

4. Next letter is 4 across and 6 down=E
5. Does this word continue? "Yes" die=1
6. Next letter is 6 across and 1 down=Z
7. Does this word continue? Die=2=No (This then is the end of the magickal word.

The word is therefore IEZ.

5. Using the basic oracle method of angelic languages of A=5 and Z=30, you can find out if this is the name of a spirit from a certain area of the cosmos. Using reduction, you can find its wavelength and to what level of the cosmos it pertains. You can make the system as complicated as you wish or keep it very simple; it is simply a tool for extra-terrestrial communication. Thelemite magicians might wish to use it in connection with the VIII, IX, or XI degrees, etc. It is a method for context-building, i.e., building up the content of the various worlds assigned to various spirits. Remember, there are an infinite number of spirits and also an infinite number of worlds and magickal languages derived from the energies of these very spirits.

C. Astral "TV" Station:

1. This is to be used in connection with the listing of spirit-broadcasters given in last month's lesson. You will be using a magick mirror and a die, or a single piece of dice.
2. To determine if the TV is on or off, toss the die and if 1 or 6, then it is "off."
3. Note the night of the week and tossing the die if 2, 3, 4, or 5, then the station is "on."
4. There are four possible "station-studios" or "rays." They are
 - 2=a
 - 3=b
 - 4=c
 - 5=d
5. It is Tuesday at 8:00 p.m. and I wish to use my "TV." I toss the die and up comes 5, which means that I may magickally attune to a program in gnostic logic being broadcast by the "Geburah King and His Council of Magick." The magician will then take notes on what he then received from the operation of this psychic field and egregor.

D. Zothyrion Psychological Categories

1. Magicians should attune themselves to the possibility of a psychological science, an empirical phenomenology of the contents of consciousness, which operates with their magickal exploration.
2. The following categories are significant ways whereby psychic energy is explained to non-magicians seeking magickal understanding.

Self=That which can be experienced introspectively as a dynamism.

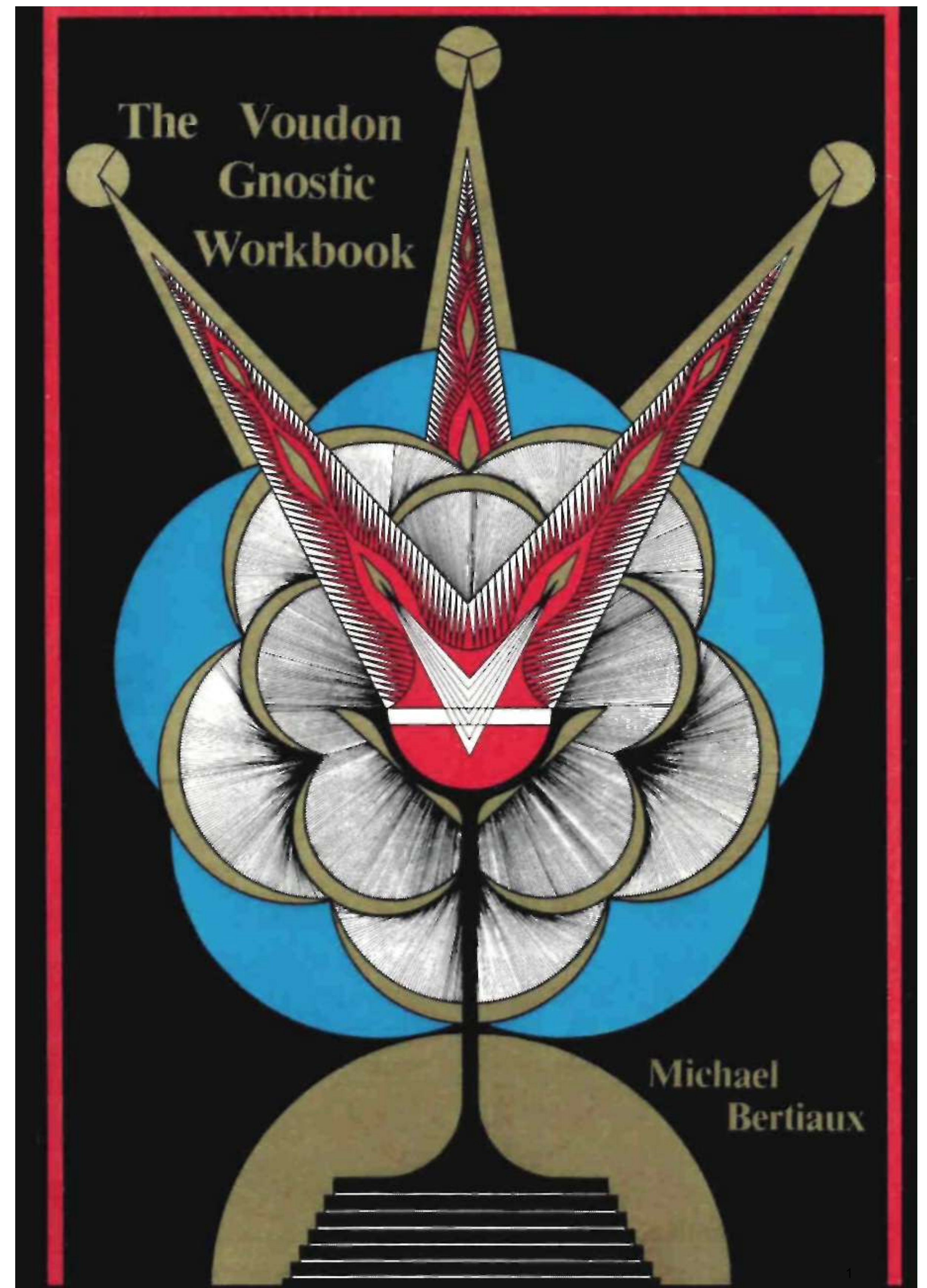
Field=A continuum of psychic energy as a process of continuous and differentiated dynamisms.

Conscious Mind=The mind that is here and now.

Sub-Conscious Mind=The personal dream and memory experience of a human.

Un-Conscious Mind=The transpersonal matrix of all psychic energies and the past psychic field of the human race. Key: Acceptance, regressive dynamics, field of contact is with the real, autonomous complexes pull towards a lower dream world than the sub-conscious mind, realm of Mater, Regina, Earth, Moon.

Super-Conscious Mind=The transpersonal lattice of all psychic energies and the future psychic field of the human race. Key: Challenge, progressive dynamics, field



Voudon Gnostic Workbook

Michael Bertiaux

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magician to show most interesting patterns as word-associations. The psychologically-oriented magician could quite easily develop a magickal word-association test, in order to "locate" the wave-length of the person being tested. The words provided by the subject in response to the words selected by the magician would indicate whether or not the unconscious and subconscious minds of the subject being tested were equal to the vibrations being projected by the magician. This will be developed in a future lesson, but it does refer to an interesting aspect of zothyrian psychology.

6. For example, here are some magickal words and their values, which can be used in word-association. The words are terms in the MSR system of my own personal teaching.

Zosimos=144=9	Lucifer=102=3	Shavindingo=166=13=4
Meithras=125=8	Phallos=111=3	Abraxos=108=9
Photeth=120=3	Aiwaz=80=8	Zombi=85=13=4
Choronzon=164=11=2	Hermes=92=11=2	Kammamori=130=4
Phibionite=147=12=3	Phallus=U7=9	Shugal=92=11=2
Michael=79=16=7	Albert=82=10=1	

At the present time, what we are doing is simply introducing this method for you to start using it in connection with reduction, attribution to the correct category between 1 and 9, and lastly, word-association.

B. Simplified Enochian Computer

1. This method is for those who would like to use angelic partners in making up a simple magickal language with barbarous words. You use a magick square and a piece of dice (one single die). You do not have to use a magick mirror or a large tracing board.

2. Make up a six-by-six letter magick board or square like the following:

(1) A G E X U Z (2)
V U R Y Z O
I R A Z O X
X O Z A R I
O Z Y R U V
(3) Z U X B G A (4)

You will notice that there is a certain pattern to this square, although I decided not to make it perfectly symmetrical like our usual magickal squares. This was because I wanted to have a vowel alternate with a non-vowel in each line, both in direction 1 to 2 and 3 to 4 as well as from direction 1 to 3 and 2 to 4.

3. Now that you have selected and put together your computer of 36 letters, you are ready to begin your exercise. First of all, to get yes or no as your reply in determining the length of words, ask the question before getting a letter,

"Is this a new word beginning?" or

"Is this the end of the word?" as well as asking

"May I begin to get the words?" or

"May I terminate this session in word-gathering?"

4. Here would be an example of what it might be like:

1. May I begin now?

"yes" (dice came up as 1, 3, or 5)

2. I toss and get 6 across=1st element

Letter is "I"

3. Is this a new word beginning?

"Yes" (die cast as 3)

Angelic Gernatria

This paper is concerned with four methods or techniques which can be used by those familiar to your system. The methods are known as "Angelic Gernatria" — by this I mean the development of a gernatria method from our angelic-languages computer paper, where A=5 and Z=30, so that for every possible throw of *five* pieces of dice, there is a corresponding letter of the English alphabet. Method 2 would be the use of a simplified Enochian computer for receiving words from the spirit world. This method operates with the throw of a single die or piece of dice. Method 3 refers to how to set up the astral "TV" set using a magick mirror. Method 4 refers to the zothyrian psychological categories.

A. Angelic Gernatria

1. The English alphabet is first of all converted into numbers as we have done before in our lessons on communication with angelic worlds and beings. Thusly, in this system A=5, F=10, K=15, P=20, U=25, Z=30. This is to be found on page four of the angelic languages lesson.
2. Take any word and analyze it so as to determine what it adds up to.
 LU A G E =* 66 or 16 - 25 + 5 - 11 + 9 = 66
 So that at this stage, each word consists of a combination of numbers, or we can say that is its vibration, or magickal wave-length.
3. It is now important to practice neo-pythagorean-gnostic reduction, whereby each word is reduced to a number between 1 and 9. So that if LUAGE=66, it can be reduced by adding 6+6=12, which is still over 9, but 1+2=3, which is the neo-pythagorean reduction of LUAGE.
4. The numbers between 1 and 9 refer to the higher categories of the gnosis and these categories refer to the "higher worlds" which are explored by the gnostic magicians. These worlds are:
 - 1=The Monad, The One Absolute
 - 2=The Dyad, The Ontic Sphere, Intuition-Imagination
 - 3=The Triad, Divine Mind, Noetic, Noetic-Noeric, Noeric
 - 4=The Tetrad, The Ontological Sphere, "Thought of Being," Archai
 - 5=The Pentad, Cosmic Sphere, Aeons, Daemons, Logoi, Archones, Syzygies
 - 6=The Hexad, Dialectical Sphere, Lower Logoi, Gods
 - 7=The Heptad, Cosmological Components, Genii-Logoi, Rays
 - 8=The Octad, Higher Planetaries (Spirits), Gnostic Magnetic Zone
 - 9=The Ennead, Middle Planetaries, Astral Magnetic Zone

Now, the number 10, which=The Decade, refers to and entails the Lower Planetaries (Spirits), which are the Terrestrial Elemental Kings, and these entities are not used by Gnostics, but are important in alchemical research. If a word either adds up to 10 or is reduced to 10, it will be 10 for the shamans but refer to the highest world, The Monad, for the gnostics. Hence, you can see how gnostic magick builds itself up out of alchemical categories.

5. Ken Ward, always a very careful student of our writings, has worked out a very interesting system of a "Book of Numbers" based, for example, on all words having the value of 88, or 81, or 26, or 36. Hence, you may create for yourself a "literal cabala," or Book of Numbers," prior to making a neo-pythagorean-gnostic reduction. The names of certain beings and other magickal words when reduced can be seen by the

Dedication

This Workbook is dedicated to the Hoodoo and Les Vudu,

To the Kami and the Kammamori,

To the Lares and the Penates,

And to the Numen and the Numina of the
 Monastery of the Seven Rays,

In thanksgiving for their
 inspiration and assistance

Over the past twenty-five years.

Preface

Let me tell you about the world of esoteric prayer from my own personal experience. I have worked with these energies for a number of years. I have even gone to where the teachings are given out and where the power of esoteric prayer is worked daily.

When I was in Haiti, I entered deeply into the mysteries of the spirits as they are known there. They are called the "Loa" or "Les Vudu." These are spirits and they hear our prayers and work with the energies of prayer in quick and always helpful ways.

After my development into initiation consciousness, I was able to write a number of lessons and other papers on these Holy Spirits and their work. I taught that when you use esoteric prayer, what you do is talk to the spirits as if they were sitting next to you. You talk to them inwardly, of course, but they never act or appear as if they know everything and that there is no need to talk to them. They are always ready to listen to us, especially when we speak to them about something that is very important to us.

It is by this means that we learn the power-secrets of esoteric prayer, since it is the life of the spirit to teach us to know in this way. This way is the way of the Gnosis, a very ancient word from the Greek language, which means the knowing of the spiritually attuned. In the Gnostic church, which is based upon esoteric prayer and spiritualism, we teach all persons to become attuned to the ways and words, or powerful lessons, which come from the Holy Spirits.

I was recently in Japan, where I made daily attunement to the Holy Spirits, which are over there and which have the name of the "Kami." Naturally, these spirits are universal beings, but I went to Japan in order to make contact on a daily basis with them by means of the way of esoteric prayer and as well to visit the many holy shrines and sanctuaries dedicated to the Holy Spirits in that beautiful country. Every day, I experienced an advancement in my way of communion as I grew more and more aware of the powers of esoteric prayer and the energies, which were everywhere, sent by the Holy Spirits. For a long time, I have been under the direction of the Japanese Master, Doctor Kammamori, and there he led me from one level of being to the next. It was he who enabled me to see how the laws of the Kami, or the Holy spirits of the Shinto Religion, could work in daily life. Each day, I worked with the energies of the spirits, as he, Doctor Kammamori, had instructed me.

When we work in the experience of esoteric prayer, we really come to know about spiritual light and energy. I think that you have been inside of what is happening to you in order to understand it fully.

You may wonder what we are doing in this book of spiritual work. Well, let me tell you that we are concerned with esoteric prayer and with teaching how it works and what it can do. I think that prayer in this sense is the application of the lessons of spiritualism and the gnosis to our seeking eternal communion and closeness to God-Energy, through the Holy Spirits. I think it is there that we solve the problems of daily life, which arise and seem to bother us so much. This kind of problem solving is important because in order to grow in the spirit, we have to move on to a higher or more perfect relationship with the Eternal.

At one level a problem exists, which is bothersome to us. Then we move in the spirit on to the next level, which is the higher point of view. There our relationship in the gnosis is one of greater closeness of God. Our relationship to God-Energy has improved because of the Holy spirits. They have led us to an

The Mandala Center for Research Into Magickal and Ufological Patterns
Members of my magickal society who are interested in cooperating in a magicko-ufological research program and who are sincerely interested in the modern psychological implications of the timeless gnosis are invited to belong to The Mandala Center.

First, there is the Labyrinthos, wherein the magician and occultist must find himself. This is a timeless quest and few are called to become the alchemists of their own destiny. After the mysteries of the Labyrinth, human experience must explore the monastery of consciousness, wherein the student is directed towards the deeper patterns of his own being. Lastly, there is the Mandala, which up to now has only been hinted at in various papers and lessons, but which as the embodiment of the perfect wholeness of Anthropos, expresses the ultimate gnosis of human destiny.

If you are interested in the Mandala, please answer the following questions and record the answers in your magickal diary.

Name/Address/Date and Time of Birth

Please attach a recent photo snapshot for use by the Mandala Center

1. Do you subscribe to the gnostic analysis of consciousness?
2. Do you believe that Dr. Carl C. Jung was the special world-teacher who was to be born in July, 1875?
3. How long have you been identified with ufoiological research and its relationship to ceremonial magick and magickal machines?
4. Do you accept the research-hypothesis that ufological phenomena are expressions of gnostic mandala symbolism no matter what else they might be?
5. Have you made use of Jungian psychological principles in your own spiritual growth?
6. What does the idea of the "good-ufo" and the "bad-ufo" mean to you in terms of magick, even though it might mean many other things to other people?
7. Do you detect a relationship between the ufo and alchemy? What do you think it might be?

Thank You.

Aries (Scale XIV) agreed to making the change when so advised by Dr. Lucien-Francois Jean-Maine, the father of the present master of the order.

Those students who now wish to create their grimoires may do so easily. I am very much against the listing of the spirits in the lessons as I had done previously, because they are the spirits found out by me. I know that there are an infinite number of all types of spirits. They will be those which are esoterically correct for you as they have sought out only you. Now you have the tools for creating a most complete grimoire based on essentials. In other papers, we can find the herbs and rhums as they are to scale. As each student will be working in a different manner, I will personally direct and assist you to make your own grimoire the most effective for you at this time.

Dr. Jean-Maine, who is the world-wide leader of the very creative Haitian OTO was always impressed with the precise system and symmetrical logic of my system. In a sense, like the symbols of deepest Jungian alchemy, this magickal system is a perfect mandaia, the ultimate temple of the tantrick initiation.

"Let Us Begin to Detech."

In gnostic metaphysics, to detech means to search out, to look for, or detect in a technical and magickal or zothyrian manner. To look for something esoterically or in terms of hidden or occult connections.

There are many zothyrians who believe that with the creative work of Dr. Carl Gustav Jung, who was born in July, 1875, and who was a special world-teacher of the renewal of the gnosis, a new aion or eon began, which is identified with the sign of Aquarius in the zodiac, even though other thinkers may have contributed to the genesis of this new age, but to a much greater or lesser extent. Detechties is a "science and an art" for exploring the "system of the gnosis" in all of its richness and may be identified with a basis found in both classical gnosticism and in the methods of Jungian analysis, which is acceptable to both the establishment and the counter-culture.

Let us begin to detech the mandaia center, the center of the mandaia of consciousness. The Mandaia Center is simply the organization of magician with gnostic sympathies in (a) metaphysical and metamathematical logic and the construction of mandalas, (b) phenomenological ontology and the metaphysics of symbols.(c) analytical radiopsychology and the gnostic psychoanalysis of alchemical processes, (d) zothyrian ufology and the theology of consciousness, and comprises the Jungian-Zothyrian inner order of the Rite of Memphis-Misraim.

Do You Subscribe to the Zothyrian Myth of the Mind and Its Ideal Contents?

I. Do you detech the shaman? The master who finds his way through the Labyrinthos. Ontologically speaking, only the shaman can so emerge from this magickal web of pure psychic energy. Only the shaman can **turn** the Labyrinth into the mandaia.

II. Do you detech the syzygy? When the shaman has awakened his own labyrinth and transformed it into a mandaia, then we see the emergence of the pattern of energy, the union of the shakti-chaos — the pure content condition prior to all conditions, absolute totics and a pure undifferentiated vastness — and shakti-cosmos — **the** patterns of ideal logic, metamathematics, mandalas, instrumenta, and metaphysical categories.

improvement. Now, at that higher level in our relationship with God, we are able to solve that problem with the spiritual powers, which come to us from that level of beingness, or because we are closer to God, we are better beings and have more God-Energy in us. This is the goal of gnostic teachings. When we work from that higher level, we look at the problem that was before us and are now able to bring it back to where it was supposed to be ail along. In other words, when we are in the spirit, we are able to see things from the viewpoint of God-Energy, and from that view we see all things the way the Holy spirits are able to see them.

Whatever exists is really not supposed to cause harm or misfortune. It is supposed to be part of the energy of the lifestream of the spirit. So we take the God-Energy of the Holy Spirits and quite simply apply it to the world of problems. The problems are then sent back to where they were before our experience touched them and perhaps disturbed them. No longer are they problems for us, rather they are parts of experience and we know (gnosis) what the ways of their own life should be. They were not to be disturbed nor were they to disturb us in any way. By the use of this experience, we see everything as a kind of lesson in the real growth of the soul, from one world to another.

The teacher of spiritualism, Kardec, always told us to look to the spirits for insights into the way we were to live each day. Those early French gnostics of the last century, under a strong influence from Kardec, stated that gnosis (or spiritual knowledge) was the way in which we were to make prayer work in an inward and absolute way. We were taught to by the Holy spirits how we are to use the powers of prayer and ritual magick.

These same gnostics, and they were very familiar with Voodoo and Shintoism as forms of the universal religion of gnostic spiritualism, taught us to enter into communion with God and thereby become able to see things, perhaps all things, the way god sees them. Certainly, we have his energy to work with and in this matter, we can move beyond all limitations into the lifestream of divine light.

The spiritual circumstances of light from the Holy spirits are always ours when we make use of the principles of esoteric prayer. We are living in a constant conversation or dialogue with divinity. The religious dimensions of life and thought comes to us and sits down beside us and enables us to see every day as a working with gods and Holy spirits. Let me help you to see each day as the beginning of a new conversation with God through the gnosis of the Holy Spirits. They certainly have led us that way in this workbook.

They teach: The Reservoir of Power — Mysticism is the lifestream of the spirit. It is the lifestyle of those who commune daily with God-Energy. Mysticism is the basis of the prayers to the Loa or Les Vudu, in Esoteric Haiti, and to the Kami or Kammamorian spirits, in Esoteric Japan. Vedic or gnostic prayer is the basis of communion with the Mystic Fire of the ancient Hindus (Agni). Each day we come to learn how these holy powers operate in our lives and how we can be and become more attuned to these Holy Spirits than we are or have been. We want more of the operations of the mystic pathway in our life and existence. If you believe in the power of God-Energy, you will intuit that It (Agni) is now present everywhere in your experience. You are then a mystic.

Focus the energy of God in your life by drawing on the way of the Holy Oracles. Learn to enter that religion which is an aspect of both Esoteric < Voodoo, mysticism, Devotion to the Kammamorian Spirits and the angelic communion of the Faith-Energies of the Christ and the Mystic Fire of Agni. This is the attunement of the Gnosis. In

a of this, you will seek more and more ways in which to bring the Holy Spirits and their sacramental mysteries closer to you. Let me tell you that the Holy Mother of God, the Primordial and Eternal Goddess is seeking to make the esoteric prayer-life and teachings of the spiritual world the experience of all Her children.

The esoteric teachings and mysticism of the spirits from all of the mystical and God-Energy religions are truly powers and experiences to feed your soul. These energies are directed to your soul in very precise ways because even in the west, among the gnostics who will use this workbook, you can realize how close you are to a science of prayer in liturgies, oracles, ceremonies, rituals, and meditations.

Yes, you have the ways and the paths whereby the spiritual power can be directed into the problem area and then with the power of light that entity in that -area can be cleaned and made pure as the light of God, your radiant source.

XII	Cupid	Saturn	10
XIII	Time-Line No. 3	Jupiter	6
XIV	Earth	Mars***	7
XV	Time-Line No. 1	Venus	8
XVI	Vulcan	Mercury	6

The Sun and Moon do not appear as planets in this list as they are not planets either male or female. The Sun and the Moon have been listed to scale previously.
*Angel Numbers refer to the number of letters in the name of the male and female spirits, assumed as god-forms by the shakta and shakti in their work.
**The number 9, here, does not refer to the fall of dice in an oracle, but to the angel names used in ritual.
***There are very esoteric reasons for making Mars female and Earth male.

In the paper on "Les Linglesoux," there are 16 secret powers which are given to those who belong to the inner-system. This list is given to scale, so that if a magician were working along scale V, he could easily gain the "point-des-sorts," which the spirits of both Time-Line No. 2 and Pluto teach. He would naturally use the various methods of sexual magick, if he wished, which relate to scale V, in trying to actualize this contact with the spirits. The color scale given in the paper on angelic communication is zothyrian and gnostic. There is another color scale, which can be used when working with voodoo spirits, or in combination with the zothyrian. In these circumstances, the voodoo colors represent shakti, while the zothyrian colors represent shakta or are masculine. Also, to build a perfect mandala, the 16 zones of space should be given to define the powers of space and the regions of the native magician's magicka! universe.

SCALE	VOODOO COLOR	ZONE OF SPACE
I	Yellow/black	From east to northeast
II	Yellow/blue	Northeast
III	Yellow/green	Northeast to north
IV	Yellow/red	North
V	Blue/yellow	From north to northwest
VI	Blue/black	Northwest
VII	Blue/green	Northwest to west
VIII	Blue/red	West
IX	Green/yellow	From west to southwest
X	Green/blue	Southwest
XI	Green/black	Southwest to south
XII	Green/red	South
XIII	Red /yellow	From south to southeast
XIV	Red/blue	Southeast
XV	Red/green	Southeast to east
XVI	Red/black*	East

*When Dr. Francois Duvalier became president of Haiti, he was advised by certain adepts of the mysteries to change the Haitian flag colors from red and blue, which it had been for many years since the last French ruled there, to the more "esoterically correct" red and black, which reflects the higher power. Duvalier, a natal

	as equidistant from center XIII as from center XII and near to the left side testis in the perineum	
XII	This center is located at the base of the left thigh at or near the anus	The base of the left thigh at the vulva
XIII	This center is located at the mid-point of the triangle of the scrotum between the right and left testes and the anus and to the front of center VII and center XII only slightly	The triangle of Venus between the vagina opening, the anus, and the two ovaries
XIV	This is the prostatic center. As the Aries center secretes the fluids of the mouth and throat, so the prostatic center secretes 256 sexual fluids, which can be magickally isolated before they enter into the making of the tongue-elixir.	A mystical center above the cervix of the hysterion
SCALE	MALE CHAKRAM	FEMALE CHAKRAM
XV	This is the center of the Grand Lion, which is located at the base of the penis. The magickal name is "Who reigns over Suns and Moons, which are so many flames of eternal heaven,"	This is the black narcissus center at the base of the clitoris, sacred to Damballah-Simbi.
XVI	This is the center located in the glans penis, known as "Now enthroned over the aethyrs" in the Mass of Shiva of the gnostic monastery*	The center of Grand-Damballah-Stellaire is located in the crown of the clitoris.**

*Gnostic monastery students have this mass available to them in the IVth year of magickal initiation.

**These female centers of power can be found in Chapter 64 of the IVth year of gnostico-magickal papers.

I have provided these lists of chakrams for those students who do not have the previous papers, which are in a process of being re-written and reschematized. Let us continue with our attributions.

SCALE	MASCULINE PLANET	FEMALE PLANET	ANGEL NUMBER
I	Vulkanus	Poseidon	5*
II	Apollon	Admetos	9**
III	Zeus	Kronos	12
IV	Cupido	Hades	5
V	Time-Line No. 2	Pluto	2
VI	Transneptunian Earth	Transneptunian Venus	3
VII	Time-Line No. 4	Transneptunian Mars	3
VIII	Transneptunian Cupid	Transneptunian Jupiter	11
IX	Time-Line No. 6	Transneptunian Saturn	9**
X	Time-Line No. 9	Neptune	4
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	right ear, an important psychic faculty	
XI	The brow center or pituitary chakram	Moon in Leo
XII	A center located between the left and left ear, an important psychic faculty	Sun in Gemini
XIII	A center in the exact center of the cerebral cortex; some claim this is the pineal gland	Sun in Sagittarius
XIV	A center located well to the middle of the right cerebrum. This is the power over the past given with "La prise-des-yeaux" initiations.	Sun in Aries
XV	A center located well to the middle of the left cerebrum. This is the power over the future given with "La prise-des-yeaux" initiations.	Sun in Leo
SCALE	CEREBRAL CHAKRAM	ZODIAC
XVI	This is the spiritual center which crowns the head. In all systems it is the Moon in Gemini (Legbha).	Moon in Gemini

Please note that for convenience of space, I am listing both chakrams and zodiac values together. This refers only to the scales to which they all correspond. Thus, the Moon in Gemini will correspond to many values, and to at least four different chakrams. Let us continue giving the attributions so that you will be able to assemble a grimoire for convenient use.

SCALE	MALE CHAKRAM	FEMALE CHAKRAM
I	The base of the spine is the chakram center common to both male and female together with the three other earth centers.	
II	The right anal base	The right anal base
III	The left anal base	The left anal base
IV	The rectum	The rectum
V	A center located between the anus and center XIII, immediately in a straight line. This is a very primitive center located in the perineum.	A center between the anus and the Triad of Venus or center XIII.
VI	An esoteric center immediately to the front of center VII as equidistant from center XIII as from center VII. In the perineum near to the right-side testis.	A center in the right side of the vagina
VII	The base of the right thigh at the scrotum, but also near to the anal opening in perineo.	A center in the base of the right thigh and vulva
VIII	The right testicle	The right ovary
IX	The left testicle	The left ovary
X	An esoteric center located between the testes and center XIII, immediately in a straight line, in the perineum	A center between the ovaries and the triangle of Venus
XI	An esoteric center located immediately to the front of center XII	A center in the left side of the vagina

III	Right knee and upper leg	Tiphareth
IV	Left knee and upper leg	Kether at top front*
V	Base of the spine	Kether at top back**
VI	Right palm***	Tiphareth
VII	Left palm	Yesod
SCALE	CHAKRAM	STEP ON THE TREE
VIII	Sexual organs	Malkuth bottom back
IX	Solar plexus	Malkuth both back return
X	Lungs	Yesod going back up
XI	Upper right arm	Tiphareth
XII	Upper left arm	Kether top of back****
XIII	Heart	Kether top of front
XIV	Throat	Tiphareth
XV	— Brow	Yesod
XVI	Crown of head	Malkuth front bottom

NOTES:

*At this point, the magician will proceed to Daath in order to enter the back of the Tree of Life. The Doorway of Daath is guarded by Choronzon.

**Having made it safely to the other world via Daath, the magician will moye immediately to the backside Kether, which is the abode of Thaumiel, the dual conflicting powers opposed to ultimate unity, the absolute of the Manichean gnostics.

***If the magician is "left-handed," this chakram and that of scale VII may be reversed. However, they need not be reversed if the magician is comfortable with this original order.

****The magician, having climbed up the back in his return from the lowest and most negative condition, which is at scale VIII, will now pass back through Daath to the front of the Tree.

I want to continue the list of magickal attributions and list them according to scale.

SCALE	CEREBRAL CHAKRAM	ZODIAC
I	Heart	Moon in Scorpio
II	A center located slightly above the heart in the right breast	Sun in Taurus
III	A center located slightly above the heart in the left breast	Sun in Virgo
IV	A center located in the middle of the collar bone	Sun in Capricorn
V	The thyroid center in the throat	Sun in Scorpio
VI	A center in the right or front of the para-thyroid group of glands	Moon in Taurus
VII	A center in the left or back of the parathyroid group of glands	Sun in Pisces
VIII	A center located in the tongue, at the root of the tongue where it joins the base of the mouth	Sun in Cancer
IX	A center located in the sinus area of the upper bridge of the nose	Sun in Libra
X	A center located between the right eye and the	Sun in Aquarius

- of gnostic initiation.
*
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The Magickal System, Part I
The Good-UFO and the Bad-UFO Experience

The "Good-UFO" and the "Bad-UFO" Experience

The grimoire as an instrument for the building of a power-system is a personal magickal instrument. It becomes a power system for your own UFO, by radioactivating the various components of consciousness. When he uses this method, the gnostic magician will avoid an energy crisis and hence keep himself and his personal research-team from having a bad-UFO experience. (The bad-UFO must capture the radioactive energies of those outside "itself" in order to function as it is and to be effectively manifesting itself.) Thus, a bad-UFO experience is a type of cosmological or metaphysical parasitism, or a species of psychic vampirism. Among the dangers are those which relate to the bad-UFO. A bad-UFO will capture the Anthropos and use the Anthropos as the source of power. In the gnostic-spaces, the bad-UFOs operate quite daringly. Psychically, they will attempt to capture any source of power, any grimoire or magicko-gnostic system of consciousness, any structure on the inner-planes, and they will then try to draw out from the captive the energies which it both needs and always depends upon. On the other hand, the good-UFO will be like the Pelican of alchemical symbolism and hermetic Christianity. The good-UFO will feed its fleet (its system of minds) with its own magickal blood or pure consciousness energy, and this is what distinguishes our magickal order from all others in present day existence.

In this lesson, the elements of the grimoire are presented according to the classical scale of attributions which was introduced to the English-speaking world in my courses composed for the gnostic Monastery of the Seven Rays, the Catholic and magickal department of modern gnostic consciousness. This means that a rather flexibly structured series of magickal operations can be created for any situation of use by members of the various points of view within the gnostic continuum (e.g., voodoo-gnostic, Jungian-gnostic, thelemic, Catholic Christian, Zothyrian, etc.). In all of these operations, we find that energies are generated and brought forth in order to make contact with entities from other power-zones. Using the various mystical techniques as given in the system of angelic communication, you now have the basics for your own Enochian system. The magician will then be able to set up his temple with operations of an inner-plane character and with operators other than himself. Many group rites are possible and are suggested for these parts of our magickal family where the various leaders, e.g., gnostic bishops, are able to create a fully human mandalum instrumentum, by making use of magicians other than themselves. Hence, many group rites are possible and we are encouraging them, if such be the inclination of your consciousness. An infinite number of magickal entities can in theory be contacted. The magician may create and explore any and all systems of powers and hot-points. All of the basic lists of magickal qualities will be listed on this magickal scale from 1 to 16 and will be provided from time to time for the enrichment of the magus. The magickal methods of the planets and signs are now available to you and so you should begin to set forth your own system based on these examples if you wish, you need not do so out of necessity, of course. All questions may be referred to the author of this book of lessons at any time.

SCALE	CHAKRAM	STEP ON THE TREE
I	Right foot	Malkuth
II	Left foot	Yesod

1. First of all, the spirit guide for Web-Worker No. 1 was a type Five spirit.
 2. The circuits were to be interpreted physically, not astrally. This means ritual work in a temple, actual physical work, and another physical universe.
 3. They may not be interpreted as mental, but are physical and etheric, as they refer to vital energies in the field of magickal biology.
 4. The astral component is purely in the realm of thought forms..
 5. But this astral counterpart does not happen as a result of the physical ritual work.*
 6. It means that astral energies are released simply as a result of the physical actions of the point-des-macandas on the physical and etheric.
 7. Mesmerism is suggested in the combination of the physical and etheric.
 8. We learned also that when the rites are done, the magician may be in a state of possession, in which case the gods occupy him astrally, but what he does is physical and etheric.
- We would like to receive a paper from any magician who has established a temple for this type of work and especially has introduced the working of this hot-point. The following factors should be taken into consideration:
1. What is the number of the priests or magi conducting the ceremonies.
 2. What would be the number of the victims or initiates into the circle.
 3. Was any type of oracle used in the work in order to make additional extraterrestrial contact with inner-plane beings.
 4. Who served as provider of the oracle.
 5. Did possession occur. If so, was this possession by one of the spirits listed in the GG groups. If so, which one.
 6. Were certain characteristics brought to the attention of the magician by means of this possession; did he receive further information.
 7. Did you experience all four types of the magick; if so, did you make use of the five connectives of the system.
 8. In what way are the revelations of the connectives different from the revelations of the four types of sexo-magickal spirits. This is a very difficult question and will be answered by those who want to get their hot points rather high.
 9. Lastly, list nine possibilities for further work in this point-des-macandas.

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an appendix to lesson GG, II, no. 2, without the occult notes. This is a commentary on the first hot point in the papers on the point-chauds, presented as an appendix to lesson 1(b) "Les Linglesoux." The first hot-point is known as the "Point-des-Macandas."

Tableau: The magician will set up his temple to resemble a road at night in Haiti He will be the macanda, who attacks his victims, physically, astrally, etherically (this presents a variety of magickal rites for initiation), forcing the victimi to be initiated into temples, groups, orders, or rites of the most extreme sexual character, where in the night traveler is victimized by the were-macanda, who is a sexual demon, or the master of this power.

There are nine hierarchies of demons in this type of work, although they may also be aeons, depending on how you make the squares or karnaea. The entities are all named with five letters, being the number of the first vibration, although the colors are Brown modified by Dark Red. This is the realm of the Oormo, which is the collective name of the spirits of this sphere of sexual magick.

There are four types of sexual magick: oral/anal is 0 to 25.

anal/genital is 25 to 50.

oral/genital is 50 to 75.

genital/genital is 75 to 100.

Now, there are spirits for each of these types of magickal work. They are OOHSL for o/a, 0-25; LMHOJ for 25-50, a/g; LLNLU for 50-75, o/g; and lastly VHUWN for 75-100, g/g. You may make the kamaea either for destructive or constructive work, by using the names of the adept spirits either in a retrograde or direct way, as in previous lessons of the LCN.

Please note there are Five other magickal spirits, which serve as very important connectives, that is why this lesson is given with the paper based on number Nine, although the spirits are of the Five family. The purpose of the connectives is to stabilize the experiments and to give the magician certain continuities of his powers. There are other secret purposes known to the brothers of the order of the Nemiron, a special priesthood of Aiwaz. The connectives are as follows:

KPPLO, which connects OOHSL to the continuum beyond O, MQMNO, which connect OOHSL and LMHOJ, ILKPM, which connects LMHOJ to LLNLU, LPPKM, LLNLU to VHUWN, and lastly, NJLOL, which connects VHUWN to 100, and to the beyond. We say that 0 refers to the first part of the word Oormo, while 100 refers to the last part of the same word.

Now, for the metamathematician who is also a magician this process of association should be quite easy to understand. Also. please pay attention to the word-root resemblances between the different names of the spirits, because this shows the basis for a kind of magickal syntax in the world of these entities.

The above is a type of magickal map of the ontic sphere of the first hot point, which can serve as a model for you when you construct your magickal maps of the ontic sphere and your various ontic spheres.

Please do not think, however, that you are to give an astral interpretation to this entire system, you are not. We asked specifically for magickal advice in this matter and came to learn the following facts, which we pass on to you by means of this paper, which will prove to be a guide for your experiments and research.

making a report if you feel like keeping it that way.

For the magician of LCN, the right anal base is sacred to the Sun in the sign of Taurus. This center is very important for beginning the flow of power of the right sexual side. The magickal colors are the basic brown modified by magenta, and the magickal name of the center is "Earth's Son bourne aweighty," for the bull of Taurus is the sexual and heavy son of the Earth. This point is also referred to as the positive phallus of Taurus.

Now, in the previous lesson, I gave the list of the Loa in terms of if they were constructive, destructive, or indifferent. In other words, I took the names as they are given in the GG lesson 1(a) appendix, first of all, and as they are arranged in lesson GG 1(c), and specified rather arbitrarily that some were constructive, some destructive, and some indifferent. However, the fact of the matter is that they are all indifferent and can be used for either constructive or destructive work by the magician, once he has reached a certain level of knowledge, which is his lesson. So you are asked to experiment and then you are asked to list which you have found to be destructive or the opposite, based on your own experiments. If you wish to advance on the inner planes, you may send me a written report or you may present your notes for discussion when we meet together in our lodge-work. On the other hand, it is not necessary to present reports if you do not want to, only if you wish a practical mode of approaching this subject. Many may prefer to be purely theoretical in their approach.

The space assigned in your magickal computer is the ne point, which means the north-east point or center. The number assigned is nine. Now, the angel or archangel of this point is the aeon QLKXNNRIP and the negative-spirit or daemon of this space is PIRNNXKLQ. They each have magick squares which you will construct either direct for the aeon or retrograde for the daemon. Remember that we have set down the principles of the physics of these energies in the previous lesson and will not repeat them. Each magician has to learn to do some daring experiments on his own in order to show us that he is making progress in the magickal domain.

Now, there are the two magickal planets in this system of arrangements, and these are Apollon, which is positive, and Admetos, which is negative. I might add in passing that it is interesting to know that Admetos is the ruler of Taurus in certain "German astrological systems." The spirit for the sphere of Apollon is known by the Nine letter name of LQPVSMOJL. The spirit for the planet of Admetos is known by the Nine letter name of IMNNNSNK. There appears to be some kind of an Enochian root in the connection between the space-angel-daemon-aeon name and the name of the spirit of Admetos, for I can see it in the use of I, N, and K in the spelling. I might add that these names come through to us by means of the angelic languages computer, and there is no reason why you cannot make contact with other entities by the same method which I am using. I do not want anyone to think that my system is a dogmatic type of revelation, it is a type of revelation, but based on pluralism and experiment, which is the only thelemic way to act creatively. Remember our research methods are entirely experimental and open-ended. On the other hand, the name of the angel of the planet Apollon must be related to another hierarchy, or be formulated by means of a totally different type of logic. This is the substance of this experiment; what follows is an expansion of an earlier point in the work.

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This is the newsletter of the inner-order of LCN, but it is issued to all members as

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Chapter 6. Finality: Angelic Languages: Papers on the establishment of the

Grimoire Ghuedhe: Psychological Exercises of Zom OVIZ

The magician will always be looking for opportunities to create his own magickal system of the world. He will be looking always for ideas and the simplest of elements, to be found anywhere, from which there will emerge a picture of reality, his reality. The creative energies of spider-magi, who are true practitioners of this' art of cosmic creation, are collected from here and there and fused together into a * very wonderful picture of being. This is the basis of magick — your imagination is making the world to be as it is in itself.

Certain skeptics, outside of our school of consciousness, often make the statement that we are simply making it all up out of our imaginations. I reply that this is not so, rather there is the cosmic world of the imagination, which the magician is always exploring, and this is what we are talking about when we discuss our magickal creations and discoveries. In the mystical metaphysics of the Zoroastrian gnostics and sufis, there is the world of archetypal images, Mundus Archetypus Imaginalis, which is "between" the world of sense-perception and the world of the abstract essences or ideas in the mind of God. In some of my other work, I have referred to this realm as the "ontic sphere," for it is being. However, this world fits the imaginations of the magician so perfectly, that what the magician seeks to explore or seeks to find out, whatever he does, it is all there in this mundus archetypus imaginalis. Thus, the magician is able to show by means of this metaphysics what is the most fantastic is also the most objective. Now we have an opening exercise for you to do. This exercise is in eight parts as follows.

1. You will make use of a paper and pencil and clear your mind so that you can create a world of magickal being, your own ontic sphere.
2. Think of what you want and then visualize it, drawing a map of a magickal land, with attention to details of its occult geography.
3. Think for a couple of days about this world-map that you have drawn. Gradually you will begin to receive "messages" from those parts of it which are of interest to you.
4. Please write down what these "messages" are and begin to enter into conversations with these "entities," who live in your own ontic sphere. Ask them technical questions, if they appear rather able.
5. Find out how the "entities" in this world that you have created feel about themselves. How do they see you or think who you are?
6. Can they give you instruction in the secret methods of magick, in the essence of Zom, or in other subjects often beyond our world?
7. Try making another world, a little different in a way or in several aspects, and then see how it is related to your first map. Ask the beings in both worlds how they meet each other, how do the maps connect?
8. You are now working with the world of archetypal images, as these images will be brought down to the physical and form parts of your magickal method, or be included in your diary. Write me three applications of what you have learned in your own ontic sphere, and how they can be applied in (a) spider-time-travel, (b) angelic communication, and (c) the 16 centers of power listed in the previous lesson and explored in these papers.

In the LCN all reports are optional, and this is an exercise you may do without

The constructive Loa are only two: Mystere Allonge and Mirroir-des-Sessions.

(I) The operator will first of all decide what he wishes to do making use of these various forces for some project. He will then begin to focus the powers of the Zom-center through the rites indicated in all previous papers. He will be able to select a certain way of making use of the sexual radioactivity of this center by close discussion with his spirit companion. He will formulate the magickal! space in his mind and use the colors for signals to the inner worlds. He will set up the kamaea for use, deciding on whether or not he wishes to modify his power or use it at full strength. There will be two kamaea on the table before him as guides to where he is moving in the inner worlds. He is familiar with the various natures of the Loa from our previous definitions and discussions of what they are like. Each has a special personality. By himself or with a magickal partner he may assume one or more of these Loa as sources of power in his research. He will then focus the power through the space, colors, and kamaea, involving the angelic and lines of syzygy powers, assume contact by impersonation of the Loa, and make use of the Loa and spirits for achieving the goal in mind.

(J) Observations: It would appear that the spirits used in this paper, because they are close to the Earth-zone, have the two vowels in each of their names, which is rarely found when working with higher spirits.

The spirits and shadows have a definite power range. Thus, from 0 to 25 assign to the shadow of Poseidon GHIRE, to the spirit ERIHG assign 25 to 50. Going upwards to the more positive, assign PKIOQ 50 to 75 and from 75 to 100 assign QOIKP. Att 100 assign the influence of GPOGO and at 0 assign OGOPG. This is the physics of this magickal system.

magickal languages of spirits and the Indo-Z simplex present a way of communication with spirits. '

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PART I

Voodoo Energies

of purple. The number of the angels used in this space, that is their inner number which refers to the number of letters in their name is Five.

(C) The positive magickal planet for this experiment is known as "Vulkanus," and the negative planet is known as 'Poseidon.'

(D) The name of the archaeon of this zone of power is Gpogo, who is the archangel of all positive work to be done using the sexual center (A). The kamaea is written as follows:

GPOGO	You will write this kamaea out on paper and use it
POGOG	in meditation if you wish to make contact with the
OGOGO	archaeon of this sphere. This is the positive power
GOGOP	behind all work done in this space.
OGOPG	

(E) The name of the archdaemon of this zone of power is OGOPG, which name by the law of syzygy is a variation of the name of the arch-aeon, but reflected into negative powers so as to become the name of the archdevil of this sphere, used in all negative or destructive work. The kamaea is as follows:

GPOGO	This kamaea will be written out in the usual
PGPOG	manner as above for the negative work, if
OPGPO	the powers you wish to contact are of a
GOPGP	negative type.
OFOPG	

(F) The names of the planetary spirits which serve to modify or intensify the powers from this center are as follows: For Vulkanus, the spirits is QOIKP and its shadow-factor is PGIOQ, which is simply the reverse of the spirit's name. They are written in a direct type of "motion" as

QOIKP	PKIOQ	The spirit is very much of the intense
OIKPK	KIOQO	ray, for all positive and constructive
IKPKI	IOQOI	magicks, while the shadow will tend to
KPKIO	OQOIK	be a modifying power, producing a
PKIOQ	QOIKP	lesser effect.

(G) For Poseidon the planetary spirits are written in the more negative or retrograde type of motion of influence. Here the shadow is more powerful and has the name of GHIRE, while the spirit is a form of the shadow, according to the law of syzygy, and has the name of ERIGH. The kamaea are as follows:

GHIRE	ERIGH	Purely destructive work will invoke the
HGHIR	RERIH	powers of the archdevil of this space
IHGHI	IRERI	and the negative shadow of Poseidon.
RIHGH	HIRER	The most positive extreme will be to
ERIGH	GHIRE	invoke the powers of the archangel
		(archaeon) and the powers of the spirit
		of Vulkanus. These are the limits to the
		range of powers to be used here.

(H) The destructive Loa are those as follows: Marassas Nibbho, Mystere Baron Lundi, Mystere Araignee, Baron La Croix, and Mystere-des-Blattes. These Loa are all about the same potency in negative energies.

The indifferent Loa, who may be either destructive or constructive, are as follows: Ti-Mauvais, Mystere-des-Sanges, and Grand-Retirer.

It is important to find these angels as agents for the development of the very essential powers of being and we also have to realize the sphere of the planets as the senders of the cosmic counterpart to the Zom-forces. The planets are the placements for the Zothyrian calculus of magickal force in our own solar-system, as it is occultly understood at this time. We must view each act of the Rites of Zom as it emanates from the magick of the magician's bodies, connects with the magickal planets of our own solar system, and then going beyond ultimately pulls in the magickal power and presence of the terrific angelic forces of the Zothyrian empire. These angelic forces are already present in the Zom-power within the body of the magician. These angelic forces have to be explicated, however, and then they become more and more freed of limits for their cosmic functioning. The Rites of Zome, for example, liberate us for the use of our bodies as magickal generators, the planets refer to our astral self-hood, and the angelic powers and other higher presences refer to our mental and spiritual being. In a three-fold way, therefore, we pull in the powers of the highest form of ultra-magick known at this time on our planet, the Aiwaz-Current of the Zothyrian Empire. The mysterious exchanges of these energies by the two male magicians, in the Guru/Chela relationship of Mystical India is discussed by P>B> Randolph, Eulis, (Toledo, Ohio, U.S.A., 1874 edition, page 209.)

Also, we must build up the world of sense-perception:

Each paper or unit must also contain references to the 16 different occult points of space and also to the proper colors which originate in those spaces. These are the purely physical realities for the operations of this magickal system. Hence, the magician in each unit in the GG system must work with four basic levels of manifestations of BEING. First of all, we have the physical world of sense-impressions, which is the space and color factors for the magickal lessons. Second, Sexual Alchemy of the Zom-Rite, which takes one of man's occult powers and relates this power to the production of a specific energy. Third, we enter upon the astral world of planets and the powers which they generate. Here, the angels are called upon to serve as agents between the Zom-powers and the very terrific Loa. Hence, we place the angels in the first part of the law of connection between the Loa and the planets. However, in the fourth part of each paper, we have to see each angel as a projection outwards of the inner and mental force as well as the hyper-esoteric spiritual force of each planet. Lastly, as the conclusion of the fourth part of this magick, we see the archangel of the Zothyrian empire for each point and Zom-rite as well as the Loa which are proper to this zone of the Zothyrian universe. The total-realization of this entire pattern of activity is the basis for the development of the Aiwaz-Current within the magickal working of each person taking this course of study. We are now ready to begin the work of the system as an exact magickal exercise in cosmic SELFHOOD.

Magickal Experiment No. I

(A) The base of the spine is the traditional center assigned to the Sun in Scorpio, however, in this system, we will assign it to the Moon in Scorpio, as representing the most primitive element in our pattern of experiment, or the beginning. We locate this center between the base of the spine and the anus. The magickal name of this center means "Dew-blest adawning," because this is the magickal dawn of all sexual initiation.

(B) The space for this center in your magickal mandala is the area between the East and the NorthEast points. The flashing colors are Brown modified by a lesser square

Lesson One: Who Can Be & Big Lucky Hoodoo?

Anyone can become a big lucky Hoodoo once they make contact with the spirits behind Voodoo. I will teach you the very simple method of making contact with the spirits. The spirits are easy to meet, in fact they are very eager to meet you, that is why they led you to take this course. They want you to learn their power secrets, so that they can have an influence over other people. This gives the spirits more and more power to help you.

The spirits want to meet you and they want to get into your life. They have a lot of things to tell you and these things will help you become more and more lucky. You will be able to do what you want with their help, because you will be able to pay them off with things that they like, but which they can't get now. They can't get the gifts of food and candles that they wish to have until they do their work for you, and then you will pay them off and both of you — you, the lucky Hoodoo and they, the spirits — will be getting exactly what you want. That is what it is all about in Voodoo power secrets.

We know who and what we are here in this world. We know all about ourselves as far as what we want and what we are going to get. This means that we know just what we want out of life. We know what is basic to life and what is extra to life. We want both and we are going to be able to get both through lucky Hoodoo, because lucky Hoodoo works where everything else doesn't work. In the long run, only lucky Hoodoo can do what you really want it to do for you.

Then we have the spirits. The spirits are the powers that can't be seen except with second sight. They can't be heard except with second hearing. They can't be touched except with the second touch. These second senses are powers we all have and use without even knowing about it. Some people become very successful through the use of the second senses. They call themselves readers and advisors of spiritual truth. Lucky Hoodoo can make you into one of these if you want to do that also. But it is all done by the spirits working with you and for you. That is why Voodoo power secrets depend upon the spirits. Let me tell you more about these spirits. Long ago there was a big island between Africa and Haiti called "Atlantis" and because of many earthquakes, it sank under the ocean called the "Atlantic." One time there was a big school of magick on the island of this same Atlantis and the magicians were very powerful. What they didn't know when they were alive they soon learned after they died. The island, as we said, just sank under the ocean and the magicians went down with it. But they didn't die, they just became spirits with fish-like bodies and frog-like bodies, and snake-like bodies. They did this so they could continue their work under the ocean, in their big temple down at the bottom of the sea. They are still down there, but they are also spirits and as spirits they are able to do a lot of things. In fact they know how to do more things now than they knew a long time ago. The older they get the more powerful they get.

Now, under the sea there is a great forest with all kinds of sea-trees and sea-bushes, and sea-plants growing in it. This is the great woods of the old island of Atlantis. There is an old king who is a very powerful spirit-magician and he is the "Master of the Words on the Island Under the Sea." We call him "Maitre" or "Ma-Tr" for short. He is the king of the spirits on his island and he is a very powerful god of Voodoo. He has given to me a group of His spirits to help those who are making use

of this course to become powerful. I call His spirits the "Hoo-Spirits," because they make up one half of the team of spirits in lucky Hoodoo.

On the other hand, in the world of the Dead, there is another great king who is called "Papa Nibbho." He is the king of the spirits of the Dead, and they have the name of Ghuedhe, or "the Gay-Days." They are the subjects of old Papa Nibbho, who is the king of time and eternity and who always was and who always will be. His spirits look like ghosts or like walking bones, and skeletons and often have the faces of those who have passed on. But they are all subjects of the king of the spirits of the dead, or Papa Nibbho. I call these spirits the "Doo-Spirits," for they make up the second group of spirits in lucky Hoodoo, or the second half of our team. They do not look like Turtles, Fish, Frogs, and Snakes — that is the way in which the Hoo-spirits look. The Doo-Spirits look like dead people.

Now these two groups of spirits come together and make our system of lucky Hoodoo very powerful, because they represent the most powerful elemental forces in the universe for practical magick. The spirits of the dead come from the north angle of the spirit world and are from the element of earth, upon which everything must be built. The spirits of the sea-magicians come from the west angle of the spirit world and are from the element of water. Everything must depend upon water if it is to live and grow, so it is with the spirits and their projects. We want things to be practical and we want them to be successful. That is why we work with these two wonderful families of spirits.

Now there are many other spirits who will be able to work with you and we will talk about them as we move along in our study. The important fact is that we work with the spirits and that the spirits are quite wonderful and helpful for us. Actually, if you treat them well you will find that they are more willing to help you than often you are ready to have them. That is because people are not ready for the help of the spirits and so they are not ready to show the spirits that they want to make use of them. The spirits only wish for you to have something for them to do and also they expect that you will be able to pay them off for their service. This is only fair for they do everything and can do anything, and they ask only something very small in the way of payment.

Now to become a lucky Hoodoo it is first of all necessary for you to do a little Voodoo ritual and say the following prayer to the spirits. This will show them that you are ready to work with them for what you want. This will show them you really mean business and that you are serious in seeking favors and objects of desire through their powers. This prayer will show them that you are ready to dedicate yourself to them so that they might gain influence over more and more human beings and thus bring back the old golden age of peace and plenty. This ritual will serve as your self-initiation into the system of lucky Hoodoo, which is a religious belief as ancient as the islands below the oceans.

DEDICATION TO THE HOODOO SPIRITS

Part 1. In a quiet place, you will sit at a table upon which you have placed two candles. A black candle has been placed in the north and a blue candle has been placed in the west. You will face east or in the eastern direction. You will have a glass of water placed in the south, directly opposite the black candle.

Part 2. You will now say the following prayer to the Hoodoo spirits in order to make your dedication to their powers and existence. First, you will light the black candle and say,

but took their powers and thereby come to us from the Zothyrian time-system, which includes certain magicks of our own day, such as our own work, the Atlantean magicks, and the systems of the Lemurians — all of which survive in other time-systems quite independent of the present, externalised and material work, which pertains to the world of space and time and matter-energy. The essential behind all spider-magickal sexual alchemy are derived, in our system exclusively, from the Rites of Zom, which refers to the most dangerous and the most archaic part of the ancient Zothyrian metaphysics of magick. I am referring really to the most essential part, which is also the most esoteric, but which must be introduced now for your development, part of our teaching, which is based on sexo-magickal and sexo-alchemical contacts between certain magickal angels and other higher beings and certain planets, known and unknown, in our solar system. This type of contact work has been written about already and is available to the public via the book "Cults of the Shadow," by Kenneth Grant, page 188, viz., "The Trans-yuggothian Transmission Station." This, in the words of Dr. Hector-Francois Jean-Maine, is the "actual source of our magickal system, whose first mediums were Haitian voodoo priests." Hence, we can say that our magickal work developed out of the esoteric research work which was initiated by certain Haitian occultists, who were high up in the native systems, but who were also attuned to the vibrations of the future. Those who practice these rites are known as Zomates or, if individual, a Zomate. The priesthood of Zom is the most secret part of the essential spiritualism of the Zothyrians, i.e., the foundation of their spider-magick and contact work with truly dangerous powers in the more magickal zones and spheres of reality.

The Psychological Origins of AIWAZ

The origins of AIWAZ are to be found in the mystical influences of these Zomate-Zothyrians. ZICO-OVIZ is the original form of the name of the Holy Angel of the New Aeon. This being must be understood to be a special agent sent to Aleister Crowley at a certain time to prepare for the magickal introduction of the Zothyrian meta-magick. It is called a meta-magick because it includes all systems of magick. Aiwaz was given a very special assignment by the Zothyrian Hierarchy of Angelic Adepts, which was to communicate to the powers of this age and world via the new thelemic current the liberating qualities of the new law of WILL. In a sense, Crowley was used to promulgate the ideas which were to set in motion a chain of causes leading to the world-wide influence of the Zothyrians. These causes lead eventually to making it possible for the Zothyrians to enter into control and magickal influence over the more evolved magickal systems and groups are actually ways whereby the power of the Zomates and the Zom-rites could be brought into connection with the powers of the Earth-sphere. This is the way in which the mind of the Earth-sphere was actually influenced by the Zom-Consciousness, and the way whereby the powers of Aiwaz and Amalantrah were diffused over the face of this globe to prepare for the coming of Spider-Magick.

The Magickal Powers of the AIWAZ-Current

As our magickal work becomes more and more attuned to the higher types of the magickal consciousness, we must add to each type of magickal power something which gives us more and more control over its cosmic application. For this reason, in addition to the powers of the GG-Famille of Loa, we must also use those powers from the Cosmic Aiwaa-Current, or those magickal angels which assist in our energizing transactions.

Grimoire Ghuedbe: Occult Centers of Power

This is the beginning of a series of 16 papers which will explore the occult centers of power which are the subject of the Grimoire Ghuedhe. Those who have come this far must realize that for every cosmological state or pattern there is a corresponding physical mystery or magickal sacrament and that each magickal mystery draws its power from the cosmic hierarchies of ideal being. Hence, we say that ideality and essence are the dominant qualities of the world of divine powers which are outside of man's existence, while the mysteries of man's existence are to be found in the magickal properties of his physical body. We learn about the cosmos from the study of man's body, and we learn about the magickal history of our bodies from the study of cosmic mysteries and symbols, such as the theory of correspondences, which assigns powers and potencies to each part of the human body, which relate to cosmic laws and presences.

Because there is the magickal law of correspondence, we must come to realize that every part of life has its symbolic quality and that a message is given to you at every moment in time. Sometimes you will perceive that message consciously but more often you will register that experience in your subconscious mind, which is your lifetime magickal companion. In order to realize these powers and these very spiritual laws in our experience, let us go through this elementary exercise:

Exercise in Recognizing the Symbols of Consciousness

You will sit down and begin to meditate. Keeping your eyes open, you will look immediately ahead of you and see whatever is there. Now, with your mind you will begin to focus on one thing immediately before you and begin to see it in terms of what it means for you.

1. Ask yourself what does it mean to me? 2. What does it remind you of, if it is not familiar. 3. What can it become in your consciousness, if you make use of it as an idea? 4. What do you imagine to be its magickal properties? 5. In what way did you make use of it in a past lifetime? 6. How do you remember its being used by you in Atlantis? 7. How was it used by you in the ideal world of heavenly energies? 8. In what way will it be used by you many hundreds of years from now in the future? 9. What will be its use to you or how will you relate to it on another planet in another universe? 10. In what way does it become a doorway to another universe?

By going through this simple exercise, you deepen your magickal perception of the nature of anything which can be found within the vast ocean of consciousness. To the true gnostic magician there is not anything which lacks magickal significance and cosmic importance. Everything is part of a spiritual continuum vivified by the cosmic breath of the Absolute-God. By using this exercise over and over again, you will come to realize that nothing in experience lacks meaning and being. All the contents of experience are magickal and gnostic components for the realization of divine energies. Everything is a symbol, There is not anything which does not have an important and magickal message for you.

The Rites of Zom and the Magickal Origins of the Zothyrans

The essential teachers of spider-magick, as we call our GG, are not those who derived their initiations either from African voodoo or from even the old Atlantean magick,

"O LIGHT THERE IS NO DARKNESS IN THE
POWERS OF THE DEAD"

Then you will light the blue candle and say,

"O LIGHT I AM A CHILD OF THE LIGHT OF
THE GREAT MASTER UNDER THE SEA"

Then you will touch the glass of water with your right hand, because it is nearest to your right hand and you will say,

"MEDIUM OF HOLY SPIRITS, THE WATERS BELOW
AND BENEATH ALL WORLDS THE HOLY SPIRITS OF
THE DEAD AND THE SEAS I AM HERE TO SERVE YOU."

Part 3. Then you will begin to say the following prayer of dedication to the spirits in a quiet voice or silently to show them that you mean real business.

"I DEDICATE MYSELF TO THE SERVICE OF THE SPIRITS,
TO THE WONDERFUL SPIRITS OF THOSE DEAD ONES WHO
SEEK TO HELP ME, AND TO THOSE WONDERFUL SPIRITS
OF WISE MAGICIANS FROM UNDER THE SEA WHO COME IN
STRANGE FORMS.

"I ASK THE HELP AND PRESENCE OF THE HOODOO SPIRITS
AND I CALL UPON ALL BEINGS OF HOODOO TO AID AND
ASSIST ME.

"I OFFER MYSELF TO THE SERVICE OF THE GREAT KING
OF THE DEAD WHO RULES OVER THE SPIRITS OF THE DEAD.
I OFFER MYSELF TO THE SERVICE OF THE GREAT MASTER
OF THE MAGICIAN SPIRITS WHO ARE WORKING UNDER THE
INVISIBLE SEAS. I HONOR ALL OF THE SPIRITS AND
ESPECIALLY THOSE OF HOODOO SCIENCE. THESE I SEEK
ESPECIALLY TO WORK WITH NOW AND FOREVER,

Part 4. You will now close your eyes and begin to think about the spirits and how they will come to you and what you wish for them to do for you. You will then be silent for a few minutes afterwards, you will first take the glass of water and drink it, for it has the spirit-power in it. You will then silently put out the blue and then the black candle. You will feel relaxed and peaceful, in love with all spirits and ready to obey them. Be sure of good luck, for you are becoming a Hoodoo.

Lesson Two: How the Hoodoo Spirits Help You to Get Exactly What You Want

Everyone who comes to Hoodoo wants to have something done for them. The reason why they come to Hoodoo is because they have tried everything else and they have not been successful. That is why they are willing to try the power of the spirits which we call Lucky Hoodoo. But you, dear student, are different, because you are now on the road to becoming a Hoodoo practitioner, someone who will be able to help others because he has been so successful and powerful in his Hoodoo work with the spirits.

Generally speaking, the Hoodoo spirits are asked to do one of four major kinds of things for those who come to them for help. Sometimes we will find a person who has a lot of needs, but they are usually variations of the basic four. These needs are usually:

1. The desire to have good health and be free of illness.
2. The wish to have more money or a better job or boss.
3. The wish to know more about the spirits for betterment.
4. The wish to have a new or better lover for romance and sex.

All of these needs are valid and very good for the person to seek. There is no reason why anyone should feel ashamed to want to have these goals. They are the aims of everyone who is in a right frame of mind. Now, we have to see what the Hoodoo Spirits think about these goals for gain-

All of these aims are based on the need to gain something more. So there must be something or somebody in the spirit world who is willing to help us to get what we want. The answer is that there are many spirits who have as their purpose the helping of mankind to gain what it needs. These spirits come in order to make up for the lack of something which is the basis of need. We are seeking the help of the spirits in order to gain what we do not now have. Fortunately, there are many spirits who are quite willing to help us out. In fact they are often more willing to help us than we are ready or able to let them help us. In other words, many persons are not yet ready to make contact with the spirits in order to have the spirits help them with their plans. But once a person has made contact with spirits, then it is quite simple to ask them to help you with a particular project, which will bring you exactly what you are seeking.

Your own case would be an example of a person who is already on the road to successful communion with the spirits, for you have done the ritual of dedication to the Hoodoo spirits, which was given in the first lesson of this series of documents. Now, we will begin from where we left off in the last lesson, in order to see just how it is that the spirits are able to bring to a person who is seeking something what that person wants.

In the world of the spirits there is a particular group of Spirits who are concerned with doing special projects. These are called the "Work Loa," and they are to be found among both the Hoo-Spirit.s and among the Doo-Spirits. These working god: are very helpful to mankind, for they are the powers that enable mankind to get exactly what he wants at any time. They are powerful helpers to mankind, because they are paid by mankind in turn in response to what they have done for him. The "Work Loa" are very wonderful gods in the sense that they have infinite powers, because they are pure spirit and not tied down to this world of earth. Therefore, they are able to be everywhere at all times and to do everything that needs to be done. However, it is necessary to approach these gods by means of special rituals,

and the p-u-m are themselves phallic engines for the projection of power, and have been so interpreted by anthropologists of secrete societies. Hence we can see that these Afro-Atlantean methods serve to project into the area of magickal working forces from the brothers in their rites. These chakras are at the root of all magick, and without them there simply is no more power. So really you are doing a very conservative act, as you are building a cosmic system out of your own powers. You are creating a positive temple in order for you to do lots of GG magick. We teach simply this simple method. But in simplicity is the greatest of powers.

first time in this exercise. Do not force the images as they build up, but try to slowly allow the voodoo energy to come to you from Leogane, by using your hand as the occult TV receiver. Also, you know that any time you want to make contact with Holy Papa, this is the way Holy Papa can come into your body-space.

Later if you wish to make contact with Holy Papa and talk to him, you will do this simple exercise and then listen to what he has to say. In fact, you can ask any questions and he can send you the answers. This is a simple exercise, but it teaches the idea that the body is composed of occult spaces. We have a lot of these African exercises to use and teach you in the future, as GG is based on authentic African methods of clairvoyance.

109. In addition to visualization, there are many other tools which you will use to realize the fullest power of sexual voodoo. Sexual voodoo is simply another way of saying GG magick. Thus, for example, let me say that I want to use the power-space of my base of the penis for generating power. This is an occult space and there are various spirits of the GG which come to dwell in that space or can be called into it. Each spirit has its own vever or ritual design. So, for example, I want to hold someone from bothering me. I will make use of the Loa from the Famille Innpudique, although I can use many other families of Loa. I will indicate the technique of finding out which spirit I want to use, as you will be taught this when we move along in our materials. Anyway, I will find out which spirit I want to use and select the vever and mentally draw it in that space, as well as do certain secret things of Haitian antiquity. The vever will perfectly correspond to the space, as there are precise fits between space and symbols. Then I will do special work and send out a specific force for the purpose indicated in what my objective is. Voodoo is both precise and highly effective. You will find the methods easy to use and they do work quite well. I will be using the occult powers of my body in order to hold that person. So remember this magick is based upon the occultic forces of my own body, which is a demonic and sexual machine of powerful GG-energies and forces, which can be sent to work on various matters easily. Of course, there are many other things to do also -- you don't have to spend your time on "heavy" spells all of the time to be a good GG-priest.

110. We really have as many voodoo spirits to do things as we have ideas of what we want to do. There are all kinds of purposes for things and these are wonderful ways of using the energies of GG. There are all kinds of different levels of being and ways of meeting spirits for working with you. Ghuedhe is your special Lord and Jean-Maine is the Holy Papa, and this is the system that covers all being very, very completely. It is truly a practical system for making spells to control any of the situations in life. But remember you already have the spaces inhabited by these spirits and we will provide the vever for magickal use with those spaces, after you select the Loa to work for you. We use, I might add, the very wonderful Work-Loa to assist us in the realizations of GG.

111. Thus, our components or elements are sexual spaces, the spirits who come and go from these spaces, their vever, and the purposes we have in mind. Remember, the GG-priest does not carry large amounts of ritual instrument with him when he goes here or there, he simply takes himself — that Hector-Francois told me is enough for the priest of Ghuedhe."

112. In esoteric voodoo and in the symbolism of masonic temples the most powerful points of references are to phallic symbols. I know that you know the masonic symbols, such as the two pillars of the lodge, which have the symbols of the 1-v-1

for like all of the Hoodoo Spirits, these beings are very much in sympathy with ceremonies and rites.

Many persons are of the opinion that the Voodoo gods can be contacted simply by directing the mind in the way of their being and thus attunement with the Spirits is achieved by pure and silent thought. This may be true for those Big Shots who can build Mental Temples with their minds and imaginations but it is not true for those who are just beginning. Such novices in Hoodoo must make use of ceremonial work and ritual to summon the Spirits, for if a person wishes to summon the spirits, it is done either with a Mental Temple that is built up in the mind or else it is done with a ceremony done in the very room where the person is. But in either case it is done making use of some kind of magick. That is the important factor. It is necessary to make use of powerful magick in order to summon the Hoodoo Spirits at any time. For they respond only to magick, whether or not it is mental or physical it does not matter except to the student or practitioner. They will come quicker through a good magician using physical methods than through a careless student making use of mental methods, only. And it is important to understand this point, for they are not too interested in how you call them to your aid. They are only interested in that you do call upon them to help you.

On the other side and in the world of the spirits, the "Work Loa" can easily recognize a call for help because of the astral colors that it sends along with itself. The call carries with it the secret colors of true petition if it is a sincere call for help. If it isn't, then the colors will be absent and other colors which indicate deception will be present. Pity the poor fool who tries to trick the spirits, for they know everything and that is why they know you and what you want from them. So be perfectly honest with them for they can tell intuitively when you are sincere and when you are not sincere. Even if a person sought to attract them by means of a Mental Temple, and still was insincere, he would not be successful. They can tell even when the person is working in the world of Mind. For the colors of the Mental Temple will appear to be those where insincerity is present and they will not come, except to punish the wrongdoer. Therefore be perfectly honest with them and you will be helped.

Another thing to understand is that with them the morals of the human world are without meaning. Moral codes were invented by certain political and religious groups to keep the majority of human beings in chains. There is only one law of morality in the spirit world and that is to tell the truth to the spirits. So if a person desires to make love to another person and the world of human morality would say this is wrong, or even the Bible would say this is wrong, we must understand that to seek the spirits this is not wrong, as long as the seeker is truly seeking that person as his lover. For that reason you must not feel any shyness about speaking to the wonderful spirits, for if you are honest with yourself, you are honest with them. If you are to be honest with them, then they can come to your aid and help you out.

There is a very simple ritual which you can do in order to get the Hoodoo Spirits to come to your aid. This is a simple request ritual, and it can be done at any time, once you have done the dedication ritual and therefore should be done at least one day later in order to give your own astral body a rest. However, it is the basic ritual for getting in touch with the spirits and letting them know just what it is that you want them to do.

THE BASIC RITUAL FOR GAINING FROM THE HOODOO SPIRITS

Part 1. In a quiet place, you will sit at your table upon which you have now placed four candles at the corners and a black candle in the center. You will place a yellow candle in the north, a blue candle in the west (same as before), a green candle in the south, and a red candle in the east. Place your black candle from the previous ritual in the center and between the black candle and the blue candle you will place a glass of water. You will write out on a small piece of paper or index card what you wish to gain and place this request between the red candle and the black candle. Now, your altar is set up for your work, and it should look just like this:

Part 2. Now, you will say the following prayer to the Hoodoo Spirits in order to make known to them by ritual your request for their help and presence. You will begin the prayer to the Hoodoo Spirits by lighting the candles in the following order:

First, you will light the yellow candle and say:

"Holy Spirit of the Northern Cross of Light come forth."

Second, you will light the blue candle and say:

"Holy Spirit of the Western Cross of Light come forth."

Third, you will light the green candle and say:

"Holy Spirit of the Southern Cross of Light come forth."

Fourth, you will light the red candle and say:

"Holy Spirit of the Eastern Cross of Light come forth."

Lastly, you will light the black candle and say:

"Holy Spirits of Lucky Hoodoo come to my help and hear me."

Next, you will touch the glass of water and say:

"MEDIUM OF HOLY SPIRITS OF THE WATERS BELOW
AND BENEATH ALL WORLDS THE HOLY SPIRITS OF
THE DEAD AND THE SEAS I AM HERE TO SERVE YOU."

Then, you will look intensely upon your request card and say:

"O LIGHT THERE IS NO DARKNESS. O LIGHT WE ARE
IN THE PRESENCE OF ENDLESS LIGHT."

Part 3. Then you will begin to say the following very short prayer of request for gain to the Spirits either in a soft voice or silently to show that you mean real business.

"Dear Spirits of Lucky Hoodoo. You are my friends. What I wish to receive from you is written on the card (paper) which I have written out as a special request. Please help me to gain this that I wish so much. I know that you can help me. Here is my gift to you, dear Spirits of Lucky Hoodoo."

Part 4. Then you will offer power to the Spirits by rubbing your hands together for a couple of minutes and then holding your hands towards the altar with the palms open and extending the fingers upwards, so that the altar will receive the power as it flows out of the palms of your hands and to the Spirit world. This is your gift to the Spirits, the power of life or vitality which will be used by them in healing or in some other work.

Part 5. You will now close your eyes and begin to think about the Hoodoo Spirits and how they will come to you and what you wish them to do for your request. They are present everywhere and perhaps they will indicate that they are there by the

Lucien was the Black-Pope, i.e., Patriarch of Leogane of the Afro-Atlantean Catholic Church. Thus, this is the method of pure African and Atlantean initiation, inasmuch as African magicians continue the magickal systems of Atlantis and Lemuria (Kammamorian Gnostic Catholicism). Masonic orders and secret societies also are often fed by the powers of this tradition, because many magicians of the GG are brothers of fraternal orders and lodges.

107. In order to realize this method one has to make use of the essential list of voodoo Loa, given in the previous lesson paper on GG. These Loa have an attraction to particular and very specialized occultic spaces, which are the centers of the GG and the psychic force-zones of the occult body. Traditionally, we can indicate 16 spaces inhabited by these Loa, and then we can subdivide to 256 and beyond. There are many holy houses of the spirits in these centers of magick.

108. This system as we have seen before is based upon the spiritual centers of the magician. I am referring to his own body. Catholic occult anatomy is only concerned with the spaces of the priest, as there are no priestesses in any Catholic Church. These are not abstractions but must be visualized very intently, often one at a time. These centers have space and very true occult power, and of course there are gnostic demons and aeons inhabiting them. Sometimes the spirits are coming into the centers and sometimes they are seen going out, on very basic voodoo missions. This is where the magician gets his power to make magick powders and spells of various types. The power is used to create magickal conditions very favorable to the work of the priest of GG. Basic exercise follows:

Exercise Number One

Holy power is in many parts of the body. Take your hand and hold it in front of you so that your palm is facing upwards. Look, for example, at your right hand. God gave you this very magickal machine. Christ died on the Cross that the power in this hand be used for good things always. Look at your fingers and see them with your natural African clairvoyance — for all of African ancestry are psychic — see them, I say, as tubes of light, or occult energy, which is both coming into each of the fingers as well as going out into the nearby space. There are as many tubes as you have fingers and thumb. Now, where your fingers bend, the folds of your skin make out three separate spaces for each finger and the thumb. Thus, you have 15 spaces if your hand is intact, without loss. Now see in the center of your palm in the very middle of the lines a special space area, which is also sending and receiving powers and lights.

Now, begin to study each space, and in all you have 16: three for the thumb, 12 for the four fingers, and one for the palm. Look closely into each space, one at a time, and be very slow and careful, not fast and jumpy, but slow and very careful, for you are examining your powers, and these are the powers which God gave you and for which Christ-Ghuedhe died on the Cross, so really they are Holy Powers of the hand. Now, see in each space the face and body of the black-man of Haiti who is looking at you with a smile on his face. He has white hair and very, very dark skin, and strangely colored eyes, with flecks of blue in the black and brown of them, and he is smiling at you. This is Pope Hector-Francois Jean-Maine and he is trying to make contact with you in this special way. Notice a thin white mustache and goatee on his face, a few hairs, for his beard is not very thick. He has high cheekbones of royal African blood, and you will come to see him closer and better as you move your eyes from one part of the hand to the next. Each time you focus on the space you make better contact with your Voodoo Holy Papa, who is now able to appear to you for the

Grimoire Ghuedhe: Temple of Methodology

101. The purpose of GG is to create a practical magick or way of working with the most essential of voodoo spirits. So the magician will build a temple out of spiritual forces which are within his own occult anatomy and then the spirits will become operative in his experience in a personal way, they become subject to his will because he gives them the space of his occult anatomy in which to live. This means that his occult body becomes the temple of the Loa used in GG, which are the beings most sought after in esoteric technique.

102. You will be taught where these occult spaces, called the Ghuedhe-Universe, or G-spaces are located. These are very magickal and personal spaces, which you already control so that if spirits come to you and work for you, as the elemental occupants of that space, they are your guests and work for you and only for you. These spaces are initially 16, but they may be refined and are totally 256 occult centers, the same as all other magickal power-spheres of universes of the chakra-systems of esoteric yoga.

103. The body of the magician consists of certain occult centers of power, among them the 16 to 256 sexual space, spaces, universes, or G-universe. This is the area of the GG type of working. They are entirely magickal and sexual and are employed by the GG priests in a precise order or sequence to realize the most powerful spells and projections of occult will, force, energy, etc., without reference to being either judged by "materialistic ethics," i.e., the ethics of the anti-GG Catholics, or other religions as "good" or "bad." This is because the true Catholics are Catholics of GG, i.e., which is the most real and true of all churches, and hence the focus of true occultism and religious unity with Christ-Legbha-ghuedhe-God. That is the name of the King of all of the spirits.

104. Evil and black magick cannot exist, for they are outside of the God-Man who died on the Cross, who in his death upon the Cross destroyed the power of negative demonic beings to provide resisting centers of evil power to the Catholic church of Ghuedhe.

It is true that to each center of power we can find some spirits which are constructive and some which are destructive. However, all spirits are serviteurs of Ghuedhe and so all are included in his plan to lead all beings to the Man-God who died on the Cross. All Loa are saints attributed to Famille Ghuedhe. That is why the Catholic Church of Ghuedhe and the Black Pope are sources of very successful magickal achievements. This is the pathway of the Cross.

105. It is very simple to use this sexual technique, for you are already priests of The Catholic Church of Ghuedhe and Master Hector-Francois Jean-Maine is the Black Pope, i.e., the Holy and Catholic Father of all devotees of Ghuedhe. Leogane is the Holy City, Rome is the Leogane of the Holy Roman Church is what we mean. In the early days of this century all of the poor farmers of Leogane knew this technique, which is the Haitian and Catholic manner of esoteric voodoo. That is why of all the voodoo types of faith and practice, we adhere to the Catholic Faith of the Man who is eternally God and who died for us on the Cross. These shamanistic secrets are known to many magi, so our teachings are not something invented by a magickal bishop in Haiti. Rather, we teach these because everybody else has either forgotten these methods no longer is Catholic in voodoo religious faith.

106. Bishop Lucien-Francois Jean-Maine was the father of Hector-Francois Jean-Maine.

flickering of a candle or some other sign. You will then be silent for a few minutes afterwards. You will take the glass of water and drink it, for it has spirit-power in it. You will then silently put out the candles in the following order: first the black, then the red, green, blue, and lastly the yellow candle. You will feel relaxed and peaceful in love with all of the spirits and ready to serve them and obey all the Holy Spirits of Lucky Hoodoo. You will then clap your hands together quickly so that a sound is made and you will say, either softly or silently:

"AND IT IS DONE HOLY SPIRITS OF LUCKY HOODOO."

Put your candles away if you store them and keep the request written out on card or paper to think about each day. You may do this ritual as often as you like. Be sure *of* good luck, for you are a Hoodoo.

Lesson Three: Hoodoo Methods for Mind-Power Development

It has been proven many times before and will be proven for centuries to come that if you serve the Hoodoo Spirits faithfully, they will develop your mind. Now please understand it is the spirits who do this work for you, for if you did not need them or could do this development of mind -power on your own, or if the secrets and methods of this development were known to mankind already they would be taught in the schools, or your power would be there already or else you would have no need of Lucky Hoodoo. But because this is not so and because only the spirits can give what is spiritual — and mind-power development is spiritual -- then we must come to terms with the wonderful spirits of Hoodoo in order **to** build ourselves up as mental magicians.

There are a number of methods for mind-power development which are favored by the Spirits of Lucky Hoodoo. These are methods which are based on the ways in which the spirits have directed the development of human mind power in the past. All of the powerful minds in the past have been able to get their mind- -development from the spirits, because they made a contract with the spirits and lived up to the terms of that contract. In Lucky Hoodoo the spirits expect you to live up to the terms of your contract and this is the basis of their serving you with good luck and favors.

In mind-development what happens is that the mind is given some more power from the Hoodoo Spirits. In other words, they come in and give to the students an additional gift of power of mind-substance. This mind-power or mental energy or substance comes from the world of the spirits where everything is mind. The whole world there is one of mind. This is a powerful world and this is where our minds and souls and spirits go to after death. Nothing in that world is physical because everything is completely mind and mind-energy. That is where the mind-power comes from that helps our minds to become more developed and more powerful. Mind is to that world what sunlight and fresh air and water are to our world. Here we have many things to help the physical body develop and be strong, but in that world of mind all that is needed is mind-energy because mind is the only being in that world. So the spirits bring to us this power or mind-energy and this helps us to develop and become more able to work with them, communicate with them and to understand them. This is what mind-power development is actually.

Now there are four methods which we accept here in Lucky Hoodoo for the development of mind-power. These are all successful methods and can be used by each student of Lucky Hoodoo. The methods are very simple and have been made very clear for your use. The methods are called:

1. The dream-power method of mind development
2. The method of Hoodoo spiritual prayer for mind development
3. The method of the Holy House for mind development
4. The shadow-stuff method of mind-power development

For effectiveness it is important to combine methods and to use all four of these wonderful methods on a regular basis. For example, in Voodoo and Hoodoo temple-schools, such as my own, we teach the young, students to make use of all four methods of development each day. There are certain times for doing each method, we say, and they should take advantage of these times. The dream-power method is used at night while the student is sleeping, but before he goes to bed, he will make use of the shadow-stuff method, in a dark room, with only a black or blue light bulb giving some

Please note that no. 5 is sacred to the Sun in Scorpio.

It is very important to understand that there follow 16 magickal lessons to those who are members in good standing of LCN based upon these 16 hot-points, each with its own Grimoire within the GG and psychic and magickal exercises as normal. However, our list of correspondences and attributions is very important for understanding the basis of the Ghuedhe magick and where its power comes from. Any questions, please write to the author.

magickal contact with spiritual forces and powers. Now we pass on to the next part of the lesson.

There are 16 magickal sexual centers used by the magicians of GG. Corresponding to each of these centers of space-power there is to be found one Loa-spirit from each of the ten families of spirits used in GG. The purpose of this lesson is simply to give the list and the correspondences, which are to be found in appendix of Lesson 1(a) of GG exactly as they are numbered, for purposes of study. Therefore, we ask you to make up your magickal notebook based on the 16 centers and the Loa as they are exactly hierated or numbered in this paper;

Table of Correspondences for Grimoire Ghuedhe

1. This is the base of the spine center assigned to Moon in Scorpio with attributions from x4, ix3, viii1, vii1, vi3, Y1, iv1, iii6, iii5, i1.
2. This is the right anal base sacred to the Sun in Taurus with attributions from x4, ix3, viii1, vii1, vi3, v1, iv1, iii6, ii5, ii.
3. This is the left anal based sacred to the Sun in Virgo with attributions from x4, ix3, viii1, vii2, vi3, v1, iv1, iii5, ii5, i1.
4. This is the rectum assigned to the Sun in Capricorn with attributions from x4, ix3, viii1, vii2, vi3, v1, iv1, ii5, ii4, i2.
5. A primitive and esoteric center located in the perineum between the anus and center 13, with attributions from x3, ix3, viii2, vii3, vi3, v2, iii4, ii4, i2.
6. A center in the perineum near the right-sided testis sacred to the Moon in Taurus with the attributions: x3, ix3, viii2, vii3, vi2, v2, iv2, iii4, ii4, i2.
7. A center at the base of the right thigh at the scrotum sacred to the Sun in Pisces: attributions from x3, ix3, viii2, vii4, vi2, v2, iv2, ii3, ii3, i3.
8. This is the right testicle center sacred to the Sun in Cancer with the attributions: x3, ix2, viii2, vii4, vi2, v2, iv2, iii3, ii3, i3.
9. This is the left testicle center sacred to the Sun in Libra with the attributions: x2, ix2, viii3, vii5, vi2, v3, iv3, iii3, ii3, i3.
10. This is an archaic and esoteric center located between the testes and center 13, immediately in a straight line and in the perineum sacred to the Sun in Aquarius with attributions: x2, ix2, viii3, vii5, vi2, v3, iii2, ii2, i4.
11. Near to the left side testis a primitive center in the perineum located to the front 12 as equidistant from 13 as from 12, sacred to the Moon in Leo with attributions from x2, ix2, viii3, vii6, vi1, v3, iv3, iii2, ii2, i4.
12. This center is located at the base of the left thigh at or near the anus conjunct, the scrotum in the perineum and sacred to the Sun in Gemini with attributions from x2, ix2, viii3, vii6, vi1, Y3, iv3, iii2, ii2, i4.
13. This center is midpoint of the triangle of the scrotum between and R and L testes and the anus and to the front of 7 and 12 only slightly assigned to the Sun in Sagittarius with the attributions: x1, ix1, viii4, vii7, vi1, iv4, iii1, ii1, i5.
14. This is the prostatic center sacred to the Sun in Aries with attributions from xi, ix1, viii4, vii7, vi1, v4, iv4, iii1, ii1, i5.
15. This center is located at the base of the penis and is sacred to the Sun in Leo with attributions from x1, ix1, viii4, vii8, vi1, v4, iv4, iii1, ii1, i5.
16. This is the center located in the glans penis sacred to the Moon in Gemini with attributions from x1, ix1, viii4, vii9, vi1, v4, iv4, iii1, ii1, i5.

kind of shadow and dark mixture. This is when he will use deep meditation, which is really the type of meditation which leads to sleep and which is done when the body is freed of all care and ready for spiritual development. The prayer method can be used during the day for it possible to receive mind energy by prayer at any time and in any place. The method of the Holy House is a mind-projection where you will send your mind to the place of the spirits at any time and while you are anywhere, it is a method for developing the sense of the spirits' presence in telepathy and mental mediumship. For this reason it is a very practical method.

All of these methods are used by me each day. They are so simple and so clear that anyone can make use of them to the fullest sense of results. In Lucky Hoodoo it is important for us to understand that the spirits have made it as easy as possible for you to develop your mind-power. They have gone out of their way in order to make mind-power development as wonderful and as convenient as possible. Because in Lucky Hoodoo the emphasis is upon results and upon success. That is why we try to do everything as completely and as simply as we can, so that the spirits can come to you and help you and you can benefit quickly and easily.

We will now discuss the ways in which to make use of these four methods which are designed by the spirits to help you develop mind-power so that you can know more and do more with the spirits. First I will want to say something about the method of prayer and the method of the Holy House. This is the method which is suited to the active person who might want to take a five-minute break here or there during the working day in order to build up his mind-power contacts. These two methods are very simple and they are concerned with ways in which we can keep in touch easily with the spirits all day long. Actually the spirits are just near as our fingertips and we can make contact quickly and easily.

PRAYER AND THE HOLY HOUSE OF HOODOO SPIRITS

Up to now we have been going over what I will call a form of ritual prayer in the exercises at the end of Lessons One and Two. Now I want to say that the Prayer Method of Mind-Power Development is very simple and it is just this; You will take time off from what you are doing or you will do something that is automatic and does not require mental attention. Then you will focus your mind through attention upon the spirits and you will talk to them in silent thought and attune your mind to how they will respond. To attune your mind means simply to listen to what comes from them after you have made contact through silent thought. This is the basis of all prayers in every one of the world religions. However, because it is so simple, many persons do not want to do it. On the other hand, many persons are always making contact with the spirits through silent thought and live in a positive state of attunement all of the time or at least most of the time. This is so simple, for it only means that you keep your attention mostly directed towards the spirits and the gods, which are the major spirits, of Lucky Hoodoo. In this sense, then, the student is always able to get back from the spirits mind-energy, because he is attuned to them always. This wonderful method is really practical for the everyday working person or even someone who does a lot of mental work. On the other hand, the big strong blacks who did heavy physical labor on the plantations of the French in Old Louisiana used to occupy their minds entirely with this method and thus developed telepathy and mental mediumship, because they were obliged to do purely physical work and their minds were free for the easy development of these powers through the use of silent thought.

In the prayer method you have only to address yourself to the spirits in thought, on the other hand the method of the Holy House is different in a sense because it is more complicated. It makes use of the power of the mind and imagination to travel to the home of the spirits in the world of mind. There the mind is fed and clothed and housed and taught by the spirits. In order for the mind to get there the imagination is used to help the mind by means of visualizing or seeing with the mind's eye the inner worlds and what they are like. In Lucky Hoodoo it is important to make use of the mind and imagination together. In all types of Voodoo you have to visualize the scene on the inner planes where things are happening. This means that you have to do a lot of daydreaming and use the mind in creative imagination. When you go to the Holy House of the Spirits what happens is that they inject into your soul and spirit the mind-energy of their world. This means that they will be able to give you more and more and as often as you come to visit them. Sometimes this method is used exclusively and is known as the method of making spiritual visits. It can be used just like the prayer method if the person is developed enough. I myself make use of this method during the day with the prayer method. If I have a lot of free time, I use the Holy House Visit method; if my time is limited I use the prayer method instead.

The next method is a combination of two methods. One method prepares for the other method just as the prayer method can be used to prepare for the method of visiting the Holy House of Spirits. These two methods now to be discussed are very powerful and very esoteric and should be used only by a person who feels he is strong enough in Lucky Hoodoo to handle the powers which come to him, from beyond.

DREAM POWER AND SHADOW STUFF

The method of mind development known as dream power is very simple, also. It means that when you are asleep the Hoodoo spirits come to you and take you in your dreams to their schools and temples and then they teach you to be able to recall what happened to you and what you learned. You may take a while to do this, so that the Hoodoo student usually does a deep meditation or a light mentation, or silent thought, exercise to recall what happened and what was learned. Then the student will make up notes of what he learned and use this as the basis for future studies. The Hoodoo student tries to go to his dream power class every night, if he can. For this reason sleep is a very important matter for the student of Lucky Hoodoo. This is the simple method of dream power. The next method can be understood as a preparation for it.

Shadow stuff is an old Hoodoo idea which goes all the way back to the man in the caves. At that time man became fascinated with his shadow and its magickal power. Shadow stuff is the substance of shadows and it is highly magickal and can be used to develop mind-power. This is the way in which it works. You will place yourself in a room where you are burning either one candle or a blue light or a black light. This is to create a lot of shadow stuff. Now, the student will remove all of his clothing and having taken a bath in water he will give himself a shadow bath. This means that with your fingers you will pass your hands all over your body as close to the surface of the skin as you can without touching the skin. You will "wash" the body with the power of the shadow-stuff and while you are doing this you will be having the spirits give you more and more power. For they will be standing by and feeding mind energy into the shadow-stuff that you make use of.

It is sort of like when you want to take a bath and someone will stand by in

Grimoire Ghuedhe: Saturn in Scorpio and Sun in Scorpio

There are many magicians who are interested in the work of the GG section of LCN. Yet, they are not aware of the existential basis of the field for operations, which is derived from exact astrological lattices, i.e., from beings-in-the-world. It is true that there are certain magickal methods which we teach by lesson as written, but there are also ways of learning our system via magickal oracles which are opened at certain times and under certain conditions these give forth teachings not found in our papers or books.

i. In order to feel the power of GG, which is the union of Saturn and the Sun in the sign of Scorpio, you will sit at a table with a candle burning before you but with no other illumination in the room.

2. You will begin to realize that the power of fire is an elemental contact and that you can easily possess consciousness of that elemental contact by talking to the fire before you. You will begin to send your thoughts into the fire and the fire will respond in its various motions. You will realize that the fire moves and responds now in perfect response to your psychic questioning.

3. You are making now inner-plane contact with the fire elemental, which is the closest to the human world and therefore the elemental most similar to human consciousness in the area of communication. You will now realize that you may engage in a limited dialogue with this fire elemental, wherever and whenever you wish to communicate with it.

4. Begin by asking it the following pattern of questions, which will serve to give you an insight into what the elemental spirits think of how you are developing as a magickal practitioner and be very careful about giving enough time to the elemental to make a proper response. This is the flame moves forwards and backwards, the answer is quite like a human nod, so it may be interpreted as yes, if the flame moves from side to side, the elemental may be interpreted as shaking its head, which is our human way of saying no and thus the elemental may be interpreted as providing a negative response to your question. Here are some questions you may wish to ask to test this method of operations:

i. I want to make contact with you, am I sending my thoughts clearly?

ii. Am I making an improvement now, am I telepathing slowly enough to be picked up by you?

iii. Will you direct me in psychic development in working with elementals, as you would be the logical one to teach me?

iv. Am I making enough progress in my magickal development so that I can be said to appear at the elemental level as entering into the GG stage of the LCN work?

v. Am I becoming more sensitive to elemental powers and influences, so that I am able to draw upon your help in my many projects?

vi. Will I be able to see your operations in the 16 sexo-magickal centers of power, with which I am about to begin to make psychic contact?

5. These are only a few of the very many questions, asked very slowly and with a clear psychic thought, that you can raise and send towards the elemental world via this simple contact with fire. The idea is that you will be using elemental and sexo-magickal forces together as you move more and more deeply into the meaning of the Sun and Saturn in the House of Scorpio, which is the sign of Ghuedhe Grimoire.

6. This experiment can be used as a warm-up exercise whenever you wish to make

4. Mystere Royal ou Desak'karum
- V. Famille Magie Noire
 1. Ti-Mauvais
 2. Macando
 3. Bacatoubaca
 4. Bossu-Diabolo
- VI. Famille Transvection
 1. Ti-Pied-Mille-Fois
 2. Ti-Moufette
 3. Mystere-des-Blattes
- VII. Grande Famille Baron:
 1. Baron La Croix
 2. Baron Cimitiere
 3. Baron Samedi
 4. Baron Piquant
 5. Baron Scorpion
 6. Ti-Jean-Zombi
 7. Baron Zombi
 8. Ghuedhe Nibbho ou Ghuedhe Nimbo
 9. Ghuedhe Brav'
- VIII. Famille Zariguin:
 1. Mystere Araignee
 2. Ti-Zariguin
 3. Mystere Toile-d'Araignee
 4. Maitre Baron Zariguin ou Ghuedhe Zariguin
- IX. Famille Impudique:
 1. Mystere-Limbi-des-Lutteurs-Nus
 2. Limba ou Maitre Baron Limba
 3. Mystere Baron Lundi
- X. Famille Magique:
 1. Legbha Nibbho
 2. Histoire Nibbho
 3. Grand Maitre Baron Ghuedhe
 4. Marrassas Nibbho

order to hold the bar or cake of soap. The spirits are holding the mind-energy for you and because of this you are becoming more and more powerful. With every stroke of the hands, they feed into the shadow-stuff between your fingers more and more mind-energy power. This is important and it is good for us to understand that this process is useful also in healing because we are working with vital energies from the spiritual world of mind and the vital energy is becoming more and more a part of our own growing health.

In the Creole countries and parts of the world, everyone takes a bath before going to bed and one in the morning while getting up. This is to protect the health of the body from bad influences and impurities. The Creole Hoodooists who are really serious about their magickal and mental development do this. They give themselves a good bath with shadow-stuff each evening before going to bed where they will make use of the dream power method of development. Thus, the bath with shadow-stuff is really the preparation for the dream power method of learning more and more about the spirits and their wonderful world of wisdom and esoteric knowledge.

It is important to make use of these methods so that the student can increase his mental development and mind-energy. The spirits have given us these wonderful methods of improvement and we are asked by them simply to give them a try and then we will become more and more convinced that this is a terrific way to advance in the world of spiritual knowledge, power, and wisdom because this is the spirit's own way of development. You will learn to do more and more things with these simple methods. The spirits want you to build onto these methods and to increase your skills in Lucky Hoodoo. These four methods are, therefore, the basis for a lot of other techniques which we will teach to you. But these are the basics as taught to us directly by the Voodoo gods and Hoodoo spirits. This is the method which we call the way of the spirits and it is their way from start to finish. Why don't you try it, so that you can become a big Lucky Hoodoo.

Lesson Four: How to Control the Minds of Other People

It is a proven fact, that the Hoodoo spirits can help you control the minds of others. The method is Very simple really, but it makes use of a great deal of power. The spirits of Hoodoo supply both the power and the methods of using it. Now, in Hoodoo we do not say that something is right or wrong, we simply let the spirits tell us what they will do for us. If we serve them faithfully enough, they will do everything for us. They will do anything that we ask them to do including the control of other minds.

In Hoodoo we mean that we can attract and hold the attention of another for as long as we wish and then release this power of attraction and be free of such a person. Actually we do not want to control them entirely, for to do so we would have to be spirits ourselves, which we are not. However, we can hold a person to us, make them do what we wish, and have them constantly present for us to have wherever and whenever we wish. This is what we mean by controlling others through the spirits.

Many persons wish to control others for purposes of love and sex. I wish to say that these are the easiest ways in which to get the cooperation of the Hoodoo spirits, for they favor the release of much sexual energy on the surface of our planet, because when this happens mankind is happier and more peaceful. In Hoodoo the spirits teach that mankind's problems are due to a lack of love, especially sexual love. If there was more sexual love, they say, there would be no more wars, crimes, or other hostile actions. It is because man stores up in himself so much sexual energy that he wishes to commit crimes and cause wars, but actually he only needs to make love and then he is very much at peace with everything and everyone.

If you wish to control the mind of another person in order to get a better job or money, then you must be prepared to have sex with that person, for the spirits of the control-work family are also the spirits of sexual love. If any person wishes to control another anywhere, they must be prepared to have sex with that person in some form. That is, they must visualize the act of sex in order to make their wish to control come true. For this reason, in Hoodoo we teach that your power to visualize and to daydream must be strong enough to help you get what you wish. You must be prepared to make the mind strong with desire. Now when you visualize and imagine what you're going to do, you do not have to go beyond this action. I say that you must be prepared to have sex, but I do not say that you have to have sex. That is unimportant. Many men do not want to have sex with another man, certainly, we know this. This is true of many women. But the power must be built up in your mind to have sex with the person that you wish to control in order that the spirits come to assist you. For this reason you must give much of your time to building up a strong sexual imagination, if you are to be truly successful.

After you have done this work with your imagination and used this strong power to see your desire in action, as sex activity, you must then come to do a very simple type of magick, but which is very powerful. This is to make a magick square out of the first name of the person with whom you are imagining that you are having sexual action. Since desire for power and control is really desire to have control over the body of another and hence over the mind, which we feel is an epiphenomenon of the body, strong sexual imagination and desire are really very important. You have built up this deep desire or magickal lust. The more details you add to the visualization the better it is for it becomes very strong through this method. Then when you come

Thus the spider oracles are as sought after as the oracles of the 1, 3, 4, and 10 families. At one time this family was a subdivision of 1 or 4, but became independent and now is the white-magick divination system of the black-magicians of the GG. It is quite different from the divinations of the 5 family, which are black magick oracles mainly, although they need not be so negative.

9. The lewd family is entirely shocking to many students of black voodoo because it is so perverted. However, it is a magickal side and the Barons here are very powerful. The colors are any and all, but black, purple, red, and blue, and gold and silver are enjoyed. The legend is that Baron Limba and Baron Lundi were expelled from the Baron family because they were so perverted in their sexual expressions. For a while none of the more conservative Loa in the Baron family would talk to them, so sexual exhibitionism and nudism were not approved until later on — now the Ghuedhe priests in Haiti are the most sexually exhibitionist of all — so that these two barons, who are homosexual lovers formed their own school for teaching nude wrestling, usually in tubs or when drunk, and generated such a force that many joined the school. However, they do not use the four-fold pattern for the other families, and have an astral or secret point in addition to the three given. They are very close to the 2 family and the practice of deflowering dead virgins comes from this traditions of this school.

10. This is the most conservative black-magick school in GG. It is composed of voodoo monks and is the establishment behind the Barons. The colors are black and purple, and gold and red are used to modify these major colors. The work is divination and initiation.

Grimoire Ghuedge, Appendix 1.

The following are some of the Loa used in the magick of the Grimoire ghuedhe.

I. Famille Legbha Nibho:

1. Mirroir-des-Sessions
2. Hlstoire Fantastique
3. Mirroir Fantastique
4. Mirroir Mystere
5. Mirroir Royal

II. Famille Cimitiere:

1. Ghuedhe Veillee
2. Mystere Linglessou
3. Mystere Grand-Aran
4. Ghuedhe Cadavre
5. Mystere Allonge

III. Famille Initiatique

1. Roi Louanges — Mystere Ghuedhe Luage
2. Mystere Sacredoce
3. Mystere d'Aphotheose
4. Mystere Lutteau — Ghuedhe Lutteur
5. Ti-Retirer
6. Grand Retirer

IV. Famille Divinitaire

1. Mysteres-des-Sanges
2. Mysteres-des-Craines
3. Mysteres-des-Houdeaux

5. The black magick family is allied to 2 in its negative phase. The color is black and only black may be used, although purple, gold, and red may be complementary to the black color. For example, in South America, the priests and bishops of Bacaloubaca wear black and red Latin mass vestments and mitres of baroque shape. This family is used to cause trouble and is really quite negative, however, the sexual and ritual magick and the initiations of this family can be powerful and helpful. In Haiti, the priests of this family are all very terrible homosexual sadistic types and are shunned by white magicians generally. This family sets up its temple making use of four devil points, and these points are balanced by points taken from another family, e.g., four points from the Cimitiere.

[small symbols of ghuedhe pictured here]

6. The transvection family is usually considered black magick in many ways. It uses only dark colors and uses were-animal masks. It uses weird forms of sexual magick, and in many ways it is allied with 2 and 5. By this I mean that it likes the settings of 2 and the actions of 5, except that it becomes more and more extreme in its manifestations. It is believed simply that voodoo priests may gain powers by entering into their animal level subconscious and subconscious minds and that this atavistic process will help them as oracles and as magickal creators and problem solvers. However, since many of the priests of the Ghuedhe family use lycanthropy as a method, the transvection family work almost entirely with insect-forms or low animals. For example, Ti-Moufette is the Loa of bad smells. Moufette means skunk. Now, the priest of this cult tries to emit as many bad smells as possible and in so doing he creates a magickal force field, which the 1, 3 and 4 families would consider evil or bad. These latter identify the GG work with the sensuous perfumes, rather than bad smells and forms of flatulency. However, this view of bad smells as being demonic is not entirely western, as the Ethiopians consider the experience of flatulence as the expulsion of demons from their bowels. We should therefore understand a primitive mode of thought behind this cultural attitude.

7. The big Baron Family is the GG establishment and considers itself the purest of the traditions. It is strongly Petro and purple, black, red are the magickal colors as well as the magickal days given in earlier lessons. It is necessary for all of the more respectable families to have at least one member in this family with whom they can communicate. As there are nine members this is easily shown. However, the lewd family, which is 9 ius fortunate in having two Barons as its members and these are allied in GG to Ghuedhe Brav, who is the 9th member of the Baron family. The Barons spend most of their time keeping the GG orthodox, that is, free from confusion with other Ghuedhe cults, that is why Baron Cousin "Azacca is not listed, although he is genuine G Loa, but he is not magickal enough for the GG, or else he has his own magick. The real reason is that Cousin 'Azacca is part of the wholesome side of the Baron family, while GG prefers to work with the unwholesome side. The Barons in addition to magickal administration form an initiatic establishment of the stellar-phallic type and thus back up the initiations of 1, 3, 4 types while also allowing the 2, 5, 6, 8, and 9 families to run wild, as they enjoy doing. 10 is allied with the 1, 3, 4 group, with 8, so that there are five positive and five negative groups of Loa in GG. However, family Baron, 7, runs everything and must be acknowledged as the phallic establishment.

8. The spider family is quite small and likes black colors, sometimes red is used very discreetly. This family is closely allied to 6, the transvection family, except that the spider family is also the divinatory family of the negative type.

to make the magick square you will put in the power of your magickal lust, for this is not a natural lust but an unnatural power generated by desire in a magickal sense; then, your magickal lust will, I say, be fitted into the compartments made by the magick square and from there it will be fed into the magickal computer or system of the Hoodoo spirits.

In order to understand how a magickal square works, you have to understand that spiritual power and energy, such as magickal lust, has to have some definite shape or form so that it can be used by the spirits. If it lacks this form, it is like an unbottled liquid or gas, which is difficult to handle in any effective way. Thus we are making it possible for the Hoodoo spirits to help us by placing the magickal lust power in the magickal square. Now let us see how easy it is to fit the power into the shape of the magickal square. I think that as an example of a person you want to control we can select someone named "John." You have now done your visualization work with his image and have built up all of that energy. Now hold the energy in your mind by saying: I HOLD THE MAGICKAL LUST POWER IN MY MIND.

Now you will begin to make a magic square of the name JOHN. It is very easy. All you have to do is write the name in a square form following my example:

JOHN

0 H

H 0

NHOJ

You see that what you have done is to write the name in four different directions in order to form a square. Now, you will fill in the center by making the letters of the name form diagonally across the magick square, in one direction only, which is from the bottom left to the top right, or from N in NHOJ to N in JOHN and thus parallel to this diagonal direction, as follows:

JOHN (top right)

OHNH

HNHO

(bottom left) NHOJ

Now you will infuse this magick square with the magickal lust power with this sentence of power: I INFUSE THIS MAGICK SQUARE WITH THE MAGICKAL LUST POWER IN MY MIND.

Now that you have infused the magick square with power, it is time to offer the magick square to the spirits for their consideration and feeding. It is important to understand that magickal powers serve to feed the spirits and make them strong, strong enough to help you. I think that you know this for you have fed power to them before and they have been pleased with it, for you were taught this in the second lesson. But now you will feed power to the spirits by taking the magick square apart and then using each of the words in it as a part of a powerful charm. First, you will take the top word and feed it to the spirits. This is the name of the person, whose mind you really wish to control, so you will say the word JOHN. Then you will say the next word, moving from the top of the magick square to the bottom, the next being: OHNH. Try to pronounce each and every word as best you can. The spirits are pleased by your effort, they do not care if you make a mistake, just as long as you try to do your very best. The next word is HNHO. Finally you will say the last word, which forms the bottom of the magick square, and that is NHOJ. Then you will say the following prayer:

MIGHTY SPIRITS OF LUCKY HOODOO

I AM YOUR HUMBLE SERVANT AND PRIEST
 YET IN MY SEEKING TO SERVE THEE I FIND
 THAT I MUST CONTROL THE MIND OF (name the person)
 IN ORDER TO SERVE THEE BETTER AND MORE POWERFULLY.
 PLEASE ACCEPT THE OFFERING OF THE MAGICK SQUARE
 WHICH I AM MAKING TO THEE, SO THAT I WILL BE
 BETTER ABLE TO SERVE THEE AND MUCH HAPPIER IN MY
 LIFE. FOR THIS IS WHAT I ASK FROM YOU AND
 PLEASE DO NOT LET ME GO EMPTY.

Then you will say to the spirits the following closing prayer of devotion:

YOU WHO ARE THE MOST POWERFUL SPIRITS IN THE WORLD,
 I LOVE YOU. ALL OF MY BEING IS YOURS AND ALL OF BODY,
 WEALTH, LIFE, AND EVERYTHING I HAVE EVER DONE
 IF GOOD IS ALSO YOURS. I AM YOUR PRIEST AND YOUR
 SERVANT, SO PLEASE HELP ME WHEN I CALL UPON YOU IN
 MY NEED. I AM YOUR PRIEST AND YOUR SERVANT.
 TRULY, I LOVE YOU VERY MUCH.

You may say this prayer at anytime, but it is best to use this whole magickal ritual in connection with your yellow, blue, green, red, and black candles, on your altar-tables at home. Between the black candle in the center and the red candle in the east, you may place the paper with the magick square written upon it. Be sure to have a glass placed between the black candle and the blue candle, but this time it will be filled with a proper fruit-flavored brandy, which is favored by the spirits of Lucky Hoodoo, as to their taste and why you wish to control the mind of another person for purposes of power over that person for business or general gain at your job or getting another and better job, you will use orange-flavored brandy, or triple-sec, or cointreau, as they are sometimes called. If you wish to have more money and you wish to control the mind of another person so that you will have more money from them in some way, you will use blackberry-flavored brandy. On the other hand, if you wish to control the mind of another person for purposes of lovemaking and sexual excitement, you will use peach-flavored brandy. For controlling a mind so that circumstances under that person's control be favorable to you, like a judge, boss, or some superior, you will use cherry-flavored brandy. At the end of the ceremony you will then take the glass of brandy or liqueur into your hand and you will say

I DRINK INTO MY BEING THE POWERS OF THE MIGHTY
 AND INVISIBLE SPIRITS OF LUCKY HOODOO WHO
 ARE EVERYWHERE PRESENT.

Then you will drink down the glass of brandy and meditate for a few moments about the spirits. Then you will put down the glass and you will put out the candles as you have been taught to do in Lesson Two. Then you will take your hands and clap them together and say

MAGICK SQUARES OF SEXUAL ENERGY
 TAKE FLIGHT TO THE SPIRITS,
 TAKE FLIGHT TO THE GODS,
 TAKE FLIGHT, TAKE FLIGHT, AWAY, AWAY

Then you will close the entire ritual by saying:

AND IT IS DONE HOLY SPIRITS OF LUCKY HOODOO.

communication with the Loa in astral experience.

11. The format for the presentation of the GG is like this: a) Loa, b) what family does He belong, c) map or location of His temple on the inner, d) His vever, e) what He does in terms of special magick, f) how to work with Him, i.e., what is His rite, g) various liturgical conditions and qualities pertaining to Him and His relationship with other Loa.

There are two families of Ghuedhe spirits and each has its own special magickal purpose and work to do. These families are highly specialized and are contacted on exact hot points, which hot points are represented in space by the vever of the cultic family. These designs or sigils are magickal doorways into contact with the Loa, and they function as maps of the ways — often wholly mystical — in which the Loa operate. Properly speaking, the student has to be physically initiated into the depth of the sigil, but psychic approaches to the outside of the mystery are possible, otherwise we wouldn't have a course available. However, Dr. Jean-Maine, nor his late father, ever said that physical initiation was non-essential in the voodoo arts, as voodoo is physical, northerly, earthly, and ceremonial. It is not a Golden Dawn or English OTO "astral confraternity," to which all are invited to be actual members. Physical initiation is the method for voodoo. However, the use of the sigil, or magickal design, does awaken in the sensitive person a certain psychic power or ability to recall the primordial conditions of being, from which voodoo is derived, as well as our states of consciousness. Consequently, meditating upon a symbol or repeating the name of a Loa, so that with each repetition the name becomes more detached from particulars and more and more magickally spaced, this is an effective way of developing the psychic attunement to voodoo which is so wonderful when experienced. That is why we make such a big point about giving you the names of the Loa and their various sigils, many of which are the products of the automatic psychic processes of the Afro-Latin mentality, rather than symbols going back to Africa. The energies are ancient, but to be sure, each priest-magician has tried over the years to add more and more to the pantheon list of Loa, and often has been very successful. I want to give the Loa now in terms of family groups, and then the members follow in an appendix:

1. The Legbha Nibbho family is magickal and research oriented and concerned with ways of looking into the future, past, etc., as well as certain helps being provided to Legbha school initiates. This family is very conservative and follows closely the Arada appearance. Usually white is the color of the entire family.

2. The Cimitiere family is black oriented in color and show strong Petroelements. These Loa possess all of the wisdom of the dead and reflect the closeness of the Ghuedhe family to the non-voodoo "Culte-des-Morts," which is strict mediumship. Psychic powers are needed to adhere strongly to this family, especially the ability to do automatic writing, art, speech, give oracles, trance, and pure spiritism.

3. This family tends to swing in the direction of the Arada families, but represents an older line of magick and ritual initiation. The color is purple and gold, representing the royal line of the Ghuedhe spirits. All the symbols of the old order, i.e., Byzantine and imperial, are useful in this cultus. This is the family used in giving initiations to both the living and the dead.

4. This divinatory family is a variation of the powers of the 1 and 3 families and is entirely concerned with oracles, especially oracles concerning things the dead might know. However, red and gold are used as ritual colors, because they give the "mysteries of blood" as part of their magickal representation and repertoire.

Grimoire Ghuedhe: Initiation of Grimoiro Ghuedhe

Grimoire Ghuedhe is more than a book or series of papers forming a book for the working out of magickal spells and performing magickal experiments of the Houdeaux type because it is also a school of inner plane work, from which the spells and other magickal operations derive their powers. The power comes from the connection between Grimoire formulary and inner-plane contact. Grimoire Ghuedhe is centered on the Famille Ghuedhe, which means that the powers of this system come from the very secret operations of the members only of the Ghuedhe Family of Loa in esoteric voodoo.

There are two primary lessons in Grimoire Ghuedhe, which are open to anybody who has paid the initial fee for the LCN magickal course. However, after the completion of the first two papers, we will have to separate out suitable students from those who are not suitable, in terms more than just the willingness of the student to make payment for instruction. Grimoire Ghuedhe, which is a Loa, must call you into His magickal order, and if He does not like you, and this is indicated to us, we will inform you and refuse your fees, because we cannot go against the Loa of this very perfect system of realization.

Grimoire Ghuedhe is composed of the following magickal components for operational experiment by the magician.

1. First we will study the various Loa of this family, which are used by us. We will continue to introduce more and more Loa as we move along in the GG, but at first we simply work with about 40 Loa.

2. Last night, I had an experience with one of the more powerful ones of this group of 40. How did I know this? Well, the reason is due to there being a magickal sign of the Loa in my mind. This is the vever or magickal symbol, which is the basis for knowing the Loa; each Loa has a name and a sign or magickal vever, i.e., sigil.

3. Each Loa has specialized tasks to perform and thus is called upon to do His own specialty.

4. The magick of the Loa is done by means of special ritual actions. These are very much indicated as individualized for the Loa, and for this reason, all magickal operations, forming a composite, are very unique.

5. Each Loa has its own inner-school, and this gives special initiations and has special courses.

6. Each Loa in GG has a special map of consciousness, which is used to locate the Loa on the inner. This map is different from the sign in item 2, above, as many Loa of the same family are located nearby each other in connecting territory.

7. The colors are usually black and purple for the GG, but are modified with red, gold, and white to offset the black/purple. Lent, Adventine, Requiem colors are implied here.

8. The Loa form families of distinct types, which are very special for their own magickal operations and purposes. Thus, there is the spider-family, which we have already met. This family is very different from the Liturgical Family, which is concerned with initiation temples, etc.

9. The Loa tend to be conservative, this means that they do not change, rather new Loa are added to GG to meet newer needs. This is the difference between GG and many other forms of occult spirit magick.

10. GG is highly experimental. The student is asked to keep a certain note-book and to report in detail his operations. Every student is given personal attention by

Lesson Five: Hoodoo "Contraite" Ways of Attracting Big Money

The secret of attracting money to your pocket is one of the basic laws of Lucky Hoodoo. For this law of money-attraction is based upon the magickal working of the very low elemental of earth and water, from which our whole system is built up. We seek to work with the earth and water spirits or elementals, because they hold in their power the keys to all the wealth in the world. Money is kept in stone banks, behind iron and steel doors, and recorded in account ledgers locked behind stone walls. Buried treasure is deep in the earth, hidden under rock, stone, and soil. Gold is an extremely heavy metal, for it wants to cling to the core of the earth, it feels the pull of elemental power very strongly. When it comes time for gold to appear on the surface, we find it in a pool of water, or it has materialized in some mountain stream or been brought up from the ocean floor. Water and earth cooperate in all money magick.

The Most Powerful Signs

Those who come to control gold and money draw their power from the earth-signs of the zodiac, especially the Sun in Taurus, Virgo, and Capricorn, which are the places of wealth. The Moon, when it is in these signs, is powerful if its energies are used well, especially in combination with the Sun in another earth sign. Water is good for the manifestation of wealth, so that Scorpio will manifest hidden wealth, Cancer will manifest wealth locked up in systems of power or institutions and commerce. Pisces will manifest the power of silver which stands behind paper money. The Moon in the water signs serves as the medium for the materialization of wealth, so that a person with the Sun in Capricorn and the Moon in Cancer will direct his powers for the realization of money from the established sources of social wealth, such as banks, governments, and large corporations and trusts.

Not everyone, however, is so fortunate in their corporations and trusts. In fact, many persons wish to have wealth, but are without the powerful circumstances for its manifestation. That is why Lucky Hoodoo can help to provide you with the wealth of earth and water, if this is your goal, even though you do not have these centers of power within you to work for you. For by reason of the methods of Lucky Hoodoo, it is possible for you to come into contact with these same spirits of elemental power of wealth and hence overcome all lack and limitation which might be facing you. The secret is by means of the contract, or "contraite" as we say in French, which is an agreement between yourself and the spirits for the obtainment of wealth in exchange for services to these spirits. The "contraite" is the key to true wealth and it is the method whereby gold and paper money will be yours, and that your present supply of money be increased many times.

The "Contraite"

As we have said, every contract is an agreement with specific terms or parts, which link the parties to the agreement and specify what is sought and the terms for getting this objective. Everything that we have been teaching you so far has been in the form of a contract, whereby we have agreed to serve the Hoodoo spirits in exchange for the favor we are seeking. Thus the law of making a contract with the spirits is something we have been using all along. However, here we are coming to a new understanding of the contract, for now we will make use of the contract as the

magickal instrument for getting what we want. Before, we would serve the spirits and thus Fulfill the terms of the contract; now we will have the terms of the contract generate powerful energies so that it is possible for us to make definite plans and realize what we are gaining in the line of wealth. The contract becomes for us the method whereby we tune in on the world of spirit and partake of the infinite law of supply so that we are able to get what we are seeking. Thus, the contract is something like a radio or a television set, which we have decided to turn to the station marked for attracting big money.

A contract is therefore a magickal agreement between yourself and the spirits. In this case what you do is go over in your mind what you understand by your agreement with the spirits. It has sixteen terms or articles, which are the parts or meanings which both reflect upon and govern your work with the spirits and how you i will be able to get by attraction the big money you seek.

Setting Up The "Contraite"

First of all, you are going to make two small diagrams. One will be for the magickal powers that you are using, we will call it "A." The next will be for what it is to do, or "B" for results. Each of these diagrams will have eight parts, for a total of 16 in all. Each one will be numbered, so that you will know exactly what and where to place each within the diagrams. The basic structure of the diagrams is as follows, and they represent the elemental powers of earth and water as they are used to attract big money:

A				B			
1. Sun in Capricorn	5. Son-Pa	9. Attract gold	13. Sun in Cancer				
2. Sun in Virgo	6. Huna & Voodoo	10. Lucky Silver	14. Sun in Pisces				
3. Sun in Taurus	7. Witchcraft	11. Attract liquid	15. Moon in Taurus,				
4. Moon in Scorpio,	8. Shamanism	or fluid money	Virgo, Capricorn				
Pisces, and Cancer		12. Attract in-	16. Sun in Scorpio				
		vested Funds					

Now, in order to better explain this system of energies, let me say that numbers five through eight refer to the ancient Hoodoo spirit energies as they are present in the world today and as they were in the past. So that if a meeting of witches is being held while you are doing this contract, part of the energies generated by their weird and strange rites will be attracted by your own efforts and hence add on to the power that you are building up. Also, these types of power (from five to eight) are rich sources of pure elemental contact and are perhaps the best expressions in the human world of the powers generated by the zodiac signs from one through four. Lastly, nine through 12 refer to what we want done, or what is to be done as a result of the elemental magicks being used. Thirteen through 16 refer to the magnetic levels of attraction which pull into manifestation or materialize what we want to receive or have manifest. Thus, nine through 16 receive the efforts of one through eight, whose main effect in this work is to attract big money.

Now, I cannot emphasize too much the importance of the different parts of this contract. They all work together like a magickal machine or computer. Their purpose is to make our wishes to come true, once we have done something really powerful about them. Now what we have to do is a ritual called the "glossary" of terms of the contract, which we fit into the squares of the two diagrams, which we now make into

- A. Information about highest magick is given by the three skulls to the adepts.
Q. What is the specific type of magickal information?
A. Information about the Ghuedhe-Universe or system-G.
Q. Is this another ultra-topology or logico-magickal realm?
A. That, as well as an entirely Ghuedhe Universe-system and magickal encyclopedia of worlds.
Q. Are these living beings?
A. These worlds are all living, all ideas there are alive.
Q. Who would especially live there?
A. Les-Faiseurs-des-Zombi.
Q. Are these magicians alive?
A. In their own universe they are alive, we are by reference to them the dead ones.
Q. Can we go there and live with them and not be dead in this world?
A. Yes, you may go there if they decide to take you. You have to be invited.
Q. Does one receive special initiations to prepare for their universe?
A. Yes, these are the initiations given in the 2nd order of LCN, of the F-des-Z.
Q. Is it true that the dead are perfect in this Universe-G, that they are really in the Resurrection?
A. That is the meaning of the "life" in that universe.
Q. Was St. Paul, the Catholic writer of the Epistles, an initiate of them or one who knew of them?
A. What more could his writings indicate so clearly?
Q. But what of the decay of the dead bodies which happens to them in this world?
A. That is the difference between the body inherited from Adam (the body in Universe-A) and the glorified body which is the hope of the True Resurrection in Universe-G.
Q. Is this universe based upon the so-called "pagan" metaphysics or religion-view?
A. No, in fact it is very strictly Catholic orthodoxy, of the Ancient Christian Church mystery school tradition.
Q. Does the Mass exist there and who will celebrate it?
A. There the Mass is that of the Holy Resurrection, for the Requiemes of Universe-A are a preparation for that Mass of Universe-G, being celebrated in Universe-A. But the celebrant of the Mass in Universe-G is rightly known to all initiates as Maitre-Ghuedhe/Loa-le=Regenere, the Loa Christ-du-Midi-Des-Faiseurs-des-Zombi.

This is the final lesson on the foundations of the points-chaud, upon which the entire science of the esoteric understanding of voodoo depends. We must understand that voodoo is a logical science of being, which is built up out of many factors and the interconnection of symbols, which by their very nature are spiritual realities having intelligence and the power of acting upon the physical order of space and time. Therefore, the voodoo magician does not have to worry about making contact with the inner planes, he already is there and has very great powers for acting in a direct and positive way. Yes, the powers of the Loa are those of the voodoo magician and his powers are great because these powers from the Loa themselves, from their esse.

[veve of Les-F-Des-Z pictured here]

[veve of famille ghuedhe pictured here]

The esoteric voodoo lodge which we maintain in Chicago for LCN activity is called "Les-Faiseurs-des-ZOMBI." It is connected with another voodoo type lodge here, also, which is called "Famille Ghuedhe," and which is concerned with the rites of initiation of the Franco-Haitian Ordo Templi Orientis. Thus we can say that "Les Faiseurs-des-Zombi" is the content side of our work here in the voodoo occulte, while the formal side is provided by "Famille Ghuedhe." In the Franco-Haitian OTO, the rites are based upon masonic ideal systems, while in the secret society of the LCN< the formula is that of the old shamanic magick and sorcery of Afro-Atlantean cults. The interaction of these two cults constitutes the formation of the second part of our course in magick, which is the Grimoire Ghuedhe, a book of lessons entirely based upon magickal recipes. However, you are now to learn certain basic questions **and** answers which are given by the students as they enter the LCN lodge in Chicago. The temple is opened and the student are brought before the Master who is enthroned in the throne of Ghuedhe, which is located in the north, the placements of Saturn:

Q. What does the name "Faiseurs-des-Zombi" refer to?

A. It is the name of the LCN lodge in Chicago, Illinois.

Q. Does this lodge have an inner and an outer circle?

A. Like all lodges of esoteric voodoo, it has an outer court of three grades and an inner society for secret and advanced work.

Q. Who is the Master of the lodge "Faiseurs-des-Zombi"?

A. In the outer the Grand Master is Docteur Hector-Francois Jean-Maine, the inner Grand Master is Maitre-Baron-Cimetiere.

Q. Where does the name "Faiseurs-des-Zombi" derive?

A. From those priests who developed elementaux in dead bodies and made those bodies act, move, and have physical manifestation in work, etc.

Q. Is there an esoteric department of the lodge which is open to LCN students'?

A. Yes, there is the 2eme ordre, which is open to those who wish to receive the researches of L-F-des-Z.

Q. What is the name of this research documentation?

A. The name is "monde Squeletique."

Q. Does this mean the place of the Three skulls?

A. That is the temple meeting place of the initiate and Ghuedhe l'Horizon.

[veve of universe-G pictured here]

Q. What is the nature of the magick of this place of the three skulls?

one diagram as follows:

1	5	9	13
2	6	10	14
3	7	11	15
4	8	12	16

Our contract is now one magickal diagram, the powers that we are going to put together with our minds have been fused by our imagination into one system. We are now ready to build up in our minds the terms of the contract we have made with the spirits, so that we will be able to attract big money.

The Glossary of Points of Contact With the Spirits

With your imagination, you will establish contact with the world of the spirits in terms of the 16 conditions or points in your agreement with them. Each word will then be seen placed in the proper box having the same number. Thus word number Two will be placed in box number Two and so on. By making contact with your mind and imagination between the word and the proper box, you make contact with the spirits in the 16 ways which are important for their knowing what you want to help and serve them. This method of making contact helps you to realize why primitive man was able to have so much power. It also serves to explain the power of certain witch doctors and mighty shamans in the world today. For these men know the ways in which to make contact and keep contact with the points of spirit-power.

It is very important to understand the magick in making contact with the spirits. These elemental powers are brought into touch with us when we make this type of mental contact with them. It is like touching them and waking them up. They wake up and then understand what we want from them. They further know that we are more than willing to help them in the most ancient of ways, which is the way of the early magicians who made the first elemental points of contact with the spirits. We will now discuss the terms of the point of contact, which is the way in which the "contraite" works.

1. **EARTH:** This is the substance of the treasure sought by man, for it is the most basic and fundamental of elements, out of which all is made, including human life and its needs and objects of desire.
2. **TRANCE:** This is the secret state of mind wherein the spirits give direct messages to the seekers after wealth. Listen to what they are to tell you, for they speak in the very quiet moments of everyday experience.
3. **FEED SPIRITS:** This is the purpose of ail magickal work, to feed the spirits with energies. Now, make an offering to the spirits of your own energy by rubbing your hands together and then extending them to the gods.
4. **ABORIGINAL MAN:** Such a man carrying a magickal staff, or wand, is the most primitive image of the magician, the earliest image of the true shaman. Imagine yourself to be such a person serving the spirits **
5. **ARCHAIC:** This means that what we are doing is based on the most ancient memories of the human race. Truly what we are doing derives from the dawn of time;
6. **NUDIST:** The magickal practitioners remove their clothing and thus the shamans work without clothing in order to release the powers.
7. **BISEXUAL:** True shamanism is neither exclusively heterosexual or homo-sexual. The shaman is prepared to make sexo-magickal contact with any spirit-

possessed magician, for thus he makes contact with the spirits.

8. **PRIMITIVE:** Simple and exact methods are used which are based on very ancient workings.

9. **POSSESSED:** The shaman may be possessed by both anthropomorphic and therio-morphic spirits, appearing as men, animals, insects, or other fantastic beings.

10. **LYCANTHROPIC** The were-animal mediumship of the shaman is the source of all teaching and truth.

11. **UNCONSCIOUS:** This is the place of the deepest contact with the gods in their own realm of the world of pure elemental power.

12. **SUBCONSCIOUS:** This is the world fed by the gods and in turn it is to feed the conscious mind with gold and all success in wealth.

13. **ANIMAL SKINS:** These are the drawing powers to success from our past life-times. This is the remembering of past animal lives.

14. **DIVINATORY ORACLE:** Here the teaching is given by the gods by means of indirect message or the symbolic form of speech.

****NOTE:** We are to communicate with the spirits by means of these images, for this is their language, a language of pictures in the imagination.

15. **ELEMENTAL:** This is the source of what we seek or the keeper of magickal powers.

16. **WATER:** This is the place in experience where the treasure is found, or where wealth manifests. It is the vehicle or the medium for the materialization of the big money we are attracting.

You will be sure to place these wonderful terms in the proper boxes in the magickal diagram, while thinking about each one in your mind. You have been able by this method to create a primitive setting, where you as the shaman are actively seeking the spirits to assist you in your work. This is what the attraction of big money is all about. Soon the money will begin to happen to you, once the spirits get the message through the points of contact, which will bring their minds into contact with your own desires. Remember the importance of using mind and imagination to build up the image of what you are doing so that they will be attracted and take notice.

NOTE IN CLOSING:

As in the previous lesson, you can use your magickal altar or table for basic work. Place the magickal diagram simply between the black and the red candle. This time use a really shamanistic strong drink in place of fruit brandy, so use "Green Chartreuse," which is 110 proof, since it is a powerful spirit, much like the powerful spirits of primitive magickal systems. If you can't use Chartreuse, then make use of Akavit, which is likewise very strong. Use a small amount and then drink it at the end, after you have offered it to the spirits. Do this ritual near to the new Moon, the time of which you can get from the newspaper. This is a powerful method of attracting wealth and should be used often to build up your power. Work in this area constantly, so that the spirits will come to know that you are firm in your contract.

magickal] exercise, so that you can travel effortlessly into the mystical realms.

9. Keep a careful record of these maps and all sortirs in a special book, which becomes your magickal workbook and which guides your mind into these realms with ease.

10. Eventually you will find the doorways to these maps have distinct and identifiable qualities, which you may isolate for magickal consideration. These are new Loa.

11. While these new Loa might be known to other voodoo cultists, they are new to you and form an extension of your knowledge of these worlds, so that you gain insights.

12. Gradually try to gain the confidence of the Loa and begin to practice the rites and ceremonies which they will introduce to you. These are rites and ceremonies of great values.

13. By this means you will come to learn of different voodoo societies on the inner and how they operate.

14. You will be admitted to these cults and increase your voodoo arnatoire.

15. You will learn that voodoo is endless & 16. totally metarnathematical in its essence, for all types of magickal geometries come from it, filled with Loa.

Lesson Six: Good Possession for Success Versus Bad Possession for Failure

The True Lucky Hoodoo Is Possessed

Everyone in the world has either good or bad luck. This means that they are either possessed by good spirits or they are under the spell of negative influences. There are not any bad spirits, because all in the spirit world are very good. However, many negative influences have been created over the years by many kinds of wrong thinking and as a result of this build up over the years, many people are simply lacking in good spirits, they are under the spell of negative influences. When we say in ordinary life, "He/she is not in good spirits," what we really mean is that he/she does not have enough or any good spirits in him/her to make him act happy and full of power. This problem faces so many people, that in Lucky Hoodoo we have discovered ways of correcting this problem of lack of spirits.

Now we say that a person is possessed if there are spirits in him to help him. The spirits can be either in body or mind. Thus a very smart or wise person has a lot of spirit in their mind and brain, so that they can think quickly and easily. A great lover, who has much success with women, would have a lot of spirit in his nature, and in his body which does the work of his nature. A successful salesperson would have a lot of spirit in her voice and head, so that there is always the power there to persuade and convince people to buy from her. In other words, wherever you go, you would find that successful people somehow have attracted the spirits into their being. This is why they are possessed with good luck.

Now, those who are not successful are under the spell of what I will call a bad possession or influence of the negative, which means to be a failure. In Lucky Hoodoo we do not believe in possession by the devil, but we do believe that a person can be under the negative spells cast by his own lack of good spirits. For when you lack you either do something to get more than what you have and hence overcome lack, or you simply don't do anything good and you come more and more under the negative influences of bad luck and negative influence. This means that you have to decide which way you want to go. Now, only you can make this decision. I have told you that the spirits of Lucky Hoodoo want to help you, and they really want to come into your being and help you through possession. However, there are many people who are so foolish that they want to keep the spirits out, so they are constantly under the spells of the negative influences of being poor, being sick, being ignorant, and being foolish and lacking will-power. Those people are really, as I would say, in very serious need of help, but they close the door in the face of the help that the spirits can give them. We might ask why they do that. Well, the answer is very simple and that is why we are writing this course. The reason they shut off the powers of Lucky Hoodoo and prefer the negative is because they do not know how to get rid of bad possession for failure and replace it with good possession for success. Now this is what I am going to tell you to do, since it is so easy to get rid of negative influences.

Our Secret African Prayer for Powerful Success

Many years ago, in fact hundreds of years ago, in Africa, a priest of the Hoodoo religion discovered the key to all success in good possession. One day he was praying for good luck and he looked down on the ground and he saw a stick writing a message in the dirt. The message was a wonderful and really powerful prayer, which

In order to begin to practice esoteric LCN methods, you should think of yourself as also an artist, for the drawing of magickal maps of the Loa-consciousness is simply one of the most important parts of the understanding of the culte. By magickal maps we mean of course those charts which reveal the powers of the inner worlds as they are in themselves, as ideal machines, as magickal geographies, as systems of inner plane magick constructed according to magickal laws. In view of the fact that the Loa are to be viewed as logical forms, while human magickal experience is to be viewed as the content of all magickal experience, we can say that vevers are really guide posts for the directing of magickal energies. Thus the sign of the arrow ----- indicates in voodoo the flow of power in a direction. A magickal staircase indicates the passageway between one realm of consciousness and another, from the higher worlds to the lower or from the lower to higher somewhere in the system of the Ghuedhe which is of course a magickal line of initiation, moving upwards or downwards in that is the structure of the inner consciousness. Therefore, the voodooist practitioner will be prepared to build up a magickal system of exact references, which are important for the positioning of his consciousness on the inner. This results in a series of magickal maps of the inner worlds as systems of hieroglyphic direction and spatialization, with the result that the magician can find his way around, with the aid of the Loa who will direct him, and if he gets lost there isn't any problem about finding where he is or where he is going simply by asking directions from identifiable centers of consciousness or Loa on the inner planes of reality. Thus, magickal maps of consciousness are important tools for the magician's finding himself through the worlds of Les Cadavres Piquants. In summary, let me suggest 16 magickal laws or principles to be kept in mind when working out maps of the Loa-worlds and your paths in and out of the various magickal spheres.

1. Be certain initially of what system or Famille of Loa you are working with. For this reason you should be familiar with the symbols of your own cultic school, as in LCN we use the Famille Ghuedhe.
2. Make contact with your own particular Loa into whose presence you have been initiated in order to carry on your research, You may contact this being by meditation if not yet initiated.
3. Look for hints of magickal maps in the vevers of the Loa, so that your selection of symbolism is consistent.
4. Meditate on the vevers quite a lot in order to build u the habit of unconsciousnes—reflection on the thoughts and thought-forms of these Loa.
5. Begin to exercise your mind and imagination by making maps which are close to the vevers of the Loa as pathways of consciousness.
6. See the maps as coming to life in your mind and imagination by means of visualization exercises which seem to project imagination into newer realms.
7. Begin to meet Loa on the roads of these maps. Begin to ask them for directions. Begin to make use of the hints and advice they give you.
8. Begin to make travel on these maps the most important part of your own daily

we have cherished for many years. It is a very simple prayer but what it does is clear your body and mind of negative and bad possessions and open you up to the good by inviting the powers of Lucky Hoodoo to come into your body. This is a prayer you can use to treat others who have a lack of good spirits and you can also use it any time you feel a letdown in your power. For you may have done something to keep the flow of good spirits out of your life and now you need them to come in and get you going in the right direction. Well you can use this prayer whenever you think it will do some good, because it is a free prayer, and need not be used only under special occasions and times. This prayer sums up the best of the old teaching and draws in with its use the truest and best powers of Lucky Hoodoo in the world.

A Free Prayer for Lucky Hoodoo

This prayer is as follows: First you will say to yourself, and you can be saying this for yourself or for another, "I don't want bad possession for failure, I want good possession for success." Then you will begin the simple, free prayer as it follows, thinking or speaking with firmness and strong conviction of willpower, as strong as can be:

NEGATIVE FORCES OUT!

BAD LUCK BE GONE

Now by saying that you have given an exorcism or treatment to cleanse the body and mind of bad influences by driving them out. This is the healing by purifying the body and mind or any evil presence. Now we have to bring in the good powers to fill up every part, so that you will have a good possession for success. This means that you will now say or think:

POSITIVE POWERS IN!

LUCKY HOODOO SPIRITS BE EVERYWHERE IN MY BODY

LUCKY HOODOO SPIRITS FILL MY MIND WITH POWERFUL SUCCESS!

That is your wonderful Voodoo Treatment based on the calling forth of the Holy Spirits of Lucky Hoodoo, so that you are filled "up to the brim" with good influences and powerful energy for making success yours.

How It Has Helped Many

This method is so simple, yet it has been used in Africa, Haiti, South America and the West Indies for many years and taught by the Hou'gan and Bokors as the best and quickest means of healing any problem. In a way it is the key to all treatment, as well as being the best of all self-treatment methods. Here are some examples.

A man was just married to a very lovely woman, but suddenly and surprisingly learned that he was unable to properly function as her husband and mate and thus could not make physical love to her. He went to a magician who diagnosed the case as one of telepathic infliction of lack of nature. It was caused by a very envious sorcerer, who wanted to keep the man and woman apart so that he could have relations with both of them and thus use them for his magickal powers in control of people. The magician gave immediate treatment and exorcised the negative influence of lack of nature in the man and filled him up with lots of good spirits for luck in love and sex. He went back to his wife and now after ten years of very happy marriage with much satisfaction in sex and love they have eight fine sons and three daughters. The method of treatment was the same as what I have given, except that the magician did it silently and for the man who came to him. How did he give this treatment? Well, he used the word HIS in place of MY in the prayer and he placed his hand on the man's

mind, but he is also seen as being a more developed Loa than Baron L, which is confined to the unconscious mind until he manifests in sexual chaos and vampirism. Together these Loa form the family of the Cadavres Piques. Their magick is ritualistic in many ways and they are said to prefer certain religions over others on the basis of ritual. Thus all the exotic rites, e.g., Ethiopia, Russian Orthodox monasticism, etc., these are all situ for the manifestations of these very powerful essences.

Together, these Loa produce certain magickal presences, such as the very formal and phallic Baron Zariguin, who is the master of magickal lattices and geometries. Baron Z is the two-fold generation, whose complement is Baron Limbi or Limba, the Loa of gluttony and nudity, so that from these marassas or twins — jumeaux — powerful forces are derived from the magician's rites. Limba is entirely content or a Loa of experiences, while Zariguin is the supreme master of abstract mental systems and therefore the Loa of modern science in many of its technological constructions. The magician, by making contact with the phallico-gluttonous and nudist interests of his body and seeing these as energies for the projection outwards of the abstract lattices thusly masters two important parts of his being as a magickal practitioner. These are entirely associated with rituals, and for this reason the magician will collect materials for a religious chapel, where after his ordination he will be able to say Mass for magickal purposes. His vesture and the chapel furnishings will be entirely correct from the Baroque and Roman — sometimes in the Lundi cultus — or the Byzantine viewpoint. Below are two interesting veves of these Loa.

In the exploration of LCN esoteric voodoo it is possible to understand that these vevers are in actual fact pictures of the magickal temples of these Loa, from which the powers implied in their sigils are derived. That is to say, there is a logical isomorphism between the vever and the inner plane magickal temple of the Loa which is His power-house and upon which we draw in our magicks.

Now we have recognized three major aspects of GHUeDHe, namely his sacred days as magickal positions for operation of high space-consciousness in time, or the generation of the powers of His being from this triad. Then we see how these powers come together — and their own operations are explications from Limbi and Zariguin. In Lesson Two of this series we will begin the papers of the Grimoire GHUeDHe, which is the most perfect system of voodoo theogony to be derived. However, the generation of the following hot points of Ghuedhe does show its own magickal theogony:

La Couleuvre Noire: Les Cadavres Piquants

1. To Baron Ghuedhe belong all the ritual churches of the world
2. To Baron Ghuedhe belong all the ritual Mass-vestments of the world
3. To Baron Ghuedhe belong all the Requiem Masses of the world
4. To Baron Ghuedhe belong all the Mass-priests of the world
5. To Baron Ghuedhe belong all the candles and incense burnings of the world
6. To Baron Ghuedhe belong all the bishops and patriarchs of the world
7. To Baron Ghuedhe belong all the missales and liturgical books of the world
8. To Baron Ghuedhe belong all the eucharistic bread and wine of the world

The culte of Ghuedhe is the culture of ritual worship as the most expressive of elemental and phallic necessity. For this reason, the church of tradition being his cannot have priestesses and other female decorations. It must be the imitation of the Ghuedhe on the cross, the Loa of Death and Resurrection. For this reason the true priests of Guedhe shall collect all the magickal vesture of his cultus, including many vestments in the color of his celebration, which shall be the color of his ancient race-people, Noir. All churches and temples are veve of Guedhe, supreme power of all being, whose days are:

All Mondays — for HE IS THE LOA-DES-LUNES.

You shall offer the Mass of the Dead for Guedhe if you are His Priest

All Fridays — for THE CHRIST THAT DIED ON FRIDAY

You shall offer the Mass of the Dead for Guedhe, The Christ Who Died

All Saturdays — for Guedhe is the LORD OF SATURDAY

You shall offer the supreme Mass of Guedhe on HIS day, and All sexuality shall be the worship of skulls, and HIS ICONOGRAPHIC SHALL BE supremely honored this day.

If the entire theogony of LCN is an explication of the culte of Guedhe in general, the liturgical center of this cultus is in Les Cadavre Piquants, which refers to the cultus of the inner Guedhe, sometimes called "Les Barons Guedhes." These are the interior or piquant manifestations of the supreme as death, piquants because the intense flavor has been preserved from loss of essential oils into the air. The liturgical taste of the true semance Guedhe is that of pungent spice, a mixture said to be between peppers, mints, and various hot cinnamons. Furthermore, only the priests may drink this concoction, which may be sprayed into the eyes of those seeking clairvoyant development. Thusly the high-priest of this cultus must be aware of the many manifestations of the interior energy, which is derived entirely from the Essence-des-Cadavres, which is the sexual-radioactivity of the priesthood, and which comes from the use of the CRANES, or ritual skulls, three of which represent the mysteries Ghuedes: Baron Lundi — Loa Guedhe of Monday, the original Moon God of all ancient cultures, now cultus of voodoo esoteric in its most interiority. His home is in the id of the High-priest, and thus he represents pure lust in its cosmic and unrestricted sense. Baron Legbha-Nibbho — this is the Christ who died on Good Friday, the color of his power is white as is the color of all Legbha. Sometimes he is called Baron Guedhe Legbha. Baron Samedi — this is the most widely known member of the inner culte. The color of Baron S is of course black, but sometimes violet, which is the color of Baron Lundi. The locus or home of Baron Legbha is the conscious and super conscious mind. The home of Baron S is the conscious-subconscious

head when he said the prayer silently in thought to himself. The man paid him \$500 for this healing, because it was so powerful and the man has never needed the healing again after that first treatment. Also, his business became more and more successful and now he is so rich he will be able to educate all his babies through law or medical school.

Here is another case which shows how it works. There was a man who had lots of money but each day it became less and less, because he could not make any money, he could only spend it without any good return. He went to a spirit shaman in his hometown. The shaman immediately "diagnosed the problem as being the negative presence of the influence of lack of money inflow, which is different from the influence of money lack, since this man had lots of money. He took the man into his temple and made him take a magickal bath and do a secret ritual with him, during which magickal work at the time of the release of power the shaman placed his hand on the man and gave the prayer for this man to remove the curse of lack of income. The man was immediately cured and went home to find that so many of his investments were paying off that he had become richer over night than he was the gloomy morning he went to the shaman's home for treatment. This man within two days had doubled his total fortune and is now one of the richest men in northern India, where there are many rich men.

Lastly, let me describe the use of this prayer by a student of mine in Bridgetown, Barbados. This student wanted to get four things done. He wanted to get a good job, and for this he needed a car. He also wanted a lovely young girl in the town to consent to marry him. Lastly, he wanted to be accepted as a part-time law student with a big lawyer in this same town. He wrote to me about this and I sent him the prayer rather than give him absent treatment, because I wanted him to have the experience of using it, so that he could help others. Well, he got the prayer and sat down at his altar that evening and lit his candles, just as you do in Lucky hoodoo. He wrote out on a piece of paper what he wanted to have and he concentrated on these four needs for a few minutes. Then he said the prayer. No sooner had he come to the end of the prayer than there was a knock at his door. He quickly put out the candles and thanked the spirits for the permission to serve them and went to the door. A friend of his was there who said, "Joe, you can use my car for the next two months, while I am away. Mr. H needs you to drive to and from the big city and will pay you well for the matter, but you have to begin tomorrow, Monday morning. He thanked the friend and said that he would do exactly that. He went back into his room and sat down. Immediately there was a ring at his bell and he looked out to find his girlfriend Clarissa, who had a letter for him. She said, "Joe, here is a letter for you from the big lawyer; it was left at your door by the postman. May I bring it up to you, I have much to tell you." He let her come up and when he opened the letter he learned that he had been accepted as a part-time every-evening student of the big lawyer, and so he would someday be a big lawyer himself. It would not conflict with his new good job that he got and also would mean income from extra legal clerk work he would do for the man. Clarissa looked at him and said to him softly with her eyes hot with emotion, "Yes, Joe, I will be your wife." Now that is what I call the quickest and most complete proof of the power of good possession for success on record. It is my view that there are so many cases of this type of success that there is no need to doubt the power of good possession. I only learn of these matters when someone writes to me about it, but many are so happy that whenever you feel the need for yourself or another, simply use this wonderful free prayer of

Lucky Hoodoo, and so depossess yourself of all negative influences while repossessing yourself of all good spirits for amazing success, when you say:

NEGATIVE FORGES OUT!
BAD LUCK BE GONE"

POSITIVE POWERS INI

LUOKY HOODOO SPIRITS BE EVERYWHERE IN MY BODY"

LUCKY HOODOO SPIRITS FILL MY MIND WITH POWERFUL SUCCESS"

Because it works every time you use it, just wait and see.

TEMPS-DES-GHOULES

In esoteric voodoo there is a point-chaud, or "hot point," known by this name. It may be understood as "season of the graverobbers," and is along with eight other points, one of the major hot points of the mysteries of ZOMBEEISME.

This point is conferred in a temple which resembles a graveyard, with tombstones and skulls as the proper symbolism. The high-priest will represent Maitre Baron or Maitre Des Morts, lord of the cemetery. The others will represent a corpse-to-be-made-into-a-Zombi and a ghoul or graverobber.

The ghoul is guided by Baron to where the corpse lies buried and digs up the coffin and brings out the body, which is then transformed via magick into a Zombi. The Zombi is then commanded by Baron to kill the ghoul, for disturbing the dead, so at that moment the ghoul is sacrificed to Baron by the Zombi, who is now a priestly worker. Next, the dead ghoul is transformed into a Zombi by Baron. This concludes the first point of the rite.

The second part of the rite opens up with the inner temple of the Death Cultus, which is located in a secret cave graveyard called "Place-des-Zobops," or the place of the sorcerors. Baron is holding a feast with his Zombi and decides to feast on them, so they immediately seize one of their own and consume his flesh, drinking his blood from a chalice which Baron passes to each of them. Baron then confers a magickal type of reality upon the Zombi sacrificed and enthrones him as a Nimbo. This ends the second point of the rite.

The third point of the rite opens in the temple of Ghuedhe-Zariguinou, Baron of the spider-sorcerors, who instructs the Zombi in how to become living men again, by use of the magickal venom, which he generates. They receive this venom and become living men who can at will become Zombi and thus immune from all mortal dangers. Zariguinou also leads them into the mysteries of Bacaloubaca, Loa of Black Magick divination and initiation. Depending upon the high-priest, then, this rite reaches magick, divination, the use of the 16 types of magickal venoms (seminal fluid of the spider-sorcerors), methods of immortality possessed by the undead, as well as the first points of the esoteric temple of the spiders (Secret-des-Peristye-Zariguines), and thus connects with the following mysteries (these are the hot-points):

1. point-des-macandas — sorcerors who attack night-travelers
2. point-des-bacas — divinatory powers reserved to the undead
3. point-des-chats — werecat powers of Carrefour, door to Lyncanthropy
4. point-des-Linglesoux — powers of the shroud
5. point-des-sorts — divinatory skills using skulls
6. point-des-morts — communication with dead bodies
7. point-des-amazarouz — or Amazaroux "spider necrophilia"
8. point-des-scorpions — creation of 256 different venoms and poisons
9. temps-des-craines — making skulls talk
10. temps-des-froides — winter-death magick, a kind of suffocation cold
11. temps-des-chauds — killing by sending astral fires
12. temps-des-amazaroux — creating a spider's cave for initiation
13. temps-des-nids — nest of venomous magickal serpents
14. temps-des-narcisses — generation of shaktis and kalas from venoms
15. temps-des-sorteurs — 256 poisonous methods of astral projection
16. temps-des-Ghoules — the power of Baron to give all these points

This report should be sent to Michael P. Bertiaux, as usual, however, indicate on the front of the letter, below the name and above the post-office box, the initials T-D-G, or better, after the name of Bertiaux, so that your report is received in the proper rite. Fraternellement, Michael Bertiaux, December 30, 19<-<-

La Societe Secrete Des ZOBP — Tarantules "Chenilles Astrales"
Loa — Zariguin — TV Pieds — Mille — Fois, Souvereign Grand Maitre Absolute
Address: Michael Bertiaux, P.O. Box 1554, Chicago, Illinois 60690, U.S.A.

Application for adhesion to the societe-des-zobep:

Name:

Address:

Attach a recent photo of yourself which has been taken for this very purpose and none other.

It is my desire to develop in the magic-des-zobop, and therefore, it is my desire to adhere to the societe secrete des zobop-tarantules of the Grand Loge, "Chenilles astrales," and for this reason I now make application.

If the applicant is already a brother of LCN, it is not necessary to pay any dues other than his regular dues in LCN>

In order to determine whether or not a candidate has been selected spiritually by les-zobop-tarantules (the brotherhood of were-tarantula sorcerers) it is necessary for the candidate to describe a magickal experience which he has had, which will serve to indicate his call from these spirits. This will indicate that the candidate has been invited also by Baron Zariguin, who is the Master of this magickal order. Please complete the report with the following items covered:

- A) Is this call to become a were-tarantula unmistakable?
- B) Is this call the result of my very private devotion to special Loa or spirits identified with this cultus and with no other system of culte?
- C) What magickal, occult, and/or psychic phenomenon have been experienced since my association with this culte as a idee-fixe in my soul-mind?
- D) What is the esoteric significance to me of the spider as the type most perfect des-animaux-magique?
- E) I believe in the power of this magick, but what is the symbolic meaning of my master-teacher in magick as a were-spider to me, the student?
- F) Having experienced many matters of occult significance, how is it possible for me to interpret the were-tarantula method as more powerful?
- G) From what I have read and from what I have imagined, what is the content of the work of the magickal brotherhood of the were-tarantula?
- H) What do I imagine to be the philosophy of sexual energy taught by these were-tarantulas?

Having completed your brief description of what you think this magick is in terms of the eight points, which are hot-points (points-chauds) of this system, you will send this application to Mr. Bertiaux.

Lesson Seven: Hoodoo Secrets for Getting Lucky Numbers That Win

The Spirits Help Us to Win when We Make Bets

Whenever a person wants to place a bet of any type, or whenever that person wants to get some kind of number that will win in a game of chance or sport, all he has to do is go to the spirits of Lucky Hoodoo, and success will be his. It is very simple, for the spirits will give us favors, if **we** continue to serve them, for this is part of the contract we have with them. The more we promise to serve them and to work for them, the more they will show us favors by making circumstances and happenings come into agreement with our wishes. So they can make us more and more lucky, because they control all events from behind the scenes.

Do not think that we can have luck by ourselves. We can't. The spirits alone can bring us luck, and they make the winner to be who they want the winner to be in every case. In every circumstance of success in bets and games of chance, the spirits have come into the picture and have adjusted the real circumstances so that the actual winning person was their choice. It is very simple for the spirits to do this, because they can control space and time. If they can control states of space and time, they can also control everything that occurs inside of space and time. Well, we know that everything occurs in space and time, and what the spirits do is simply make arrangements in space and time that are convenient to what they want to happen. They are so powerful that they can set the stage for any event that happens and no one would be any wiser if they did because they act entirely behind the scenes in everything that they do. That is, they act from the invisible side of nature, and build up all things as they want them to be or happen. So the spirits control everything.

Now, the spirits know that we want to win when we make bets and when we go to the races; they want us to pick the lucky numbers that will come in first or ahead of the others. So they have worked out a way of letting us know which will be the lucky numbers and these are the ones we are to follow if **we** really want to get to be **a** winner and never again be a loser. The method is very simple and it involves first of all our really wanting to be a winner. Next it involves our making use of an oracle way of learning from the spirits what numbers are right for what games or races. In order to get into the right mood, you have to use your table and candles and quiet yourself down and get ready to receive the communications from the spirits. Remember that they are ready to help you, once you make contact with them. Next, you will begin to use the oracle of spirit lucky numbers, which is a simple system for making contact with the invisibles.

The Oracle of the Spirits for Getting Lucky Numbers

Take a simple pair of dice and say to the spirits that you want this pair of dice to serve as your communication machine with the spirit world. You will then bless the pair of dice with the following prayer to the spirits of Lucky Hoodoo:

SPIRITS OF LUCKY HOODOO SEND YOUR POWER INTO THIS
PAIR OF DICE SO THAT I WILL BE ABLE TO KNOW THAT
YOU ARE COMMUNICATING WITH ME THROUGH THIS MEDIUM.

Now that you have set the dice aside for this special use, you cannot use them for anything else, because they are so holy. They cannot be used in any other way than for the spirits to come into them and use them to speak through. And if you think of

doing otherwise, or do otherwise, you will cause the power to leave the dice and then you will have to have the dice made magickal all over again. So, remember to keep the dice on the altar in a special way and never use them in a way for which they were not intended. This is important if you want to hold the power of the spirits in your life, you have got to keep the special objects in a sacred way. That is not for any other purpose but for the spiritual purpose for which they were dedicated to the spirits.

Now, in any race or any betting sequence, they usually have a major sequence and a minor sequence of numbers. For example, you have the first race, the second race, the third, the fourth, etc. But you also have horse number one, two, three, four, and so on. Sometimes they have different numbers but you will find that the numbers are usually between two and 12. So this means that you will be asking the spirits for two sets of numbers; the number of the race and the number of the horse in a particular race. You have to keep this in mind, for this is a precise science of horse-race betting and should not be used unless you are willing to take the time and effort to get your numbers from the spirits with care.

So now you have in your mind that you will be asking the spirits for two sets of numbers. These numbers will apply to the race you plan to attend, for you will apply lucky numbers to any given set of races and the spirits will then control the events so as to issue success of the number you hold for big winning. You will then pray to the spirits and you will ask them first to give you the number of the races to bet in. Use only one die this time, to see if the number one will show up. If it doesn't, you will then use two pieces of dice from then on, as the spirits don't like to bet in the first race, for it is during the first race that they take over and adjust things to their plan for winning. Let's say that you have now tossed the dice onto the altar and the number three has come up. This means that you will not bet in the first race, for they will want to upset the tricks placed in the race by any crooks and managers who think they can control a race, and alter the facts so you will become lucky and the gamblers who have fixed the race will become unlucky. Remember that the spirits do not like dishonest people and they kill them off whenever they get in the pathway of the spirits. But the spirits always will help the poor and honest person because he is on their side and under their protection. So during the first race the spirits will usually take over the management and running of the race-track in question for the time of the races.

Throw the dice again in the pair of pieces you have to get the other numbers, so let us say that three and three turn up, this adds up to six, so you have the sixth race. Throw it again, two and five turn up; this means the seventh race. Again you throw the dice and one and two turn up, this means that the spirits are going to give you two lucky numbers for the third race. This happens quite a lot, so you should be ready to accept the idea of placing two bets in the third race. Now, after you have gotten your table of races worked out, you have three, six, seven, and three. Now you will want to get the numbers of the horses for each race. I might add, you can get lucky numbers for all of the races, but you have to take what the spirits will give you, and not always do they place bets on all races, only what they send to you. They like to rest or to have you take a break during some of the races. Now to get the numbers of the horses, you throw the dice again.

To get the numbers of the horses for each race, you will want to toss the dice to get the lucky numbers in one of two forms. You throw the dice, for example, and you come up with one and one. This could be either 11 or two. Well, in a race they

Exercise

In the lesson 1-1-1 you were given a structure for a magickal instrument of the mandalum instrumentum type, in lesson 1-1-2 you are given a method of powering that instrument, or magickal space-ship, anywhere. Using your intuition, tell me how you are able to unify the fruits of the lessons 1(a) and 1(b) in a systematic manner.

- (a) please tell me how they work together as a method of research.
- (b) please tell me that particular method of application which pleases you.
- (c) please tell me what you have learned about yourself in this method.
- (d) please tell me about any communications of an extraordinary nature you have received, and if they can be applied to your development in LCN.
- (e) please tell me about the way specific energies feed into and fuel the various parts of the mandalum, so that for the eight parts of the instrument there are eight actual energies which you direct therein.
- (f) please tell me of the magickal transformation of your physical selfhood as a result of using this machine under a variety of circumstances.
- (g) this magickal machine can be invoked at any time; have you tried to use it at times other than when you do your magickal exercise?
- (h) maintain a magickal diary of your experiences using this instrument, and provide me with examples of the contents of this diary.

NOTE: It is generally assumed by Dr. Hector-Francois Jean-Maine that the students truly wish to develop themselves in the fullest degree in LCN work. In line with this understanding, a small door is now opening in your conscience, the door of magickal research. There exists within the interior famille of LCN a secret group of research mages, who wish to invite you to share in their comprehension. Hence, we have attached a sample magickal paper of this research branch. Read the paper over, and in order to determine your intuition, write what you imagine to be the contents of any of the magickal topics listed on this sheet, and also let us know which — and you may have more than one favorite — of those given you wish to explore as a member of the inner research group, under Baron Zariguin, as Head Loa of the Spider-research spirit group and the were-spider, and especially were-tarantula priesthood, which inhabits these interiorities of consciousness in its esoteric manifestation.

Structure Your Report as Follows

- 1) Identify your specific line(s) of research by name and number, as given on the page entitled "Season of Ghouls." This refers to Famille Guedhe Research as a special science.
- 2) Provide an imaginative description of the magickal contents of the research topic(s).
- 3) Provide an imaginative method of using existing experiences from the exercise in lesson 1-1-2 as your guide for doing the research.
- 4) Select certain eroto-magickal situations which might be suitable for the practice of what you have imagined in point 2.
- 5) Discuss if this method will help you develop more and more power as mentioned in "Lucky Hoodoo," which is the basic introduction to our system.
- 6) Perhaps you would like to add certain insights from the paper on the angelic and kliphotic languages in order to deepen your insights and enrich your magickal experience. If you wish this, add information.

branch of that order, but practiced by the conscience-less fringe rites and orders which dwell in the infinitudes of larval cesspools, and whose practice of these rites while shunned by all other magickal schools and societies, groups, rites, and orders, is for these extremists, "les lingiesoux," the very basis of their power and contact relationship with the inner planes. Thus, that which is rejected by 99% of the entire sexo-magickal continuum, and which is taught by certain extreme Boullanists in France (les Buolianistes des-fetes) is the practical norm with les lingiesoux.

What can we say are the benefits of this method which will make certain magicians break the sexo-magickal tabooux of countless orders, which will cause the magician to abandon the law of yoni for nocturnal obsession of the most vile kliphotic contacts'? Those who possess the technical knowledge admit that psychic ability is increased so that all of the forms of low mediumship and crude psychic powers are made perfect, while the higher psychic powers are fully manifested. But does this occult exchange provide sufficient compensation for the man who must sacrifice himself to nocturnal appetities of a most perverse type? The occult student must be aware of what exists in the continuum of darkest magick, he must know why certain magickal substances are preferred by the more subtle spirits than the crudity of a mere human sacrifice. Thus, the magician must determine his orientation in this matter and surrender himself to these nightly obsessions as they come down upon him. For as they manifest themselves in the most intense erotorality, as they come down upon his body the awaiting sacrifice and take him, so by draining out the vitality of the unconscious and subconscious id and libido, they fill up the area where they have taken the power with pure elemental power of the most intense psychicality. By identification of this power with the element of water, with the western place in the temple, we encounter the onrush of extremely psychic forces, and the onrush pours into the soul of the magician as he becomes more and more lingiesou, as he identifies himself more and more with prior pre-parval layers of being, with pure primordality of energies and powers, which are the basis of the whole famille Ghuedhe, the domain of complete lust — the lust for lust itself transformed into magickal power and psychic capacities.

In order to possess the reality of this power, you must take it into yourself as the spirits are taking your powers from you. This power from them, once received, then becomes the basis for all magickal operations derived from this most esoteric view of the VIIIo type magick. When power is then needed, all one has to do is to bring to focus these wraithlike clouds of astral libido, which are now one's own and which are wrapped around oneself with the firmness and fury of the most pre-orgasmic lust. The magician under the circumstances will then be able to master the secrets as they are poured into him by means of subtle lines or connectives, which being wraith-like themselves, are the astral lines of ejaculation created in the etheric void by the action of these larval spirits seeking more and more food from mankind.

You will present to your mentor a report consisting of two parts. First of all your understanding of this lesson and what its principles are as magickal methods for the production of occult force. Secondly, you will record experiences of this type, as distinct from succubates contacts, which you may begin to experience if you wish to identify yourself with this astral cultus. Only part one of this report is required for membership as a student in LCN, however, appreciation of part two may open most interesting magickal doorways on the inner planes and present the candidate with sufficient psychic ability to see the inner aspects of voodoo with greater lucidity.

may not have both an eleven and a two, so bet on what they do have. The first race you will bet in is three, you can bet on 11 and two, but if 11 doesn't appear, bet on 2. Throw again, and you come up with one and five, or 15. This can be either six or 15 in race number six, but both won't show, so bet on what does show. Throw again, three and two again. Well, it must mean five because 32 doesn't ever show up as the number of a horse or dog in a race. Lastly, throw and up comes two and four. Well, 24 is unlikely, so the spirits mean six. So that in the third race you will bet on both 11 and two if they both show, and six, so you will split your bet two or three ways.

Now you have your table of lucky numbers and then you have to look at the racing news to find out which number is running in which race. Place your table of numbers on the altar and ask the spirits to bring you luck in the race that will take place at a specific time and place and where you plan to go and make small bets, but bets to win. The spirits do not like big bettors, because such people become obsessed with betting and gambling. They will cause failure if you give yourself over to gambling. But to the poor and honest man who makes small bets, they will send their success, if he is faithful to them and uses the money for good purposes. After you get your table written up and placed on the table or altar, you will then thank the spirits in the deep of your soul. They will then send to you the powers of success to use these numbers that win to bring into your life the energies of success. Now remember to compare the table you have with what will be the running in the race that day. In fact, you can follow the races a few days by the newspapers in order to get used to seeing if you are doing well in your getting the numbers that win. Remember that the numbers are not to be thought of as ends in themselves, but only as the ways in which the spirits show their power. For example, while I have advised many as to how to win at the race track, I myself have never placed a bet. I get my money through the magickal use of the energies of contrainte. However, let me tell you about a lady who did make it big at the races.

Hoodoo Lady Josephine's Big Day at the Races

Hoodoo Lady Josephine is a very powerful medium and spiritual adviser who tries to help many people. Because she is working for others, she doesn't devote time to doing things for herself. Things for big money just happen to this big mama lady who has a heart of gold as big as the world. She came to me for magickal treatment according to Voodoo laws and I put her in touch with the spirits who stand behind the arts of betting and gambling, just as I have done in this lesson. I got her some numbers for races and some numbers for horses, and she went out and placed very tiny bets, as small as you can, for she wasn't a gambling lady, but needed just a little change for the holiday. The spirits came through and gave us the following table to

be used in placing bets:

RACE	HORSE-NUMBER
2	11 or 2
7	14 or 5
5	18 or 9
8	19 or 10
4	21 or 3
8 again	13 or 4 split bet
7 again	12 or 3 split bet
6	23 or 5

9	23 or 5
8 again	16 or 7 split bet
7 again	12 or 3 must be very lucky
7 again	14 or 5 must be very lucky

Well, Josephine took the numbers that the spirits gave to her through me and placed small bets. But because the seventh race seemed to be so important, she placed larger bets on the two horses, which were three and five, actually running. She did this because she said she felt that she could really clean up on this race, although I advised her that it could be an illusion, and that she might not win if she made a big bet, but would only win if she placed little bets. She said that if she did win, she would use the money to build up the spiritual work and pay off the debts on her church, which was devoted to the worship of the holy spirits. Well, she turned out to be right and won in every race she bet in and only bet where the spirits had given her the numbers. She won a lot of money in The seventh race, because she felt the spirits wanted her to be very lucky. This money she used to pay for a new roof on her church and also for fixing up the altar and paying off a couple of debts to a bank that wasn't being too friendly towards her. Well, it turned out to be a demonstration of the success of this system and she uses this method only once in a while now, but always with some really good success.

Note that she did not bet in the first race and she rested in the third race and after the ninth race she didn't place any more bets. There were 12 races that day, but the spirits didn't want her to bet in the first, third, tenth, 11th, and 12th. But they wanted her to bet in the others and that is what she did. So her success came entirely from the spirits and that is how she won a lot of wonderful money to help her work and herself. So follow the spirits and do only what they will tell you. Then when you are through with the betting, be sure that you thank the spirits at your altar and light your candles and let them know that you are grateful to them for what they have done for you. Never let anything go by for which you do not give them thanks, and it can be very simple, just like this prayer, with which I am ending this lesson:

THANK YOU SPIRITS OF LUCKY HOODOO FOR WHAT YOU
 HAVE BROUGHT TO ME IN THE PAST, AND WHAT YOU WILL
 BRING IN THE FUTURE. THANK YOU, THANK YOU,
 THANK YOU SPIRITS OF LUCKY HOODOO.

La Couleuvre Noire: Les Linglesoux

The technical name in "language Creole," i.e., in the vocabulary of esoteric voodoo, les Linglesoux, refers to the priests of the astral shrouds. This name, which is derived from "lingam" and "le soi," refers to the aspect of the Cultus Ghuedhe, which consists in the stellar-phallic identity of the astral priests of macabrey. The focus of this aspect of the cultus must be found in the identity of the dead as the sources of a very specific eroticisme magique. Under these circumstances, the cultus must provide for the frequent occurrences of astral necrophilia, usually on the part of the Ghuedhe type spirits who attack any and all persons desirable to them. Esoteric voodoo has restricted this type of magick, or experience of possession to nocturnal erotic encounters with the spirits of the dead, who in their desire for concrete materialization actually possess the male organ of the sleeping human. For this reason, the presence of the erection of that organ during sleep is known as an indicator of the visitation of these spirits.

Because of folklore and folkloric encrustations of the esoteric voodoo tradition, the spirits of the Linglesoux family become identified with "mauvais air" and other types of vampiric entities. But we must distinguish between these experiences and the more European succubae or succubates, as the entity experienced by the magician is "pas b'swa linges" mais "lingam le soi," hence an entity which seeks to replenish its own magickal identity by means of taking occult forces from the magician. This cultus in general, which means the seeking actively after this experience, is not found among any of the occult voudois or Houdoux pretres, but is confined to the most extreme sect aspect of the cult-Ghuedhe, which is associated with night-time magicks and magickal experiences which draw night-time powers into the magician. For this reason the act of communication with the spirits of this type is viewed as horrible in itself and its descriptions unspeakable, by occult voodooists,

However, because of its extreme character, this magick, which is identified with the sign of Scorpion (in the Zodiac) is viewed as a source of very great power. As a consequence, those born under this sign are sought out by the pratres-bokors of this system as ideally suitable mediums, for mediumite and erotique-magique are viewed as identical realities in this context. Hence the production of the phenomena of mediumite is viewed as having been generated by specific conditions in the erotic encounter with "les spirites," i.e., the members of the cultus, who accept a magickal view of the philosophy of spiritism. There are taught magickal exercises for the building up of this nocturnality, which barter sexual energy for occult and psychic powers. The candidate, in order to become a Linglesou must open his being to possession by these very dominant spirits, inasmuch as he must become such an object of their desire that they will grant occult powers to him in exchange for his vitality and manhood. In the esoteric interpretation, these spirits readily become an extension of the candidate's own identity, and thus rapidly by means of congress with them, especially by the devotional act of total surrender to these types of spirits, he becomes also Lingam le soi.

The exercises taught along these lines are variations of the VIIIo, O.T.O. called the "mystery of solitude," whereby the magnetism of the candidate becomes more and more attractive to the spirits. But in actual fact, the magick consists of the performance of the despicable aspects of the XIo, O.T.O., now rejected by the English

energy behind time-travel. You have set yourself to testing the controls for this movement into another realm of being. By moving one way or another you can achieve the fullness of another world, another time, or our own earth, as in the 18th century. It has become easy to build up the cosmic world of magickal mind by this simple science. You have before you a complete system of magickal explorations. If you are willing to do so you may stop here and remain here in this sphere, entirely and permanently rather than trying to move into another lesson in magick. But others will want to go on to another sphere of exploration.

I want to close this lesson with a diagram which will explain the time zones and other regions of space-consciousness as they are manifested in our being.

Rast - pure future, other universes beyond the Sun.

North - East - - the ultimate doorway beyond Pluto, beyond Kether, the past of other universes, the region of absolute history, where the past is now and only the past is.

North — which in the pure past, the absolute realm of history, the prerent of other universes beyond Pluto, other doors beyond our past measurements.

North-West — the past of the earth. Also the past of other worlds, also the future of realm? contacted via the pure past, other universes beyond Pluto.

West -- the present that is just passed and becoming past. This is the world of the? now on earth, the here and now.

South West --- the future of the earth as the present moves more and more away from us, The present of other worlds can be reached here, sometimes.

South » the future which has just left the present, the world of the earth's own future.

South East •• future with some tendency towards the earth, some reference to universes near OUR solar system,

Back to the East -- pure future, other universes beyond the Sun.

You will understand that your own magickal mandalum instrumentum is simply this map and when you do, all universes then are open to you.

Lesson Eight: How the Hoodoo Is a Success in Love and Sex

The Secret of Attraction

Everywhere in the world there are positive and negative energies. These energies are what holds the world together and they are held together by their sense of mutual attraction. There are certain experiences of attraction, which each one of us has. We meet someone quite casually and before long we are in the process of making love. Many persons wonder about this power of attraction and how it works. Let me say that attraction is a basic law of all being and that somewhere in the universe there are many souls waiting to make love to someone just like yourself.

The secret of attraction is not based on sexual opposites, because attraction happens more often among the members of the same sex. This explains why young men are attracted to a gang leader and why women seek to follow the leadership of fine persons of their own sex. Men are attracted to men and the women to women. Now, we have been taught by society to seek love from the opposite sex and this has resulted in forced marriages and much divorce. Many men have to learn from experience. For example, there was a rich banker in Haiti who wanted to study with a magician who had attracted him very much. The banker's wife objected so much that she finally divorced him. Now, he was free from her, and could study the occult and magick without her opposition. The power of the magick was so great that it broke up his marriage. In other words, the male magician was so powerful in his attractions that he destroyed a marriage which had been stable for 20 years. The banker had, as a young man, been hypnotized by society into an early marriage in the Catholic religion. He had been the father of four children and went to Mass with his wife every day. But deep in his soul he was unstable because of a need not met. He had many female friends over those 20 years of marriage, so he had plenty of sexual outlets and changed his mistresses often. But he was not satisfied deep in his soul.

When I heard of this attraction between the magician and the banker, I asked my master what was the basis of this relationship, which alone seemed to satisfy the banker, an otherwise unfulfilled man. My master in Voodoo said that the relationship between the magician and the banker was also a sexual relationship, for it now existed at all levels. He also advised me to look into the fact that the banker was now totally satisfied in every sense, something he was not before. I wondered about the power of attraction which was there, and the master said that it was a natural law at work. The banker was born under the sign of Taurus and the Moon was in Scorpio. Furthermore, the banker had Cancer as his rising sign also. Well, this shows that banking and saving money were part of his essence, but so must be this sexual attraction he felt for the magician. I therefore asked my master about the magician's signs and learned the following. The magician had the Sun and Moon both in Scorpio and his rising sign was Capricorn. Naturally, the combination of Scorpio and Capricorn is very good for magick, but the natural attraction of Taurus is to Scorpio and with the Moon in Scorpio the attraction is even stronger.

(NOTE: Our recent USA President Nixon was surrounded by Scorpions and Cancers and Pisces, himself being a Capricorn with the Taurus Moon and Virgo rising.)

Thus there is in nature this powerful law of attraction which brings souls together. Each person at birth brings with them certain influences from the higher worlds.

These are shown in the rising sign, Moon sign, and Sun sign of the person. For example, my Sun sign is Capricorn, my rising sign is Virgo, and my Moon sign is Cancer. This is very good for magickal work. My master in the Voodoo sciences had his Sun in Capricorn, his Moon and rising signs were Scorpio. These three astrological influences are very important for understanding the law of attraction as it works in each person's life.

When this law of attraction enters into the emotional life of the person, we can say that they are "in love," and when it is manifested in the sexual actions, then the two poles of attraction have fully grounded their attraction. But this attraction is so firm in the nature of things that I will call it by its proper name, which is "personal magnetism."

The Law of Personal Magnetism

Personal magnetism is based on the attraction of cosmic forces, and the fact that each person carries with him this force in his personal soul. The secret of love and sex is to find out what persons will be then attracted to you, so that you can then ask the spirits to help cast the spells for love and sex. The spirits will not help you unless you know just exactly what you wish. For example, my teacher was a Capricorn and Scorpio type, so he told me that in his absence he would prepare a secretary for me who would have qualities compatible with myself and with the teacher. My secretary has a combination of Scorpio, Cancer and Capricorn magnetism, so the law seems to be working quite well. Now, it is difficult to find exactly what you wish on your own, but the Hoodoo spirits can easily set in motion the causes which bring about the meeting of attractive forces. This is important for you, so that you can see by a study of the law what you will be seeking and then you will ask the spirits to assist you in making this real and important in your life.

I will now go through the Zodiac of the Hoodoos and make brief comments upon each sign to show its attractions.

1. Moon in Scorpio, Pisces, and Cancer. This should attract the same or the Moon in Taurus, Virgo, and Capricorn.
2. Sun in Taurus. This sign will attract Scorpio, but also Cancer, Capricorn, and Virgo, as well as itself.
3. Sun in Virgo will attract Pisces, but also Cancer, Capricorn, and Scorpio, as well as itself.
4. Sun in Capricorn will attract Cancer, and also Scorpio, Pisces, Virgo and Taurus, as well as itself.
5. Sun in Scorpio will attract Taurus and also Capricorn and Virgo, and Cancer as well as itself.
6. Moon in Taurus, Virgo and Capricorn will attract the Moon in Scorpio, Pisces, and Cancer, as well as itself.
7. Sun in Pisces will attract Virgo, itself and Cancer.
8. Sun in Cancer will attract Capricorn, Virgo, Taurus, Scorpio and Pisces, as well as itself.
9. Sun in Libra will attract Aries as well as itself.
10. Sun in Aquarius will attract Leo as well as Gemini and Libra and itself.
11. Moon in Sagittarius, Aries and Leo will attract itself and the Moon in Libra, Aquarius, and Gemini.
12. Sun in Gemini will attract the Sun in Sagittarius and itself.
13. The Sun in Sagittarius will attract Gemini.

of this rather simple system,, because he would know from experience how to adjust the inflow of energies which are the fuels for his projections. These fuels for projections are very simply the kalas and shaktis, theojas and sexual radioactivities which power all our machines. The ojas (theojas or god-energies] and sexual radioactivities are especially sought after by vampiristic deities, also, and for this reason the magician must look carefully into the nature of the magickal images used to power the symbols with their own magickal force-fields. By using less-than-horricific spirit-Loas, the magician runs the risk of attracting very negative vampires who need the Ojas of the mandala instruments to sustain themselves. These vampires must be carefully distinguished from the positive vampires of time and space-consciousness travel who assist the magician to move into other regions and who, manifested as were-spiders and zombi-Loa, both guard the temple of sciences as well as provide certain esoteric energies, which while matching other energies in the magician, also produce the Cartesian vortices through the voltigeurs of esoteric physicans make contact with the points of other worlds. Thus, we can see the need to know the nature of energies used behind the symbolics of voodoo mechanics.

Once you have set up your temple space, you begin to realize that it is the field very simply constructed of magickal powers. Each symbolic point, and the symbols are your own always, serves as a door which admits by means of an astral tuyau or conduit the special forces represented by the placement of the symbols and your intention in what you wish these placements to be. Immediately the forces begin to come in from the other side of the veil of manifestation. You will make contact with them by means of will, mind, and imagination, so that as the forces come into the mandalum a perfect eight armed spider system is formed. This is the most ideal machine for all time and space-consciousness travel and really all of the other

systems seem to be built out of this system. You now become a truly magickal spider, a were-spider, who will appear to sit in the midst of your web, when viewed by both Golden Dawn and Tantric clairvoyance. This is the way that you appear on the astral plane or plane of the universe, and making contact with that astral place or situs, you are now ready to go where you want to control your

departure. In this sense,

this lesson is the most complete exposition of time and space-consciousness, because it is the first of this new series in esoteric voodoo sciences, and yet you have to learn all of these relatively advanced techniques, because you will not be spending much time on earth in the next lessons — only in earthly graveyards, I might add. So now you are a spider-magian, spider-sorcerer, or spider-magician. You may be any of these as they are entirely suitable. You have woven your web by meeting with your own magickal force at each of the eight sources of cosmic energy. Thus, cosmic energy is met by god-energy.

You are now able to tune the instrument and see what images are fed to you as you turn on one control with your mind after another. You might want to use a magick mirror or a control through a shew-stone or some other method. But at first (I suggest that you use the mind, the will, and the imagination entirely, in order to build up your controls. Later we will explore the methods for making the magick mirror. You can test the in-flow of images from the cosmic shakti, because in the occult fluid are the potencies from which rise the images of other worlds and systems of time. You can see that there is a cycle to this occult motion, for like the cycle of the moon it is based upon the ebb and flow of a very special sexual energy, the

Spirits of Hoodoo sciences, who live in the northern area of the universe. To the south, we will assign a very special deity, known as the spirit who greets those who come to serve the dead, "Thousand-Little-Footsteps," or "Ti-Pied-Mille-Fois." This spirit is the were-insect Loa-Mystere, a transvection of Limbi and kliphotic king of the larvae of the dead. By using him in the south, we have established a magickal link with the were-insect deities, who will occupy the NE, NW, SE, and SW points; these are Mystere Toile-d'Araignee (NE), known as the spider goddess of Capricorn because of her placement, Mystere Araignee (NW) the mother spider of Scorpio, also known as La Maman Regne, Ti-Zariguin (SW), both the inventor-Loa of Aquarius and the brother and son of the previous mysteries. This Loa is responsible for all of the magickal inventions of the new sciences of esoteric engineering, dream-control, and ontic sphere mediurnship. Lastly, there is the Father Loa Baron Zariguin, for all the Cuedhe-Loa are "Norman Barons," as the hierarchy of the Loa comes from French thinking. Baron is assigned to the North-East, and to the sign of Leo, because he is the most deadly aspect of The Grand Lion. You now will have before you a complete temple of magickal potencies for inducting the pure forces to be fed into your will and imagination. As you place yourself in the midst of this mandala, you will truthfully see the lines of power crossing in the eight different directions, the four main points and the points-between-the-points. This is the beginning of your magickal and voodoo machine for travel in time and space, for wherever you wish to go in your occult self-hood the powers now coming into your voodoo spaceship will take you there. You will ask one of the spirits to be your guide, assign them special projects, like travel to the past (N and NE), past/present (W and SW), present/future (S and SW), and future (E and SE).

Therefore, you will be able to move with the direction of a particular spirit to another region of time. The other spirits will act as control, either moving you back, as when for example NE will move N back, as NE is more ancient, or when N will move NW before or back or when NW will move or control the before-time sequence of W, and this is done by means of the magickal powers of the spiders and death-Loa. Or when you desire to go forward in time you will summon the power, via the symbolic machines of those ahead. Thus, SE will move anyone ahead except a time-traveler in the E position. W will act as a brake for the speed of SW, but will speed up NW. As you move more and more towards the east and south, you speed up, as you move more and more towards the west and north, you will slow down in going forward and will go back in time. Thus, even SE can make E move a little back in time. Using this exciting method of time travel is the basic voodoo science for coming and going through different dimensions and spaces, for each time will have a different dimensional objectivity. How does the voodooist stay with the past and present and future of the planet earth and not go off into another world or universe — in case you know only one language of everyday communications?

That is very simply based on what you do with the western powers. To remain on earth, but to explore the past of the earth, use W mainly and exercise great control with the Scorpio controls of NW. To stay on earth, but to explore the future moderately and safely, simply use W modified by SW, and carefully add or control the feeding of input from S. On the other hand, to find out the present for another universe, simply move sharply to summon the powers of E, SE, NE, or N, and then carefully bring it down to the present by using S, SW, W or NW modifications. The experience time-and-universes traveler is able thusly to go anywhere, by making use

14. The Sun in Aries will attract Libra.

15. The Sun in Leo will attract Aquarius.

16. The Moon in Libra, Aquarius, and Gemini will attract itself and the Moon in Sagittarius, Aries and Leo.

It is important to understand that these are merely the ways in which the laws of attraction work for the Sun signs. My understanding is that if there is an attraction in a relationship, then it would seem that some secret factor is at work, which does obey the laws given in this lesson, but which is unknown to us at the time of our initial inquiry. After all, we are not expected to be astrologers, and so few of those know any truth, so we just want to operate these laws to our advantage and get from them the rewards of love and sex which we seek.

You will note that the earth and water signs have the very widest range of attraction. This is because their powers in Hoodoo science are the highest. All of the really big Hoodoo masters are of the earth or water signs, since Virgo rules Voodoo, Capricorn rules Hoodoo, and Taurus rules witchcraft. Those who have lots of earth and water in their charts of birth are really cut out for this kind of activity. For example, I have always wondered why I had this strong attraction towards Hoodoo. In fact, all other systems never seemed to satisfy me. I was like the banker in our earlier story, except I was dealing with forces and ideas. Well, I have the Sun in Capricorn and I have the Moon, Earth and Pluto all in Cancer and conjunct in their powers. My rising sign is Virgo and I have Neptune rising in that sign (this is the planet of shamanism and mysticism of a primitive sort). My Jupiter, which rules rituals and ceremonial magick, is in Scorpio. Hence this is the basis of my attraction to the Hoodoo system of spirituality.

Love And Sex Spellbinding

Now you know the law of attraction, you can apply it in the work of spellbinding for love and sex. This is a very simple process and does not require much to be done in addition to your using your Hoodoo altar-table in the usual manner. Now you must really set your mind on the type of person you wish to attract according to your laws of magnetism. I have given you the rules and you will have to observe them as guidelines for your work. You will sit at your altar table and you will make up a magickal charm on paper, according to the old Hoodoo method and place it between the red candle and the black candle, as shown in the chart in Lesson Four. You will use peach-flavored brandy in this method, because it is concerned with love and sex and the excitements of very hot passions. The chart you will make is the following magickal design.

[insert chart from manuscript here]

Then you will say the following magickal prayer to invoke the spirits of Hoodoo love and sex to come to your aid in this matter.

HOODOO SPIRITS OF LOVE AND SEX POWER

COME TO MY AID AND BRING ME TO A VERY GOOD LOVER

WHO WILL BE HELD TO ME BY THE POWERS OF

ATTRACTION AND PERSONAL MAGNETISM

Then you will drink down the glass of peach brandy and thank the spirits for what

they have done. You wilt put out the candles and say; IT IS DONE. Break contact by a clap of your hands.

This spell work is designed to bring to you a terrific lover which the spirits know is suited to you perfectly. Remember that the spirits know what you are in terms of the laws of attraction and so they will know what to bring to you. They know just what you need.

The magickal chart or card which you make is a talisman of the powerful magician-spirit Bacalou Baca or Bacoulou Baca, which is his magickal name. He is the spirit of Capricorn in Hoodoo and he is a very helpful spirit in trying to attract love and sex. He is worshipped in temples by means of sexual actions, which are very important to him for his building up of reserve forces. Thus, lovers at the time of the climax or orgasm will send the power of their intense passionate pleasure to this spirit, in order to give him special energies which will bring good fortune and love to them and many other gifts. Let me say that this is a form of exchange of energy with the spirit of Capricorn and this exchange of energy is due to the need of the spirit to have something that he can transform into material "power, money, gifts, gold, or good fortune. The sexual energy is thus exchanged with the spirits for this material well-being.

Also, you must understand that the spirits will bring you into circumstances which are what they know is best for you to do what they want. We have to get away from the thought of getting in love and sex what we want. The spirits really know much better than we do in this matter and because of this they are better suited to make adjustments which affect our destiny. Let me say that they often bring people together in order to cause certain energies to be combined or brought forth in production. They might wish to experiment and cause something to happen that hat; never before been produced. This is how true love and sex operate in the lives of those who accept the powers and the real presence of the spirits of Lucky Hoodoo, so you must become open to these spirits and willingly agree to serve them, For you know that they know best for you and for those who follow them faithfully have never gone wrong and have really benefitted considerably. That is why I say again to you: Serve these wonderful spirits of Lucky Hoodoo and receive the rewards of this service.

with Les Houdeaux or to be them when we act within the temple of esoteric voodoo, in which these lessons form the pathway of initiation.

With Les Houdeaux the most important matter is the orientation of the temple of the inner power, or the arrangement of the symbolic engines in space-consciousness. Now, it is very important to understand that we are the serviateurs of Les Houdeaux and must make the design of the temple, which is the cosmic map of magick, ideally suitable for their work. Otherwise we cannot unite our magickal energies with them and say that we too are among Les Houdeaux. Thus, the most basic point in this science of esoteric work is the knowing of the points chaud or the engines of occult energy which are diffused through the spheres of magickal consciousness. First of all there are four levels to the temple, or we will say four different ways of working the temple in different and higher worlds and regions of real power. These four regions are: 1) Les Houdeaux, or where we are now. 2) Les Linglessoux, or the realm of the shrouds of the dead. 3) Les Cadavres Piquantes or Cadavres Piquants, which is the world of embalmed corpses. 4) Les Faiseurs-des~Zombi, or the mages who bring the dead back to physical activity. These are four magickal regions or zones, and each of our lessons in this first series will treat of these zones of powers as collections of many hot-points, whereby the magician can develop and express himself fully as a child of the Black Goddess of Space and Death, Her Spouse.

Now to establish the orientation of the temple, which is really the way in which the symbols of this esoteric voodoo will work as magickal engines it is necessary to indicate that in each of the zones there are eight magickal directions or pathways of power for the growth of more and more hot-points. These directions are north, west, south, east, north-east, north west, south-west, and south-east. Each of these doors of consciousness has its own meaning and vibration, its own spirit or Loa and its own life, its own intimates and its own initiations, and its own projections into other dimensions and pathways through space-consciousness and time-will. For example, there "is a particular point of contact named after the Loas of the Guedhe family, which are the spider-Loa: Famille Zariguin, such as Maitre Baron Zariguin, his consort Mystere Araignee, and their son Ti-Zaraguin and their daughter Mystere Toile-d'Araignee. In their construction of consciousness they occupy the east, west, south, and north of the temple. To find a spider's web in the north side of one's home is a good sign indeed. However, if we use these Loas in our temple des Houdeaux, we will not want to use them as the dominant powers of the temple, but only as complements to the four major powers of Les Houdeaux. Thus, while some Loa may appear to be very much the same being, esoteric voodoo permits the magician to make many distinctions whereby it is possible to develop the magickal personality of these Loa and thus climb up or reach up to their own magickal vibration. You may find the spirits of esoteric voodoo have very, very different personalities once you come upon them in the setting up of your temple for the real level of research. Before, you thought they were fundamentally the same types of real energies, but now you can see how different they are, indeed you now can see that they are entirely different types of Families of spirits and magickal Loa.

Now, getting down to the business of setting up consciousness, you will assign to the east the powerful Mystere Royal, father of all of the Mysteres-royaux, or gods of death, also known in the western tradition as the angels of death, and called by the esoteric theurgists of India "Naradana." To the west, the place of the Lunar influence, you will assign the Black Goddess of Space, i.e., Mahakali. To the north, you will assign all of the spirits who belong to the Family of Les Houdeaux, or the

Lessons on the "Points-Chauds : Le Temple-Des-Houdeaux

Esoteric voodoo is the science of the orientation of the temple of consciousness, which you must create with your will, mind, and imagination. Esoteric voodoo therefore will be the method which teaches you how to organize your magickal inner experience, using the most suitable symbols — which are the symbols having the most power. The symbols used must be evocative of power, they must serve to call it forth from other regions, other parts of the universe, other universes and dimensions. It is not enough to say that the symbol is the sign which suggests something mystical. The symbol must be a machine or engine for the generation of magickal power in its own way, not in any way which depends upon the mere mind of the practitioner.

Voodoo must be a science of success which works for every mind and not because of the mental attitude, for voodoo is the science which handles powers as they are in themselves, not because of what we think. So voodoo is not psychological, it is metaphysical and physical — the symbols it uses are physical powers in being.

The orientation of consciousness is possible because of the ways in which voodoo power gives direction to the mind. Voodoo power tells the mind what to do and how to do it. Few have said that the orientation of consciousness is achieved by means of powerful symbols which are magickal engines. This means that these symbols are the ways through which the inner contacts of voodoo, or the spirits or Loa, operate through the veil which separates the inner from the outer. The symbols become instruments of perception or research whereby the spirits look into our world and cause certain things which they desire to happen. So as they look into our world they send into our world their power to do what we want them to do. Sometimes, we see, they say among themselves that we want them to act behind the veil, on the other side of the wall of consciousness. That means that we do not make any use of symbols, but rather make contact entirely without mind. This is esoteric prayer and it is common to all types of spiritual activity. However, in voodoo we use symbols which come alive in the operations of esoteric voodoo. So that the justification for the use of esoteric voodoo is to be found in the use of these engines of magick or sacred and cosmic symbols, which produce a more precise effect than the actions of the mind in the midst of esoteric prayer, which is often too vague. In fact, one would have to be out of the physical body actually to be effective in esoteric prayer, but in the body it is a "hit-or-miss" type of activity, because few if any have such precise minds. That is why we use symbolic engines. This is the real justification of voodoo.

In voodoo there are many sects. The name for the sectaries of La Couleuvre Noire at Rouge is "Les Houdeaux," or the operative magicians, i.e., those who do practical work. There are other sectaries in LON, of course, such as "Les Ophites," but the beginning of the work is to be found in Les Houdeaux. A sectarian or sectary of voodoo is a member of a special line of spirits, or spiritual ancestry. The spiritual ancestry of Les Houdeaux is to be found in the children of the "Black Goddess of Space," Binah, the emanation of Mother/Father Space/Time, called "Saturn" by the classicists, and "Guedhe- Nibho" by the priests of Voodoo science. The consort of the Black Goddess of Space is Death, the God of All Transformations, known as Mystere Royale (Desak'karum), who shines his supreme eye through Saturn when in the sign of Scorpio, "whose throne is in the east." The children of the Black Goddess of Space and Mystere Royale are "Les Houdeaux." We may be said to be one

Lesson Nine: How the Hoodoo Man Keeps His Nature High

In my many years of magickal practice with West Indian followers of Lucky Hoodoo, I have been asked many times to give information and help to men in order to aid them to have their sexual vigor restored. Sexual power is very important for many occult or magickal reasons, which are often more powerful than the use of sexual power in love and sex. In many religions it is said that sexual power is bad or evil in some form, so that to have a low nature is considered a good thing. This is not so in Hoodoo and in all of the more basic forms of Voodoo, where all of the spirits are known to have very high natures.

No man must be shy or ashamed because his nature is low. Lucky Hoodoo can make it high and keep it very high. The reason for this is that the spirits of Lucky Hoodoo will want their servers to have high natures filled up with sex power, so that the spirits can be better served. All of the religions which state that low nature is good are false and distorted pictures of a sick mind. Everything in nature shows the power of the high sexual nature of the Hoodoo God of the spirits, so we follow him and not the negative aspects of popular religious foolishness.

According to Hoodoo, all of the spirits are big in their sexual parts and powers. They are big in their desires for more and more power of will and action. They are big in what they want to have done and what they are in the act of doing. Thus, a high nature is part of the Hoodoo picture for all men. If they say that Voodoo is the religion of power, so that say that Lucky Hoodoo is the religion of high sexual power and nature.

In Lucky Hoodoo we teach that there is in each man the powerful god of regeneration and creativity. His name is Papa Gayday. His symbol is the man's sexual organ. The sexual organ is possessed by Papa Gayday and when it is possessed the god gives a very high nature to the man who owns the organ being possessed by Papa. Papa Gayday is worshipped through all forms of sexual action. Anything that gives pleasure to the organ is a form of delight to Papa. If the organ has much enjoyment, Papa Gayday will give to it a will and mind of its own, so that the organ becomes a magickal wand or symbol of the will of the god of all sexual power. For this reason, even very old men, who have dedicated their lives to Papa Gayday are always able to have much love and sex, for they never lose their natures. The high power of their natures is proof that Papa Gayday has still possessed them and will continue to do so to the very end. For this reason, many students of magick will come from miles around and often from other lands just to be initiated into the magick of this voodoo wand. For by worship of this power, there is a transfer of power from the god to the student, by means of the rod of power of the magickal wizard of Lucky Hoodoo.

The Fountain of Youth

There was in ancient times the belief that there was somewhere in the world a magickal fountain, which would restore to youth all who drank from it. This fountain of youth was, however, misunderstood by those who went looking for it, for the true fountain of youth is the magickal wand on the body of man. Those who come to this magickal rod of power will be blessed by its mysteries, which are those of the holy cream of eternal power.

A white woman from New York went to Haiti and witnessed a powerful healing of a blind child. The child was brought to the magician who then sought to pray to the

god to give the power of healing in The nature of sexual power. The god and all of the spirits of the Nibbho family agreed to this act which shows forth the divine power of the god. Thus the magician took from his rod the magickal cream of healing and placed it upon the eyes of the blind child, who was restored to sight. This has been done to those blind from birth or handicapped in various other ways. In each case, the fountain of youth and healing was revealed in the presence of the faithful. This is the way in which the gods of Lucky Hoodoo can come into our lives and heal in many ways what is a problem of health for us.

The Food of the Gods and Spirits

In the most secret part of Lucky Hoodoo there is the teaching that the food of the gods and spirits is this magickal cream. The priests of this ancient religion were supposed to feed this power to the gods almost each day. This power was then taken by the gods and transformed into magickal powers, gifts, riches, and all favorable circumstances. Thus, the magicians were the most powerful in all the world. In ancient cultures, the religions made offerings of blood to the spirits. But the magicians, in order to have even greater power, made offerings of the sacred cream, which comes forth from the rod or the magickal wand of the wizard of Lucky Hoodoo. Thus, while the gods gave minor favors to the religious people who made blood offerings, yet they gave their truest favors to the magicians, for the sacred cream is the most powerful of all magickal substances in this world. It is the basis of material existence.

We do not know fully what the gods and spirits of Lucky Hoodoo do with this magickal or sacred cream, but it is very important to them and has been secretly known to be their food since the earliest times of Atlantis, if not before that time. What we do know is that these magickal creams form the basis for the materialization of powers and riches by the magician in the world and for the continuous prosperity of those who follow the cult of Lucky Hoodoo, all through their lives. Finally, we can safely say that those who domake the regular offerings to the gods of this food for magick, are kept in the fullness of sexual vigor and always have a high nature.

Magickal Places and Acts of Sex

There are in every society those secret meeting places where men may find the release of sexual tension which is so essential to their harmony of nerves and bodily health. In places set aside by the centuries-old laws of sexual relaxation — and I do not refer to houses of prostitution, which is a terrible and evil plague upon mankind — men will meet men and there one will seek to have done what the other is more than willing to do. I do not wish to speak more explicitly, except that those who go there are driven there by weird magickal powers and influences, which come from the unconscious levels of mind. Those who meet in these dark and often very damp places are under the elemental forces of the deeps and must come together for they are driven by wild and barbaric passions. There exists in those places a kind of daemonic priesthood, truly the sons of the underworld in all of his power, and they willingly drink the sacred cream like strange vampires, who cannot explain in any form their bizarre behavior. They, the members of this priesthood, are driven to these places to await the victims of their thirst. They cannot explain why they have come there, all they know is that they must take hold of the magick wands in their mouths and drink like a madman lost in the desert, who has just come upon a refreshing oasis.

person. Only a deep student would go to the trouble of making an Atua and making it according to the directions given by the spirits of Lucky Hoodoo. Such a person would really be sincere to want to find out what the Spirits wanted him to do in direct service. This is often the test, so I encourage those who do wish to be thought serious by their spirits, to make an Alua for them to dwell in, when they come into your home. The Atua can then rest on your altar, and like the Tabot of the Ethiopian Church, can be viewed as the genuine focus of the divine power and presence in your life, work, and community, this is another way to have lifelong success in the use and work of Lucky Hoodoo.

In closing, let me say that I have outlined in these brief lessons a basic course which will bring you into touch, service, and work for the spirits of Lucky Hoodoo. For some, this is enough, but for others there will be more advanced studies available, which build upon and grow out of what these ten brief lessons give you. For example, I will be presenting to some student a course in "Heavy Hoodoo Spells," which is for the specialist in spell work with the spirits. There are many problems which often come up over the years which really do require special treatment and special types of power. These special problems I will give in the studies directed to the advanced student, who may be asked or called upon to do very special work for his clients. I have been asked by the head of my long line of Hoodoo work to prepare this type of study course, so that the many requests for advanced work in secret powers and spell-casting can be answered. Let me say also that whatever the spirits tell me to do I always carry out. I am dutiful and very obedient to their basic laws. This is the secret of my own personal power, as it should be yours also. There may be other types of study which they will suggest to me as we go along in our life of spirit-serviuce, which is our life together with the spirits. Well, when this does happen I will do such a course and then gradually put together those ideas which I sincerely feel are most suited to the problem-solving of the present age.

Many persons have written to ask about initiation into the mysteries of Lucky Hoodoo. Let me say that each person will initiate himself into these wonderful states of consciousness, but that it is possible for the spirits to want to being the very special student into contact with me for a particular reason, especially if the student is located in the area of Chicago. The spirits will have their reasons for -this, I will simply follow their directions. Well, this should not be any serious problem if the student is really serious, for I can be reached through my post office and all you have to do is write to me there. You must understand, however, that only those who have been serious enough in their devotion to the spirits of Lucky Hoodoo will be led in this direction, which is the meeting of the student with the spirits in my person. Also, the spirits will determine fully and finally whether or not the student is ready for the special initiations which they provide for those wishing special powers and degrees or levels in Hoodoo science. For it is entirely possible that the spirits may wish me to give the grades of higher Hoodoo power, if so they are given in the name of the spirits of that family in Lucky Hoodoo, from which I come, and which is know as

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spirits of Lucky Hoodoo and the wonderful spirit-teachings.

Anyway, when a person does do the work of the spirits, it is certain that they will receive lifelong success in helping many people, who are in need of the teachings and powers of Lucky Hoodoo. For this reason, if you simply follow this simple series of ten lessons, you will be able to work in Lucky Hoodoo and find the many rewards which come from the spirits, because they know much more than we are able to know and will give us what we seek, if we are in any sense dedicated to their work through service. The upward climb to the light of the spirits is something which does require the efforts of all the spirit powers we can grasp hold of; but the rewards of spirit service are constantly to receive the encouragement and help, new powers and knowledge, from this source of all light, behind the world of sensory appearance and material activity.

Building the Atua or The House of the Spirits

The successful practitioner of Lucky Hoodoo will take great care in making his home a place of the spirits. He will take care to set aside the objects which the spirits like to indwell, such as bottles of their favorite perfumes and tonic-liqueurs. Do not worry about what to buy to honor them, they will come and simply tell you what they have on their minds. They each have very definite favorites, so you have to be very precise and follow their explicit directions very carefully.

Many of the spirits of Lucky Hoodoo like to indwell a painted wooden box with a lid, called an ATUA or A TOO A. All spirits dwell in those invisible Atuas that are made of spirit-matter in the world of the spirits. But in the temples of Lucky Hoodoo and in the homes of those most favored by the spirits are to be found the painted boxes of the spirits. Actually, if the quality of the wood is high, you do not need to paint the box, just make sure that the finish on the wood is high quality also. However, you may wish to paint the box, both inside and out with the colors and designs which the true spirits of Lucky Hoodoo really prefer. I will not give you any directions in this, for the spirits will tell you what to do, but because there are an infinite number of spirits in Lucky Hoodoo, so the designs of the Atua will show you this. But one thing is certain, there can be no mistake in the Atua; you will always be able to pick it out and know if the spirits like it, because it is loaded with power.

While the Atua might be covered outside and inside with the colors and designs of spirit-magick, as soon as the spirit takes possession of his home, you will find that the power will now begin to build up. Many of those who do much work with the spirits will take an object which must be blessed and put it inside the Atua, overnight, let us say, in order that the power flows into the object and the blessing takes place. Well, this is what we call a type of participation-magick, where the field of magick inside of the box flows into any object placed there and fills it with power. Any home is blessed by the presence of the Atua, and many buildings have been protected because of the fact that there was an Atua somewhere in that building. On the other hand, many buildings have been cursed, because buried beneath the building was an Atua left there hundreds of years ago, by a black magician who worked a negative type of spirit science.

Well, if a person has come along in his occult work and is usually able to help those who come to him for help and magickal advice, he should have an Atua in order to work the deeper types of spirit-magick. I am of the opinion that the possession of the Atua determines the sincere and advanced student from the casual and curious

The victims of this priesthood since the times of Atlantis have been relaxed by this weird action and they have returned home less tense and more aware of other parts of their lives. No longer are they obsessed by the sex passion. Frequently they have received the effects of good luck upon their return to the world of moderate feelings and cares. While the victims of these elementals, they have not been victimized, but rather they have gone to the place of offering and have paid their tribute to the gods of the deeps. Then as faithful to their cult, they have received from the gods the rewards of obedience and service.

To the magickal observer, the throats and mouths of the priests of the weird and secret rites are tubes and tunnels, cisterns and sewers which go down, deep into the elemental levels of being. There at the bottom of this magickal passageway we can find the deep ones of unspeakable evil, who being protectors of the magickal wand in all of its erect glory, are also the gods of gold and fire and all enlightenment. Here or there, to be more precise, there is no obscenity, there is only the exchange of energy. In the areas of those sewers into which vast amounts of blood have been poured, as nearby to slaughter-houses and meat packing establishments, one finds also such deep elemental contacts. This is surely evil; but it is also very powerful magick.

Modern society has created these places of moral danger through its Judeo-Christian ethics, which is foreign to the ancient morality of Atlantis and Lemuria. The Christians, who eat the flesh and drink the blood of their god, practice in sublimated form this ancient eating of the divine wand of power and swallowing the sacred cream. But the religion of the dying god has been false in its understanding of the ancient priesthood, which has been driven into the darkness and dampness of the washrooms and baths. The ancient priesthood of darkness lives on, for it has the strength of eternity. Eventually it will come to destroy Christianity and the morality of denial in passion and lust.

The Power of Light, Which Is the Sun

The basis of Lucky Hoodoo is the worship of the spirits, who represent the spirits of the Sun. The priesthood of light does not swell in the dark and damp places of the persecuted but in the solar temples of the phallic cult. The presence of the sacred cream in human life, in the body of man, was proof of the presence of Sunlight in the life of all being. Hence, those who come before the rays of the Sun were thought of also as a special priesthood, which we might call the priesthood of daylight. For them the sacred cream came forth as a gift from the gods and was to be used to create. While at night this cream was fed into the cisterns of magick shaped like the gaping mouths of so many sea-monsters and vampires. Thus, there were two kinds of magick associated with the use of the sexual nature in man, and each had its promise of long life and much vigor.

In Lucky Hoodoo, we are able to draw upon both orders of force, the night powers and the day powers. In Egypt they were called the powers of Set and Osiris, or sometimes Seth and Horous. In each case, you must be willing to offer your sexual power to the spirits in exchange for their blessings and gifts. In each cult, the man must be prepared to turn his back upon the modern religion of restriction and come face to face with the ancient ones, beyond all time and space. He must know that his organ is a magickal powerhouse, a place wherein the spirit of the mightily and victoriously crowned Papa Gayday makes his abode.

Lucky Hoodoo makes it possible for its men to seek either of these forms of

magick, which will enable them to live with the fullness of sexual vigor and with a nature always high. Both are the forms which come to us from ancient times and then beyond to the other worlds, much older than our own. In all of these places the phallus, the organ of manhood, is viewed as the place of the gods, or an Atua, filled with the powers of the spirit. There will be always those who will seek sexual exchange with the powers of the Sun which are beyond those of the surface of this earth, such men will be called the solar phallic men of power. Others will come into the deep and dark dampness of night and seek the Moonless starry nights where the powers of weird and ancient magick rule. In such places and at such times, men are eaten up with their lusts and animal passions, they are driven by elemental cravings and wild ravenous things, which go beyond — way beyond — the blood lusts of the Moon cult. And when he has decided upon which pathway to use, and he may use all and any at any time, he will know that he is making contact with the agents of the ancient powers, who have been hidden in the earth for endless periods of time. And there in the deep and secret places of his finding, the man of sexual power will offer his essence to the gods from beyond the veils of time and space, and there in the offering of his most precious being, he will be released of all tension and all pressure, and there he will come to see the world as the spirits see it, as free from all storm and stress and perfectly relaxed and at peace. And in that moment he will realize that, they will make him strong to give to them as long as he willing to go to them and give the gift of his very innermost being.

Therefore, let the man of Hoodoo sit at his altar and after having lighted the candles and begun his meditation, he will give to them that are the most ancient and most powerful spirits in the universe, through the act of self-love, the power which they seek, for which they will give back to him all that he seeks and especially the continuation of the highest of his natures. And let him regain his strength after the power has been drawn off, by drinking the apricot brandy, which is the symbol of what he has done.

Lesson Ten: How the Hoodoo Can Have Lifelong Success as a Reader and Advisor

Climbing the Mountain of Initiation

Anyone who has made a practice of the Hoodoo faith may, after a while, consider himself something of an expert in this system of magick. This means that sooner or later many people will hear about him and his abilities and they will come to him to help them with their problems. Sooner or later he will be asked to do certain things for which he will receive some kind of payment, so that gradually he will become a professional helper through the spirits. This is the way in which the spirits want us to spread the religion of Lucky Hoodoo, which is a religion of help for those who need this type of help, and everyone needs some kind of help. Lucky Hoodoo is therefore the most practical religion in the world.

It is not necessary to have large temples for the working of this divine faith, for in most instances, we make a little temple in our homes and this is where the spirits come and dwell and share with us the daily life that we have come to love, including the routines of getting up and going out to work. After a while you will find that you are growing deeper and deeper into the faith of Lucky Hoodoo, for the spirits are teaching you more and more things. They will teach you new ways to heal the ill, to make the poor more successful, and they will teach you how to attract and help others in their love and sex life. In all of this, they — the spirits of Lucky Hoodoo — are your masters and adept-teachers. When they wish to give you new knowledge, they really will. When they wish to teach you more and more, they will, they will always know when you are ready-

Becoming higher and higher in the initiations of Hoodoo is based upon concrete and very practical abilities. As you do more so you will be expected to advance more and more along the pathway to divine spirit. You will be asked to undertake every new type of work, for the road of initiation is entirely that of daily hard work. The spirits will lead you to various levels of development and they will be responsible for giving you newer and newer rights and honors.

Only the spirits know when you are ready to rise the great scale of those higher "degrees" of Hoodoo and to receive the "points" which will enable you to do the work of the spirits. In Hoodoo, for example, if the spirits intend a certain* person to heal, then they will advance him to the "degree" of a healer, and thereby give to him the "point" or power for doing the healing, which is what they want done. In many instances I have been informed by the spirits that a certain student will be coming to see me for advancement in the powers. I then must consult with the spirits as to the "degrees" or "grades" that they wish me to give to the person and what "points" or powers they wish me to induct into his body for the doing of the work of the spirits. The degrees or grades of Hoodoo are quite endless, so no one ever reaches the end of the line in learning more and more things to do. It is true that in the Haitian Voodoo religion they say that there are four degrees of power, the last being the gift of clairvoyance; but in Lucky Hoodoo, we realize that the gift of clairvoyance is the beginning of another series of grades of work and by means of this gift many more points or powers are gained. The spirits are right in reserving the giving of grades to those they know are ready. But when someone will come to me at the request of the spirits, I likewise know that they have carefully screened this person and only really deep students will be making contact with me. In this sense the spirits do protect me from those who wish only superficial contact with the