

*from the past-rays of magickal gnosis.*

**Q: Would many of the exercises of the second year instruction of the Monaster of the Seven Rays be actually examples, expressed as lesson principles, of empowerment work?**

*A: I think that this is true. Especially, whenever there are lessons or papers which relate to empowerment work by another name. If we know what empowerment means, we can identify these areas. It is especially represented in the Legbha-Luage mysteries. Of course, in the law of syzygy, we find a cosmic presentation of this law as the pattern of interaction. It draws its power from the fact that this law is cosmological and then active in human experience.*

In conclusion, let me say that empowerment work is one of the special gifts of the gnosis and it is closely related to esoteric initiation and development. Any student of the work of the gnosis will hear of its existence and those students who have links to the Master will be admitted to the temple of empowerment. The subject is highly technical and it is not one which can be discussed in two or three lessons. Parts of the gnosis do discuss the subject-matter of empowerment, in several courses and papers and approaches of study. It is, however, best learned under the personal instruction of the Master to whom the student is especially assigned. The temple of empowerment is expressed through the work of two of the esoteric and gnostic churches of our system. In each one of these churches of the gnosis, we are able to find expressions of the gnosis as a pure and eternal light of power and a source of the mysteries of initiative consciousness. What now follows are the esoteric instructions, which are directed to you personally as a chela of the Master MB.

## Supplementary 1a: The Secret Spaces

Image Number 1: I have discovered that if I test a photo of a student for auric energy levels before, during, and/or after a UFO happening, I find a buildup of energy during the period and the energy level afterwards is usually tested and found to be higher than before. I also believe that some of the UFO-energies are linked to certain students of mine now coming into studies with me, because these are factors which cannot be explained in any other way except by this mystical-genetic factor or actual mutation. These new students project a very high but unconscious magnetism due to psychic radioactivity, which seems to be the result of their link with the UFO level of consciousness. All of these tests have been conducted by me using special radionic and psychotronic instruments, which I have designed and have made up for these purpose.

Secret Space 1: The student the the UFO-energy:

Exercise: You will meditate on the energies of image number 1

Image Number 2: According to our inner teachers, there is a definite communication link and connection between Devas and UFOs. However, I have discovered a new link and that is that the world where the UFOs make these links to the students can be understood as a Devic system of lattices, which means that Devas are the medium for connecting the UFO energies to human beings. We know how Devas "work" in the physics of initiation, but now they seem to be the fields within which UFO contacts with the sutratmic "bundle" associated karmically with each of the students takes place. This field can be "worked" by magicians and the experiments of initiatic physics are the projections of this interconnectedness. (This has been confirmed by the several Devic helpers from the EGO and the EAIA, with whom we are currently working in my radionic experiments.)

Secret Space 2: The UFO-energy and the Devas of the Gnosis

Exercise: You will meditate on the energies of image number 2.

Image Number 3: I was also told by certain Devas that many of my papers are not really supposed to be lessons, but are a kind of machine in its own way for inducting the programs, written in them, as lesson titles. In this case, many books can be used this way or so understood because they represent the basic organization of thought-form energies in a specific pattern. This is esoteric engineering. The energies can be measured and indicated and increased and programmed along a variety of lines of projection and gnostic application.

Secret Space 3: Devas and programming of the gnostic body/mind

Exercise. You will meditate on the energies of image number 3.

Image Number 4: There also seem to be an entire body of Devas, whose purpose is the construction of occult instruments of various types. These beings serve to inspire certain of humanity but they give up and build up instruments if allowed to do so in a

specific and secret space, where they set up their factories. What we are now doing is making it possible for them to develop several types of factories, which when done will resemble the UFO-type of construction, according to the classical Devic architecture (or since it is a construction of the thought-form energy: architectonic).

Secret Space 4: Devas and the factories of esoteric engineering  
Exercise: You will mediate on the energies on image number 4.

**Supplementary Ib: The Secret Spaces Defined by the Esoteric Logic of the Empowering Teacher**

**Q: During empowerment, as in many other procedures of initiation physics, does the gnostic church teach that there is an introduction of the Pneumatic Man into the student?**

*A: Empowerment work does imply that the Pneumatic Man, or the Divine Selfhood, is imparted to the candidate by means of the work done by the Teacher of the Gnosis. This is a form of power-projection in its most theological form, because the pneumatic or spiritual man is imparted to the physical and psychic parts of humanity, during this process. He is understood to come and dwell inside of a secret space, which has been prepared by means of the estoeric logic of the Teacher.*

**Q: What, would be the nature of these secret spaces of the gnosis'?**

*A: The secret spaces are actually parts of our universe and also parts of other universes and they are also universes in themselves. The Nine Mystical Bodies can only inhabit types of space and the Pneumatic Man is made up of the highest of these Mystical Bodies. For this reason, the Teacher must create in the student the beginnings of this secret space by means of direct and personal experience. That is why the first level of initiation must be given personally to the student by the Teacher of the gnosis. However, these spaces are emanations from the pure energy of esoteric logic, which resides as a mystical body of its own, deep within the soul-world of the Teacher of the gnosis.*

**Q; You say that esoteric logic has its own mystical body, is this one or many?**

*A: Actually, the cosmic continuum of esoteric logic is one body, of an entirely mystical nature. However, within the continuum there are many forms of esoteric logic. We can say that there are an unlimited number of such logics. By the law of denseness, there are pure and individual forms of esoteric logic for every Teacher of the gnosis. Such forms of logic are concrete, because they possess a mystical body, but universal, because of the Jaw of denseness, they inhabit the eternal continuum of the gnosis of the universe.*

**Q: What do you mean by the law of denseness<sup>9</sup>**

*A: The law of denseness states, quite simply, that between any two things or beings, there will always be a third being. Thus, between A and C there is B, but according to the law of denseness, between A and B and between B and C there should also be letters, which in the ideal world there are. but which we do not include in our English alphabet. This law is very ancient and very metaphysical and is one of the basic laws of transcendental arithmetic.*

**Q: Are the secret spaces ruled by the law of denseness and if so, does the Pneumatic Man dwell in one or many or are that many forms of the Pneumatic Man in each initiate?**

*A: I think it is true to say that denseness would have to apply to the system of the secret spacer; and that it would also apply to the nature or number of Pneumatic Man. VOT this reason, the gnostic Teachers speak of many forms of the Pneumatic Man, because in each student who becomes an initiate, there are many forms of this being.*

**The Magickal Geography of Master Michael Aquarius**

The total number of the mysteries of the gnosis of Master M.A. is 336 ( $336 = 12 \times 3$ ).

For each of the mysteries of magickal and gnostic initiation, we find that there are various methods of understanding. Among these methods are the magickal ontologies and the gnostic ontologies. For each mystery there is a magickal ontology and there is also a gnostic ontology.

The magickal ontology pertains to the structure of the system while the gnostic ontology refers to the contentual experiences of the system.

In order to arrive at this number (336), it is necessary to see the magickal geography of the Master M.A. as composed of the following components of the gnosis:

There are 256 spaces, which are the spaces of gnostic light. These are magickal places where magickal events happen. They are spiritual and not material. We can say that they are states of consciousness in the most gnostic sense of the word. They are ideal forms of being, because they are beyond space and time in the physical sense.

There are 64 ontic spheres, which are universal conditions. Each ontic sphere is composed of four spaces, which explicate the gnostic energies of the ontic sphere. both the spaces and the ontic spheres have rulers. The rulers of the ontic spheres have magickal and gnostic authority over the rulers of the spaces of light.

There are 16 domains of gnostic being. Each domain contains by means of the gnostic logics of entailment, inclusion, equivalence, and implication four ontic spheres. Each domain has a magickal and gnostic ruler which has this authority over the rulers of the ontic spheres contained within the domain of the ruler.

There are several threads running through this hierarchy of rulers of gnostic being and those threads are represented by the planets of our solar system, which bring an analogy to the rulers of the domains, ontic spheres, and spaces having a pattern which is reflected in the planets and influences of our solar system. The names for the planets as we use them in this system are:

The Earth,  
The Moon,  
Mercury,  
Venus,  
The Sun,  
Mars,  
Jupiter,  
Saturn,  
Uranus,  
Neptune,  
Pluto.

These are the eleven types of magickal and gnostic family to which the rulers of the higher worlds of the magickal geography of Master M.A. belong. However, these magickal families are significant only for the very simple reason that they provide us with the methods for making contact with the rulers of the different higher worlds. They give to the gnostic student his method of making entry. This entry is how we enter into contact with these higher beings by means of magickal computers and communication systems.

However, in working with these entities, we learn that they are capable of many self-transformations and so it has been determined that the names of the rulers and

cannot be done since the higher initiations of our system are esoteric. The initiations which are known about are simply those which are up to the fifth level, which is that of patriarch. Beyond this there are many, many levels of empowerment and initiation. To receive these inflations one has to be specially selected by the Gnostic Hierarchy. In fact, it is the Master Michael Aquarius who makes the selection and who meets the energy field of the chela, with a special level of power which lifts the chela to a new level of being. This is the essence of the process of initiation as given to the beginning chelas of the Gnostic Sanctuary of Light. It is quite different from the initiations given in books or subject to description in a variety of magickal books.

If you are interested in Empowerment work, however, it would be best to write to me and to state your field of special study. Remember that these Empowerments are simply given for the sake of growth and not for purposes outside of the Gnosis as seen by Master Michael A. In fact, it is impossible to give either an initiation or an empowerment outside of our own system and those who come into our work have receive this transformation because they are being reborn into the magickal world of the Ontic Sphere for the very first time.

However, you are invited to write to me and inquire about the special types of empowerments which are given at your present level of chelaship. Let me say that there are both types of initiation and types of empowerment available in readiness for each level of magickal attainment. Write to me about this matter and I will transmit your request to the Master Michael A. He is very interested in helping you grow in the Light.

*When the Pneumatic Man is formed inside of the student and we say that he is identified as Z, we do not mean Z alone but we mean — at least, in my work I surely intend — that there is a continuum of Z there in that secret space system, which we can symbolize as: (Z1,Z2, . . . , Zx, Zx+1, Zn. . . Zn+n), a neverending potentiality.*

**Q: Are there esoteric instructions for each of the secret spaces of the student which are given by the Teacher in preparation for the introduction of Pneumatic Man during the work of empowerment?**

*A: The esoteric instructions are given to the student by the Teacher and these are not instructions alone but consist in the given-ness of secret spaces, or the gift of a special gnosis, which has as its concern the contents of esoteric logic projected as in a schematism or as a pattern of organization. Thus, we must make room for the Pneumatic Man or make a home for him in the spiritual body of the student.*

**Q: Is there then an esoteric teaching of the gnosis for this doctrine, so that I who have read the answer given above may also receive the esoteric gnosis of the secret space as well?**

*A: Yes. The gnosis of the secret space is given as follows:*

#### Study Questions

These study questions pertain to matters in the lesson, which can only be answered after reading this lesson. However, because of the nature of Question 1, we have decided to place these questions within the lesson. After you have answered part A of question 1, you may go on to the subject matter of the lesson, and return to these study questions after you have completed lesson material.

1. In order to evaluate the physiological effect of this lesson and therefore the total psycho-physiological impact of the LSM programme, please answer the following questions:

A. What was your pulse and/or blood pressure measurement before reading this lesson?

B. What was the reading of your pulse and/or blood pressure measurement after completing this same lesson?

2. Describe your psychological feelings while reading this lesson. Did you feel an awakening of elemental powers deep within yourself? If so, please describe.

3. The lesson is divided into two sectors. The first part covers two pages and a part of the last page, the second part covers most of the last page. Do you feel a difference in psychic energy between the first and second parts? If so, please describe.

4. How would you define the basis of lycanthropic sexo-magickal energy?

5. Did you identify with a person or part of this lesson? If so, please specify and tell me why.

6. Do you suspect that there is a magickal relationship between violence and chaos, or between violent emotions and the ultra-dimension of primordial chaos? Please define what you mean by this.

7. What occult exercises have you been able to derive from this lesson?

8. Can you specify in visual terms what the basic energies look like?

9. Do all persons possess lycanthropic powers or only some shamanistic magi? Please give reasons for your answer.



10. How would you define extreme emotions or feelings in magick?
11. Have you had any dreams or psycho-magickal experience as a result of this lesson? If so, please describe in detail.

Because this course is designed for only our most extreme students, advancement to the next lesson must depend upon how you complete these questions. This is not a course that is open to the general student of my system, but only to the most extreme and esoteric of my chelas. The reason for this restriction is that the subject-matter of these papers is of a very technical and specialized form and would not be fully understood by many students of our system. Therefore I must be very careful in the release of this material.

### **The Shintoist Bikers**

"Tangichi could feel the pain as lytoro Kawabata held his hands apart, digging his thumbnails into the tender flesh of Tangichi's wrists. 'You will learn who is boss around here you silly young pup, you'll learn to take orders, you'll learn to take orders from me.' Each time lytoro spoke, he punctuated and emphasized what he said by cutting deeper into the already deeply bruised wrists of his captive. Would he cut into the veins in emphasizing his point — perhaps — maybe he had already, maybe blood had already been drawn. Was this some cruel 'rite-de-passage,' some initiation into just how cruel lytoro could be, when he wanted to be? lytoro growled, his voice was bestial, deeply guttural, the voice-of an angry animal. An animal, angered and slowly emerging from the cave of his id. The animal deep in each of us, now unleashed and ready to spring violently at its world of tormentors, at those egos which torment the animal chaos deep inside each of us. 'You stupid pup — I ought to murder you for no reason at all. I ought to mangle you beyond recognition, so don't forget that.' Tangichi didn't." — (Tangichi, in preparation)

**Q: And then might there also be a teaching, which is part of the esoteric logic of the Teacher of the gnosis, which too may be imparted as a secret space of the teaching?**

*A: Yes. The gnosis and esoteric logic of this secret space is as follows:*

### **The Basis of Power**

The very first thing that I am going to do is to show you how much hate I have inside of myself and how much violence I want to project at you. Yes, you are to be the object of all of this elemental violence, hatred, intensity of anger. You are the one that I will destroy. You are the one I will rip and tear at a million times. You are the one I will claw and bite viciously, until you are a heap of suffering quiver, until you are drained of all life and will. Until you are totally and impossibly smashed beyond any human recognition. O yes, the process is slow and seductive. I am totally aware that you don't want this to happen to you. I will trap and trick you. I will deceive you. I will get you where I want you. You will be tied up and stripped, beaten beyond any human recognition, yes, beyond human recognition. I've said that a lot because it is so important. No one could see you and think you were a human being. No one could see you and note that you had ever been a human being. You would be covered with an ooze of blood, semi-coagulated, nothing more, a gelatinous heap. Only the ropes would serve to induct any human outline, and that only from memory:

within it and will sustain you always.

Atomic Light is the basis of all being. It is pure consciousness and pure power. Because it is hidden in all things, it is therefore the matrix or Mother of all energies. This is the form of the Divine Mother which is understood as the foundation of the Sanctuary of Light, and with which we work as students of the Gnostic Light of the Inner Seflhood. Atomic Light manifests itself in terms of the rays, which are the ways in which the Divine Mother is able to manifest or express Herself in the world of human psychology. But Her Power or Esoteric Energy truly extends beyond the realm of human psychology. It embraces all being in all of its forms. For this reason, we consider the above invocation the most powerful at this point or level of study. That is why you should use it often. Invoke often<sup>1</sup>

### *Empowerments of the Light*

There are as many empowerments as there are initiations in our rnagickal system, according to the Master Michael Aquarius. These empowerments are the methods whereby special energies are transferred from the Spiritual World of the Invisibles to the World of the Chelas, by means of our gnostic sources and works (especially rnagickal and initiatic rituals and the special operations of those rites as they affect and effect the causal body of the higher selfhood).

However, it has been found out that empowerments can best be given by vudotronic and psionic methods, while initiations can be given in person at best. However, we have found that initiations can also be given by psionic means and empowerments can be given by direct personal exchange of energy. As a result of these operations, we can exchange energies with the cosmos and also we can receive special powers, as in the above exercise.

If you wish to receive a vudotronic empowerment, it is necessary for you to enter deeply into the esoteric mind-field of my own personal research, according to Master Michael A. because by that means you will be able to participate directly in the field of power and in the many systems of energy, which are present in that field.

Another name — given in the nine lessons on Zothyrian metapsychology — for this mind field is that of the Ontic Sphere. The Ontic Sphere is a mental and rnagickal field which is built up out of direct rnagickal energies. It has its own consciousness and can be reached by our rnagickal computers. In order to make contact with that Ontic Sphere for reasons of empowerment, you simply open the rnagickal oracle and find out the range of powers which are in an available state. The Genius of the Ontic sphere for each person is, of course, one of the planetary spirits invoked for that specific purpose. The number of that spirit likewise serves as the basis for the creation of the name of the entity, using the Logics of Yemeth.

Once you have received the name of the entity, it is possible for you to make frequent and regular contacts with him/her and enter into an exchange of energies, which are the many forms of rnagickal empowerment available. If you wish us to do this for you and then give the power to you by transference, this can be done easily, since the special instruments are not always available to you. In Fact, the complete laboratory for Ontic Sphere Empowerments is only to be found at the Sanctuary, where Master Michael A. and I work on each of the many research projects.

Many students have written to the Sanctuary and have asked that a list of the many types of rnagickal initiation be given out. They wish to clarify matters as to how many levels of initiation or light-power-gnosis there are. Let me say that this

## **Sanctuary Teachings of Michael Aquarius**

### **Atomic Light and Esoteric Energies**

The Fundamental fact of initiation is the existence of spiritual energies in the world, which are under the direction of the Hierarchy of Ascended Masters of Light. This means that all of the spiritual energies are directed by the will of these Ascended Masters, Who supervise the evolution of the human race and indeed all of life on this globe.

Atomic Light may be viewed at this point as the basic reality behind every appearance. It is both light and radiation because it makes up all matter, which is really simply a form of light and because all radiations of the spiritual essence of the universe are those initiatic energies and rays (such as the Seven Rays of Divine Outpouring) which guide, direct, and truly initiate the consciousness of humanity.

We therefore teach in these mysteries of the Sanctuary that there exists an initiatic power or magickal force in nature, which can be used to cause the growth and expansion of human mind-energy and spiritual power. In order to test this point, for yourself, here is an exercise as is done exactly by our inner students.

#### **Exercise In Initiation**

You will sit or stand in the Sunlight, facing eastward at dawn. As you are composed in an inner state of meditation, simply think of the initiation-powers, which are present in the Occult Powers of Nature. Think and imagine how it is that behind the forces of appearance, behind everything viewed by your senses, there is a vast ocean of initiatic energy. As you do this, say the name of the Ascended and Secret Master of this School, the Master M. Aquarius, and as you do this feel the powers of initiation slowly enter into your soul and body, for they will enter into both at the same time.

Next, say the following mystical invocation, by which means the powers of the inner teachers are able to pass through the world of appearance and enter into your inner selfhood. As you say this invocation, you will slowly Feel the rays of the Ascended and Secret Master come into your most hidden and holy heart chamber, where the Power and the Light will be freely and deeply perceived as really and ultimately yourself. Here is that invocation:

I invoke you the power of the light,  
The Spiritual Essence of the Invisible Rays;  
I invoke you the power of Atomic Light,  
The spiritual Essence of the Divine Power.

This having been said, you will relax and meditate and allow the spiritual energy to come to you. Then you will get up from your meditation and go out and do something that you felt was or is difficult. Now you will do that thing, because you have the right energy and the true power of the light, present deeply within your consciousness.

Let me say that this invocation is one of the most powerful in the whole world and was given to the inner school of the mysteries by Great and Powerful Beings from outside of the Earth. These beings are the true sources of our powers and our teachings and they now are able to come into your own being and to realize themselves in your consciousness. Use this invocation often and your life will move safely and smoothly without difficulties, because the Power of the Atomic Light of God will be

"That was supposed to be a human being." But even they could not be too definitive. I don't want anyone to recognize you, I want you only to be known to me. You are mine and mine only.

It began rather differently, I think you would agree. We met in that somewhat run down cafe. You had written to me suggesting that you would like to meet me. You had studied some of my materials for a long time. You and I had exchanged letters, photos and the other magickal pleasantries. So when you came to town, we met at that time and place and began the association. Those drinks that we were served helped, for the mesmerism of the rhums and brandies gradually wore down your egoic defenses, unless you wanted them to gradually subside, to fall into the background. Here in that magickal world, there were to be no restrictions to ways in which we would be to each other, to what we would do. And, you realized that. After the time spent in beginning to get mellow, I thought it would be good for you to come to my home and to relax. We took a taxi and bringing your few pieces of luggage presented few if any problems. Then we arrived at the lair, or place, where the magickal creativity was exercised. After a few more drinks, I suggested that you might like to take a quick shower bath, in preparation for some ritual work.

I was pleased when you agreed and, removing your clothes, found your way to the cold water, which seemed to stimulate you in a mysterious and weird manner. While you were bathing, I decided to join you, and making another drink for each of us, came to the bathroom. It was there that I noticed the particular suitability of your body for the deeper aspects of my research. As I slowly began to mesmerize you in an erotic sense, I realized that you were more suitable for another and more profound type of consciousness. You seemed to be so full of a basic energy, and I wanted to bring out that energy more and more. As I held you very close, I slowly began to test your skin for where I might be invited to make entry. My lips and tongue began to explore, seeking that secret space where my teeth might make the first magickal mark. It was obvious that this was a type of erotic exercise to you, but to me it went beyond eros, it was approaching more the question of your sacrificial death. Your total surrender to this ideal was necessary. Not that I was any kind of vampire, for my lineage is more hot-blooded, more violent, more destructive and chaotic.

I really wanted to strangle you. I really wanted to squeeze the breath of life from you. I wanted to grab your throat and press it inwardly to its limits. I had you on the floor and you seemed to be aware of what was happening. You seemed to realize that there was something more than just sexuality at work. Your instinct could read my mind, and you realized that I was trying to harm you. Your nakedness beneath the hairs of my body began a vain struggle. I really wanted you to struggle. I wanted to show you that there wasn't any escape from what was to happen. From what must happen. I wanted you to try and fight back, and perhaps you wanted to also, but you did not appear to be able to

You did not seem interested in that. Rather you seemed to know that there was something more interesting beyond all efforts at struggling which would be happening to you. You perhaps held in your mind some vague notion of transformation, which would come once I was freely able to have my way with you. And so then I began the ritual work and allowed myself to become opened up totally to those forces which were now becoming more and more active in my being. Those demons began to come more and more to the surface, those very primitive beings, which are normally hidden deep within the animal nature of humanity, they were slowly coming up to where I was, to where the ego had its reign. Slowly, and with a most astonishing viciousness, they

heatedly began to surface. Slowly they cried out to be fed, those base babes, animal pups and cubs, those primitive parts of my world, and your own which most, if not all have forgotten about, under normal circumstances, now these were pressing in on me and slowly, they were coming more and more to where I was and I was feeling them and hearing them. Their cries and growls, the brushing of their bodies against me, and then they are there.

**Q: Because of the law of denseness, might these secrets never end?**

*A: Yes. The law of the gnosis is quite consistent. The nature of the teaching is that is one part is given all of it is nearby. If the secret gnosis of a space is know, then the other secrets are connected in an esoteric way to it. But this is why the Teacher must give the teachings as keys to the spiritual man.*

Secret: The gnosis of this secret space and its esoteric logic now follow:

**LSM Course**

1.1 I always knew that I was painfully different and that I was from somewhere else quite remote, perhaps a distant star, or some outer planet. I always knew that I was alien to this body and to those stupid people who go about day by day in the total ignorance of how great I am. I always knew that they, these close by me now, did not know who I really was. I always knew that I had been somehow imprisoned here by some kind of a greater force and I realized that I was here against my will. I always knew that when I would regain my powers, which I alone possessed, I would break out of this prison and destroy those beings who imprisoned me in this material realm.

1.2 And so I began to rebuild my powers, my real powers as I see them, my demonic will power, my cosmic lust power, my power of anger and my supreme power of intellect. Now I am planning to get out of here and defeat my enemies and captors. I want to destroy them and smash their values and identities entirely; for they are the cause of my misery.

1.3 It is not easy to rebuild these powers. There is so much that is against me. But my determination was united to my power of will. I resolved to become what I was before. So I sought out a guru who was to awaken in me the violent chaos of my internal powers. Such a guru was hard to find, for so many were united to my enemies. At the same time many so-called gurus sought to make me their captive, so I had to reject the idea of passing from one form of prison to another. I finally found such a person, for the mark he bore was one of indifference to every energy. So then I knew that this was the right guru. He did not care. Also, I found him deep within my own imagination.

1.4 We make a mistake when we ignore the magickal teacher who lives deep within us. He is easy to meet and can be seen if you look hard enough therein. He can also be dangerous because his teachings might be too wild even for our most violent moods. But he is there and he lives within us. Socrates called him "the daemon," and that's what he is. He is the demon within the black magician, who teaches him about the magickal forces of experience.

2.1 The powers of magick must not be thought of as outside of what we can experience deeply. They exist as games which the demon within plays with us, as we learn more and more about being. These games are ways in which we experience

heavenly worlds. The action of the God of Sacrificial Fire, AGNI, makes this possible. Although, even when He is not explicitly invoked, He is present, since all sacrifices of priests are subject to him. This applies equally to all sacrifices of priests which are given outside even of the Hindu or Vedic religion.

Connecting AGNI to Esoteric Voodoo, we can say that AGNI is the dynamic aspect of the Legbha-Christ. In the gnostic church there are very special prayers and actions which by words or wordlessly make certain that AGNI is present and recognized as the power which makes the Power of the Gnostic Mass such a transformative reality. Finally, in the gnostic church, there are special initiations of power which are given to the priests of the inner temple so that they will always stay in contact with AGNI. It is for this reason that we find some priests have more powers than others. It is entirely due to the initiations which they have received from their bishop. For the bishop is not only the presence of Grand Legbha, but he is also the presence of AGNI, the mystic fire, the Priest of the Gods and the God of the Priests.

In the structure of the gnostic Hours of Prayer, it is important for the chela of this system to realize how magickal are the connections between these Hours and the Esoteric logics of the Higher Gnostic Realm. In order to make this clear, I am now going to list by schematism these Hours and Logics in their connectedness:

	Hour of Prayer	Gnostic Logic	Higher Realm
1.	Matins	Labyrinthico-gnostic	Axioms of System A - 1, 2
2.	Lauds	Transcendental	Axioms of System B - 3, 4
3.	Prime	Arithmosophic-gnostic	Axioms of System C - 5, 6
4.	Tierce	Fantastic	Axioms of System D - 7, 8
5.	Sext	Algorithmic-gnostic	Axioms of System E - 9, 10
6.	None	Zothyrian	Axioms of System F - 11, 12
7.	Vespers	Magicko-gnostic	Axioms of System G - 13, 14
8.	Compline	Futuristic	Axioms of System H - 15, 16

It is important to keep in mind that the Higher Realm, which is defined by an axiom system of 16 parts, is the gnostic foundational world. These 16 axioms are the magickal beings, and indeed aspects of AGNI, which show themselves in the various parts of our system and in a very important sense "hold it together." In the esoteric science of Vudotronics, it is possible to find certain scientific forms of information which relate to these 16 axioms.

However, in any part of the system, at any stage of the Monastery of the Seven Rays teachings, we can find the operations and presence of the 16 magickal laws. They are the active agents in the system, which continue its powers and sustain the transfer of magickal vitality from the gnostic time-stations of the higher realm to every part of the system as we know it. These beings, however, on a more personal level make possible the operations of the gnosis of the spiritual life, as we are describing it. They may be understood as those aspects of AGNI, which are captured in the concepts which Guizotte describes as "Les Vudu." They are the 16 Gods of IFA, aspects of the Dynamic Geometry of Legbha.



## Gnosis of the Spiritual Life, 2: The Ritual Hours and the Time- Stations of the Gnostic Ecclesiastical Structure

By tradition, there exist eight "Hours of Prayer," which are recited by monks and other under a religious rule of life in the west. These hours are Matins, Lauds, Prime, Tierce, Sext, None, and Compline. Most of these Hours of Prayer are contained in one of the ritual books known as the "breviary." Originally it was intended that these Hours of Prayer would be recited to consecrate the day and they would be supplemented with periods of meditation. However, in recent times, there has been a simplification of this structure within the Roman Catholic Church, in an attempt to bring the time-table of the monk or priest into conformity with the modern demands of a busy schedule.

However, from the gnostico-magickal standpoint the situation is quite different. It was in 1960 when I received my first breviary, for at that time I was a theological student and had to learn to use this book during the period of my studies. What I noted first of all about the book was that it was essentially a magickal conception of time presented by means of many ritual constructions. As I became more and more involved in the development of the inner life, both gnostic and monastic, I realized that the breviary was a magickal machine which could be used to contact the mysterious worlds of the higher gnostic realm.

Each one of the magickal hours was a ritual for approaching the proper magickal logic, which would then open up the proper time-station. Later I discovered from my Teachers of the Gnosis that the Sacrifice of the Mass, when celebrated in connection with these times lines, had all of the magickal powers and all of the mystical powers which had been traditionally attributed to it by Catholic Theologians. It was truly a cosmic act and also it had as subtle participatns in its rituals many beings from the time-lines of the gnosis. The reason I am saying this is because for some time we have received questions from those who wonder why we have priests and bishops of our type, rather than following the views of those gnostic orders which are thelemic in character.

The answer would be that our conception of gnostic Catholicism is quite different from the thelemic viewpoint. It is also very different from many gnostic conceptions developed by groups who also call themselves the gnostic church. Our view is quite carefully defined by the Masters of the Time Lines, who stand behind the esoteric operations of our system of work. It was from them that I learned about the magickal potentials of the Hours of Prayer and how they can be related to the esoteric logics, which form the Higher Gnostic Realm.

The Sacrifice of the Mass is a method for bringing the infinite powers of the absolute to bear upon a situation in time. Actually, the Mass — as we celebrate it — is a magickal act of transformation, whereby the finite is translated into the infinite and absolute level of being. This is achieved by means of the time-station logics, which are esoteric and magickal operations. The Mass is said or offered within a context defined by an hour of prayer which is said before and an hour of prayer which is said after the Mass.

We can say that those are the coordinates of the structure. By means of these hours of prayer, initial contact is made with the time-stations via their logics. The Offering of the Mass becomes the magickal method whereby cosmic logic enters human experience, since it is something which is happening both on earth and in the

interchanges of energies with a variety of magickal entities. They teach us their secrets and enable us to hide these magickal secrets deep within the structure of our inner world. In that realm, no one can find them but us.

2.2 In order to understand what it means to be such a black magician it is necessary to emphasize the power of isolation. If I were working in a group of some kind I might have difficulty. Someone is always there trying to control the flow of energy. In isolation, however, I can easily develop my own magickal field. I can keep it where it should be and I can work with it in whatever way I feel it needs. I do not have to pay attention to what some group is expecting of me. Isolation means that I am free.

2.3 There exist in the world very few orders which let you have this isolation. In fact they are not real orders, they are simply fronts for the teaching of black magick. There is one so-called order which has its center of power in Haiti and as far as I know everyone connected to that order exists in isolation. Eventually, when black magick is restored to its position of power in the world all magickal orders will resemble that order which has its center in Haiti. What might we ask is that center in Haiti? Well, it is only an isolated black magician. The reason is quite clear: magickal powers must have profound isolation for their cultivation. Otherwise, they degenerate into subjective psychisms. So isolation is a kind of energy from which the black magician extracts magickal powers. When we realize this about the nature of powers, we see how important isolation is as an important reality.

**Q: Gnosis: So we can say that as regards to empowerments, we must distinguish between the secret space of the empowerment and its esoteric logic?**

*A: Gnosis: In the gnostic reaching of this school, we always examine empowerments in terms of the secret spaces implied by the empowerment and also the esoteric logic of the empowerment. The secret space is the content of the gnosis, while the logic is its structure.*

**Q: Is it true or can it be said that the Teacher possesses in his esoteric logic an entire schematism which contains the field of lattices for all empowerments, their own secret spaces and their own logics of denseness?**

*A: This is indeed true. However, I should define the phrase "logic of denseness." By this I mean that each Teacher, whether in the physical body or out of it, possesses an esoteric framework of reference, by which certain structures and laws can be applied to his students. This would be a sub-division of his own esoteric logic and power. Within this system, there would appear to be function known as the logic of denseness, which I know from my personal experience provides us with very special potencies for giving both initiations and empowerments to those carefully selected by the gnosis for spiritual or pneumatic advancement. It is a very important way of transmitting the spiritual energy of light. So I think you must understand, I possess as the Teacher or Master MB my own logic of denseness, from which the infinite variety of teachings and powers are taken by me for the benefit of my students. When I became a gnostic Teacher, I received this esoteric key from God-Energy, and thus became the head of my own continuum.*

**Secret Space: The esoteric teaching-space of this principal now follows:**

3.1 I haven't any ideals, I have only those ideas which emerge in the fleeting states of my inner consciousness. I have only those images and drives, whose life is taken from the ongoing stream of my awareness. Where do they come from? They come from deep within my will and from deep within that urgency of my being which alone gives them life. I give them their outer being, up to that time they exist only as so many pressures inside of me, awaiting their impatient moment of escape. They want to get as far away from me as they can, for they know what I am. They have lived too long inside of me to be ignorant of the deepest states of experience, which I the black magician possess.

3.2 Everything about me seems like a projection of some other power, some other outside presence, some other form of "myself." At one time I tried to make some type of contact with that other "reality," but I found it was only another region of "myself," it was only an even more dangerous territory from what I already knew about. And so I could only agree with the mad philosophers of the ego, when they stated in so many books that all that existed was the "Ich," the ego. For to realize that there is only the ego is the most important philosophical lesson that can be taught to the black magician as he slowly gathers together the weapons of his destiny. So if it is only the ego which truly is, then all else must be illusion, unless it is part of the ego. For it must be a part of "my being" to have reality,

3.3 There is an important lesson to be learned in this egotism: If you do not admit to it, you will always run the risk of being enslaved by something outside of your being. You will always run the risk of being told that you "should" do something for someone outside of yourself. For those outside of you would want to control you, make you their slave, make you think the way they would think. But you cannot do that. You cannot surrender your ego to them for them, if you do, you can never be a power unto yourself. You can never become the Absolute Ego of German metaphysics. For there is an eternal state of war existing between the Ego and the Non-Ego; because they will never let up in their attempts to take over control of your life and destiny. They will always want, to control the black magician; because only he has real powers.

4.1 Sexuality became for me, at an early stage of my magickal experience, one of my magickal weapons. No longer would I even think of it in terms of how I **would** relate to anyone. Now it was for me part of my magickal storehouse of weapons. By sexuality I mean anything which carries a sexual overtone. I do not mean mere sexuality in the very narrow sense. That type of sexuality does not exist for the black magician except in very isolated cases. Sexuality is more a field of exploration and the infinite ideas and possibilities of my weird imagination created more and more situations for my strange enjoyments.

4.2 I learned that whatever I wanted in terms of a sexual experience I could bring to the sphere of pleasures. It **was** simply a matter of time before I got what I wanted. My guru in Haiti taught me how to bring in the powers of the sexually weird from their fugitive realms, anywhere in my imagination. I learned of the sexual Loas / of the perverted side of esotericism. I learned homosexuality from the gods of Uranus, bisexuality from those of Neptune, and violent and chaotic perversions from the demons of Pluto. In fact, these planets were regarded by me as my true homes, not this world of conventionalized lifestyles.

4.3 I learned that in sexuality as in everything else, my prison had been made

follow. But the inner growth into each one of them brings about very interesting opportunities for the attainment of ideal spirituality. For the true gnostic these are simply the beginnings, they are the first ways for making a start in spiritual growth. It may be possible for the chela to grow and deepen himself in each of these steps towards the higher light and then go on to accept more and more deeper spiritual disciplines. This is done by the chelas of our own inner school of esoteric logic. But, I would say that if a student followed most of these guidelines, he **would** be safely on the path. For to simply do some of them, even one or two, is the sign of the beginning of the gnostic awakening within the student. Each student will see them differently and I am aware that some may find it necessary to make adjustments in their own life, or lifestyle. Others may adapt themselves to these guidelines gradually. It will always depend entirely upon the chela and the way in which he is seeking to grow.

The spiritual guideposts listed on the previous page are simply designed to allow the student to move onto "The Path" of spiritual growth. By following any one of them, you make a very simple but adequate beginning, then gradually you start following more and more of these ideals. Gradually, you are able to follow all of them more or less most of the time. Then as you become more and more ideal, you simply rise up higher and higher towards the ideal worlds. Like attracts like.

I doubt if there are many magicians who follow all of these ideals completely, for we are living in the material body and there are problems of stress to acknowledge. However, if a person wishes to follow all of them, he will be quite successful most of the time. No one can't make the effort, anyway. Esotericism may require more than this, but at least we are making some headway in approximating to the ideal.

However, as the student becomes more and more oriented towards the ideal, he will desire to enter more and more deeply into the inner side of personal discipline and then he will become more and more directed towards additional disciplines, which pertain to the next level of the ideal. The disciplines of the inner school are of an entirely different type.

They are concerned with the development of esoteric powers, whereby the student is able to rise above certain limits imposed upon all exoteric consciousness. This is a type of development which has never before been discussed in any of my writings, but now the time has come for me to make clear that there does exist a system of esoteric discipline, which is to be followed by those who would seek the transcendental powers of the gnosis.

This is not for everyone, for it is entirely a matter of one's karma. Some are supposed to be in this type of work and some are not, at least not in this lifetime. There are many types of magicians on either side of that distinction, because it does not refer to who may set down and study magick. It refers only to those who would seek to obtain the very highest results from their magickal operations and gnosis. Those who would seek this, having sought the ideal, now have entered upon the inner pathway.

## Gnosis of the Spiritual Life, 1. The Beginning Effort

Many students ask me continually about the higher forms of gnostic spirituality. What they want to know is if these higher forms of the gnosis relate to higher worlds and if so, then would it be possible for these same students to advance to these worlds and enjoy the life of the spirit at that high level. The answer is of course that gnostic metaphysics has always been about the attainment of these higher worlds and how this attainment can relate to this world. Also, it had always been taught that it is indeed possible for students who have grown in the gnostic light to advance to this attainment through a regular and carefully directed program of spiritual growth. And it has always been taught that it is possible for those who have undertaken this program of growth to advance to the higher worlds and there to enter into the secrets of the gnostic awakening by means of both a form of higher learning and direct experience of the divine wisdom.

Many students therefore, upon learning this teaching, ask me about the methods which are to be used to attain to the consciousness of this higher attainment of the gnostic ideal. More than just the attainment of a higher consciousness, or a consciousness of the higher worlds and the being which dwell therein, these students wish for direction in the seeking of those methods and forms, whereby they can raise their consciousness to the higher and more ideal forms of being. What they wish is practical points of guidance in the selection of those ways, whereby they might attain the ascent of consciousness. In letters and in conferences, meetings and consultations, they continually ask me how they might prepare for this ascent.

There are several methods and every school does have its own method of attainment. Each one of the methods is a form of spiritual discipline which guides the soul into the higher and more ideal forms of consciousness-manifestation. We can go out and select in book stores and libraries many methods, but for those of us who are students within the gnosis of our own tradition, there are certain fundamental methods and guidelines, which are taught by the Neo-Pythagorean-Gnostic Church to all of its initiative members. And it would seem that these methods are quite old and have a very satisfactory history in terms of the validity of their applicability to the spiritual growth and development of gnostics for many centuries. These rules, also, are to be found among the rules used by students of certain eastern schools, which come closest to our viewpoint in many areas. These guidelines or methods for preparing the soul for advancement into the light might be given as:

1. Daily prayer and meditation.
2. Regular participation in one's religious life.
3. A non-violent attitude towards all beings.
4. Doing good and avoiding harmful action.
5. Systematic programs of study and research.
6. Following the spiritual direction of one's master.
7. The practice of physical exercise or some form of hatha yoga.
8. A vegetarian diet as a way of life.
9. A practical and realistic focus of consciousness.
10. Sufficient time for quiet and reflective thought.
11. The practice of a daily ritual of purification.
12. A loyal and supportive attitude towards one's family and friends.

Now, these elevation steps towards the light may not appear to be too much to

by the gods within the sphere of Saturn, but that outside of Saturn I was truly free. Outside of Saturn I found what they call "cosmic consciousness," and the more I grew in that, the more perverted my lusts developed. I then realized that only the black magician is truly spiritual for he alone lives beyond the sphere of Saturn. Finally, I identified the placement of the powers of Uranus, Neptune, and Pluto within myself. I knew then that part of me was outside and free and that only part of me was here held in the prison of the inner gods. So I came to realize that I must make use of what was outside and already or forever free to destroy the inner powers which kept me here in this world. I therefore declared war on the gods who wanted to hold me back and allied myself to the unnatural and perverse lusts of cosmic weirdness. For I was truly the black magician at war with his repressive environment.

**Q: Then the logic of denseness is a special law of power in itself and does not limit the Teacher but rather gives him a kind of infinity?**

*A: I think that it can be said that the law of denseness is the individual form of pure infinity, which is possessed by the Teacher. This is the way in which the power of the very highest level of being manifests itself in the Teacher. It is unlimited power and God-Energy as well as unlimited opportunity for divine creativity in the human field of experience.*

**Q: Can this power then be given at will by the Teacher, because he possesses the key to Cod-Energy and to the Light of the Gnosis, and this is a continuum of cosmic energy and a universe in itself?**

*A: I think that we can say that this energy does give the Teacher the power to bring into being the unlimited range of his gnostic imagination. However, this power is possessed by simply a few holy spirits and by our own lineage of Teachers. Other schools, let me not hesitate to add, have their own esoteric sources of power. We have our own and these have come down to us from the most ancient times, that is, from Atlantis.*

Secret Space: The esoteric teaching-space of this principal now follows:

### Lycanthropic Sex Magick Course

My name is Tangichi Kuro and I was born November 20, 1962 at 7:06 AM in Honolulu, Hawaii, USA to a Japanese family with noble connections to the peerage. Because of my father's business responsibilities, I have traveled widely in Asia and the Pacific. This is my story.

In the city of Singapore, in an old bookstore, I was unconsciously drawn to a strange book written in the French language, a language which I read and speak easily. The title of the book was "Le Taoisme de la Lune" by some unknown author. It seemed to come from nowhere and I have never been able to determine where it was published or by whom. But reading in that book, I soon discovered the basis of a certain magickal power which was present in the seminal fluid of magicians. This power was the result of very extensive magickal transformations, whereby the magicians achieved an altered state of their being-consciousness at will. By means of this book, I also learned the method of making contact with the eight immortals of Taois (Pa Hsien) through the cycles of the New and Full Moon.

I also learned of the existence of a secret cult in the underworld of Chinese



occultism known as the Fang Shih alchemists, who were known to prepare supposedly the elixir of immortality from the alchemical substances of the twelve signs of the Zodiac by a very special method of sexual magick, by means of the sexuals golds and silvers found in the seminal fluid of these magicians.

The reader might wonder how it was possible that I, a Japanese, might enter so closely into these Chinese mysteries. Bui, for your information, let me tell you that on my mother's side of the family I have many Chinese ancestors, who were Taoist priests. I am a typical example of Hawaiian crossbreeding.

Next, I came upon the actual existence of such alchemical groups while visiting a homeopathic pharmacy in Macao. The group appeared to meet from time to time because of my interest and my age (I was then 18 years old) I was admitted to the outer hallway. Here, I learned that the book "Le Taoisme de la Lune" had been written by a former practitioner of the order, who had died under "mysterious circumstances." Curiously, at least from my humble viewpoint, he had been a member of an esoteric Shinto Society and also had been initiated into Haitian Voodoo. He spoke French well and that is why he had written in that language. The book was considered valuable for drawing in students to the cultus, for each magickal order has to advertise its existence in some form. You do not normally have telepathic powers before you enter these groups, you develop them afterwards. But it was felt that such a book revealed too much about the sexual basis of their alchemy and most existing copies had been found and snatched up to keep them from being read by the curious and the shallow.

**Q: We know from the gnosis that the logics of denseness, within esoteric logic, are highly individual. Does the Teacher possess the gnostic powers to reveal the most powerful and most personal of these individual logics in each of his students?**

*A: Yes, The teaching of the gnosis of light in this matter is that the Teacher is the head of the church; ubi magister, ibi ecclesia (where there is the Teacher, there is the church). Hence the powers which the teacher now imparts to the student are highly esoteric and contained within the being of the student, who is the new vehicle of the light of the gnosis. The Teacher then possesses the gnosis and the right of empowerment to bring forth the individualized logic of denseness, which is deep within the aeonic soul of the pure and ideal student, which he has created and attach this student by ontic lattices to the chela, who possesses a human body. Hence, to reveal powers and light, the student is by gnostic powers connected to the ideal and perfect student of the light, who is eternal and dwelling in the hierarchies of the gnosis.*

**Secret Space: The esoteric teaching-space of this principal now follows:**

*Lycanthropic Sex Magick*

Since at that time my home was in Macao, I attended the monthly meetings of the Fang Shih regularly following the discussions with my own flawless Mandarin. Because admission to the inner order was based on "magickal powers," I passed quickly into the temple of "the golden light," mastering all of the techniques of sexual alchemy. There I met a friend, who appearing my own age was actually five times my age. He too had mastered all of the methods of sexual alchemy and had entered the inner temple of the "golden light" long ago. Whether or not he was one of the eight immortals, I cannot say even to this day. Whether he was Chinese, Japanese, Thibetan, Korean, I

**The Indo-Zothynan Simplex Oracle**

This system is designed for use by students who only have a set of six-sided dice. For while the system is ideally intended for a set of eleven-sided dice, and while it may be worked reductively with a six-sided set of dice, we also have this system called the "Simplex System," which gives a complete logic of the planets as well as introduces two elements from the Indo-Zothyrian system of rays.

On page two of the Logic of Angelic Languages, section 15 note, two forms of Venus are given. In the Simplex System  $9 = 5 + 4 = \text{Venus (Cupido)} = \text{IX (Earth of Air)}$ , while  $9 = 6 + 3 = \text{Venus (Taurus rulership)} = \text{II (Water of Earth)}$ . This is how we have found the basic Simplex system works in this connection.

The following are the correspondences for the Simplex Oracle working of the Li-Logics as given in the Vedic Physics papers:

Number 1 does not exist as a factor in this system

Number 2 exists simple as Pluto = 1+1

Number 3 exists simply as Neptune = 2+1

Number 4 exists in two ways:  $4 = 3+1 = \text{Uranus}$  and  $4 = 2+2 = \text{Zeus}$

Number 5 exists in two ways:  $5 = 4+1 = \text{Saturn}$  and  $5 = 3+2 = \text{Admetos}$

Number 6 exists three ways:  $6 = 5+1 = \text{Jupiter}$ ,  $6 = 4+2 = \text{Apollon}$ ,  $6 = 3+3 = \text{Poseidon}$

Number 7 exists three ways:  $7 = 6+1 = \text{Mars}$ ,  $7 = 5+2 = \text{Vulkanus}$ ,  $7 = 4+3 = \text{Ketu}$

Number 8 exists three ways:  $8 = 6+2 = \text{a Sun}$ ,  $8 = 5+3 = \text{Hades}$ ,  $8 = 4+4 = \text{Kronos}$

Number 9 exists in two ways:  $9 = 6+3 = \text{Venus}$  and  $9 = 5+4 = \text{Cupido}$

Number 10 exists in two ways:  $10 = 6+4 = \text{Mercury}$  and  $10 = 5+5 = \text{Rahu}$

Number 11 exists simply as The Moon = 6+5

Number 12 exists simply as The Earth = 6+6

These are the 21 units of the Simplex System, which make use of the Indian interpretations of the Moon's Node (Rahu and Ketu), the eight planets of the Uranian system, plus the regular members of our solar system used in exoteric astrology.

This paper will simply be issued only to those students who make special inquiries.

This system is a doorway to the Indo-Zothyrius system of logical implications.

Other doorways exist in this system of those who wish to find them out.



e. In order to build up your cosmology, ask For the names of the planets or spheres of power wherein the communicating intelligence dwells.

f. Later instructions on the operation of this system will be released based upon further research. Each student is required to prepare a magickal dictionary based upon his researches with this system. In temples, divide up among the adepti minores the English dictionary of technical occult terms, for example, and let each adeptus find the extra-terrestrial correspondents to each word in his section of the list or book. Mastery of this method is required for all students holding the grade level of "practicus adeptus minor."

Sun and Moon in Scorpio, 1976

Ante luciferum genui te, 7o=4+

D.I.M.I.T., 6o=5+

This is an approved and authorized lesson for the Vth Year of Study, Monastery of the Seven Rays (Und Order).

also cannot say, unless to say that he was all of these in one person. However, with the exception of the loss of hair on his head, perhaps due to the hypersecretion of male hormones from Taoist methods, or perhaps due to the powers of certain planets, I do not know, yet he looked my own age, so we said we were brothers.

With my friend I traveled to various places and saw certain mysteries. We experienced many magickal states of consciousness, together, for he told me that he had waited many years for me and now I had appeared.

My first impression of my friend was that he was also some kind of a "black magician." So I simply asked him and he said that he was exactly that. But he went on to say that he was this kind of a magician because of the many discoveries he had made in his life. He had discovered the magickal powers of lust and he had discovered the magickal presence in the world of certain points and places of cosmic lust. They could be contacted, he said, very easily, for they possessed a magickal feeling and were never at any distance.

Through my friend I was initiated into various types of sexual magick, which went far beyond the practices of the alchemists. In the practice of these rites, I was able to see him transform himself into a projection of the elemental and trance side of nature.

Through our magickal practices together, I learned the deeper regions of the mind, where I could unite myself with the elementaal self and thus appear different in my physical body, in the world of space and time. For it was by means of what the mind does in the deepest regions of the unconscious, or what we call the "ultra-consciousness," that the physical mutation of the outer self, both body and soul, occurs. Together we, threw ourselves into the ocean of elemental powers and we stayed there, at that very deep level as long as we could. Sometimes it was for several days, the trance being so intense. In this world, we made contacts with many magickal entities and developed certain types of secret knowledge. We both stayed as long as we could and we always went deeply into this realm together as a team. The immense wealth of my friend made it possible for me to think only of magickal experimentation, I did not have to worry about any financial matters.

My friend had a plan whereby the magicians who had worked with us in the past would come back into physical embodiment. Some were already here and we quickly made the necessary contacts. Others were still in the higher Alaya, and so it was necessary for us to find suitable situations for their incarnation. This we did also, for the plan was to bring in as many magicians of our order as would be needed to take over the world. The plan was to bring them from Devaohan to various points along the surface of the earth, which formed a network. To this end, we visited these points and places and did our magickal work, preparing magickally the wombs of those maternal vehicles, who would induct the spirits of the adepts of our order. In this way we encircled the globe and set the stage for the magickal takeover. For humanity needed the directions which we alone could provide for it. It was making too many mistakes. Now was the time for a magickal invasion from the past, before one could or would arrive from outer space.

**Q: Is the relationship between the Teacher of the gnosis and student eternal?**

*A; Yes. While it appears outwardly to exist in time, it exists in time only because it has existed in time before or in some other form of time than the present. Now, it is a relationship existing in time as a present form of communion. However, it is*

eternal, inasmuch as it involves many ideal forms of being, such as the higher Zothyrion bodies, as true vehicles, existing outside of time, but acting upon time and giving it an exact form. This is a highly esoteric matter, since we find it very difficult to understand the way in which a relationship between the Teacher and the student can exist outside of time, as our minds focus only on the student/teacher structure in history and the present. But the ideal aspect, and its set-theoretical foundations and contents are actually known and are given in the intuition of eternity by the gnostic imagination of the ontic sphere.

**Secret Space: The esoteric teaching-space of this principal now follows:**

*LSM Course*

I was bored. So I decided to get away from everything. Since my grandfather ("The Prince") owned 78% of all of the banking industry in Japan and since my father ("The Count"), having been reconciled to grandfather, was now the manager of grandfather's business empire, I felt that life was relatively secure for the time being. I decided to fly to London and find out what was going on in the west.

I was very bored. Grandfather had escaped his boredom through big business. Now, having reached the top, he busied himself with religion. He lived near Nara, where he went to the Rosso Temples, then each day he attended Shinto rites in his own sanctuary. He buried himself deeply in the metaphysical mysteries of Alaya and watched the processions of Buddhist monks, as they marched past him, each representing a string on the thread of the store consciousness, each one a complete life with its joys and sorrows, each one a doorway to eternal peace and the beginning of the cycle all over again.

Father was entirely practical. No longer were his ultra-right-wing political views considered extreme. My grandfather saw in his own way that the right-wing views of father were really quite logical. Father now sought to extend the family empire all over Asia. In this enterprise he was assisted by my mother, who owned outright vast sections of every possible type of industry in Asia. She saw to it also that each office had its Imperial Shinto Shrine Room, properly staffed with expertly trained priests. Being of very noble blood, she neither forgot nor forgave anything, including my father's many love affairs. Actually, he was afraid of her. She was afraid of nothing.

My sister was older than I and spent most of her time living in a kind of past ideal. Her palace was very lovely and ultra-traditional. Her husband was an army man, from a slightly noble family. His talent was in military sciences and in pleasing her. Like some old empress, she dominated him completely. However, they appeared to be happy in a very simple way. Their passions had borne fruit in six little boys. These six little militarists would some day rule a vast empire. This pleased my father very much.

My older brother, two years older than my sister, was different. He was cold-blooded rather than passionate and I was his favorite. He assisted my father in the management of the empire and was responsible for my income, which was very large, in fact it was almost fantastic. His wife was of a very highest aristocracy but totally modern. She was very liberal in her views, which she kept to herself most of the time. They had two lovely little daughters and a little boy. Because of her position and family, she could drop by and see the empress or the crown prince anytime she was

1. In order to select the range for the Kamaea or magickal square component of language and word, e.g., ultra-yuggoth = "+," Transyuggoth = "-."

a. Throw the oracle (single dice) for "+" (odd number), or "-" even number. Thus, 1, 3, and 5 are "+" while 2, 4, and 6 are "~"

b. Then throw the oracle (this time a pair of dice, with a range of 2 to 12) for the planet. This establishes contact from their side with you, showing by the telepathic control of the oracle, which extra-terrestrial wishes to contact you and teach you.

0. You will reply by flashing the appropriate colors into the magick mirror (prepared according to the IVth method of instruction).

d. This establishes our link with them, they with us. You are now in the System Focus on the Mirror (visual system), you may now commence the magickal dialogue.

Now that you have gotten into the system, you may follow the process of building up a magickal vocabulary which will take you into the sciences and arts of the extra-terrestrial beings, both "+" and "-."

2. Review:

a. Now that you have established the spirit realm of the planet as primary, you may build up the magickal squares, using both the direct and retrograde methods (given in the IVth Year Course). There are two factors implied here: 1) the primary kamaea, which is direct if "+" or ultra-yuggothian, and retrograde if "-" or transyuggothian. The law of polarity operates in these languages, so that they are dynamic (shakti-shakta) unlike terrestrial languages. 2) The secondary kamaea is either retrograde if "+" or direct if "-."

b. Make a point to ask for the name of the E.T.I, within whose sphere and with whom you are communicating. This will be given in the form of every other word from that same power-zone, e.g., for the power zone of Satariel it will be a four-letter name. Make kamaea as you would for any other word. Begin to build up your vocabulary.

c. Some magicians have sought to use the Tattwa-Ifa signs in place of the color symbols. Both are adequate, so that in place of brown and orange for 12, you might flash or show earth 4 x and air 2 x, as earth = 4, water = 3, air = 2, and fire = 1. On the other hand, practice has shown that when colors are used, there is no need to count the number of times the charts are flashed, because of the size differences. The basic element in this case is earth and is a larger chart than the modifier, and hence space is then the differential rather than number in the communication system,

3. Exercises:

a. In order to adapt yourself to the use of the oracle, practice with Gharab Tzerek and derive a few eight-letter words, and make kamaea, observing the procedures of (2a) above.

b. Find out as many four-letter words for magick, black magick, theurgy, magick, etc., as you can. Make the appropriate kamaea for each of these words.

c. After working in one area of the universe, find out what is the next power zone, which wishes to make contact. Let us say that it is "+" 8, then find out the eight-lettered word for "universe."

d. If you are working in the "+" range and wish to stay within that field, but wish to change the power-zone, you do not have to go back to 1.9 (1a); you may remain in the field by simply moving back to the pair of dice (to select the power-zone in the field) and then return to tossing the set of five for the letters. The same is true of the "-" range; if you wish to remain in that field. If you wish to change fields, then go back to 1.9 (1a).

Enochian character which are received by these methods are to be spoken but are to be employed in imagination, and especially visualized.

18 In section 15, we were provided with the ultra-yuggothian number and color scheme, which is valid on the Tree of Life for the following power zones of our solar system:

- 2 = Kether = Pluto
- 3 = Chokmah = Neptune
- 4 = Daath = Uranus
- 5 = Binah = Saturn
- 6 = Chesed = Jupiter
- 7 = Geburah = Mars
- 8 = Tiphareth = Sun
- 9 = Netzach = Venus
- 10 = Hod = Mercury
- 11 = Yesod = Moon
- 12 = Malcuth = Earth

But, since we are on the threshold of a series of ultra-yuggothian (V) and transyuggothian ("-") space languages, employed by extra-terrestrial intelligences, then we will now give the number scheme for the transyuggothian power zones:

- 2 = Thaumiel
- 3 = Ghogiel
- 4 = Satariel
- 5 = Agshekeloh
- 6 = Golohab
- 7 = Tagiriron
- 8 = Gharab Tzerek
- 9 = Samael
- 10 = Gamaliel
- 11 = Lilith
- 12 = Choronzon (doorway to alternative Universe B\*)

To arrive at these appropriate numbers, one will make use of a pair of dice. To translate the thought waves being received from these power zones into our alphabet, one must make use of what is known as the English Language alphabet system of number correspondences, which measure up to a set of (5) pieces of dice, with a range between 5 (1—1—1—1—1) and 30 (6—6—6—6—6), a most convenient system to use:

A = 5	F = 10	K = 15	P = 20	U = 25	Z = 30
B = 6	G = 11	L = 16	Q = 21	V = 26	
C = 7	H = 12	M = 17	R = 22	W = 27	
D = 8	I = 13	N = 18	S = 23	X = 28	
E = 9	J = 14	O = 19	T = 24	Y = 29	

By means of these basic tables, and those given on another page, it is possible to derive the extra-terrestrial languages of angels of light and demons of darkness, and all other beings of shade and shadow, of interest to the pioneering "linguistic" magician. Appropriate daemones, demons, deamones, eons, aeons, syzygies, etc., may be thusly contacted in their own languages. This method is valid for our solar system in all of its higher worlds, as well as for making entry into the alternative system for our universe.

19 This is the operating manual section, grimoire, or grammar for use with this system.

near. She cheered them up with her artistic and humorous manner.

Life had been more adventurous for us when we were in exile. Now that it was over, we had become boring to each other. So I flew to London to find out if it was different there.

After being in London for a few days, I visited an occult book shop and bought several books by a Sir Kenneth. I read them studiously each day and wrote to the author, asking for an interview. He received me and advised me that I should study with a master, who was living in the west but with whom I could closely identify in my thoughts. He suggested that I write to this master, who was living in Chicago, for suggestions. When I explained to Sir Kenneth that I had been born in the USA, due to the exile of my parents, he then stated that I might wish to live in Chicago, which he described as the lycanthropic capital of the world. Thanking him, I left quickly and flew to the USA, where in a short time I had established myself in the New York residence of one of my aunts, who worked at the U.N.

**Secret Gnosis: The second esoteric teaching-space of this principal now follows:**

I wrote from New York to the master and received a very prompt and friendly reply. I then decided to move to Chicago and arrived there with an aim to finding an apartment in the permissive part of the city. Just slightly north of the Clark and Belmont area, I found what I wanted. I also found nominal employment at the Chicago branch of my family business and so I was ready to begin my life as a magickal student. I also enjoyed the identification with the Asian culture of that part of the city where I lived. Also, near where I lived stood the beautiful and yet very simple Shinto Church and the cultural center, where I went to meet other Japanese, who were adjusting to life in Chicago. I was very happy.

And then it happened. I was lunching at a Chinese restaurant by the name of the Gee Gaw Happiness, and while enjoying my food I suddenly looked up and saw someone looking at me in a way I didn't like. For no apparent reason, I became furious and my deadly essence of Japanese and Scorpionic powers reacted immediately to my displeasure. While looking at the person blankly, without closing my eyes, at the same time in my inner sight or imagination, I superimposed one of the most wrathful demons of Shinto black magick right on top of that unfortunate person's head. The next moment he fell forward, the victim of what came to be diagnosed as a fatal heart attack.

Those who were with him rushed about calling for help, medical and otherwise. In the midst of this excitement, I, Tangichi Kuro, calmly continued my lunch, happy in the thought that I now possessed a most curious and powerful weapon.

At the end of the meal the witless waiter brought me my bill. I recalculated my bill, of course, using my Japanese-made pocket instrument. I noted that there was an error of one penny and that I had therefore been overcharged. I told the waiter of this and he apologized very much, but to teach him a lesson, as I was leaving the room I looked back at him. He was carrying a large tray of food in about six or seven dishes. I did not like the looks of the people to whom he was bringing the food. I still could not forgive him for overcharging me. Looking at him without closing my eyes, I superimposed in my imagination the image of the one of the Chinese trickster deities, right below his feet. He immediately fell forward and dumped all that food



and dishes on those people I did not like. The result was chaos as I made my slow exit from the Gee Gaw Happiness smiling smugly to myself, secure in my newly mastered power of causing harm to anyone I felt like doing it to. On my way back to my modest home, I tried this out on a number bystanders. I was of course pleased with the results. In fact, I was extremely pleased with my new powers as I lay on my futon and thought of places where J would go and try it out.

I decided to telephone Michael, my teacher, to discuss it with him. I called him and he agreed to see me the next evening. I went to his home, which was surprisingly peaceful,

The Master Michael explained that what was necessary was the limiting of the enemy of the magician. This could be done in a variety of ways. Since the magician was a truly superior being, his lust for power was absolute. In order to achieve that ultimate stage of power, he would have to rid the universe of his enemies and any persons who stood in the way. This was achieved in my case by my humble visualization exercises. Michael said that because I was Japanese, I was fortunate because I could use the Japanese elementals.

He explained that there was a book which he would let me copy, which was composed entirely of Japanese elementals, hidden carefully behind their linguistic symbols. A similar book existed for the Chinese elementals and if one understood both languages, one could make use of both. Michael explained that since he had had many past incarnations in Chinese and Japanese bodies, he was especially close to this system of elemental working. He also gave me a book on Hosso, written by a Japanese magician. He advised me to read this book because I could add more power to my visualizations once I understood that the powers of Hosso could be applied to my work in a unique and very effective way.

He explained that he saw himself primarily as a conservator of gnostic and magical energies. The religions of the far east, especially Shinto, Taoism, and esoteric Buddhism all could be said to possess the gnostic enrichment. Deep within their being there was this energy. The magician could tap this energy and apply it in his own magical experiments. When he did this, he would increase his powers while at the same time he gave greater and greater precision to what he was doing and how he did this in Gnosticism, he explained, was the most precise of the magical systems, especially his version, which he called "neo-pythagorean and metamathematical." He invited me to return, since I did not bore him with my views.

I went back home, but in order to test the system of the Japanese elementals, I opened it up to the symbol for chaos and then looking down the street at the traffic intersection, I superimposed the symbol for chaos right above the area of the center, through which the cars were moving. Immediately, the cars smashed into each other, as many as twenty seemed caught in my little vortex of energy. The noise was extreme as metal clashed into metal and every motor, human or mechanical, seemed to be making as much noise as possible. I went home, feeling very pleased with myself.

III	Air of Earth	(Brown:::Orange)	12
IV	Fire of Earth	(Brown:::Purple)	3
V	Earth of Water	(Blue Green:::Dark Red)	2
VI	Water of Water	(Blue Green:::Magenta)	
VII	Air of Water	(Blue Green:::Orange)	3
VIII	Fire of Water	(Blue Greenr-Purple)	11
IX	Earth of Air	(Blue:::Dark Red)	9*
X	Water of Air	(Blue:::Magenta)	4
XI	Air of Air	(Blue:::Orange)	4
XII	Fire of Air	(Blue:::Purple)	10
XIII	Earth of Fire	(Grey:::Dark Red)	6
XIV	Water of Fire	(Grey:::Magenta)	7
XV	Air of Fire	(Grey:::Orange)	8
XVI	Fire of Fire	(Grey:::Purple)	

\*9 If nine is given as 5+4 then 9=IX (Earth of Air). If on the other hand 9 is given as either 6+3 then 9=11 (Water of Earth). Note that on August 25, 1974 the dualistic quality of Venus was recognized by the revision of the attribution of time-lines 4 and 7 in the official list of cosmological components. Also, cf., papers 43 and 69 of the IVth Year course. Monastery of the Seven Rays.

16 This system is to be used with the assistance of a magical mirror and also we may employ various Karnaes, i.e., magical squares. You may establish the realm of the power zone primarily by the use of the oracle. It is assumed that the extra-terrestrial intelligences will express themselves, as in (1.4) by the initial actions of the oracle (Shakti). The entire purpose of the flashing colors is to establish our way of making reply to them in order "to get into the system." The elemental colors and triads are to be understood as Shaktis and the magician is their mahaguruyogi. We should note also different sizes in the colored spaces. Size, color, number, and frequency appear to be the basic elements of this system of communication. This is a very simple system, once the magician begins to make use of it. It is certainly less subjective than the older terrestrial Enochian system.

17 It is important to note that the words received may appear totally unlike any known terrestrial words, even by comparison to the known terrestrial type of Enochian language. Hieratic languages often are lacking in vowels and require special "pointings" to assist in their terrestrial pronunciation. On the other hand, there exist gnostic languages, equally hieratic and magical, which are composed entirely of vowels (cf., especially lessons 9, pages 27-1-3, and 28-1-4, Part III, of the II year course, Monastery of the Seven Rays). You will realize that the systems simply reflect the occult physics of sound, where certain intelligences being free of the material sphere do not need vowels to facilitate the production of waves in the akasha or the creation of sound, since they have possession of an elemental and spiritual mastery of the akasha, while human beings dependent upon the physical production of sound by our material body systems need to mix vowels into words to sound them. You should note further that there is a soundless way of sounding the words of the angelic languages, which does not depend upon physical production. I am referring to the method of occultly imagining these words in conversation with extra-terrestrial intelligences. This will provide us with the genuine and true basis of conversation with the Holy Guardian Angel, and many others. Hence, these words of an



Magickal Languages

1.1 The establishment of the magickal languages of spirits and other extraterrestrial intelligences (angels, etc.) from other realms began in modern times with John Dee, and his system is understood to be the point of reference for much of the modern Enochian research. But our own system goes far beyond his system in many ways, for we have devised a formulary for finding out the magickal or angelic equivalent for every word in our most technical vocabularies, unknown now to us, which being parts of the angelic vocabulary refer to states of being important to the magician.

1.2 At the present time, we are working on a color and number signal system, whereby accurate communication can be established with those intelligences beyond this world (extra-terrestrial intelligences). The color scale is quite different from any used before, although upon examination parts of it can be found in the various magickal repertoires as they have come down to us from Atlantis. We might note that there appears to be a certain peculiarity in these languages inasmuch as the planets nearer to the denseness of the Earth, i.e., Malcuth, require more sounds or letters per word to convey the intended meaning, whereas those at distances from the Earth, e.g., Binah = Saturn, require fewer sounds and therefore letters to convey meaning. Thusly, when the language comes close to the sphere of Malcuth, both on the front and the back of the Tree, the power of mind is slowed down, whereas for the intelligences of the zone of Kether, or Pluto, the sounds are absolutely and perfectly simple for each meaning (indicating the intuitional level of pure awareness) while for Mercury (Hod) they are more and more dense and more and more sounds are needed to ring clear the meanings intended. For the spirits of the Earth, or Malcuth, the most sounds are needed, and hence the words in the terrestrial "Enochian" language have many letters. This is necessarily so, for these entities must penetrate a very dense material sphere of power, ruled by the four elemental kings.

1.3 Hence, taking this as an example, the term "essence," in its Plutonian and "Enochian" equivalent would be at least ten times simpler than the terrestrial "Enochian" in both sounds and letters. It should be noted, also, that a very efficient technique exists for extending this language research beyond the zone of Pluto to the qliphotic and also Transplutonian realms, as might be expected.

1.4 The colors for the scale rise as the result of meditation, for they are provided as content by this type of experience. Eight colors are given. Then by means of the oracle (Shakti) do we come to select the appropriate attributions for these eight colors, asking the oracle which color order = the elemental level and which color = the modifier level. The oracle has given each color a number and has developed a sequence. Afterwards, the form or structure of the system is deduced from the oracle. The structure that emerges is very remarkable and clearly logical in terms of supporting occult correspondences from antiquity. If the oracle were not machina, we would be tempted to synthesis or worse, to suspect the subconscious or even unconscious etheric manipulations of mediumism and radiaesthesia. But since the oracle is a machina, and since we have used the instructed method of letting the communicators, or extra-terrestrial intelligences, provide all of the directions, the dangers of subjectivity seem to have been avoided.

1.5 The system of colors is established together with the elemental triads;

I	Earth of Earth (Brown:::Dark Red)	5
II	Water of Earth (Brown:::Magenta)	9*

The Masters and Metaphysics 1: The Light of the Gnosis

*Empowerment and Gnosis*  
When the Masters teach metaphysics, they teach with absolute authority because from where they are, all of the laws of metaphysics and all of the departments of consciousness are exactly and clearly seen in the light of their high level of initiation.

Empowerment is when we, the Masters, send power into you and awaken the powers that are in you, but resting in a latent condition. We send the power to awaken you to the light of spiritual being and we seek to awaken you to the nature of reality, which is the law that all things are really made up out of light. I am sending power into you now as you read these words, because by reading these words I am giving you a bombardment of occult and esoteric energy. It is occult because while it exists in nature it is unknown because it is happily hidden from those not ready for it. This energy is esoteric because it is primordial and is identified with the foundations of my being and of your being inducted into me, and this means that you are inside of me, now.

When you understand these things, you will possess the gnosis and you will be aware of the light, which is around you. I am sending this light to you and want to take you with me up into the spiritual realms of being, up to where the angels of light are dwelling. It is this world, where all is fulfilled, because when you come to this world with me you will no longer have any spiritual need. I am truly the Master of this world of light. I have sought to bring you up into the light, because in the light, I can see you as you really should be. I call this world the realm of perfected consciousness, because it is unity with the Master and I am the Master of Light.

*El Morya Ra*  
The world of light is itself a spiritual universe and it is made up entirely of particles of spiritual energy. Each particle is alive and fully conscious. It exists in the world of light in order to give forth the gnosis to the many seekers after the light. It is a form of spiritual atmospheric energy, or atomic light of the gnosis, because I have seen it in all of its lattices and in all of its structures of power. In the process of light, as the lifestream of this higher spirituality is known as, we can see the universe as a perfection of spiritually interconnected systems of being. Each particle of light is part of the pure gnosis and it is the revelation of light and the power of that revelation which gives to each student the desire to aspire to where the Masters are to be found.

You must climb up to this wonderful world of holy light and there you will see the gnosis, because the gnosis is to be seen and enjoyed as completeness of consciousness and fullness of light and the wisdom of the universe. These worlds of light are powers in themselves and when you come to them, you will receive me and I will possess you absolutely and perfectly, for you will be transported by me into the God-Energy worlds.

*El Morya Ra*  
When I was a master of the wisdom, and that was in the 19th century, I worked in the

basic energy of a number of occult organizations having the purpose of teaching universal brotherhood. However, in the past 100 years, I have come to see the laws of energy in an even more precise detail than ever before and during the process of my evolution into an aeon of light, I have come to see that the laws of energy are more universal and more of the wisdom element than ever before, because they are principles of understanding and of universal application. When I was the Master Morya, I understood matters in a slightly more complicated way than I do now, where by means of intuition I am able to see through all of the energies and through all of the substances and realize that all of being is a form of light. So I see things as becomes a God, or a gnostic aeon of light.

But I want to come back to you and take you away from all limitation and from all of the problems of life and from all of the attachments to what is fully unreal and to what is not reality or truth. I want to take you to the world of the light and to where I can recreate you as a new being of the light and then you will be fully free and holy and possess the joy of heaven. I want to take you to the world of light and in that world of light I want to give you many things, which will enable you to climb up higher and higher into the pure and radiant spheres of the Gods. I want to give to you the power to go beyond the many things of this world and dwell with me in the highest of all of the worlds and kingdoms of the spirit. Then you will possess the keys to the light, because the keys to the light are the tools of the Gods of the Gnosis.

### **El Morya Ra**

Now, come with me my child and my beloved. Your soul must become my bride and fall into deep sleep in my arms. You must allow me to take you into the higher worlds and to where the Gods are alive and where the highest spirits have their palaces of the seven rays. I want to take you to that world and give to you the gnosis of my possessing you and making you the object most desired by the Gods, and my possession in the heavenly worlds. I have come down into the world where you are resting and I have come to you and I am seeking to bring the light to you, because the light is a holy fire and it is burning in my heart for you and it is burning with the passion of the cosmos. Let me give you empowerment and let me take you and transform you with the passion of the spirits, because such a passion is the power of the light and it brings to you the wisdom and newness of life and sense of perfected freshness, which we find in every part of the vast ocean of the cosmos.

In the perfection of the gnosis, I am lifting you up into the worlds of light and there I am leading you towards the way of the wise and the holy. I have come down to earth and I am taking upon myself the powers, which come from the mysteries of the Treasury of the Holy Spirit, which is the Treasury of Light, and I am bringing to you the laws of being and I am bringing to you the new being which is your own experience. So that there will always be energies for you to draw upon in the future.

The aeons of light are the gnostic gods of initiation and creation and they are giving to you the powers, which come in because you are in the light and because you are filled with an eternity of being and godness. This is the way in which the gnosis is to manifest itself and the way in which the light of the eternal is to express itself to all those who have come before the eternal hierarchy of light. I have brought you here so that you may be of the new consciousness, which is the awareness that only the Gods of the gnosis can give.

the ritual work of his holy body. We may also note that there are two directions, which seem to be in a process of magickal and mystical development: I have in mind the two mystical temples and the forms of light as purple and as blue. Lucien wanted the gnosis to reflect these two pathways, because certain gnostic bishops had come from the world of the angels and had in the 18th century created a mystical church for the children of light.

These bishops had been sent from the angelic temple of the Blue Light and also from that of the Purple Light and they had expressed themselves as incarnations of spiritual energy. In my own work, I have — 200 years later — recognized these energies as departments of the gnostic continuum. Thus, from these highly mystical and spiritual levels of being, we have found the fundamental reality of our gnosis: That some of our original bishops were not human but were deities and angels of various and esoteric types, who blended their lineages with the historical lineages, which come down to us from Christ and the Holy Twelve.

Because he was so close to these energies, Lucien was able to work with them in a very exciting manner, but the initiations which came from these divine beings were locked into his physical body as revelations and powers were impressed mystically into the very flesh of his living and holy presence. It is because of Lucien therefore that we have this particular type of physics, which is derived from initiation. The initiators were both angels and men.

the enjoyment of the body of the physical man, or the sphere of initiation-physics and it is of course the principle of power and of energy behind initiation physics. Then, we have the manifestation in activity which is that of the energy-generations of initiation physics, which we know as the way in which the powers of initiation are first seen, usually in the rites and work of the esoteric church. As Lucien said:

"The Lord, because He has been good to me, has crowned the body of my life with the beauty of joy and in all parts of me heavenly grace has He placed. He has anointed the enjoyment of my body with the holy oil of His wisdom and mercy, so that all who come to me shall be fed by the mystical sacrament. He has taken the acts of my body and has made from them the many secret mysteries of the gnosis, which I reveal in the rites and theurgies of the holy church. Above all, heavenly grace has blessed me with the radiant light of the Holy and Most Divine Spirit, and God has adorned me with the priesthood of His mysteries, so that I am both bridegroom and bride."

The first of the Body is, as we might note, the view known as the Dharmakaya or the "Body of the Law" of Esoteric Buddhism. This is the physical reality of the Teacher and it is the schematism in its pure concreteness. The Body of enjoyment is the Shambogakaya, or the process of Esoteric Logic manifested as both attunement and musement. Lastly, the Body of the Teacher in manifestation within the ritual work of the ecclesia is the Nirmanakaya of Esoteric Buddhism, pertaining to the rites and activities of initiation physics and the sacramental ceremonies of the Teacher.

However, Lucien was not content just to show forth what was the fundamental reality of being. He sought to show that there were many lines of esoteric power working as connectives among these states of reality and therefore he went into the inner consciousness and discovered that there were two Devic Temples serving as mystical connectives between the three occult bodies. Thus, he discovered that between the Dharmakaya and the Shambogakaya views of the body of the Teacher existed the Purple Ray of gnostic power. Then, he discovered that between the Shambogakaya and Nirmanakaya views there existed the Blue Ray of Gnostic Power. These rays, which comprise an entire field of mysticism in themselves, we can view as esoteric universes of special initiation.

"I looked to the right and I saw the Great Presence of Light, which is the Temple wherein all beings are suffused with the Blue Light of the Gnosis. I looked to the left, which beyond the right, and I saw the Great Presence of Power, which is the Mother of all Earths and Energies, and which is the Holy Temple suffused with the Purple Light of the Ideal and Spiritual Gnosis. Then there came to me many great and wonderful beings, in the form of perfect and divinely radiant priests, for these are the keepers of the true gnosis, and in them I have found my peace and my roots. I held out my hands and they came to me and after removing the vesture of my earthly limits, clothed me in the high-priestly garments and took me with them into the Holy Place, where I am a priest of the eternal sacrifice forever and ever." — "Esoteric Revelations of Lucien-Francois Jean-Maine," 3

It would appear that the body of the high-priest is a magickal reality of very great power and that the energies of this body are derived from the contacts which the high priest has with Christ, the Holy Spirit, and with the many holy and spiritual beings of the cosmos.

The great bishop of the gnosis, who brought to us many esoteric revelations of the light. Bishop Lucien-Francois Jean-Maine made daily use of these revelations of esoteric gnosis in his building up of the powers of gnosis. They were built up from

## The Masters and Metaphysics 2: Treatment and Gnosis in Esoteric Metaphysics and Logic

When you wish to be healed you will come to the gnosis and the power of the gnosis and only that power will make you whole. You will be freed of all the limits of the lower worlds and of what has happened in the past and what may happen in the Future and you will be well I know that the power can make you fully a being of the light and when you come to know this, you will receive the healing power of the gnosis.

In order to know that the power of the gnosis can heal one, we have to know what we mean by this power. Really, what we mean is that there exists pure knowing, which is the life of God and that this pure knowing is a way of being, because it is the way of being as God is in His own being. To participate in this realm of being is to know God and to be alive to the great powers of the gnosis. To live and to know this way, all of the time, is to understand the life of the gnosis and to be alive to the power of God, wherever that power may be seen or known in the universe. It is simply a way of knowing.

You can be healed by the infinite power which comes from the pure knowing of God. This is to say that everything in thought is manifested as spiritual energy and is a focus for the idea of God as pure radiation. I enter into this radiation when I come to think about the ways of knowing God, for these ways are perfection.

Spiritual energy is the power which most of all can give us healing of whatever is a problem. It is not because it is the source of all things that it takes on the light and the wisdom of being; rather, it is the vitality of God, which sustains all being, and thereby it is known and understood as wholeness and purity of God-Energy. This is the power, which comes in the gnosis of light and which is manifested in all spiritual forces. I know this power to be real and I draw from it all of the powers, which I then infuse into you, the seeker after a gift of healing.

The powers of the invisible world are to be understood as centers of light and they will be with us, when and as often as we seek for them in the gnosis of spirit. It cannot be declared too often that the light of the gnosis is to be the way in which we are to realize the power of the Sun of our consciousness, but if we understand the light, let us rejoice in the pure vision of the spirit and let us see the manifestations of the gnosis as they are to be viewed forever and forever in our own experience. For I have come from the gnosis and I have come to hear and to listen to the actions and the voices of those seeking the perfection of the art of healing. It is the gift of God, which is His life in us, that makes us whole.

The following energy is a gift from the healing power of the Masters of the Gnosis, as it is revealed in the great and wonderful temples of the cosmic process of healing.

### *Treatment Gnosis*

The light of God is all wisdom and power and it is the inner mystery of my own soul. I have drawn forth the world of illusion and have now come to discard it. I have taken aside all of the energies, which are alive to the illusions of what I thought was well-being, because now I am whole and moreover I am holy in the God-Energy, which is about me as I live in the Gnosis.

The Masters send forth the powers of their rays and the beams of the holy power come forth from the Holy Devas of glory, surrounding the throne of God and all is



light. These are the children of the light, for from the Divine Source they have come forth in order to find the presence of seekers after being and they have sought and found in the light the Essence of God. For God is beyond and above all of the creatures and we ascend to Him in the perfection of the gnosis of our own wisdom.

I live in the eternal and am healing you from eternity. In the presence of the Holy Devas, we find the pure essence of being and we find the inner light of wisdom. In the power of these Holy Devas, I send forth from my being the light of the eternal and the beams come down upon you and they become you, for you are now blended in life and eternity with these rays. So by this light you are restored to the divine and wholesome state of gnostic being.

Let the students of light draw into themselves the powers of the great and holy teachers of wisdom, and let the angels and divine fires of the heavens always be present in order to sustain us in the pathway of healing energy, for it is from the light and it is to the light and it is in the light of the gnosis that all things are made well. It is the power of being which comes forth from the rays of God. I have sent this to you that you might be healed in every way and that you remain in the power of the healing energy forever, because you are of the light.

Let the students of my being come forth from the shadows of their own limits and bathe themselves in the spiritual perfection of my own true wisdom. It is my light and it is my wisdom and it is my purity of consciousness, because these are the ways in which the Holy Devas can and do come forth to all of us.

Let me tell you that you are now whole and that the power of the truth has healed you and made every part of your being perfected. Let me now say to you that all things are contained in your being and that all of the powers of being are now present within you and sustain you in all of the fire that is wholeness. This will be the meaning to you then of that holiness, which is the spiritual essence of light and which is the divine radiation of purity. Above all, the purity of the Master will be for you the key to the highest form of healing. You have merged with that being and so now you are sustained and at one with the Master of the inner wisdom that is health. I send to you my rays and to you I send my blessings, because the light of purity is inwardly present and indwelling all things.

*Saint Germain*

In coming to understand healing, therefore, you will be guided by the powers of the true teachers and the Masters of the Light. For from their rays and beams of truth, we see the healing of the gnosis shine forth to all beings.

## **Course in Esoteric Gnosis, Lesson 8; Initiation-Physics Based on Pneumatology**

In initiation-physics, we are concerned with powers and their projections into the field of the gnosis. Let us not think that we can properly understand gnosis unless we see it as the power of the Teacher in his work as supreme initiator on Earth of the mystical laws. In other words, the Teacher — because of his own spiritual development — has specific powers over the gnostic continuum. As Bishop Lucien-Francois says:

"When the Master or Teacher is filled with the Holy Spirit of the Pleroma, he will come and make the student a spiritual being. He will pour out his powers upon the student and drive out all that is merely mundane and natural. He will form the student in the pattern of New Being and he will form in the student that reality which is the Christ within, or the Esoteric Law of Gnosis, by means of his supreme power over natural limits. This power, as it belongs to the Teacher, is the Presence of God in this world. It is by this means that we know of God and the Holy Beings, because we see the Teacher in the world and he appears before us as light and as power."

Thus, the power of the Teacher comes directly from his connection with the Divine Order of Reality and it is antithetical to the order of natural activity, for such a level of being is under the rule of negative spirits. Lucien makes this clear when he says:

"The Master is truly the revelation of the Divine Order of Being. He possesses the great and terrific power and he must know and bring down to Earth all of the heavenly potencies. His presence is the real presence of the Divine Order of the Pleroma. God is in our midst when he comes to us by means of the gnosis. His body is the dwelling place of the Pleroma and all of the laws and principles are present in that body. For this reason, he will reveal more to the student than all of the Bibles and Sacred Scriptures and Texts of all the religious consciousness ever have in all of history to the starving ears of the human species."

This suggests a doctrine which is very close to the higher forms of guruyoga, as taught in Esoteric Hinduism, and we might note that the Teacher of the gnosis does have his own way or school of yoga. Lucien continues:

"The body of the Teacher is truly the Mystical Temple and it is alone by means of the physics of initiation that mysticism is made real and comes to be expressed as a concrete and exact presence in the world of the senses. For the Spirit of the Body of the Teacher is a cosmic system and the Master is the true world, while all else is illusion. The mystical power of the Teacher is very strong and the adepts are one in their powers, for the Teacher is one being of truth. That is why, if nothing else were true, the powers of the Teacher of the gnosis would be supreme over all bodies and spirits in the life of experience — the experience being that of the Teacher and his body of law."

The physical body of the Teacher then becomes the first moment or the dharmakaya of the inner gnosis of initiation. Everything relates to that power and to that presence. But we now ask how is it possible for the bodies of the Teacher—that is to say, his mysteries — to manifest themselves. The principle is threefold: there is the body of the law, which is the physical law and presence of the Master or Teacher. This is the identity of the actual body of the physical man, which is in space and time. Then we understand that there is the enjoyment sphere of experience, which is



of all those who were initiated or consecrated by Bishop Lucien.

However, as we know from French metaphysics, the point of pure inwardness (Louis Lavelle) is the point of beginnings for the creation of all systems by means of the immanent and inherent schematism of pure consciousness. This view, while coming later in the history of French metaphysics than Hamelin, nevertheless was expressed by Bishop Lucien as the primary exercise in gnostic creation. AH forms of initiatic being and all forms of gnostic existence were to be understood as expressions and outpouring of the principle of the Self, as the source of those realities, which are explored in gnostic and initiatic physics. The Self, however, is not that of any self or person, but the Self of the Teacher of the gnosis, in this instance that of Bishop Lucien-Francois Jean-Maine.

Thus, schematism is the way in which the Bishop as Teacher had organized the world of gnosis and the system of mystical categories or conceptual frames of reference, which he as a true adept of the light could will into existence. The point of light, among all of the laws of the universe, became — easily — the point of the Self-Hood of Bishop Lucien. And we are his sons.

But this schematism does have its manifestation and that is to be found in Jean-Maine's idea of gnostic maps or "La psychographie gnostique." Bishop Lucien was familiar with the Codex Brucianus, for the Books of Jeu contains, as we now know, some ancient evidence for a system of mystical maps whereby the soul is able to move from one spiritual realm to the next higher, through magickal doorways and paths, which are not in any sense physical. They are the products of the energies which are created during the process of initiation, when the Teacher is able to contact the student and especially the soul of the student by means of esoteric logic.

For while Bishop Jean-Maine knew that idealistic metaphysics gave him the exoteric rationale for the schematism of pneumatology, he now knew that in the Books of Jeu and particularly in the occult maps of the spiritual hierarchies, he could see the pattern of how the mystical schematism would work. He now saw how he would apply these laws in his physical experiments with his students. Thereafter, he began to produce a series of notes, numbers, and mystical and metamathematical explanations of how the schematism of his gnostic magnetism as the Teacher would be applied to the students, who came to him for initiation into the light and who would then be guided through the worlds of the mysterious and highly powerful spirit-spaces.

This notebook, of which I have made a copy and used in many of our lessons, is one of the Treasures of the Eglise Gnostique. It is called "La physique initiatique" (initiatic physics or initiation-physics) and it provides the formularies and numbers and connectives for the passage of the soul through the 256 different spaces and spirit areas and the 64 fields of archetypal power and the 16 domains of the archetypal rulers or aeons of the gnosis of bishops, the sons of Bishop Jean-Maine, which he sought to express and explicate in his reconstruction and reinterpretation of the Rites of Memphis-Misraim. For the Rites of Memphis-Misraim are the external and historical processes of the initiatic physics of the Jean-Maine schematism. I can affirm that these theurgical rites are the ways in which the symbolism of this schematism has come down to us in its outline.

For your exercise, draw a few mystical maps to see if you have an intuition of what this idea of the Jean-Maine schematism means in actual manifestation.

## PART IV

# Elemental Theogony

## The Schematism of Pneumatology

It should be understood that our gnostic bishops have always paid great attention to the many developments in what is known as "academic metaphysics." For example, Bishop Lucien-Francois Jean-Maine studied the late 19th century idealists in France very carefully, especially the work of Professor Octave Hamelin (1856-1907), who wrote the very important book, "Essay On the Principal Elements of Representation," published in 1907. Bishop Lucien-Francois did not see academic metaphysics as contradictory to esoteric and gnostic metaphysics. He saw academic views as coming closer and closer to gnosis, as they distanced themselves more and more from materialism and sensualism, as these doctrines are understood in an Academic sense.

Over the years, the shape of gnostic metaphysics has been adapted to the structures of the ordinary work and world of contemporary understanding. Yet, the work done by Bishop Lucien continues as a kind of archetype for the inspiration and direction of all other bishops and priests coming after Lucien and described as "Jean-Maine bishops."

Lucien sought, rather interestingly, to impose a certain structure upon the processes of the gnosis. If we view our school and its teachings, we find — especially in the Monastery of the Seven Rays lessons — a remarkable structure and a plan or organizing law, which runs through every lesson and which makes each lesson fit perfectly in respect to what has gone before it and what will come after. By contrast, the recently discovered texts of the ancient gnosis, from Egyptian caves, the famous Coptic library of a vast assortment of texts suggests a wild unmanageability, a chaos of ideas and entities, and an almost violent and demonic distortion of certain ideas, if we read the entire "library" as giving us a "system of gnosis." We do not, however, do that because each text comes from some other source or context or place and the library was really just a collection of unrelated ideas. Perhaps the most we can say is that the opinions represent the various points of view to be found in the continuum of gnostic churches.

However, the energy of gnostic experience, Bishop Lucien was quick to see, could be very chaotic if it was not organized by spiritual law. He therefore, by means of a deep exercise in the spiritual laws of the gnosis, as he had developed these powers in his own being he, Bishop Lucien, drew out from the consciousness of esoteric gnosis those ideal laws and principles which were latent in gnosis and which were their archetypal and most divine essence. But since these laws were to be found within his own reality and deepest being, he simply extended the principles and principals of his inner consciousness to all those aspects of the gnosis which could be incorporated into his mystical body. Thus, in the mysteries of the gnosis the linking essence, which connected all reality, was that of Bishop Lucien-Francois Jean-Maine.

For this reason, the Jean-Maine bishops are understood as continuing the essence of our patriarch Bishop Lucien, because they participate in the schematism of his pneumatic and perfect continuity. This sacramental and factual continuity is more than just the lineage of Apostolic Succession, because it is a living mystical process, almost related to our own beings and essences as the blood is related to the flesh of the human body.

The schematism of pneumatology, being as it was a system of pure consciousness, because an immanent system of life and reality, which infused itself into the lives

intuitions.

While the intuition of gnostic construction refers to the organization of the inner penurnatic world and the space of intuition (which is organized by the body of mantra) the body is sound. The breath of the Teacher is being or the root in the Pneurna of reality, unlike all other physical energies having an occult purpose. It can be applied to the world of the body as the means whereby power is infused at each point of wisdom and at each doorway to the infinite. It is within each breath that we find the 16 spaces of esoteric logic and within each space we find the 36 sub-spaces of the sacred vowels.

This is how we hear the powers of the gnosis of light as they are viewed, because they are the projections of the Teacher to those students who by the grace of divine wisdom have given themselves to the Teacher in order to participate in the body of the Teacher, which is the issuing forth from the Pneurna of the Word, or the Logos — i.e., the continuum of esoteric logic.

## Speculative Theology

### The Mystical Theogony of the Zothyrian Gnosis, 1: Esoteric Aspects of the Ontic Sphere 1

The purpose of this course is to provide the theological basis for the work of the Gnostic church in the contemporary world. This course will be issued to those students who are now candidates for the priesthood of the Church.

The development of the principle of the ontic sphere has been understood from the standpoint of metapsychology. Now, we will understand it from the view of the theologian of the gnosis. The ontic sphere does possess an esoteric aspect. This is because the ontic sphere is, in the language of the theologian, the manifestation of the activity of the Logos, or the Word of God. Whenever we find references in the gnostic literature to the notion of spiritual or esoteric logic, we have come upon a direct reference to the presence of the Logos. The idea of the Logos is defined as follows.

The Logos is the indwelling personhood of God the Absolute. In traditional Christian gnosis, this is the divine aspect of the personhood of Jesus Christ, Who possesses two natures, the nature of God and that of man. However, the Logos-idea is to be found in many cultures and systems and refers to the intelligible and intelligent personality of the Godhead, as that aspect of the divine is immanent in all things. The principle of the Logos, therefore, for the gnostic theologian, is the fundamental rule underlying the idea of the ontic sphere, or domain of inspired imagination, where exists a very important link between the priesthood and the episcopate of the gnostic church and the presence of the Logos in the rites and sacraments of the church. Because they maintain this link, they possess the spiritual powers to carry out the work of the church. Their powers are rooted in the Logos.

Gnostic priests and bishops have the spiritual responsibility for the pastoral care of their congregation. This comes from their possession of the sacred rites and because of their own initiation into the theology of pure light. However, in order to hold the power, they must enter more and more deeply into the gnostic life of the light, or commune more and more in the spirit of the Logos.

Periodically, the powers of the Logos are manifested through the presence of the Aeons. In contemporary gnostic theology, the presence of the Aeon is an indicator of the presence of the Logos. There are many Aeons but there is only one Logos. The Aeons are the ways in which the Logos-idea is revealed. The Aeons are spiritual beings of the gnosis, whose function it is to show forth the light and revelations of the Logos.

When we reach a certain point in the teachings of the gnosis, we see how the esoteric aspects of the Ontic Sphere bring us directly to the Logos by means of the Aeon. The idea of the structure of the Ontic Sphere is entirely determined by the logical system of the Aeon. At the present time, there are four Aeons working as the representatives of the Logos. In gnostic theology, these Aeons express themselves through the timite-stations or gnostic patriarchates of the higher spaces and worlds. All of the gnostic bishops and priests of our system are connected to these time-stations and hence to the Aeons.

Other spiritual beings of the light and the gnosis are the Archons and the Daemons. These beings are related to the Aeons in a very important way. The Daemons are the unconscious and subconscious aspects of the Aeons. Consequently, the Aeons

are the conscious and superconscious aspects of the Daemons. Such beings may be viewed as dynamic archetypes, or as spiritual beings operating within the psyche of the gnostic initiate. For it is at the time of initiation that these beings come into the psyche by becoming active in that psyche.

The Archons are also dynamic beings. They arise out of the operation of the archetypes of life, the Daemons and the Aeons, in the direction of human experience. They are the rulers of everyday situations. Nothing happens in existence without there being the presence of the influence of the Archons. The activity of the Archons in everyday life is called their synchronicity. When things happen, they happen because of the laws of time which are in concert, or in harmonious unity. Our papers on synchronicity are simply explanations of this energy.

If the Archons express the energies of Aeons and Daemons in the direction of human experience, then the Syzygies express this energy in the direction of the logos. However, there are Greater and Lesser Syzygies. In previous papers, such as the grade papers of the gnosis as given by the Monastery of the Seven Rays, when I spoke of Syzygies I was speaking of the Lesser Syzygies. Such spiritual beings of light are embodiments of divine life and the truth and are found everywhere by the initiate. However, there are four Greater Syzygies and these beings of light are the principles behind the manifestation of gnosis in the contemporary world.

Therefore, the work of the speculative theology of the gnostic church consists in the exploration of the roles of the Logos, the Syzygies, the Aeons, and the Daemons, and the Archons, and all other forms of spiritual and gnostic being. Speculative theology is concerned with the continuum of these beings, which is known as the Pleroma, or the Full.

Foundations of Aeonology and Theography: 1. The Crisis in the Pleroma

For the gnostic priest, the subject of aeonology is important because it shows the ways whereby the beings of the higher spaces act upon and influence humanity. Close to this is the field of theography, which is the theological mapworking of these higher spaces, or the locating and situating of the gnostic beings of both light and darkness. Any study of the gnostic church must begin with a consideration of these topics.

To begin with, the Pleroma is made up of both positive and negative beings. The best way to understand this is to conceive of the Pleroma as a continuum of numbers, such as 1, 2, 3, 4, 5, etc. In such a continuum, there are both positive and negative numbers, or rather odd and even numbers. The numbers are together but there are areas of harmony and disharmony among them. For example, 2 is harmonious with 4 and 8, but not with 7 and 9, unless we divide into fractions. So we can say that one group of numbers in relation to the other group represents a positive and negative difference of energies. It is positive among itself but negative among outsiders.

However, the numbers are still related to each other and form a series, you could not have 2 and 4 without 3 and 5. For the gnostic priest, you cannot have the positive without the negative. Good and evil are equally given and you will never find one without the other, nor will there ever be a world without both of these elements.

The tensions within the Pleroma are reflected in the tensions among human beings, since human beings are connected by their souls to the beings of the Pleroma. So if the positive aeons have a conflict with the negative aeons, this is reflected in the conflicts between human beings, some of whom are allied to the positive and

Within that structure of the initiation process, we find many very strong and archetypal influences at work. In my own case, I was able to experience the archetypes directly. Let me explain:

In 1963, I was in Haiti where I met my Teacher of the gnosis. By means of the initiation and consecration process, I was able to enter into the gnosis of the earliest Teachers of our system, I think it would be best to address this subject as esoteric martinism. The work of Louis-Claude de Saint-Martin was based upon previously archetypal work, such as that of Martines-Pasqualles. Among the archetypes which I was able to discover by means of an inner examination, was that of this Teacher, Martines Pasqualles, who is, according to the esoteric tradition still living and inspiring our work. Martines Pasqualles was one of a group of Twelve Adepts standing in a protective relationship to the esoteric gnosis of our tradition.

However, I also learned that connecting these Adepts in their own esoteric law or continuum were the gnostic logics or time-stations, which we view as esoteric patriarchates of research. The Twelve Adepts plus the Four Patriarchates add up to the Sixteen Laws, or principles of spiritual organization, which are behind all of our teachings and which are now known world-wide because of the work of the Monastery of the Seven Rays.

These archetypes are the spiritual powers behind the lessons which we write here from the gnostic missionary center. Whatever we teach seems to have this principle or organization behind it and within it.

I was told that the bodily intuitions of the Teachers Martines-Pasqualles and Jean-Maine were the laws of esoteric logic in action and that everything that we wrote was based upon an inner presence which they alone could give to the occult instructions. They are the deep powers which draw their influences and lights from the 16 sacred spaces of esoteric logic, which are the chakrams of higher gnosis, as different from the natural and occult chakrams of the initiatic bodies, that is to say which are the outpourings of cosmic imagination in the physical world of action and the movement of sacramentally consecrated bodies in the hieratic spaces and times. These magickal bodies are living and timelessly perfect as physical vehicles.

By a process known as historio-iogical intuition, we can experience these Adept Teachers and archetypes and make such contact with them that enables us to become participants in the general movement of their own personal gnosis. Historio-iogical intuition is the method of looking into the domain of history and by means of logic (either esoteric or gnostic logic is here meant) we make history come alive, or rather we enter it, as if it were a contemporary energy, as we find it around us. There is that remarkable passage of time, we can enter into the being of the historical experience and actually be "within history" with our Adepts and Teachers.

Of course, this process of historio-iogical intuition is only possible when one enters upon the gnostic experience of esoteric logic to such an extent that the particles in one's body take on a new form of being and become totally alive and attuned to and aware of the Pneuma or universal medium of the Teacher. In this way, we see reality in terms of its manifold possibilities, under these conditions, the following gnostic exercise becomes a type of initiation into the Pneuma.

*Exercise in Gnosis*

Kundalini shakti is the pneumatic construction of the Teacher within the ocean of historio-iogical intuitions. A pneumatic construction is an intuition of the Teacher because every event is an outpouring of the manifold of these historio-iogical



## **Pneumatology On a Basis of Esoteric Logic**

When we come to discuss pneumatology, we first of all define it as the study of (logy) the spirit or spiritual and rational and fiery breath (pneuma) of the universe. The ancients believed that there was a rational and fiery breath, which was God, and which permeated all things and was immanent, or present, within the essential soul of all objects and all subjects in the world of nature. For the student seeking esoteric gnosis, pneumatology is the study of the rational and fiery breath or divinely inspirational powers of the Teacher. Also, this reality of the power of the Teacher, because it is based on esoteric logic, is a true presence in the physical world of events in space and time.

Somehow the Teacher is the master of the breath-consciousness of the world or else he is so attuned to the divinely present Pneuma that he is a focus for this type of reality in each period of time. Therefore, we can see the Teacher as the source of fire, or the kundalini-shakti. His breathing is itself a mystical process and the mysteries are often based on his inhalation and exhalation of the "finer forces of nature" or Tattwas, those fields of the natural order of vibrations in the continuum of being.

Thus, he will inspire the chela with his energies. He will transmit kundalini-shakti to the chela; but this kundalini-shakti is a pneumatic construction of the Teacher. It is an intuition of the Teacher, because this is an outpouring of his intuitive power. The intuition of gnostic constructions refers to the organization of the inner and pneumatic world of initiatic space, which is organized by the law of mantra and dependent upon a root in reality, the breath of the Teacher. In each pneumatic intuition of the Teacher, we find the 16 spaces of esoteric logic and within each we find the 36 sub-spaces of the sacred vowels of the gnostic teaching.

Thusly, the Teacher in his process of unfolding the pneumatic and inner reality to the student will define the different placements of being and identify the laws of this inner and pneumatic reality by means of the bodily names and abstract and occult spirits and the concrete powers or physical presences of intelligible energies, which are of the most importance and significance in the mapping work of initiatic space. This is what happens in initiatic consciousness, or the result of pneumatic initiation.

Initiatic space is the ultimate world for the gnostic process of investigation and in this world there is really only one way of constructing the map of being. That is the way of the pneumatic and inner being and the way of the schematism of the Teacher (the 16 sacred spaces of esoteric logic) as given in the bodily-intuitions of the Teacher. If there is any physical being to be explored or explained as a result of these intuitions, it really must be that of the pneumatic and inner reality, because this initiatic space is really and absolutely the intuitively gnostic construction of the Teacher.

We can see then how pneumatic activity is grounded in the esoteric logic of the Teacher. This grounding, however, is the result of both an inner development of the Teacher and as the result of initiation. For example, when initiation happens or is given to the candidate, that man is grafted into a great complex of being, which is the mystical lineage of the order of initiation. Once that happens, the candidate who is now the initiate is no longer an outsider to the processes of esoteric history. Rather, he is participating in them in a very personal way.

some to the negative aeons. This is especially true if the humans are mediumistic and inclined to emotional problems, such as extremes of temperament. By calming the emotions, however, one is able to avoid being possessed by the negative aeons and one lives in perfect harmony with the positive aeons.

The conflict between the positive and the negative aeons is called the Crisis, because it causes a number of tensions to manifest themselves. Because the Pleroma is eternal, this Crisis is likewise eternal. It always was and always will be. However, it can be lessened by various spiritual practices, whereby we as gnostic priests offer theurgical mysteries to restore peace to the Pleroma. For we possess the powers to restore the state of unity amidst difference, which is the original and archetypal form of the Pleroma.

Many theological scientists have been able to see in this Crisis the origins of evil. I think that such a view is probably correct, if we take into consideration that evil exists at the human level only, where human beings who are unstable in some way react to the deep and inner tensions of the Crisis in the Pleroma and introduce imbalance into their lives.

In traditional gnostic theology, the leader of the negative elements in the Pleroma was a being named Ialdabaoth. In a sense, he is the gnostic version of the disharmonious law, or satanic principle. Because there have been many to oppose Ialdabaoth, a number of the positive beings have come forth from time to time in the various gnostic theologies. In some it is the Aeon Christ, in other the Aeons Soter, who brings salvation and liberation.

In some systems it is the Aeon Michael. In our own system of understanding the Aeon known as Michael-Zothyrius is the opponent of Ialdabaoth. The Aeon Michael Zothyrius is the agent of the Aeon Christ, who is the representative of the Logos in the Pleroma. The true gnostic teaching is that the Christ was sent to earth in order to found the gnostic church and its teachings. For this reason, the gnostic church traces its lineage of bishops back to the time of Jesus The Christ and His 12 Apostles. This is the gnostic understanding of the Apostolic Succession. Now, while the Aeon Christ was responsible for the founding of the gnostic church, the Aeon Michael Zothyrius is responsible for its ongoing and continuing life and teaching.

Thus, from the Aeons Christ and Michael Zothyrius come the powers of the Logos, whereby the negative energies of Ialdabaoth are restrained and kept from acting against the powers of the gnostic light. Thus, every gnostic priest is directly linked to the high powers of the logos. In the Vudu Religion of the Afro-Atlantean races, the name of the Logos is Legbha. The Grand Fa. For many have worshipped the Logos and in response to their prayers the logos has sent to them the gift of the gnostic church and its spiritual powers, whereby the negative effects of the Crisis in the Pleroma have been nullified by means of the gnostic sacraments, rites, and mysteries.

## **The Mystical Theogony of the Zothirian Gnosis, 2: Esoteric Aspects of the Ontic Sphere 2**

Foundations of Aeonology and Theography

### **2. The Crisis in the Pleroma**

In order to nullify as much as possible any evil which might arise out of the negative energies generated by the existence of Ialdabaoth, the Logos emanated a special realm of order and existence, which was to properly and constructively apply the energies of the Meon, which were manifested as random Chaoi and Acosmoi. This special realm of order and existence was then entrusted to two Aeons. These were the Aeon of the Sun, Michael, and the Aeon of the Gnosis, Zothyrus. By means of the mystery of their union and cooperation there emerged the Aeon Michael-Zothyrus, the Aeon of the Gnostic Sun (Le Soleil Gnostique). The initiations of the gnostic church are based upon this mystery, which in the Vudu-Gnosis is the Mystery of Legbha-Luage.

The special realm of Order and Existence was then placed over all of the other realms. So, as a consequence, the gnostic system of Michael-Zothyrus is placed over all other systems and that Aeon is placed over all other Aeons.

However, Ialdabaoth, known also as the Aeon of the negative Old Testament energies, sought to rebel continuously against the Gnostic Sun and sought by his own methods and magick to create oppositions and opposing magickal systems. This he continues to do to the present day among human beings. Those that are his followers are the fallen beings, who will never bathe in the light of the Gnostic Aeon-Sun.

In order to stabilize the Pleroma, the Aeon Michael-Zothyrus established four time-stations or gnostic patriarchates in the higher space world. The purpose of these is to direct the order and existence energies of the metamathematical realm into human history.

Above this world of order and existence, there was a world of topology, which was the symbolic science of ultimate and divine energies. By means of the initiations of Michael-Zothyrus, the patriarchs of the gnostic church were admitted sacramentally and magickally into this world. In this world they were able to find their transcendental selfhood and realize the fullness (Pleroma) of their own being. Thus, the patriarchs of the gnostic church became in their being perfect images of the being of the universe and its complete structure. To see them was to see the map of the cosmos, for they had connections to every part of it. In the creation of each patriarch, the Aeon Michael-Zothyrus would be present as the consecrating hierophant. For this reason, the gnosis of this system became known as the Zothirian.

The energies from the Meon come forth as Chaoi and Acosmoi, or beings of possibility and novelty. Before they can be lost to the universe in their creativity, they are caught in the net of lattices and topologies, which encircles the world of being. They are then applied in some phase of the metamathematical tree, before coming downwards past the sphere of the Logos, these energies, now identified as Logoi and Cosmoi, meet the Higher or Greater Syzygies. There, these energies are applied in the work of the Gnostic Sun, Who has established His realm or domain over these Syzygies. Thus, they are absorbed before they come near to the Pleroma. As a consequence of this activity, Ialdabaoth and his allies are starved of the higher energies of light and must depend upon their human followers, who are constantly feeding energies of the mundane sphere upwards to sustain Ialdabaoth and his helpers.

the yoga systems of esoteric Hinduism. They both work with the same fundamental power of the universe.

long as we are in the material world, we shall teach that the gnosis of esoteric consciousness is to be taught through the body of the Teacher of the Light.

Now, we must understand that the mysteries of the body of the Teacher are the ways in which the laws of the gnosis are "materialized" in the world of history. It is impossible for the teaching to come by abstractedness, for that leads to errors. That, I might add, is the reason for the many errors and conflicts of the various protestant sects, which have rejected the worship of the body. The Catholic Church, however, because of its policy of Incarnational Realism, teaches the worship of the body, especially so in the theology of the Eucharistic Presence of Christ and in the Bodily Assumption of the Mother of God.

So, our gnostic viewpoint is not alone, rather it is physically close to the Catholic view, but intended for the esoteric consciousness of the perfecting of humanity. So it is the way of the gnosis to be cited as the way of the esoteric understanding of the material world. This does not mean its rejection, rather it means its true or gnostic comprehension and acceptance. This is the acceptance of being — the being of the Teacher's body.

The dynamics of the body of the Teacher can be expressed by the movements of the gnostic process known as esoteric logic. Esoteric logic is the basis of reality and it is a projection outwards from the body of the Teacher. Esoteric logic is the radiation from the mysteries of the Teacher's body. Thusly, the initiation physics of the body of the student — which comes forth from the Teacher of the light — is a physics of truth because it is based on the material world. Esoteric logic is the way in which this physics operates. We can then say that the work of esoteric logic is to make possible the operations leading to initiation in the body of the student. For this reason, the body must be viewed as sexually radioactive or charged with kundalini shakti and permeated with the powers of the transcendental unconscious. Esoteric logic is a set of Plutonian rules for the execution of acts of power from a Plutonian power base, which is the gnosis of the body.

Here is an exercise in how to bring this about in your body. Think of your body and the body of the Teacher and understand that:

The dynamics of esoteric logic refers to the gnostic powers of the body of the Teacher and how they act in the true and hidden consciousness of the student and Teacher — in their unity of initiatic energies. For it is from the Teachers of the gnosis that the energies of esoteric gnosis and logic are emanated, and thusly they descend into the student/chela of the pure radiations.

In the Temple of Esoteric Logic, there is only the supreme hierarchy of the gnostic powers and the varied realms of light; but among all of the orders and existences of the student/Teacher relationship, the body of the Teacher, manifesting the communion of esoteric logic, is the physical archetype for the lifestream of the human condition of existence. It is from his body — from the body of the Teacher — that the beams of esoteric logic come forth with all of their power and energy.

In order to understand the full essence of this lesson, I think it is very important for you to apply to your understanding all of the principles, which were learned in the esoteric instructions, given to you previously. The Monastery of the Seven Rays has, as we know, an entire course of study on kundalini shakti, the great power of guruyoga. By doing more and more exercises in the guru-yoga of esoteric gnosis and becoming more and more at one with the Teacher, you are able to receive the transmission of this kundalini shakti from the mystical field of the Teacher to the inner essence of the student/chela. This is why esoteric gnosis is so close to

This process is happening, however, only in time. For in the sphere of eternity, Ialdabaoth has been defeated by the Aeon Michael-Zothyrius, as in the New Testament "Book of Revelations," this battle is described, although in mystical form.

Now that the Crisis in the Pleroma has been outlined, it is important to realize that with the defeat of Ialdabaoth there came an opportunity for development and expansion of the Pleroma.

### 3. The Development of the Pleroma

This development was entirely due to the presence of the gnostic energies. These were the radiations from the Gnostic Sun, whereby more and more energies of the topological form were inducted into the beings of the Pleroma, thereby liberating them from their natural tendency to energy-tension. From these patterns of development, there emerged a special structure, which became the archetype for the ways in which the spiritual energies would be projected in any situation. However, only a small amount of this spiritual energy or gnostic light was allowed to enter the Earth world, because humanity was not ready for the illuminations which would follow from this teaching. However, on the Earth, there was established a gnostic patriarchate, which served to direct and diffuse the four archetypal energies of the Time-Stations.

In order to make this functional, it was necessary for the Pleroma to be brought more and more under the rule of the metalogic net of lattices and topologies. Because this could only be done by constructive reason, the Aeons of the Pleroma, who were allied to Michael-Zothyrius accepted the system of order and existence and sought by this means to improve their own natural energies. They in effect were adopting a system of hyperyoga, by adjusting themselves to the archetypes of the net. Many interesting transformations happened in this process. For example, the Aeon AIWAZ, known as the Holy Angel of the Master Therion (Aleister Crowley) underwent a magickal transformation and became the Aeon AIWAZ-Zothyrius, the Aeon of the Thelema-Gnosis. The yoga, which these Aeons underwent was important on Earth, for the imitation of it by gnostic priests and bishops is the process known as "theurgy," the energy-work (eurgon) or yoga, of the gods, i.e.. Aeons (theoi). It is possible to have a valid theurgy only if one is so connected in this manner to the Aeons.

Another form of development was the construction of a system of hyper-initiation into the sacramental mysteries of the Aeons. Previous to this process, the energies of the Aeons could not be transmitted in a coherent and objective manner. We find there was too much negative consciousness and a passive mediumship among so-called "gnostics." Now, however, it was possible by means of this connection of sacramental grace with the Aeons for the perfected ones of the gnostic church to receive the sacramental life and light of the Aeons, through the agencies and actualizations of the Gnostic Sun and the net of lattices and topologies, which now served to support the efforts of the gnostic rites in this direction.

Other areas of development will be discussed subsequently, but at this time it is important to attend to the activities of the Aeons by way of their reactions to this energy movement. As might be expected, there were certain Aeons who remained loyal to Ialdabaoth.

But their influence and power was forever weakened to the point of destruction. Of great importnace in this activity was the Aeon Luzifer, the Aeon of Light-Bringing. At one time, the power of Ialdabaoth was hostile to Luzifer. Then there came a period of sympathy between them, largely due to the activities of the Aeons Christ and Jesus. However, due to the natural influence of the Gnostic Sun, Luzifer



became one of the allied powers of AIWAZ-Zothyrius and Michael-Zothyrius. With this alliance, there came into the harmony of the Gnostic Ecclesia of the Patriarchate the entire Earth-world movement of the Luceferian-Gnostics. The gradual growth of the powers of Michael could be in a direct way understood in the ways in which the movement of the gnosis on Earth came under the influence of the Zothyrian Patriarchate. Of course it was a very gradual and very complex process. But it meant that the entire gnostic movement on the Earth came more and more to accept the gnosis of the Z-True System.

It can be said that the process of the gnosis on Earth reflects in time the process of the gnosis in the Pleroma, which is in eternity. Also, it is important to understand that whatever happens in the gnosis on Earth is simply a reflection of what is happening in eternity, in the Pleroma. Also, that whatever happens in the Pleroma is reflected to some degree by what is passing or happening in the gnosis on Earth, so that these two realms of being reflect each other. Also, the processes of transformation in the Pleroma or on Earth can be initiated either on Earth or in the Pleroma.

Finally, it is true that the mysteries which happen in the Pleroma reflect the gnostico-magickal creations and constructions which have been initiated by gnostic patriarchates on Earth, for on the Earth there is also an order and existence, also a net of lattices and topologies, and also a Pleroma of Aeon-like beings, who are the conservateurs of the gnosis in the dimensions of time and history. For this reason, therefore, the initiation rites of the gnosis on Earth can be understood as processes of development, a development in the Pleroma on Earth as well as in the Pleroma of the Aeons. This connection is vital for the purity and lifestream of the gnosis, both "in heaven and on Earth."

## The Dynamics of Esoteric Gnosis

The dynamics of esoteric gnosis is the law of the body of the Teacher of the Light, and this is the projection outwards and the creation of energies from the body of the man, who has perfected the gnosis on Earth. He has perfected his body, which is the gnosis, as it is expressed in material form. The dynamics of the esoteric gnosis as a law refers to the powers and how they act in the true and supreme consciousness of the Teacher and his body, which is the reflection of the cosmic law of creation.

The focus should be in the physical presence of the Teacher, that is the focus of the truth should be in the physical body of the Teacher, while we live in the material world, for in the physico-material world, we are in the world of bodies and the language of the gnosis in this world must be expressed as the language of the body. Thus, if the Teacher is the embodiment of the truth and the Teacher is the gnosis, then his body is the means of the art and science of diffusing the gnosis.

For it is from the Teacher of the gnosis that the energies of truth are understood to descend into the student of the light. There is only the supreme power of the gnosis or the supreme energy of the Teacher of the light, but among all of the orders of creation, the body world of the Teacher is the archetype for the lifestream of the human student in the body. It is from the Teacher that the energy comes forth.

How different it would be if we were not in physical embodiment. Then, we could be entirely spiritual and the pneumatic power and preciousness of light would not come into the world but express itself as abstractions. However, we are embodied and as such the method of the teaching of the gnosis in its most esoteric form consists in the mysteries of the body of the Teacher. That is to say, from those many occult centers in the physical body of the Teacher, we see in the mystical vision the raying forth of the beams of mystical law, as they are expressed in the being of the Teacher of the gnosis. For this reason, the body has always been symbolic in Neo-Pythagorean gnosis of the divine universe of highest and most perfect law. It is the being of being.

There are obviously two ways of looking at the body. There is the mundane way, which seeks to either hide or to show the body, but always for reasons based on imperfections of mental consciousness. Then there is the gnostic view, as we teach it, that the body is the means for the teaching of the gnosis. The body is therefore a symbolic reality.

The body should not be viewed, however, as devoid of mystery even in the most mundane of humanity. It is not, the mysteries are simply concealed therein and awaiting the unveiling of the mystical powers. We reincarnate many times, according to Hinduism, because — unlike Buddhism — the life and experience of the body is so important. If a body is imperfect now, next time it will be more towards the perfect, until it finally becomes a perfect picture of the divine dimensions of being. When this happens, we are faced with pure reality and truth, and we are able to understand what is meant by saying that we are made in the image of the divine ones.

Not all gnostics will agree with this, because of the diversity of the schools, as we find them. However, in the world of reality, in the place of being-ness, we find all of existence in this world related in one way or another to the body. Therefore, if this is a kind of condition for the material ways in which existence is realized, so also we must realize that being is perfection and as such as must teach the gnosis in the world of the material by means of the bodily experience. Hence, as

universe and presence in all things.

7. Look around you and you will see that all of being is Filled with the presence of this holy power, For God is now present by His Holy Spirit in all reality. Now, you will begin to notice that all things are objects of sacredness and symbolic of the presence of God in all things.

8. You will now take any part of experience and see it as sacramental and as a form of the way in which God has come into your experience. You **will** realize that it is the light of being and the light of truth and that it is Godly. You are making a sacramental universe of being and you are coming to realize that Godly energies are now in your experience and existence. This is your exercise in theogony.

In the analysis of being, we must always view the mystical domain as pure reality or as the life of truth. That is your esoteric instructions from the Teacher.

### **The Mystical Theogony of the Zothyrion Gnosis, 3: Esoteric Aspects of the Ontic Sphere 3**

Foundations of Aeonology and Theography

#### **4. The Development in the Pleroma**

"Initiation physics may be understood as the energy process of becoming more united to the true nature of one's gnostic being. Consequently, the processes of initiation physics connect the human level of experience to the higher worlds. It is this connection which serves to define the essence of growth in energy and it is in this connection that there is to be found a transfer of energy from the hyperspatial world to the mundane, from the world of patriarchal topologies to that of day-to-day existence.

"According to Boullan, all initiations which have been given through the gnostic patriarchate of the Zothyrion Empire have been the initiations given with the context of the higher regions of being. In this sense, we connect ourselves by means of gnostic energy and initiation physics with all of the worlds and systems, which are implied in the teachings of the aeonological gnosis. As one progresses more and more into this gnosis, one finds oneself connected more and more to all of the worlds and being-levels about which the lessons in gnostic theogony, speculative theology, and magickal metaphysics have been written. In this sense, you embark upon the cosmic computerization of your selfhood, the higher aspect of the existing reality of the initiation candidate, or the past tense of the Boullanist initiate." — M. Bertiaux, "The Taoists of the Moon," 3

When Marcel-Henri had progressed sufficiently in his occult studies and had wearied also sufficiently of the possessive eroticism of La Maud, he was advised by her to seek the assistance of Father Boullan, the gnostic initiateur. Having been given an address, Marcel-Henri went out into the countryside and there was interviewed by Le Soleil, a representative of the Aeons and the person who prepares the candidates for the initiation processes of the Boullanist Carmel. Since Marcel-Henri was seeking a magickal form of gnostic initiation, Le Soleil asked him very long and very specific questions concerning his magickal practices, his sexuality, his spiritual life, and his unique relationship with La Maud, who was herself the embodiment of certain aeonic powers and who was also one of the most prominent of the apostolic women of the Carmel.

He was then given a day and a time when he could meet with Father Boullan. Like fine silverware and china, the day and time were chosen with care. It was explained to Marcel-Henri that Father Boullan was the head of the Gnostic Church of Carmel and therefore he was the one to give the most suitable and the most complete initiations into the gnosis and therefore the most powerful introduction into the Carmel.

On a certain evening, Marcel-Henri met with Father Boullan and the two of them discussed the expectations of the initiation process. After a few glasses of wine and water, Father Boullan told Marcel-Henri to come to his home on a certain day, having prepared himself in soul and body for the process of gnostic initiation.

At the specified time, Marcel-Henri went out that evening and crossed the city to the Rue de Soubise and walked up the steps to the apartment of Father Boullan. He was met at the door by Father, who directed him into the salon. There was another person present, who was introduced as Cogito Ergo Sum, the representative of the Aeon

of Synchronistic Robotics and who functioned somewhat as a research secretary to Father Boullan. It seemed to Marcel-Henri that this secretary has just been helping Father with his preparation of documents as well as correspondence.

Cogito Ergo Sum excused himself and left the apartment. Father Boullan then turned on his high altar, which was in actuality connected with various gnostic and radionic instruments, vudotronic broadcasters and inductors, and psionic computers and magickal machines. He then began the initiation discourse.

It was explained that after the imposition of magickal structures on the Aeons and the Pleroma by Michael-Zothyrius, there was a development of an administrative and magickal hierarchy under the rule of four Aeons, elevated to this position because of their own personal loyalty to Michael. Originally, these Aeons were only known in the most esoteric and otherwise hidden implications of the 95th degree of the ancient and primitive rite of Memphis-Misraim, but they had been freed from that restriction by Michael and now were the Aeons given oversight within the higher aspect of the Pleroma, known as the Ecclesia Gnostica Spiritualis.

Because they were hidden somewhat in their essences still, they were known by numbers as the Aeons 328, 329, 330, and 331. Michael had established their rule within the Ecclesia in order to make it possible for there to be a gnostic patriarchate on Earth, in fact to allow for the generation of many such patriarchates of the gnosis as the patterns of need and time would allow. For this reason there will always exist a hierarchy of gnostic bishops, who represent on Earth or in the mundane sphere those Aeons who by being loyal to Michael were elevated to the higher aspects of the Pleroma, known as the Ecclesia Gnostica Spiritualis, or the spiritual Gnostic Assembly (of the Worlds).

From time to time, the patriarchal Aeons establish themselves upon the Earth. They come and form a magickal order and a gnostic church for the diffusion of the gnostic energy in each age. When and how this happens is determined by Michael and it is Michael who then sends the avatars of these Aeons into human history.

Boullan explained that the entire process of history was part of a gnostic lifestream and that in each age it was necessary for there to be certain teachers of the gnosis. They themselves did not know that they were to be the teachers, or the avatars, of the Aeons until they were adopted by these beings and given the powers to diffuse gnostic energies into the lifestream of human history. However, they were always identified with the gnosis and had functioned within the lifestream of the gnosis in many lifetimes before.

It was necessary for the teachers to come into history because in each age there exist a small band of gnostics, who need to be gathered into the gnostic church. These gnostics had been sent into history to work out their destinies. Now it was necessary to gather them into the fold of the gnosis and connect them in history with those Aeons of Light, with whom they were already connected outside of history and established them as gnostics and gave them sacramental powers of the gnostic church in order to diffuse the gnosis and to bring into the fold of the church all those gnostics who were then in the body of matter.

The entire rationale for the existence of the gnostic church was therefore defined as to do the work of the Aeons, those Aeons of Light who were allied to Michael-Zothyrius. To know this secret constituted the great essence of gnostic initiation. For once you knew this principle, all of the inner doors of the light were opened to you and you therefore entered upon a pattern of growth in the gnosis, which led to the highest realms of light. In each age, the teacher would be known for

and patterns of life-history. Godly powers are these. For just as the gnosis sends forth the gods to exist as ideal substances in the Pleroma of Abstractedness (the universe of reconciliation between God and the gods), so it also attached itself concretely to the events of life and takes on bodies in the onflowing stream of time. Thus, the gods or angels of the presence of the Logos and beyond to the Father Eternal come to be in our midst.

Again, the reconciliation activity performed by the spiritual destiny of the Gnostic Church is extended into the realms of consecration, where more and more of the deific power is infused into the medium of existence. For this reason, the eternal priesthood and the gnosis of the episcopate believe in the power of specific and particular blessings and orderings for the work of what is holy. They look for the time when all being will be consciously united by sacramental links to the Absolute Deity. It is in this work that a complete knowledge of the principles of gnostic theology and theogony must be understood and realized in the life of the individual priest. The individual priest must know and do, that is, he must have mastery both in the truth of theory and practical work, by the powers of the sacramental priesthood, as it has come to us from the most remote times of this precise history: the history of the sacrificing priesthood of reconciliation. They are those who possess the converse of Gods and men.

One of the most important types of work to be done in the gnostic consciousness is that of the creation of the inner universe of sacramental realities. We do not know if there are other ways of making this reality, which are known and done by various schools and churches in the mundane sphere, but for us, as workers in the gnosis, our pathway of reality is to do and to make as is possible. Therefore, in this exercise, you are to use this entire lesson as an exercise in the esoteric gnosis.

#### *Exercise in Gnosis*

You will begin to see all things in consciousness as outpourings of the supreme truth. By this means, you can see all things as connected in God, because God is supreme and all Truth. Now, follow these steps:

1. You will attune yourself to the silence of the inner self and you will visualize a still and small point of light. This is the point of your creative being.
2. You will note that this reality is an outpouring of power and that it is pulsing as it lives and is full of life and being. It is the source of Godly power.
3. You will enter into this point of power and know that while you are within it, you are also able to see it within yourself. Try to do both, very slowly, you are within it and it is within you. It is the point of divine power and cosmic immanence.
4. You are within the being of the divine and that being is present to you. Now, you are to draw down that power and let it flow into the events of your daily life and to the different levels of cosmic manifestation. It is now moving into more and more forms of being.
5. Let that being flow downwards through the lights of the spirit-spaces, until it is all in all. Let it flow until it is everywhere in being and that everything in being is in some important way connected to it.
6. Let it flow and enter into all of the conditions of life and being. Let it be as a life that permeates all of reality and all of existence. Let it be as a principle of truth and of being and of joy and of mysticism. It is present now everywhere. You can see the glow of its light and you can hear the sweet music of its



## The Theogony of the Ontic Sphere

Theogony means literally "the genesis of the deities"; how they were brought forth and also the problem of the divine lineage. Therefore, in gnostic metaphysics, one of the most most significant sciences is that of theogony, because it is by means of the process of gnosis that the gods are begotten in the world of consciousness.

The deities are the productions of ontic intelligence, that is to say the powers which are immanent in being, understood as the Absolute Presence. When something becomes possible it is immediately actualized somewhere in Divine Imagination. The different "departments" or functions of spiritual being, naturally, are simply aspects and operations of the fundamental unity. Everything that happens in the sacramental life of the priestly imagination is to be viewed as a projection of this unity. In each sacramental encounter, the grace of the sacrament makes it possible for some type of gnostic deity to be begotten in the soul of the true believer, who is sacramentally united to the gnosis because of ritualistic participation in the mysteries of the Absolute Presence.

The Church of the Gnostic Patriarchate, therefore, believes that the sacramental rites and liturgical and theurgical operations of the priesthood are necessary conditions for the outpouring of sacramental grace to be understood as the "genesis of the deities." When we come to experience the sacramental lifestream of the gnosis, we are immediately impressed by the constant incarnating of spiritual powers of being. Thus, in each ritual act, the priest is able to incarnate the "holy and bodiless essences and powers," which then become attached to the karmic history of the believer.

The modern development of the Church of the Gnosis was connected with sacramental theory and with the theology of the Independent Catholic and Orthodox Movement. The Holy Spirit, we can now see, led and moved the early bishops in France along very ritualistic lines and made the Apostolic Power the basis of the work of the ecclesia. It could have been otherwise, for there are many religious traditions outside of the ritualistic and the Apostolic. But the purpose was to incarnate the sacramental life and the fullness of the Ontic Sphere, or the Divine Imagination, therefore Prance was especially chosen because of the prior ground, as it had been prepared there, was sympathetic to the sacramental conditions of existence.

By this incarnation, the gnosis could grow. It was fed by the Esoteric Tradition, a living being of the French consciousness, which understood that the mysteries and the ritual work were to be the basis of the gnostic renewal. This was because as the Catholic Church taught the doctrine of the Incarnation of the Logos, both in history and in the Liturgical Sacrifice, so the gnostic priesthood would have to bring about conditions for the Incarnation of the Sacramental Logoi, or "Deities of the Word," in the mysteries of reconciliation, which is the proper work of the priesthood.

Because the sacramental actions are externalized and perceptible outpourings of the Divine and Infinite Energy, in the liturgies and theurgies of reconciliation, they are groundings in the facts of empirical existence of the divine imagination and each sacramental process, because it is visible and found in a churchly context, is a begetting of Deities in the world of sense.

The world of the divine imagination is thus outpoured as a hieretic continuum of sacramental existence and it is the incarnation of the ontic in individual segments

his identity would be self-evident to those who were deeply conscious of the gnostic lifestream and its powers. One could not doubt that in each age the teacher would bring forth the gnosis of the Zothyrion Aeons, and that this mark would distinguish him from all other spiritual workers. So that within the lifetime of Marcel-Henri, that teacher could only be Father Boullan, the leader of the Gnostic Carmel.

At the end of the gnostic discourse, Father Boullan performed the initiatory magick which connected Marcel-Henri in his body of matter with the Aeons of the Pleroma who were allied to Michael.

The exact nature of this initiation cannot be described in any lesson form because of its esoteric character, however, it is sufficient to say that it partakes at all levels of the essence of gnostic teaching, as set forth in all of the lessons ever given by me to our students. Also, of greatest importance, Marcel-Henri gave his body of matter, formerly under the domain of Ialdabaoth, to the Zothyrion Aeons, who are under the domain of Michael. For the process of beginning initiation involves the recapture of the body of matter by the Aeons of Light in their battle against matter's god, Ialdabaoth. The body of matter, which formerly was possessed by Marcel-Henri, now became the resurrection body of light, the body which is responsive to the powers of the Aeons and which is therefore attuned to the highest aspects of spiritual gnosticism. No longer would Marcel-Henri be under the influence of the powers of evil, which were of the natural order as ruled by Ialdabaoth. He had now crossed into the supernatural order of light, and now he was one with the Aeons of Light.

Therefore, Marcel-Henri was seen as a newly born child in the kingdom of light. He had transcended the natural order and had united himself with the supernatural order. He was no longer in bondage to the elemental powers of the terrestrial sphere, but now had truly entered upon the gnostic and astral magnetic aones and their spheres. He was now to be guided by Boullan deeper and deeper into the mysteries of the gnosis and to learn of the powers which had held him in bondage and how they were now no longer within the aura of his gnostic awakening. More and more his desire became only for the Zothyrion powers and their Pieroma of Light, and less and less he sought his delights in those aspects of the world which had been contaminated by Ialdabaoth, the negative god of the Old Testament, the enemy of Michael.

## **Gnostic and Metamathematical Pneumatology**

### **Metalogical Foundations and Emanations of the Guru-Idea**

We may consider pneumatology as one of the most important branches of the gnostic sciences because it is concerned with the foundations of the entire system. How does this system exist and how was it manifested in the experience of so many students of magick and metaphysics?

Pneumatology: The study of the store-consciousness of the guru-idea and of the spiritual roots of those who belong therefore to this store-consciousness and how those who belong to this store-consciousness manifest the energies of the master, or the guru-idea, as the spiritual teacher.

At a certain age one is adopted by the divine energies. This means that the link which had existed in a past lifetime is now connected in this lifetime and one must begin one's work, which is to become a master and to manifest the guru-idea, which is a spiritual archetype. Within the transcendental selfhood of the master there exists a direct intuition of the plenitude and pleroma of the gnosis and of every gnostic being. Therefore, by making entry by this special intuition, one sees and knows all that needs to be seen and known.

Spiritual powers are the greatest examples of metaphysical magnetism. They bring to one all that should be brought and separate out all that should be separated. So this means that there may be some who think they belong to the guru-idea, but in time, for some reason or other, they will go away. This is the natural process of magnetic attraction, as it is to be found within the world of invisible energies.

The store-consciousness (Alaya) is both universal — and therefore embracing all — as well as individual, embracing those taken up into it by the laws of karma and dharma (causality and destiny). So we can say that a master belongs to the store-consciousness in its most gnostic form, because he has been taken up into it. That is to say, the master has become completely identified with this consciousness in his verirnost being. He has become one with the guru-idea, which is the idea of the master as it exists deeply within the store-consciousness of all being.

Now, the study of this entire matter is known as pneumatology, which is a form of gnostic theology and therefore one of the esoteric forms of spiritual awakening. It is also a form of applied theology, for it is necessary to realize this gnosis step by step, and this is accomplished by initiations into the gnosis.

These initiations are entirely spiritual but they manifest as gnostic and metamathematical processes. They are associated with the laws of hyperspatiality, and so they possess roots in ideal spaces and times. But they also manifest themselves as laws for the construction of magickal experiences, and so they are the intuitive laws of abstract being, which the Kantian philosophy attributes to the ways in which angels know matters; that is to say, this is the analytic *aposteriori* form of knowing and judging.

This is the highest form of philosophical gnosis and therefore it is also the most perfect form of theological awareness because it is concerned with intuition, or the knowing of the inside of being. By this we mean that this is the way in which all things are known within the endless continuum of the store-consciousness.

So we can consider this a form of spiritual intuition because it is within the essence of the store-consciousness and therefore it is also a form of transcendental being, because to know is to be. This is the idea.

with this master of light.

Part 3. You will focus your mind and imagination on the Teacher and you will realize your one-ness with the Teacher in the world of real essence, where being is a continuum of interacting spirits. Here, you will know that the Teacher is, himself, a spiritual energy and a presence of power. Write a report on your communion with this living spirit of wisdom.

Part 4. You will focus your mind and imagination on the Teacher and you will realize your one-ness with the Teacher in the world of real substance, where bodies are in motion and all is appearance. Here, you will know that the Teacher is, himself, a man or a spiritual being incarnate in a human body. Write a report on your communion with this man of gnostic history.

This exercise in four points introduces us to an esoteric concept known in our Church as "the logic of symbolic monads." For whenever we focus our consciousness, we encounter one of these beings, because we are experiencing an aspect of the esoteric aeon. The Teacher should be understood to be the focus and outpouring of this "logic of symbolic monads" because in Part 1 of the exercise-report, we focus on the Teacher as the esoteric aeon. We focus on the energy, which comes forth from the Teacher to the student, making that relationship between student and Teacher the most important link in the gnostic continuum.

Because the "logic of symbolic monads" is an application of the procedures for the analysis of specific aeonic energies, the sanction of this logic is derived from the Teacher of the gnosis, whose presence is the presence of the Church of the Gnosis in the midst of the mind-field. What now follows are the esoteric instructions for the student from the Teacher of the gnostic continuum.

whole by means of a structure, which gives a type of identity to these powers, whereby we can see them as fundamental being.

1 II III IV V VI The adjoining diagrammatic matrix is an example of how  
1 1 1 1 1 1 these energies can be understood to reflect the exact  
2 2 2 2 2 2 structure of number. There exists a subtle magnetism in  
3 3 3 3 3 3 all of the patterns of these numbers which, when it is  
I II III IV V VI revealed as pure energy, allows its exposition as an  
4 4 4 4 4 4 oracle. Now, in the structure of the gnosis, the secret  
5 5 5 5 5 5 of this matrix of numbers is to be understood as an  
6 6 6 6 6 6 initiation of the "wisdom of numbers" and how they manifest  
themselves to being. This arithmosophical initiation is given by me personally to  
special students of my own temple school or to those who qualify by discipline and  
the virtue of their dedication to gnostic energy.

Each one of these diagrams can be said to represent the structure of an esoteric aeon. However we may try to understand those aeons, they cannot be viewed too literally by this method. I, however, believe that these symbolic pictures of these beings are quite useful because they do represent the practical aspects of being and the ways in which we work with the aeons in context. So it is possible for us to see the life of the gnosis at any point and to take by means of an oracle — and the operations of oracle physics — a "photo" of the operations of any aeon, which might be present in a given liturgy or theurgy. We thusly have an outer and practical means of indicating the presence of an esoteric component of the gnostic process.

The power of this lesson is derived from the ontic sphere of the Teacher. The world of the esoteric aeons is to be found in the ontic sphere of the Teacher of the gnosis. The idea of the ontic sphere in relation to esoteric aeonology is expressed thusly:

The ontic sphere is the gnostic imagination of those who participate in the higher forms of gnostic attunement. This world is filled with the potentials and possibilities of the gnostic imagination, which means that the imagination has been given a new being and has become a transcendental and dynamic actuality. The structures of this ontic sphere are the aeonological principles and laws, which are the results of the initiatic construction of the Teacher. That is to say, great beings of the devic type are drawn from abstract and possible forms of being and are given ideal actuality in a world of transcendental energies by the action of the Teacher.

Therefore, in this lesson, we want to focus upon the Teacher and his role as the source of gnostic being in the consciousness of the student. We want to show how the patterns of the esoteric level of aeons are projected into the initiation consciousness of the student and thereby make the student a part of pure gnosis, by participating in the mysteries of the ontic sphere. Here is the exercise:

Part 1. You will focus your mind and imagination on the Teacher and you will realise your one-ness with the Teacher in the world of ideal essence, where being is at its most abstract and perfect manifestation. Here, you will know that the Teacher is, himself, a divine and eternal aeon. Write a report on your communion with this esoteric aeon.

Part 2. You will focus your mind and imagination on the Teacher and you will realize your one-ness with the Teacher in the world of ideal substance, where being is at its most dynamic and energizing manifestation. Here, you will know that the Teacher is, himself, a divine and eternal master. Write a report on your communion

When it would send itself as the idea, or to be specific, as the guru-idea, into the realms of history and events, it must do so by means of a metamathematical and gnostic projection of ideal energy. The connection which exists with the person in history, let us say the master or teacher is intensified and made stronger, and more and more slowly the world of the outside causes its karma and influences to rise within the threshold of being. While at the same time, the archetypal patterns of self-realization, whereby the master comes to see the guru-idea, these become more and more certain because they are now alive and connected to a person in history. When this happens, the divine energies can now be embodied because there is no limit to the magickal imagination and ontic sphere of the magician's powers as master, and so the ideal may become realized in space and time as parts of the process of the psychology of the master. When this happens, the master begins to form the occult and esoteric web-work of his school, which is composed of all those who have been linked to him in a past lifetime and who now, for reasons of karma, must make that likely connection or link in this lifetime, and assume, therefore, within the guru-idea, their own archetypal parts and roles in the process of spiritual evolution.

It should be understood that all of the parts are reflected in the ideal, or the natal chart of the master, which incorporates the positions of the members of the school, as points and mid-points of a magicko-mathematical schematism, of which the magickal school or order, under the direction of the guru-idea, is the outer shell or historical point of reference. What is significant is that this is a unity of spiritual energies from the store-consciousness, which follows a specific construction, being both gnostic and metamathematical, and which reflects the ultimate spiritual schematism.

I think I was a university student when the schematism became a pattern of ideal and defining energies. As a result of certain studies which activated certain occult levels of energy and therefore the centers of magickal force, I was initiated into the laws of the schematism. This became my organizing principle, which has remained valid and very applicable up to the present time. It was then that the Gnostic Beings of the Time-Stations made their initiating contact with my ego from the vastness of my own soul, and from the ocean of the store-consciousness, in which it was growing. As a result of this pattern of contact, certain forms of being fell into place, forming the form and content of my magickal consciousness.

From the symbols of my initial contacts with the transcendental schematism, I was able to deduce and derive all of the magickal principles of the gnostic experience. From the stimulation which it provided to the ego there developed a magickal expansion and new understanding of the self. It is from this time, due to my experiences in the logics of the Neo-Kantian schools of transcendental consciousness that I was able to derive the interesting web-work of my magickal selfhood. I suppose this would be interpreted as a kind of magickal initiation, but one which happened within a logical universe. It would seem that since this time, almost 30 years, ago, that I have simply enriched my perspective and have not broken the vows which I made in my transcendental ego to the gods of the hyperspatiality of the ontic schematism.

And while I received many other introductions to magickal systems during my career, it is important to understand that the regulative and constitutive principles into which I was admitted at this time have always been in power, under one form or another. And that whatever exists in the magickal world must be conformed to these laws of the mind, or else such energies will be allowed to fly freely away and never return.



The most perfect example of this political system is to be found in the style of the time-stations as they are reflected in my revision of one of the higher grades of the Rite of Memphis-Misraim. The fact that this grade is concerned with the magickai emanation or process-administration of esoteric systems of logic can only be understood from the reference point of the "government of my store-consciousness." Perhaps for the first time in modern magickai work, I have restored the ancient neo-pythagorean concept of speculative logic as being the ultimate form of the gnosis. But such a logical form will always have a wide variety of contents, supplied by my archetypal connections with the planets Uranus, Neptune, and Pluto and their interesting aspects. This is a pattern of way of thinking which entirely depends upon a neo-Kantian attitude to experience. Experience is constructed by gnostic magick according to the laws (Loas) of esoteric logic (aeonology).

This series of papers on pneumatology provides me with an opportunity to reflect upon the growth of my system. I have placed special emphasis in my own work upon what might be called a scientific attitude. Magick for me is constructed out of an energy-agreement of philosophy, science, and religion. All three elements — as well as a fourth, art — must be present in order to reflect the lines of esoteric growth. I am of the opinion that magickai systems may reflect any motif, but if they wish to become ontology and cosmology, they must come to terms with the factors listed as cultural values. However, at a certain point it is not enough to just organize experience, there is also the need for a purely pneumatic emphasis in the gnosis. In my own work, this was reflected by the introduction of a new and yet very comfortable energy, which adapting itself to the gnostic categories, nevertheless brought a unique enrichment. I will next discuss this matter, which I now describe as "The Zothyrian Factor."

## Esoteric Aeonology

When we talk about Esoteric Aeonology, we have a very precise idea in mind. I define this subject as: While there are many theories of the aeons in the gnosis, the esoteric theory is that the aeons are abstract and mystical Functions of the inner consciousness of the initiate. They are not as beings to be identified with outer realities or with planetary patterns of power. Rather, these esoteric aeons are the mystical dimensions of time and they are the sacred history of initiatic consciousness considered as points or sacramental energies. They are the sacramental beings, within whose continuity — as viewed by the gnostic intuition — the sacramental operations of the lifestream of the spirit manifest willingly as initiation. Such beings, then, are spiritual energies and patterns of active being. they are not the aeons of gnostic exoteric theology, but rather they must be viewed as pure theogonies, or as esoteric laws unto themselves.

When the Byzantine powers of the sacramental consciousness sought to move inwards towards the pure essence of light, they gave a name to this state of being, because it consisted in mysteries and encounters, the experience of being totally within the divine light, and it consisted in pure laws of realization, which in certain mountain monasteries became the laws of self-relization. These Byzantine monks and the energies generated by means of the laws of liturgy and theurgy were experiencing the energies, which we identify as esoteric aeonology.

Esoteric Hinduism is perhaps no different in its respect for these inner powers of the light, for it consists of devic experiences which, taken in themselves, transform all being subject to pure awareness. For this reason, the yoga of light developed as a way of teaching this inner pathway. This must be understood as converse with the gods. One can only speak with that which one is. This is the pattern of energy which is understood from the first moment of consciousness as the "light within." Whether those many scriptures are right in what they claim of the light as a metaphysical influence or if they are right as to the true mysticism of what is sustained by the light, none can express conceptually. It is only of a certainty that being is fundamentally this light, this inner time, or this inwardness of pure aeons, which must be understood as principles of consciousness and activity.

The Byzantines did not assume that light was evidence for some latent theogony. At least, they did not see the immediacy of being as light in such a way that they wrote explicitly of such manifestation as "theogonies." Yet, in the Byzantine tradition such theogonies do exist and reveal themselves as "mysteries of the faith of being."

We spoke earlier of "these Byzantine Monks (and the energies generated by means of the laws of liturgy and theurgy) were experiencing the energies, which we identify as Esoteric Aeonology." This sentence, which is really an exercise in gnosis itself, would seem to be of a very strange construction. However, it should be remembered that the energies, which are generated by means of liturgy and theurgy, are intelligences and orders of being. They are not blind forces, as some might think. In fact, in gnosis, there are not any blind forces. The blindness is only in the eyes of those humans and humanoids who do not possess the truth of the gnosis, which sees all things as aspects of cosmic intelligence.

However, these forces have been represented or organized in patterns by means of the inner form of the oracle. This means that it is possible to see the energies as a

in a circuit of energy patterns and I will attempt to bring this circuit into focus and allow you, as a seeker after the gnosis, to see it as the motor behind the physics of multi-dimensionality. These circuits are the laws and schematism of esoteric logic. The circuits are logical systems also, forming the amplifications and explications of the inner reality of power. Actually they are motors and each part of the motor is inhabited by some wonderful type of spirit. Indeed, they are real forces and powers, which communicate with us but we have to develop a feeling of being comfortable with their operations. They are the roots of oracles and must be seen as drawing forth the fundamental conclusions of the cosmic computer as its explications and explorations of inherent being become more and more a part of the surface of light.

## The Zothyrian Factor

My work has been under observation from other worlds. They have been watching my own growth and development as the teacher of a gnostic system. At certain times they give me significant help. At a certain point in consciousness, it is necessary for them to appear to introduce themselves. They are the Zothyrians.

They possess an entire universe of their own, constructed out of magickal energies. They also come and go freely from my higher states of attunement. Because of their presence, they have made it possible for me to bring through certain bodies of magickal gnosis, not previously conceived as possible. With their help I have dared the very limits of possibility.

In the higher regions of the ontic sphere of gnostic energy, there exists a very complex system of meta-geometry. Within this system, we are able to find certain magickal worlds which belong to the gnostic beings known as the Zothyrians. These worlds are organized according to certain magickal laws, and to understand the laws of each system or world constitutes an entire system of initiations. I have received all of those initiations either consciously, unconsciously, superconsciously, or subconsciously. I have come to this world that they might have a representative here. For this reason, we have incorporated a great deal of Zothyrian teaching in our papers and lessons.

The Zothyrians are gnostics in the hyperspatial or metageometrical sense. They are not gnostics in any human sense, that is, they do not reflect some part of the past history of the world or some gnostic school that was there at some time. Nor are they very much interested in other schools of consciousness, which might also use the name gnostic as self-descriptive. They are primarily concerned only with my work and my inner circle of gnostic students. They are interested only in our own interior order, because the life of other orders is really quite uninteresting to them.

However, to those who have been specially chosen to be with them, they have extended the harmony of their being and have poured out special magicality, special energies, and special forms of power. All of these energies are spiritual and they are alive and they are centered upon the gnostic being of our system.

They are inclined to view our system of magickal gnosis as their own because much of our material has been given to us by them. Also, they are very much interested in the growth of our system because the patterns of our system are ideal lattices whereby we can be connected to their worlds from our own. In fact, it was their intention that we should come to an understanding of their world by means of our gnostic lattices and idealities. Only by such a method of obedience could they be reached. Then, of course, only by means of magickal obedience could they be properly understood. This is one of the mysteries of gnostic obedience, which can only be known intuitively, or not at all.

"He who is obedient to the patriarchal gnosis shall be freed of all other claims and shall be able to enter into the gnostic light, which can only be seen through the eyes of that obedience and which can only be known by intuition. If you live in accord with this true gnosis of light, you will understand that to be obedient means to participate in the intuitive consciousness of the master. Obedience is a spiritual quality and is identified with the light of gnostic intuition, which the master as patriarch possesses." — Zothyrian Pneumatics, "The Law of Intuition," MB

The Zothyrans have been interested with the light of intuition as it is reflected or manifested in our consciousness and our work. Within our own metaphysical system, there are those beings known as the Zothyrans, who are emanations from the consciousness of the patriarchal intuitions. This is a higher state of being which is reflected in the most abstract work done by me, as for example, the developments in topological theogonies. In my work with the Zothyrans, I made use of the connection which the Zothyrans make between this universe, both visible and invisible, and all others. They are the aeons of this connection and are therefore very important in the process of exchange between these worlds.

As part of the realization of my patriarchate, it was necessary for me to understand that the gnostic awakening of my intuition of the light would require that I enter into a direct union with the Zothyrans by means of the Zothyrans, who are aeonic lattices for the purpose of creating certain logics of gnostic connection. There are several possibles, but what is most important are the 16 axioms of intuition from which the matrix or gnostic computer was derived. The axioms of intuition were embodied in the magicka) laws or field equations of transcendental lattices. Those who possess these energies are in rapport with my mind and comprise the alchemical body of matter, which is the presence of the guru-idea as a field of patriarchal intuitions. The Zothyrans taught me to bring about this form of obedience as intuition so that it would be possible to increase the number of aspects of the magickal consciousness in human history.

In order to arrive at the perfect identity of these energies, it was necessary to view them as projections of those hyperspatial regions of my own intuition, which could only be understood by appeal to the esoteric logics of meditation research and to the ideal logics of gnostic processes, whereby the energies are created and transformed continuously, over and over again by means of the logical laws, which are projections from my own personal understanding (again, this in intuition) of the axioms of intuition. In this way, the divine powers, which the Zothyrans factor has given unto my soul were to be realized, for having achieved at the abstract mastery of all principles, I have in the ultimate sense of being arrived at ultimate understanding and gnostic power.

But again we must look at the laws of the spirit, which are operating through the laws of intuition and light. Spirit being the universal substance, the laws of the gnosis will not allow it to rest but it must continually reveal itself and continually pour itself out as the divine energies seek more and more forms of self-manifestation and enjoyment in self-contemplation. In this both Thomistic Catholicism and Brahminical Hinduism agree with transcendental gnosticism as well as with the esoteric logics of absolute science.

In the process of being, the master who is also the patriarch of the energies of the esoteric logics must create and transform and manifest all of the light and all of the gnosis by bringing it down to earth in lessons. For this reason, the Zothyrans were primarily concerned with giving me information about the hierarchies for embodiment in lesson form. Because of this, more and more light would be diffused into the world and would be able to make the energies and the powers more and more of the ideal order of being,

Thus, the purpose of the gnosis is to bring down to earth the laws of the higher gnosis so that the world of teachings is purified by being filled up with the gnostic light. In this sense, also, we have an example of the intuitive and spiritual form of obedience because I, the master as patriarch, in knowing my essence, am obedient to

and in the past various studies were made of these sounds and their use by the Benedictine Monks and by one of our past bishops, known for his writings in the area of the occult, the Abbe Julio.

However, what is significant about this matter is that in the gnostic continuum of bishops, it can be found that there are a number of persons totally ignorant of this entire process. The sounds have been used in various combinations in order to represent the structure of the schematism. The schematism is not to be viewed, however, as identified with the sounds or with the vowels in various combinations, since these are physical energies. Yet, inasmuch as any physical object can represent a spiritual energy, there is perhaps some validity in the use of these vowels, the sacred vowels of the gnostics.

The Abbe Julio also taught that the schematism could be presented to students in terms of the energies latent in metamathematical symbols. These would be the symbols of mathematics or of symbolic logic, but applied in the direction of representing spiritual energies from the inner worlds. This teaching originated with Pythagorean metaphysics, and is largely due to this type of background that our gnostic church came to have this teaching, which has been reflected in its name. The schematism, therefore, has been historically represented by both mystical or symbolic numbers and letters, as in the work of the Abbe Julio as well as in the use of the sacred sounds, which link our teaching to the ancient mantra yoga of the Hindus.

The initiation process appears to be an entry into the world of ideal being, where special and very abstract devas construct the mind of the Teaching in accord with special laws, which are identified with the essence of the devic lifestream. While I have written elsewhere about this process, it seems to me that very little can be said in our earth-mind languages about this process. It is significant, however, that the structures which allow the initiate to become the Teacher seem to come from the level of ideal being and are imposed upon the consciousness of the initiate in such a way that they give a structure to esoteric consciousness, which makes the work of the gnosis possible through that Teacher.

In the exercise which follows, taken as it is from the gnosis of multi-dimensionality and explorations in the aeonic continuum of esoteric logic, the emanations of the unconscious mind of the gnostic hierarchy are discussed as a kind of schematism, which is both active and continually unfolding. The analogy is drawn to the language of esoteric engineering as giving us a "concrete example" of what this schematism can be understood as meaning. Here is your exercise for this lesson based on a symbolic understanding of the schematism of esoteric consciousness.

#### *Exercise*

In order to explore the gnostic continuum, you must first of all understand that we are concerned with data from the aeonic sectors of the universe. We are describing the exact worlds and how they develop and manifest themselves in the contexts of energy. We are also concerned with specific energies and powers, which derive from the power-zones of the gnosis and which are alive and actually beings or messengers from the higher worlds. To be a gnostic student under these circumstances, it is most important to realize that powers and occult forces are representations of the higher presence, which is a presence of angelic beings and of spiritual voices or images, which come into the experience of the student because they have been found or located in such a world as the result of divine realizations.

For this reason, I am very certain that the energies can be expressed as lines



## The Schematism of Esoteric Consciousness

The schematism is the pattern of organization of consciousness. Every system of spiritual and mystical teaching operates by means of a schematism. For the purposes of esoteric gnosis, the schematism is based on the operations of spirits or invisible entities, with whom the Teacher of the gnosis is in direct intuition.

The way in which esoteric consciousness is constructed is based upon the ways in which the laws of the spirit operate in the tifestream of initiatic consciousness. This means that as the Teacher experiences more and more of the Depth of Being, more is revealed to him about the inner worlds and the states of spiritual realization. Spiritual beings come to the Truth of the Teacher and bring into awareness of the Teacher the laws and powers of the ways in which being manifests or reveals itself in its most perfect character. All of the inner properties of the ways of the spirits are then known as part of the experience of the being indwelling the Teacher. The Teacher then possesses the Treasury of Light or the House of the Spirits within his experience and awareness. From this possession, the Teacher will then set forth the ways in which the world of esoteric consciousness is organized.

This passage locates the placement of the schematism in the activities of spirits within the consciousness of the Teacher. However, what is important is that the activities of spirits of ideal being create structures or the roots of structures in the experience of the inner state of being. This is a fundamental reality. However, we have to see how the activities can give us certain structures, or how the spirits actually generate the schematism of the inner and initiatic gnosis: The origin of the schematism is almost a process of initiation.

The activities of the spirits of ideal being partake of the inner structures of abstract and transcendental mind. Therefore, their reality is perfectly identified with the processes of ideal mind or the logoi, which are represented as sets and lattices in the symbolic languages of the gnostics. Thus, by means of a special activity, these actions of ideal energy become the pathways whereby the schematism is given in esoteric consciousness.

These devas or angels of the gnosis are fully the logoi or emanations from the Trinity of Most Blessed Light. Whatever they do is to add structures to being because they create at the high level of the intuitive mind. Hence, when they are invoked into the inner awareness of the man called to be a Teacher, they come as creatively active and establish the structures of the idea within the deepest consciousness of the Teacher. Thus, they represent the powers of beings as these ideal energies are manifested in the perfection of consciousness and life. Wherever they are, these ideal devas follow the laws of their nature and thusly create by simply being. In a very real sense, they make the world of consciousness, both exoteric and esoteric, a real possibility. They bring being into actualization when they operate according to their own laws of existence.

So we can say that because of a unique type of participation in the devic world, particularly in the world of ideal devas, the Teacher is able to have his esoteric consciousness and power base organized according to the schematism of ideal powers and energies. In the rituals of esoteric Catholicism, there exist certain patterns of prayer which make use of the sacred vowels of the gnosis. These are the sounds associated with the letters: A, E, I, O, U, and Y.

These six sounds are used in a number of special combinations by the gnostics

the self-revelation of the gnostic light of my own inner essence, which is to diffuse the light of the gnostic consciousness in a perfect way, through the writing of theological and philosophical lessons and papers.

By this means, therefore, I entered more and more into communion with the Zothyrians and the results speak for themselves, because we have received many teachings of the gnosis from the Zothyrian sources. Among the sources, it should be mentioned, is one which like some very future aeonic field came and influenced me a few years ago, opening up many energies and to my own way of thinking, represented a line of development which is quite complete in its own way. That I should have recognized it at the time as a unique influence was due entirely to the fact that I was seeking a way of unifying the various magickal teachings relating to certain technical problems in futuristic time-travel.

Now, in reflecting upon that period, I see how I had made contact with a part of the Alaya, which was the source for many and very interesting teachings, mysteriously connected with real or ideal Russian gnostics. I am referring, of course, to the theme of "Zothyrius 5978," which was described as a magickal attempt at an "experimental workshop in radio-gnostic topologies." These were the magicko-topologies of sophia-telepathic languages and dialectical universes. The entire theme to my mind reflected the highest form of Zothyrian incarnation of the gnosis at that point or up to that point in history.

Since then, we have moved on. But at that time it reflected a very important breakthrough, which served to summarize the entire pattern of my own work as a teacher of the Zothyrian current or ray. It also served to bring into focus one of the most important parts of pneumatology, namely the use of special spaces as magickal situations and the extension of these spaces through projections from axiomatic systems. I have in mind that what we are referring to as magickal topology in many of my papers really refers to the vast field of many efforts on my part to bring about a magickal comprehension of the ideal concept and reality of space.

It was from the Zothyrians that I was able to develop the ideas expressed in these developments. The Zothyrians were the sources of my information and "secret gnosis." In view of their influence, I will next touch upon my own excursions into theurotopology.

## The Excursions into Theurotopology

Most of the material on theurgical topology was received at the time of the workshop on "Zothyrius 5978," which is the name of the one of the ideally-true aeons of the future, in my system of understanding. The materials were received from gnostics in either real or ideal space, from works which are esoteric and gnostic in their contents. From the influential Hegel, we received:

"We will attune our intellectual intuitions to the role which these universes or topologies of phenomenological ontology will play in the future of human consciousness, when philosophy, becoming self-conscious, intuit its own intellectual lifestream of spirituality. Up to now the Zothyrian phenomenology has focused upon the methods of the construction of consciousness, but now we must focus upon the given-ness of the contents of consciousness and the types or kinds or origins from which these true elements and entities or contents are derived. In so doing, we will understand the phenomenological deduction of the data of consciousness from systems in which at the very moment of our awareness our experience participates fully." — Received from Hegel, "Phenomenology of Topology"

It would seem that at the moment of gnosis, one is able to enter every aspect of the world, or topology, which means that initiation-consciousness is identical with ontological or mystical participation in being. This has its advantages in that the gnostic priest may come into any world, once he has attuned to it. This appears to be made possible by the pneumatic law expressed above as the phenomenological deduction of the data of consciousness, whereby we experience totality if we experience anything. It was important, therefore, to bring into focus the connection between experience and topology for the gnostic. Once this connection is understood as being self-conscious, it is possible to embark upon many levels of being and experience within oneself the pleroma of being, within each of the manifold worlds of the gnosis.

This Zothyrian principle was useful to me in making certain that all of the intuitions of our initiatic system were grounded in the absolute order of being. It also was important because it stated that these worlds were now given to the gnostic in his priestly experience and that they were highly diversified. By means of his connection to my own pneuma, the gnostic priest would then be able to understand the possibilities of the full gnosis. In an important sense, this phenomenology of topology would extend the validity of my special magick beyond the categories of gnostic religion. A new theology of initiation was born. And from this new reality, there would be another progressive unfoldment of gnostic worlds.

So we can see that it is towards more and more outpouring of the gnostic energy that we are progressing in our awareness. I realized this to be the purpose of the entire schema of the gnostic church, whereby humans in the stream of history were reconnected to the hierarchy of gnostic being. The gnostic metaphysician states it:

"The zothyrian topological phenomenologists in the future will take us immediately into their universes. Each universe will be a dialectical system. Each universe will be its own theurgotologic for metamathematical and metaphysical creation. Each universe will be a doorway to an infinite system of sophiological universes, each of which will connect to all other universes and logico-dialectical systems. And finally, each universe will create by the impact of its own phenomenological

C=Many times, the gnostic teachers before us said that the student must learn the ways of passing from the lower to the higher worlds and thus thereby avoiding the gifts and powers of the rulers of the negative energies. There was always the voice of the Truth, which taught that the student shall pass through these spaces and heavenly hierarchies and realms with the Teacher as his companion and thus be protected by the gnosis of the Teacher from the powers of the negative zones of space and energy.

Law Number 4: The Incarnation of Time-Lines"

D=So it is that the student of the light, if he is participating in the spiritual and inner teaching of the esoteric gnosis, then such a student will be able to unfold in the light and come upon the powers of the light. Thereby, he will come to know the mysteries of the light because that student lives in the esoteric gnosis and within the esoteric gnosis he is one with the Teacher and thus linked by this ray or beam of the Spirit of Truth to the Father of Lights.

And, again, if we seek this consciousness in the teacher, we Find:

A part of the teacher must always be united to the higher worlds because it by means of this unity and participation that the influence of the higher worlds is perceived in the world of facticity or day-to-day existence. However, if the teacher wishes to envelop the student in the realm of being, that is say the ideal being of the gnostic imagination, then he may be enveloped by means of sound or by means of magickal powers, which are in the neo-pythagorean language of sound and number, or by some other special means, which the teacher will bring forth from the Spirit of Truth.

This entire process, however, is really the way in which the laws of esoteric logic are said to operate and to fulfill themselves. These laws pour themselves forth as the exact and complete expressions of pure energy and they reflect the powers and the ranges of the pure gnosis as the imagination of the teacher, attuned to the Spirit of Truth by unity, makes known the Father of Lights.

Hence it is by means of attunement to the teacher that the student will come to realize the powers of the Father of Lights. By this we understand that the student experiences the ways of esoteric logic by means of spiritual unity with the teacher, for the teacher is the doorway to the innermost condition of the gnosis. This is the esoteric operation of pure law and being as consciousness. It means that while many on the outside will be able to rise to the gnosis in some form, and this would be an imperfect although not really fragmentary form of the gnosis, only for those who are attuned to the teacher of the idea will the esoteric gnosis be revealed and only by this means can the spiritual perfecting of the Father of Lights be indwelt. This is the way in which the laws of esoteric logic work.

#### *Exercise*

The following is an exercise in basics for those seeking to develop in the esoteric aspect of the gnosis. Read over this exercise as you focus and develop your gnostic imagination. If you have any questions or need special help, please feel free to write to me. This exercise is based upon the action of four laws of esoteric logic<sup>^</sup> upon the ontic or gnostic imagination of the student.

Law Number 1: "Initiation-physics is based on aeonology"

A=When the world of the gnosis is manifested within the ontic sphere teaching of the idea and the teacher of its revelations, it is possible to understand the laws which come forth from the ontic sphere as the embodiments of pure energy and spiritual unfoldment. This is to say that the emanations from the ontic sphere of the teacher constitute the esoteric world of the student, so that the student is entirely within the field of the teacher and that the world of the student is an emanation from the Aeonic archetypes of the Teacher.

Law Number 2: "Aeonic and Aeonological Structures as Developments in Archaeometry"

B=Then the Teacher and the student shall exist in the same spiritual world and will be within the hierarchies of the various spiritual levels or gradations of being as one, so that as the world unfolds in the Teacher, it shall be revealed to the student in the spiritual space of the Teacher or in his ontic sphere. Furthermore, let it be understood that the powers of the ontic sphere come forth from the schematism, which the Father of Lights emanates within the consciousness of the Teacher through the Spirit of Truth.

Law Number 3: "Archaeometry and Esoteric Gnosis"

deduction its own 'presence' and its own 'participation' in the world of human 'experience and life.'" — Borgyashyankov, Theurgotopologia, edited by M. Bertiaux

At a certain point in the magiok of initiation, we will be swept into the future energy of the gnostic and Z-true universes. This comes when I will take the students to a wrtain point in space and time. This is done by means of vudotronics and especially by the use of the new alaya computer, but it has been done by means of the Shinto physics also. At that point I will be able to allow the chela to enter with me into the higher state of being. I will be able to project outwards every lattice of being which is connected and which is implied in the gnostic logics of being. Then I will allow the chela to participate immediately in the richness of my own cosmic alaya, whereby the being of the chela will blend with the being of the guru-ideal.

These excursions into topology and gnosis were really an extension of initiation physics. It is necessary for the magician to realise that by means of the use of certain laws and levels of magickal energy, it is possible to unite oneself totally with the guru-ideal, as it now manifests itself in terms of a gnostic master and patriarch. In my own magickal creativity, I have always sought for the completeness of any system, but at the same time the integration of that completeness into the system of my own being. This is accomplished by means of the higher dimensions of gnostic metageometry, as they are seen in terms of their personal view of reality.

This means seeing everything as a reflection of my own consciousness as the guru-ideal of the gnosis. But this too is a continuum whereby the gnostic students and chelas are allowed a certain expansion of power and then expected to return "to earth" with what has been given to them as parts of their "newly initiated into magick and gnosis." What is so interesting is to see how each student of the gnosis fulfills the expectations of the ideal by pouring out the powers of initiation-physics into the field of their creation of being.

In my own viewpoint, I considere this the test of the initiation into the gnosis of application, which is different from initiation into the gnosis of creative imagination. The limits which might be present in someone's consciousness are due entirely to the lack of certain magickal powers in the receipt of one or both of these forces from the occult side of the initiation process. In other words, sometimes our efforts do not work because in the alaya it is seen — because future, present, and past are one — it is seen that a certain chela does not possess the true energy or carry the magickal charge, and so therefore it is impossible for that initiation to happen on the inner planes.

If it does happen, it means that approval has been given by the cosmic alaya, but if it isn't given, no matter what the state of the action here "on earth," the power of the inflation has not been connected to the person. For this reason, only certain initiations happen and others do not. Only certain initiations are expected to happen on the inner, and all of the actions in the stream of history do not matter, because the connection is not made.

I have to say this because while no one is to be put aside by the gnosis in their seeking of the light, yet the light itself must determine what will happen and what won't happen on the inner side of being. But if it does happen, and this is because of the cosmic alaya of the guru-ideal, then the powers will be connected and the chelas are taken immediately into the universes of the Z-true systems and this will go on forever and ever.

And when the initiates arrive in that world, they will experience in the words of the light-gnosis of P. Florenski, the ideal of being:



The pneumatic hierarchy of the ecclesia mystica — the ecclesia gnostica spiritualis — is composed of 16 universes of invisible light. Of these, five sophia-dialectical universes are located 'between' the four ontic universes and the seven angelic or theurgical universe. Each universe — by the light of its own glory — sends forth radiations of logoic gnosis, both from the noeric and the noetic spheres, to those souls in mundane spheres who are now and who would be illuminated by the contemplation of the Divine Sophia." — P. Plorenski, "Illumination Visions of Sofiya," edited by M. Bertiaux

So the ultimate purpose of topology is really an ideal mysticism, the contemplation of the structures and perfections of being. This is achieved by the gnosis of light, by being one with the guru-ideal

This ideal mysticism is really another way of viewing the universe. It is both another universe and it is a manner of perceiving the way in which existence manifests itself in special directions — the directions of the magickal metamathematicians. The guru-ideal must take the chela into the special space, which has the unlimited potentials of the cosmic alaya. Therein the magician will infuse into the chela the special powers, which alone the special spaces and topologies can provide. We learn of these special powers because they are unveiled by the topologies and also because they are to be found within the special topologies. Consequently, the master will bring the energies more and more into the world of the chela and the chela will become more and more identified with the master.

These ideal systems are therefore the instruments of initiation physics. They exist to induct more and more of what can be into what is. However, as perfect as they are, I was able to move beyond them to an even wider range of energies, which are applied to the initiate in an even more precise manner than the foundational excursions into topology. This came about with the discovery of vudotronics, which is here suggested in the next quotation from the gnostic Losev, as received from the inner consciousness.

"For all of the parts of speech in the sphere of ontology there are appropriate sophiological subdivisions having equally appropriate dialectical arrangements of topological grammar and angelic intelligence." — A.F. Losev, "Angelic Linguistics," edited by M. Bertiaux

While in the passage above we appear to be speaking about the ways in which angels are understood to communicate, nevertheless we are also speaking about the basis of vudotronics, which is really the system of arrangements of communication and correspondences.

Thus, for every number of the field of initiation physics there are appropriate corresponding worlds and beings, especially gnostic beings, within these worlds. The purpose of vudotronics is to perceive these worlds and also to release the energies and allow for the manifestation of this level of being. However, the basis of vudotronics is to be found entirely in gnostic consciousness. It is grounded in a form of intuition, which is outside of the limits of empirical existence. Hence, vudotronics is really the application of gnostic topology within the sphere of initiation physics. It is the next step in the process of pneumatology.

## The Laws of Esoteric Logic

"Esoteric gnosis is that life in metaphysics or that lifestream of the Spirit of Truth, as it is understood within the core of my own teachings, it is, in other words, the means by which the pure energy of wisdom-knowing is manifested and living within the sphere of the secret teachings. These secret teachings being the outpouring of the essence of the Spirit of Truth are the symbolic expressions of this esotericism and gnosis." — M. Bertiaux

Every system of gnosis has its own inner side or secret teaching. These teachings are to be viewed as much more than just the revelations from the higher worlds or inner idea, as they contain within themselves the powers whereby certain elements of the continuity of consciousness are actualized. Therefore, these teachings are to be viewed as spiritual and mystical powers. Now, each system of secret teachings is organised for its effectiveness along certain very definite lines. These lines or lattices are the immanent or interior structures and laws of esoteric logic. The heart of any secret teaching is the way in which the life of esoteric logic operates. So, when we ask for the inner laws of esoteric logic and for the inner life of the system of consciousness, we are looking directly to the way in which the heart of the teaching is working. Just as my body depends upon the important operations of my physical heart, so there is the esoteric heart-doctrine, upon which the life of the gnosis is said to depend.

Initiation consciousness, which is the state of mind which follows after the process of initiation, accepts the laws of esoteric logic as the roots of its being. For how can it come to be and how can it manifest itself fully except that it follow certain laws, which are within the context of the innermost secret. Hence, if anyone is an initiate of the gnosis, it really means that in some "significant way" they have become attached to this inner heart and principle, which is life and spirit in them. It means that they now possess a participation in the Spirit of Truth.

"When the Spirit of Jesus came to the bishops of the gnosis, they were filled with the life and the wisdom and all of the other powers and spiritual gifts. They knew that the Spirit of Jesus was the Teacher of Truth and by participating in this spirit of wisdom, they as bishops of the gnosis would now be within the Spirit of Truth, which comes forth from the Father Alone. It was by means of the Spirit of Truth, which comes forth from the Father of Lights." — M. Bertiaux

While access to the Spirit of Truth is now given within the schematism of the gnostic succession of bishops to those who are made bishops of the gnosis, it is possible for the student of the gnosis — if he is close enough to the heart of the teaching and to the true teacher of this ecclesia — to receive the outpourings by means of an exercise based upon the use of the ontic sphere, or the gnostic imagination. That is to say:

When the Spirit of Jesus is come into the world of consciousness and guides the soul of the seeker to the light of perfection, then from the teacher of the gnosis — who is the presence of the Spirit of Jesus — there will come to that seeker the energy which will immediately transport the seeker into the powers of the ecclesia and into the worlds of Ekklesia, and of Depth, and of Truth, and of Wisdom, and of Light, and of all of the Aeons, or archetypal time-lines, because the seeker has come to the teacher and the word of the teacher has connected the seeker to the Spirit of Truth, which leads to the Truth and beyond the beyond to the Father of Lights.

initiation—gifting already in the act of operating and appearing. The energies are manifested and now need only to be brought into connection with the students of the light. That is why I am in constant attunement with the Devic Engineers of the priestly consciousness, through esoteric and transcendental logic and its mysticism.

### **Vudotronics: The Transcendental Intuition of the Cosmic and Auric Egg**

Vudotronics provides us with the key to the deepest states of initiatic consciousness and also enables us to see the universe of the magickal gnosis in terms of systemic lattices of ideal and real energies. I was taught vudotronics by the essence of logical being, the Loa Grand Legbha, of whom I am the avatara in the fields of esoteric and gnostic logic. Hence, my higher self transmitted to my waking consciousness by means of the process of transcendental intuition the laws and applications of vudotronic existence. By means of this science, I have been able to bring the greatest systems of magickal initiation from the past into the present.

But what is so interesting from the standpoint of pneumatology and especially our own science, is that vudotronics is the science which unveils the laws behind the cosmic and auric egg, which is the continuum of magickal and creative energies. The mythos of the cosmic and auric egg is derived from the gnosis of Orphic initiation. Naturally, it is to be found in the eastern tradition also. It is present in the teachings of the Book of Dzyan, where it refers to the beginning point of manifested being. However, besides being the remote beginning in the past, it is the beginning continuously at any point in the present according to the laws of vudotronics. At any moment, it is possible by means of the esoteric logics contained in the mysteries of my Grand-Legbha essence and making use of vudotronic instrumentation, both visible and invisible, it is possible to make direct and immediate contact with the cosmic and auric egg of any field or type of being.

By this means we arrive at the essentials of pneumatic consciousness. We return to the roots, seeds, the primordial egg, which is behind the manifestation or existence of being.

This is a very important understanding of the gnosis because it is usually not seen that metaphysical states of consciousness are so directly given. But they are as I have been able to experience and provide for since my initiation into Grand-Legbha consciousness, on August 15, 1963, while I was in Haiti, when I had an immediate and direct experience or transcendental intuition of the pleroma of the gnosis and of its contents. It was then that I experienced the cosmic and auric egg of the pleroma and knew the powers of the gods, or Loa, as principles of the organization of the gnosis on earth and in my work as bishop of the gnostic consciousness. At that moment, I experienced the light of the aeons and knew in the gnostic sense of absolute science. Everything else led up to that point of being and everything afterwards came as the fruition of the contents of that cosmic and auric egg, whereby the gods came forth by the process of metamathematical theogony and made their home in my soul.

Therefore, I can state that vudotronics is perhaps the most important point in the breakthrough of my awareness. It is not so much the name, whether it be spelled vudutronics or vudotronics, for both means adequately describe the powers, but it is the roots of this experience which convinced me of the personal role that the gnostic priest and bishop has to play out in this life. The foundations of esoteric voodoo show us that the laws of being are moving us more and more closer to the lifestream of the gods or Loa.

Vudu energies and the power of esoteric Shinto are significant because they represent the pathways of the gnosis in the present age, unmistakable and clearly set forth as logical categories of gnostic magick. In my own way, I must say that the act

of pneumatology, whereby the spiritual universe is unfolded in life and light become clearer and clearer as we move deeper and deeper into the life of the gnosis. For this reason it is important for us to come to terms with the methods of magickal application which have come down to us from the past.

In this sense, I am to provide the continuity of the Legbha spirit, especially in the fusion of the gnosis of the aeonic pleroma of the gods or Loa and the ongoing and ritualistic traditions of the Catholic Religion of the Christ of the Noonday, when the Sun power is highest in its vudotronic broadcasting or at its most transcendental frequency of being. This becomes for us the point of energy. The Egyptians understood it perfectly as the priestly or sacerdotal cult of the bark or ship of the Sun. For this reason the mysteries of the Legbha cult are eternally Osirian, Solar-Phallic, and center in the unity of the Gods Osiris-Ra, Amen-Ra, Grand Legbha, Christos-Logos, where the powers are to be found and understood by means of transcendental intuition. This is proven by vudotronics which has freed us theologically from all other views of the energy, and given us the very direct and immediate experience or transcendental intuition of the cosmic and auric egg.

This has, of course, lead to the realization of the pleroma and the fullness of being, or the identity of the continuum of the magickal energies with every aspect of being. And, as I have said, this has been proven by vudotronics.

It was also taught to me by my divine selfhood that it would be possible for me to create any number of magickal worlds and systems by making use of the vudotronic emanations, since they move along the lines or rays of exact lattices. By this means I discovered in my true essence that the mysteries of shinto and those of the Vudu were, of course, one and the same pathway from that continuous quantum-system of divine energy, or the gnostic logics as they show themselves in existence.

As the result of these magickal experiments, I discovered that my physical body was capable of being present anywhere in space and that it received all of the magickal impressions of all of the energy-systems of being. I also was pleased to discover that I could find myself present in any body, anywhere in space. We do not usually think of the magickal acts of the ideal selfhood this way; but, of course, the process is there and it is in operation and it is moving more and more towards the energy-application world. That is the world as it is being rebuilt according to the ideal laws of spiritual understanding.

The goal of the gnostic system is, of course, to reconstruct the world according to the ideal design, but at the same time it is necessary to understand that every part of the world has to be reconstructed and this is a matter of activity by the bishops and priests of the gnosis.

The functions of the gnostic church as a continuum of spiritual initiates consists in the transformation of the whole of being into a system more and more closely identified with the ideal logics. Vudotronics, therefore, makes it possible for the world to be rebuilt, since it provides the instrumentation and many possibilities of instrumentation for the creative development of the perfected ideal. This is why it was necessary for the vudotronic sciences to be introduced into gnostic metaphysics and magick. But what is also of interest is that the world that is being rebuilt is in accord with the many other instruments which have been understood by intuition to be contained within the cosmic egg of the vudotronic gnosis. So it became obvious to me that as seen from the standpoint of transcendentat intuition, vudotronics is the cosmic and auric egg of gnostic space.

In each instance of its manifestation, vudotronics acts as the creative matrix

structure: I=11, II=3, III=3, and IV=2. Lastly, the world of Angelological matrix-theory has the following structure: I=5, II=12, III=9, and IV=5.

The transcendental logics of the Devic Logoi must be understood as applications of the same potencies, which we find in the operations of mystical oracles. The ascent to these powers is accomplished quite simply. The law is as follows:

There is a mystical replacement of numbers in the ideal egoicity of the priestly mysteries with the result that the numbers of the priest are taken away very gradually and the Devic numbers are put in their place in the ideality of the ontic oracle. These forms or numbers allow for any replacement, so that if the name of one of the Number-Logoi or spirits is of the world of angelological set-theory and given as 6, and the name of the spirit is ATOUIM, the replacement, for example, of RATOON can be easily provided.

Therefore it is from this level of being that various spirits can be replaced and the life of the priestly consciousness can be raised higher up into the mystical world. The actual work of replacement is done, however, by the Devic Engineers of priestly consciousness, who are infinitely skilled theurgical technicians of the mystical worlds. Contact is easily made with these beings, in order to make possible the actual processes within the continuum of initiation physics. It is one of our laws, in the Proclus society, that these beings will be used in all forms of transcendental experimentation, for without them there would not be any experimental work in the Gnosis.

In the work of the gnostic church, particularly within the esoteric sanctuary of the Proclus Society, the replacement processes of esoteric and transcendental logic are performed regularly as aspects of initiation. Because the entire universe is pure metaphysical and mystical energy, is/is important to come to realize that powers and energies are real and that they operate within definite realms and laws of organization. Each energy has its own sphere of vibration and manifestation. The definitions and boundaries of these spheres are definitions of energy, so that each energy will define where it is simply because of what it is. There are no exceptions to the realms of being.

In order to understand the laws of initiation, it is necessary for the student to move to an appreciated viewpoint of what energies are found in initiation physics. The laws of power form the background for the metaphysical constructions of these initiations but it is the duty of the student of the gnosis to come to the Teacher of the Light and make application for entry into the mysteries of initiation.

Otherwise, he will remain in the world of the outsider. Gnostic initiations are of many types, because we have simply many schools and churches identifying with the movement of modern gnosticism. However, our own patterns of initiation are set forth in lessons, where we explain what the energies are which bring in the powers of initiation and why the universe is so structured as to reflect the presence and reality of these powers. The student should ask, with the aid of the proper lesson in gnosis, why the universe makes possible the initiation processes of the gnosis. For it is there in the universe, that it to say, if the power is held by the Logoi, then it should be possible for the student of the gnosis to come to it and therefore there must exist a true mechanism for giving the energy to the student, or transfer-gifting the energy by the Devic owners of this energy to the students of the light, wherever they might be.

This is why it is so important to see the gnosis as a continuum of manifold energies. In some of these energies, we find the powers and their manifestations of



## The Transcendental Logic of the Devas and The Priestly Consciousness

There is esoteric logic and there is transcendental logic. Transcendental logic is concerned with the possibility of consciousness and with its form and structure. Therefore, in our system, we must ask the simple question: how is it possible that the priestly mode of consciousness can participate in the world of Devic logic? The answer is that, quite simply, the Devic world occupies the ideal and essential being of the ontic sphere of the process of initiation and that by means of participation in these energies, the priestly consciousness is able to enter into the logical ways of the world of Devas.

We understand that the ontic sphere is the objective or trans-subjective world of gnostic imagination. Within the ontic sphere are all of the worlds, which are explored by means of the various gnostic sciences, and these worlds are levels of being and states of reality, understood and seen in great detail by means of enlightened perception. Among the worlds to be so viewed would be those which pertain to all of the forms of Devic logic. Among the worlds to be so viewed would be those which pertain to all of the forms of Devic logic. Therefore, in the process of exploration and intuition of these worlds, we come to participate more and more in them and thus it is that we unite ourselves by the exercises of the priestly consciousness with these worlds of logic.

However, the processes of participation in these ideal spheres of logic are made possible by a special gift from the Devas, because the work of the Devas is of such a nature that it would require that the priestly consciousness be specially modified for admission into the world of esoteric energies. Just as there is a special process whereby the consciousness of the priestly ego is subject to a transcendental replacement of material contents by the operations of the Devas, so there is a process whereby the priestly consciousness is gifted with certain gnostic energies in order to assume the transcendental logic of the Devas as its own means of operation. And while the replacement process necessary for the experience of esoteric logic was a replacement of the contents or materials of egoic ideality, so now in the gifting of transcendental logic to the priestly consciousness, the process of replacement must involve the formal and structural possibilities of egoic ideality. Let me now begin to explain this process of gifting and show how it operates in experience.

According to the esoteric revelations of Proclus, the transcendental logic of the Devas derives its structure and immanence from the mysteries of numbers, which are derived by the use of the oracles of the good spirits, or the inner divinity.

Because esoteric logic is based upon content from the Devic viewpoint, the transcendental operations of the Logoi are to be understood as the acts and behavior of numbers. These are our pythagorean numbers, taken from the functions of our oracle of words, and applied to the problem of giving pattern and structure to the contents of consciousness following priestly initiation into the Neo-Pythagorean Mysteries. This should not be confused with any form of the Christian priesthood, since its roots are pre-Christian.

For the world of Angelological set-theory, which is the pure world of ideal essence as it can be found, we have the following structure: I=6, II=8, III=7, and IV=6. The realm of Angelological lattice-theory has the following structure: I=10, II=4, III=4, and IV=9. The world of Angelological group-theory has the following

of the true image of the gnostic world. Hence, it became very clear to my lower selfhood that all that I expected from the continuum could be found in vudotronics and that this was the way in which the world or the gnostic cosmology could be understood. The rays of the cosmic egg are exact lattices within the science of vudotronics. The energies as they are manifested in consciousness are vudotronic in form but cosmic in scope.

Noteworthy is the idea that the whole of the science of vudotronics is a projection from this instance of transcendental intuition, whereby each ray of magickal power is explored by various levels and types of lattices, by esoteric and gnostic logics, and by ideal forms of consciousness, because these are the methods whereby the powers present in the world come forth and reveal themselves as states of initiatic consciousness. I therefore came to the inner realization that in the use of vudotronics, the avatar of Grand Legbha became a kind of Demiurgos or gnostic physics, a creative god, assisting in the manifestation of the true and possible forms of being.

To understand gnosticism is to understand what happens to the magicians who enter upon the mysteries of vudotronics. The world of vudotronics is an organic and exact system of very powerful energies, which form everything. They are "nature's finer forces." In the study of gnostic metaphysics, we come to learn that it is possible for us to cooperate with the gods as builders of this world by making use of the instrumentation of vudotronics, in either ideal states, such as initiation physics, or in the real world of day-to-day exercises, which seek to manifest and amplify the gnostic energies, which are present in the world as it really is.

Of course, the processes of gnostic physics contained in vudotronics are fundamental for an understanding of being and it is that ontology of vudotronics that I must next discuss, because it will enable us to understand the construction of being.

## **Vudotronics: The Ontology of Vudotronics and the Construction of Being**

The ontology of vudotronics is primarily the understanding of the nature of the being of the gods as they create existence states of their own favor. The science of vudotronics is important because it is concerned with making worlds and repairing this world. It is a form of transformative and plutonian activity. Vudotronics draws its powers from the deep spaces of the planet Pluto. However, the act of building and rebuilding is more than just a superficial construction. It is a construction of reality in the deepest and most important sense. It is the creation of the world as it should be, the merging of the ideal and the real orders of being. I have spoken of it before in gnostic physics as ideal-realization, but here I prefer to call it the construction of reality, the organization of being.

In the metaphysical philosophies, we hear much about the nature of this process. It is very important because in order to understand being, one must move more and more into the laws which make it happen as being. Vudotronics does this by giving to the magician the ideal form of power, which manifests in the real world or order of existence as what he wishes to have happen. But this is applied to every situation and to every context. In all of these matters, the operations of vudotronician is paramount, because he must be in charge as the creator god or demiurgos.

In order to objectify his power, this demiurge will employ the magickal machines of vudotronics and this will make it possible for him to bring about the organization of existence. In other words, he will be bringing the level of energy from the ideal state of being into reality. But the vudotronic machines serve to represent the actual processes of this transformation. By this I mean that they are present anew in the energies of this power and the ways in which transformation occurs. Because it happens along the lines of exact lattices, which hold the rays of cosmic power.

The process of vudotronics in the acts of transformation must be understood as the exact generation by means of very definite lattices which convey the rays of occult power from one level of being to another. The demiurge, or he who is in charge of this power work, is one familiar with the energies and the pathways which are the most effective for their own manifestation and indeed materialization in actual events. He becomes both the priest and the god of processes as he operates his instrument in making and remaking worlds. For this reason, vudotronics — drawing as it does from the deepest plutonian levels — is the most profound form of magick.

There is very little reason to suppose that the act of transformation, or change of being, is not one of the most essential aspects of magickal physics. It may be the basis of such a physics, if we examine it carefully.

"The science of plutonian energy are really the acts of bringing the powers of plutonian power to the surface of being-consciousness. This we can understand as the perfect role for the Alaya, because it is essential energy and it is essential power. The forces, which are deeply rooted in being, are the fundamental forms of magickal power and reality. They are basic substances and processes, which when they come to the surface of being, explode in countless forms of radioactivity and thusly reflect the energy-essence of basic being.

"If there exists a machine for organizing and implementing these forces, it would be almost a divine instrument of cosmic power. It would be able to make events as the magician wants the events to be. Of course, in what we read about vudotronics,

forms of energy, for we now see the reality beyond the symbolism of the world of word-energies. That is where the esoteric logic of the Devas exists in its fullness and where the priestly consciousness is directed by its inherent and immanent impulse.

(II) = AEIOUYAE (IV) = AEIO which are emanated within the first level of  
 (III) = UYAE idea! essence. It has been explored by  
 Monastery students by means of angelological  
 set-theory.

2. The second level of being in the ideal hierarchy of essence is reflected in the organization of the esoteric logic of the Devas as:

(I) = YAEI This level, which is explored in angelological  
 (II) = EIOUYAEI (IV) = EIOU lattice-theory, reflects the primordial pattern  
 (III) = YAEI of energies, wherein the laws of (I) and (III)  
 reflect each other and where the reflection of  
 the energy is between (1) and the level of (3), as the ideal intermediary.

3. The third level of being in the ideal hierarchy of essence is reflected in the organization of the esoteric logic of the Devas as:

(I) = IOUY This level is explored in angelological group-  
 (II) = IOUY AEIO (IV) IOUY (-vV) AEIO theory and it reflects the element of  
 (III) = IOUY contingency or logical alternativity, since  
 (IV), which reflects the world of the material

can be a combination, a disjunction, or alternative to (I) and (III) or it can be simply the very same reality. In this sense, it reflects the existence of the ground of the logic of probability and it reflects, also, the existence of complexity of alternatives which, from the angelic viewpoint, means that existence is dynamic rather than static.

4. The fourth level of being in the ideal hierarchy of essence is reflected in the organization of the esoteric logic of the Devas as:

(I) = OUYA The same pattern as in (3) is followed, as in  
 (II) = OUYAEIOU (IV) OUYA (-vV) EIOU the world of angelic matrix-theory, there is  
 (III) = OUYA not a difference between "real essence" and  
 "real substance," because they both follow the

same logical laws of being. The human mind, for the Devas, is as changeable as the world of nature, and both are composed of contingent types of phenomena. Everything mirrored by the Devas reflects the laws of dynamic change, or the freedom to become anew.

In this study, we have made use of the symbolism of the vowels used in our system in order to represent the dynamics of these different levels of ideal energy. They reflect in themselves the ways in which the laws of the universe manifest powers and patterns of realization. The priestly consciousness is then admitted into these worlds by means of mystical initiation and, in these worlds, this same priestly consciousness is expanded and united to the different types and levels of being, as they are expressed by the most abstract forms of logical and angelic being.

However, even though the energies were made manifest in terms of ideal potencies and levels of alethic existence, or Truth, from the student's viewpoint all of this must be seen as highly symbolic and highly suggestive rather than as literally the way in which reality is expressed.

The energies are symbolic because they reflect the powers and the forms of energy-form, as in all of the angelic sciences, which are known in a gnostic and pure state and not in the way of human awareness and limitation, as would be implied by conceptual knowings. Gnosis, however, can be grasped in symbolism, even though it cannot be taught. Gnosticism, however, as the path to the higher truth can be taught in lessons, because it will lead us to that place where we no longer need lessons as

we find that it very nicely fits this description. It is the ideal model or image of plutonian power and it is very real in its expression of what it is because it is the incarnation of all that can be implied by the plutonian current of root-elemental powers." — M. Bertiaux, "Plutonian Vudotronics," 3, 4

This fundamental energy is under the control of the pneumatic gnostic by means of 16 laws or vudotronic circuits, through which the energies are transmitted to the psychic and hylic parts of the human species. These laws are secret in their essential nature, but are known in initiation physics to be the ways in which the magicians can cause the events in the lives of their superchelas to become more and more a part of the ideal world. At the same time, the magicians can advance their superchelas by means of this magickal technique into higher and higher states of perfection.

The circuits of vudotronics are magickal laws, whereby specific powers and energies are to be communicated easily and necessarily to those students who have advanced to higher and more complete states of realization. I am specific when I say ideal realization is the most powerful method of plutonian transformation. However, these 16 potencies are to be found within the mixture of the 17 Shinto gods or Kami of the creative hierarchy of Atlantis. In order to understand this process one has to enter it, it cannot be verbally grasped, except by symbolics. These circuits are connected to the deepest realms of the plutonian being. They are perfect states of reality and are brought up to the surface of being by those magicians, who wish to pass them on by transmission from their being to the being of their carefully selected and prepared superchelas.

These are the laws, which can be understood as being methods for the construction of being through a vudotronic mastery of ontology and the field of existence. It is easily understood that being is formed by reality-processes, which emanate from the magician's mind, if one understands the laws, which are behind the formation of vudotronics. In the processes of vudotronics, we find that the laws are reflections of the pattern of 16 to be found in a number of exact sciences and forms of magick, especially in the oracle magick of IFA, which stands behind the science of vudotronics as the archetypal world, which makes this ontology possible, as these are creative gods or absolute and perfect archetypes of light and being. The 16 powers are given as follows, although their mysteries are concealed in the primordial energies of the gods themselves.

"The 16 powers, which are hidden within the science of vudotronics, are themselves in essence laws for the materialization of new states of being. They may be listed as:

1=the power to call upon the primordial tattwas of being.

2=the power to call upon the primordial chaos.

3=the power to call upon the elemental essence of being.

4=the power to call upon the unlimited matrix of space.

5=the power to call upon the continuous stream of time.

6=the power to call upon the powers' of substance and essence.

7=the power to call upon the ideal and realpowers or forces of being.

8=the power to call upon the ideal and real (directing) intelligences or devic hierarchies of being.

9=the esoteric power over the first of the hierarchies of creative potency.

10=the esoteric power over the second of the hierarchies of creative potencies.

11=the esoteric power over the third of the hierarchies of creative potencies.



12=the esoteric power over the fourth of the hierarchies of creative potencies.  
 13=the creative power which is the essence of the esoteric northern directions.  
 14=the creative power which is the essence of the esoteric western directions.  
 15=the creative power which is the essence of the esoteric southern directions.  
 16=the creative power which is the essence of the esoteric eastern directions.  
 These powers are laws and therefore Loas of esoteric voodoo. They are communicated by the magician to the special chela, in order that the chela increase in his magickal abilities and light energy, and as this happens, all of the powers of vudotronics, all of these 16 magickal circuits, are amplified by the laws of initiatic physics."  
 — M. Bertiaux, "Plutonian Vudotronics," 5

Astrological energies are of course parts of this system of realization because they do constitute the cosmic timers or clocks for the magickal operations. Deep within the very operations of the construction of being, having mastered the laws of these circuits, and also communicated with the primordial entities and essences and intelligences contained in these circuits, the magician may explore and find himself operating on the world as if it were a kind of magickal experiment. This is the way in which magickal laws are said to be in operation because the laws of magickal construction — which is the ontological construction of reality — have been mastered by the gnostic philosopher-magician. He has taken his own place in the realization process, because he has identified himself with the laws for the realization of ultimate causes. He is now one among the Loa, having become their avatara in this world.

From this point, the magician's work is clearly defined. As the most pneumatic of all of the magickal beings, he must achieve the perfect realisation of consciousness as a system of laws. These laws or circuits of vudotronic energy are now viewed as the laws of his own body of matter. They are the projections of his reality because he is now united with the fundamental essence of the materia prima. He has arrived at the magickal state where all that is in manifestation is an aspect of him. He has arrived at a certain ultimate condition of being, and he has brought his magickal science of initiation physics with him, and this has included members of that school whom he has guided through the circuits of vudotronic initiation.

From the standpoint of gnostic ecclesiology, the circuits of vudotronics represent and communicate the 16 patriarchal or pontifical vicars or delegates from the Lords of the time-lines and logical stations, who have their "situs" in the hyperspatial realms of abstract being. These vicars serve to project outwards the magickal energies of the continuum of the rectors, or the 16 magickal axioms.

All of these beings are in fact important, if not widely known, sources of the sacramental life of the gnosis, which is conveyed along the lines of the magickal rays of which vudotronics is the fundamental image. Of course, an image in the gnostic sense is a reality, an archetypal, which also is a causative agent in the creation of the continuum, or auric and cosmic egg of the initiation. Under these circumstances, the wide field of magickal energy is constantly subject to internal renewal and revivification as the magickal portions of the mass as a cosmic and liturgical act create more and more forms of energy, which connect as lattices again to the rays which are coming downwards, so to speak, from the ecclesia spiritualis in the topological continuum of beings.

At a certain point, the hierophant or chief priest of the mysteries, both in his consciousness and in his gestures, makes the connection to the ecclesia in hyperspace. He then brings into focus — in a way which is entirely vudotronic — all

## The Esoteric Logic of the Devas and Priestly Consciousness

In order to have the intuition of the esoteric logic of the Devas, the priestly consciousness must be attuned to the operations of the angelic energies as they are expressions of pure matter; that is to say matter, which is primordial content, prior to all determination and yet appearing symbolically in the priestly consciousness as the mystical history of ideal anatomy. Such purity of spiritual matter is, quite naturally, expressed as the primordial temporality, which means that it is time, before it has come into the human sphere and therefore it is time free of all imperfections.

The esoteric logic of the Devas is a natural process of their being and from the viewpoint of humanity, it is a paeternatural continuum, since such Devic Presences are beyond the range of human understanding in its ordinary manifestation. However, it should not be too difficult for the student of the gnosis to see the universe as leading in the direction of such an existence, because the gradations of being clearly point to the existence of the spiritual hierarchy of invisible beings. Towards the top, so to speak, of that hierarchy we are able to find the two logics of the Devas: the esoteric logic of the Devas and the transcendental logic of the Devas. These two orders of being may be referred to as the presence of the violet energy or as the presence of the blue energy. Both exist and are to the mind of the student necessities of the higher state of realization.

According to the gnostic metaphysics of this point of understanding, we can see these logics as composed of esoteric or inner patterns, at first or "normally" known only to the Devas, but after reflection and initiatic ascent known also to the priestly consciousness, because such a reality is a gift of the Devas to the priestly intuition, in terms of a special and objective structure within the world of ideal essence, wherein the laws or Loa of esoteric logic operate, for the Devas.

In such a world and at such a high level, we can find the energy of being and the manifestation of pure reality has or manifests a particular order of appearance, which is the appearance of pure mysticism as well as being the pure mysticism of appearance and being. This structure is that of being and reality and it is also the Loa of all appearance, because the gnosis does not present itself as energy and as function in ideal separateness. Rather it is pure being and this being is interchangeable at the level of ideal essence. For this reason, the powers of hierarchy are those of direct initiation into the light of the gnosis for this aspect of existence. We see the reality and know that what we see is there.

The structure of the esoteric logic is entirely based upon the power of sound, and in this it must be understood to be the power and presence of the sacred vowels, which gives to the world of the Devas — in addition to a certain logical structure — the immanent hierarchy of its own or ontic and alethic (a level of truth specified by a level of being) existence. It is important to see reality as pure energy, even at this level, except that we have made use of the power of sound in all of our determinations of existence.

1. The first level of being in the ideal hierarchy of essence is reflected in the organization of Devic and esoteric logic as:

(I) = UYAE This is the first of the primordial powers,

3c. The Z-True beings are foci of this energy and they are capable of transmutation of many levels of power within the priestly consciousness. The priest comes and simply participates in this reality and the angelic beings begin their work by including his spiritual world now as part of their own. He becomes, for the time of this process, a part of that high world although he will be separated from it after the process.

Hence, we can see that the process of esoteric logic is somehow tied up with the existence of a kind of material substance, which is entirely ideal and made up out of pure and objective ideals. This reality is based upon the notion that matter is really a kind of angelic content and that the content of this material realm is ideally developed by the action of these angelic beings immanent in this process. They are inside of this world and they are a part of its mystical life. The matter that builds or makes up this world is really quite simple, for it is the content of the history of the Z-True Devas. That is where the priest gets his gnostic power to give the special initiations, which are characteristic of our ecclesia.

of the magickal and gnostico-logical lattices which link the mundane sphere to the spiritual field of being.

For what he is doing is simply activating those powers which are conferred upon him by being consecrated by a gnostic patriarch. The liturgy of the mass then becomes more than just what all of the theological studies have said it to be; it is indeed a sacramental process of gnostic logic, whereby the energies of being are brought into spiritual and real Focus from their ideal sources, or logical roots. By cooperation with the gnostic intelligences in the higher worlds, either consciously or unconsciously, one comes to realize that they are the priests of the mass and that they are saying the liturgy through the nominal celebrant. This is part of the vudotronic interpretation of the ceremonies of the gnostic church, because in the gnosis the invisible side is what gives validity to sacramental processes of light.

The ontology of vudotronics and the construction of being, therefore, is perhaps most ideally expressed by means of the mysteries of the sacramental life. For this reason, the pneumatic gnostics are very conscious of their sacramental powers and energies and they are very concerned to maintain the purity of their light. For without this gnostic light, or the atomic light of the masters of the pleroma of hyperlogical spaces, gnostic magick is not ultimately possible. Vudotronics, therefore, should be seen as a system for the true materialization of ideal forces in the real world, by which means the invisible side of our being shapes and transforms all that is experienced or part of empirical life. This power of transformation is the essence of the vudotronic mode of gnostic consciousness.

## Vudotronics:g The Descent of the Grand-Legbha Powers Through the Lattices of Ifa

When I had become both a master of the gnosis and an avatara of the Grand-Legbha powers, I saw in vudotronics the method of projecting my powers to all parts of human experience. I realized that the lattices of Ifa, which are created by means of the conjunctions of the 17 points of energy, and which result in the 16 archetypal rays, I realized that these lattices of Ifa were the means whereby my Luage and I could send all the rays to every sector of space or time, and I realized in this the mystery of my immanence in the world, for the world had become the lattice of my body and of that of my Luage. It had to be the magickal intersection of my reality as avatara and the reality, or the body in space of the person who would be my rnagickal Luage. And it was at this time that the powers of the deepest reality of consciousness could be understood simply, as lattices and rays of the primordial nature of my Grand-Legbha-hood.

The powers that are attributed to vudotronics are simply the energies which come from the heavenly beings. Each one of the rnagickal gods has a certain wave-length or frequency of the rnagickal vibration. These rays and powers are the energies from the gods, which make the deep energies of vudotronics possible. The energies come down and they are received by the devotees of vudotronics, as these energies are broadcast. As a science, therefore, this is a form of initiation-physics. But it is personal because in the most esoteric sense I am the vehicle of these ideas, or rays, for I am filling all of space and all of time, as I come to understand more and more the Grand-Legbha nature of my rnagickal being.

"I must search out and find the perfect being to provide me with the energies of my truest and most essential consciousness. I who am Mercury and Hermes, I who am the Mystery of the Jumeaux, I who am Gemini must find my other Twin, my Luage. He shall be alive in the time of my manifestation and I will recognize him in the very moment that he comes forth from all the world to me. He and I shall possess the Mysteries of Gemini, which are the ideas of the divine logics and intellectualities of being.

"He and I shall realize in each other the presence of the supreme God, Grand Legbha, and we will unite in the mystery of our idea as it manifests itself eternally in history. It is the mystery of mysteries, the conjunction of the Sun and the Mid-Heaven, the two mystical laws, the two bodies in space and in time, the Sun at its highest point, which is the Christ of the Mid-Day, as I am known in Haiti, in the esoteric laws of my innermost religion, thereby when the Sun shall unite itself to the highest point of my personal space, at the Mid-Heaven in Gemini, then the laws of Legbha and Luage shall be realized and the powers shall descend to earth, and I will be manifested in the rays of Ifa and in all of the old Gods." — M. Bertiaux, "The Legbha-Revelations," 3

As we realize more and more the powers of ideal being, we come to realize that the ideal order is what gives arrangement, system, purpose, and essence to the world of the real. So the spirit of Grand Legbha by teaching the body of Luage, that Legbha spirit gives life and gnosis to the Mystery of Luage, and thereby makes the spiritual body of Luage the body of the world of all beings. As we come to realize this series of mysteries, we can see how there is order in the world and how the mysteries are expressed as the laws of the exact science of nature. We come to see being more and more as intelligible, because the Sun-Light of the Divine Ifa has come into the world

liturgies and theologies as the form of communication, the most ancient and time-proven formula for the transfer of energy of a sacramental character from the hierophant of the mysteries to the candidate. And it is by the hand of the hierus that the sacred realities are shown to those initiated. It is a process of pure illumination by means of the sacred gift of the gnostic light.

Devic insights enable us to understand how these spiritual laws operate in the very high and radiant worlds of being. As I said, it is by means of the sacred light that the pure archetype of esoteric logic operates in the world of ideal essence. Yet, by means of this light, we find the processes of spiritual connectedness manifested. We find the reality expressed as the most pure of all of the energies and the insights, because they are parts of the same life at the angelic level of consciousness. In the laws of the gnosis, we find spiritual energy is something of great radiation and it is a realization, also, of pure mysticism, seen from all aspects, for it is known as the one law, which is immanent in pure consciousness and being, its reality being felt by means of insights, in all spaces of experience. For this reason, the priest who received these spiritual gifts is truly said to be possessed of the gods, for part of his being is participating in their own esoteric logic of ideal essence.

The process of esoteric logic, which happens in the world of ideal essence, is quite complex and usually is not discussed except in secret rites; however, it is possible to make note of three aspects of this process, which will serve to explain what we mean by Devic Insight.

1. The Z-True angels take the spiritual atoms of the priest at this level of ideal essence and they replace them with exact duplicates, or mystical identities in purely Devic matter of the spiritual level. This matter is somehow made up by the Z-True angels. This duplicate substance replaces the corresponding spiritual substance and its atoms within the hylomorphic composition of the Deity of the Gnosis.

2. This replacement process is accomplished by means of the esoteric logic of these same Z-True angels, and it is an entirely mysterious process and quite incomprehensible to many of the gnostic meaphysicians, who are limited by being still within the human frame of reference. Of course, some of us — especially of the gnostic continuum of arithmosophy — have been gifted by these Devas with special insight into this process.

3. To understand this special process, you are given a special type of Devic insight, which is identical with the atoms of this spiritual world, and which enable us to comprehend this matter as the Devas do, but to explain it to even the most serious student takes the very limits of possibility and conceivability. However, it is true to say that there are three characteristics of the Devic process at this level, which perhaps can explain some of our ideas or notions of this pattern of replacement of spiritual matter. These are:

3a. The spiritual matter is given as the Z-True history, in that the angels, when they manifest themselves as beings in the world, are within the mystical process of their own history, which we understand as the development of historical ideas. Hence, spiritual matter is somehow identified with the world of the history of philosophical symbols.

3b. In this world, the energy is entirely confined to the actions and reactions of ideas, which means that it is dynamic and not in any sense static or fixed. There is constant and radical growth in every part of this system. The energy is very much a divinely actualized form of consciousness.



## Angelic Energies and Devic Insights

Each of the Logoi, that is to say all 336 of them, are governed from within by a spiritual principle or law, which is what the Haitian esotericists refer to as the Loa. Each inner law is a divine being, or an angelic energy, or Devic Being. However, in the process of connecting the logos to the candidate for initiation, the priest of the mysteries must become that inner law, by means of an esoteric form of ideal possession.

The connection is accomplished at the ideal level of being. The soul-light of the priest is an ideal essence as is the gnostic-light of the Loa. At a certain level, these energies are connected by necessary and invariable regulations and processes, so that while they are all different and in fact they exist differently, they are also the same reality; they are the same because they participate in the same mystical lifestream at the ideal level of existence.

The priest must prepare himself for this process very carefully. He must emphasize the very high and spiritual aspects of his consciousness of the gnosis. It is certainly not enough to be a religious person or to have mystical experiences. You must also have the connection to the Devic world, which it seems only they can bring about. This means, of course, that the energies of the angelic world life the person up into the highest world and there a certain soul-mutation takes place amid the very powerful spiritual energies. There the mutation is the reality, and whatever is not mutation is, of course, unable to exist in such a world. I can speak from experience, since it has happened to me many times. This is why I was able to become a teacher of the metaphysics of the angelic energies and the gnosis of light. I have gone through this experience.

However, what is really significant is that the energies of the Devic world of ideal essence — and we are speaking only of this Devic world, not of the many other Devic worlds — these are the energies which bring about in the priest the proper mutation of being. Once this mutation has been achieved, it is possible for the teacher of the gnosis to ascend to this level of being, whenever he wishes to give forth with the spiritual powers of light and to bring to bear the divine radiations, which will make the student an initiate of the gnosis. The frame of reference is light and the power of that Devic logic of ideal essence, which is the pure archetype of all of the esoteric logics, which we find in the world of reality and which are the many experiences of our life and concreteness in the processes we daily encounter.

In my own personal experiences of the angelic history of Zothyrion philosophy, which is a continuum of being, I have hinted at the existence of this archetypal form of esoteric logic, which is behind all of the forms of initiation-physics as we find them in the world. However, let me say that in the world of theurgy, it is the priest who must experience this archetype, since it is within his world of experience that all of these energies make themselves manifested and revealed.

The priest, then, will experience this mutation and draw upon it at any time. He has this power because it is present in the soul-light or ideal essence of his own high priesthood of being and it is revealed and expressed as consciousness and as energy, which he will pour into and transform the chela, who is before him. This is physical, metapsychic, psychic, and metaphysical. It is accomplished by the sacred touch, or the "laying on of hands," which we find present in all of the ancient

and has permeated all matter, and has restored it to its ideal state, prior to the fall of the negative energies.

"I am Legbha, I am the spirit of reason which is filling all space. I am the laws of the ultimate mysteries of being. I am the teacher of the universes and all beings listen as I speak. I am the logics of the esoteric laws and of all gnosis. When I descend to my own Luage-Mysteries, I bring with me the embodiments of all of the God. I bring the rays of power and I bring the energies whereby each being is connected by the Ifa lattices, to the gods of my pleroma. They come forth as rays and I send them to all beings. They come forth and see themselves as they should be in the Divine Light of the Gnostic Sun. They see themselves no longer as human but as gods in the process of becoming more and more than just human. They see themselves in the Sun Light of the Gnostic Sun. They see themselves as I see myself and as I see them." — M. Bertiaux, "Legbha Revelations," 4

Even though I had spent most of my adult years working in the capacity of a vehicle or vahan for the esoteric teachings and the god-teachers, I realized that the inner energy of the laws of Ifa expressed themselves within the Legbha-Luage mystery of my own experience. I realized that the lattices of Ifa were to be found in every specific act of magickal creativity. In the words of the Greatest:

"When the nine bodies of the Aeon-Zothyrius were projected into the hyperlogical, they became the 18 gnostic archetypes of light. These archetypes plus the 16 Ifa powers give us the possibility of the 33 rates of vudotronics power in this way. There must exist a mid-point between the gods and the world, which is the number eight, the number of Luage. But in order to allow for the vudotronic descent of power, I sent my Luage timelessly to stand between the powers and spells of Ifa and the nine Zothyrri (or  $18=1+8=9$ ), thereby becoming number 17, or the body of the gods and it is from the lattices of these bodies of Luage that the rays of Ifa can be generated, for they must have a body and they must have a soul. And it is from this continuum of magickal lattices that I found the roots of the energies of space, known also as the creative hierarchy of Esoteric Shinto also, but more importantly as known in the essence of my magickal body as extended in space as the Afro-Atlantean mystery of Luage, or 17, which is  $1+7=8$ ." — M. Bertiaux, Ibid, 2

And so it came to be that in my divine mission as a vehicle for the powers and essence of Grand Legbha, I had to understand intuitively and teach that the mystery of Luage was to be seen and understood as present everywhere and most essentially as the root-principle of Vudotronics. In doing this I sought to bring about the ultimate form of immanence of the divine light, because the light of the Sun is the key symbol in the operations of the vudotronics emanations of the gods and Loas into human consciousness.

Of course, to understand the emanation of lattices of divine light from the Sun of the Gnosis, one must enter into the cult of the Sun from the gnostic standpoint. In this I found that the power of the Sun was without equal, and that the basis of magick in any other level of being or reality was not possible if one sought to archetypally find the ultimate laws of being. I realized that my own essence would not be complete until I had gathered all of the particles of light from the seas of forgetfulness, and I had in mind the particles of Sun light or the rays, which had been lost for many lifetimes, bringing them back to where I was in being, bringing them back to the mysteries of my Afro-Atlantean consciousness.

Therefore, I sent out a ray of light, especially of the gnostic light in terms of all of those papers written for the Monastery of the Seven Rays. For what I sought

to do was to diffuse the Vudo-Gnosis everywhere in the world. That having been accomplished, I was able to free myself For the true work of the avatara, which is the creation of the lattices of the gnostic church in all parts of the world but especially where there is the cult of the Sun, and especially in the archetypal consciousness of Nigeria. For it was there that the cultus of the ancient powers and spells of Ifa were still held close to the heart and it was there that I had sent the rays of my Legbha gnosis, by means of the lessons of the Monastery of the Seven Rays. And it was there that I discovered the Luage of the Nigerian Gnosis.

The Ancient Gods are not limited by any geography, but it is essential to an understanding of the gnosis to realize that there exists a certain magickal cycle of light, and a very specific circle of gnostic illumination. It is also important to realize that the work of the avatara of Grand Legbha is concerned with the diffusion of the mysteries of light, through the exact lattices of vudotronics science, whereby vudotronic gnosticism is seen as the next stage in world consciousness. And it is by this means that the divine essence can enter into the history of the world, because the divine essence is needed to make the world more ideal. Hence, in the mysteries of my descent of power, I saw the being of my light in terms of the mission or destiny of my work within the context of Vudotronics and, of course, certain parallel sciences, which would serve to diffuse my essence as I sought it in obedience to the laws of the 16, 17, and 18 systems of Afro-Atlantean categories, which are likewise categories of the Gnostic Pleroma of True Light.

Therefore, in the self-awareness of my divine identity, I sought an ideal consciousness and awareness of the lattices, which are my rays diffused in space and time. I sought to seek out and find the world as I had created it, not as it was given in the dusty systems of some past perspective.

"I have incarnated through the matrix of numbers, for the world has been built up by the laws of pythagorean magick into a system of archetype and powers. I have incarnated also through the 16 lattices of rays of my essence, which I have sent out into space and time whereby I have constructed a logic or a series of esoteric and gnostic logics, which are the vehicles of my teachings and my rays. I have manifested myself in the very special and secretly esoteric laws behind the logics of space and the topologies of my own reality so that they who come forth will come to understand my being as it is above all of the Vudu and the Ifa, but from which the Vudu and the Ifa are rays of emanation of my powers.

"I have sent the substance of my being into the world as the concreteness of the words which communicate the oracles of my teachings and I have sent the essence of my light, which is my being, upon the souls of the bishops of the gnosis that in the mystery of mysteries and in the secret of secrets, at the depths of the psyche and at the highest parts of the soul (at the top of the world), they will see me for what I am. They will see me as I am. They will gaze upon Grand Legbha and know that it is complete and full and perfect and at rest. For I, Grand Legbha, am the Gnostic Sun. I am the Light of the Gnosis and I am manifesting in the fullness of my eternal being in all of the lattices of being." — M, Bertiaux, Ibid., 1

Therefore, I realized in the descent of my being in the powers of my teachings that the true energies of Vudotronics would be extended to all parts of the world and that in the mystery of light I was being manifested as I truly sought to be manifested in all of the parts of being. I therefore saw in my essence the light of my highest nature and saw the line of my magickal descent, thereby taught in the papers of gnostic theology which I, as Michael Bertiaux, had written and would write

means of that simple and spiritual art, whereby we learn the names and powers of gods and angels.

I have given to you the powers whereby the gods can come and indwell our conversation. I am now, by an even more subtle means, able to extract the spiritual powers from the names of these shining ones (Devas) and thereby transmit the powers and the divine powers of life, to all the students of the gnosis, from the gods of the light world. And so it is that the most perfect energy is known and given to the student of the light From the field of the holy gnosis. I give this power, which is the extract of the gods of light, by means of the touch of my hand, the most ancient of the sacred and priestly gestures. By means of the high and invisible alchemy, the powers are stored in my soul, really in the treasury of my inner soul, and then projected outwards to my students by means of the consciousness of the gnosis.

For if I see in my students the receptivity for the gnostic light, so I will give to them, to be stored in the treasury of their body-space and inner soul-world, the gift of the gnosis as an energy of the light. So I am transmitting to those who come to me the life and the esoteric lifestream of the gnosis of light by means of the priestly touch, whereby the gods are inducted into the student of wisdom.

#### *Wisdom, Energies, and Gnostic Initiation*

The physics of esoteric initiation is a law of being, whereby the spiritual forces of the gnosis, as they are understood and known in the light, are seen to descend into the chela or student of the light. It is a spiritual law, which operates by means of the presence of the gods. They are activities of the powers, which the teacher — who is also a priest of the gnosis — can transmit. The whole emphasis is upon the powers of transmission in the work of gnostic initiation. The student is brought into contact with the higher levels of the teaching power, when the student receives the powers, which are being given forth by the teacher who has received this power from the gods of the gnostic light.

This process, or as it is seen in the light of the cosmic drama, is the principle of reality and the light of wisdom. It is wisdom, because it is harmony with the purpose of existence. In the process of gnostic initiation, the energy of wisdom is present, because the power and existence of wisdom, which means knowing and living in accord with the cosmic process, is being acted out in the drama of initiation-physics. In a word, while the process of life continues and as the process of gnosis becomes more and more identified with the continuum of experience, so the student of the gnosis, while retaining his own creativity, becomes more and more akin and identified with the laws of the cosmos.

The student in his inner life reflects the true image and life-process of the cosmic drama. It is alive and it is a continuum of vast power, understood as the laws of being. Those laws are now present in the bodies of the student, for the student is now an integral part of the universal ocean of divine energy.

From time to time, students come to me and receive the powers of the gnosis by means of the process of direct initiation. They are locked into the continuum of being because I have made them part of the lifestream with my own hands. They have received the gnosis and now have a conscious and perfecting link with the gods. If you wish to come forth into the gnosis, you will know when you are ready and I will take you there to the father of the gnosis.

## Course in Gnostic Energies

### The 336 Logoi of Gnostic Metaphysics

The energies of the gnosis are without limit, but when we attempt to explain the gnosis, it is necessary for the mind to bring in conceptual limits. Therefore, we can speak of a certain number of aeons, a certain number of treasures for each aeon, and lastly, a certain number of mysteries or sacramental consecrations for each treasury. In our own system of the gnosis, we know that there are 16 aeons, for when we work with the pleroma of the energies, we divide that continuum into 16 segments.

Next, we understand that each aeon has at least four treasures. These are spiritual places where divine energy is stored up and where the power is very strong. Each treasury is based upon the laws of the gnosis, but these laws are esoteric laws and cannot be viewed from the outside of the treasury, nor can they be viewed outside of the aeon, for they are within each of these levels of mysticism. The laws of the gnosis are quite clear and very pure in their application. What is taught is that in each of the treasures, a powerful spiritual being is said to reside, a kind of esoteric aeon. The treasures are assigned to the four directions of the spirit so that, like all else, we can speak of the northern treasury of the first aeon, the western treasury of the first aeon, the southern treasury of the first aeon and, lastly, the eastern treasury of the first aeon.

According to the gnosis, each treasury has within itself four stages of consciousness, or initiation. These stages are mysteries or sacraments of power, which in the ecclesia or assembly of the gnosis — which is also known as the church — are understood as the order or ordinations to the ministry as subdeacon, deacon, priest, and bishop. In the voodoo system, these mysteries are understood as the lave-tete, the can'zo, the houn'gan, and the baille-ge.

There are other names by which these mysteries are known, but they should not be viewed as being similar to or the same as the sacramental ordinations of the Roman Church, because they are gnostic sacraments and are mysteries derived from the treasures of the gnosis. It is to be understood that if we take the 16 aeons, the 64 treasures, and the 256 mysteries together as a sum, the sum is that there are 336 logoi, or ways in which the gnosis of light reveals itself in the soul of mankind.

#### *Devas, Energies, and Oracles*

Each of the mysteries, of which there are four for each treasury, is ruled by an interior spiritual presence, or theoi. These inner gods are revealed by means of mystical oracles, in which the power and the name of the deity are the same essence. From the mystical life of the oracle, I draw forth the essential power and diffuse it everywhere in the world of consciousness, because I am the living presence in the world of the gods of the gnosis.

To those who know of the experience of the mysteries and their initiations, as these come forth from the physics of esoteric oracles, I give the energy of life and I send forth to the students of the gnosis all of the mysteries, if they come to know me in the theurgies of my mystical order.

The indwelling gods are the angelic intelligences, or the divine emanations, which have come forth and indwell this world. They are identified and revealed to us by means of the mystical oracles and energies and from this point they come and give us the secrets of the gnosis, because we have entered into a dialogue with them. Communications with these theoi, the true logoi of the divine oracles, is possible by

for the illumination of my gnostic children.

For it came to me that my descent was as the immanence of the logos, or the power of the ideas as words in the world, the meanings found in the secret teachings. In this I saw myself as the presence in the world of the principle of intelligibility and reason, or the gnostic essence of the Logos. And it was by this means that I, Grand Legbha, came to be incarnated in the minds of humanity as the Light of the Gnosis.



**Course in Dynamic Theogony: The Divine Energies and Rays of Divinity,  
"The Genius of IF A, Fu Medji"**

"The roots of the gnosis can be traced back to at least the Atlantean systems of magick and to the Atlantean way of 'doing metaphysics.' The Genius of IFA, for example, being a very old concept and law, should be understood as the foundation of the theology of energy. Further, we should understand that the theology of energy is really the basis for healing work, for healing work is actually the application of God-Energy to specific problem areas in the wide continuum of mystical experience."  
-- Lucien-Francois Jean-Maine, "Esoteric Applications," 12

1. There exists a magickal system in Africa, which can be traced back to the Atlantean modes of thought. It is the system identified with the Oracle of IFA, and to the Genius of that Oracle, being the manifestation of the energies of God.

2. In our archives, we find some special mystical manuscripts, which provide for the power and presence of the Genius of IFA, in each of his 16 forms. The first of these forms, which is the most material and also the most ancient is Fu Medji. Medji is a word which can mean what in gnosis we understand as syzygy. The formulation of Fu Medji is as follows:

#E1 = B(oEl-l & El) A (oWl & oAl & oFl) & (oE) B #

This formulation represents one of the Logoi, or the Rays of Divinity, for which I use the IFA name of Fu Medji. Let me explain that in the application or employment of this formula, we will summon by oracle physics the spirits, which manifest the divine energies. Using the basic work in our paper on kamaea, known as "The Angelic Languages Paper," we will make spirit tablets of each of the beings in the formulation. Thus, whenever "+" occurs, the spirit to be framed by a "direct motion form of kamaea." Whenever V occurs, the spirit to be framed by a "retrograde motion form of kamaea."" The number of the letters in each of the spirit names is as follows: For El it is five letters, for E2 it is nine letters, for E3 it is 12 letters, for E4 it is five letters. For Wl it is two letters, for Al it is nine letters, for Fl it is six letters.

Now, the purpose of this process is to awaken certain magickal powers contained in the radiation of God. Each of the 16 mystical energies consists of several spiritual energy-groupings, whereby we are able to represent in our context of experiment the dynamic aspect of God-Essence. Then by entering into dialogue with these spiritual beings, we can learn the gnosis and heal the sick.

In a sense, we are making use of a kind of computer language, the language of the cosmic computer, or that of the Cosmic and Gnostic Christ, which is present in and transformative of all being. Lucien then goes on to discuss the mysteries which attend the Presence of the Christ in these circumstances, reminding us that the Christ of the Gnosis is the Logos, and that as the Logos He draws His power from the Logoi or the Rays of Divinity of the Eternal, because this energy of the Divine and Eternal is immanent in Him as Christos the Logos.

3. For this reason, the Cosmic Energies of Christ Legbha can be seen as the Logoi operating in an exact pattern. The Logoi become the immanence of God or God as He is in the history of the world. The world is a system of interconnected events, which are sent forth from the components of the Rays of Divinity; so the events of history are produced by the Logoi.

4. Space is a projection from time and time is the primary component of the

continuum. Space is an interaction of segments in time. Space is a construction of the Objective Logos and it is a projection outwards of the essentials of energy. The interaction of these components is the lattice work or metric of space. The metric of space is a relational latticework, which is made up of energy-beams from the Rays of Divinity and how they project ray-energy from the center of each of the Logoi.

Bishop Lucien-Francois Jean-Maine was able to locate parts or aspects of these logoi in the mystical centers of the high-priestly body. By an introspective journey, he was able to focus and travel within his occult selfhood and there he discovered the inner realms of the secret mysteries of being. There he was able to find reality in its gnostic and cosmic purity and create the two mystical orders of the priesthood, those of the blue and purple rays, as corresponding mystical conditions to the Red and Black Temples of Atlantis, wherein which he worked his own gnostic sorcery daily. For by going back in his lineage to the pure essence of the Atlantean mystery, he arrived at the fullness of his perfection of power and there he came to see reality and being as ideal states of universal power, but power which he alone knew how to possess because of his physical sense of the magickal body.

By knowing himself more and more he came to realize that he was the unique source of the gnostic power and that his body was the ultimate placement of the temple of light. He knew himself to be perfect and pure reality and he knew himself to be the Power of Almighty God In Human Incarnation. So it came to be that by means of these mystical experiments, he went deeply into the world of those secret and cosmic mysteries of the gnosis and there he found that power, which he made possible for transmission to those of his sons, who sit in the bishop's chairs of the present day.

There, with the power which is manifested from the Kingdoms of the Blue and the Purple Angels, and there with the power which is manifested from the Kingdom of the Red and Black Temples of Atlantis, the Teacher of the present aeon, the Master MB is to be found as the same source of light, which Lucien by means of the Genius of IFA, the Cosmic and Gnostic God-Presence of the Christ, first awakened by those secret exercises and laws. For the link that I have to this Master is made all the stronger as I work each day in the exercises of the Gnostic Mysteries.

"I have come from the light and my body is the light. I have seen the presence of the Gods and have heard the whisperings of the Eternal Spirits, I have been made naked before the entire universe of spirit, that the perfection of the divine idea and design of creation might be effortlessly revealed. I have revealed all of the mysteries of the body of my being because, as I have seen all truth, the mysteries are simply expressions of my physical appearance. I have been made the root of the new race of gnostic beings, and my seed has given life to the dawn of light—bringers. All my rays are as the powers of law and of holiness, for in my heart of hearts, I am the Image of the Eternal." — "Esoteric Revelations of Lucien-Francois Jean-Maine, xi