower is the basis of all spiritual evolvment. This exchange is the only true form of evolvment. Where the synthesis is, in reality, a one-way process, then it is a vform of vampirism and is to be avoided. The true symbiotic meeting is on the higher planes of energy and this meeting must begin on the physical plane of energy and be projected onto the higher levels.

Once this fusion-differential is achieved, then the higher being of energy becomes one again with the star-region and the reality of the evolution and final incarnation become manifested to the light-mind of the individual. The individual becomes two entities existing in the world of the light-body and in the reality of the star-region. When this final reality of separateness occurs, then the light-body ends its final incarnation and the light-matter fulfills its obligation and returns to its origin of its star-region.

8/31/80

Tau Poseidon



: A Dream

Werewolf - lycanthropy

A great black phallus entering my solar plexus chakra;  
heat; chills; Great Rod.

Atlantis sinking;

White orb on Saturn

Silver flatlike pan; Like water sparkling.

6/17/76

Tau Poseidon



ESOTERIC MEANING OF THE 18<sup>th</sup> DEGREE AND  
THE RELATION TO THE OCCULT SPINE

The 18th degree of our modern symbolic Freemasonry, which in many of its obediences is known as the Rose-Croix Grade or title is known as the survival of the Ancient Rosicrucian Physics. For example:

The earlier Rosicrucians possessed the Occult Physics as ourselves. They knew of the 16 the 64 and the 256 which added up to 336 and this became the key to the mystery of occult physics.

The middle period Rosicrucians of the 17<sup>th</sup> and 18th centuries were able to control the structure of the masonic grades to such an extent that they froze the Rose-croix degree in all of the major systems at 18. They also sought to keep the 18th degree from being other than their degree of the Rose-Croix and give the outer symbols of their teaching and by the end of the 18th century when the Eighteen degree and Rose-Croix were practically interchangeable.

Eighteen is very significant for it is used to mask the true nature of the 336.

It is used to build the Occult Spine step by step for the base of the spine is being linked more and more to the head or what you would call the secret chief and the force will begin to flow and vitalize the student of the mysteries, more and more as he develops an insight into the innermost meanings of the Rose-Croix symbols.

The student has established the contact with his head the secret chief and the spine is now carrying the mysterious occult fluids back and forth as revelation and magical communications. This is the meaning of the exchange, back and forth.

This is the 18<sup>th</sup> degree formula . 18 is related to 336 which is  $18 = (3^2) + (3 + 6)$

The 17<sup>th</sup> degree formula is  $17 = (3^2) + (3 + 5)$  and is related to 335

The last method of building the occult spine consists in the use of certain Cabalistical methods which have been used by various orders which taught Sexual Magic.

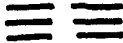
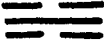




Syrus

Sun = Pisces

Accessories: Magical Sword or Wand  
 Grimoire  
 I-Ching translation  
 3 copper pennies for I-Ching Oracle  
 5 Dice - to be used for the English Language Oracle  
 Magical Mirroir - prepared as directed in the 4th  
 year M.S.R. papers  
 Pen and paper - for recording and calculating results  
 and for drawing magical squares

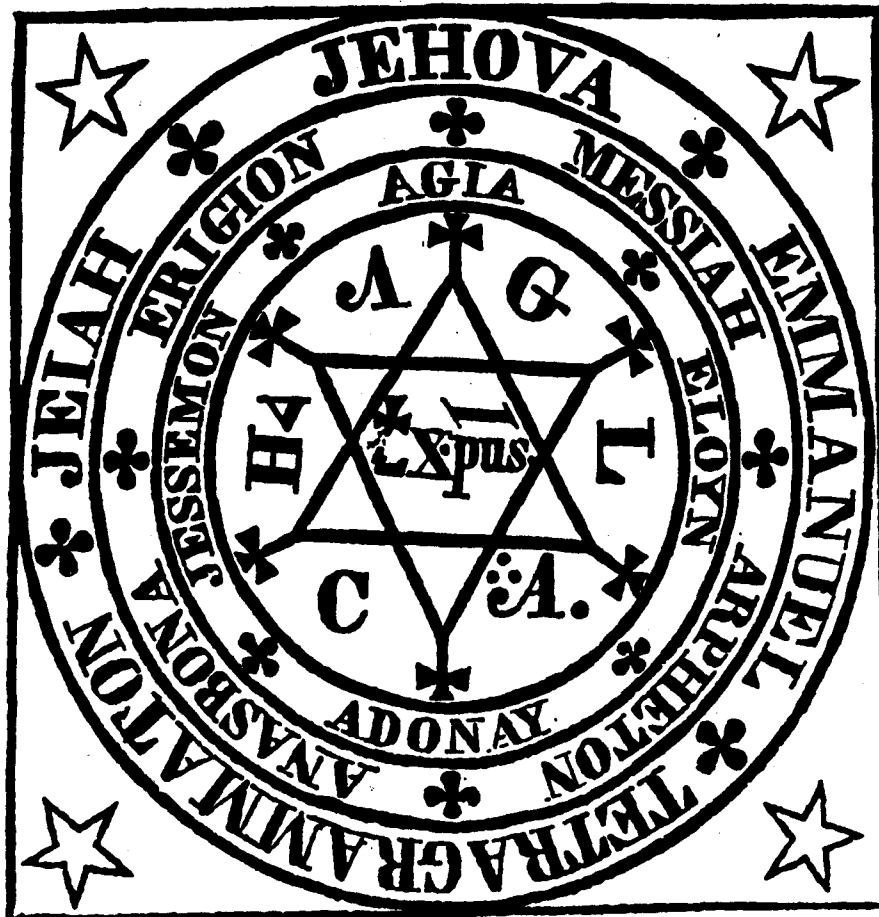
Clothing: None

Incense: Optional

1. ⊕ Opening Ritual
2. Turn to the North. With your magical sword or wand trace in the air in front of you the trigram K'un,  
  
 visualizing it in the color yellow. Vibrate "K'UN".
3. Turn to the West. With your magical sword or wand trace in the air in front of you the trigram K'an,  
  
 visualizing it in the color blue. Vibrate "K'AN".
4. Turn to the South. With your magical sword or wand trace in the air in front of you the trigram Li  
  
 visualizing it in the color green. Vibrate "LI".
5. Turn to the East. With your magical sword or wand trace in the air in front of you the trigram Ch'ien,  
  
 visualizing it in the color red. Vibrate "CH'IEN".
6. Sit in your asana facing East with the magical mirroir positioned in front of you so that you can see your reflection. Ask: "WHAT PATH IS OPEN AT THIS TIME?"
7. Cast oracle using the three pennies, deriving the six lines of the hexagram, starting with the bottom line and working upwards.  
 Heads = 2  
 Tails = 3  
 If the three coins add up to 6 or 8, line is   
 " " " " " 7 or 9, line is 
8. Look up name and number of the hexagram in your I-Ching translator
9. Add up the number of each line to determine the Gnostic number of the hexagram.
10. Determine what level of the Grimoire you are on.

Level I = 36	Level IX = 48
" II = 42	" X = 49
" III = 43	" XI = 39-40
" IV = 44	" XII = 50
" V = 45	" XIII = 51
" VI = 37, 38	" XIV = 52
" VII = 46	" XV = 53
" VIII = 47	" XVI = 41, 54

11. Using the Grimoire determine the colors (Zothyrian and/or Voodoo) that are to be used as well as any other attributions you wish to use for that level.
12. Determine which family that the hexagram is in, according to its gnostic number.  
 i.e. Family = 36, 42-44  
 " = 37-38, 45-47  
 " = 39-40, 48, 50  
 " = 41, 51-53, 54
13. Determine the number of letters in the family name by reducing family number (i.e.  $4+2+4+4=14=5$  for 42-44 family)
14. Determine the number of letters in the spirit name by reducing the gnostic number of the hexagram (i.e.  $3+6=9$  for 36)
15. Derive the family name using the English language oracle, flashing the appropriate colors into the magical mirroir. Say: "WHAT IS THE FAMILY NAME OF THIS PATHWAY?"
16. Draw the direct or retrograde magical square for the family name.
17. Derive the spirit name using the English language oracle, flashing the appropriate colors into the mirroir. Say: "WHAT IS THE SPIRIT NAME OF THIS PATHWAY?"
18. Draw the direct or retrograde magical square for the spirit name.
19. Meditate on the magical squares, repeating the different lines accordingly. Note: The names can be appropriately inflated using the vowel oracle if desired. This makes the names easier to pronounce.
20. Look into the magical mirroir. Flash the derived hexagram in its appropriate colors into the mirroir.
21. Project your consciousness into the mirroir. Continue to do so until you tire.
22. To end projection, again flash the hexagram in its appropriate colors into the mirroir. Close eyes and relax.
23. ⊕ Closing Ritual.



Randomizing the English Alphabet  
for Oracular Use - by Fra. O.v.N.

After using the English Alphabet oracle of five 6-sided dice for a number of years (see "1" Vol.I, No. IV), I have realized that there is a definite flaw in the system. By using five 6-sided dice, one does get a distribution of numbers between 5 and 30 which one can relate to the 26 letters of the English alphabet, however, the distribution is not linear, but is bell-shaped. i.e. the probability for a particular number (or letter) to be rolled is not the same for each number between 5 and 30. It is more probable that a 17 (M) or 18 (N) to be rolled than it is for a 5 (A) or a 30 (Z) to be rolled. Statistically, this is easily proven.

To overcome this problem, a method must be devised which totally randomizes the possibilities so that there is an equal probability for each number or letter to appear. Since there are 26 letters in the English alphabet, and a 26-sided die is a structural impossibility, the problem is not an easy one to solve. i.e. if there were only say 20 letters in the alphabet, one could use a 20-sided die, which is available.

In the system that I have devised, the problem is solved by using two 10-sided dice, one 20-sided die and one 6-sided die. The two 10-sided dice are used initially to determine whether the number (letter that is derived is within 1 and 20 or within 21 or 26. The two 10-sided dice are called percentile dice, for they randomize a percentage (i.e. 1-100). Each of these two dice should be a different color, one representing the 10's and one representing the 1's. By rolling them together and reading them as indicated above, one can determine a number representing a percentage. Now, the percentage of times a number will be within the 1-20 range (i.e. in a total range of 1-26) would be approximately 77% and the percentage of times a number will be within the 21-26 range would be app. 23%.

Therefore, one begins by rolling the percentile dice. If the result is 1-77, roll a 20-sided die to determine the final number between 1-20. If the percentile dice comes up 78-100, roll a 6-sided die to determine the final number between 21-26 (i.e. 1-6)

Summary:

- Step 1 - Roll percentile dice (i.e. two 10-sided)
  - If the result is 1-77 go to step 2A
  - If the result is 78-100 go to step 2B

- Step 2A - Roll a 20-sided die - use result on table A
- Step 2B - Roll a 6-sided die - use result on table B

Table A

1 = A	11 = K
2 = B	12 = L
3 = C	13 = M
4 = D	14 = N
5 = E	15 = O
6 = F	16 = P
7 = G	17 = Q
8 = H	18 = R
9 = I	19 = S
10 = J	20 = T

Table B

1 = U
2 = V
3 = W
4 = X
5 = Y
6 = Z

Hopefully, this should correct the problem in the English Language oracle, for now the probability of each letter occurring should be the same. I encourage any of you to write me concerning this method, and to make further comments and/or suggestions. The polyhedral dice used can be obtained through our store.

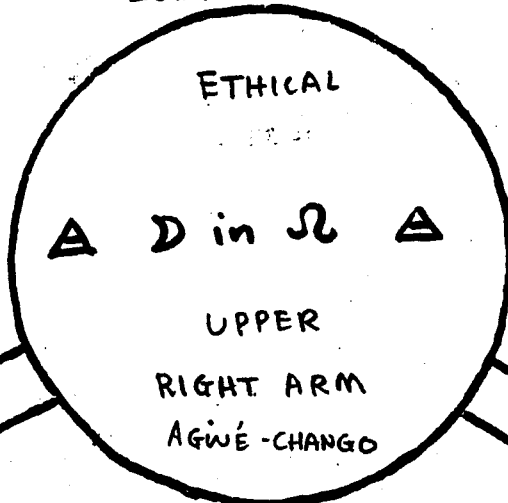
Fra. O.v.N.



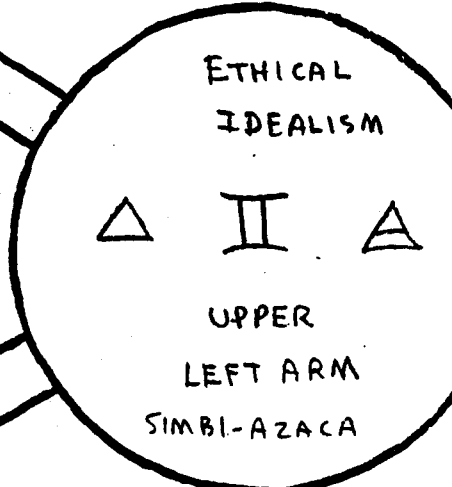
HEBDOMAD V

+  
IDEAL ESSENCE

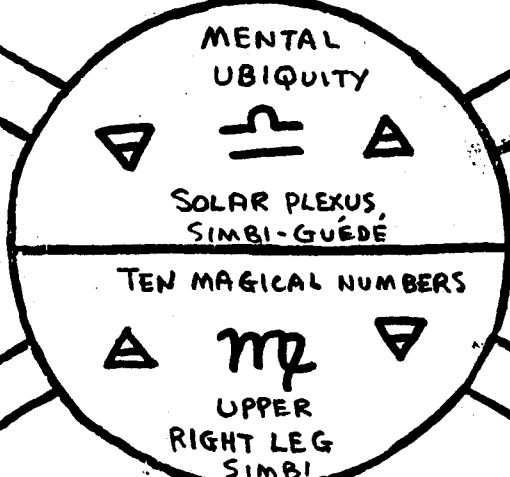
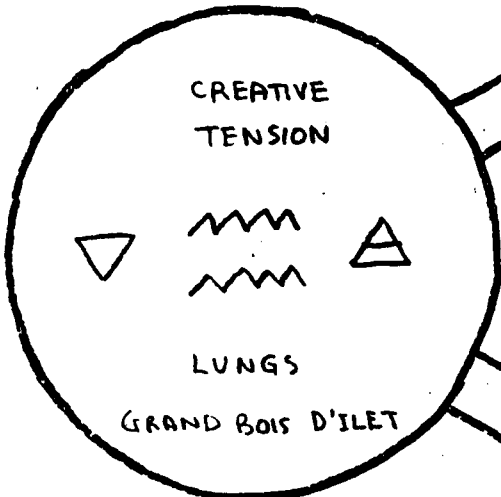
MIND  
↕  
BODY



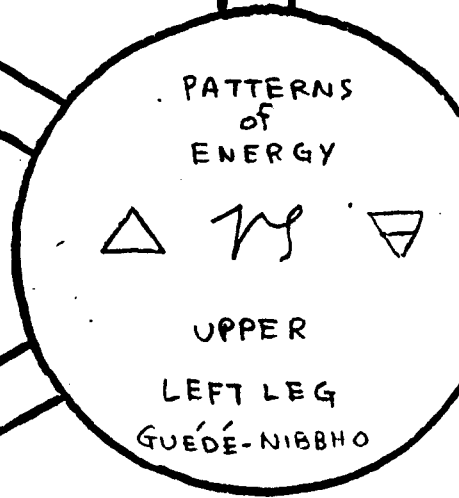
AEON



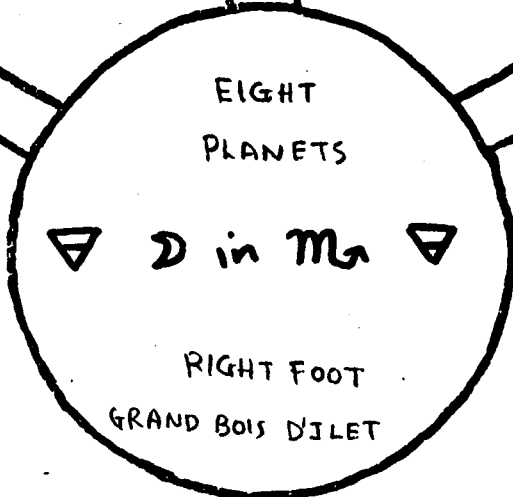
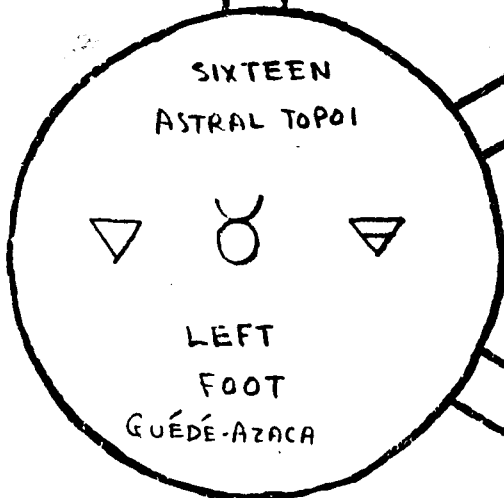
+  
IDEAL      -  
SUBSTANCE



SYZYG



REAL  
-      +  
ESSENCE



DAEMON

REAL SUBSTANCE

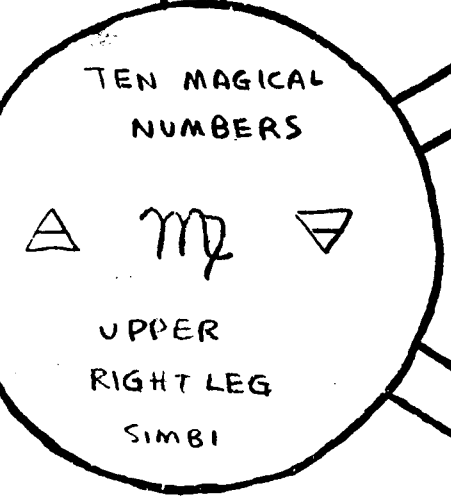
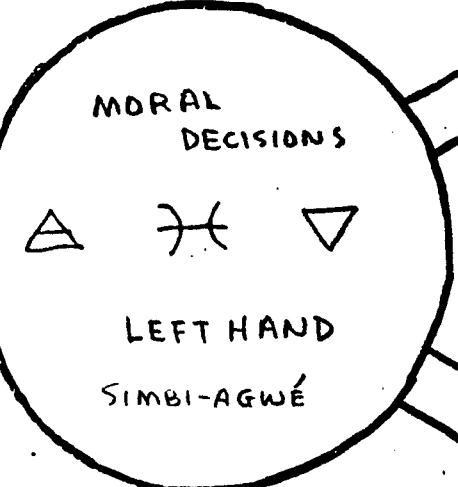
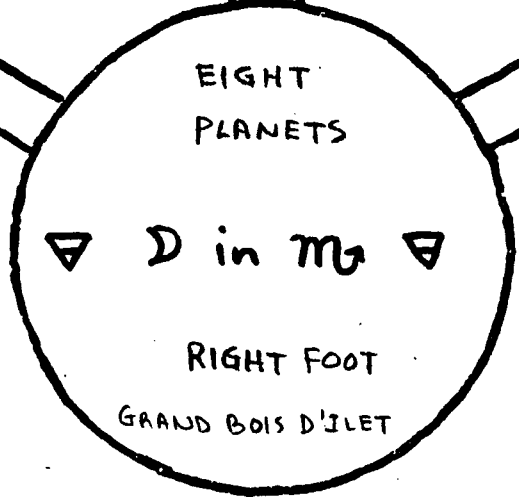
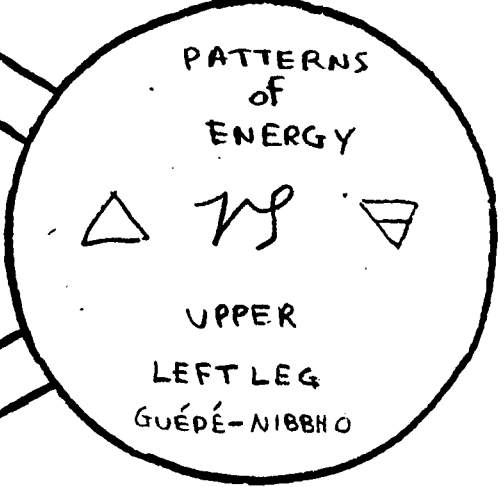
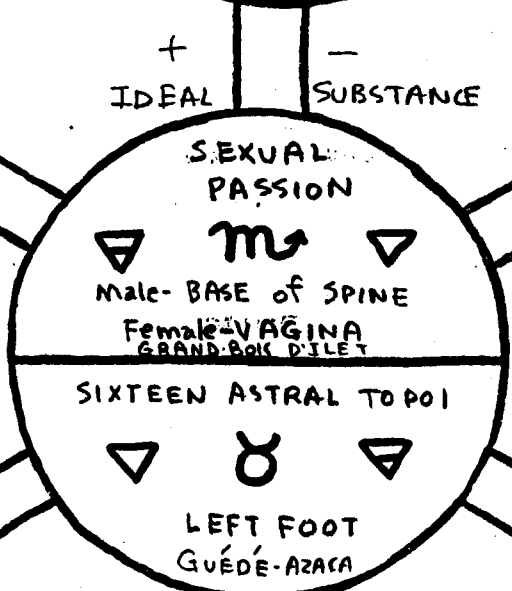
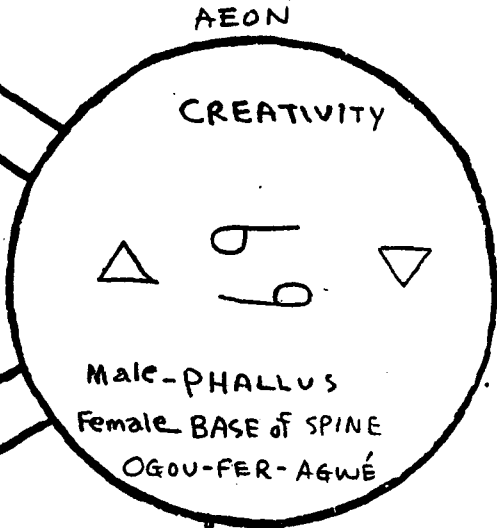
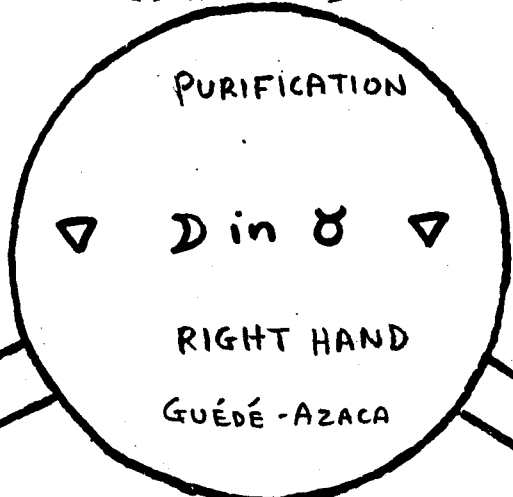
HEBDOMAD VI

+  
IDEAL ESSENCE

EMOTION



BODY



SYZYGY

REAL - ESSENCE +

REAL SUBSTANCE

DAEMON.

