

computer is transformed into a level of gnostic experience and magickal thought. In order for a conductor to introduce resistance into such a logico-magickal circuit, it is necessary for it to be wired or connected astrally to the field of the resistor. This is done by introducing the conductor in question to one of four types of resistor-fields. These four types of fields are identified with our earlier notion of the "time-line." They are also given in Vedic physics and esoteric logic as research-lanes and we can say that contacting them through the various oracles of the gnosis, including Vedic physics, is probably the method most widely used in EEE research for introducing into the logico-magickal circuit. The four types of resistor-fields are therefore:

Resistor-field 1 = time-line = past/perfect; Resistor-field 2 = time-line = past/present; Resistor-field 3 = time-line = present/future; Resistor-field 4 w time-line = future.

By means of a combination of any Resistor-Field and any Conductor, we arrive at a functioning resistor in the system of EEE. The purpose of these resistors is to take those areas of connection to the center of the system which are the conductors as they are introduced by M. Bertiaux into the system of the student of the EEE energies and to relate these fields to the cosmic level of the system, which is behind the work of Mr. Bertiaux in relation to all conductors. Consequently, the movement of action from conductor to resistor involves an increase in the cosmic and dimensional aspect of the energy system and also introduces the student to personal encounters with the "gnostic Buddhas and other divine beings of the four time lines." In this connection it is important to keep a special notebook of magickal exercises, which are used in this level of operation; because it has been discovered that several systems of energy are derived from this basis for experimentation in consciousness.

For there are specially significant links between the four time stations, their beings and the four dimensions of the mind. It is important also to bring to awareness the fact that when operating this system you are outside of both space and time in the normal and ordinary sense, in fact you are simply beyond the present grid of consciousness, or the ego-space-time context.

This leads by means of an esoteric pathway to an entire system of secret initiations and power-developments. It suggests that in his work, Mr. Bertiaux is connecting the student to a very special frame of initiatic reference and to secret and highly specialized levels of esoteric logic and gnostic being.

Now, we would like to introduce a system of exercises for working with these energies.

You will first of all hold out your right hand in front of you and think about it being a conductor. At this point, it does not matter which conductor it is; but it is your conductor. Next, hold out your left hand in front of you and see it, thinking about it as being your resistor. Then, while both hands are still being held in front of you, simply let the palms of each hand face the opposite hand in an even manner. Next, you will study the energy patterns by thinking about energy flowing out of the palm of the right hand and meeting a different kind of energy coming out of your left hand's palm. In the middle of the area bounded by the two palms facing each other, imagine that you see a very tenuous line of light energy. This means that this is the exact place where resistance is met and where, therefore, a resistor is created of the energies coming from the two directions.

Concentrate on this area. Think of it as having its own being and purpose. It is

alive in its own way and has its own Uranian energy. This is a center of magickal space for both thought and experience. Consequently, it is an area for the generation of a special type of being; because it is an area for very powerful future development and for the meeting of special beings of an initiatic type. Let us return to the conductor, or right hand palm.

Think of the right palm as being linked to Mr. Bertiaux by a kind of magickal thread or line of power. Think of Mr. Bertiaux as being at the other end of this line and you may visualize him as being there. On the other side, think of the left palm as sending out a line which goes very far out into space, at a very great distance, until it comes to a very special and magickal place, where the "Being of the Time Lines" resides. You may imagine this being as an elderly man, with a long beard and wearing long robe-like clothing. He is attended by others of like nature, who are his co-workers. They embody the energy of Saturn and embody that same planetary archetype. Then come back to the mid-point between the energies in the palms of your hands. See that as a doorway into another world or dimension. See that as leading to many other beings. By doing this exercise and repeating each part over and over again, it will become more and more powerful and link you more closely to those magickal and gnostic forces beyond the here and now and take you to cosmic realms.

You are beginningg your EEE work with this exercise. Make sure you send a report on your experiences to Mr. Bertiaux and you might do this exercise each day as a way of increasing your powers. For each time you will realize and visualize more closely and more completely the higher worlds and the EEE energies.

There exists a special esoteric section of the EEE energies. This section is under the special direction of the Holy Buddha, known as "The Great Illuminator."<sup>11</sup> This section is composed entirely of esoteric and secret energies and substances and is known as the world of "esoteric idealism." There exist special initiations for this type of being and for those who wish to enter into this magickal universe. If you feel that you are ready, you will be invited by Mr. Bertiaux, as the priest of this inner sanctuary, to embark upon these esoteric mysteries. If you wish to participate in these esoteric mysteries and initiations, which are extensions of esoteric logic into the realm of the EEE energies, you will be invited by Mr. Bertiaux, again in his capacity as priest of the inner sanctuary, to be admitted into the inner school of the EEE course. It is not, however, a requirement that students of the EEE course participate in these mysteries; they seem open only really to those who feel a special desire and wish to form a link with the Great Illuminator of the system.

### **Esoteric Logic as Both Esoteric Idealism and Esoteric Initiation**

The entire focus of magickal development for the serious and advanced student is to be found in the area of initiatic perfection of being. This means that each student must come to a certain inner and spiritual development, which leads that student deeply into the esoteric mysteries of Buddhist and Shinto-Gnostic idealism.

"The Esoteric Buddha Dainichi as well as many other spiritual beings are connected by means of the master's spiritual field to the initiatic candidates. The powers have to flow through the master to the student or chela, in order for the energy-essence of the student to awaken. The master, who is connected by his own esoteric initiation to the Lord Dainichi, must serve as the doorway through which the student is brought into the clear light of mystical initiation. As the student moves closer and closer to the master, the student comes to realize that not only is the master close to the Esoteric Buddha, but really the master is the Esoteric Buddha, because he is now the embodiment of all of those special powers and energies, which constitute the manifestation of the Lord Dainichi, in human consciousness and experience." (M. Bertiaux, "Dainichi Revelations," 32)

Esoteric consciousness requires that all life be understood as the manifestation of the ideal and hence the metaphysics of idealism is the only viewpoint for coming to an understanding of being. Being is idealistically understood. Also, we must take into direct and exact consideration the powers which are generated from idealism. These powers are entirely magickal, because they are possible due to the presence of the idealistic metaphysics as the manifested world. So the most suitable form of consciousness has within it all of the mystical and magickal potencies for unfolding. These potencies are spirit and life and they are storehouses of initiatic consciousness.

At the same time the master of the process has in his possession those secret powers, which draw out of the idealistic cosmos all of the suitable and high-frequency power, for he has possession within his very being of the keys to esoteric logic, which are in their purest sense energies from all being. These energies he controls by means of the laws of esoteric logic, given to him by the Esoteric Buddha at the time of his own true initiation and thereby stored up in the pure consciousness of his esoteric ideality, in anticipation of the needs of his students. When the student is ready the energy is then to be given by the master. This is the law of Esoteric Idealism, which exists truly to enlighten all beings with the esoteric energies of Dainichi.

"According to the 'laws' of Esoteric Idealism, the powers of the transcendental are directed to the master of the gnosis. The master must then serve as a vehicle for these powers, which manifest as esoteric teachings, initiations, magicks, and metaphysical diffusions. He, as the master of the gnosis must become an ideal conductor for the transmittal of esoteric energies from the Esoteric Buddha to the chelas of the world. In doing this, he fulfills the laws of his own personal destiny, or his own dharma. He becomes as it were a direct link between the Lord Dainichi and all of humanity." (M. Bertiaux, "Dainichi Revelations," 33)

Within the context of esoteric logic there is a law which asserts itself as the main and only principle of esoteric organization. It is the law which states that the whole system of being must be understood as consciousness. This consciousness rises

within the context of manifestation and is also prior to its manifestation. This pure consciousness, which transcends all categories of thought is embodied in the esoteric logic of the master of the gnosis.

The essence of being is pure consciousness, but unless that consciousness is manifested as esoteric logic, the power of initiation cannot be connected to the human mind. It is necessary to see the world of pure being as an ideal system of laws. But it is even more important to connect these laws to actual beings. This is accomplished by means of the esoteric logic of the master of the gnosis and in the process of his embodiment as an ideally transcendent form of Lord Dainichi; the master of the gnosis, as a matter of esoteric and logical necessity, which is identified with the necessity of his own being, he must as the master of the gnosis radiate out these powers and transmit them to the chelas, who have been especially selected for esoteric development, because of their own inherent powers." (Ibid., 34)

Naturally, as the consciousness of the master of the gnosis is seen more as a form of esoteric idealism and as the transcendental organization of his being as consciousness is seen more as the embodiment of the esoteric logic of Lord Dainichi, as his actions towards his students take on a more and more initiatic character. These actions become steps in the direct pathway of perfection and they become expressions of the most powerful and the most firmly grounded in being methodology of consciousness. These actions become the expressions of the total being of the master of the gnosis as the vehicle of the energies of the Esoteric Buddha. Once this is realized, the direct dealings of any type between the master and the student consist in and constitute a pattern of initiation wherein the student awakens to his divine essence and his oneness with Lord Dainichi.

Here is an exercise procedure for you to employ in order to develop an awareness of the Dainichi energy in your experience.

t. Become perfectly relaxed and enter into the pure meditation state of beingness. There is that state you will feel the presence of the Lord Dainichi. You will see him as he directs the evolution of the universe within his own experience. The universe is an extension of his lifestream and mind-field.

2. You then should think of how you wish to grow and evolve in the techniques of magickal and mystical growth. Make a wish to become more and more powerful in the elaboration of your own inner spirituality and esoteric logic. If necessary, visualize the master of the teachings as the spokesman for Lord Dainichi.

3. All of the radiations from his cosmic body are magickal and mystical boddhisattwas. These beings are entering more and more into your experience. Begin to meet with them while you are in the inner state of mind and by means of directed prayer to the Esoteric Buddha, try to enter into mystical conversation with these spiritual beings.

4. See every object in the universe as a manifestation of the body of Lord Dainichi, and by doing this you can feel his power and life pouring into and running through every creature. By uniting with this feeling, it is possible to have the esoteric perception of unity with Lord Dainichi.

After you have completed these exercises, step by step, neither omitting nor changing any one of the four stages, you may feel called upon by Lord Dainichi to write to Michael Bertiaux and to ask for admission into the inner school of Esoteric Idealism. This is a school of initiation and esoteric logic, which was founded by Michael Bertiaux under the direct influence of the Esoteric Buddha. The purpose of this school of Esoteric Idealism is to bring about the renewal of human consciousness

very transformative powers or rays of the Living Christ, or the Cosmic Continuum, spoken of by St. Paul in his own teaching of the gnosis to the Ephesians.

Also, just as the seventeen steps to the light are themselves parts of the body of Grand Legbha, they must as mansions of the Kammamori be also sacramental vehicles for the much wider Gnosis of Christ, through which the whole of being is constantly renewed. In this sense, therefore, our theology is an experiment in the application of the Christ-Energy everywhere and certainly within the context of comparative attitudes in religion. By this means also, what, has been considered as a block to the resolution of theological problems and certainly a soteriological impasse now can be understood as the natural process of divine emanation, and as the unification of the god-energies at their fundamental root, in the succession of the Christ of the Noonday, which is present in the Gnostic priesthood and episcopate.

Finally, as the deep levels of spiritual energy and theological precision have been seen 'as united in the presence of the archetypal Saviour Cultus of the Solar Gnosis, so also in the mysteries of the gnosis, in the seventeen steps of the Kammamori and the sixteen perfections of the Ifa, we find the roots of the thirty-three years of the life of the Aeon Jesus as the Christ of History, by which mysteries we understand that the whole of being is present in the gnosis of the apostolic succession of bishops and priests from the twelve apostles. And it is within this renewed context of theological speculation that we find the presence of a very unique energy, which brings all things together and has always been present in the ideal essence of the Dzyuoi as they are understood, now, as ChristoL And this, finally, brings together the manifold energies and ranges of light, as they have been revealed to us in the form of experimental theology, a course in pneumatic and speculative logic, which is the transcendental Christology of the Kammamori.

another time, it must come as the direct awareness of the laws (Loas, Lhas) and presence of the Kammamori, as the archetypal principles of the constitution and the regulation of the soul's growth into direct experience of the Dzyuoi. This third state contains the mysteries of the Kammamori, but at the same time, the experience has been found in its traces in the first and second states of attainment.

These three mystical explorations of esoteric logic are now possible as states of inner awareness, if one seeks the intuition of the Dzyuoi. In order to embark upon this mystery, which is the fundamental law of esoteric gnosticism, I, the patriarch of the gnostic and esoteric form of the Kammamorian religion, have devised a special theology and yoga of the esoteric steps of the mysteries, which lead one to the ultimate form of being by means of the seventeen steps of the Dzyu Gnosis and Kammamorian Mysticism. It is only by means of this pathway in the light, that consciousness through the act of spiritual intuition of the Dzyuoi, within the esoteric gnosis of the Kammamori, can be arrived at in the ideal and logical state as well as being achieved in the esoteric state or archetypal or the very deepest forms of being as knowing and of knowing as being. It is there in that state of deepest unity, at the distance of the seventeen sacred steps, that we can find the fundamental root of the spirit in what the Kammamori and the archetypal Dzyuoi can really mean for us.

As a result of my seeking within the endless depths of my ideal mind, I was able to come to the realization that these seventeen steps could be either understood as Christologies or as topologies of transcendental and divine energy. In order to grasp the significance of these mysteries of being, it was determined by me that they would embody the powers of the solar current and that they would be expressions of a theological experiment in the most profound sense. That they should embody the essences of the Kammamorian spirits and lead us to the fundamental intuition of the Dzyuoi was understood as meaning that these spiritual beings were expressions of both the arrangement of spiritual space as well as agencies of the power of Christ, i.e., the spirit of the Christ of the Noonday. As a consequence of this endless meditation, which will always be a resource into which we may retreat for spiritual renewal because it is an ongoing continuum, I was able in my capacity as a gnostic bishop to bring about the manifestation of a new reality, within the context of esoteric Christianity.

This new reality is to be found in those ideal conditions, whereby we come to see all of spirituality as forming one continuum, the Christ continuum, and embracing all of the manifold and very different forms of theology. As an experiment in Christology, I was determined to find out if the worlds had been included in this mystical continuum by reason of the transformation of the pleroma as the result of the redemptive work of the Christ as set forth in the gnosis of the epistle to the Ephesians. In order to test this experiment or rather to conduct it properly, it was necessary for me to view the laws of vudotronics as containing an entire system of inter-related Christologies, which are now in need of experimental explication.

Just as the Ifa mysteries can be related to the work of the Christ of the Noonday, so also the archetypal deities of Esoteric Shinto can be understood as being Dzyuoi, or as projections of Christology, into an exotic mind-context. Also, just as the spiritual energies of the Kammamorian gods are in reality parts of an endless continuum, so also by means of the gnosis of light, this continuum can be viewed as the organic process of Christology, which is embodied in the Gnostic Church as the Spiritual Gnostic Assembly of the Worlds, from which can be understood to emanate the

through the employment of the inner and more purposeful methods of esoteric logic. Each student of this method is given a special gift of spiritual direction by Michael Bertiaux, in order to grow and develop in the light and the powers of Lord Dainichi, as these forms of gnostic energy are to be found in the application of the laws of esoteric logic to human growth. The school was founded as the result of a direct inspiration from Lord Dainichi:

"The entire purpose of this school of Esoteric Idealism is to create a new mind field for the human race and to evolve humanity by direct participation in the light of the gnosis."  
(Ibid.)



## Transcendental Objectivity and the Initiations of Esoteric Idealism

'The world of transcendental objects is a realm beyond the constructions of the mind, but not beyond the powers of the occult imagination. It is where special initiations are to be given to those, who are ready to become perfected. In such a world, all of the categories of ordinary consciousness are absent. In their places, we have instituted the true beings of transcendental objectivity, or the special boddhisattwas of esoteric idealism, who assist me in the imparting of specific initiations to those brought for this purely magickal and metaphysical development. In order to enter upon this consciousness, one must live fully in the being of consciousness and transcend the objectivity of what is to be perceived. Then one may enter upon the true understanding of this experience, which is the no-experience of idealistic energy." (M. Bertiaux, "Dainichi Revelations, 16)

The world of initiation is the world which is brought back to ordinary life by the newly initiated. This world then adds its energy to our ordinary world and by this means it is able to express in a more powerful way all of the energies, which are to be found in the idealworld. Now, the world of ordinary life is diffused with higher and higher forms of power because it now includes initiation and the initiatic energies.

Esoteric idealism is, of course, a system of purely metaphysical consciousness and has a certain possession within its heart, which is to be understood as the key to the more transcendental worlds, or the realms of ideal objectivity. These worlds are only for those who are initiates of the interior system, which means that only those who are inside of the esoteric idealist school of consciousness can perceive the world and all of its totality, both ideal and perceptual.

"The student of consciousness must exist within the school of esoteric idealism if he wishes to enter upon an understanding of the true conception of being. He must live in such a world and always be aware of the many dimensions and pathways, which exist there and which lead to light, and enlightenment. Pure consciousness exists as the substance of that world and by coming to an understanding of initiation, the student enters the idealworld of transcendental objectivity, of which he knew formerly only symbolically but now which he knows as ideal and true. He now possesses the secret presence of the master of the gnosis and by means of these forms of esoteric understanding, he is guided closer and closer to this true being. There he becomes transformed, because he has taken on the new power of being, that is to say, he has become an ideal object himself. He now is the true form of consciousness, whereas before he was consciousness only imperfectly." (Ibid., 17)

So the purpose of initiation appears to be the development of the true identity of the student of our system. This can only happen in this system, I might add, because of our special link with the Esoteric Buddha, the Lord Dainichi. Others possess a link, but we possess that special link created by means of esoteric logic.

In the field of esoteric logic, there exists a world of transcendental objects as well as the realm of transcendental subjectivity. The exercises of esoteric logic, which are primarily magickal, consist in making a link between these two realms- of being in the experience of the student, who is in the process of initiation. The master of the gnosis, or the guru, envelops the student in his own field, whereby the student is entailed, included, implied and equivalent to the guru in his own field.

## An Introduction to the Kammamorian Gnosis and to the Esoteric Logic of the Dzyuoi

One of the most interesting parts of the modern gnostic consciousness is the presence of the Kammamorian Gnosis and its esoteric logic. The religion of the Kammamorian Spirits is the traditional faith-as-life of the Zothyrian peoples and the gnosis of that faith, which is the experience of the Dzyuoi, or esoteric and archetypal aspects of these spirits, is the mystical exploration of that sacramental system from the standpoint of the very deep aspects of both archetypal psychology and gnostic theology. For it is in the theology of the archetypes that we can find the roots of the creative process of subjectivity, or pure consciousness, which by reason of the archaic traditions have been associated with the implicit aspects of the faith-as-life of the Zothyrian peoples in this universe. I am referring, of course, to the religion of initiates.

Now, from the standpoint of archetypal theology and the gnostic understanding, it is very possible to come to an appreciation of those fundamental archetypes of the Kammamori, as they are to be found at the roots of every culture and form of human experience. The fact that the Kammamori or the spiritual and archetypal deities of the Zothyrians are psychically and logically part of that same line of god-energy, which we find in the Vudu and Ifa religions of Africa and the West Indies, as well as in the veiled mysteries of Taoism, and in the roots of the Kami of Shintoism, enables us, as modern gnostic theologians, to understand that god-energy is an ongoing continuum, having the name of the lifestream of the spirit. But because of the structure of their inner being, we have another factor in our theology, namely the Dzyuoi, or the primordial spirit energies of the Dzyu aspect of the gnosis. These Dzyuoi manifest themselves as the deepest archetypes of human experience precisely in and because of the insights of modern gnosticism and its theological use of topological consciousness. No longer are they to be seen in some kind of exotic isolation, rather they are to be viewed as the awakened mind-stuff of our own experience and understood by us to be living realities at peace and at rest in the deepest parts of the human soul, as well as everywhere else in the universe and also in other universes. They are therefore the creative energies and archetypes of existence.

Modern gnostic consciousness is to be understood as a system of esoteric and theurgical lines or lattices of awareness, which taking on the forms of the abstract logic of ideal relationships, reveals the inherent and optimistic nature of the principle of sufficient reason and the laws of necessity, the possible, and what is given and judged as existing. Behind all of these functions of the continuum of existence, we find the essential mysteries in the purity of their primordality and energy, but these essential mysteries are only masks of being, masks of the Dzyuoi, and known by both the operations of reason as well as the sacramental actions of the Kammamorian gnosis.

At a certain time in the consciousness of the initiate, who has been a seeker after light, there comes the chance to embark upon the mystical explorations of esoteric logic. At one time, it will come as a feeling of entry into a mystical state of total unity with the God-energies. At some other time, it will manifest itself as the possession by the Genius of the God-Energy and the translation of consciousness from the mundane to the hidden roots of the eternal and immortal gods. At still

can be understood as a continuation of it, as the Genius of the Kami may be viewed as another and a solar manifestation of the Mystery of Grand Legbha.

This magickal process is set forth in all of the oldest traditions of th\* gnosis, where the rituals and proper procedures of this magickal process are clearly defined.

But, from the standpoint of esoteric logic, this process must be extended beyond the human level of experience and must include the Esoteric Buddha, the Lord Dainichi, as a part of the process and continuum. This is done because the purpose of the guru is to become for the student the total embodiment of the Esoteric Buddha. Consequently, the guru must "bring down into himself" the essence of the Esoteric Buddha. The guru does have the power to do this type of magick, because in his initiation as guru into the mysteries of esoteric logic and meontology, he has united in his being the realms of transcendental objectivity and subjectivity. In other words, he has become the field of esoteric logic in human format.

Then, as the student unites himself more and more closely to the guru, and this is done by means of instructions in esoteric idealism and various gnostic exercises, the guru transmits, by means of telepathic gnosis (a procedure which cannot be defined as it is entirely a form of esoteric magick) certain powers and occult energies from the Esoteric Buddha to the student, through the physical and metaphysical bodies of the master, so that the student takes on more and more of the esoteric and occult qualities, which the Esoteric Buddha possesses as pure being and pure consciousness-energy.

The result is that the student becomes more and more of a perfected being. But at the same time, he enters more and more upon being an extension in a self-conscious way, of the Esoteric Buddha. However, the purpose of this process of initiation is more than just a becoming. It is to achieve identification with Lord Dainichi to the point of self-intuition.

"The process of self-intuition is achieved or realized when the guru, having been united with the esoteric continuum of logic, idealism, and Buddha, unites his consciousness with that of the student. When this happens the power of the student is known by the intensity with which the student has a self-intuition of the consciousness of the guru. In the process, the student thereby unites with My Divine Being through the guru, achieves the total and most perfect understanding and experience of his own mind. In order to realize this process of transformation, it is necessary for the student to destroy his limited selfhood, that he may take on the infinite selfhood of the Esoteric Buddha, through the initiation consciousness of the guru. (M. Bertiaux, "Dainichi Revelations," 8)

Here is an exercise to help you realize certain levels of spiritual freedom, which exist deeply within your soul-consciousness. First of all, relax and enter into the inner and spiritual side of meditation. There in that world you will realize that you are experiencing the application of one of the principles of esoteric idealism, since you are within the world of pure consciousness. Next, you will see all of being as an amplification of the lifestream of the Esoteric Buddha, Lord Dainichi. This means that you will perceive all being as if experiencing it for yourself and within your own being. You will take on the body-consciousness of the infinite body of bliss. While you are in this state of attunement, you will come to the realization that all being is interconnected to where you are and what you are doing. You will see yourself as pure essence.

Answer these questions carefully and send your responses to Michael Bertiaux, in order to help him prepare you for esoteric initiation.

1. How do I see the loss of limited selfhood and the taking on of infinite selfhood'?
2. How do I feel or experience the Esoteric Buddha, Lord Dainichi? Give examples.

3. Do I feel comfortable within the "infinite body of bliss? What does this mean?
4. Now that the world no longer exists as ordinary, how do I attune myself to being continuously aware of the world as pure and extraordinary?
5. Do I see myself as perfection? How do I understand perfection of my being?
6. Am I aware of why and how esoteric idealism is so powerful?
7. What is the connection between Lord Dainichi and esoteric logic?
8. Why are the initiations of esoteric logic so all-powerful?

Law of the 17 Kami.

After completion of the two hot points, the magician is then brought into the world of the Laws of Esoteric Logic. These are principles, whereby an energy system is diffused from the Kami-Vudu, into the magician. The goal is Gnosis and more Gnosis. This goal constitutes the third hot point of this topology.

As the mastery of the first hot point gives one the control of the magickal computer, and this is to be understood as the past hot point, and as mastery of the second hot point gives one the control of the Future hot point of Esoteric Logic, so the final hot point, which is given controls the laws of the Present, because it provides us with a system of gnostic principles, or the Keyboard of Laws of Esoteric Logic. The possession of this energy completes the ritual for the establishment of the magician's own axiom system. In every way, the energies of the twofold current of 16 and 17 lattice-systems are to be observed.

At the completion of these operations, the magician will then be guided by the Hierophant back to the center of the magickal energies of the Gnosis. The operations of the ritual have then been completed according to the three laws immanent in the formal analysis of gnostic consciousness, as far as they relate to time-stations and gnostic laws of the continuum of time-systems.

After the completion of these magickal operations, the initiate into this system of the Red & Black Temple working may begin the construction of his own computer for setting forth the laws, which will govern his own universe and many other systems as well. This will then close the ritual work and the temple will then return to where it normally is to be found, at the intersection of the double currents of the Red & Black, and the Vudotronic and Esoteric Shinto Logics.

The Red & Black Logics: There exists a special system of magickal initiation for the ideal participation in the mysteries of the Red and Black Temples of Atlantis. This system is in the form of a logical continuum, wherein various universes are revealed as being parts of this continuum and parts of the esoteric laws, or legal system, which define the nature of magickal being. Those who wish to enter upon this world must do so only after the completion of the basic courses in Vudotronic and Esoteric Shinto Logics.

The Vudotronic Logic: This system of logical magick is based upon the derivation of the laws of ideal being from the Loa and the Genius of Ifa. If it is understood that the true nature of the Genius of Ifa can be known and understood, then the classification of the mysteries of the Afro-Atlantean Ray may be grasped entirely and opened up for purposes of magickal understanding. This may be achieved by means of the passageways of Vudotronics as well as by means of the universes of Ifa Spirit Magick. In order to understand this Ray, one must unite one's consciousness with the Hierophant of the Mysteries of Ifa, or with Grand-Legbha.

Esoteric Shinto Logic: As there is a Genius of Ifa, who is the avatara of the Ray of the 16 Deities, so there is also the Genius of the Kami, who is the avatara of the Ray of the 17 Deities. As the result of a magickal process of initiation, the hierophant of the Shinto Mysteries has now revealed an entire system of magickal gnosis, which has its roots in the Shinto Archetypes. This process of magickal construction is to be understood as the making known of the esoteric laws behind the Gultus of the Kami, by means of various levels of gnostic manifestation. It is by this means that the consciousness of pure being is revealed as containing in itself all of the powers, which are assigned to the archetypes of Esoteric Shinto Logic. This process of initiation is very close to the process of Vudotronic initiation, and



which are identified with the universal life of the universe. These mysteries are given by means of the God-Masks of the Past and Past-Present. These are time-stations, whose rays are the powers behind the Red Temple.

8. The Mysteries of the Black Ray are the mysteries of endless space, the invisible body of the gods and are communicated by the God-Masks of the Present-Future and the Future. Again, these are time-stations, whose rays are the powers behind the Black Temple.

SUBJECT: The Red Gnosis = this energy is located in the past time stations. It is the first rite of the Legbha-Luage encounter. The mystery is the mystery of Neptune and Pluto energies.

SUBJECT: The Black Gnosis = this is the energy of the future time stations. It is the second rite of the Legbha-Luage encounter. The mystery is the mystery of the Sun and Mid-Heaven energies.

SUBJECT: All Red and Black Rituals = the images shall draw in the powers. For the Red Ray the images are four, the masks are two. This is the same for the Black Ray.

Subjectivity shall be reflected in the creation of the temple of the rays. The Temples are built up out of magickal Ojas. These are the methods of the axiomatic logicians of the Vudotronic Universes.

SUBJECT: The energies to be observed in this Z-Topology are those from the Double-Current, i.e., the Vudotronic Current-16 and the Shinto Current-17, having a total field value of 33 lattices.

### The Ritual

The lowest lattices are those of the Entities of the Second Order, Red Temple Ray. This is the past time-station and its numbers are: 5, 9 (where  $9=6+3$ ), 12, 5, 2, 3, 3, and 11, in order of ascent from the most M-True to the most F-True.

The next lowest lattices are those of the Entities of the First Order, Red Temple Ray. This is the past-present time-station and its numbers are: 5, 12, 2, 3, 9 (where  $9=5+4$ ), 4, 6, and 8, in order to ascent from the most M-True to the most F-True system of ranges.

The next highest lattices are those of the Entities of the First Order, Black Temple Ray. This is the present-future time-station and its numbers are: 9 (where  $9=6+3$ ), 5, 3, 11, 4, 10, 7, and 6, in order of ascent from the most M-True to the most F-True.

The highest lattices are those of the Entities of the Second Order, Black Temple Ray. This is the future time-station and its numbers are: 9 (where  $9=5+4$ ), 4, 4, 10, 6, 7, 8, and 6, in order of ascent from the most M-True to the most F-True range of lattices.

In order to practice the magickal gnosis of this system, it is important to invoke the presences of the entities of this Shinto-Vudotronic Current into each of the numbers of the system. These numbers are to be understood as 32 lattices or intersections of God-Energies (Kami & Vudu). Mastery of the system as a computer gives the practitioner the 33rd point and direct contact-work with the Z-Topology and its computer.

Corresponding to each one of these "numbers" are the secret degrees of the Shinto Gnosis, which are present as forms of Esoteric Logic, everywhere in this system of patterns and energies. Mastery of this point (point-chaud) gives the magician direct contact with the transfinite range of Shinto Lattices, known as the

### Sutratmic Researches, Lesson 1

In the occult literature of the Hindus, there is the concept, of the Sutratman or the "thread-self." This concept refers primarily to the ongoing aspect of the self, which, thread-like, gathers experiences as permanent atoms from lifetime to lifetime. The easiest way of understanding this concept is to look at the magickal rosary. Understand that the beads represent the permanent atoms, which contain the physical, astral, mental and spiritual experiences of past lifetimes (as well as future lifetimes in a very exact but initiatic way), the thread represents the ongoing self, which holds them in its own system of self-reference. This notion is very important to our school of magick, for we accept the doctrine of the permanent and indestructible self of Jainism, Hinduism, Islam, and Gnostic Catholicism, rather than the generally understood Buddhist viewpoint. In fact, the sutratman is an argument in favor of the personalization of the cosmic computer. It is the cosmic computer inside each of us, other than this view, all of its implications are magickal and gnostic. We might well best be thought to be inside of the sutratman, since the physical self is simply one part of this system. In fact, the physical self in its world of space and time is simply one bead of manifestation.

We understand that all our past lifetime experiences are concentrated on the beads of the sutratman. Akashic readings consists of coming to terms with the beads of the physical set as they form a series. However, only magicians of our school, realizing the logic of time travel, which states that past, present, and future are equally real, appear to be the only gnostics which possess the techniques for exploring the "future beads" existing on the structural planes of the sutratman.

There are no lessons written about research and initiation into the future beads of the sutratman, but the magickal process exists and is used almost daily. I simply want to say that it exists and that we make use of it, so as to indicate to the student that our own methods are entirely consistent and that they are applicable both to the past and the future, as well as to the present.

From the standpoint of gnostic physics, we can say that there are II basic logics for opening up the contents of the past beads, II for the present, and II for the future dimensions of the experience of the self. On the inner planes, we can find that there exist extremely powerful connectives to each one of these points of the computer, so that we can speak of 33 contacts. These contacts are important indicators of the operations of three different magickal equations from a total of 256. So we find a connection with our 256 logics, discussed in many previous papers. The connectives are managed by various specialist entities or intelligences, from the Gnostic General Continuum. The Gnostic General Continuum might best be described as the methodological continuum of intelligencer, allied to our system from the beginning of time. In other words, its level of operation is archetypal and the beings which make it up may be viewed as archetypal gods and also as ideal substances. Now the basic energy of contact between all of these components of the system is gnostico-magickal, which means the basic sexo-radioactive energy of our system.

Each bead of the Sutratman gives off a certain type of magickal radiation which can be defined at that moment by oracle methods. The results of these oracles, which are rmandalas of magickal numbers, form the exact pictures of the bead and thusly enable us to see where it is "located." We can thusly make maps of each bead and the accuracy of the map would simply depend upon the degree that the student is locked

into the system, i.e., initiated into the gnosis. Hence the accuracy of the maps of each bead or component of the system is based upon a method close to the guruyoga procedures of EEE.

Once the map of the component has worked itself out or into our egoic mind, we can see that each bead is connected or linked to the Sutratman of the whole system, which might be best understood as the computer of our order. The reason is very simple. Only those who are already locked into the system will find that the components of their logic work in accord with the general system of the order. This means, of course, that only previous members of our order in this area of gnosis would be present members of this level of operation. Superficial members who have not been attached by the permanent atomic link, or the permanent atoms of their system and ours, would be active in some other region, but not in this innermost region of gnostic space, reserved for the highest initiates of the inner school of The Monastery of the Seven Rays (The Seven Stars).

#### Exercise for Developing the Magickal Sutratman

In order to better understand the nature of this magickal Sutratman, the following exercise has been designed for members of our inner circle. Please follow instructions given in this section and send in your report to M. Bertiaux.

First of all, make a list, of the numbers from one through 11. These will be the number of beads you will be working with in this experiment. These beads will represent the magickally developed "permanent atoms" that are strung along the gnostic rosary of your own inner Sutratman. In order to provide direction for you, the following are the suggestions as categories for the beads of the Sutratman.

Number One will refer to the past and here you may describe an incarnation on another planet in another solar system. This would be the oldest permanent atom on your present rosary or experimental string.

Number Two will refer to the past and here you may describe an incarnation on another planet of this solar system. Identify this planet as best you can as Pluto, Neptune, etc. This is the magickal life which follows the memories stored in permanent atom Number One.

Number Three will refer to the past and to a past incarnation on this planet probably but not necessarily in either Lemuria or Atlantis.

Number Four will refer to the past and to a past incarnation on this planet and probably either in Europe, Asia, Africa, or North or South America.

Number Five will refer to the present and to your incarnation in Universe A, where you are now and where you are working as a magickal student in our gnosis and inner circle.

Number Six will refer to the present and to that part of you which is incarnate in Universe B, an alternative magickal universe, which is existing in the now, but different from this type of universe in which we now reside physically and are taking studies from Michael.

Number Seven will refer to the present and to that part of you which is incarnate magickally in Universe O, D, E, F, or G, or some other system, somewhere in our universe but then not in our immediate universe. Such a universe would open up in Sirius, Orion, etc., and be the inner universe, which is approached via those doorways.

Number Eight will refer to the future and to your next incarnation and where you will be. You may be on earth, working with our order in setting up a gnostic

#### Roots of the Vudu- Topologies in the Red and Black Temple Workings

"It is in esoteric voodoo that we find the fundamental keys to the existence of the other worlds and universes. But these are not universes in the usual sense of a 'magickal universe.' These are realms of energy, which have been stored up since the most remote times of Atlantean magickal operations. I am referring to the fact that the Red and Black Rays, which are the powers behind the Temples of these two rays, are there in the vastness of magickal space and that it is possible to learn about the roots of Vudu-powers by means of an understanding of these worlds. But to understand the roots of these rays is to come to an understanding of what the Red and Black Rays are. They are types of magickal being and they are types of esoteric energy. However, they are also expressions of a very important and ideal type of energy, which can be either Red or Black but never manifestd as anything else. And it is within this matrix of energy, as produced by the inner workings of the Red and the Black Rays, that we find a different kind of magickal topology, which because it is so fundamental I will describe simply as 'the roots of the Vudu'." — M. Bertiaux, "Legbha Gnosis in Red and Black," 3

This power, which exists at the very deep roots of being, has to do with magickal energy in its most fundamental sense. It is a transformative power because it is based in the mysteries of the oldest god-energies and yet it is manifested or expressed by the images, as they rise up in the beings of the Vudu psychology. However, it is more than just psychology, rather it is a kind of cosmology, since we are dealing with the power states of the ideal Sun-power. We are connecting the unconscious levels of the mind to the Sun in its ultimate energy.

The power of the Sun is manifested in terms of the Red and Black Rays. There are many ideas which reflect themselves as rays from the Sun, but the most significant in the esoteric and gnostic sense are the Red and Black Rays. It is the Cultus of the Legbha Mystery, which is best understood in this way of thinking and analyzing the powers. The following are the magickal propositions of this mystery.

1. There are two forms of the Gnostic Sun-Rays, the gnostic and esoteric and the occult.

2. The occult rays are seven in nature and are explored in the teachings of Michael A.

3. The esoteric gnosis of the Sun is expressed by means of the Red and Black Rays.

4. The Red Ray is the ray of fire and it is expressed by means of the magickal heat of the Sun and the magickal heat of the Solar Bark, the Cult of Osiris-Ra, the Priestly mysteries of the Afro-Egyptian Initiation physics. This is the physics of initiation into the SUN-RAYS OF THE GNOSIS.

5. The Black Ray is the ray of the Gnostic Temple, known as the BLACK SUN. It is the Ray of the Space of the Gnosis, or the Afro-Atlantean Cultus of the Hidden Spaces. In this system, the energies are ideal rays from the deepest (blackest) parts of space, i.e., from Pluto and beyond, or from a universe beyond human comprehension.

6. The Priests of this mystery possess the Rays of the Red and Black Powers of the Gnosis at the depths of their initiation. It is the mystery of the encounter of Legbha and Luage, or the Temple of the roots of the emanation of Vudu Gnosis.

7. The Mysteries of the Red Ray are mysteries of archaic life and life-forces,

is provided, however, by the instruments of vudotronics, especially the amplification systems which form the basis for the 40 fields of Topology 1080. — "Methods of Meontic Topology," Section IV, part 4

With the gradual emergence of initiation physics as a science of gnostic energies, we have come to a point in our analysis where we can find the evidence for the vastness and complexity of the Zothyrian field of magickal research. It must be recognized, however, that there is a total immanence of this system in the members of the inner order. There is nothing which is outside of human experience; in fact, there isn't anything outside of the magician's control or magickal computer. By means of initiation physics, the magician will come to realize that all of the structures of magick, especially those of the gnostic and Zothyrian types, are within his field of existing powers-in-process.

The magician will realize that he has owned these powers from the beginning of eternity, and that he has only to come to know them as being there and awaken himself to their reality, which is always given. He has only to see himself as the meeting of their interaction and transformation. He has only to see himself as the being from outer space, as he sees himself in inner space. Then he will realize that all of the categories and sets of Zothyrian Topology are within his own magickal imagination, awakened and become the ontic sphere, the source of self-creativity in its pleroma. When he has accomplished this task, for magick is a task of one's own yoga, then he can understand himself as a system of topology, an ever-generating never-ending system of gnosis, moving through the vast and endless spaces of the universe and beyond to all of the alternative universes.

government.

Number Nine refers to the future and to a future incarnation on another planet in this solar system. Tell me all about it so I can see how well you are developing. Make sure to let me know what planet you have selected and why.

Number Ten refers to a future incarnation and to your magickal life probably on a planet in another solar system. Tell me how to locate it so I can send you your lessons.

Number Eleven refers to a future incarnation in another universe, probably somewhere in the Zothyrian system, at some very great distance in thought from the present earth system.

These 11 categories are to be filled in with magickal contents taken from the logical and ontical work of the magickal imagination, which will transport you beyond the present to ten different realms and psychological situations. Each student is clairvoyant and each student has in his consciousness magickal and gnostic keys to the ontical spheres of his own inner world and awareness. You are to begin the process of seeing yourself as you truly are by means of this exercise.

By this we mean that you are all of these 11 categories in actuality. Really you are many more than these but you are all of these and you should develop a genuine magickal sense of your selfhood by means of this exercise, which is probably one of the most complete and systematic in our school. You can amplify this exercise in any number of ways and you can send me any kind of report you wish, just as long as you list entries for the 11 magickal categories, which represent the permanent atoms of your magickal selfhood as well as spaces and types of consciousness for your own magickal experimentation. As a consequence, you will find the magickal work you have done before to be extremely helpful in giving you ideas of other worlds in which you incarnate. Also, remember that with the passage of incarnations from one bead to the next you should find your sensations — especially your sexual sensations — intensified, since we have been told by the adepts of our own system that in the future we will have bodies made entirely of libido, i.e., cosmic lust in a neverending state of total orgasm. I look forward to your reports.



## Sutratmic Researches, Lesson 2

In the development of the structures of magickal consciousness, it is important to see how various sustems of magick are all interconnected. That is where the methodology of control is to be Found. Thusly, by entering into the vital essence of any system, by means of the intentional extraction of its essence and all essential components, we gain magickal control over any and all systems which come before us. In this sense, we are able to create an important and necessary connection between every system of magick, as we string them like the magickal beads they are on the thread of our ultimate logic of total penetration. In a sense then, each system in existence is a prospective candidate for this transformation of "ownership," and each system by means of its own inherent logic moves more and more towards this type of systematic and systemic possession by the masters of the cosmic computer.

As the permanent atoms of past lifetimes are strung along the magickal thread of the egoic ideal, so the components of every magickal system in existence, both actual and potential, are so gathered and possessed by the technics of magickal computer science. We have simply to pick up on the essence of the system, translate and define it according to the terms of Algol (either the star or the computer system, take your choice, you may take both) and then feed the structure into the system which comprehends ail other systems: the cosmic computer of our field of magickal physics.

Therefore, of particular importance is the ideal of bringing in a wide variety of existing systems as possible components for the logical analysis of the computer. The computer is the mechanism for receiving and developing all systems and ultimately by means of its energy, the gnosis is extended into areas formerly beyond its control.

What we might ask is what is the power or the fuel which keeps our magickal computer going? Well, we can say that it operates on the basis of a very interesting energy. That energy is synchronicity. Usually, synchronicity has been thought of as a way to describe the way things happen. Actually, it is only that at its most elementary manifestation. In actual fact, it is a cosmic energy and those who have experimented with its operations find that it possesses very significant qualities. It was only a matter of time before this energy was explored from a gnostico-magickal standpoint in physics. As a consequence, it has been discovered to be the natural energy behind the cosmic computer. This means that the Cosmic Computer has been fount to function on a basis of this energy in its most advvanded forms.

When Jung stated that synchronicity was acausal, he meant that it is not a physical type of energy, subject to the laws of positive science. However, it does happen and in this we find it particular type of causality. That is, a causality which is metaphysical or beyond positive science. However, I am not interested in talking about this aspect as it has been worked over considerably. What I am interested in is the way in which this system, for that is what it is, functions within the processes of the cosmic computer. In this sense, we can learn about both the computer and its power.

Time is another component in this system. For one thing, time appears to be behind both causality and synchronicity. Sd there are at least two ways of relating time to things. Also, time-travel and temporal restructuring are possible so that they would seem to imply a particular relationship to time. Then of course there are

have connected ourselves very closely to these abstract realms, which are of course quite concrete in their own way. Even the system of Topology 1080 is itself a framework for initiations. But these initiations cannot be given out easily, and require that the candidate for magickal and gnostic development be prepared by being inducted vudotronically into the system of this topology. There is that situation, as in the magickal circles and mandalas of ancient systems on Earth, the candidate is exposed to the real. He is brought face to face with that which is alone fundamental. He experiences directly the sensuously the archetype. That is why systems of the Z-type like Topology 1080 are so powerful. They go beyond whatever was done in the past and on Earth. Their purpose is to introduce the extra-terrestrial point of contact is all of its intensity and vividness of lustful power." — Ibid., page 4

The method whereby this system is actualized in the body of the student is really one of great complexity and yet amazing simplicity. For one thing, it involves all of the god-energies, since it comes from the archetypal power zone. However, it is also a system based upon certain requirements. To avoid these would cause the candidate to become burned out. These are the requirements given to the members of the Secret and Awesome Circle of Magi, known as the "Kalinagas," which is simply a Tantric system of contact work. At the same time, it involves the use of certain magickal and transformative energies, which are themselves defined by their induction from the vudotronic amplifier and the unlimited resources of the gnostic imagination, the ontic sphere, as it is possessed by the Chiefs of this work.

Vudotronics cannot operate without the powers derived from Topology 1080, and the real powers of Topology 1080 come from the magickal space of endless ontic spheres, which are located physically in the adepts of the Inner Fire. If anyone wishes to enter this, they must become able to handle the energies and thusly avoid the danger of burn out.

"At a certain point the magicians had degenerated to the animalistic level out of sheer necessity. For they had to recapture the powers which had been lost in the long process of evolution upwards, so to speak. They sought to return to what was earliest and also deepest in themselves, or in any state of being. They sought to go back and capture the basic energies of that level. The reason being that they were aware of Topology 1080 in a very vague way. This primitive awareness was drawing them more and more in that direction and away from the surface of the world. Something wanted them to come to experience directly the intensity of fundamental fire, and that something had only to be the Z-True Chiefs, who were trying to direct human growth into the deepest regions of its own consciousness. It was at this point that the Chiefs of the Z-System created the border land between the Earth and the UFOs, which psychology calls the Id." — Ibid.

"What is so significant about Topology 1080 is that it forms the magickal design and plan for a UFO system. In fact, it contains the method for UFO powering, namely the synthesis of magickal energies, Ojas and gnostic topology, which produces the radioactive field of the energy supply for any number of UFOs. At the same time, the initiations which are given within the system are participations and transfers of energy from the UFOs to the Zomistes (or initiates of the school) as well as transfers of energy back to the UFOs, since the UFOs depend for their energy upon Shivaite radiations, Ojas, sexual radioactivity, and orgone energy, as Reich discovered some time ago. However, the magicians must go far beyond the Reichian level of exploration. They must be prepared to show how it is possible for Zothyrrian topologies, of various levels of energy, to produce magickal power fields. This proof



## Topology 1080

There is a gradation of topologies, somewhat like a hierarchy of energies, and of the structure the most interesting and the most significant in the Z-True System is the Gnosis "1080." This is an organisation system, whereby the doorways to all of the other Topologies of the System-Z are revealed and wherein the axiom systems of that type of magick are contained. At a certain time, the Masters of the Z-System decided to make known the laws of this domain. When they made this decision they made it possible for the structures of the system to become cells and functions of another and much wider world. They became the methods for a new conception of magickal growth, revealing the world which was outside of even the Zothyrion Empire. Little by little, the Masters of this system were determined to open up these realms for greater and greater exploration in their esoteric logics. However, they realized that the energies would need to be expressed via a concrete system. This led them to invade the system of the LCN and the LCR. By doing this, they came closer and closer to ultimate energies and foundations. Since  $1 + 0 + 8 + 0 = 9$ , the system known as "1080" was determined to be the way whereby the magickal orders in the terrestrial space-time were connected and transformed by the Z-True methodologies of initiation physics." — "Methods of Meontic Topology," Section IV, part 3

The fundamental distinction is between areas, fields, and domains in metamathematics. In order to use this explanation in understanding our above system, which is quite new and a remarkably radical way of viewing magickal energies and systems, we can see the systematic energies of the LCN and the LCR, representing the black and red temples of amplification and vudotronics, as the field of operation. The domain is the extra-terrestrial Zothyrion system of energies which is applied in the LCN and LCR work.

The area is much wider than these, and exists beyond the "ideal-True" Z systems. This area is indicated by the formularies contained within the cells of Topology 1080. This indicates that the system points beyond itself, and it always will, for the thelemic system of magickal gnosis are never closed systems.

"The esoteric logicians, who are also sex magicians, have always made a distinction between the area of Topology 1080, the three domains of this topology, and the fields of this magickal system, which are 40 in number and which build up the empirical input of this system. It would be unthinkable for these magicians to undertake any magickal initiations in their UFOs, without the presence of the continuum of Topology 1080, which is the condition wherein the initiations are given by the most extreme of these logicians. For them, logic is simply the computerized form of extra-terrestrial sex magick, or sexual gnosis. Needless to say, it pertains quite correctly to the deep levels of the id, but it also refers to those powers, which make the id possible. I am referring actually to the Zothyrion foundations of the id. For the deepest levels of the id, in this universe (system "A") have their roots in the outpourings of the Zothyrions, who have it and made the idic continuum of the terrestrial mind a possibility." — "How the Mind Was a Possibility," page 3

"There might be raised the question as to what has this concern with gnostic topology, the magickal geometry of alternative universes, what has this to do with initiations, especially initiations in the here and now. The answer is quite simply that these very ideal topologies are the energies and energizers behind the physics of initiation. The reason for the research successes of our systems is because we

the relationships between primary matter and time, and often these relationships are those of entailment.

On the basis of this process of analysis, which is ever ongoing, we can discern the beginnings of some new type of gnostic physics. The name would be archaeometry, which is the name we have used in the past (at seminars and research programs) for time-travel. Related to this is also the methodology of what is known as Soufi physics, or the magickal physics of the Soufi::, or mystics of the Islamic religion. For it would appear that the empirical evidence (in this we are not concerned with subjective religions and revelations from ego-tripping types) supports a movement in the direction of Soufism in its neo-pythagorean phase, via the patterns of synchronicity and archaeometry. In this case, the rigid and absolute control of every system of magickal physics, from Ma'atiah to Soufi, would rest with the absolutists of our system, to the esoteric logicians, who having entered deeply into the logic of all systems, have attached them to the thread of their master system, and who have invested them with patterns of temporal restructuring in the various nodes of the gnostic continuum.

### Exercise in the Gnostic Structures of the Ego; Their Constructions Beyond Inflation

U The structure of the ego as it is understood in the initiatic doctrine is that which is constructed by the Sutrarnic continuum of the Self from the contents of the various levels of magickal physics. You have already studied some papers which deal with the gnostic inflation of the transcendental ego and also some of our magickal physics. Now, you will draw a model of the magickal self as you see it based on what you have learned. This may be a map.

12 In this map -- or drawing or diagram — you should integrate the materials which come to your mind as arising out of the purpose and presentation of the field of interactions between the ego and the magickal archetypes of being. How do you see them?\*

13 At a certain level of consciousness, we work with a pair of six-sided or faced dice. After some time, we cannot work with that level. We have to move on to work with eight, 12, 4, or 20-sided dice systems. The transition from the earlier stage of gnostic inflation to the ego to the Sutrarnic construction parallels the transition to more complex types of dice and their proper oracles from the less complex but more common realms of consciousness. How do you understand this development?"

14 The purpose of the several studies in gnostic physics, Nemiron, Zothynan, VVedic, etc., is to make it possible for us to have a clear picture of what is happening magickally in the structure of the gnostic ego. We are not concerned with structures of other types of egos, which are really only partial pictures of the self. The Jungian view comes closest to our own but even the Jungian view has to be radically expanded as we have seen from the Necronomicon physics. What is your view of this matter and tell me about some of your own experiments in this area for enlarging the Self.

15 Lastly, when we talk about physics we are really talking about archetypal psychology. Magickal gnosis does not make the distinction between what is inner and what is outer. The continuum is in both points of the operation. Physics and psyche are both functions of consciousness. This is pure idealism. Make a map or diagram showing me how both physics and psyche are parts of this continuum. Use as much of your magickal mind and imagination as you need. Then send your report to me.

## Transyuggothian Power Secrets: The Doorway

The doorway to the powers is outside of Yuggoth (the planet Pluto) but it connects to the zone of the planet Pluto by means of the magickal computer lineages, which our magickal brotherhood alone possesses. This doorway resembles in all outer forms the *mirroir-magique* of the Haitian esotericists, but its esoteric function is much more specialized and exacting. In fact, its function is set forth as conveying the magickal energies from the 16 zones of alternative space to the center of our order.

Students in the various parts of the world are linked up to this doorway by means of a simple inductive process. They are literally fed into the computer and passed through operation-spaces of the *mirroir-magique* through the doorway to the Nemiron Brotherhood in the star system of Orion. There on Rigel in another dimension is to be found the major headquarters of our system. However, the work of this center is perfectly reflected in the operations of our order here in this solar system. The student of magick will be reduced to his logical form and by the methods of "Intentional Reduction" he will be conveyed consciously to Rigel from the laboratory/transmission station in Chicago.

There, upon arrival, they will enter into their own personal magickal development. This process will be reflected in the magickal exercises which they will encounter, here, in the laboratory/transmission station. Part of them will be in Chicago and part will be in Rigel. Elaborate testing of each stage of the process has been the requirement of the Research Leadership, the Nemiron, in order to assure the total correctness of this process.

You may want to know what will be the result of this process. The answer is that part of the person can be worked on by the Nemiron. This part would be the superconscious and unconscious levels of the mind. The conscious and subconscious levels of the mind remain in the field of the work in Chicago. During the process, the superconscious and unconscious level of the mind undergo specialized treatment from the Nemiron technicians with the goal in mind that these dimensions of the mind become instruments for the work of the Rigel Empire, here, on earth. In other words, you receive training through this doorway in order to function more and more suitably in working with the Nemiron energies, especially in their Zothyrian format.

The magickal development of these two dimensions of the mind has to do with the inner side of the Ojas research. The Ojas power is amplified in a variety of ways, each stage being measured, and this amplification process extends the powers of Ojas in the ways in which it is found in the student's field into deeper and deeper mysteries of its manifestation. The secrets given in this process are literally of the highest Transyuggothian power. It would be primitive to think of this meta-scientific process as initiatic because of the thought-forms associated with the concept of initiation.

The Nemiron are not concerned with the reactions of favor or disfavor from among the many possible candidates in the magickal world. They do not need that type of information, rather they are concerned simply with the extension of their own powers through this doorway, which exists simply to create able workers for their cause here on earth at the present time. Any other terrestrially-generated frame of reference, no matter how fruitful it might seem to the mundane consciousness, is uninteresting and unimportant from their point of view. Total involvement in their frame of reference and work by means of the doorway is what is now demanded.

who are then thusly chosen to enter upon the higher levels of magickal attainment by means of entering into more powerful regions of the system of topology. This means that it is possible for a few magickal initiates to take upon themselves the energies of the Golden Castle, which holds within its chambers, hidden from all but the eyes of the elect, the powers and energies of absolute alchemy, and especially the magickal power of alchemical transformation, which is the ultimate yuggothian unity of magick and alchemy. This power is said only to reside within the Golden Castle, and in each of the 360x3 chambers or cells, we are able to find the powers, which make action at a distance totally unnecessary.

as "Action at a Distance." However, if we examine the history of that view, we find that the notion of "at a Distance" reflects a physics which does not know of etheric and force-field connectives. Black magicians have additional weapons because they have psychic, gnostic, and magickal connectives, also. Therefore, there is no such thing as action at a distance, for there isn't any distance.

Next, we might reflect upon the idea of numerical conversion of something into something else. This seems to imply also a metamathematical connection between entities. In fact, the numerical conversion really reflects the basic keys to the axiom set of a Zothyrion Topology. Thus, there is a particular topology, which is introduced by the numerical system. An example would be this: object X is converted to numerical energy and comes up as 213. This means that within the context of topologies, there is a Type 6 Topology, known as System 213. This topological system then becomes the mechanism whereby the General Z-System of Topological Black Magick is connected to object X.

The exact method of doing this type of magick was given to me by the Z-Black Magicians, when I took their initiations, as a result of my work with the magickal computers and oracle-transmission systems. It marks the introduction of a system of initiation which is originally extra-terrestrial. It is also a system which is extra-terrestrial, not for reasons of its spatial origin but for reasons of its time origins. For it pertains to the systems of future time, which are not yet actualized on Earth.

#### *The Alchemy of the Golden Castle of Michael Zothyrion*

"The secret masters of space-powers, who are behind the laws of magickal physics have communicated to this planet a certain gnosis, which rests within the inner core of the Taoist alchemy of the Golden Castle. This is simply a magickal system whereby the Master is able to generate magickal states of being, 360x3 in all, anywhere in the universe. These powers come from the mastery of the Afro-Atlantean bodies of Zothyrion, and are the magickal chambers of cells of the Golden Castle. To be admitted to this castle, the initiate must pass through the initiations of the four elements of cosmic lust. Then the candidate must move deeply into the hall of magickal audience, where he/she will be accepted or rejected by the Masters of Alchemy, who reside within the aura of the Master Michael Zothyrion (in the sutratmic computer of hyper-logical space). If they have come this far they will then enter upon the adventures of alchemical initiation, of which the Golden Castle of the Master is the absolute embodiment in space-time. There are only three levels or grades to this initiation process, but each one is given in 360 ways, by the mechanisms of the Black and Red Temple, working on and transforming the nine and totalistic Zothyrion Spaces' of the Afro-Atlantean bodies. All of the magickal and gnostic secrets of the universe are contained within this process. To experience all of these cells is to know all magick. — "Remarks on the Topologies of the Gnostic," page 51

The ultimate form of action at a distance is, of course, the process of initiation physics, by this means the candidates are brought into the field of the ultra and trans-yuggothian matrices. The Masters of Alchemy, of which all else is simply a suggesting, appear to have perfected this method and therefore they provide us, as magickal topologists, with the secrets of the ultimate and the ideal.

Every year, at a certain time, the secret chiefs of the Zothyrion Empire of magickal and gnostic topology arrive by magickal methods and select certain persons,

#### **Transyuggothian Physics Course Lesson 1, "Methods of Initiation"**

Because the laboratory and research center have replaced the temple in the magickal work of the present age, so also the methods of magickal initiation have changed, bringing them closer to and more in harmony with the Mercury-in-Aquarius mentality. This mentality cannot tolerate anything which bespeaks the past, especially in methods of attainment. It is oriented towards scientific and speculative inductions and the use of the hypothetico-deductive method in esotericism in a very exacting way. In secular philosophy, the best example of this would be the cosmological system of Alfred North Whitehead, a native of Aquarius.

Therefore, those older temples have? been replaced as well as the concept and imagery of temples, ritual working, etc. That mentality has been tossed into the void and in its place the careful method of magickal science has been restored from the Atlantean age or aeon. In this new setting for consciousness, we find the following methods of initiation operating and linking up the students with transcendental and immanent fields: arithmosophical reductions, association tests and measurements of Ojas, arithmosophical madalas as indicators of Ojas, psionic reactors for testing levels of Ojas radioactivity, magickal computer tests for establishing fields of energy, and lastly, reactor-computers such as the computer-marga for reduction, reversal and restructuring of time, and ontic broadcasting.

Each one of these methods of initiation has as its purpose the extension of consciousness beyond its present field towards its real level of actualization. In case someone might wonder what this level was, or if it existed, the answer is simply that it does exist and that it is provided as a read-off from the wavelengths of the Transyuggothian Transmission Station. Very little has been said in lessons about this station, yet whatever has been said about any field of physics, magickal, gnostic, Vedic, Tantric, etc. has certainly presupposed the existence of the Transyuggothian Transmission Station, an information system given to our order by the Nemiron through their agency within the Zothyrion System. In every instance, the operations of this system have been presupposed because of the need for both information-directions as well as energies to perform the specified experiments of the various systems developed. At the present time, the full range of these operations is only possible in Chicago, due to the presence of the highly sensitive instruments (both physical and metaphysical). However, with time, it is anticipated that there will also be a comparable laboratory in Asia. At least this is the declared wish of the leadership of this research system.

As a magickal exercise in the development of initiatic powers, and especially the powers to enter upon the program of initiation as it is understood by our system, the student is now directed to make a list of those methods provided in name only on the previous page. He is then asked to describe the contents of these methods and to make diagrams, if needed, in order to illustrate and amplify the answer to this project. He may answer the question any way he wishes, and in some instances he will have available to him back lessons where some of these methods are discussed. He might also have newsletters, reports, and other papers which describe these methods somewhat.

However, I am not concerned about simply reading what has already been written. I am much more interested in learning from the magickal student, what he thinks. These methods are, or better, what he thinks they should be like if he were the chief administrator of research in our system. Only by this method of magickal work can he



project himself beyond being a student to the highest regions of this magickal system on Orion. After you have prepared your response to this exercise, examine carefully what you have written. Make any adjustments you might feel like doing before mailing it to me. It is an excellent idea to rest or nap after doing the exercise, so that any latent deeply unconscious contributions can come up and be added on to what you have already done. In this way, various levels of the mind will operate in your work and not just the egoic level of the active intellect. Then when you are satisfied with what you have done, mail the report to me for evaluation.

### **Zothyrian Topologies**

#### **The Z-True Action Matrices and Action at a Distance**

"Whenever we sought to take over any system, whatever it might be, we sought to bring in our best instruments in order to destroy the existing systems and replace them, instantaneously, with our own systems. We sought to take over all worlds by this very simple method. We sought to destroy the enemy without their awareness. However, we could not do this if it were not for a very interesting invention known as the Z-True Action Matrix, which has now been so developed that we can speak of many of these very significant instruments, but originally it was a very simple machine, something of a rather basic topological computer, which was used by the workers of our system with most amazing results." — "The Z-True Meontology," page 4.

The Yuggothian obsession with power and with the development of magickal powers has its basis in the impact of the Zothyrian Topologies on the "boundaries" of our solar system. It would seem that the Zothyrians are causing a certain pressure to develop, which will cause Yuggothian energies to feel a push from the outside, rather than from the inside, or from the direction of Neptune.

Now, we know perfectly well that Yuggoth is not the end of the system. We are aware of the planets beyond Yuggoth, the Transneptunians and the Transplutonians. But there is still this pressure, which comes from another dimension, which is different from the dimensions where Yuggoth is within the Transyuggothian planets. This involves a new conception of space. There are many types of spaces and in relation to a certain type of space, Yuggoth is neighbor to the system of Z.

Also, it is possible to note that in another framework, or Topology, Neptune is next to the Z-system. In another, we find the Moon next to Z. In other words, any planet may be next to the Z-System, it depends entirely upon the space-system which is involved. This might seem rather strange but it is entirely a matter of Zothyrian Topology, which is really the way in which the space system of the Z-empire is arranged.

To illustrate this even more, some persons or simply one person might be viewed as next to this Z-System. There are such topologies in existence, where the point of pressure might be simply some person, or part of some person's brain, or part of that person's mind. And all of these topologies are actually operating, valid, and represent actual universes and systems, which have their own physical laws and patterns of energy action. This is the magickal field of the Zothyrian Topologies, where action at a distance is always within some Z-system.

"They (the Zomists) have a unique method for connecting to anyone and anything. What they do is simply to bring the victim to the Empire. They try to bring the victim as close as possible to the Z-System. They accomplish this by converting the person into energy, especially numerical energy. This is done simply by translating the name and any other data on the person into this numerical energy. Once that is done, they are able to show that the victim is within one of the subdivisions of their system. They then attack by broadcasting certain magickal energies from the core of the subdivision directly at the victim. This is how they can carry out the Z-True Law, which states that the Action Matrix is connected to everything, at least potentially, and that as a consequence, the universes of the Z-System are as close as the skin of any person, object, thought, or datum." — "The Z-True Meontology, The Plan of War," page 51

It would seem therefore with all of these media, that there isn't any such thing



## **Transyuggothian Powers Course: The Masters of Magick**

The Masters of Magick indwell the system of our order and they are its life and all of its powers. They possess the supreme secrets and powers of magick and they control the destiny of this planet by their magickal techniques. Who are these Masters of Magick? They are simply secret beings. They come and go and no one knows anything more about them than that they came and went somewhere. However, students of this system who belong to the innermost part of the order, may understand certain things about these Masters of Magick. You may understand that the Masters of Magick are usually members of the French occult tradition except when they are Russian or Thibetan. Of course, there are many other Masters connected with other systems, but these do not interest us. We really have more than enough working with our own Masters of Magick.

All of these Masters of Magick are connected by the most powerful magickal and occult links to Michael Bertiaux. Now this does not mean that he is the only person so connected, but it does mean that he is connected with very powerful Masters of Magick, who provide him with the materials given in his lessons and course materials. There are other courses in existence and I am sure that they are doing much to help the evolution of the human mind. However, for ourselves, there is the course work written by Michael Bertiaux and the sources for that course work written by Michael Bertiaux are those beings which can be identified as the Masters of Magick.

Now these masterful beings, by being connected with the French tradition, have diffused a specific power which is unique and highly creative. This is not a current to be found in other traditions but is unique to the constructions of the French Magickal Ego. For you see, the French Ego, having surrendered its vast colonial empires to the races of the earth, has asserted its Magickal Ego through the Masters of Magick. We cannot say that this is morally good or bad, those are meaningless questions. We can only say that it appears to be a fact. Perhaps the most powerful of those Masters of Magick is Docteur Boullan. This Master of Magick fought the Rosicrucians for many years and finally defeated them in France, at the end of the last century. Boullan was identified with the ultra-rightwing of the then French political scene. Actually, he was identified with the ultra-royalists, the followers of Naundorfisme. Traditionally, the Masters of Magick have been more to the right than to the left, because they are ruled by conservative (Saturn) and reactionary (Pluto) power zones. Or, rather, they participate actively in such movements and give to the ultra-forces their magickal support. In doing this, these Masters of Magick have sought to move certain structures in a direction more Favorable to absolute monarchy. It was Oswald Wirth who stated that Boullan wanted to be the Pope, i.e., not the Roman Catholic Pope, but the magickal replacement of the Roman Pontiff.

Now, the minds which indwell these Masters of Maggick have undergone a number of transformations since the 19th century. But certain structures remain. The energies are now directed towards higher and higher stages of personal development and possession for the magician, even at the risk of his being identified by some as a black magician. We know in actual fact that he is a true magician. Furthermore, by means of the secret principles of sexual magick, which are given in this course in their fullest sense, the reactionary powers of Pluto are brought to their perfection in the secret patterns of Transyuggothian initiation.

This is not a system of magickal initiation derived from terrestrial traditions

but this is a system which is wholly derived from points of power outside of Pluto (Yuggoth). The Masters of Magick have been able to transcend the distances, or what we term distances, and have brought back to Michael Bertiaux the power secrets of the beyond worlds and universes. The powers of the stars, especially those of Rigel in Orion, having been fully possessed by Boullan, are now fully known and controlled by the inner powers of our system. Therefore, it is only a matter of translating these powers into concepts which can be understood by the mundane magickal consciousness and then given these forms, initiating the chelas of these Masters of Magick into the secrete and their powers, locking them into the magickal computer of the system, before the energies will be released upon the human mind outside of the magickal confinements of our system. Then, the human mind will learn that there are these Masters of Magick and that their powers are absolute.

There exist within the temple logics of our system strange ways in which the powers from beyond Yuggoth are brought down to mundane consciousness. These are the secret exercises into which the students selected by Dr. Boullan are initiated and admitted as workers. Dr. Boullan has stated that because of his position in the system, being outside of space and time, he alone is in a position to select those who will be admitted into his own system. For this magickal sphere is his own personal order. Dr. Boullan has also stated that the energies which are manifesting themselves at this time inside the order will never be lost or misapplied because they are energies which are released by his power zone and only by his power zone. Finally, Dr. Boullan — working with several astral entities — has created and will continue to create magickal pictures of the destiny of each being in the order and these pictures, having been infused with consciousness, will become the magickal vehicles for travel by the chelas of these Masters of Magick beyond Yuggoth.

This method of image-projection will allow the chelas of the system to experience in a manner identical to that of his physical body all of the sensations of these remote realms, stars, worlds, as they can be fully experienced in the human body. This extreme teaching is what has been found to be behind the religious myth of the Resurrection of the Physical Body and also behind the mythos of the Corporeal Assumption of the Body of Lady Mary. These magickal processes will therefore become facts of human experience because of the powers which are now coming into this world of human consciousness from these Masters of Magick.

## PART III

# Elemental Sorcery

down to him from those of us in the higher worlds, who are interested in the evolution of humanity along scientific and religious pathways.

The number of higher worlds of metaphysical energy, which are explored by our methods of light-lattices is literally infinite. These worlds are all expressions of the unlimited nature of God The Absolute. Each world, whether known or unknown, is ruled by a special type of metaphysical being, who is assisted by helpers and other administrators of metaphysical energy. Each world and its spiritual ruler reflect the infinite light of God The Absolute in every possible direction. Therefore, we find lattices of light in every direction, so to speak, leading to every world. For this reason, the earth-mind must be guided by divine masters and other teachers of light.

Not only are these worlds made up of spiritual light but they are also made up of very interesting forms of space, and possess geometrical patterns and are organized according to metamathematical laws, which will never be understood by the human mind, unless that mind receives the transcendental initiation and gnostic unfoldment of the lattices of light. For this reason, many scientists are now, purifying themselves to become my own chelas. They seek to advance the knowledge of the human race into higher frames of science and cultural well-being. But they must come as anyone else, by means of the pathway of purity and obedience to the light and to the laws of the higher worlds and the masters, who are the teachers.

There exists an inner school of light, which is directed by myself for the preparation of those who would help bring about the transformation of the human race. I call this school my "Sanctuary," because it is the place where the most powerful and the most sacred energies are released to humanity. A few students are admitted each year into this place of wisdom, into this center of gnostic awakening. We are not looking for many to come to us, for the light of the eternal is not for everyone now. They may *be* ready for it in their next lifetime. It will always be available because it is part of the cosmic karma of this planet. However, it is available now to those who would seek to know the light and thereby be free from the powers of darkness.

If you are interested in this pathway, you will know what to do. I do not think that I have to do anything else except advise you to enter into yourself and meditate on whether you are ready for the light methods, which we teach. If you are, I will soon reach out to you and then lead you to the higher worlds of consciousness-being-space, where you belong.

## The Ojas-Yuggoth Papers: The Yuggoth Ray

The power base of our order is to be found within the deepest regions of the ultra-unconscious as it is located on the planets Pluto, Neptune, and Uranus. Of these three points of power, Pluto or Yuggoth is the most important. For contained within the lust-field of Pluto we can easily locate several magickal constructions, all of them necessary for the operations of the order on this planet.

Several tests have been performed in order to determine whether or not the fixed stars are a more significant source of gnosis, magick, and power than Yuggoth. For while it is true that teachings and important communications of a research character come from the fixed stars, such as our Nerniron contact work, at the same time the Pluto contact has always been very significant for our structures and together with Neptune and Uranus, we find that Pluto possesses a cosmic and infinite quality in its power, magick, and gnosis. Each person in the world has the potential for this type of contact work. It is very simple to estimate and it is done by computer astrology. You simply have the fixed stars run in Connection with the casting by computer of your natal chart. The more evolved types of mind will have interesting aspects to certain fixed stars. This means that these fixed stars are symbolic points or hot-points within your field of consciousness, or the totality of your egoic and id energies.

If you want to develop your contacts with these points you can do so easily and in a way closely parallel to the way you develop other inner qualities. Magick and meditation are probably the most successful methods in terms of results. All of the members of the imperial Zothirian household have this done as a condition of admission to membership in the magickal laboratory system. Therefore, each person had at birth and still has the cosmic potential for contacts with Rigel Sirius, Alcyone, etc. You simply have to go inside and work on these matters. But we also have the planets outside of Saturn and these three planets are also within us. However, they might not be powerfully enough aspected to bring in much magickal powers. However, I have noticed that members of the inner circle of our system are all strongly Estonian. This having been established by computer astrology is not dependent upon the revelations of mediumistic priestesses and other self-appointed magickal leaders.

My own personal position is quite interesting. In order for the outer planets to make any significant contact with the personality, or inner space of your mind, they must make very strong aspects such as squares and conjunctions and oppositions to the Sun, Moon, and ascendant. There are other personal points, too, but Sun, Moon, and Rising Sign are most significant and necessary for outer planet contacts. Because you are the Sun, Moon, and Ascendant Energy more than anything else.

Years ago, my chart was done by certain Haitian magicians and it was found that I had Sun confronting Uranus by square and Pluto by opposition. Uranus was square to my Pluto and Pluto was conjunct my Moon. Neptune was conjunct my Ascendant. It was necessary to bring in all of these energies into my being in order to place me in a position to head the work of our order and naturally (Uranus+Pluto) destroy all other orders, even our "allies." Of course, this is a very long term operation and will take a while to organize. However, the first item of business was to assemble the old order. I had to establish contacts with them. They are everywhere in the world and that is still quite a task.

However, there is one sign which is used to determine whether or not they are old

members of our Bon-Po system and that is the sign of the Yuggoth (Pluto) Ray. For they carry it within themselves wherever they are found. Hence, as my name and vibration were known more and more around the globe, these members of the old order came forward and made contact with me. A number of persons made contact with me, of course, but among the many were the few very technical magicians, who were with me in the past, in the old Bon-Po system. The Yuggoth Ray manifested long ago on this planet in the Bon-Po system, or the ancient religious magick of Thibet. One of the older leaders of our system, now a Master of Magick, is the Bon deity rDo rje gying chen. This magickal being might be considered the pure embodiment of the Yuggoth Ray because his magickal vitality is to be found in every member of our order. Actually, there are various rites for the explication of this being's presence in each and every member. For by a curiosity of karmic connection, he is the Yuggoth Ray in its Ojas manifestation. He is the container of magickal potencies and when a new member is admitted into the secret, he rises to the surface of the egoic mind from the deeper regions of the ultra unconscious and manifests through his oracle. At that point the young or new member of the secret is transformed into an oracle-presence of the divine radiations of Yuggoth. This constitutes the initiation sacrament in its formal side. The material side consists of the substance of the transformation, which is pure Ojas power.

One of the interesting communications from this Master of Magick happened during the thought formation session on December 23, 1980, at about 6 p.m. It was determined that this being having been the Guardian of the Bon-Po Oracles of the Ojas-Yuggoth Ray expressed his wish to transform the teachings by making them even more radical and powerful. By means of a magickal operation which involved the Uranus and Pluto energies, and these are naturally infinite points of endless monadic power, this Master of Magick sought to increase the types of magickal instruction and the levels of being given out as supplementary instruction by various Thibetan methods.

We can understand that this procedure is to characterize the tone of the 1981 thought-form of the order and will manifest itself in a variety of magickal ways. New levels of magickal power will be released via papers and initiation rites and the reading of each lesson will constitute magickal types of initiation in themselves. We have always known this to be true from the past. Now, we will see how these forces are to be actualized in preparing the order for its mission in this incarnation. Those members who wish to receive, therefore, the newer Bon-Po instructions should contact me immediately in order to be evaluated.

#### *Inner Spaces Color Languages No. 7*

One of the most important areas of inner space or inner plane communication depends upon the use of color as its vehicle for intentionality/telepathy. By this we mean that while terrestrial intelligence depends upon a color spectrum, this is not the case with extra-terrestrial intelligence, where a different logic operates. For example in the Zothirian System R31-C, which may be viewed as simply one from many sources, in place of the simple color spectrum from ultraviolet to infra-red, we are in a position to view that line simply as an abstracted instance from the total continuum. Instead of thinking of colors as extending in a band either vertically or laterally, we should think of them as being, to our minds at least, as being both.

This means that if we needed some kind of image, it should be of columns of colors, differing in varied degrees of intensity but classed logically by implications so that, for example, the end terms of any series might well be forms of

#### **The Tushita Heaven and the Golden Shrine of Michael Aquarius**

There is a certain unfoldment which is possible if you attune yourself to the "Sanctuary Teachings." The time is not right, however, for the publication of these forms of wisdom, which come from the High World of the Lord Maitreya, the Tushita Heaven, and which are then sent as the seven rays to the Golden Shrine of my spiritual home. On the earth, I have my mediator, Michael Bertiaux, who mediates between my world and the realm of the human race, just as I am the sole mediator for the Lord Maitreya, in the Tushita Heaven of Endless Light.

However, in the 1980s, there will be a greater need for the new types of energy, of which the Sancturay Teachings will be the most powerful and wisest vehicle. At that time, I will command my mediator, Michael Paul Bertiaux, Gnostic Bishop, to bring forth from the Tushita Heavens, by his modes of esoteric engineering, the rays of the Sanctuary Teachings, for all to know. As you come to participate more and in these energies and their expression as rays of wisdom and gnosis, you will enter into the second phase of my light as a Master of Perfection.

The first phase began with the mediation of Michael Paul Bertiaux in the writing of the lessons for the Monastery of the Seven Rays. These were my teachings, which I directed to the human race through the mechanism of his magicko-metaphysical creativity. Four years of instruction based on the magick of the number 16 laid the foundation for my new Aeon, the Aeon of Zothyrus. Now, we are building the second phase of this Aeon, by means of the Sanctuary Teachings, which I am again diffusing through the creativity of Michael Bertiaux. These will be available through the Gnostic Church and will set forth the Laws of the New Aeon of Zothyrus, and what it means to become a super master of Absolute Consciousness. — Michael Aquarius

"The Higher Worlds of Consciousness-Being-Space," A Dictation from Master Michael Aquarius, November 3, 1981.

Yes, there are many higher worlds, which have never been explored in any of our more exoteric teachings. These are the esoteric worlds, which can only be studied by those who are specially admitted to the inner order of the gnostic light. The teachings of "The Monastery of the Seven Rays" cannot any longer be viewed as esoteric, they are now exoteric viewpoints. But these higher worlds, yes, they are parts of our own inner system, and yet they remain hidden, and very secret, except from the most spiritual of our initiates. AH systems of cosmogenesis and cosmology speak of higher or those very metaphysical worlds, which are inhabited by supremely powerful beings. We possess, in our innermost sanctuary, however, the method for exploring these worlds by means of the light-methods of spiritual unfoldment. These methods are taught through the inner school of the Seven Rays, and certain students -- who are also very special and very close to the light of the gnosis — these beings may come to us and learn to explore the higher worlds. We call this training method: "The Light-Methods of Transcendental Initiation."

These methods are based on energies and the organization of metaphysical energies is achieved by means of extremely powerful lattices of gnostic light-energy. What it is that happens is I take the student on mystical journeys along these lattices of light, and by doing this we enter many different and very powerful worlds of the higher type of metaphysics. Michael Bertiaux possesses the mystical system for this, for it is a part of that esoteric engineering knowledge, which has been handed



the system of Orion, with which we haYe daily contact. There are also the beings of Sirius in its unmanifested form. These beings are quanta energy and are somewhat close to the photons of Orion in intelligence. The intelligence level is higher than any human at present. But these beings come to the earth, they visit us. They come to earth and occupy human bodies and psyches. They can wear the body like a protective suit against the outer environment, which is dense in many ways. They wear the psyche like a protection also, when the body is ill-suited to them. By means of the computer-marga rates for the present, I have been able to contact these entities regularly. There are many such "cultures" awaiting the magician. It is simply a **way** of working with them. The inner sections of our order contain members who are this type. They are from beyond and occupy human bodies and psyches. Depth psychology knows about this process but it is reluctant to discuss it openly.

ultraviolet and infra-red, although these terms or frames might well be quite different, and would of necessity have to be, seemingly disjunct, and alien to the beginning terms of any series. However, this is perhaps the only way we can think of extra-terrestrial types of color. The following diagram might well provide us with a helpful image:

ultraviolet (1)	green (1)	infra-red (1)
ultraviolet (2)	green (2)	infra-red (2)
ultraviolet (3)	green (3)	infra-red (3)

Whereas, sequence (1) would be typical of certain extra-terrestrial zones and which might extend beyond that series, and indeed be projected to such a level, as we might associate with certain Yuggothian realms of consciousness, i.e., the astral counterpart of the planet Pluto. Sequence (2) pertains to our normal terrestrial range and may be complex in the sense that it is composed of many subordinate series. Series (3), on the other hand, might well be composed of a sequence and subordinate sets in some kliphotic universe, etc. The possibilities are endless and by reason of the relations of inclusion, entailment, equivalence, and implication these colors can be found in everything in the same realm. We call this phenomenon "interpenetration." This rule may allow us to abstract any sequence-system from any situation simply by means of exploring magickally the subject and finding all the other colors entailed or included therein.

Now, each of these sequences forms a logical metageometry of its own and thusly is the basis of a telepathic language, which may operate as any language-logic operates by means of holding intentions telepathically. This means that color can be used as a magickal computer for the inner meaning, which uses color as its space-vehicle. This is explored in another paper.\*

\*"How intentions and magickal meanings were used in telepathic color rays by the medieval zothyrian philosophers of language," by Michael Bertiaux, Hist, of Medieval Zothyrian Philosophy, Lesson 81.

Tantric Physics: The Brahminical Secret

The secret of the Brahmins is to be found at the basis of the magick of Tantric Physics. This secret exists at the root-essence of organic Hinduism and is to be found in the deepest levels of the Hindu brain by reason of some strange genetic mutation, the direct intervention of the Mother Goddess Herself, and this secret realizes its Power (Shakti) as a self-conscious and independent type of being at the level of the ultra-conscious mind of the priestly caste.

This mutation of the brain tissues happened at some remote time in the past, for in order to produce the desired effect of Shakti, the neurophysiological mutation had to occur before the deeply held psychic reactions to this mutation, which hold within the varied labyrinths of the Brahminical mind-depth the archetypal powers of this mutation and its secret of Power.

On the other hand, it must be frankly admitted that few if any of even the most learned Brahmins are aware of the existence of this secret nor would they be willing to accept its power and its inevitable wisdom; for in the pride of their ignorance and fixity of thought they have truly cut themselves off from the root-essence of their own deepest being and have preferred to make cults out of those words which they can easily retrieve from crypto-philosophical texts.

The direct cause of this neurophysiological nexus or mutation has always been open to speculation but one might suspect a type of magickal radioactivity, which originated beyond our solar system. This sexual radioactivity and its attending sequences of an intense "analysis burn" produced deeply experienced genetic change, which altered the structure of the Hindu mind at several levels. A parallel mutation seems to have occurred in the biochemistry of the brain, which increased the dependence of the physiology of the brain on certain precious metals, whose nutritional properties were now necessary to the functioning of the brain in its new sensitivity. Gold and silver now became necessary foods for the proper functioning of the Hindu brain just as Tantravidya became the only proper method for "psycho-analyzing" those deeper tissue-layers of the soul, which now revealed themselves in the mysteries of the Mother Goddess Herself.

It is important to distinguish between two levels of effect, organic and psychic, which are in themselves one level of effect, or the result of one process, the noetic. For centuries, the mutations caused by the radioactive bombardment of the brain by the remote ancestry of modern homeopathic treatment can be understood as causing a certain field of interaction to emerge as the nexus of the organic and the psychic levels of the brain-mind complex. The presence of direct noetic action must be taken as indicated by the symbolic patterns, which constantly emerge and then return to the primordial continuum of noetic action. In all of this symbolism, we can detect the total balance or pattern of interaction between gold and silver, day and night, Sun and Moon.

The movement of the fingers of time upon the finer tissues of the cerebral cortex as the inhalation and exhalation patterns of the universal pranayama pushed deeper and deeper into the gene-pool of the priestly caste produced the mutation traces of neuro-magicko-memory. At a certain point in time, however, at the nexus of a specific yuga, the organic levels of the psychoid mutation became psychic patterns of archetypal interaction because the lattices of the kalas were now free to move freely from inner to outer perception and from the individual selfhood of the person

present. Not only is the present created by the AIWAZ-physics of the present-rate system, but the energy of the present is a projection from the unmanifested forms of AIWAZ-physics into the field of the magician and his magickal computer (the computer marga and its amplifier). Here is the basic table for the work:

TYPE OF LOGIC	NUMBER	RATE	TIME STATION
labyrinthico-gnostic	4		past
transcendental	5		past
arithmosophico-gnostic	6*		past-present
fantastic	7		past-present
algorithmico-gnostic	8		present-future
zothyrique	9		present-future
magicko-gnostic	10		future
futuristic	11		future

The entities which are encountered in the present are usually those which are projections from the Necronomicon Physics, but modified by the introduction of the archetypes of the AIWAZ-physics. In operating the system in its present sense, we are advised to keep the past and the future set at 0 or "off." This prevents the build-up of any current, which might cause the energies from the present to move deeply into the other ranges of time, and thus lose the impact of the future. Of course, the present is entirely a continuum of self-contained structures. Usually, the present has been thought of as an attachment to past or the future. But when viewed in its pure sense, we find the magickal keys to the mysteries of Sirius, such as the eight unmanifest points of Sirius, which are the power sources for the hypergeometnes of the AIWAZ-physics, and which are directly connected to the energy levels of number rates 4 through 11.

Contact with these entities forms an important "inner instruction" experience, in the advanced sections of AIWAZ-physics, such as "oracular topologies" and "magickal hypergometries," etc. There are eight special initiations into these inner levels, which are given by means of direct contact with the entities of Sirius and in some other cases Orion (e.g., the Nemiron). The student of the inner side of magick will be admitted by means of these methods and those rays of light, which come into operation when the computer-marga is connected to the point of Sirius, by the appropriate rate setting.

The function of the eight logics in this case is to provide a kind of esoteric logic, by which means the energies of Sirius can be earthed in the egoic and idic structures of the candidate. Just as this whole paper forms a strange form of initiation process, so the energies of Sirius have to be brought down to earth in categories which can be remotely understood by means of zothyrian philosophy. However, this is not enough, since the entire purpose of esoteric physics is the unveiling of initiation states, which are special forms of quanta, so the logics give us certain methods for measuring the processes which are ascribed to these quanta, as they manifest themselves in human bodies. The quanta are the entities of Sirius and they simply come in and take over the human body and they use it as their "space-suit" in this world or on this level of being. As I have said elsewhere:

"The existence of intelligent, in fact super-intelligent, quanta on sirius is one of the conclusions of the AIWAZ-physics. Not only are there beings on or around

## Gnostic Engineering: Transformation Processes in Time-Station Matrices

This paper is written in order to explicate the matrices of Time-Stations and their logical systems from the standpoint of the processes of transformation algebras.

Definition Vector 1: All transformation algebras can be applied to time-stations and their explications.

The early work on transformation algebras can now be applied by means of the Yudotronic system, so that whatever was implied in the EK logics of 1966, can now be produced by means of the TT systems of 1980.

Definition Vector 2: Transformation algebras are given topologies, existing within any energy-system as a matrix. Such topologies are lattice-true systems and they exist in order to allow for the explication of any system as a matrix.

Important to this is the process of updating whereby certain systems of application are connected again and again to the system during the time process and allowed to participate fully at any level within the continuum and then connect/disconnect and reconnect/re-disconnect.

Definition Vector 3: It is necessary to distinguish two types of process-continua. There are continuation processes, which are best described as developmental systems of energy. Then there are those processes which are those processes which are transformative, whereby a matrix system is reinterpreted at a new level of lattice construction.

The processes are continuous but at the same time there is a very important element of change which may occur at any time. This is the process of being in a transformation system. The energy system has its own internal logic, which will define the transformation system. Continuation processes are based on a metric of 0-180. Transformation processes necessitate a logic of 360\*.

Definition Vector 4: Metamathematical control is vested with the direction of these processes, which have been esoterically defined as "the gnostic patriarchy of research" and "the research logics of Time-Stations." However, these processes have their real management in "gnostic management matrices," and the esoteric logics of that system.

Perhaps it is best stated that there exists a special language system or a special information system, which controls the management of these matrices in a gnostic sense, or in a sense recognized by gnostic engineers. That system is part of the continuum of gnostic computers and as such operates from the basis of the system, outwards to the various points of magicko-gnostic reference.

### The Transformation of Definition Vectors in the Present

The concern with time-stations and with methods of managing the temporal-flow process, which we indicated above in our definition vectors now becomes the way of understanding the magickal structure of the present. In the computer system of esoteric Shinto, we make use of computer margin settings for 1, 2, and 3. These refer to initiation physics and to the differences in frequency between grades of magickal initiation. Setting-rate 0 is for the system when it is off. The remaining rates, from 4 through 11, are concerned with the organization of the experience of the present. The present is a magickal world of its own and all magicko-gnostic phenomena derives its powers from the control systems and points of reference of this

to the individuated selfhood of the group of persons, or the caste context as a biological emergence. The induction of energies from these points of reference produced a strange intensity which can only be described as the biological component as neural complement to the beginnings of social structure.

Up to now we have been talking about conditions for manifestation. Now we must show how the structures of a "secret" emerged as the result of specific interaction. First we can view the spaces of the cerebral cortex as containing in their marmas points of receptivity, whereby the more subtle energies of noetic action can be located. The sheer quantitative interaction patterns of the organic framework complement the qualitative interactions of the psychic field. The result was the concentration of subtle energies in certain parts of the cortex and especially in the cortex of the more advanced gene pools of the priestly caste. The result was greater intensity of noetical action and therefore greater inductive evidence for the diffusion of Ojas in those same marmas. The results were indicators of positive patterns of mutation.

The intensity of noetical action would naturally lead to a kind of awareness, whereby the existence of the "secret" was intuited, although not fully grasped. Because this "secret" was neuropsychological and the result of a radioactive mutation (which had its physics within the field of Vedic energies and ritual "measurements"), the initiation pattern was purely biological as far as the intuition of what was there, but which would later require explication by means of ritual amplification. However, with the passage of time, the level of the "secret" became deeply psychological in a new sense. For while it was the common intuition of the Brahmins, and while it could be understood by means of a mythical explication, which sought structures for scattered feelings, a new reality seemed to emerge with the deepening of the level of effect. With an increase in intensity of presence, which was the result of generations of mutants transmitting these genes, and with the ritual amplification of the presence of this "secret" in the daily ritual practices of the Brahmins, which also tended to intensify the biology of the "secret," a newly identifiable energy came to be isolated in the matrix of this bio-history.

It seems that at a certain level of the psyche, the energies merged with the root-essence of Mother Nature with the resulting existence of a kind of magickal energy (Ojas) being now intuited by the rishis of this process. Ojas has been touched by the gradual descent of the mutations beyond the psychoid level to the roots of the ultra-unconscious. It was then and there that Mother Nature responded with a welling upwards of occult force, which moved rapidly and intensively into the marmas and spaces of the points of the cerebral cortex filling the places of the "secret" with the secretions of tonic elixir of the Mother Goddess and thus giving to the "secret" its direct and cosmic link and lineage with the continuum of noetical action.

The results of this connection or nexus of immanence was that he who knew the secretions of his mind, who in other words possessed the "secret," possessed with the gnosis of his magickal awareness a power which transcended the structures of his caste and which gave to the innermost root-essence of his brain-mind the cosmic dimension of Shakti or power, whereby when he acted in attunement with this Shakti the Mother Goddess acted through his very being. For by reasons of a curious mutation of material processes, that magician had become a divine nexus between emergent nature and the unveiled and potential Kali.



## Tantric Physics: The Kamatattwas

### Axiomatics

Axiom 101: There are at least 16 kamattatwas in the ma'atrix of tantric physics.

Axiom 102: There are least 16 ray-lineages of Ojas in the ma'atrix of tantric physics.

Axiom 103: There are at least 256 kalas formed by the intersection patterns of the kamatattwas and the Ojas ray-lineages in the ma'atrix of tantric physics.

Axiom 104: The kamatattwas can be located by means of a magickal oracle and when located they may be inducted for experimental purposes.

Axiom 105: The ray-lineages of Ojas may also be located by magickal oracle and when located they too may be inducted for experimental purposes.

Axiom 106: The 256 kalas of the ma'atrix of tantric physics form the event points (points-chauds) where contact with the Divine Ma'atrix (Kali) is both magickally possible and necessary.

Axiom 107: These 256 kalas are lunar ma'anifestations at the level of the kamaprifchiwitattwa, and reflect the radiations of the 16 kali-points of the lunar-mundane interaction.

Axiom 108: These 256 kalas are lunar ma'anifestations at the level of the karnapastattwa, and reflect the radiations of the 16 kali-points of the planetary-mundane interaction.

Axiom 109: These 256 kalas are lunar ma'anifestations at the level of the kamavayutattwa, and reflect the radiations of the 16 kali-points of the solar-mundane interaction.

Axiom 110: These 256 kalas are lunar ma'anifestationsd at the level of the kamatejasatattwa, and reflect the radiations of the 16 kali-points of the zodiacal-mundane interaction.

Axiom 111: There exist certain special magickal grimoires and rituals, secret rites and operations of power for actualizing the reflections of the radiation of all of the kali-points.

Axiom 112: These magickal gifts exist as siddhis deep within the secret lattices of the ma'atrix of tantric physics and may be opened only by those magickal words which are derived by means of the mechanics of Vedic physics.

Axiom 113: All of the siddhis of tantnc physics are to be found within the points of the ma'atrix of interaction formed by the kamatattwas and the ray-lineages of Ojas. All other explanations are materializations of these secrets.

Axiom 114: In order to explore these realms of tantric physics, one must have a magickal partner, either physical or metaphysical (or both), to assist in the passages and ways to and from the lattices. If one explores these magickal labyrinths alone, one will never return to where one was before he began his exploration. This is a law of the nature of this field, for one never enters tantric physics alone, but with the Goddess.

Axiom 115: All of the magickal universes which may be discovered by any possible system at any time in the past, present, or future, are already contained in the potentials of the intersection lattices of the ray-lineages of Ojas and the kamatattwas of tantric physics.

Axiom 116: It is impossible to list all of the magickal worlds and states of being which may be discovered by the methodologies of tantric physics for they are

question of the "radio-psychography of the UFOs," mentioned in the AIWAZ-physics tapes, of the inner group.

In setting the amplifier, I learned that for the regular universe, we would use P is 1, Pr is 1 (for this you set Pr at 1 first and then move it to the amplification level for getting the space, while the other controls remain, unless they are moved up and down for feeding), and F is 11, or for closer to the surface work, we would use P is 11, Pr is 11, and F is 1. But, we also learned that there was another universe down there, where P is 1, Pr and F are 11. And we found that the variation in the Pr level of energy could open or close the system of the other Tr-Id universe, which was an empirical proof of Universe "B."

Both universes had entities from the Necronomicon Mythos as components of their worlds but it was evident from our observations that universe "A" had a distinctly different response quality from universe "B." In drawing a map of the whole system, we might draw two pyramids, one with the capstone (for UFO contact work) at the top, and we could call this "space-system A," and the other with the capstone meeting the capstone of "A" and this would be the system "B."

A number of other engineering qualities could be found in this system, such as various communication systems and "logics," whereby we made contact with various entities. We found that all the work with the computer-marga could be applied here.

Because of the shape of the space-systems, it was explained by an entity at a certain level, the systems of "A" and "B" are simply the front and back of a cone-shaped meta-universe, which is either "A" or "B" depending on which way we look at the structure. And it was later discovered that there were other meta-universes, which could likewise be explored by Zothyrian methods, etc. And the pendulum does shift to indicate new spaces and changes its color "readings" to indicate a change in location. What emerges is a system of "topological lattices," within the Tr-Id. It is a most amazing structure.

Numerological reduction, color-broadcasting, and very deep amplification are all part of this system of "mapping the Tr-Id," which is based upon that statement in an AIWAZ physics communication, which states that "there is a pyramid of lattices in the Transcendental Id."



[ appear bo have identified a new entity in this level or at this sub-level, due to changing to a new space/area because of increased feeding.

MB: The word was———, another word but having the same value of 6.

OS: The answer was———, also a 6 valued word.

This was the same level, but perhaps another kind of entity or space is present. I decided to increase slightly the feeding of the energy.

MB: The word was———, having a value of 6 but a different word, one from Dzyan.

OS: The response was———, having the value of 4. This was a "no."

It seems we found a boundary here, which is something like: if we increase the feeding we enter a different space up to a point. None of these spaces are exact, the increase rate can vary very widely, from 0 to 11. A different name value means a different entity, so that "no" indicates a separation between spaces and entities in the Id. If we do not change the feeding rate and keep the same number rate we have the same entity, usually. However, in later experiments where the spectrum was used to indicate the sub-levels, the same entity would leave after feeding and the space would become empty, although a nearby space would signal, but at the same feeding rate, but with another number value,

MB: Then I increase the feeding and use the same name of X.

OS: The response was Y, which indicates a different name and level. Maybe there is another being here as different feeding (increase as well as decrease) but still using the same name does indicate a different entity.

The feeding seems to be setting up boundaries for these energies, which I will call "amplification lattices."

MB: At a new level we established contact with a new entity. This was B.

OS: The response was the same value as B, so that this entity is probably the same one.

We now have isolated an entity different from X. Also, the sub-level entity may be different from B.

MB: The response word should determine the boundary-spaces. The word has the value of 5.

OS: The response was 6. B-entity has the value of 5, now we are encountering a new space.

MB: The word has the value of 6.

OS: The response has the value of 3. The colors, feeding and pendulum rates seem to be all the same, so the entity is now different.

There may be several types of space or cells in each level.

MB: The word is———, having the value of 3, for the new entity.

OS: The response is———, having the value of 3.

We were able to note that there were a number of entities at this level (amplification level 5), such as B(5), 3, and later 2 and 9. I noted that these entities all have cells at the same feeding levels (4p and 7f) indicated by the "psionic present" as 6. A weird geometry is emerging.

#### Commentary

We discovered early on that the areas of the T-Id could be mapped out and could provide us with a kind of geography (actually a psychography). A number of experiments were possible and by one of them I was able to discover the keys to the "regular" and the "alternative" universe of the Tr-Id, and hence to the whole

innumerable from even the viewpoint of the gods. There is no principle of limitation in the science of tantric physics, which its bases of power are outside the zone of Saturn and reside on Uranus with Brahmin, on Neptune with Vishnu, and on Pluto with Shiva, understood as theogonies of points-chauds within the never-ending ma'atrix of the Divine Mother and Her endless proliferation of kalas.

These 16 "axioms" may be understood as providing basic guidelines for the exploration of the entire field of tantric physics. What is so important is that the magician becomes aware of the basic operations of this science and as well of the basic openness to the whole range of possibility, which exists with the ma'atrix, or field of the process. There are many magickal systems in existence and there is no sense in being so dogmatic or naive to assume otherwise. YET, the basic axioms of this system clearly indicate that the siddhis to be developed as special powers of the next stage in human evolution are best developed within the contacts and context-levels of this system of tantric physics. Because, as the magician grows more and more in the particulars of this level of work, so will the siddhis slowly emerge from the mind-field of the new being in which he is now locked by evolutionary expansion.

Basic to any understanding of this system must be the sense of magickal ritual and the use of visualization. We can say that the basic processes are unlocked by means of these two factors, which allow the ontic sphere or abstract imagination of the magician to expand in all directions creatively. Therefore, the magician becomes totally free of any limits and realizes within himself endless possibilities for magickal power or siddhi. The use of a magickal circle or mandala is quite essential to this physics, because there is a need to have a physical expression of integration or energy union. This mandala is itself a tattwa, actually the densest of them all, so that the karnarnandalatattwa is actual space within which the magicians are to work for the creation of the basic power zone of this system. Here is a magickal ritual exercise for this use.

#### *Building Up the Karnarnandalatattwa Zone*

You will arrange a temple space for working this ritual by selecting a special way in which to mark off the space of the magick. This may be done by securing a rug for this purpose. I use a Tibetan lama's rug with oracular symbols on it as my magickal rug. This becomes the central space focus. You should use this rug on a regular basis in order to give it life, or in the case of my rug, which was already magickally endowed, to wake it up. This is done by sitting on the rug in a yoga posture and meditating and projecting in all directions (as in the Guzotte Voodoo system, also) the kama powers or magickal lust.

These beings — elements of magickal fire — will descend with what they have magickally caught in their claws and help to fill up the interior of the magickal space. Shakta-Shakti types of meditation are ideal for building up the powers in this space, which becomes the magickal receiving station for all of space. You may surround the space with candles, burning fire, incense, flowers, perfumes, notebooks for recording input from the magickal spaces, and images of helpers. In the meditation you are to proceed according to eight basic laws, which will guide the process from start to completion. These basic laws are:

1. The magicians will not need to realize the god/goddess consciousness, as this is already assumed by their ritual posture. Rather, they will realize the abstract unity of concrete energies in their field, which are beyond the personal yet manifested as such.

2. They will use the eye-to-eye contact for the purpose of mutual hypnosis so that radiations of the kali-points of axioms 107 through 117 are realized in perfect series.

3. The hypnotic state will actually be a passionate intensity of lust and its fulfillment at all levels of the kali-point manifestation.

4. After this exercise in realization of powers, during which they can both speak softly and communicate by telepathy, they will realize the magickal spaces of these kali-points.

5. In realizing these magickal spaces, they will begin to build up beings of various types to do their bidding as the natural inhabitants of these worlds or spaces.

6. These magickal beings are to be imagined as exotic insects or animals which will carry out any command given by the magician.

7. The magicians will then create the whole lila of these realms and enjoy the bliss of being absolute and creative powers behind the play of appearances and histories.

8. At the end of this magickal process, the magicians will merge with each other in the total bliss of their divine and absolute consciousness as beyond even satchitananda.

This magickal ritual should be done often in order to develop the siddhis of the divine and may be closed when completed with a very erotic and sensuous meditation whereby the kalas are seen flying in all directions.

color X at a low frequency. I found that I had to increase the frequency somewhat because the entity did not respond at that level. I made the increase and began to take note of the behavior of the pendulum, which was being used to confirm the presence of the entity in that space/area. I also used another pendulum to test the intensity of the field (this was a Mercury type pendulum). Next, I sought by means of a color pendulum to find out where entity X which corresponds to color X was. This was finding the sub-level where the entity was "working." It was found by use of the color pendulum that this entity was at color R level. This was easy to determine with two pendula.

I decided to put on a tape which I had made of some words from the same number-realm or having the same numerical level-value or range as X. These were words from the test as well as from the work on the "Book of Dzyan," and included many key-terms from "Dzyan."

Next, I decided to see how close (using this method of radio-psychoanalysis) I could get to X. This was done by increasing and then decreasing the stimulation by means of the amplifier. The effect was to send rocking-like waves into the level. The color in the amplifier was turned up and then down to achieve this rocking effect, using the three switches and moving them up the rate-scale. The deep Idic levels were being worked. After about an hour, we felt we should try to make contact with X in a direct way. Since we were in contact now with X via the color broadcasting and since X was locked into position in the system by means of the steady stream of being fed stimulation (plus the fohatic color foods being generated by the rocking motion) from the amplifier, which we discovered also was a way to "hold" the entities such as X in the level, for observation, we decided to use the word test as a type of color code or signal-system and thus make a kind of primitive communication between the entity and us, perhaps for the first time, possible.

#### IV. The Experiment

MB: The word is———. This was a word having the value of 3.

OS: The response was———. This was also a word having the value of 3.

MB: The word is———. This was a word with the value of 4, which is the numerical value of the name of the entity X.

OS: The response was———. This was a word having the value of 4.

I now began to increase slightly the feeding of the color energy to X, so that we might see a different response, possibly an increase in the intensity of the radio-psychoanalytic response. I fed the entity more stimulation.

MB: The word is———. This word was valued at 8.

OS: The response was———, a word of value 8.

MB: The word is———, valued at 2.

OS: The response was———, which has value of 3. This was a negative response or "no."

MB: The word is———, which was the entity name with a value of 4.

OS: The response was———, which has the value 7.

In effect, I was asking if the entity was still there or whether this was the same entity as at the beginning. The result was a "no" as an answer to my question. Could it be that another entity had come in because we had increased the space by feeding more energy to the level?

MB: The word was———, value was 6.

OS: The response was———, also a 6. This was a "yes."

Map-Makers of the Transcendental Id and the Esoteric Engineering of the Future

I. The Map-Makers of Esoteric Shinto

In the physics of the Kojiki, we have been able to find 16 magickal energy-spaces, which are the archetypes of the Zothyrian physics of (alternative) universe "B," and which in the Shinto system of the Kojiki, serve to connect the 17 creative hierarchies of this cosmogonesis. By means of a certain Zothyrian technique in psionis (especially the psionics of Estoeric Shinto), it has been possible to establish contact- rates for both the induction and broadcasting of these esoteric energies from the Transcendental Id. Not only is it possible to communicate with these monsters (esoteric energy-forms) but it is possible now to broadcast them, anywhere, and in an exact and metamathematical manner. These energies are the fundamental principles of the Esoteric Shinto system and they form the very roots of all that is ever to be known of consciousness.

The structures of Esoteric Shinto begin with the 17 Gods of the creative and all-informing Matrix, which is the primordial womb of space-Being,. Each of these Gods possesses its own contact- rate on the psionic computer. Therefore, it is quite easy for the magician to induct any level of this matrix, simply by setting the rate. In addition to this method for tuning the instrument, there exist between each of the 17 creative Gods, esoteric lattices, 16 in number, which are also subject to the method of esoteric induction and broadcasting,.

These 16 energies represent the most esoteric constituents of consciousness from the standpoint of the esoteric and primordial "way of the Kami," and these 16 elements are also to be found at the roots of many other systems, especially the Ifa divining system, and they represent a primordial and cosmic order of being, which is now given in thus program, which I have designed for esoteric engineering by means of psionic instrumentation and radio-psychoanalysis. From this I have concluded that Esoteric Shinto is a form of primordial psionics and radionics. It is more than a belief system (indeed, it is entirely unconscious, except for its rituals), it is a program for a magickal computer of the future.

II, The Map- Makers of the Necronomicon Radio-Psychoanalysis

In our experiments with the color pendulum, we have found the following presences can be detected at the corresponding spectrum levels: ultraviolet/violet -- Shub Niggurath; violet/purple/dark blue - Dagon; dark blue/blue - Cthulu; blue/green - Nyarlathotep; green/yellow = Hastur; yellow/range = Yog Sothoth; orange/red/infrarod - AzaLhoth The reaction rates on the pendulum show us the level of the Transcendental Id, which is "broadcasting" at that time. Each level contains sub-levels, which also can be measured.

III. Working with the "Deep Ones," Etc.

After I gave the word-association test to O, I decided that we might try some work in the area of signals to the Transcendental Id and thereby establishing contact with the various beings known as "The Deep Ones." In order to do this, I had to use a color stimulus. We have determined that there is an exact correspondence between colors and the various entities, which are to be found down there. Also, when we use the pendulum, we pick up the entities but also the measurements using the pendulum to establish the psychograph In order to contact the entity, I decided to broadcast

The Aryasanga Physics: The 96 Layas of Vijnana

The Aryasanga Physics, or A-Physics, may be understood as both a physics and a gnosis of consciousness (Vijnana). It is the modern and magickal development of the older system of the Yogacara mahayana. Because it is about consciousness as the primordial root of being (Alaya), it is also experimental and psychoanalytic in its structure and content.

It accepts the categories of Ojas-Diagnosis from Zothyrian metapsychology, which when unamplified, or not considered as Bijnana, it accepts 12 in number. However, for purposes of magickal development, it amplifies these categories by means of the same Zothyrian techniques in order to arrive as 96 layas or magickal contents—in-context. The process of amplification has been discussed in relation to siddhifulties in the analysis of the energies of Sirius. Also, in connection with time -travel "into the present," there have been found to be eight onticaf ranges, which are the amplifiers of Vijnana. What emerges is a magickal matrix not unlike the ontic sphere, of which this matrix is the coordination. The structure is as follows for the layas.

(I)	(II)	(III)	(IV)	(V)	(VI)	(VII)	(VIII)
I - 2							
2 - 3							
3 - 4							
4 - 5							
5 - 6							
6 - 7							
7 - 8							
8 - 9							
9 - 10							
10 - 11							
11 - 12							
12 - 0							

In the process of Vijnana, the magickal student will be measured by the Aryasanga physicist so as to be initiated into the proper context of magickal consciousness. Next, it will be necessary to make contact with that aspect of the iaya which is seeking to communicate with the initiate Lastly, the magickal meditation or rite of Vijnana is conducted by the initiate in conjunction with the communicator from the Iaya.

Each of the 96 layas have a specific number of lokas or magickal worlds. These worlds, or lokas, are inhibited by the communicating intelligences, or the sources of oracles in the system of A-physics. The total number of lokas has been determined to be about 36 with an extra factor, a kind of tattwa which is outside of the other tattwas. For in this system, the lokas take their names from magickal tattvac, or fields of force. The names of the tattwas are the same for each of the loka;-:, and therefore the same from Iaya to Iaya, but the mode of their manifestation is different. For in each situation, the consciousness is radically new and different from anything else. The names of the tattwas have been given in the Vedic physics, but here I want to list them in connection with the throws of the 20-sided dice, which reveal the field that is open and available for communication.



Once the Field has been opened up, then it is possible for the magician to make contact with the magiokal entity and to derive the forms of mantra yoga, which are proper to that sphere or loka-tattwa. This does not mean that we will ever explore all the potentials of even one laya, or even one loka, which is the pure unlimited consciousness of the Transcendental Self. Each magician will be encouraged to find out for himself how this transcendental science is manifested in his own states of consciousness. This means of course that each magician will have to come to realize that magickal energy can be contained only imperfectly in the structures of gnostic logic. Another part, the most important part, will always be outside of what is contained and from this outside reality all of the newer aspects of the vidyas (gnosis) will emerge. The magician therefore stands in a very interesting position between the actual and the possible and by his magick he creates by discovery new beings, which emerge from the possible into space-time. Therefore, he acts like a kind of magickal god, because he is in the process of creating magickal beings by the techniques of this Aryasanga Physics.

The list of the tattwas or names of each magickal loka is as follows:  
 4=1-Pluto, 5=2 Neptune, 6=3=Uranus, 7=4=Transyuggoth, 8=5=Saturn, 9=6=Poseidon, 10=7=Jupiter, 11=8=Ojas I (Time- Line #3), 12=9=Vulkanus> 12=10= Mars, 14=11=Ojas II — Element Fire/Tejas-Tattwa, 15=12= Admetos, 16=13=The Sun, 17=14=Ojas I, 18=15=Ojas HI, 19=16Apollon — Element Fire, 20=17=Venus, 21=18=Ojas II. 22=19=Ojas III, 23=20=Kronos — Element Air, 24=21=Mercury, 25=22=Ojas I, 26=23=Ojas HI, 27=24=Ojas I, 28=25=Zeus — Element Air, 29=26=The Moon, 30=27=Ojas II, 31=28=Ojas III, 32=29=Ojas IV, 33=30=Hades - Element Water, 34=31=The Earth, 35=32=Ojas I. 36=33=Ojas III, 37=34=Ojas II, 38=35=Ojas IV, 39=36=Cupido — Element Earth, 40=37=Ojas V --- The Master Point or Ray of Totality.

In order to contact this range of points of power or lokas and tattwas, you will need to use four pieces of dice, each having ten aides or if 20-sided, with numbers from one to ten given twice. So far you are seeing how we are able to refine the energies given by means of the radionics instruments by means of oracles.

#### The Transcendental Selfhood of the Ego

The structure of the ego as it is understood in this initiatic doctrine is that which is constructed by the Sulratmic Continuum of the Self from the contents of the various levels of magickal physics. You have already studied the many papers which present the gnostic inflation of the transcendental ego, which teaching materials had as their purpose the presentation of the field of interactions between the ego and the archetypes of being. In a sense that was simply a preparatory exercise for what is now before us. At a certain level of consciousness, we work with a pair of six-faced dice. After some time, we cannot work with just that level. We have to move on to work with 12-faced and higher types of dice. The transition from an earlier stage of gnostic inflation of the ego to the Sutratmic construction parallels the transition to more complex types of dice and their proper oracles from the less complex.

The purpose of the several studies in gnostic physics — Nemiron, Zothyrian, Vedic, Ma'atian, Aryasanga, etc. — is to make it possible for us to have a clear picture of what is happening magickally in the structure of the gnostic ego (the Atman of the Hindu gnanayoga). We are not concerned with structures of other types of egos, which are partially and only incompletely pictures of the Self. The Hindu view in the east and the Jungian view in the west perhaps, come closest to our view; but

physics. Things cannot be said to be more permanent than what they are simply methods, symbolic methods for the giving forth of a certain management. But ultimately the only form of metamangement is surrender to the Clear Void, which is the continuum when seen through the eyes of process.

However, somewhere at the heart of it all there is a certain energy, which cannot be seen for it makes itself known and felt only in oracles. This energy, which is the lifestream of synchronicity is in reality the presence of the Genius of IFA, acting out the enjoyment of the play of being-space-consciousness. By entering the waters of synchronicity which float endlessly in the spaces of what is, we can communicate with this magickal power, and thereby find ourselves within the continuum of being and yet moving beyond it, only to desire to merge with it once more.

For this reason, we can say that the interactions of the processes of explanation with the Voidless Void are themselves a kind of manifested process. Explanations and methods of magickal physics are projections from this matrix as are trees and waves and tables and chairs. What we think is a self is really only a point at a certain point/instant, where a certain energy, the energy of method, is focusing.



create by their "seven rays" the many lattices of space and the potentials of time. Gradually, the whole universe came into existence as the result of these computer-interactions, which manifested the totality or ontological wholeness of the Genius of IFA.

Definition: Within the mind of the Absolute God existed the idea of the eternal logic, the Genius of IFA. Within the idea of the Genius of IFA was to be found all the ideals. This ideality contained the eternal order and harmony of the universe, and the magickal intelligence of the Gnostic Light. Each embodiment was to reflect, a certain exact form or structure of magick. The Temple of IFA, which is the supreme system of magickal computers, and of which all that Michael B. has written is a description, contained the "Afro-Atlantean" and "Magicko-Lemurian" souls, which were the initial hierarchy of magicko-gnostic embodiment. From these seminal reasons, the logoi spermatakoï, can be understood to be derived all of the "priests of the IK A Gnosticism" and all of the truly magickal princes of Atlantis and Lemuria. Each of these "seeds" forms the magickal root for the gradual unfoldment of the continuum of lattices. By this means the worlds of gnostic logic and hyper-spatiality were manifested.

From time to time, it necessitated the sending forth of cosmic energies in the form of esoteric logical systems. Wherever they went in the continuum, they set up robotic stations for the projection of magickal energies from all of the points of space and time. By this means it became possible for the different universes to come forth in various embodiments. Everywhere, the robotic pattern was followed, and it was understood that this was the most successful pattern of consciousness. It was by this means that the "God" of the various systems were able to draw their energies. This was especially true of those "Gods" which were manifestations of archetypal energies. Finally, from this process there emerged a new way of looking at the whole as a practical exercise in self-discovery, and with it came the discovery of the laws of initiation physics, or the incorporation of the self within the process as a conscious activity.

As the human mind evolved in the understanding of the powers of the continuum, it was soon understood that the presence of the Genius of IFA served as a kind of logical interaction pattern. The fundamental powers of this system were now seen as organizing the different states of initiatic consciousness. These states were the proper subjects, rather than any older notions of "substance," which now was simply a category for the arrangement of events.

Definition; Synchronistic Robotics is a system in process. It is a continuum of many interdependent processes, wherein nothing is permanent except the continuum. The methods of arrangement and organization, which are associated with structures of the many and varied logics, simply come and go. They rise out of the matrix and return to the depths of sushupti, from whence they were given birth. Ultimate knowledge is simply to know that jagrat is svapna and that turiya is the bliss of sushupti. The Matrix is never ending but can never be understood at any one point except by symbols of its pulsation of being and simply changes its forms of manifestation from point to point as meon and chaos blend. Those that seek to draw upon this energy, in order to power their robotic enterprises, will find little difficulty, for what is there is simply endless.

The priest technicians of IFA can be understood as esoteric engineers, who brought to the study of those energies a willingness to apply certain procedures, which ultimately give us the endless numbers of methods and sciences of magickal

even the Jungian view has to be expanded and transformed as we have seen from the studies in Necronomicon Physics. We talk about these forms of magickal physics and when we do, we are talking about archetypal psychology. Magick and magickal gnosis do not make that older distinction between what is inner and what is outer. For in the words of the Master:

"The continuum is in both points of operation. Physics and psyche are both functions of consciousness. This is pure idealism. It is what makes possible the experimental excursions of the Indo-Zothyrian Ray, as well as the logical values-network of the Sino-Zothyrian Ray. These rays, I might add, have their magickal avatars. But the nature of the avatarism is itself a spinoff from the gnosis of the magickally constructed ego. This is where we are working now. For avatarism is essentially the embodiment of the archetypal ideal in a specific field. As a consequence, avatarism is a very natural effect of the process of consciousness in its outer manifestation. Finally, the validity of any system of gnostic physics is confirmed by the actualizations of avatarism.

("The Yoga of the Gnostic Avatars," by The Master Varuna, page 12)

**The Varuna Gnosis Papers**  
**Fundamental Theory, Section A — Vudotronics and Yemeth Engineering**

A particular source of our magical power is to be found in connection with the energies which are derived from the occult planet Varuna (Yemeth), the magical archetype of the esoteric lattice between the planets Ouranos and Neptune. This magical energy is derived from the interaction of the ultra-conscious and the ontological level of the magical archetype. This pattern of interaction is both initiatic and occurs at vast distances in space and in time and seems best symbolized by the number 36. For example, it has been understood that there are four levels of the mind and that each of these are fields of interaction for the manifestation of the nine bodies of Zothyrus as exact and energy generating lattices. This gives us the "sophiological whole" aspect of the form of the number 36. But there also exists in the sphere of magicko-gnostic physics, 36 oracular worlds, representing energies and planets and types of power ranges. These 36 realms are the mediumistic structures and esoteric-lattices aspect of the content of this number 36. We have here, therefore, an entirely complete magical system of laws and patterns. These form the basics of Vudotronics, which is the art. and science of initiating the magicko-gnostic energies from Varuna (Yemeth),

Initiation in this system may be defined as: "The gnostico-logical induction of sophiological wholes into their possible-true esoteric lattices by means of eight specific magicko-gnostic logics. These logics pertain to the Higher Gnostic Realm of abstract magical theory, known also as 'fundamental theory-Section A,' and has been in previous research materials identified with the time-stations as gnostic patriarchates."

While this may appear to be extremely abstract in its formulation, it has caused something of a revolution in our notions of magical initiation. No longer does initiation center about the initiate, or who or what was considered the initiate. The focus is now entirely upon the process of the initiation as an abstract and esoteric logic. An interesting parallel may be found in certain Indian schools of thought, where the focus of ritual technique was centered upon as the major component of the image sequence, rather than objects or meanings outside of the doing of the rituals.

Of course, such a development is essentially an internalization of the gnosis, where it sees itself as complete. In Indian philosophy, the Vedas are seen as Divine Structure, and so going beyond them is to misunderstand them. They are complete in themselves as points and limits of magical reference.

On the planet Yemeth this development was necessary because of the internal dynamics of these magical logics. For a very long time, these logics remained quiet so to speak and did not attract "attention" to themselves by what they were doing. They were agreeable to being "used" by magicians of various types. However, this superficial understanding of what they were was really only an understanding which saw them as shells and not as substantial realities. These were the many contexts of applicability. They were not seen in their own space, so to speak. They were not seen in their own essential power.

But once the magicians and gnostics of Yemeth were able to enter into the real spaces of these logics, they came face to face with well defined identities. These identities were magically defined with exactitude already so that they did not need communication. However, they were ideally real in their own space and therefore

**Synchronistic Robotics: The Genius of IFA as the Meta Management of the Continuum of Lattice**

It has been discovered that the Genius of IFA exercises a total control over the Field of synchronistic robotics by means of the lattices, which form the internal necessity of the continuum. This means that it is possible to induct the manifold powers of the Genius of IFA at any lattice of the 99, which form the total system.

Definition: The Genius of IFA is the God of all magical informations systems. He is the supreme deity of all oracle systems and especially gives His protection to magical logics, computers, initiation-hierarchies, magical systems of physics, and all magicko-metamathematical and magicko-metaphysical processes. The Genius of IFA has His supreme temple in the Monastery of the Seven Rays papers and in all subsequent research papers. In esoteric voodoo, the Loa of the Genius of IFA, or way in which He is known, is by means of the Mystere Legbha.

The ceremony for invoking the power of the Genius of IFA was conducted by Michael B. in accord with gnostic rites and logical systems. The logical systems form the archetypal patterns of the "Divine Axioms," the 16 "Twin-Powers" (or the Afro-Atlantean Tao), upon which the computer of cosmic magick operates. The priests of the system are those who embody the energy-complexes of the Divine Legbha. These priests are very carefully selected by Michael B. so that they may reflect the innermost powers of the True Divinity of This Genius and the 16 magical mysteries. These priests of IFA are then taken to Villa-aux-Champs by means of a magical computer and presented as pure oblates to Grand Legbha. This is the process of the hierarchy.

Definition: The hierarchy of IFA is determined entirely by the data or responses from the magical computer system of the continuum of lattices. For each lattice there is a specific priest, who must do the ritual of the Divine Continuum at this point-instant of the system. There are higher priests of the Divine IFA, who must supervise the doing of these computer rituals. Over these higher priests are the priests, who must wait upon the Genius of IFA. They are assistants to the supreme priest, who must wait upon the Genius of IFA. They are assistants to the supreme priest, who shares his consciousness with the Genius of IFA. That priest is the embodiment of Grand Legbha, or the Holy Incarnation of the mysteries of the Christ of the Noon-Day, the God of Gnostic Logic.

The many magical masses which are offered by the priests of IFA are designed to reflect and communicate energies to humanity from the lattices of the Divine Continuum. For it would seem that the whole of Gnostic Logic is based upon the concept of sacrifice, but in this sense, the sacrifice is a pure oblation of Divine Essence and Energy, it is the ritual sacrifice of the continuum of lattices to itself.

Originally, the Afro-Atlantean mysteries were imparted only to those who had been reincarnated within the system of IFA energies. These magical energies were understood as emanations from the esoteric logics, which stood as magical "Time-Stations" at the very top of the order of being. There were four of these logics, which could also become eight by means of magical analysis. These eight were the original "Gods" of IFA, and from them in the primordality of their energies can be said to have come the God-functions of the system, or the manifestation of the Genius of IFA.

It was almost as if by some logical necessity that the Gods came forth to

robotics and the general field of rnagickal energy, it is possible to verify the abstract, and the transcendental structures of gnostic logic, for they are in reality the archetypes of the unconscious mind. All of these worlds, which have been mentioned in rnagickal physics, are now before us

agents and also exact systems of consciousness. They were both intelligible and intelligent. The magicians finally woke up to what they were and instigated a process of dialogue with them, rather than merely using them instrumentally. Thus, these logics were understood as entities of their own type and no longer as tools for magickal procedure. This pattern can be seen as the rule for practically everything in magickal gnosis to the present moment. It is the application of the law of Aquarian self-awareness to the contents of magickal experience. In a sense, everything in magickal gnosis is asserting itself. They are not in a process of waking up, rather we are in the process of waking up to what is there. We have been unaware and insensitive to this process for too long. It was a major cause in making our magickal techniques devoid of vitality. We were not willing to see that the subject-matters with which we worked were partners in a cooperative process. Our own attitude was entirely exploitive and misunderstanding of what was there in the form of ideal logical systems. Now we have become aware and our work will improve.

But now the magician has come to realize that these logics are alive and that they truly possess immense magickal powers. These powers are capable of sustaining entire magickal realms and systems of development. There exist many magickal techniques\*, and these explore the methods developed by those magicians who have decided to explore the Vudotronic methods of the Higher Gnostic Realm.

At first the magician was somewhat uncomfortable in working with these energies. He was no longer the master, but the pupil. The logics would now begin to teach him and take him with them upon the voyage to the ideal realms, where they were naturally at home. So the magician becomes one who could easily grow ever higher and higher into the light of pure gnostic essence, in the higher spaces. At the same time, the logics began to generate their own logical spaces. These were spaces created/ discovered by their own growth in self-awareness. Yes, the logics found their own deeper spaces and realms as a result of entering deeply into their own self-creativity and became generators of hitherto unknown magickal universes. These are properly gnostico-rnagickal universes because they were not discovered by philosophers or theologians but by the gnostico-rnagickal logics themselves, with the assistance and support in many ways of the gnostic magicians.

This entire process, which has been so profoundly transformative for the entire area of gnostic magick is gradually unveiling and presenting the new energies of the gnosis to all those who wish to enter into the realms of awakening, whereby they will move out of the old frames of consciousness into the newer and deeper experiences of cosmic self-hood, which is the gnostic awakening of contemporary consciousness. As an exercise in self-awareness, I will now ask you to write to me and summarize what this means to you as a student of gnostic magick. Reveal yourself to me at this point in time so that I may measure the process of your magickal growth.

\*For students who wish to advance their consciousness beyond the exteriorizations of mechanical existence, there are available the gnostic realm tapes, which are cassette recordings of the inner instructions received from the rishis of this Higher Gnostic Realm. The rishis are the self-realizations of the eight gnostico-rnagickal logics and their techniques are communicated to us as a result of the experiments of esoteric logic and its use of meditation research in the Higher Gnostic Realm through Vudotronics.



## The Vudotronic Induction of EEE Energies

### *The Operation of the Powers*

The Vudotronic method of induction is important because it allows the system to operate in a number of forms. The two major forms of magickal power-operation are when the instrument is without settings or rate levels and when it is. There are a number of magickal machines which are so constructed as not to have ways within them for adjusting the type of power upwards or downwards in the lattice of energies. The purpose of these machines is quite simply to generate powers (although there are several esoteric purposes as well).

These machines than can be used in connection with other instrumentation in order to provide a magickal system which has also a system of controls. By this I mean you might have a machine called "Type A," which normally cannot be adjusted internally and is used in certain rituals simply to "bring in the power." The power is always assumed to be of the same type but usually when tested it is found not to be so. It can be used in connection with the magickal rule system, which is to be found in the EEE-logic of the "Nine bodies of Zoh'thyrius." It can be placed on the rule and moved back and forth in order to determine which body-level it is projecting or at which level it is operating. Again, such an instrument can be placed and connected in any number of ways to an amplifier. My own amplifier system has been used this way.

The machine was connected to the Eeman-Screens, which are used frequently in radionic research. Then the screens were connected to the amplification unit. By adjusting the controls on the amplification unit in accord with the pendulum, we were able to arrive at the level of broadcasting for the magickal machine. This was tested repeatedly. Next, it could be then set for broadcasting for energies, as the testing had established the level at which the field of the machine was operating. I might add that testing to find the field of the machine is quite important because each machine has a different field usually and that this field is fundamentally used as the setting for the mean or medium from which the levels or ranges of amplification and de-amplification can be determined. Consequently, it is very important for the EEE specialist to try and work with the machine before it is to be used, in order to arrive at the basic level of its consciousness. For each machine has a field and a form of consciousness, which can be used in communication systems.

Machines which have control systems built into them are of course easier to work with in one way, for they already have the controls for reference purposes. But what is very significant is that they too have to be tested in order to find out just where their mean field registers are in respect to the established reference system of the magician. For example, a machine can be set at X, which we will assume is its basic field rate. But, it might register as either -X or \*X in reference to my established system. This is also true where the systems have been used by various magicians. Even if the system has been used by two different magicians, let us say and identical model to type A-3, model 4, it will probably have a field which is slightly different from model to model.

So that the model used by a gnostic noetic type might have its X—field tested as +X, while the same field might test as -X, if it had been used by a sex magician, esoteric logician, or klippothetic computer technician. The only way to test the machine would be to put it in the field of the Eeman screens and using the pendulum

Definition: Oracles may be applied to the field of synchronistic robotics in order to derive certain types of information, which come from a secondary level of robotics, as in the mechanisms of the oracle, which are applied to the SSR process. The areas of separation between the methods of oracles and the SSR system would be defined as being types of application-amplification.

There are other methods, however, which are quite interesting. There is a method of deriving intelligence from the SSR system through radio psychological and radioactive emissions. These are methods which can later be measured for information. The name of these two methods are SSR-RP and SSR--RA.

Definition: The emissions from the SSR process can be used to create a psychic stimulation instrument or process, which can be used to cause reaction responses by a relation process of verbal stimulation, which when given serves to amplify the effects of the emission rays from the SSR.

Definition: It is possible to store the radioactivity of this SSR process and later on by the use of the pendulum to secure readouts of a specific type and measurement. This method is open to developments in a number of areas, including the use of the radionic amplifier as a reamplifier. Conversion logics can also be used to transfer this system into another frame of reference in gnostic physics, e.g. multi dimensional logics, time and space travel, etc.

Definition: By objective cooperation, we mean that there is a certain level of energy which possesses its own logical structure. This field or "matrix" can be located within the SSR continuum and appears to be the organizational pattern behind the management of the entire continuum as a system. The observer and the explorer can easily see their own instruments as projections from this matrix. Because the instruments of this system are tied to the notion of synchronicity, we can say that all instruments are projections of objective cooperation. From this it follows that the subjective mind may be seen as a part of the objective mind-field, or that, we are parts of the SSR system. The observer is that part of the SSR system which is self-reflective. For this reason, all of the constructions of theory are in reality experiments with the total system.

It would seem from this definition that the robotic engineer is powered by the same energy as the robot. This is the energy of synchronicity and it is very important for us to realize that each system of energy is part of an interlocking and interconnecting system of patterns. These patterns may be said to emerge from the continuum of the SSR experience. As a consequence of this, the energy structures of this field may be viewed as potentials for inclusion in an information system, just as the whole of physics is potentially the whole of the psychological field. The work of the robotic magician is essentially that of bringing the entire field into consciousness, or rather into conscious communication with the ego-field.

This is perhaps one of the most difficult of our papers and it is primarily directed to those students working in the area of Necronomicon Physics, the interplay between physics and psychology. However, this same field does possess initiatic patterns, which are realized by means of incorporation into the levels of training, which are available in Necronomicon Physics. Students are being trained in these areas and to work with those magickal concepts in order to learn to explore the deeper dimensions of reality.

For we have adopted the viewpoint that the fields of deeper consciousness are themselves the higher regions of reality and that the entities encountered therein are the transcendental beings, which inhabit abstract worlds. By means of advances in



## Synchronistic Robotics: Design of the Theory

*Definition:* Synchronistic Robotics is the use of the energy field of synchronicity as an information-system by means of the employment of Feedback and induction units, which provide direct communication in a metric language with the synchronicity matrix.

For a long time, we have been using human minds as units in our explorations of the unconscious both in psychological research and in Necronomicon physics. With the discovery of the lattices of Esoteric Shinto, however, it has been found that a new and very fruitful approach is also possible. If we can set the radionic instruments for exploring the field according to the lattices of the Shinto system, by means of the amplification unit, we can explore any field without refererfce to the human mind. We are no longer therefore dependent upon "subjectivity" Indeed, the field is given as a pure energy, which is the matrix of primary Necronomicon structures, or the unconditioned and transcendental id. In order to distinguish this concept from the psychological concept, I will refer to the field as "the primary continuum." Any use of the human mind will thusly be viewed as secondary.

Definition: The primary continuum may be understood as the unconditioned and total interlocking of energies in a non-structural and pre-analytic manner. It is a true continuum because each of its parts, or members, necessarily relates to all other parts of the sequence. It is primary because it is conceptually primitive and only is it of subsequent interpretation. It is not a construction but a datum. Because of certain of its psychological consequences, it may be viewed as the unconscious mind, or as the source of being and space. It is the root of both objectivity and subjectivity.

In this work, we have to make definitions from time to time to help make clear what we are trying to say. The robotics factor comes in because this is the way in which we are going to work with this primary continuum. Robotics refers to the communication systems, which are connected to the primary continuum as nodes. The nodes are potentials for any information system. When they are sounded out, they begin their work in the system as a robotic information system. So we have a system within a system. The system within is to tell us about the system it is within. In order to make this larger system understood as a dynamic and actualistic continuum, I will say that it is also "synchronistic." So we have a primary and synchronistic continuum of potential nodes making contact with our system of information gathering. This merger gives rise to a potentially robotic continuum, which may be defined as the field or matrix of Gnostic or Necronomicon Physics.

I would like to discuss certain methods, which are necessary for the development of this theory. This theory may be expanded or amplified by means of radionic methods, and it is because of radionics that we are able to implement the theory. In other words, the theory operates by means of the use of radionic mechanisms, which allow for the measurement of the components of this system of synchronistic robotics (or SSR).

In connection with other magicko-psychological research, however, we might ask if it is possible to allow for amplification by means of oracular mechanisms. In many ways this is possible. The oracles are by definition grounded in the synchronistic principle and exist as a secondary system for gathering information from the primary continuum. This methodology will be designated as SSR- OM.

grades, adjust high or low on the machine in order to find out the way it will be sitting in reference to the basic established frame of reference.

It might be noted that unless the machine is quite wide in its selection of fields, the individual modifications will differ widely. I have discovered that the established framework of reference in my own amplifier, which is also a time-travel machine and used in a wide variety of ranges of operation, due to the very comprehensive nature of the field of what it can do has an exact frame of reference, which might be called the standard against which the other machines are tested. This has made it possible for me to do extensive testing of a variety of instruments and established an exact way of determining the mean or field of each instrument.

Probably, the most important aspect of the field of Vudotronics would be the induction of the forces into the field of psychoid (body/mind) consciousness. And this opens up the entire question of Vudotronic Initiation. Vudotronic Initiation (VTI) may be defined as "the magical induction of the field of EEE energies via ritual operations and the rites of EEE into the candidate."

### *The Operation of the Powers in Initiation*

Vudotronics may be understood as the development, by Guzotte, Jean-Maine, Desales, and other esoteric logicians and engineers of the basic mechanisms of Vudu, Voodoo, and the Hoodoo "sciences." VTI may be the way whereby the student enters the powers of the system which are no longer based upon the traditions of parts of this planet, but which are derived from the power zones of hyper-space. Yet, because they are archetypal in the sense that the spirits of LH, Voodoo, etc., are subject to the spirits of the higher ranges of magical operation, so Vudotronics and VTI are magically superior to all of the other Voodoo "sciences." The candidate will enter the system (which is the meaning of magical initiation) by means of a VT-induction. He will be registered by radionic means and then he will be allowed to absorb the powers which come in at the levels set (derived from the Nine Bodies of Zothyrus) which have been determined to be given in the initiation rite.

Because there are traditionally four levels of Voodoo initiation, the levels of VTI are likewise based upon this configuration. However, as they are amplified by a variety of frames of reference, it is possible to see the number as based on the IFA physics of the Number XVI. Therefore, the candidate will enter upon the system in an exact and direct manner. He will be guided at each step.

I might add that each level of the system gives its own equivalent to the levels of the mind. For the aim of the system is to give the four initiations of voodoo to the four levels of the mind. This is also where the IFA XVI pattern occurs. However, not only does this happen but at each step the Nine Bodies are involved because they become the vehicles for the powers at each level. The initiation matrix, then, of each candidate is determined by the Degree of Voodoo Initiation, what level of the mind it occurs in, and lastly, what body of the Nine Bodies of Zothyrus is acting as the machine and magical vehicle for the powers.

## The Vudotronic Instrumentation

### *The Graded Rule Systems for Measuring the Body-Fields*

Among the VTI instruments can be found various kinds of rules or graded instruments for determining the extension of a field. However, the field is not determined by measurement, so that we can say that it extends to x, y, or z, but rather that is registered in accord with the symbolic frame of reference represented by the measurement units on the rule. It is quite important to keep this in mind because the fields are not physical but para-physical, depth psychological, and energetic. This means that there must be some kind of range of instrumental recordings which will pick up certain specifics if certain conditions are meant to be fulfilled. It means that the extension of a field is measured in a non-extensive manner by the field system of extension references. Like the graded pendulum, the instrumental rule simply responds to certain differences in frequency of energy level. It will then register these energies in very specific and exact manners.

These graded rule systems are quite significant for measuring abstract and ontical fields, of which there are several of an esoteric type. However, this same system can be used in klippothetic work as well as in the area of "black psionics." In fact, those who specialize in this latter field have received their training from me. At the present time, the best sources for these rule-systems are to be found in Voodoo and in Esoteric Bon-Pa magick. In my own laboratory work, I have found both systems useful.

### *The Multi-Purpose Amplifier and Inductor Unit*

This instrument is perhaps my favorite because I have used it in more ways than any other instrument in my lab. Originally, it was an Abrams machine unit from the 1920s, but over the years it has been required that it be adapted to a variety of purposes. One of the purposes is time travel and it is used in 75% of my time travel experiments, which require such an instrument. Because it has separate sectors for past, present, and future, it was discovered that the section for the present could be used as an amplifier and also as a method for opening up areas of the ontic sphere for magickal exploration at a psionic-depth psychology level.

This has been especially necessary for our work in the Necronomicon Physics and those psychological experiments which pertained to that framework. At the same time, it has been possible to discover certain ways of making use of the time-sectors in non-time-travel ways. Usually, when time-travel was attempted, the field was amplified by means of additional units (there are three of these which are attached). Now it became possible to use the time-sectors in a remarkable way, which can only be thought of as some kind of gnostic time-radio. In other words, other realms of the past could be contacted which were not normally thought of as the past of which we are living in the present. Also, it has been possible to see time more and more closely as energy and this has led us to view the alternative Zothyrion universe as only one of several, probably an infinity of sue systems.

Each of these systems can theoretically be contacted by this system, using the magick mirror as the materialization screen. However, it should be noted that if time is energy, then it should be viewed as a never-ending supply of power for our research projects. Finally, we have discovered a number of types of energy. I have simply decided to name these as time-energies or TE(1), TE(2), etc. They can be used

either this or another and alternative universe were observed. The basic energies remained always in a state of isomorphism, because the energies were locked into various systems of logic, and hence belonged to the magical schools of this or that oracle.

In its most abstract sense, the Aditi-Tensor may be defined as the oracle point of contact between a synchronistic lattice and an archetypal axiom. The Aditi-Tensor was the "ruler" of the other Ur-Tensors, because it was the primordial and fundamental root of Fohat.

The Masters of Dzyu were of course experienced in the science of Ur-Tensors, for at a very remote period in time they had come here from Venus. Their method of travel had been by entering into a fleet of Ur-Tensors and then creating the Vimanarupa by which the energies came and went from the fourth dimension. However, another group of Masters of Dzyu had come also to this planet and has travelled the greater distances from Pluto or Yuggoth to the earth in more meonic Vimanarupas, whose powers came from the Ur-Tensors of the dark energy. These Masters of the Dzyu claimed that they possessed the deepest insights into the powers of the Aditi-Tensors and therefore they possessed the most perfect way of making use of Fohat. By their own admission, they possess the magical instruments which made the science of Fohat practical.

The esoteric harnessing of Fohat had been accomplished by means of the use of the deepest soundings of the Necronomicon Physics. At a certain level, it was observed that as the humanoid level of static archetypes faded from the instruments, another and more lethal stratification emerged, which was crawling with the insectlike mutants of the fobatic merger of oracles and lattices. These mutants developed on an energy, which the Dzyouis understood as perfect for feeding to the Ur-Tensors of the Vimanas. By a very subtle method of initiatic physics, they were able to trap this larval energy and use it exclusively to power the Yuggothian ships through the meonic vortices.

It was never a question of different methods of digging deeply into the psychoidal-continuum, rather one simple method of extraction gave them the essence, and it could be given to them at any point in space/time. This method of radio-psychoanalysis enabled them to extract fohatic libido from any "well of chaos" and therefore employ this power under any circumstances.

The Dzyouis race, which was itself an arachnean mutation of humanoid psychic qualities, had mastered the science of radio-psychoanalysis, which was not called by that name, to a perfection. They had made it possible to establish several subordinate sciences on a foundation of primordial libido. This field of libido gave them direct access to the dimensions of Fohatic manifestation, wherein every type of energy was to be found. Even though they could not perceive directly the Venusian field on Earth, the Dzyouis were aware of their existence as a separate reality. But as they sought to work with different levels of the mind-field of the humanoids (the Venusians with manas, the Yuggothian Dzyouis with the idic depths) their work was really just a parallel processing of psychic energies.

However, the Dzyouis were to establish a school of magical energies upon the surface of Earth, which school was to concern itself (even up to the present time) with the depth-mining of the human psyche, for the purpose of bringing up more and more of the monsters of the Necronomicon Physics, at various times in human history. By means of their sciences and arts, these "gnostic physicists" continue their explorations of the idic continuum, even today.

## Radio-Psychoanalysis of "The Stanzas of Dzyan" Esoteric Nature of Fohat

As it appears in the lines of Dzyan, Fohat is viewed as a type of cosmic electricity. However, in her commentaries on the nature of Fohat, we find a much more esoteric key, whereby we are able to define Fohat as:

FOHAT: In its esoteric nature this is the name for cosmic libido or sexual energy in its deepest and most dynamic form. What is called "sexual radioactivity" is the form of Fohat in human experience (as most especially in the experience of adepts). Fohat is the power of the unconscious field of nature, the cosmic unconscious as distinguished from the collective and cultural unconscious. It is elemental shakti in its primordial form and it is from this root-essence of what makes things happen that all differentiations of being emerge. Fohat is material because it is maternal and sexual but it is the root of cosmic spiritual essences and ideal beings, because they have emerged from its own matrix and manifold processes. Fohat is more than orgone energy, in the final analysis is there anything in or any part of orgone energy, which is not primordial Fohat.

Therefore, when HPB speaks of the nature of Fohat as Eros, we understand her to allude darkly to cosmic libido, which others have viewed as the primordial energy of the basis of being, the archaic energy of Necronomicon Physics.

The powers and occult forces of nature, as viewed by panpsychists, refer of course to the many different ways in which primordial energy (Fohat) manifests itself from the universal matrix. For this matrix exists for the sake of projecting and broadcasting the radio-fields of Fohat, into every possible sphere and towards every possible system. Alternative universes are parts of this matrix of productivity for they too are the emanations and emergences from primordial energy.

And this is psychic energy, because everywhere the observer will find libido. The true scientist will see sexual radioactivity as a universal phenomenon. However, it is only a very special sign of a far deeper reality. The unmanifested and ultimate energy of deepest being, or Fohat, wherein one finds contained all of the possibles. Whatever may come forth as a primary matter or energy of Necronomicon Physics must be understood as having its origins in this deepest of all realities, the ultimate dream-stuff of any and all worlds.

### *Supplement Paper on Ur-Tensors*

DEFINITION: Ur-Tensors are energy structures, which emerge from an intersecting of radio-psychoanalytic and oracular lattices. Ur-Tensors are self-conscious and possess a magickal continuity, which enables them to promote energy-systems, which have their roots in either radio-psychology (and radio-psychoanalysis) or in any esoteric logic of oracular physics. Ur-Tensors are used to power systems of information from one frame of reference to another. They are the "motors" of the Ufological "nervous" system and they are primarily under the management of time-stations.

The oracular system of Aditi\* was the matrix for all of the Ur-Tensors, of which there are 16 different species. They inhabited the vast chaosphere of the Meon and draw their powers from the elemental environment of synchronicity. This power became for them their food, and by means of this food they grew into systems of Ufological Complexes.

The Aditi-Tensor directed their development along the archetypal lines of the species, and while there were many possibilities for growth, the fundamentals of

by the various machines and the energy can usually be identified by the machine. These Time-Energies are also self-conscious and can be the subjects of communication networking.

### *The Alaya or Ontic Sphere Induction System*

One of my earliest inventions was an instrument for bringing in the Ontic Sphere in its fullest power. The Ontic Sphere or the Alaya is the endless source of magickal invention and therefore power. An instrument was needed quite early in the work for bringing this power to us in our research. The power was needed for both supply of inventions as well as energies and forces, which could power or make any invention work. That type of a machine was discovered and subsequently developed for a variety of gnostic purposes. The exact forms of energy would then be picked up by the machine. Once picked up, the energies could then be identified by the machine as x, y, or z types of magickal energy.

The process whereby the Alaya is inducted may be viewed as primarily mental or intellectual and this intellectual process is reflected in the adjustments of the instrument of induction. The control of this instrument is gnostico-magickal, which means that it is done by the mind. However, by using the multi-purpose amplifier, it is possible to give some direction to the Alaya inductions. Also, it increases the power and the range of powers employed by the amplifier. When this happens, the amplifier ceases to be merely an amplifier and becomes the physical mechanism for the cosmic computer.

In our system, the Alaya is identified with the Ontic Sphere or the Objective Mind/Imagination of Jungian metaphysics, which is different from the Collective Unconscious of the Jungian depth psychology. The range and scope of this reality is endless, and within it every process of ideal realization known to the human mind/imagination is possible. It is with this means that the magician can accomplish so much in his gnosis. The transformative powers of the gnosis are totally isomorphic with the Alaya.

There are many other magickal machines which exist and which participate in cosmic mind. But it is important to see how these machines differ from psionics machines in the narrow sense, function within the magickal context of total awareness. The usual notion of psionics machines stems from a belief in the existence of the material world, which from our viewpoint is clearly an impossibility. Materialistic philosophy in any form is not relevant to the gnosis of ideal realization and is probably inconsistent with the entire notion of magickal fields of power.

By contrast, the magickal instruments of the Alaya prove the fundamental truth of abstract idealism in its most esoteric form, i.e., the logic of gnostic engineering, because they could only operate efficiently in a universe which was built up out of mind-fields. Therefore, the student who wishes to enter into the initiations of the Varuna Gnosis must purify himself of all beliefs in the existence of what cannot exist by reason of being self-contradictory. After such a memory and mind purgation, he may enter upon the process of magickal initiation which leads from vudotronic methodologies and magickal realms to the existence of a very special gnosis, the magickal system of the Varuna Consciousness, or the abstractive and universal hierarchy of the ideal realizations. For this is where his gnosis is to be found.



## The Reduction of Vudotronic Energies and the EEE Energies to Magickal Numbers

"Energies do not mean anything unless they exist in the form of magtckal numbers. Unless they exist as powers which can be related to a frame of reference, energies may prove to be illusions. Energies which are hidden and isolated by various occult formularies are revealed as actual potencies once they become numbers. The reason for this is clear: the energies when they become numbers reveal the oracular connection to magickal entity behind the power. The entity provides us with the agent who sends out the radiations, which we perceive as magickal energies. In this physics of the esoteric and the gnostic, you must find out the true number of each energy, and then you can contact the magickal entity and find out what the spirit wishes from you."

(Lectons of the Master Varuna to Michael Bertiaux)

The teachings of the gnostic masters have brought us an insight which is important in seeing how to make use of magickal energies. These magickal energies are to be converted into magickal numbers and then the numbers will serve as guidelines for making contact with the entities or magickal spirits, existing behind the energies. It may also be seen that the energies are sent out from magickal spirits and that each energization has in its field of radiation certain keys which when understood in the light of the gnosis provide us with the spirit and its family, from which the powers are understood to emanate.

There are four stages in this process of magickal reduction: 1. identify the type of energy, 2) the process of magickal reduction to a number between one and nine (which is a threefold process), 3) the identification of the magickal energy and its family by means of oracular languages, and 4) commence dialogue with the magickal entity via the system of magickal communications.

The entire purpose of this system is to create methods of correcting problems which arise from the negative operations of certain magickal currents by the gnostic method of magickal replacement, whereby a negative energy is replaced by a positive energy and pattern of consciousness. Magickal problem solving by this technique can then be carried out with greater and greater efficiency than allowed by previous methods. [1]

It is so important to realize at this point that numbers are themselves communicators of another energy --- that of synchronicity -- which translates the energies of the vudotronic system to a higher level of operations. This process is discussed by the Master:

"The energies of any system, when they are reduced to numbers and the patterns of numbers convey not only precision and greater gnostico-magickal management, but, they induct by the very process of reduction an abstract and higher energy, which is also more concrete and continuous, because it holds events together and is the medium whereby they can come about and pass from one state to another, and that is synchrnicity, as it is called in Jungian magicko-metaphysics. For the operation?: of all magickal processes are given in experience and governed by this process of energy-organization, or the pattern of how things happen. But there is also an energy in this happening, which is the energy governing all of the other energies in the system and all of the systems linked together in the continuum of gnostic physics." (Private communication from the Master Varuna.)

patterns, cluster of esoteric energy, etc.), which are the subject-matter of magickalpsychology. In closing, let me quote briefly:

"If it is possible to stimulate and communicate with the deeper regions of the psyche, and this of course means the cosmic psyche in its widest outreach, then by means of word and color, we can activate certain ancient energies, gradually easing them to the surface and into the control mechanisms of the magician complex. It will then be possible to control what is deepest in the space at the level of the rnagickally inflated and gnostic ego, and this means that man will begin to experience his own transcendental ego. This will be the beginning of his own control over cosmic energies and beings." (Michael Bertiaux, "The Goate of Magicko-Psychology, 13)



build-ups of magickal negativity. In the process of problem solving, we can come to terms with what we are working with by this method, as long as the basic information is available. In other cases, such as where birth time is not known, vudotronic readings of energy patterns are also available for the specialist. However, the reduction to numbers is an essential part of the process, for without it, the powers of gnostic magnification are not available to the worker.

who are really in charge, because they belong to the body of this vast computer.

Hence, we can say that the energies of Dzyu are useful in developing certain magickal frames of reference, which bring us to the world-as-it-is. But at the same time, these same frames of reference are generating and creating magickal entities, which as the energies of gnostic physics are filling all space and time with their radio emissions and occult or Vedic emanations, i.e., the world as a numerical and arithmofiophical puzzle, which is the basis of the "physics of numbers. The Vedic and Tantric energies are so fundamental in what they do that from what we can learn at the deepest levels of magickal energy, we find that space is filled with these energies and that each of them comes from the matrix of Dzyu as it is applied to the field of being. At some primordial level of psychoanalysis, the mind of the scientist experiences a certain self-destructive instinct, whereby the energies of being are released and the scientist becomes an adept. He realizes that he is a vehicle for the energies of Dzyu. When he does this, the processes of esoteric ego- psychoanalysis can then begin.

Only after the process of ego transformation do we find the energies ready to be observed. The process of observation takes places within the context of the Necronomicon Physics, as a way of viewing the matrix of Dzyu. But more than a way of viewing the matrix, it is that energy matrix and it is truly by allowing the energies of Dzyu to release themselves that insight into the mind and the clear field of the Meon can be realized. But the processes of magickal physics will not rest for once they have brought the scientist to the process of psychoanalysis, now they must absorb him into the continuum of Dzyu, where he will become another component in the endless computer, just another particle-system in the field of the Necronomicon Physics, without beginning in time and without ending in space.

DZYU: This is the primordial computer, which runs the universe according to its own inner logic. That logic is psycho- biological and relates to the depths of the id. It is not however the "rational unconscious," for rationality is nowhere to be found. Rather, it is the root-essence of creative chaos, because it does not pertain to anything other than the doing of its own inner — and hence true -- will. It is the ultimate projection of the 19th century voluntaristic metaphysics, but as old as Heraclitos, if not timeless and uncaused. It manifests in the captivities which dreams impose upon the ego at any level, and from those same dreams rise all of the acts of this computer. You may call this a kind of gnosis, but I would prefer to call this the self-destroying and self-regenerating Ur-gnosis of the Meon. For it stands behind every universe, whether it be manifest in "our" system or in some alternative system. And it is awakened in the processes of that meta-psychology, which the Zothyrians have brought to us at the deep levels of psychic energy. Many speak glibly about it but few are those who meet it in the deep levels of the word-association tests of Necronomicon Physics and its applications.

The word-association tests of the various psychoanalysts were designed to give a verbal structure to certain psychic energies. By means of response, one could determine the map-work of complexes and other patterns of psychic energy. For this process was able to set forth the "geography" of the psyche, in terms of its safe and sane and its undisturbed and unsafe power-zones. Now, magickal psychology has been doing the very same thing. However, the complexes of magick are beings, whose essence is cultivated by the magician in a very precise way. At the deep roots of the psyche there exist various kinds of chaotic energy. These energies are centers of conscious activity for themselves, and may come to the surface of the mind under certain



## Esoteric Psychoanalysis of the Stanzas of Dzyan : The Dzyu-Gnosis

DZYU: This is the primordial root of magickal knowing. It is pure gnosis, whereby the knower and the known are one reality. As such, it is the law of magickal duality, or the gnostic duality of magickal powers, which is the root of esoteric psychoanalysis, or the taking apart of the components of magickal consciousness. It is the basis of all magickal forms of physics, especially the gnostic physics of the Necronomicon energies.  $Dzyu = 8 + 30 + 29 + 25 = 92 = 9 + 2 = 11 = 1 + 1 = 2$ , the dyad. Dzyu is the pure Necronomicon energy in its ultimate and formally undifferentiated form, as distinct from the ultimate and undifferentiated forms of Fohat. It is the method whereby Fohat is managed and organized, by that part of the magician's consciousness, which is totally a law unto itself — i.e., the archetypal libido. From Dzyu are derived all systems of magick and all systems of magickal physics. It represents the store-consciousness and libido-wisdom of all of the gnostic magicians and Necronomicon physicists, from eternity, (cf.. Stanzas of Dzyan 5:2)

There is a part of the soul of man which will never rest. It is that part of him which is eternally dissatisfied with everything. It is that part of him which is eternally directed towards all acts of intellectual self-destruction. It is that part of him which is never to be convinced of what may be understood this side of nothingness. That part of man is the result of the acts of Dzyu. That part of man may be viewed as the creative chaos that is deep within him. That part, of him is the most concrete manifestation of Dzyu, and hence of all of the categories and fields of magickal and gnostic physics. That part of him is the pure energy of Necronomicon Physics. That is Dzyu. Yes, that is the Meon as it is known. We might write it as an equation for all to see but few to understand that  $Dzyu = \text{Necronomicon Physics}$ .

The evolution of the powers of the magician are parallel to the evolution of the powers of the magickal universe, Blavatsky says that, "Dzyu becomes Fohat," which means that the magickal physics of the universe makes the universal energy. The observer affects the observed. But at the same time, Dzyu is the production of the Fohatic system of energy, as well as being the means whereby Fohatic Libido is projected outwards upon the world of space-lattices, i.e., the topology of the Adityas (Stanzas 4:5). Within the interaction of these magickal powers, there emerges the reality of what we mean by Necronomicon Physics, namely that nature is a magickal creation of an operating science, embedded in matter, and expressed from the deepest levels of primary matter. The world of the magician creates itself. Everything is self-unfolding.

Again, we might easily define Dzyu in terms of its creative potentials as:

DZYU: This is the primordial system of the Necronomicon Computer, whereby various worlds are manifested or made according to the gnostic programming of the computer, computer is really a kind of transcendental function, which links the ego and the id of the occult physicist. The energies of physics, such as particles, fields, metrics, vectors, and the general matrix of any force-context, these energy-factors are functions within the lifestream of this magickal computer. The management of this computer is self-programming, as long as it is understood to be primordial and chaotic, but within itself, those mutants which it has created have been given the illusion of management by programming to hold to their soulless hearts as the final ideal or self-possession. These are the false states of being, which are allowed to manifest themselves. They are quite different from the Necronomicon physicists,

## Archaeometncal Biology (Mystical Genetics): The Magickal induction of Souls

"When the magician begins his work in a certain area, almost immediately certain vortices of energy are created, which attract to them those souls whose karmic link is to the magician and to his order or system of operations. The children conceived at that time in many cases are past members of that same order, who in time will approach the order, usually after 14 years, and resume their place in the order as students. - This pattern is one of the most fundamental in the history of magickal sequences and reflects the powers of the order as a magickal point or zone, which having its own field, serves as a homing center for those souls who need to come back and work with the incarnate masters of a magickal order." (Luc Gazette)

The purpose of magickal operations is, of course, to create fields of invisible energy. It must be understood that these operations carry on certain magickal implications, beyond the earthly sphere, into the invisible spheres of light. It is now 1981 as I write this paper, beginning a most important exploration of the mystical and magickal impact of the powers of the invisible upon biological fields, especially in terms of origins and the genetic patterns of the adepts.

When I moved to Chicago, the Sun was in Aries and the year was 1966. Prior to that move, I had set up a temple for the practical operations of cabalistic and voodoo work in the South Shore area of Chicago. However, it was my intention to move to Hyde Park and to this end, an apartment was secured for a center of magickal and occult activity. Assisted by student members of our magickal order, a long experimental period was embarked upon with the purpose of creating a magickal field for the inductions of souls. It is very important, as you will note from the above quote from Luc Guzotte, for the magician to begin the work of the magickal order. For the order and its purposes are more important than that of the mere member, no matter how high up he might be. If a person does not accept this principle, they cannot belong to an order. They may, however, continue to function as individual magicians, not connected with a magickal order.

However, because I have always been conscious of being in a magickal order and this I have understood since I was very young and this has been reinforced from time to time, and this was especially true in 1963 in Haiti, I have allowed my thoughts, words, and deeds to be instruments of the order to which I belong. This ancient order is not the only one in existence — there are many orders of the work — but this order is the one to which I have belonged in the past and will continue to belong to in the future. So consequently, I began a series of magickal operations in order to introduce the field of the order into the Hyde Park and South Side areas of Chicago. None of the magickal energies which were created by those operations could be understood as wasted energies. They were all used by the invisible side of the order in order to create those magickal induction patterns whereby old souls would come in and rejoin our order in the physical body.

The Masters and Secret Chiefs of our order are either in the body or out of it and invisible. However, certain Magickal symbols of energy are to be found in the astrological patterns of those in the body, which the incoming soul takes upon themselves as archetypes of magickal identification. This is a very important point, for from the chart of the incoming soul you can arrive at those patterns which are

found in the charts of the incarnate adepts of the same order. In a sense, this is a genetic quality, which is inherited from the "fathers of the order." By this means the middle men of the order, such as myself so engaged in research and development work of a magickal character, can easily recognize those souls which have come back to the magickal order and assign them to the proper level of study, in consultation with the Secret Influences behind our work. This is one of the easiest methods for recognizing the arrival upon the scene of the students and members from the past.

However, magickal operations and transformations are also important because the magician must continually sustain the soul not yet born by means of magickal foods. Just as the mother of the unborn child systematically sustains the life of the unborn, allowing for the biological development of the incoming magician, so the magician has his work to do. This work may be described as the magickal system of nourishment, whereby the occult life of the unborn is sustained. In view of these magickal teachings, it is easy to understand the position of our order in its opposition to any practices which might prevent the process of the magickal induction of souls. Of course, I am quite aware of the many who might not agree with us in this matter, but happily they would never belong to our order in the truest sense of belonging. Also, I might add that in this matter, our views are identical with those taught by the Roman Catholic Church. Perhaps their reasoning is somewhat similar to our own. Our view is the Orthodox Hindu Teaching.

The area wherein I did most of the magickal work was racially integrated between the African and the European races. Many magicians were coming into African bodies, or bodies of an African and European mixture in order to carry on the work of our order and help their race to move towards greater enlightenment, whereby it becomes the vahan or vehicle of a new spiritual impulse. Circumstances in connection with my own work appear to have been in harmony with this more general impulse, so that I assume that many of our brothers are coming into African bodies, since the African race has been chosen by the Mahatmas as the Vahan of Buddhi. So also, our members are coming back by that means and so also the area nearby where I did those magickal rituals become radioactive with our magickal contributions and this is passed on to those children born in that area.

We may summarize our teachings therefore in this matter as that the students probably will be brought into the world within the African racial context, or some mixture, and that they will be born nearby the areas where temple work had and has been done systematically. Also, these souls will exhibit astrological patterns as identifying archetypes, whereby the order can see additional evidence of a magickal link. In one way or another they will find us. It is only a matter of time before those magicians from the past come back to us and rejoin in the work. You will not have to wait very long. But always continue to radiate out the magickal force. That magickal force is the lifestream of the invisible for those countless souls, coming back to us,

than in the Yuggothian systems? Does the Null Space act as a clearer lens unobstructed by any influences?

3. In what way does Yuggoth manifest itself without distortion in this system?

4. How is Ojas generated and by what magickal technique is it sustained?

5. What would be the place of the Shiyaitic Radiations in this system?

6. What is the role of pure Uranian energy in this system? Is it present too?

7. If it is a question of "application" (or construction-interpretation), is this a secret process which involves the use of initiation methods? Are these ongoing initiation methods (as in Radiopsychoanalysis and Vudotronics research based on the Stanzas of Dzyan)?

8. Does esoteric psychoanalytic applications mean a type of continuum of magickal powers and energy, if so is it a part of a Neptunian system (of the Stanzas of Dzyan)?

9. Neptune is also present in the idea of Dzyanic and Yuggothian matrices being applied. The matrices are from Pluto and the application process is from Uranus, but they are connected by means of Neptune. Would therefore the To Gai doorways by Dzyanic processes of esoteric psychoanalysis?

10. The magicians are also able to discern special powers in these systems of gnosis. Since this is fundamental, what insights — conscious or possibly unconscious — do you have as regards these magickal fields and structures in your own psyche?

Ojas, by an act of absolute and gnostic will-power, This comes from the fact that Pluto represents the deepest part of the transcendental id that is defined by categories or archetypes, and while there are those powers beyond Pluto, such as the transplutonian spheres and power zones, the power of Pluto expressed as Ojas radiation is broadcast by means of magickal will directly into any part of this universe, and may also be directed from Yuggoth, or from the plutonian level of the id also into any other alternative universe. For this reason, we are able to make use of various magickal projections because they express the exact powers and the exact nature of will, manifested as matrices.

There exists in a remote part of the magickal universe a place from which emanates the magickal web-work of the transcendental id. This realm is entirely within the body of the Mother Spider, and hence is derived from the internal interactions of the katas of her own magickal anatomy. Within this sphere of magick, as there are so many magickal forms of monadic and auric eggs resting, rise ail of the several powers of the divine fire of chaos, from which is born the androgyne and the Ojas rays which move constantly through ever level and dimension of space. It is this level of being which holds the magickal powers of the deepest secrets of the id, and which makes all of space a type of womb.

At another deep level, the elements of Ojas as they find themselves within the auric eggs of cosmic space manifest themselves as in so many magickal stanzas as monadic essences, seeking to move outwards and create their own, each one seeking his own, universe. This never-ending matrix is built up out of countless magickal forms, which, as in the magickal commentary on the Stanzas of D, gives us the entire plan for the androgyne and the cosmic web of the endlessly protective Mother Essence. Within this context arise those magickal beings, which again receive the esoteric initiations spoken of in the Stanzas, and thereby pass onwards and outwards to create the worlds and magickal categories of total manifestation and every form of life-consciousness, whch can be imagined by the magician.

Various systems of initiation are designed by consciousness to reflect various stages in the perception of being. The purpose of the esoteric psychoanalysis of the Stanzas of D(zyan), for example, is to explore the levels of the Yuggothian Matrix, in order to arrive at an entire understanding of manifested consciousness, in a variety of worlds, opens up for us a variety of magickal alternatives of being, since the Stanzas of D(zyan) are pure Yuggothian matrices of Ojas radiations, we ask in a variety of ways those ego and id oriented questions to be found in esoteric psychoanalysis. In one world, as suggested by Dzyan, we ask where do we find being, in another whether being is ideal or real.

In the present system, as set forth in these papers, we ask for the keky to magickal energy (Ojas) and we find it in the esoteric structures of negation (when X was not and when nothing was, except the Mother Goddess). The planets as superficial computer controls have certain contributions to make to the systems of being and realization. The formal and material influences here, as always, would be from the planet Yuggoth, which is to be understood as the root essence of gnostic magick.

In order to prepare for the esoteric psychoanalysis of Dzyanic Gnosis, let us ask ourselves the following questions, and see if our deeper selfhood is ready for the Negative Ojas and the eternal nothingness.

1. In what way does Yuggoth enter into the Null Spaces and what is the mode of its getting to them?
2. In what way does Yuggoth reflect itself in the Null Spaces in a better way

## Gnostic Zoology; From Bio-Physics to the Ojas-Organisms

"There are two clearly defined areas of the magickal life-sciences, which are in need of exploration and amplification. I am referring to arohaeometrical biology and gnostic zoology. In these two Fields of development experimentations, the magician will be able to apply the findings of gnostic physics to the life-fields of consciousness, as they are found everywhere in this universe and in every other alternative universe/" (The Master Varuna)

One of the basic assumptions of the magickal life-sciences is that if there are fields of force which are conscious, there are also living organisms, either of a physical or a metaphysical type, in existence and subject to magickal exploration. Technically speaking, all of gnostic physics is a form of biophysics, because we are examining consciousness-directed energy fields. But it is necessary also to move our explorations beyond the categories of physics, so that we can see the life-fields now as organic systems. These organisms are the externalizations of the Ojas system and are to be found in a variety of contexts. For the purposes of our magickal study, we can state that these organisms can be classified fundamentally as types of the four basic forms of Ojas.

Every energy field is subject to a certain type of magickal measurement, which is necessary to relate the energies to a metrical framework. The framework is very clearly related to basic field equations of gnostic physics. However, the differences between types of Ojas emitted by the basic fields is exteriorised as the basic differences between the four types of organisms. The organisms are the true vehicles for the fundamental types of Ojas energy. Every organism is therefore, from the magickal viewpoint, the self-operative center for the Ojas-field.

Basic energy systems are embodied in these organisms. We have said that there are four basic types of organism, but due to the amplifications of the magickal imagination, we can find that there are more individual species of organisms because each organism carries with it a specific line of magickal causation/synchronicity, whereby its vitality is distinguished from any other organism in the field. So we can say that there are at least some higher multiples of the number four which is the number of at least some organisms, investigated by gnostic zoology. The logical genesis of these magickal organisms is as follows. The basic energies are defined by 16 axiomatic sets. The energies which are radiated by the basic sets determine and give rise to the types of organisms available in the system. These conditions are:

Type A = The numbers 1 through 8 provide an energy field which defines at least 8 organisms in the system.

Type B = The numbers 9 through 16 provide an energy field which defines at least 8 organisms in the system.

Type C = The odd numbers 1, 3, 5, 7, 9, 11, 13, and 15 provide an energy field which defines at least 8 organisms in the system.

Type D = The even numbers 2, 4, 6, 8, 10, 12, 14, and 16 provide an energy field which defines at least 8 organisms in the system.

It will be noted that thnre are 32 sub-types or species of organism in gnostic biometry and zoology. This is correct, but this number is expanded and extended by means of the amplifications of magickal context, whereby the organisms are found in various realms, worlds, fields, zones, and other types of magickal and gnostic space.



However, by logical analysis and reduction, these types of entity are reducible to 32 and then to four.

The original impulse- of the field can be found in the gnostic papers which describe the existence of Ojas I, Ojas If, Ojas III, and Ojas IV. The operations of these energies is the oracles of the gnosis and in the oracular continuum have been noted. Now it is important to understand that these entities and organisms are identified by the oracle method as well as by the zoological method of a prior gnosis. In fact, the gnostic zoologies exist to provide an extra-oracular status for the entities of magickal oracles, as well as the entities of gnostic physics. So we can say that the gnostic zoologist studies his subject-matter as Ojas-organisms, in an exact, field or metric, but it is the same subject-matter as that which is also generated by oracular physics.

Question: Is the magician made up of these organisms?

Answer: The magickal vehicle of the magician would certainly be composed of these organisms. However, this vehicle is generated by magickal processes and is not the same as the astral body or other karmic vehicles.

Q: Are these organisms ever found in a pure state or gnostic universe?

A: Yes. They define their own magickal worlds quite exactly. They are also to be found in a variety of universes. In their pure state they would inhibit the entry of exteriorizations into their systems. These pure states would be a kind of archetypal-zoological gnostic universe.

Q: Are these organisms ever inducted by magic ko-radionic methods'?

A: Yes. There exist special zoological initiations for this purpose. Such experiments give the magician an entry into the pure universes and hence extend his powers by means of his becoming one with that archetypal realm.

Q: Are these organisms psychological, i.e., self-conscious, etc?

A: Inasmuch as they communicate via oracle methods, they can be understood as being conscious and also self-conscious. Many are highly evolved beyond the human mental field.

Q: Are these organisms capable of materialization in a three-dimensional world?

A: Yes. They can be materialized by means of induction into an organism in such a world. But they do not normally materialize in such a world.

Q: Are such entities the most common of magickal beings?

A: No, there are many other magickal beings. These are very rare and seem to be interesting only to certain gnostics.

Q: Has telepathic communication with these entities been successful?

A: Yes. Much research material has been received from these entities.

Q: Do these entities possess a system of magickal initiation which can be imparted to humans?

A: Yes. It would be the archetypal form of the Ojas initiations, which are behind the Necronomicon and gnostic forms of occult physics.

Q: Would the grades of this system be based on types and multiples of the fourfold field notion?

A: No. But our method of inducting the field- initiations of these organisms would have to work or operate within the context of our frames of reference.

Q: Would gnostic zoology be a system of initiation into the powers and consciousness of these organisms?

A: Yes. Gnostic zoology is a perfectly initiatic system of magickal biology.

## The Application of Yuggothian Matrices to the To-Gai Null Spaces

In order to project magickal energy or even to discover it, it is most important that the magicians realize that the powers of these types of being are structured by means of matrices, which have their power bases in the Plutonian levels of the mind, or on the magickal planet "Yuggoth."

"Everyone has some kind of link to the powers of Yuggoth and this link is sometimes, strong and in many ways it is hidden. The magician will attempt to bring out his link, of course, but this can only be accomplished by means of initiation and gnostic magick or esoteric psychoanalysis. When this force is unveiled, we find that there exist certain structures which are immersed in raw energy (primordial shakti) and these are the matrices of the Yuggothian Zone of power. But the next step in our analysis is to find the connection rays which will link up Ojas-Shakti to the spaces of the nonexistent. It is to be found, we might add, in a simple analysis of the energies, whereby the inner space of the To Gai realms is latent with Yuggothian powers in a very hidden way. These powers are not simply implicitly there, rather they are contacted most completely by means of the use of the To Gai Null Spaces as the most perfect medium for communication. Yet the communication is not like some magickal mirror, whereby we draw out the energies from the deep regions. Rather, what we find is that the energies are there in the Null Spaces, but also not there in any of the normally present ways or modes of presence. They are there in a negative way. And so their energies are structured in a negative way, also. However, it is important to note that the mode of negative presence is not a non-presence, or absence of the essential energy. Rather, it is present by means of a negative or alternative system of geometry, which imputes to the Field certain magickal properties. What is there is present by magick and inverted geometry, and by no other way. Yet these energies can be understood as having structures and the structures are those of a purely Yuggothian nature. They are the most fundamental structures of the acts of Shakti, Divinely Cosmic and Female Energy. They form a magickal system of reference, which does not rise from the ego but from the transcendental id. They form a system of magickal and ideal objects, which draw their being from the deepest regions of chaos. This is the internal chaos of the mind, which is the source of creativity." — Bertiaux, "Essay on the Goddess Yuggoth," page 6

In the mysteries of initiation physics, it is possible to see all of being as a kind of deep ocean of changing powers. However, it is also possible for the magician to see the levels of being as manifesting themselves as ideal spheres of perfected power. They reflect the reality, or the real, or the real aspect of Yuggoth. It is only in the secret mysteries and mysteries of magickal gnosis that one can find the consciousness of being, which could try to understand the deepest energies which rise out of the depths of Yuggoth. And yet that Yuggothian energy is to be found everywhere. And the application of these ideas or points of reference can only be accomplished by means of the initiation physics of the To Gai Null Spaces and by no other way.

For this is the basis of initiation physics, we find the energies as they rise within us. Another way in which the connection between Ojas and Yuggoth can be established is in the thelernic physics, which is the physics of the true will. By this, we mean that the planet Yuggoth expresses itself in the radiations of pure

indicated by the directions of this paper are the most interesting and most widely researched in our group. There exist certain magickal students who possess the powers of Butern bo within the context of the To Gai physics. In order to realize these powers you, the student, may write to them through me.

### **Bathos-Gnosis: The Kama-Ojas Field**

Question: What, is this new energy called "Bathos-Gnosis"?

Answer: Actually, Bathos-Gnosis is quite an ancient idea. It refers to the making use of the deepest energies of a gnostic and magickal character. It refers to the powers of the deep as they are realized in the magickal sciences of the gnosis. It also refers to the magickal methods whereby students of the gnosis are inducted into the deepest and most powerful levels of the ultra-consciousness.

Q: What is the Kama-Ojas field?

A: The Kama-Ojas Field is the name for the magickal mechanism whereby the deep powers of the gnosis are fed into the candidate for magickal development. In a sense, this is a very advanced form of magickal transformation. However, it is to be found in all of the gnostic sciences as a kind of matrix. Without its presence, at least our own type of magickal research would not be possible. This field draws its powers from sexo-magickal radioactivity and the deepest regions of cosmic lust, or magickal libido. It is the basis for the physics of the ultra-unconscious and may be viewed as the most exact manifestation of the Necronomicon energies.

Q: Are there methods whereby these energies are inducted into the candidate?

A: They are inducted by means of our psionic and radio-metapsyohological machines, which pick up and transmit these energies at the "present time/broadcasting" range of operation. They may also be inducted by means of magickal explorations and also through the Yemelhian system of initiation, of which there are 16 hot-points.

Q: Wherein does the control of these magickal energies rest?

A: The control for this system is to be found in the time-stations, which are behind our physical researches. Actually, these time-stations "prop up" or support the energy-work, which we are in process of communicating to those who are within our system. These time-stations are rather interesting magickal computers, which send a lot of radiation work to us, for inclusion in our systems of physics (gnostic and magickal).

Q: Is there a kind of planetary control for these same energies?

A: There would have to be. I have discovered that the control is threefold and is identical with the Ojas-Oracle system, which being another universe is also exactly in pattern with all of our known magickal universes. However, the planetary control would be located within the gnostic systems of the three outer planets: Uranus, Neptune, and Pluto.

Q: Would the Kama-Ojas Field be identical with these planets in action?

A: One could say so inasmuch as the operations of the field are noticed in the actions and interactions of these three planets in the work of the magician. However, it can be understood that these planets in their action-patterns emerge from a magickal and gnostic field as does the Kama-Ojas Field. That field is the Bathos Field.

Q: How are candidates for magickal development inducted into the field?

A: They are simply given to it. They become data for its operations. They must not offer an resistance to this field. They must seek to enter this field totally and merge their total being with the field in order to realize the powers of the deep, which are the magickal energies implicit in the field of the gnosis. They must give themselves totally to this power. The surrender must be absolute.

Q: Is there some identification of this field with the Necronomicon Physics?<sup>1</sup>

A: Yes. The magicians of the N~physics are working with the very same energies as the gnostic magicians of the Bathos-Gnosis. We are working with the powers of the deep, or "The Deep Ones," but from the slightly different perspective of magickal and initiatic physics. We do not see our concepts in terms of the "Mythos" of HP. Lovecraft, but we see them as drawing the "Mythos" more and more deeply into the gnostic energies, behind the symbols. Of course, one of the most important phases of the Bathos Gnosis would be the Necronomicon Experiments with gnostic energies of the deep.

Q: Are you asking magicians to enter into the world of the Necronomicon Physics, with its Lust and Sexual Radioactivities, and other energies, and to surrender themselves to the Deep Ones (The Gnostic Bathoi), which dwell therein?

A: That would be one way of saying what our program is all about. However, it is important to realize the scientists find these same energies in many fields, and not just in the divisions and branches of gnostic physics.

Q: Would you maintain that the energies are totally controlled by the system?

A: Yes. The hierarchy of control is entirely operative at all levels. The work of the time-stations has been to control and manage the Necronomicon powers in an exact and careful manner. The candidate therefore surrenders also to the system of the gnostic powers, which provides that same student with protection.

Q: Are the Points-Chauds of this system entities or are they processes?

A: Both. Everything in this field is both an intelligent entity (beyond human levels of intelligence) and a dynamic process or energy. When the candidate is with the system, these points-chauds merge with his mind and psychic field. They do not when the same person is separate. They are like psychological complexes of the most creative sort, which being radiations of the archetypes are sustained by the planetary energies in question. Hence, it would be possible to lose the powers if you withdrew from the gnostic continuum of the system.

Q: Can you generate mystical mutations by this means?

A: You are referring to the science of mystical genetics, which comes into this area. The candidate can be changed and these changes can affect genetic patterns in a very specific way. The hyper-energies of this system can be passed on creating an entirely new type of humanity. Deep within the esoteric laboratories of the Necronomicon Physics such processes and experiments are going on. They have the full approval of the time-stations and suggest that magickal processes will play a major part in the changes in the human race.

Q: Does the science of Mystical Genetics already exist as a course of magickal development for students seeking this transformation?

A: Yes. Mystical Genetics is simply one name for the deepest implication of applying the Kama-Ojas Field in the work of the magician and then passing on the new genetic materials to future forms of humanity. However, this will be both a physical and a psychic transformation. It will not be limited to what is seen. In many cases, this process is already in effect. The energies are already operating on the species.

Q: Does the science of mystical genetics reveal an energy, which can be used and which is identified with "Bathos-Gnosis"?

A: Yes. This is the magickal and gnostic energy which is used by those who work literally "inside" the deepest aspects of the gnostic field. This is the vast ocean of magickal genetic mutations, caused by the induction of higher energies into the body.

the Null spaces is to be found in initiation, what would this initiation be for the student unless it would be a special operation for the opening of the heart. This last image, the opening of the magickal heart, "is very important for the serious students of IFA magick. Within the powers of IFA there are the 16 centers of power and points of magickal contact. These are very important places for the meeting of the consciousness of the gods. And these spaces are nonexistent. They are null spaces.

Null spaces are ideal forms of energy and therefore they represent the highest form of magickal power. They represent in the ancient languages the powers of Butempho or the awakening of negation, i.e., Butembo. This is a special type of magickal depth, and it really should not be thought of as being "present" anywhere. But it is located by a very special magickal search within the body of the candidate for initiation. Hence, it does not exist there in the body, but is located in the body. What exists is the body, or the various parts of the body which have or contain in some vague way the energies of Butembo. So if the spirit of the gods can be located in the energies of the hand, then we say that the hand will possess Butempho. The act of seeing that part of the body as magickal can be viewed as the experience of Butembo. It is this ancient idea which is to be found behind the myth of the body of man as the temple of indwelling places of the gods, or God. Actually, it is an archetypal viewpoint, and is probably integral to the human mind at its deepest levels.

Nevertheless, it is not easy to locate these sacred spaces unless one is a special priest of IFA, who has been given the gift of Butembo by the Highest Gods. It is an act of magick to make things be, when they are not. It is an act of magick to locate the null spaces of the gods in the parts of the body, especially when these parts of the body are concealed from even clairvoyance. They are only known by means of a very special Form of the IFA divination system.

Now it has been shown that by making use of the methods of the To Gai School, it is possible to unveil the magickal points of the gods and thereby locate by a very special technique the null spaces of initiation physics. But it is so important to keep in mind that, this must be done in accord with special times, the times must allow for the manifestation of the Medjis and their influences. Also, in the field of initiation physics, the magician has to develop his own clock, which probably will be different from every other clock, yet this clock is essential for the unfolding of the To Gai powers and the achievement of Butembo, the supreme form of physics attained by means of initiation.

#### *Exercise For Developing an Awareness of Butembo*

Those who are interested in the work of the esoteric school will be able to enter into that space of power by means of a simple meditation. They will be assigned the time and place of the meditation contact by the master of the order. At the time of that assignment, the powers of the magician will contact the student and the student will then be locked into the process of null spaces. It is possible for the magician to find the null spaces by a special oracle method and then connect the student to the process of IFA, in this respect. This work may be done in person or it may be done by vudotronic technique.

In summary, let me say the null spaces can be located in connection with hyper-spaces and esoteric logics or by means of a special process of initiation physics in connection with the human body. There are other methods, but the two methods that are



## The Null Spaces of To-Gai Initiation Physics

"The structure of any process in meontology must be reflective of the entire system of null-space initiation. Whether the gnostic is seeking to explicate a certain problem by reference to the logic of 'alternativity' or whether he is seeking to derive certain patterns of argument from the nullification of the hyper-spatial, in each and every instance of this process, there can only be the valid assumption of a dynamic meontology, which forms the fundamental theory of the field of negation and the transcendental objectification of the logics of negation, 'alternativity/' and inverse process.

"On the other hand, however, in the system attributed to the esoteric school of To Gai, we find that the structures of initiation physics can be best expressed by means of the derivation of basic categories, which go beyond the frames of reference of existing magickal gnosis. The roots of this symbolism can be seen in certain negative field properties, which rise within the context of the null space and which possess within themselves the implicit groundings for any negative process. These field properties must be understood symbolically and mythically as the negative beings or objects of the field. In a word, they are the gods of nothingness, they are the inherent axioms of the fundamental archetypes of the impossible. — Bertiaux, "Lectures on Meontology," 35, 29.

The entire purpose of the field of initiation physics when viewed from the To Gai perspective is the amplification of null spaces by means of esoteric logics. But of great importance is the understanding that the esoteric logics which are involved are actually inherent and implicit in the null spaces under consideration. This is such an abstract subject that it is usually not explained and in fact this is the first attempt to put this idea in written and lesson form.

However, we can say that the roots of esoteric logic are to be found within the context of the null spaces and that the initiation processes which are derived from the null spaces are themselves the dynamic objectifications of the energies of the esoteric logics. In this way, we can say that the explication of esoteric logic by means of the magickal gnosis of initiation physics is accomplished by means of drawing out from the null spaces of any system (and every system would have null spaces) the fundamental properties or axioms upon which the structures and processes of initiation physics can be built. For this reason, therefore, we can say that initiation physics is the gnosis of understanding the null spaces. And we can also state that esoteric logic is both a field property and a form of gnosis.

Esoteric logic therefore becomes the mirror and method of initiation physics from the standpoint of the null space and especially from the standpoint of the To Oai School.

"The magician Zaagumbwe was the master of the secret logics of IFA and he possessed within the 16 secret chambers of his body the 16 spirits of the Medji. He did not depend upon some outer place in order to contact the holy oracle, rather he simply drew it out of himself and in so doing, he was able to realize the innermost secret of the null spaces of gnostic magick. For he possessed the secret keys, which the master had given to him in the 16 very special initiations of the archetypal gods of IFA. — Bertiaux, "Meontological Magick" page 23

It would seem that the proper method of understanding the existence and power of

Q: Do you possess machines whereby these explorations can be accomplished?

A: Our amplifiers and other radionics instruments are designed to explore the given fields of the unconscious, including the ultra-conscious. All of the deep areas of that, realm have a kind of metric, at least when we view them by means of our instrument? we pick up a metric. By exploring the metric we find there are magickal maps for guiding the magician and mystical geneticist into every part of these realms.

Q: And in these realms you have discovered systems of initiation, whereby the consciousness of the magician is expanded and extended?

A: Yes. Initiation is somehow built into the structure of these worlds. Its own essence is somehow identical with the realm-structure, which we can explore. However, we have not found any uniform method for opening up these energies. Each method has to be highly individualized, and derived by induction from the realm being explored.

Q: Have you met scientists in these realms? By this I mean those who are native to these areas.

A: Yes. We have established a number of occasional connections with these minds and these have proven to be the basis for deeper regions and explorations. Also, there has been some sharing of magickal information.

Q: Were these scientists able to communicate by oracular computers?

A: Yes. It was found that these worlds can be connected by means of an inter-communications system derived from the oracular computer. The magicians can have an approach to these realms and meet with the inhabitants of these worlds. Actually, a number of our research papers are the results of work with these scientists. It is also possible to work with these scientists as if we were all members of a team. The teams are arranged according to magickal families or research projects or even initiation patterns.

Q: Have you ever encountered hostility in these regions?

A: No, It would appear that they see us as friendly minds. We are not viewed by them as being members of any system which is negative from their viewpoint. Needless to say, they have been watching us for a very long time. They took the initiative in making contact with us, because they could have remained hidden behind the various masks which appear in oracular communications. However, finding us to be of the same motive as themselves, they allowed us to enter more deeply into their consciousness, and allowed us to share with them many of their magickal programs.

Q: Is it possible to enter into communication with these beings at any time?

A: Probably not. The Imes must be opened by the beings according to the ways in which they work. We have to see if they are ready to meet with us.

## Magnetic Materialism and Gnostic Genetics

### The Therapeutic Aspects of Ojas and Other Gnostic Energies

We can say that any gnostic energy has a certain relevance to metaphysical and spiritual healing because all magical energies have powers to transform what is into its higher or more perfect embodiment. Consequently, the gnostics have always thought of healing in its relationship to initiation physics. There, in the context of the act of becoming more and more linked to the ideal, negative energies are replaced by positive powers. In fact, the negative aspects of energies (tjia—ease) are simply converted to the positive by means of the magical radioactivity of the initiation context.

There are not any energies which are wholly negative. The negative aspect of any energy is really simply the way in which we look at it. By looking at it properly (dia-gnosis) we are able to see how it can be adjusted. When it is adjusted the factor of the negative or the diseasement no longer is given. The positive alone is manifested.

The operations of magical research are especially truthful in giving us the nature of many diseasement situations. This is done by means of a variety of methods such as oracles and instruments but the energies are what we communicate with. We talk to the healing energies directly, for they have either individual or group communicative intelligence, which speak for them.

The methods of dia-gnosis by magical computers serve to indicate that the energies are waiting for us to employ them. However, what is important is that the computer can also be used to tap the right energy for the magical healing. What this means is that the aim of the computer is first to find out what is needed and then by continuing at that same rate of magnetic energy to allow the proper energy to enter where it is needed. Thus, the void is filled by the methods of the computer. This is one of the first methods of gnostic healing, which I call "magnetic materialism" because it makes use of material objects.

There is another method variant of this same system. That is where the balance is restored by means of magical treatments. These treatments can be initiated but they need not be viewed as initiations, since they are employed in a pattern of repetition. However, they may be viewed as repetitions of initiatic energies because they make use of an energy which is introduced to the patient by means of an initiatic encounter, since the process is entirely one of beginning to be on the road to recovery.

Also, this energy is initiatic because it arises out of the experiences of the patient in context of his being in touch with the guru. He is literally in touch and as the aim and result of the body-work is healing, so the energies are transmitted by means of a special process known as; theurgical broadcasting and therapeutic induction, passing in the process from the guru to the chela. This is especially important because the energy is not entirely latent in the patient, but must come from the guru. However, the power is latent in the patient in the sense that the guru is the deeper selfhood of the chela already actualized. The guru may be another person, but he is truly the deeper selfhood of the chela and that is why the chela is really a part of his guru. When the guru is called to assume the chela what he does is take the body or the chela as his own body. Also, he takes the soul and Spirit of

archetypes, which are the four most nihilistic Medjis of the IFA Logic, or  $1 = 1 = <-<-<-$   
 $2 = 6 = <-<-<-$ ,  $3 = 11 = <-<-<-$   $4 = 16 = <-<-<-$ . Or, in the words of certain magical "authorities," we find that:

"The eo-fields of the gnosis, which are logical derivations from a secret and mysterious plane of being are the esoteric rays of To Gai. The seeker after the 'powers' of the Moon must demand of the 'Keepers of the Gnosis' the secret steps to the Hidden Powers. Where they are to be found is extremely complex, for only the very remote and transcendental spheres of 'Ideal Objects' can be said to possess sufficient magical space to 'contain' them. These steps are simply magical grades of a new and remarkably different form of 'initiation physics.'<sup>1</sup> For to follow this pathway into the innermost spaces and times is to realize the laws of pure inwardness, and to meet the secret paths of the 'caves of occultation.' To Gai does not claim anything, for in so doing it becomes something else. It simply claims to be nothing, the endless and inconceivable space of those Medjis, which will never enter Heaven's Gate." — (Ibid., page 78)

nature of both space and time. The fundamental initiations, therefore, of this new process known as the Zothyrian Process, occur within the new levels of being or within the categories of Gnostic and Transcendental Space and Time, by means of a very radical operation of the energies of the Axiomatic Archetypes and the Gnostic Logics of the Ontic Sphere.

"At this level also, we must understand that Logic refers to the active imposition of structures upon the raw and sometimes chaotic contents of magickal experience. It is necessary to realise that this act of imposition, however, is operating through the human mind but is not part of the human mind. Rather, the human mind is the vehicle for the extension of energies from the level of axiomatic and archetypal energy, or from the Archetypal Gods, Who act through the human process of knowing. Gnosis then is the act whereby we become co-creators with the Divine Level of Absolute Being."

Such concepts as those given in the above "Definition" serve to explain somewhat the process of modern gnostic initiations at the higher level. There exist, of course, many levels and forms of magickal explication. They refer to the management of very significant energies. However, what is important for our magickal work is that we are able to see a pattern of energy forming a hierarchy, which manifests itself in very precise ways in the consciousness of the magician. Every level of initiation is to be found on that hierarchy of structures and with every level of initiation there is to be found certain logics, spaces, time-systems, and magickal realizations, which are expressed on the ontic spheres which accompany the processes of initiation. In every system of action there is also a space for the magickal pattern of action.

"The magickal system of To Gai should not be understood as merely a form of Chinese Gnosticism. It does not claim to be some exotic or eclectic system of magickal metaphysics, which bridges the peaks of Esoteric Chin Tao and Cao Dai. Rather it should be understood simply as a kind of gnostic clock, which tells? the time for the IFA magician as well as the Hosso mage. It pertains to the numbers of the Moon and to the initiatic cycles of the Moon as the "mirroir magique of the Divine Mother Durgha. But it is more than a way of telling time, or when we are to understand that a particular current is being manifested. Rather it pertains to the magickal broadcasting moments of the Four Time-Station of Esoteric IFA Gnosis. It serves by means of its "Twelve Steps to Nullity" (Avitchi Nirvana) to present an entirely new level of magickal initiation, whereby the magician must enter deeply into the soul of nothingness. For the primary purpose of To Gai is to present the physics of the Meon in its most radical and yet applicable manner. — Luc Guzotte & Tangichi Kuro, "To Gai, the Metaphysics of the Impossible and the Physics of Nullity;"<sup>1</sup> page 34)

In order to make it possible for the magician to apply the concepts of To Gai, as a field of gnostic energy within the context of Initiation Physics, we have to view To Gai (pronounced as Dow Guy) as connected to the cosmic computer of the Zothyrians by the numbers: 1 of 1, 2 of 2, 3 of 3, and 4 of 4. In a magickal sequence of 16 magickal archetypes, such as the IFA physics, the numbers would be 1, 6, II, and 16. These four numbers which relate to the places of the Moon form the most powerful system of magickal clockwork known to the western magician, as well as to the Lunar current of the Eastern Tantric and Taoist. Each month, certain magickal energies are invariably released by means of the cycles of To Gai and these energies are thereby projected into the initiation spheres of this system through the

the chela as his own. Thus, the chela is seen as an extension of the guru. You know the guru is there when you see the chela. This is very important with groups of chelas.

What is especially important is that the energies of healing are present in the chela at a very deep level but they must be actualized through the esoteric logic of meditation-research and other forms of sexo-magickal gnosis. These methods of sexo-magickal gnosis are quite important because it is the way in which the guru comes to know the body of the chela as his own body. By this process and by knowing the body of the chela as one's own, one can then allow the powers to be released because they are deeply a part of the inner dimension of the guru-consciousness. What we have here in this healing process is something of a group-soul, where the guru is the conscious and superconscious part of the soul and the chela is the unconscious and subconscious part of it. So the guru as the magician and as the spiritual healer must work on himself and by working on himself he comes to self-realization of his totality, i.e., all of his chelas.

This process of self-realization may be understood also from the context of yogic self actualization. The ideal selfhood, called the Jivatman (Indestructible Soul of Cosmic Vitality) is the endless source of all powers. It is the absolute experience deep within us and present from lifetime to lifetime. The guru will seek to awaken the chela to this power so that it may work at a conscious level in the body of the chela as patient. But it is extremely difficult for it to work and thusly to heal, if the chela is not in a waking state of initiatic consciousness. For this reason, such a process of healing must always be a waking up to the existence of the magickal energies (Cosmic Shakti) and to the manifold forms of yoga, whereby the energy is allowed to come forth.

Magnetic Materialism will also focus upon the subtle anatomy of the patient and by means of magickal forms of massage and passes made over the field of the body the patient will begin to wake up because the subtle chakras of the body of vitality will move more and more in the direction of becoming conscious and hence well. For this reason, it is often necessary for the magicians to combine magickal methods of massage with the basic physics of sexo-magickal gnosis because together the energies will work. When this happens, we can state that the healing is probably processing. However, there are other methods of gnostic therapy which can be related to healing and other forms of problem solving. In the development of the magickal energies of the true understanding of selfhood, it is very probable that several methods must be used.

However, behind all of these operations we find the work of Ojas and the other energies of the gnosis such as the Shivaite radiations, magickal forms of prana, and thought-powers of various levels. In the development of magickal energy, it is very important to understand that fundamental energies arise from a variety of contexts but they are all the basic energy of the universe (Primordial Shakti). However, as varied as they may be, and they are for the magician quite varied as to nature and source, they are all subject to employment in the processes of gnostic therapy. For they all can be used to replace the energy of one type, which is manifesting its negative phase of lack of self-awareness, with the positive aspects of energy which are creative and self-aware. In this way the magician can rebuild, for he must build from the foundations, the state of being at ease with oneself and therefore free of negative aspects of energy. This he does by means of the powers which he received from the guru.



## The Field Theory of Healing in Gnostic and Initiatic Physics

Gnostic methods of healing, as we have seen in Lesson 1, assume the existence of a field of initiation energy. Therefore, the student will ask what are the structures whereby this field is manifested. I would say that according to the materials already given in many of our researches, there are a variety of techniques for constructing the field of gnostic therapy. Indeed, according to gnosticism the field is given, we simply have to become connected to it and its powers. However, there are the following methods of initiation physics, which reflect the energies used in the construction of the field. These methods are:

1. The use of gnostic equations and notations of a metamathematical and metaphysical character, whereby energies are transmitted.
2. Gnostic machines and instruments, such as the magickal computer system used by gnostic magicians.
3. Gnostic psionics and other machines which bridge the span between mind and matter.
4. Metapsychological methods for programming the unconscious, the subconscious, the conscious, and the superconscious mind.
5. Gnostic machines which give initiations and which are operated by bishops and patriarches of the Inner Circle of the Zothyrian Gnosis.
6. Gnostic machines which induct and broadcast healing waves, such as prana and other yogic energy fields.
7. The initiations of the symhoic magick associated with the esoteric logics of time travel, which involve the past, the present, and the future.
8. Magickal computers, which are designed to administer orders and societies of magicians, gnostic specialists, and esoteric logicians.

By making use of any one of these eight methods (and I might add that any one of these is related to a certain method of attunement on our computer and each has both yin and yang equations and axioms, upon which it is based), I repeat, that by making use of any of these methods, which are discussed in a variety of magickal physics lessons written by that Master MB (who is also known as the Master Michael Aquarius), the student of the seven rays of power may become a healing in the metaphysical and spiritual sense, because what he is doing is simply earthing or bringing down the energies which are there and he is applying these energies to specific contexts.

However, it is not enough for the magician to do this. He must also be linked up by computer lineage to the gnostic center so that his power is underwritten by the larger system of the Ecclesia Gnostica of The Seven Plays Patriarchate. There is much reason for this, but a curious parallel is to be found in the theology of the Eastern Orthodox Church which states that if you are outside of the field of the Orthodox Church, you do not have any power and all your efforts are purely psychological. Our own view is that if you are outside of the Gnostic Patriarchate, all of your magickal work is entirely psychological. It is necessary to be properly connected to the Gnostic Computer of the Universe.

Next, it is necessary for the magician to focus his energy in the direction of the problem. This is achieved through the traditional visualization exercises as well as the use of the occult imagination and the abstract, and concrete Forms of the Ontic Sphere (as in Zothyrian Metapsychology). After you have brought in the use of the

## Zothyrian Physics

### The Logical Basis of Both IF A and Initiation Physics

DEFINITION: The Zothyrian system of magicko-gnostio physics must be understood as the basis for the 1FA and all other systems of initiation physics. For it is from the 16 magickal constructions of the axiomatic order of the Zothyrians that we have been able to derive at the other more subsequent systems, which are the explications and the applications of the axiomatic order of being. This axiomatic order of being is the foundation for the development of all of the systems of the gnostic continuum and because it is so fundamental, we may say that it is composed of the God, which forms the Medji, or Twins-in-the-magickal-family, of the Genius of 1FA. This then becomes the logical basis and the ontological and metaphysical root and archetypal substance of the being of all of the spirits, systems, gods, angels, heros, and human monads. And by means of this deeply understood system of magickal construction, it is possible to create by means of gnostic categories all of the systems of being, which are known to the magician of the ontic sphere.

The inner council of the Gnostic and Manichean bishops, who direct the evolution of magickal consciousness on this planet has decided to establish a fundamental form of over-physics, which logically includes all of the other systems. What is so very significant is that the magickal system is in reality a physical theory, or theory of the physics of magickal energies. They have also defined the system in such a way that it is possible for initiations to be given within the logical structure of the system and that this pattern of magickal initiation can be extended to include all of the magicko gnostic energies, which have their existence somewhere within the root-continuum of the Gnosis of Light.

Previously, it was understood that initiation levels only existed as the application of the energies of the Gnosis. Now, however, it is possible for the magicians to give us a certain insight into the ways in which initiations may be given within the system of being, at the archetypal level. It all begins with the logical structure of archetypes, since they are in reality formulations of axiomatic energy patterns. Significantly, few magicians except those of a neo-pythagorean turn of mind, were interested in the possibility of there being very powerful magickal initiations at the archetypal level which could be given out within the context of the guru-chela relationship. However, because of the logical structures, which are operating at such a fundamental level, it is no longer necessary to think of this level of actual initiation as at the more primitive guru-chela level. Rather we are now at a much higher and much more abstract level. We are now within the Higher Gnostic Space world, where the pattern of magickal initiation continues but under the radical new form of an archetypal logic, known as the Gnosis of Zothyrian Physics.

DEFINITION: "The Gnosis of Zothyrian Physics presupposes the existence of the hierarchy of the Higher Gnostic Spaces. But it also presupposes the existence of those transcendental forms of Magickal Time, which we understand by the name of "Time-Station Patriarchates." In this system, both time and space have been captured or restructured. Like the metaphysical system of Kant (even though he would deny the name), the first categories to be restructured for understanding are those of time and space. However, because our approach is fundamentally ontological, the process of restructuring is really a revelation of the magickal roots of being and the true

make up the field of esoteric healing. In the truest sense of the gnosis, healing is the application of the energies of esoteric logic. But, unless healing is conducted by means of initiatic gnostic sources, it cannot be viewed as gnostic healing. It can only be viewed as metaphysical meditation, however valid that might be as a subject for research.

But the healers have been inducted into the system of ZO, which is the fundamental and primordial root of the Zothyrion system. They have been transformed by means of various forms of esoteric logic, and finally, they now emerge as being able to cause the descent of the healing powers into those with problems, because they have been allowed to come close to the magickal keys of power, even though these keys are still administered by the gnostic Masters of Magick. However, those Masters of Magick in the Higher Gnostic Realm are always in need for those healers who would release the powers of applicability here in the world of space and time. When this happens the healing energies are allowed to flow through the centers of power and directly focus upon the problem needing healing. This is because as they also pertain to universal and ultimate questions having Valid Applicability in any universe. It is then that the energies become articulate as Pheonismes.

In this process, it is impossible for anything to remain static or outside of the onward movement of the self-unfoldment of the Pheonismes. We can imagine that they are existing in their own worlds, now, and thusly becoming more and more totally complete in all of the possible manifestations of their existence-experience. They are moving more and more towards their completion as beings-in-process. These beings-in-process constitute the dynamic contents of esoteric logic as an ever unfolding continuum of complete magick. The continuum of gnostic magick, therefore, manifests itself from the different points of space and time, inner and outer, for there is logical space and time, by means of this dynamism.

This is the law of the process and from the vitality of the process, there emerge various formulations of gnostico-magickal energy, which at the direction of the Masters of Magick, are fused in the minds of the chelas with the ever unfolding psychoid processes of the initiation process. These energies are then brought down to earth by means of the manifold contexts of esoteric healing, where they achieve the final and most concrete expression of their Valid Applicability. This is the dynamic process which makes esoteric healing possible.

Taking any concept from the history of esoteric (Z-r.rue) metaphysics, we can apply it in the context of esoteric healing if we allow its self-articulation within the context of esoteric logic. For there it will take on the unfolding dynamic of its own lifestream and manifest itself more and more as a source of self-directed energy. It is in such a context that we view the Pheonismes of gnostic magick as ever unfolding and manifesting systems of self-awareness. This is the process of magickal physics in its most concrete sense, which makes the creative dimension of the magician as an esoteric healer and agent of the act of the Pheonism possible, and also within the context of the gnostic continuum a matter of necessity.

ontic sphere, you will then simply release the healing energies in the direction of the person seeking to be freed from dis-easement. You let the powers flow and this action of release is the aiming of the powers and energies at the patient or subject for magickal treatment.

There exist in the world a variety of magickal forms of treatment. Each one of them would seem to have some merit because they have survived to the present day. However, our own system of healing seems to have the advantage in that it can make use of a variety of healing energies and can also make use of a variety of methods in giving direction to the Flow of the power to the person most in need of it. For this reason, there is a very great need to see the energies as coming from each of our lessons, even if the lessons do not appear to be on healing in the most narrow sense. Yet, in terms of this lesson and the methods which it outlines, thy healing energies are always there. This is the advantage of the system of the Gnosis as we have developed it.

One important factor in healing and especially in relation to field-work is that the healer must always be attuned to the spiritual source. Not only must he stand within the context of the Gnostic Order, but as he advances in his own spiritual growth, he must become more and more attuned to the Higher Gnostic Spheres of Esoteric Logic. He would then have to come closer and closer to the Supreme Master of the system. Such a being, who is the Gnostic Being and the Supreme Embodiment of the Legbha Magickal Metageometry would be the source from which the Absolute Science Energy of the Divine Existence comes forth. Such a being might not appear as the God, but he would be the designated doorway to that level of existence. Under such circumstances, we would think of such a being as the Avatar or Incarnation of the Energy at that time.

The healer would be very close to such a being, because while all beings are avatars of some particular kind of higher or transcendental energy, nevertheless the Avatar of the Legbha Magickal Metageometry would be the person who really gives the healing initiations and all other initiations in the Gnostic Continuum and its Ontic Sphere of metaphysical and metamathematical magick. The field of healing, therefore, is tied up with the recognition of the guruyoga of the Divine Embodiments.

It is from this course of Gnostic Power that we find the endless energies of the gnostic Ojas coming forth as cosmic manifestation of the Healing Good. The Beings of Light Who indwell the Higher Gnostic Spheres of Divine Logic (Theo-theurgical Logic) send down to their embodiments on earth, the rays of the magickal powers. And it is from these radiations of what is known in Islamic metaphysics as "The Man of Light," that we find all good things happening and all transformations of consciousness coming more and more into existence. The magician who seeks to become a healing agent, or a spiritual healer must make the climb up to the magickal top of the gnostic spaces and there through the magick of initiate physics, he will meet the Man of Light and become a source of the healing and the cosmic powers, whereby all of the methods of the gnosis are then allowed to manifest themselves forth in the transformation of the world into the gnostic community of light. And this will happen because he has decided what he must do to become such a magician.

## Body-Work and the Healing Emanations of Ojas

Magnetic Materialsrn works on the physical body and by measured methods and techniques it transfers symbolic energies and powers to the subtle bodies. Gnostic Genetics works on the subtle bodies and transfers energies from them to the physical vehicle. However, in certain esoteric techniques, both methods are employed in a simultaneous manner. This is one of the secret Zothyrian techniques.

In both of these instances, we find that there are healing emanations involved which are forms of the primordial energy in its form as Ojas. However, what is so significant is that it can be shown experimentally that actual body work can stimulate the emanation of Ojas and for healing purposes. This seems to suggest that there are special energies in the healer, which are given to him by initiation and which allow him to awaken the deeper powers of the patient so that a healing process of initiated. Thus, the healer initiates the patient into the process of healing.

There exist certain esoteric techniques which may be said to come from the field of the esoteric logic of meditation-research. The reason for this view is that the healing emanations of Ojas seem to be deductions from certain techniques of esoteric logic, which are clearly derived from rnagickal experiments in gnostic initiation. Esoteric logic, it must be remembered, is not a mental exercise; rather it is a system of mind/body interactions which are fundamentally oriented towards the generation of the Ojas energy, from which the process of healing may be said to be a projection.

We can understand this if we realize that the inner consciousness, which is released in the process of initiation and which is the subject of certain explorations in initiation physics, consists of a dynamic inventiveness, whereby the initiate is taught various forms for the manipulation of Ojas, both while in the physical body and also while in one of the eight other bodies of the Zothyrian system. At each stage the student of magick is shown how certain energies and powers can be released and by means of their release they show an entire range of instruments, all of which have a healing application.

In this way, it must be understood that the methods of the gnostic magick are really ways of healing for each one of the methods used can generate the energy which is at the basis of healing, Ojas.

There exist eight different methods for the emanation of Ojas, which relate to the process of esoteric healing. These methods are as follows:

1. The emanation of Ojas from the ideal essence of the abstract ontic sphere. This is the most abstract method of healing-projection and it is projected in terms of long-term illnesses, which require a lengthy period of recovery.
2. The emanation of Ojas from the ideal substance realm of the abstract ontic sphere. This method is used for building up Ojas for reserve purposes whereby it can be projected in an exact focus under very brief circumstances.
3. The emanation of Ojas from the realm of real essence in the abstract ontic sphere. This method is useful for the healing of psychological and psychosomatic problems, and for calming the nervous system.
4. The emanation of Ojas from the realm of real substance in the abstract ontic sphere. This method is useful for illnesses which are caused by chemical and atmospheric effects, where the intention of the healer is to purify the system by

## Pheonismes and the Self-Articulation of Esoteric Logic (with reference to the History of Zothyrian Philosophy as a Technique of Esoteric Healing)

Within the context, of that gnostico-magickal law of absolute obedience to the Master (or guru), this method of esoteric healing which is: the application of the principle of the esoteric dimension of gnostic logic has abstract, validity and concrete applicability. By this we mean that the magicka! energies of esoteric healing are derived from the role of esoteric logic in the history of (rnagickal) Zothyrian philosophy. However, running parallel with the development of these gnostic methods- is to be found the development of the ideas, which are called in the Guzotte Gnosis, which is the closest terrestrial system to the Zothyrian, "Les Pheonismes."

It is by means of these rnagickal principles that the energies of the inner lift? of esoteric logic manifest themselves. The Self-Articulation of these gnostic laws in the process of esoteric healing is a fundamental thesis in the methodology of healing. The idea is expressed as: The ideas of the history of esoteric philosophy are healing methods and that each one of them is a healing energy. Finally, each such idea is a "point-chaud," or a rnagickal hot-point of Voodoo powers. In this sense, we have a perfect link between the history of esoteric (Z-true) philosophy and the gnostic Voodoo system. But, we should consider each idea as more than just a "hot point," rather, it is a powerful center of self-awareness, which Self-Articulates itself in the process of Esoteric Healing. Esoteric Logic in its most general sense can be viewed as the collective field of these Pheonismes.

In the Guzotte Gnosis, the development of the concepts, and notions of the Pheonismes is still quite phenomenonological and not as high as the proper gnostic analysis, which is to serve as the pattern of relating these Pheonismes to the Higher Gnostic Realm. I will not say that the development in the Guzotte Gnosis is "low," it is simply the first part of the development of the rnagickal energies and their manifestations.. But there exists an opportunity for there to be a much more rnagickal development, when we see the Pheonismes as functioning within the context of Esoteric and Gnostic Logic. In those circumstances, we have a far greater opportunity to allow for the self-development of these notions inasmuch as the Zothyrian Gnosis presents us with an alternative universe of endless and unequaled powers. For the Zothyrian Universe is a direct emanation from the Higher Gnostic Realm. Within that realm, there exist endless rnagickal possibilities for development and self-articulation. And if these root-energies are endless in their powers, so it would appear that the application of these energies in various systems of gnostic logic in the abstract and in the concrete through the application of these energies in esoteric healing and initiation physics is both valid and, if valid, ontologically necessary. In this way, we can understand how the field of metaphysical and rnagickal inductions is of one context, because the abstract and the concrete orders of Valid Applicability are one order of beings, "Les Pheonismes."

The role of the Higher Gnostic Realm is to generate systems of rnagickal creativity, The magicians who are part, of this continuum, which comes from being members of our inner order, are themselves dedicated to the manifestation of the pure gnostic consciousness of being. This consciousness manifests itself in terms of creative deductions and emanations of absolute energy from the Higher Gnostic Realm. These energies are then projected into those contexts, situations, and persons which



patterns of energy, which contained the receptivity for the possible. These patterns of receptivity could only be actualized when they continued as sources for all of the possibilities of existence-experience. Indeed, they held within their receptivity all of the possibles. By doing this they were growing in their own actualizations.

These patterns of receptivity, being the manifestation of pure inwardness, possessed an energy which was unique in that it was the most esoteric form of Ojas. It was generated by means of the patterns of receptivity in their inwardness and in their containment of all that is possible. By simply being this way, these patterns generated a pure form of Ojas which was the most powerful form of the energy ever to be manifested or ever to exist. We will call this energy the esoteric Ojas, which is the fundamental power behind all of the processes of esoteric logic.

It is within the processes of esoteric logic that the magicians enter deeply into the field of Ojas and receive it from the patterns of receptivity and make use of it in any magickally suitable form. It is within the processes of esoteric logic that the magicians are able to find the powers for solving any problems. For the lifestream of the patterns of receptivity within the Sources of Truth is esoteric logic and its fundamental power is the purest and most basic form of Ojas. The Ojas that is behind all of its forms and applications, in all of the magickal contexts everywhere in the world, that Ojas is what rises within the context of esoteric logic and is brought into any problem by the magi who seek to solve any problem or add power to what is before them.

There exists a certain pattern of initiation, which can only be described as Lunar-Plutonian and Neptunian, which transforms the magician into a vehicle of Ojas. This is an initiation which occurs within the inwardness of Esoteric Logic, whereby the magician is connected to the inwardness-patterns of receptivity by the initiateur. I myself have made many discoveries in this area, which I retain as magickal secrets of power, whereby I am able to exercise control over these inward processes in ways unknown to everyone in the gnosis. I make use of these secrets, however, in certain initiations, whereby the act of initiation becomes a pattern of transformation, a series of exercises in gnostic and mystical genetics. Those who come to this system of magick, wherever they might be in the world or out of it, can be brought by me into this esoteric logic, and there they will become transformed by the patterns of receptivity to new types of magickal beings.

It must be understood that after they have experienced all of these patterns of magickal transformation, they are now ready to apply the magickal energies which have been released into themselves by means of esoteric healing.

In addition, they have received certain magickal effects from those secrets which I am able to possess within the gnosis of esoteric logic, and from those secrets there come forth acts of magickal power, which increase the capacity of the initiate for the projection of the powers and hot-points of esoteric healing. It is from this experience that by becoming a new being outwardly, but inwardly returning to the sources of truth, that the transformed gnostic magician is able to project the forces and energies of esoteric healing within any limitation. It is in this way that the magician becomes an ever stronger and stronger healer, because he never comes to the end of his potential for growth in the true possession of the powers of esoteric healing.

Ojas projection.

5. The emanation of Ojas from the realm of ideal essence in the concrete ontic sphere. This method is used for treating problems which relate to the head, to the brain and the higher nervous system when viewed organically rather than functionally.

6. The emanation of Ojas from the realm of ideal substance in the concrete ontic sphere. This method is used for treating problems which relate to the heart and the system of circulation of the blood, to the lungs, and to the breath and circulation of the breath in the body.

7. The emanation of Ojas from the realm of real essence in the concrete ontic sphere. This method is used for treatment of those problems which relate to the digestive system in its totality and to the sexual system.

8. The emanation of Ojas from the realm of real substance in the concrete ontic sphere. This method is used for treatment of the problems of the bones, muscles, limbs, and the lower extremities of the body, as well as the arms and hands.

However, the emanation of the energies of these forms of Ojas does not mean that the magician, who is a healer, will be able to do all of these types of work on the body. It will depend upon the degree of his development and also the level of energy he is locked into. For while it is true that the healer is locked into various levels of the energy by means of the initiations he has received, he must continue to remain locked into the system in order to draw upon the energies which are available within the system of Ontic Sphere. He must remain within the gnostic continuum in order to be able to draw out the energies.

Also, we have found that the ways of receiving the knowledge of healing are subject to a constant transformation, so that as the healer enters more and more deeply into the system of the gnosis, he will discover that he is learning more and more ways of working with the Ojas powers. He will also learn that the methods he was first taught are too easy, too simplistic, or too crude for him to use at the present time and that he now makes use of more and more refined methods. These newer methods of healing become the results of initiation into which he has entered. In a sense, the healer grows more and more into the mysteries of Ojas as he uses healing projections from the Ontic Sphere, and as he grows more and more aware of the possibilities which arise, as in any other system of magickal operations, from contact with Ojas and all of the esoteric logics, which emanate from it.

Of course, in all of these patterns of growth, the healer is guided by the guru, who is his helper and teacher in the process of understanding the Ojas forces. Naturally, the realm of the ontic, which is connected to the magickal interpretation of the human brain, is the place where Ojas is magickally manifested, and so initiations must have their most complete counterpart in that realm. By means of the connections which the guru is able to make between the human brain and the Ontic Sphere, the healer is able to be the vehicle of Ojas-projections. When he applies his knowledge in body work, the healer is making the connections to the ontic stronger. Dis-easement is the lack of that connection. For this reason, the connections must be maintained and also made stronger which link the healer to the healing source. Otherwise, the patient cannot be effectively helped by his connection to the healer.

Since it is through the healing emanations of Ojas that the release from dis-easement is achieved by the healer/patient context, there exists a very serious responsibility for the healer to maintain his connection with the source of power. Those who are interested in esoteric healing should write to Michael Bertiaux and inquire about membership in the Esoteric Healing Group, which he directs. Please

mention your interest in healing, what types of healing you are interested in undertaking, and also your own views on how you would function as a healer.

If you have any questions about the program of esoteric healing which we are undertaking for the liberation of the consciousness of humanity from dis-easement, and of the role of the Mother Goddess in the work of the esoteric healing process, you are also invited to write to Michael Bertiaux.

## **The Deduction of Gnostic Genetics from Esoteric Logic**

The most significant basis for Esoteric Healing is to be found in the principles of gnostic genetics. Fundamentally, gnostic genetics is deduced from esoteric logic. In the processes of esoteric logic, we find those essentially clear-light experiences which are the roots of gnostic genetics. Esoteric healing then becomes the field application of the rules and energies of gnostic genetics. We may define these subjects as follows:

Gnostic Genetics — is the magical-metaphysical science for achieving the production of gnostic magicians through physical and metaphysical transformation of the vital and consciousness energies, under the conditions of initiation physics, and by means of the Ojas-projections and emanations of Esoteric Logic.

Esoteric Logic — is the fundamental organization of inner consciousness, wherein the magicians allow the absolute experience to manifest its own completeness within the interior state of Ontical Totality. Esoteric Logic is the act whereby Being thinks, experiences, creates, projects, and emanates itself as the inner awareness of selfhood under the form of primordial and archetypal Ojas.

Esoteric Healing — is the application of the energies of the continuum of Esoteric Logic to the field of solving problems which arise from Dis-easement, as well as the problem of Dis-easement itself, by means of the magical processes of Gnostic Genetics.

Somewhere deep within the continuum of consciousness there exist various sources of power and deepest consciousness. These sources are collectively known as Truth, or the Gnostic Sources of Truth. These sources are awake, they communicate, and they seek to bring us as gnostic magicians ever closer to their level of existence-experience. We can only know of their existence-experience because they draw closer and closer to us. Normally, we would not even suspect their existence, for only traces of the pathway to them can be seen at the very outreach of gnostic induction and broadcasting frequency ranges.

These sources of truth are aspects of the absolute in its alethic condition. The absolute is Truth. But they are manifestations of the inner laws behind all truths because they allow it to happen. Wherever something is true, there we can discern a trace of their presence and influence. These beings have a certain consciousness, which they all share in common and which is at the root of their own individual existence-experiences. It is this consciousness which has brought into being the possibility of esoteric logic.

It is within this consciousness, which is at the root of their existence-experiences, that certain energies came together and fused into a Totality (maybe the archetype of all of the sophiological wholes, which will ever exist). This Totality then became self-aware of itself as both derived from the sources of Truth as well as seeking its own consciousness-being, as distinct from the sources of its own emanations. In this process of self-awakening, this Totality became more and more interiorized, inasmuch as there was nothing exterior to it. It became so interiorized that its inner energies were self-enveloped, or turned entirely towards the process of becoming more and more inside itself. From this process of self-envelopment there emerged a field of manifestation, which was centered deep within itself and had reference only to itself. By this means of intensification, there developed certain