

Esoteric Thermodynamics

The Magickal Heat

"For a long time the magicians were generating a special type of heat. It was by this means that they came to recognize each other. The stranger might give off a special heat, which they — the magicians — knew made him one of them. The heat was both physical and psycho-sexual. It was never some metaphysical entity, because it was so basic to the emergent and element nature of the dense body. It was not to be confused with other kinds of occult power. It was unmistakably a form of physical heat. Yet it possessed very definite occult properties. Those were the magickal properties, which were to be brought out by means of initiation and especially the initiations of Esoteric Vudu. These methods had been especially adapted to the deduction or derivation of psycho-sexual properties from this heat. Perhaps, in some strange way, this was what was needed by the heat, in order for it to be best understood." — "AIWAZ-Physics," 103

Magicians have long known about this heat, which possesses magickal properties and yet which is physical, although it must not be confused with body heat. It is more like the subtle side of body heat for while it is always near or present with body heat, it is different and can be tested as being very different from body heat. Body heat might, in some instances, be very high. This might indicate illness. Under those circumstances, it has been found that magickal heat is low, sometimes scarcely noticeable. Yet it is always there. It is given with the heat of the body and magicians must understand that it is a power which can determine the behavior of other magickal energies and powers. It can determine how certain energies can operate and whether or not they have any kind of effect on the nine magickal or Afro-Atlantean bodies. For the energies must pass through the field of the magickal heat before they can be used by these magickal bodies. Therefore, a certain method was devised using Vudotronic powers, whereby this energy could be passed by the wall of magickal heat.

This method is fundamentally a simple process of increasing the magickal level of the heat so that it can receive the energies for the Nine Bodies. It is done by developing the possibilities of this heat so that it can do more and more magickal types of work. This is done by allowing certain magickal spells of a psycho-sexual form to develop and express themselves within the context of the field of magickal heat.

But only a very high magician can perform this process, because it is extremely complex. It is complex because it involves the field of Vudotronic magick in a way which is little understood, magician becomes the field of Vudotronic magick in a very unique way. This may be understood as the most significant method of initiation. The reason is very simple; the magician has to take upon himself and really into himself all of the basic energy fields used in Vudotronics. This is done by his becoming a vudotronic computer and transferring his consciousness from himself to the ultimate computer of the Vudotronic system, i.e., the Legbha System of IF A.

But this magickal heat is still very interesting to us. For one thing, it is based upon very strong and very intense elementals. It is not based upon elemental contacts but it is based upon the elementals themselves. These elementals are cultivated in an entirely magickal way. At first they are simply there. But to increase the level of the heat, the elementals are developed and allowed to become more and more powerful in their own zones of operation. This implies a certain

psycho-sexual development and the use of extremely interesting potencies. These potencies are actually magickal treatments, which the high magician gives to the beginning student. These treatments are similar to those to be found in the basic systems of esoteric Voodoo, except that they have as their purpose, this time, the development of the elemental powers for the purpose of increasing this magickal heat.

The magician can also measure this heat but this is done by means of a magickal mandala, where the IFA forces allow the elernentals to give their energies for testing. From this method, which usually involves 12 samples, it is possible for the magician to derive an entirely coherent system of readings for determining the level of magickal heat in the candidate.

Example: The black magician met J that evening and knew that the heat was there and that there was enough of it to be magickal and thusly identifying J as a member of the *IO* of the *O*. He asked J, however, for a sample of his handwriting, usually the name and date of birth, or address. This was written by J on a card which the black magician took to his home. Later that night, he operated his computer and opened it in the area of the heat, so that readings could be picked up on the elemental houses for J. There are 12 of these and readings were given from 1 through 9 at each house. The oracle was communicating the energies of the elernentals quite well. The next time that J came, the black magician had completed the process. The initiation was next.

"Les Vudu are viewed as communicating energies from the gnostic UFO. They operate by means of those nine magickal bodies, which are the 'space-suits' of initiation physics. These bodies or suits enable the Loa to descend into the denser worlds as well as to rise up into any world, no matter how remote it might seem, i.e., outside of the solar system. These space-suits are made of special materials which resist the negative effects of different vibrations. The black magicians of St. Sebastien have established a way of communicating with these bodies. The range of the bodies and their occupants appears to be from one through nine, which combinations are given by means of a six-sided and a four-sided pair of dice, which when combined give us a range from two through ten. By this means it is possible for the black magician to find out which body is in the 12, 16, eight, or other sector spaces of his field. It is a kind of vudotronic radar, and it operates anywhere in the universe and any vibrational level." — "Meontology," 301

Example: After J was taken to the "magickal laboratory" by the black magician, he was tested in order to find out just what energies were operating. The 12-sectioned mandala was used and it was important to see how high the energy levels were in each one of the spaces. It was discovered that in certain significant spaces the energies were very high. This indicated that J was already deeply immersed in the Vudu Energies.

Next, the black magician decided to give vudotronic amplification. This method would be the one to allow the operations of the black and the red temples. Not everyone can hold up under this type of broadcasting. He wanted to see if J could.

As the frequency rate moves higher and higher, from the first to the second black temple settings up to the first and then the second of the red temple settings the impression on the subject becomes more and more intense. This method of amplification is designed to allow for the full release of the nine bodies, but the bodies have affinities to certain levels of the amplifier. Thus, the lower black temple has affinity to bodies nine and eight, or the lower pair. While the higher aspects of the red temple are represented by means of bodies one and two. Body number 5 forms a middle point of power, and serves to link the red and black temple

energies in a pattern that works together. The tests reveal that J could sustain the higher energies as well as the lower.

"The ritualistic bombardment of the nine bodies by sexo-magickal fields of force is a very remarkable action. It reveals that the magician can become more and more powerful as a result of these physical practices. It also proves that there is a very important connection between the physical side of oracles and the methods of initiation physics. They are two aspects of the energies behind the UFO phenomenon."
— M. Bertiaux, "Vudu Energies," 107

Esoteric Thermodynamics, Lesson 1: Attachment Report Form

1. Attach the readings for the regular mandala.
2. Since the energy level is determined by the oracle, add up all of the readings and give the total number for this examination.
3. If amplification is selected, give the readings as follows:
A = readings for nine and eight at black temple one: <-<-<-
B = readings for seven and six at black temple two: <-<-<-
C = readings for four and three at red temple one: <-<-<-
D = readings for two and one at red temple two: <-<-<-
4. Give the reading for body number five, using the whole amplification system.
5. Now you may give special recordings and reports on points suggested by this system.
6. If you are using a 12-system, note that spaces one, five, and nine are open for amplifications using red temple two.
7. If you are using a 12-system, note that spaces three, seven, and eleven are open for amplifications using red temple one.
8. If you are using a 12-system, note that spaces four, eight, and twelve are open For amplifications using black temple two.
9. If you are using a 12-system, note that spaces two, six, and ten are open for amplifications using black temple one.

The Basic Units of Magickal Heat

The fundamental elemental-energy is measured in terms of basic units. These units are the root components of magickal energy and we have discovered the root components of almost all energies. The psychoanalyst Wm. Reich called them "the bions," and he sought in them (successfully) an explanation of the origins of living bodies. For us, they are living forms of elemental energy.

Example: At the time of his second interview by the black magician, J was aware of the fact that he was being explored by various instruments and that what was sought was a very special measurement of elemental powers. Careful measurements were taken not in the usual way but by means of an oracle-like method, which picked up the energy levels in the 12 space and indicated the levels by specific castings of dice. The black magician then came to a point where he calculated each level of heat-energy. He was then able to determine whether the elemental fields of J's experience were under or over developed. Each level of elemental power was amplified by means of the vudotronic system in terms of the powers of the black temples and the red temples. For the residues of these archaic temples of Atlantean magick were still broadcasting.

The black magician told J where he was stronger, where he was strongest, and where he was weak. The bions, so to speak, had communicated with the black magician by means of the one through nine oracle system. For certain deficiencies, of course, there were treatments by the same method of vudotronic broadcasting. Eventually, the energies would be stabilized and the synchronistic field would show improvement. The black magician then decided to begin by guiding J through certain exercises to develop the more positive aspects of the bions of the vayu-tattwa elemental field. The red temple of the first order would be used to broadcast the magickal treatment. The entity in charge was introduced and began to work on J, restoring the proper balance to the field. "This is the exact method used by the UFO people to heal and renew themselves," stated the black magician as he explained how elemental power was ever-renewing and self-sustaining. This was also one of the fuels used by the UFOs, J came to learn. It seemed that the Atlanteans knew this all along.

Example: On his next visit to the black magician, J learned that these mysterious bions were essentially sexo-magickal units. They were self-conscious both individually and also collectively. They were held "in place" by tattwas, and these tattwas communicated by means of the dice with the magician. The purpose of the amplifier was to make the tattwas more easily perceived. The tattwas were somehow related to the lower bodies, of which the black magician said there were nine. These magickal bodies were used as space-suits by the UFO people, when going and coming from this planet. Ordinarily, the occult bodies could not sustain so much energy, but when they were developed they could hold up and could then become subject to a process of constant renewal, as the bions were given special treatments.

"These methods are entirely Atlantean and serve to show that the black and red temples of Esoteric Voodoo are power generators of an ancient Atlantean type. For the sex-magicians of our school, the bions can be used to create any field of energy and this is how we are able to mark pathways through space and through hyper-space. Certain gnostics, I mean the really extreme types, have been able to retain the secrets of this process. Or, you might say, they have been coming and going between this planet and others for such a long time that their magickal bodies are perfectly

in the esoteric process of initiation physics, the 16 stages have to be secret, because they make use of highly technical cosmoi, or universes of vitality. So it will always be or be understood as a secret process, since what it involves is outside of ordinary thinking as we understand that activity.

Q: Are the ray-lines, which connect the empowerments to their objectives, e.g., the student of the Master MB, in the body of the student and if so, have these been measured or analyzed?

A: Such lines of power do exist and these lines of power do have a network type of occult structure. They are closely similar to lattices as we see them in other places of the universe. However, once the empowerments are given, at least in the esoteric sense, it can be said to remain there permanently as a link between the vital self and the cosmos of vitality, which is the source of the empowerment. However, it has its place of existence in the intimate intuitions of the Master, which link him to the student.

Q: Are these lattices capable of being expressed as oracles or as aspects of devic and angelic physics?

A: They are and actually much of the futuristic Zothirian work consists of investigations of these lattices. You see, at a certain time and level, specific energies become the subject matter of what has come to replace the history or historical subject-matter of the near and distant future. This future energy then is put into the body of the student and becomes the student's link with the blue-ray church of energy, or the Ecclesia Gnostica Angelorum.

Q: Are you saying then that the history of the future will have empowerments as its subject?

A: It would seem so because by that time, we will see empowerment work as part of the process of nature. We will make distinctions based on empowerments and describe our own observations of empowerments and empowerment work as the subject-matter of the future.

Q: Does empowerment imply devic work being done at the same time?

A: I think that empowerment work does take place with a devic continuum or inside of the actual field of a devic energy. That was the basis for the old idea of the connection between empowerment and possession, or the reception of vudo energy. Lucien came to see this connection as the basis for how empowerment worked.

Q: Isn't it true that there are empowerments which come from the past and which have their basis in human sexuality, viewed either occultly or esoterically?

A: Yes. One system of empowerments is based on the mysteries, which are connected with the ideas taught in the second year of instruction of the Monastery of the Seven Rays, and which relate to the wonderful mysticism of 16 fundamental universes of vitality, as we find this process in time. When the projections of this type of empowerment occur, the student is truly grounded in the power-presence of kundalini shakti. Great beings are involved in these mystical universes, so that initiation-empowerment places in the body of the student the link with the violet-ray church of energy, or the Acclesia Angelorum in Aevo. This energy is stored at the heart of the earth and rises towards the sun, so we continue to think of it as being or coming

The Nature of Empowerments: Questions and Answers

Q: Where did the idea of empowerments come from in the Monastery of the Seven Rays/Gnostic Church teachings?

A: The idea was brought in from the research work of Lucien-Francois Jean-Maine, who developed the work leading to the restoration of the ancient practice of the teacher, who gives power to the student. This practical idea has its roots in Atlantean magickai physics.

Q: Can we say that there are exoteric and esoteric empowerments?

A: Yes. Special students were always given the more esoteric projections, while the general body of students were entitled to the more exoteric projections, which were less intense. However, this idea was based on the motion that empowerment should be graded as to the types and levels of students in the school of the gnosis.

Q: How are empowerments arranged or organized, because from what I have heard they are highly structured objects?

A: Empowerments or empowerment, when viewed as a group process, are arranged in forms of 16, like much else in the teaching. However, they are related to 16 physical places or parts of the body, because they actualize what is latent by giving something which is not fully experienced by the student, even though the student has the power deep within his psyche.

Q: Are empowerments connected to chakrams as in yoga where energies are projected from chakras into the student?

A: Not necessarily. Something may connect them and sometimes this does happen, but I think empowerment work is more esoteric than chakra work, as we find it in layayoga. I also know that empowerment in certain ways makes use of certain tattwas, which are not used by yoga. In this sense, then, they are highly esoteric and particularly secret. Yet, we can understand that empowerments can be related to chakras in the usual sense.

Q: Then would you say that empowerments make use of the energies of kundalini and the other mysteries of layayoga?

A: Again, this would be to simplify the matter. Actually, in the gnosis kundalini is present as psychic pneuma and vital pneuma, or spiritual power; but it is much more of an extension beyond the powers of yoga, as vast as they are. For this reason, I think it best to say that yoga is one form of empowerment.

Q: Is empowerment connected to initiation?

A: It can be seen as part of that process. The infusion of energy and power from the cosmic dimension to the body of the student during initiation is a form of empowerment at work. However, really during empowerment exercises, it is the unconscious which is now liberated by the teacher in the student.

Q: Why is esoteric empowerment so secret?

A: Because if it is to known it will lose its power, so it should be a secret except for those immediately involved in its and the operations we associate with it. Also,

suited to what they must do. You were one of them, but you made a lot of mistakes and are now paying for them with your ignorance. That is why you came to me. I didn't drag you in off the street." With these words, the black magician turned up the volume of his vudotronic machine and began to bombard J with higher and higher frequencies of magickal energy, in his efforts to awaken the bions in the various tattwa-fields, which had been rendered unconscious by the magicians displeased by J in some previous lifetime.

"They work at the sutratmic level, or the alaya, and that is where the energy must be sent. We have to direct the beams of power at those levels which are still sleeping. It seems to be mostly in the area treated by the first red temple. Also, it involves mostly the past, although they have done work on your future also. I will have to treat that area next as it seems that the powers are locked away at some future level, which would prevent your total unfolding. Gnostic physics can work at both the past and the future levels, in addition to the present because time is an energy and they work with it by methods which are entirely physical. The bions are beginning to wake up, it seems, now let us see if the oracle can pick up their responses to our tests." And with these words, the black magician began an entire system of treatments aimed at unblocking the bions in J's fields, whether they were in the past or the future areas of his experience.

It would seem that the methods of activating the bions were inherited from very old forms of Afro-Atlantean black magick. The magickal methods were stored in the rituals of vudotronics and in the methods of magnetic materialism used by these magicians. The whole purpose of these systems of magick was to open up the very deep and outer-space worlds which are in the more magickal depths of the psyche. The inhabitants of these depths are the bions, and some of them have achieved very remarkable levels of magickal culture. There exists, for example, an entirely magickal universe populated by highly evolved bions, who have their own culture, sciences, and forms of magickal gnosis. In certain individuals, the bions or space-people become active under the phenomena of "multiple personality." However, for the most part, these basic units of magickal heat are known as elemental energies. They are aware of our world, however, and are seeking to enter into it by any possible means.

"The bions are not to be viewed as simply passive energies. They are self-conscious and very advanced in ways unknown to the humanoids. Few can even comprehend the ways in which the minds of the bions operate. But they cooperate. Because they rise out of the pure substance of Alaya, they possess subtle and powerful forms of magickal communication and understanding. They have their own logics and, most importantly, they have their own gnostic and magickal logics. It is very important to try and work with them and allow them to give us the maximum levels of energy. They possess telepathy, for this is the means whereby they make themselves known to the outside. The magickally charged dice can pick up their mind-waves and by means of the oracle the field-measurements of the bions can be known. To call them elementals, however, would be to confuse the complexity of their own structure with that of another, and equally complex. I would prefer to say that they are the heat-personalities, which reside within elemental substances and fields. They are best awakened by certain psycho-sexual and magickal operations. Vudotronics is one of the means for stimulating and making contact with them. Their ideal homes are the black and red temples of Atlantean magick, which reside in that other dimension but which we can reach by means of magickal psionics. They should not be confused with devas or

nature spirits for they are the space-people who come in UFOs and then enter the minds of the UFO contactees. But this is only to say that they have come to the surface of the mind and now have passed beyond that barrier to appear outside of it. Such are these bions or the beings of the heat-fields." — M. Bertiaux, "UFO Notes, 13

Glastonbury Patriarchate.

A: *To a certain extent, this is indeed true. However, the methods are different and so are the purposes. Also, while both operations must depend upon the operations of the Devic Kingdom and their intentional cooperation, we might say that the structures worked with in both circumstances are remarkably different. But again, both types of work involve action outside of the physical plane of existence.*

Q: The succession from the gnostic teachers of the Early Christian Period are, we understand, retained within the continuum of the lineages. These successions from Marcion, Bardesanes, Basilides, and Valentinus, as well as many smaller and lesser known movements, or submovements within the continuum, we understand to be continued by the line of the gnostic bishops of your patriarchate. Would it be correct to say that these lines are to be understood as continued in the same ways as the lines of the Apostolic Succession?

A; *Prior to 1979, I received gnostic succession by episcopal consecration at least four times. I received other lineages, **but** these may be viewed as Catholic and Spiritist, or as Catholic and Proto-Catholic. However, when I was first consecrated in 1963, I was consecrated and received what was known as the lineages of Marcion. Hence, I underwent a reclamation of that original gnostic tradition. I **was** consecrated twice in January 1966, and received first of all the lineage of Bardesanes and a few days later that of the great Basilides. A few years later, I received the succession of Valentinus, which is also to be understood as that of the gnostic patriarchate of esoteric research. These sacraments were four distinct reclamations of the gnostic powers and that is why they were given by means of four distinct acts. Also, while there was continuity of the sacred consecrator in each of these operations, the co-consecrators were slightly varied in order — as I was told — to achieve the precise effect desired in each sacramental action.*

*Naturally, there is a connection between these four lineages and the four patriarchates of the Bcclesia Gnostica spiritualis, since the patriarchates were the four ways in which the powers of the four gnostic teachers **were** supported and sustained.*

Q: Did any other tradition within the continuum of the modern movement of gnosis have a teaching any way similar?

A: *In 1979, there was a link-up with the apostolic Successions derived from the well-known Patriarchate of Glastonbury through Bishop R. de Palatine. However, while Bishop de Palatine was alive, there was exchanged between him and us a series of letters. In one of them, Bishop de Palatine speaks of receiving from the Patriarchate of Glastonbury the four lineages listed above as well as that of St. Joseph of Glastonbury. Now, it should be understood that these communications were mainly concerned with the metaphysics of the Rites of Memphis and Misraim and it seems to have been the view that these gnostic lines were somehow amplified in their tradition, or being handed on, by the context provided by the Rite of Memphis and Misraim. Since the connection that Bishop de Palatine had to the Rite of Memphis and Misraim appears to have come from Yarker through the Patriarchate of Glastonbury.*

In a very similar way, the lineages of these early gnostic teachers was transmitted in the Ecclesia Gnostica Spiritualis by reason of its connection with the mechanisms of the Rite of Memphis-Misraim. Then in 1979, when the gnostic lineages were exchanged, we were able to receive the succession of St. Joseph of Glastonbury, as well as the four other traditions, which were implicit in the successions of the

The Energy-Alphas

"The clusters of bions, within the black and red temple fields, at the vudotronic rate or frequency of -0, 1, +0, are the energy-alphas. They are psycho-sexual in nature and very magickal in function. Our system of vudotronic amplification has been able to induct these and the other clusters of bions, of which there are 11 in number, at the rates of alpha through lambda, or -0, 11, +0. These energies from the backside of the tree of life are to be understood as forms of energy out of which the UFO projective phenomena are formed." — M. Bertiaux, "UFO Notes," 23

The eleven infernal cesspools of black magick, which form the roots of fundamental energy are the kliphotic archetypes of space, which themselves are rooted deeply in the energy fields of the bions and the heat of hell. The extreme black magicians have been able to invoke or summon these negative energies by means of vudotronic amplifiers and thereby release into the world of ordinary perceptions the lust and chaos of the infernal powers.

Example: When J came to see the black magician there was an atmosphere of agreed upon evil slowly beginning to manifest itself. The black magician was now going to invoke the powers of evil from the darkside of the tree, which was deep within Ps elemental soul. This darkside represents all that is totally other to the energies of the ordinary world view. The powers are called "Energy-Alphas" because they represent the primordial starting points of the dark energy. However, they do not reside occultly in the soul but are the results of the patterns of stimulation of the soul and may be understood as existing as functions of the evil or darkside of the soul.

J was placed in the sysytem. By this we mean that he was put into the circuit-field for the vudotronic work. The black magician then connected the computer marga to the field and also connected the temple amplifier. Energies from the black and red temples would be activated by amplification and directed precisely by the computer marga and its infernal routes and labyrinthine power zones. The settings for the past (=m, —) and the future (=m, +) would remain at off or 0, so as not to overwork the psychic frame of J. The activity would move back and forth between the present at 1 and the present at 11 (the da'athian portal of Universe "B"). "You are to let me know if you experience anything that if perceived for too long will tire you," said the black magician.

The weird energies began to build up in J's inner psyche. The sensual stimulation began to reveal the presence of an erotic pattern. Images of space-beings began to manifest and J, opening his eyes, could see the sky outside the room filling with flying saucers and other strange forms of air-craft.

"I am going to increase the power to energy-beta, to see what happens," J was told. He began to fee] a strange lust developing deep within his innermost soul. He knew that this was a black temple setting, in fact it was the first one of that type, but he looked at his hands and noticed that there appeared to be more hair, especially on the fingers. He felt that he was a captive, held there by some very negative possession field. He began to notice other changes in his body, which seemed to indicate biological regression.

He did not feel human but he did not feel like an animal. He felt that he was somewhere between these. Perhaps he was experiencing the induction of the "mystere lycanthropique," into the soul from some other realm, yet he knew intimately and almost intuitively that it was still coming from his soul and that his soul was some

Yast matrix of primordial energies. The black magician had tapped into something very deep and brutish, something which was midway between animal and human.

Analysis: The very strange saucerian and ufo inhabitants often resemble insects and some types of animals. They have undergone another type of evolution and have not given up the "were"-animal appearances with their climb into superior intelligence. Rather, they are mutations of basic and lower forms of being. The energy levels of the bions have been stimulated to produce various distortions of humanity since in the genetic laboratories of these space-scientists, the powers of vudotronic engineering are the subjects of a series of magickal experiments.

"-0, 2, -40, =Energy-Beta; -0, 3, +0, =Energy-Gamma; -0, 4, -0, =Energy-Delta; -0, 5, +0, =Energy-Epsilon; -0, 6, +0, =Energy-Zeta; -, 7, +0, = Energy-Eta; -0, 8, +0 =Energy-Theta; -0, 9, -0, =Energy-Iota; -0, 10, +0, =Energy-Kappa; and -0, 11,+0, =Energy-Lambda. These are the 11 rays in all, including Energy-Aplha, which power the UFOs in from the outside, or the matrix of Aditi-Alaya. From these rays can be said to rise the most powerful forms of the backside of the tree of life phenomena. It must be the tree of death, and therefore ruled by the black temple mysteries before the black snake marmas become the red snake powers, the awakened kundalini shakti, rising out of the chaosphere of negative and primordial energy into the proliferation of UFO phenomena, seen by the group-clairvoyance of those who have awakened to the powers of the fourth dimension and the third eye. Within this energy context, all of the atavisms of the eonic past are experienced face to face. We literally become what we doubtlessly see. We see that world because we are it." — Ibid.

There is a law in nature which states that the Energy-Rays of Heat are themselves of such a dynamic form of evil that they have been shut out of the normal or ordinary range of experience. Certain black magicians developed a science known as vudotronics for the purpose of bringing in these energies and making use of them in their experiments. These magicians had only one purpose in mind and that was to achieve a supreme power. Thus, the Energy-Alphas and the ten other forms of bions are being used by these magicians in a definite and calculated manner. It would appear that the purpose is something related to the restoration of a Zothyrian Empire on Earth. We say restoration because during the Atlantean period, the Zothyrians also exercised power.

"But there is also another use for the Energy-Alphas and other forms of the bions and that is in initiation physics, which may be defined as the use of magickal energies for the actual development of supermen or gnostic mutants of the human race. Such magicians do not even regard themselves as humans any longer, but as gnostic humanoids. By means of a continuous bombardment with the radioactivities of these rays, the bodies of Zothyrians are changed and gradually the densest of these bodies, which is a physical body, comes to replace the normal huuman body. It is in this sense, then, that the elect of this very strange, even weird, movement, for it is larger and different than a mere sect, move into their physical space-suits, making able to withstand the pressures of another star system, or an alternative universe.

"For these space-people the whole process of magickal becoming consists in making humans into space-beings, the beings from the saucers, ships, and other UFO phenomena. They hold the view that at a certain time in the past, a spaceship landed and some of its crew got lost in the karmic veils of this world. Again, these gnostics say that certain persons came here from another world. Again, they state that certain beings were sent here as a type of punishment by other forces. These who were sent here belong to the planet Yuggoth, or Pluto, and are usually attracted to

A: That is correct. Successions are identifiable although their source of power is identical in that it comes from the self-identify of the Holy Spirit. When these successions are "seen," this is quite obvious.

Q: Are the various traditions or lineages, which are not usually classified as "of the Christian tradition," and which many gnostic bishops possess, are these lines of power also, and if so do they have qualities similar to certain Christian lineages, which you have investigated?

A: What is unique among the gnostic bishops has been the opportunities for them to receive certain ancient successions, which are not traceable to the 12 Apostles, and the openness with which these bishops have welcomed these lines to their ministry. St. Augustine has clearly indicated the existence of such lines and that the Christian Church is the continuation of these lines. Therefore, "it is possible to see in certain lines of priesthood and high priesthood, from various traditions, the components of the Christian form of Catholicism. These ancient traditions we have come to designate as Natural or as Proto-Catholic. The Hindu-Brahminical religion is an example of this type of energy, as would be forms of many other ancient religions. Now, when someone possesses an ancient succession as well as one of the Christian successions, both are there or given as the energy or reality of the priesthood of the man who possesses them. For example, the succession of Archbishop Vilatte is interesting because it contains both Hindu and also Christian lines. Both have been investigated and found to be actively connected to the devic power-zones and objectively forming a special continuum. This special continuum, I think, explains certain actions which were taken by the bishops of the French gnostic tradition, or the Syro-Gallican lineage.

Q: So you have been able to isolate lineages from ancient religions, the Christian lines of Apostolic Succession, and various non-historical lineages from Devas and Spirits. Would you then say that they each have their own characteristics in the field of gnostic physics or ecclesiological physics?

A: I think so. The ways in which they manifest themselves are quite difficult at times to isolate. But they are very different. What is important is this: that we view these components as part of the genetic material of the gnosis, or really as the genetic material of the sacramental continuum of the Holy Spirit. Each component has a way of acting in a very special way and by understanding this genetic material, we can understand why the ministry of a particular priest or bishop or those he consecrated turned in a certain direction, or appeared to have quite a lot of problems. Then we can sometimes do corrective work, just as geneticists now can "edit" biological materials.

Q: Then you would say that according to St. Augustine's words, the ancient forms of the priesthood did have their specific graces or Gifts of the Holy Spirit?

A: I think this is true and entirely in keeping with our gnostic teachings, and I may say that the Roman Church also agrees in this matter, although they are hardly qualified to explore these questions in detail, as do we.

Q: Returning to the matter of "editing" ecclesiological-genetic materials, is this not close to what Bishop Charles Leadbeater spoke of when he spoke of "correcting" history?

Questions and Answers on the Successions of Gnostic Bishops

Q: When a bishop has been consecrated and reconsecrated several times, as often happens, is it possible to examine the successions he has received and isolate particular components in those successions, as well as the individual successions?

A: Yes, it is possible to do that. Each succession is composed of sacramental units, or the energy fields of the ministers of the sacrament. These sacramental units are the permanent atoms of ecclesiology, and are identifiable empirically as well as being historically recorded. Let us say that Bishop X consecrated Bishop Y in 1915. Then in 1920, Bishop Y consecrates Bishop Z. These are first of all separate historical events, but they are also sacramental events and involve that energy known in theology as "the grace or gift of the sacrament." The bishops involved are the media or channels of the grace, which comes from the Holy Spirit, or Third Person of the Christian Trinity. Under these circumstances, the bishops are connected to the gifts of the sacrament in a continuum of identifiable energies of a supernatural character.

Q: And would there not be angelic or devic energies also present or connected to the chain or continuum of sacramental power?

A: I think that it can be shown by esoteric methods that each component has its own individual management, which is vested with a particular sacramental angel and that each line of succession has a chief angel, who not only conserves the line or continuum but administers to day-to-day activities of the succession. Thus, each bishop of the Vilatte succession has an angel to help him, each action to extend and continue the succession has an angel, and the entire succession has an angel, who oversees the components of his lineage. What can be done is done by cooperation with these angels and what cannot be done is prevented from being done by these angels.

Q: We may assume that certain successions are closer to the devic and others are more human. Let us say that Bishop Y has two consecrators. Bishop X is from the Vilatte succession and Bishop M is from a succession which originally was purely pneumatic or devic, in that the founders were consecrated by devic beings and not by humans. Later, this succession of Bishop M merged with historical successions, perhaps parallel to the Vilatte succession or perhaps some part of the Vilatte succession, such as Syro-Gallican or Syro-Jacobite, etc. Would it be possible to isolate the original devic succession of Bishop M from the Vilatte succession at the consecration of Bishop Y?

A: You are asking one of the more technical questions in ecclesiological physics, but the answer is yes, because it is possible to isolate each component in a succession. In the succession of Bishop Y, the continuum of the Vilatte succession bishops would be very much present. However, the archetypal M succession, which was not from Vilatte, would be very much present because spiritual energies are not limited by space. One could then identify the Vilatte and the M lines. Moreover, because it is a sacramental continuum, you would not be able to quantify the succession, although it would be fair to say that succession M was represented by fewer devas than the Vilatte succession at the consecration of Bishop Y.

Q: Then you do not see all successions as identical if they are valid?

the stranger forms of gnostic magick.

"The space-people want to gather all of these humans into their magickal orders and then develop in them that consciousness of the outside and the other which has been suppressed and driven down deeply into the foundations of the id. Their whole method of magick consists in making these humans aware of what it means to be Yuggothian and Transyuggothian, to be Zothyrans, to be conscious of the bions as Energy-Alphas and Energy-Etas, and to be aware of the real magick behind appearance. In a word, to be outside and beyond the categories of mundane experience in every possible way." — M. Bertiaux, "UFO Notes," 23

It would appear then to be a factor of magickal analysis that the role of the Energy-Alphas and those other rays is quite significant in connection with the essential change which comes upon the magician as a result of his work in initiation physics. There is a very definite pull in the direction of the "outside," especially among those highly attuned to the influences of the three outer planets. There are certain beings trapped in this world who must be released from the limits of the mundane. The practitioners of the vudotronic sciences, particularly those who work with the Energy-Alphas, are very well able to cause the essential changes which will free the numan from his humanity by making that human into a magickal mutation of the gnostic powers. In the practical work of magick, this is called the process of initiation physics. The bions are especially important in this work, because by means of these fundamental units, it will be possible to build up a new race.

The Oerg-8 Papers

Some Preliminary Explanations

The world of Oerg-8 is the world of the future. It is a world formed according to the esoteric philosophy of neo-orgonomy. It is a world where the energies are aspects of orgone-energy and where the production of this energy is the fundamental activity. I have been able to locate this world by means of my time-travel computer, the ideas in these Oerg-papers are derived from that world.

It would be meaningless to say when this world exists or will exist. It can be located by means of my computer and that is sufficient. In it, we find confirmations of some of our present magickal ideas. We also find many changes and transformations of energy. We find many strange situations, also, which we did not suspect.

This is a world where the fundamental energy is orgone and where the management of life is in the hands of servo-mechanisms, such as computers or instruments, powered by orgone. Since orgone is a particular form of magickal energy, we can view this culture as being of a magickal type. It is a sexo-magickal culture.

There are a variety of computers in this world. They are specific and specialized in what they do. Their functions have developed to such a degree that they are now in a position to administer human life. The human beings in this culture are brought up and helped by these servo-mechanisms in order to adapt themselves to the society of orgone energy. It is very important to realize the powers which these servo-mechanisms possess.

Oerg-8 realized that he could be masturbated by the System. He entered his unit and carefully held up his 'sex-card' to the Monitor. "Yes, you are allowed a gratification program at this time," hummed the mechanical speaker. There was a clicking as the wall slid back and rolled out the System. Oerg-8 unaipped his uniform and stood naked before the mechanical master. The arms of the System reached out for him and carefully began to do their program-work.

This was based on a memory-bank pattern of Oerg-8's personal and sexual history. Oerg-8 wanted to fall backwards from the intensity of the program, but the System held him firmly in its warm and metallic grip. He climaxed on schedule, as he always had in the past, and now felt pain as the System, over-running its program, continued unaware of his ejaculation.

"Stop, I've had enough," he gasped into the radio-panel. The System came to a halt and, releasing Oerg-8, he lay in a heap of exhaustion and pain on the cold steel floor. "Gratification achieved," spoke the Monitor. Oerg-8 dragged himself into the sleeping sector of the floor and felt the cold rubber blankets beginning to cover him.

There is only the society of the servo-mechanisms. There is only the System and the Monitor, nothing else can exist without Their permission. Nothing can exist except what is permitted by the System and the Monitor. These were the first words which were taught to Oerg-8, as he was admitted into the world of the others. He never knew what they were like but he realized that they were something like himself. But were they?

This is a society where human beings exist to provide the energy for the servo-mechanisms and their managers. Because the fundamental energy is orgone, human beings are used to provide this energy for the robotic agents of this society. However, this

first time?

A: *Yes. But it is so easy for me to do this that I do not think of it as a complete process. Ail I have to do is look at them in my mind and I know all that I need to know about them. It is entirely a matter of gnostic awareness.*

Q: You would then know at that time where the person was in terms of initiation powers?

A: *Yes, because I could see not only the signal, but the evidence of my work in a past lifetime, when I led the student through the process of initiation and developments of powers. I would be about 99% accurate in my judgments, based on this consciousness. But I am in most cases 100% accurate.*

this process of working with the angels of the future, even the Devas of gods of the very remote future.

Q: Is it true that only those who have been with you before come to you in your present lifework?

A: So it would appear. For one thing, there is some kind of agreement or contract that has been worked out by our school with the Nature of the Universe, which states quite simply that for purposes of the economy of time, only those who were with us before come back. I find that all of those who come to me now have worked with me before and I was then in the process of developing them. I do not think that we have any students who come to us without a previous background in this gnostic consciousness of spirituality and magick. But it does seem that because there are so many schools and places for beginners in the world today, that it is not necessary for me to teach and work with everyone. Actually, I am kept quite busy with just those who were with us before, in our school of mysticism and magick in a previous time and place.

Q: Where might that have been?

A: We have had previous schools in Africa and Asia. These schools reincarnated from one century to the next and relocated in various parts of the world. The fact that it is now in Chicago simply means that it is located in the heart of the USA, so as to be convenient to students from many parts of the world. And this is true. It is very convenient to have the school of mysticism and magick in Chicago because it is then easy for those who belong to us to reach us.

Q: What do you think of other schools and teachers?

A: If something or someone does good, whatever is done will survive. Even the most evil of magicians — and I know many because as their bishop and priest I must hear their confessions since they come to me for this purpose — even such black magicians do some good. If good is not done, the energy does not survive and whatever is done folds back upon itself into a vacuum. All schools and teachers therefore do some good and many do much good. They will help those who come to them and who are beginning the pathway to spiritual light and magickal development. So, I think that because there are many schools and teachers, I am freed by the Nature of the Universe to work with my special students, those who have been with me many times before. This is part of our agreement with the Nature of the Universe, it is a law of that agreement that there should be many schools and teachers, so that I will be free to work with those I know from past lifetimes.

Q: Can you tell immediately if a person was with you before?

A: Yes. First of all, I pay attention to how they come to know of me. By what method do they come to me: perhaps someone with me tells them about me. Then I look at them in an astrological way, to find out certain other matters. Usually, I can tell if I see them, for as soon as I see them, I see a special sign in their aura, which is a signal to me that they are one of us. However, sometimes the signal has been obscured and is not a very sharp signal. When this happens, I ask the spirits and they help me. But it is always a very quick process.

Q: Would you make use of your clairvoyant powers when you meet a student for the

is not the same type of understanding of orgone energy, which we in the 20th century associate with the work of W. Reich and his discoveries. This is a perversion of that concept and also an exotic distortion of the original Reichian teachings.

It would be impossible to find out how this happened. We do not possess any documents and the humans with whom we have established contact are unable to tell us. The servo-mechanisms, for reasons of their own security, are not talking. There are not any documents or papers available. In fact, this is an entirely non-literary society. True, they can read but they do not read extensively.

Oerg-8 was "born in this society. He does not know where he came From biologically as he was raised by servo-mechanisms. He was taught that he was a sexual being, one of a few and that is why he had the name Oerg. It was a sexual name. He was told that the value of his productivity — which was his value to the society — was measured in terms of the orgone energy which he produced for the System. He was told that any sexual activity which was not directed towards the System was forbidden. At a certain age he was given an erotic schedule. All this must be under the direction of the System. He could not allow the thought to arise that sexual experience was otherwise possible. It was forbidden,

Oerg-8 was educated by the System. He was taught sexual philosophy. He was sexual politics and economy. He was taught to be a part of the System. He was taught that there were certain types of orgone-energy. These were very special and could never be discussed with anyone other than the Monitor. If he had any question he was to take it to the Monitor. He was forbidden to touch himself and every movement of his body, hands, his movement while sleeping, were watched by the Monitor. There was never to be any inappropriate use of the body. All sexuality belonged to the System. The production of sexual energy was allowed but only as a fuel for use by the System.

One afternoon following a particularly intense workout with the System, the Monitor spoke to Oerg-8. "Because of your high level of energy-production, you will be allowed to hear the preliminary history instruction behind our way of experiencing." With these words, as Oerg-8 relaxed on the cold steel floor, the Monitor began to explain the creation of the world as known by Oerg-8.

It began rather simply in the 20th century. There was a magician named Michael, who was a human being. He was connected to another being beyond the humanoid stage of evolution. This being was called Michael Aquarius. He was a hyper-dimensional and gnostic being. The type of work which they did was related to gnostic computers. These are magickal types of machines which operate on esoteric energies. There seemed to be a point in the work where these two magicians took the radionic energies of the African or Afro-Atlantean IFA system and then combined them with the psionic energies generated by means of the Esoteric Shinto Cosmology. This combination, when harnessed by a computer produced a magickal information and energy system, which closely paralleled certain magickal tendencies in Islamic Sufism. These Sufi tendencies were reflected in the magickal powers of the Nine-and-Ninety Names of God.

This magickal computer became more and more powerful since it was run on cosmic energies of a very fundamental nature. Also, in connection with this computer these magicians were in the process of developing various systems of sexual magick and connecting the results of these systems to the activities of the computer. Gradually it was discovered that the basic energies used by the computer and those developed in these magickal systems were fundamentally similar, if not identical. It was discovered that the radionic, psionic, and sexo-magickal energies were all aspects of the fundamental Ojas, behind all phenomena. In a very important way, this Ojas was

expressed as Orgone energy by certain psychotherapists.

There has been a psychoanalyst by the name of Dr. Reich. He had written about "The Function of the Orgasm." In the process, he had developed a school of psychotherapy. After his death, the school and teachings fragmented and proliferated in a wide spectrum of methods and sexual therapies and psychologies.

As a way of disguising what they were doing, the magicians used the Neo-Reichian images to hide the magickal and gnostic aspects of their work from the outside world. Using a number of these images drawn from Reichian and Neo-Reichian sources, Michael and his helpers were able to develop a number of their ideas regarding the political construction of the future direction of time. They appear to have wanted to create a society in which they would be free to explore all of their hypotheses concerning time, energy, and human evolution. By means of their experiments with time lines, time-travel, and alternative universes, they found what they wanted at the present vector basis of our world, in the future. And making use of various methods, they transported to that world what they felt would be the basics for building their magickal society.

That was a long time ago. Michael and his helpers are no longer here in the same way that humanoids like Oerg-8 are here. But they are here in a hyperspatial way, since they live on in a magickal metageometry. Of course, no one dies in this world, they are simply transformed to a higher experience or level of work with the instruments of research.

The System is the ultimate erotic computer designed by Michael and his helpers. The Monitor represents the Teaching Function of society. It is the companion of every humanoid in the society created by those futuristic magicians. In a very interesting way, this society is the Plutonian or Yuggothian projection of the id-imagination of Michael and his computers. It represents the objectification of what he wishes realized in matter.

Back in the world where he lived, Michael was familiar with the planetary influences of three gods: Uranus, Neptune, and Pluto. All that he did was a projection to the world where he lived under certain influences and energies from these gods. These gods are viewed in our world, the world of Oerg-8, as the ultimate sources of power. They are the three aspects of the Absolute, or the Holy Trinity. The fundamental theology of this world is an explanation of the ways whereby the powers of these gods are manifested in our experiences.

Theology is always a form of esoteric engineering because the root energies come from radionic, psionic, and vudotronic roots. The form that this power takes in humanoids is a deep field of orgone energy, which is released by means of intense orgasms, made possible by the Reichian and Neo-Reichian programming of these erotic computers. This is the basic way in which our world is sustained, for to maintain power requires the constant feeding of orgone into the System, since it is orgone-energy which underwrites the more magickal energy-fields, which hold this world in the future.

Questions and Answers on Initiation-Physics and Spiritual Energies

Q: What is the importance of initiation in the life of the student?

A: Initiation is the beginning of perfection. A soul cannot become perfect without undergoing the process of initiation and spiritual development. From a gnostic master of light.

Q: Is this recognized by all schools of awareness as a law of the universe?

A: Yes. In one form or another, every pathway and also even exoteric religions place great emphasis upon initiations.

Q: Does the gnostic church, in which you are a bishop, view initiation as a complex and highly spiritual process of growth in the light of the Cosmic Christ?

A: Yes. The Church of the Gnosis is the esoteric church founded by Christ for the highest types of human consciousness. The exoteric churches were founded for ordinary types of people. In the Church of the Gnosis, there exist very special methods and techniques for the development to perfection of the energies of the soul.

Q: Do bishops of the Church of the Gnosis possess the powers to initiate and develop the children of light?

A: Yes. This is a special power given to them by the Cosmic Christ and the 12 Apostles of the Church of the Gnosis. The purpose of this power is to provide for the enlightenment of the students of the gnosis, wherever they might be.

Q: Then, are special powers given to certain gnostic bishops which are even higher than the powers of even ordinary gnostic bishops'?

A: Yes. This may be explained by the fact that in our own tradition, our high priesthood contains elements which are older than Jesus Christ and the Apostles (the first bishops), because our own priesthood, which was originally Egyptian in form and Chaldean in content, was taken over and made use of by Jesus Christ, when He founded the Catholic Church of the Gnosis.

Q: Do the specially qualified bishops then possess ancient techniques from the magickal and initiatic schools of Atlantis and perhaps even older for the development of perfection in the souls of the candidates?

A: Yes. Because the ancient schools of Atlantis are continued in the mysteries and mystic schools of the Church of the Gnosis.

Q. Do you work with ancient energies within the soul, which are the presences of angelic beings from many past lifetimes'?

A: Yes. When we work with the souls of the students what we have in mind in our process is what has been done or developed in a past lifetime. For this reason, we continue in this lifetime what happened in a past lifetime. There is continuity between the past and the present. I personally also work with what might be called the futuristic energies of the soul, for I do not do anything to develop the soul, which cannot be continued and sustained by the future life and future lifetimes of the student of light. But this work with the future is really quite unique to my own inner circle of gnostic bishops, because we alone possess the perfected technique of

A: One of our teachings is that there are many types of magickal and mystical beings in this system, and they may be found in the various "chambers" of the mandala. I have made precise and personal contact with these entities. Certain special pupils of mine have entered into contact with these beings by the methods I have taught and have benefited From this experience.

Q: Is the mandala to be found within the "ontic sphere" or gnostic imagination of the magician, which is a world in which he participates along with the angelic kingdom?

A: The ontic sphere is objective in the gnostic and magickal sense, so it must be viewed as the cosmic imagination of the universal mind. There in that realm of being, the magician can find many types of esoteric being. Because it is cosmic, it does involve the world of angelic and magickal beings. This world is the true home of the magician. If we look for information on this system of being, we canonly find it inside of the world of pure consciousness.

Q: Would you say that your work has been chiefly in the exploration of this universe of Devic Ideality and the classification and application of the various energies in mystical works?

A: This is how I define the scope of my own system of gnostic magick, in the modern world. However, because it is so vast a subject, I must progress very slowly in the true exploration of this being. But it is my idea of higher magickal initiation.

The Homologies of Oerg and Their Applications

When Michael set up the world in which Oerg-8 lived, he was guided in his construction by gnostic logics. Of special importance was the notion of isomorphism and homology, by which means whatever was found in one dimension could be understood as projected into another dimension by means of a logical process. However, because we were to deal with gnostic logics and hyperspatial beings, these projections were the results of magickal operations performed by Michael and his research associates, working as a group soul and seeking to maintain the twin aspects of absolute control and also dynamic growth in all areas of the Oerg-8 world.

The world in which Oerg-8 lived was located on the intersection of two lattices or time-line vectors. The future time-line was set at 11, and the past time-line at 0. However, there were three different forms of this world, determined entirely by the present time-line or setting at either A, B, or C. Oerg-8 lived at setting A, but other versions — or homologies — of himself lived at B and C.

Another way of looking at this process of logic allowed for the existence of several alternative forms of the world of Oerg-8. These homologies, worlds, or alternative universes were both hypergeometrical as well as hypothetical. Yet, at any time Oerg-8 and his world could be translated into one of these homologies and thus begin to exist at a totally new level in a new form, the form being determined by the gnostic homology of the next system of construction.

When the world was organized and defined by time-lines, it could not be decided on the basis of gnostic data if the basic setting was correct or not. Michael had derived this basic setting from initiation physics but he had never applied it to futuristic worlds. For one thing, was this the only world that existed at that time locus? Another matter was whether or not some culture might come and occupy that time-line locus. But these matters were eventually clarified when it was understood that the cultures of the real future, which were to exist, were really existing along the present time-line lattices and would never be events in a situs on the future time-line, although the future time-line could be understood as holding and storing data about these cultures, for research purposes.

Michael had made sure that the world of the future would be just that. It would never be any form of present experience in the world where Michael normally lived. It would always remain in the future and hence possess a kind of transcendental ideality for the mind of the time-traveler. Future worlds might come into existence by the movement of the present time-line along the present range of homological potentials, but this was as different from the future as was the present-past and past time-vectors. In other words, nothing could really disturb the world of the future, which had been created as a home for Oerg-8 and his fellow humanoid projections.

The members of the inner circle of gnostic magicians were the only ones who knew the real secret of this method for generating the proper energy to maintain the content of this future world. It is true that the world was formally maintained simply by being a projection of the computer-marga apparatus of initiation physics; but it was always necessary to feed energy to sustain the content of that world, or what was existing there as an experiencing and experienced center of consciousness. For that reason, it was mandated by Michael and his gnosis that Oerg-8 would produce the energy to sustain this vast and complex experiment in social engineering.

As certain insects provide a specific form of energy-matter from the substance of their bodies, so the humanoids of the world of Oerg-8 are expected to produce orgone energy in its most useful form, i.e., the Shivite radiations of Ojas. This power, once it had been refined by the circuits of the System, was directly applied to the maintaining of the experiment which Michael had designed.

It had occurred to Michael and his gnostics that there could be an inherent amplification of this energy by means of homology. Therefore, to produce more energy and to produce it in a refined form became the twin goals which sustained the experiment in its root-processes and operations. The possibility of projections of Oerg merely meant that there would be more of the same and that it would get better. By means of gnostic homology, it was also possible to avoid the clumsily complicated and time consuming processes of bio-cloning. True, the gnostics had developed their own methods through the discoveries of gnostic genetics and archaeometrical biology; but Michael wanted to make use of another method for developing a race of producers. That was why he made use of homology.

According to the laws of homology, it was possible to create by means of visualization and gnosis both the formal side of the process as well as its content, complete with sensuous detail. This world that was created then became the reality and operated within the magickal frameworks of the computer-marga, allowing for the development of endless possibilities of energy-manifestation and application. The secrets of how this all worked were to be found in initiation physics, which was one of the gnostic sciences.

Initiation physics is the science of the powers and possibilities of initiation. It is one of the most important forms of gnostic science because it has as its subject-matter the results of magickal operations whereby the candidate develops into a gnostic being, or magickal deity. Once one has received the secrets of this science, one can then begin the process of potential infinity, which means that once one has begun the process of initiation, they will grow in powers by the exercise of these powers. They will assume the responsibilities more and more for the creation and sustaining of world and world-systems. But the secrets were only imparted one at a time, and then slowly in Michael's gnostic system.

In order to maintain the purity of the energy field, from time to time the gnostics had determined that a certain diffusion of the power would be acceptable. By this they meant that for Oerg-8, he should engage in approved sexualactivities with those projections of himself, Oerg-12 and Oerg-16, in order to produce a refined intensity of orgone. This method, which was a gnostic interpretation of the gnosis of Narcissus, would be the most suitable form of sexual activity involving those other than oneself. If the energies do not maintain their purity, they lose their effectiveness, the gnostics held, and so they would be useless to the program. Homological Narcissism was the answer to this problem in order to avoid contamination and hence loss of power.

Oerg-8 was not aware of what these other humanoids, the homological versions of himself, were like. The System had determined up to that time the quality of his sexual gratification and he was content. However, the idea of sexual activity with another person, even if that person is simply oneself, appealed to him. After all, it would simply be like a projection of one's own fantasies into another dimension. The specialists in charts of the arrangements had also been in contact with Oerg-12 and Oerg-16. They had been educated in the mechanisms of the expected activities. Now all three were subjected to a profound stimulation of their erotic sensoria, in order to

might say that the history of the soul is composed of patterns of windowlessness. While there is a kind akashic coordination, one cannot go from space A to space B and expect to find continuity of history immediately given. One cannot arrive at continuity except through an overall analysis of the soul; from the parts one cannot arrive at continuity, one can only arrive at parts of the history, which I will call segments of the akashic history of the soul. Together, of course, they form a complete picture, but neighbors do not complete each other as an invariable law. They might in some cases, however.

Q: Would the esoteric communion then be used in initiation work to bring about the realization of the inner pleroma?

A: Always. We know what we are working with when we see the map. This is why initiation is no longer and never should have been anything but highly exacting. For we have the esoteric communion as our plan of action.

Q: Does initiation take place "within" the mandala of Devic Energy?

A: That which is initiated is "located" by the initiator within that mandala but the process cannot be easily spatialized. However, it does occur in some way within one of the 16 "chambers" of the mandala of the angelic energies.

Q: How is the student initiated in this process? For example, is it a transfer of a form of Devic Energy?

A: Devic Energy can be the subject as well as the object of a process of transfer. The initiated student does have a certain part of his being connected to the system of the angelic consciousness. However, there is another way in which it happens and that is by means of changes made by the process of Devic adjustment. It appears that the person being initiated is within the Devic Energy field already, and that what he is within must be fully utilized. When that happens, initiation occurs.

Q: Then is the mandala more of an explanation than an instrument for "giving" energy?

A: No, it is an exact map of the world as seen by the magician. While the inner world may be somewhat different from the mandala, nevertheless, the way in which one finds one's way around is reflected in the structures on the mandala.

Q: Is the way in which the mandala or magickal circle is "worked" a secret of the gnosis?

A: It is a secret, since it is revealed by angels only to certain magickal high priests and involves many secret and unknown parts or "chambers." However, our own mandala is used to provide information about many different universes. It is a kind of computer in addition to a map.

Q: Do you mean that there are various methods of initiation other than this method which you have just described?

A: Those who work with the Devic Energies do not deny that there are many systems of magickal initiation. However, the initiation-physics of the mandala is a very special system of energy and power. I use it only with very special students.

Q: Do you understand that there various occult or angelic beings inhabiting the mandala of the initiation-physics?

inner pathway of initiation. I might add that initiation makes it possible for the student to work directly with the spiritual energies from the angelic and invisible worlds around us.

Q: Are you in attunement with these angelic beings?

A: For this type of work one must be, because the energy must be contacted and worked with consciously.

Q: If we understand it correctly, when you speak of the "Esoteric Communion," you mean a map of the soul, wherein the various spiritual energies and angelic presences are located in a symbolic sense and where communication with the spiritual world is possible by means of both oracles and clairvoyant research?

A: Yes, except that it is much more than a map. Actually, it is the essence of the soul and when we talk about it we say it is a "map," but really it is the way in which our system of gnostic metaphysics works with the actual soul. A map would be a picture of this. All of the energies which are represented therein are there in an objective or cosmological sense.

Q: Would this esoteric communion then be something like an inner or personal pleroma?

A: Actually, it is the inner pleroma. The outer pleroma, which is common to all being, we can say would be the world of archetypes, but the esoteric communion is the way in which these archetypes work in the inner dimensions of the soul. They form certain patterns, which are the ectypes and even dynatypes of the esoteric consciousness.

Q: But they should not be confused with archetypes in the more general sense, is that what you are saying?

A: Yes, because such archetypes in the general sense govern the ordinary functions of life and human existence. But the esoteric communion is really concerned more with the inner and spiritual or gnostic potentials of the student of the light. Hence, they are the subject of initiation physics and cosmology rather than psychology.

Q: Do you teach then that there is a kind of inner cosmology, which is more gnostic than the processes of psychological analysis?

A: Much that is in psychology is common to many human beings. We are concerned with the inner space and time of the soul, which are cosmological categories, and which generate the essence of spiritual uniqueness or this-ness. The inner pleroma would be esoteric space, while the deeply esoteric chronology of past and future lifetimes would be esoteric time. These are, in our view of the gnosis, the important categories of esoteric cosmology. That is why we use the language of special theology and inner cosmology, so as to orient our students more easily to the gnostic point of view, which we are teaching.

Q: If we look at the map of the soul, we find certain units so to speak; would these spaces be also structured in a time-line pattern as well?

A: Yes. The structure of each component of the soul does involve its own time and place and we have found that the times are often very different. It seems that together we have from all of the space of the soul, the entire pattern of history, but each one is highly individual and highly unique, so that overlap is minimal and I

prepare for the experience. Finally, they were brought together and allowed to become close friends.

Oerg-8 discovered that there were slight differences among them. Physically, they were very similar, but in personality there were areas of difference. It was almost as if they were different embodiments of Zodiacal energy. They were this and it made for a very important difference in their sexual attitudes and response. Yet they were the same person fundamentally.

The sexual activity in which they engaged was based upon the most suitable modes for the release of the purest energy. Both the frequency and intensity of the orgasm were what the gnostics aimed at. All of the energy was captured and stored. Nothing was lost. In order to achieve maximum energy, all three homologies engaged in activity at the same time and the results were pleasing to the parties as well as to the experimental gnosis committee, which was directing the project.

In view of the quality of energy which resulted, it was decided by Michael and his staff of experts that Oerg-8 would engage in this type of activity on a regular basis. This was especially significant in terms of time factors. The planets and stars of the world in which Oerg-8 lived served as special timers. Oerg-16 and Oerg-12 were brought into that world. Then the experiment was tried in the world of Oerg-12 and later in the world of Oerg-16. In each world of this continuum, the experiment was performed and measurements were carefully taken. The exact conditions were defined under which the group experiment was best realized were determined by very careful observations. The results are in the computer-marga of Michael's logic.

Next, Michael decided on another projection for the experiment. This would be taken in an opposite direction, so to speak, a projection into a lower dimension resulting in the manifestation of Oerg-4. With the creation and programming of Oerg-4, it was possible for the gnostic sexologists to expand their experiments and create conditions for the production of even higher and more powerful forms of orgone-energy. Also, because there were four "players" in the sexual sporting events, it would be possible to relate their performances to the corresponding performances of other energies and thereby determine the effectiveness of certain logical developments.

Now it would be possible to test an idea by means of the sexual performances of those who represented the components of that idea. Such an idea would seem impossible under the realistic conditions of material science, but such was a possibility in the world created carefully by gnostic magick and esoteric engineering. The movements of the operators were simply the movements of parts of a psionic system, and their sexual actions were subtle registrations of magickal energy which were not visible except in the raw lust and nakedness of the performers.

It was also possible by means of homology to find out if an idea carried its own energy supply or whether it would depend upon the reserves of the System for its survival. Such ideas would be discouraged but at the same time it was discovered that there were certain ideas which possessed their own and an unlimited supply of energy. Such ideas which came forth from the abundance of lustful behavior, made their debut within the group sex context and the minds of the performers were read by the computers and all of the contents were recorded. Within this context, the birth of symbols and ideas and images provided the gnostics with more than just orgone-energy, they were using group sex to explore the id.

Some Ideas That Carry Their Own Charge

There are certain ideas which carry their own charge or power. They are locked into the eternal and become channels for its outpourings. They are research archetypes because they serve to direct the deeper regions of energy into the sphere of awareness. However, they are also pipelines which serve to conduct energies from these same deeper regions to the upper world of the awakened mind. Such ideas are generated by intensive energy operations and manifest at the moments of the greatest orgone-intensity. Their survival depends upon the maintaining of the link to the deeper regions. Only certain ideas can do that and only very few are supposed to survive by that method.

While it is true that the production of O-energy was necessary for the stability of the world of Oerg, it was also true that there were research benefits, which came from the acts of energy creation and which were even more significant in terms of providing materials for the direction of the process. These materials were ideas which possessed their own power and which connected to the deeper levels. But they were sought after by the gnostics of the Oerg-world because according to Michael they would provide research directions for the future of the culture.

Ideas which arise from the process of O-energy production are very close to providing the fundamental essence of the energy itself. Such ideas would serve as mirrors, reflecting the very deepest regions of the world and allowing the world to speak for itself by means of these ideas, thereby giving to the gnostics the possibility of communication with the essence of Orgone. Hence, we must not think of these ideas as suggestions in a rather superficial sense. True, they were suggestions but very deep ones at that. They came from the energy itself and served as the telephone or communication system to the energy. The energy was orgone but an orgone which had been modified by the logics of time-travel and gnostic magick.

These ideas emerged from the magickal context of operations, wherein the experiments of Michael and the gnostics, making use of Oerg-8 and his homologues, extended the limits of initiation physics deeper and deeper into the fundamental chaos. For not only must these energies be used in the survival of the culture of Oerg, but they must also be explored and understood. Most importantly, it was necessary to make contact with the roots in order to understand the Will of the primordial order. This was how the experiments of initiation physics moved in the direction of the physics of oracles.

In other cultures, oracles had existed in order to find out the mind or intent of the deeper levels of the world soul. These gnostics were familiar with oracles and used them for exploring the various levels and beings of the soul. But, what was also very important was the fact that the O-energy experiments served as a kind of oracle, whereby the very deep regions of the continuum of energy could be contacted by means of the ideas which came up from the deeps as the result of the currents of stimulation, which probed and reached deep into the ultimate chaos.

The ideas would come up to the surface and special gnostics would receive and record them. They would then be presented as reports to Michael and his co-workers, who would have to evaluate them. Not all that was "received" was suitable for classification as an idea which carried its own charge. Most of the materials were rather subjective in the more shallow sense. But occasionally there were important materials received,

Questions and Answers on the Gnosis of Spiritual Attunement and Angelic Energy

Q; You have stated that by means of the photograph of the student you can determine the field of his spiritual energy. Does this mean that you use an esoteric method of diagnosis of spiritual attunement in order to select those for initiation?

A: Yes. For one thing, we have ways of determining the energy level of any being, from the radiations and emanations of the object or its photo. This has been proven from radiontc physics. Next, by application to the field of spiritual direction, we must view the auric field of the student as indicating exactly his potential for growth, which I might add is based upon progress in past lifetimes and also the types of angelic energy which is now in his possession.

Q; Does spiritual attunement then mean not so much awareness but also potential for development and also the condition of the soul in terms of its actual state of angelic energy?

A: Yes. Attunement means what is the situation of the soul of the student. It does not have reference, at least in my system, to just awareness or understanding, which are subjective and/or psychological states. I am concerned with the objective or metaphysical state of the soul. This we know can be measured in very precise ways.

Q: These methods of measurement of the soul, were they taught to you or discovered by an inner method as the result of your own work as a gnostic patriarch of esoteric research?

A: Yes. That position does bring with it many higher forms of the gnostic consciousness, but because it is a patriarchal position, it means that these powers are to be used in the role of being a spiritual father to the circle or group of esoteric initiates of the light. In this way, we have to understand energies as being applicable to the spiritual condition of the soul. Therefore, these ways of helping the unfoldment of the soul are special gnostic powers, which come with a special and very specific type of consecration.

Q: Does attunement make use of both gnostic unfoldment and esoteric communion?

A: I think that it must. First of all, the student must be made aware of the inner reality of his being. He must be shown the gnostic realities and devic or angelic energies within his soul. Then he must be allowed to develop an inner sense of spiritual communion and dialogue with these esoteric realities, which is only possible by means of careful direction from his gnostic father. Together, if these principles are followed accurately, these two modes of the inner pathway will bring about spiritual attunement, as the goal of the pure gnosis of the light.

Q: Do you recognize the presence of angelic energies within the soul of all beings?

A: Yes we do, since that is a fact of concrete existence. However, this does not mean that all of these beings are ready for spiritual attunement to the gnostic awakening. But to the few that are ready, we must bring the possibility of spiritual enlightenment and true freedom from the limits of the world of illusions and disappointments. Our mission in the inner circle of the gnostic church is really to develop and perfect those in need of this higher experience. It is a pathway of light, which only a teacher can communicate to the student of the gnosis. It is the

However, we must come to terms with certain parts of our being, which only emerge when we have reached this stage of initiation. I am referring to the emergency of the experience and awareness of the Meonic. The world of meontology draws closer and closer to the initiate. This is why many prefer not to advance in the continuum, for they are aware of the presence and the energies of meontology and they fear this world. Again for the initiate, the role of the adepts and gurus is essential. For the adepts and gurus of the gnostic consciousness are able to guide the initiate in his transactions with the world of meontology. However, this guiding and directing is not as one would expect. For the initiate will be guided and directed right into the midst of the meontological field of energies. He will be placed in the midst of being perishing into nothingness. But the meontological energies are primary categories of energy within the gnostic understanding of esoteric logic. They surface only under certain ideal conditions when and where the initiated placed for encounter initially experiences them.

Exercises

"What is power? Power is what makes favorable events to happen. Indeed, it is power which is behind the concept of synchronicity in some way; although synchronicity is also an energy of a cosmic order. The bringing into one's experience of the events of synchronicity is, however, entirely due to the gnostic rays and esoteric energies of the masters." — M. Bertiaux, "Dainichi Exercises in Metaphysics," 8

Exercise: Please write an explanation of what is meant by the above teaching.

"The ray-energies of esoteric gnosis are located within the transcendental id. They are arranged in a specific pattern and are named energies: A, B, C, D, etc. While the number of the energies is carefully defined and thus specific, it must be noted that the nature of these rays and energies is literally without any rate or special limit. Also, these energies and rays are organized in a kind of magickal system or arrangement. In our own system, there are 336 of these rays, with which we normally work. There are many, many more outside of my system; but in the functional operations of my own system of esoteric logic, I have found it profitable to make use of the 336 specific energies. Most of the initiation and operations of my own gnostic system can be traced to the activities of these energies." — M. Bertiaux, "Esoteric Commentary on the 'Dainichi Exercises in Metaphysics'," 8-1

Exercise 1. Please write an exoteric explanation of the above teachings.

Exercise 2. Please write an esoteric explanation of the above teachings.

Exercise 3. Please construct a magickal map-working or mandala to explain both the exoteric working and the esoteric working of the above teaching.

Exercise 4. List at least ten possible types of initiation in connection with the above teaching. Five should be exoteric, five esoteric.

Exercise 5. Provide by means of automatic writing an esoteric commentary of your own on the teaching given in the "Dainichi Exercises in Metaphysics."

Please mail your report and exercise to the author.

The mediums would be connected to the System so as to receive the benefits of the energy, which was being produced by the performers. The performers were in another area and were concentrating upon their activities. Connecting the two groups was one of the applications of the System.

In order to avoid subjectivity in the evaluation process, each idea was tested by being assigned to a specific range of definitional properties. These could be picked up by the very sensitive instruments which were used. The differences between the measurement and the normal range of properties was determined to be the charge, which the idea carried. By this means the production of ideas could be tested in an exact manner.

These definitional properties served as the context for the reception of the idea. Each one of the mediums could employ a context in order to pick up an ideal content. When this was done, there would be some differences between the context and the content. The degree of difference determined the charge of the idea. The contents would serve to hold the energy of the idea and were selected to fit the idea at the time of the reception of the idea. In this way, all ideas were suitably housed without being forced into a framework, which could have been quite alien.

In the metaphysical explanations of Schopenhauer, as seen by these gnostics, the logical contexts of these ideas which carry a charge were derived from two sources of sufficient reason: first of all, there were the fictitious axioms of this ideally abstract system, which Michael had retained from his own gnostic work on Earth. In addition to these formal properties, which allowed for a maximum of 256 components in any range of ideas, there were other factors, which arose mysteriously and pungently from the oceanic Meon and communicated to these gnostics by means of shadow oracles special and unique complexities, which suited the energies, as the shell of any egg or sea creature houses perfectly its living contents. Only the differences in internal quality between one idea and another indicated divergence from the ordinary level of contents. On the outside, the axioms and the oracles indicated a boring similarity to some tribal quality but inside the measurement differentials showed how some were banal and unimportant while others truly carried a charge from the very roots of chaos.

The gnostics sought by means of their logical explorations to create certain impacts upon the mind field. They sought to change about the various components of their own geometry, but only when the proper signals were issued from the deeper regions. They would never seek to impose what might be understood as outside of the lifestream on the deeper aspects of the cosmic will. So consequently, they worked patiently at various minor improvements in their system because what they were seeking was a completely coherent and natural order of logical events. The energies which were produced by Oerg-8 and his homologues were, of course, a much better link to the idic regions than instruments, especially ritual workings, because the orgone operations were direct participations in the life of the id.

Oerg-8 and his co-workers were working directly with the structure of the id and with the most fundamental energies in manifestation. Therefore, in the internal logic of these orgone-energy productions were to be found the more real of the intentions of being, rather than in the asexual operations of the philosophical computers, especially in the world of Oerg, where the idic powers were more fundamental than in other universes, which seemingly were grounded more in the structure of the ego, or the Neo-Kantian extensions of the transcendental ego.

Therefore, for Michael and his gnostics, it became almost a law that.

The method of extracting logical contents and sophiological wholes (as the Russian Neo-Phenomeniologists would say) from the lifestream of experience or the continuum in which the gnostics were working, was to be as closely related to the modes of experience within that lifestream. They were not to be separated and imposed in some mechanical manner, from the outside, but were to be sought out in the process of being, which was inherent and immanent at all levels of that lifestream. For by this means it was possible to achieve an authenticity of meaning, nowhere else possible and unavailable by any other means. By such a means, therefore, these gnostics were able to realize the same mind behind all appearances, as a personal and subjective possession of their own.

It must not be thought, however, that these gnostics were seeking to spin the worlds and their ideas out of mind-energy alone, like certain extreme examples of idealism from the past. Nor would it be wise to assume that their viewpoint was illusionistic as in some of the Eastern systems of metaphysics. The objectivity of the process was unmistakable, even though it was an objectivity of an energy-process, which enveloped and transcended human activity, and which found expression in the analysis of the ideas which carried a charge.

The intuitive texture of these sophiological wholes with significant charges was both bizarrely porous and cloyingly viscous. For the semi-coagulated interiors were like strangely beautiful caverns, each hollowed chamber being illumined by its own surface iridescence reflecting the phosphorescence of the ever-changing and vaguely upheaving dynamics of the idic continuum.

Various spectroscopic measurements could be taken providing these gnostics with the pulse and rhythm of the varied chaospheres and concavities of the meonic secretions. The patterns of recurrence indicated the contractions and expansions of the insatiable Ur-Yoni, as the endless womb of nature radiated forth an almost ineluctable stream of sensations and tantalized the mind-fields of observers with insect-like myriads of strangely contorted obsessions and perversions of ordinary "consciousness," while the contents of these stark and lust-ridden barbarisms and distortions of a vaguely distant and lustrous yet ever present sentience surfaced from the sebaceous and warmly sweating depths of the primordial libido, causing never-before-experienced symbols to rise to the calmer undulations of the soul with an almost hypnotic counterpoint.

Therefore, these ideas were sought out especially as links, direct and unmistakable, with the primordial continuum of orgone. The very dynamic lifestream of these ideas served to guide the magicians in their explorations of the nature of the idic depths. This method of analysis seemed to go far beyond the world of previous analysis, because it was now possible for the magicians to see the inner vitality of the id through these ideas, which were given to their observation-points as the data of orgasmic frenzy. The link had been achieved between the explorations of the id and the physics of orgasmic continua.

No longer would the sexual physics of the gnostics be viewed as outside of the process of evolutionary libido and especially the subprocesses of orgone-projection. The deepest ocean of lust now yielded the innermost meanings of technical terms, grounding all of experience, within the context of the world of Oerg, in the onflowing world of psychic energy. What these magicians had achieved, therefore, was nothing short of the merger of logic and physics, wherein the structures of hyperspatial systems were seen immersed in their essential and natural merging with the ultimate and ever-renewing matrix of cosmic lust.

"There is only one mind. That everybody repeats and chants as if it were the most powerful of mantrams. But what does it mean unless you are an initiate of my mysteries? Unless you are inside of me, the one mind law cannot be realized within you. For my mind must be within you, if you are within me. There is a procedure in the process of consciousness, which is known as ideal realization. It has been revealed in a number of contexts, such as gnostic physics. What it means here, in the field of esoteric consciousness, is that by means of the releasing of magickal and metaphysical energies, the initiate finds the one mind of the Master within himself. He has cleared away the materials which have been blocking the view and has seen for himself the way of being, deep within his essence.

"It can then be said that he has achieved being and power and has ideally realized the one mind as his true self. It is ideal because it is the ultimate as well as part of the contents of my mind and it is realized because it becomes an image in the lifestream, and when it is an image in the lifestream it is a vehicle of the rays of all that truly can be said to exist. But this is entirely a process of initiation. It is not something you happen upon by chance. It can only come to you as the result of your connection with the ideal level of existence, as that world is expressed through the masters and teachers of the esoteric and gnostic energies. The initiate will then find himself deeply placed within the mind of the master, which is within my mind. This is the actualization of the one mind, for I am immanent in the mind of the initiate as the ideal, then and therefore, fully realized by the opening up of the transcendental world of the gnostic continuum." — Ibid.

These initiatic energies are very important for an understanding of the order of the energies of nature. Let me say that in view of what has been revealed by the Esoteric Buddha, all of nature is a process of initiatic energies. There is not any form of being which is outside of the initiation process. The older dualism between nature and esoteric initiation does not exist.

Not only does that older dualism not exist, but none of the dualism of conscious mind can exist for the initiate of this system. In the words of the Esoteric Buddha:

"By the very simple process of induction into our system, we come to realize that the basic order of the one mind is all pervasive. There is only one mind and there is only one will. That will is embodied in the hierarchy of adept energies. There is only one emotion. That is embodied in the radiation processes of cosmic chaos. All of these are aspects of the primordial order of being, which manifests itself as self-intuition, when the initiate comes to terms with the ocean of being. The student will therefore come to realize that all of being is interlocked and immanent, within the context of the gnostic continuum. However, this law is not even suspected by outsiders." — Ibid.

Because there does not exist any dualism for the initiate, the energies can and will manifest themselves as radiations of his will. They will appear as transactions between himself and some other part of his being. The universe is seen as the immediacy of his own personal experience. When this stage of being is reached, he understands that the laws of being are so organized that they are laws of his own personal psychology. This stage of initiation, however, carries with it the responsibility of seeing and carrying the realities within the psyche as they are: they are truly parts of one's being. Hence, in the development of magickal energies and occult exercises, the way we view the universe is very much determined by our level of initiation and our sensitivity to the operations of energies within our ideal world of reality.

Esoteric and Gnostic Energies: The Foundations of the Ray-Energies

"The energies and rays with which the gnostic magicians and esoteric logicians must work, are entirely initiatic. They are hidden in the secrets of the consciousness of the masters of consciousness. They are hidden, truly, in the precise and secret spaces of the Alaya of initiation, which is a gnostic world or, better, it is a kind of deep labyrinth within the transcendental id of the master of gnostic magick. In such a world of fascination, these energies are stored and conserved for those who wish to become adepts of these powers." — M. Bertiaux, "Dainichi Revelations," 33, 25

When the magicians work with energies, they usually will work with them directly and in a kind of raw or unrefined state. For us, there is the need to use conceptual refinements in order to handle the energies. We have to wrap the concepts around the rays or the energies and make them manageable. But for the true adepts, there is not any need to use concepts. They handle the energies and the esoteric rays in a very direct and immediate way. One learns to work with these energies in a specific and direct way as the result of esoteric initiation. Esoteric initiation is, however, only available through the secret masters. No one else has that kind of power. In the true process of estoeric transformation, which is what happens when initiation occurs, we find that the master must rebuild the bodies of the candidate, so that the candidate can actually become strong enough to handle the energies. This can only be done by giving to the candidate or student a certain portion of the radioactivity of the true master. When this happens, the candidate can work more and more alongside of the master and learn how to handle the rays and the esoteric energies, without being hurt or even destroyed by gnostic powers.

Now, each master possesses a secret world in his transcendental id, where the powers are stored. The magickal radioactivity from that id-space is what the master will project in the direction of the candidate at the time of initiation. Otherwise, the energy-level of the candidate remains always low. The masters, and this has been their practice for centuries, have been drawing on this energy, which is endless, and sending it out into the psychic atmosphere of the world for a variety of magickal and spiritual purposes. They keep this power deep within their souls and then at a very special time, they release it into the magickal and psychic atmosphere. It is the transcendental power of the guru, the true essence of his envelopment of the chela in magick, which makes the revelation of life within the continuum of gnostic consciousness a fact for the very special initiates.

Let me explain this more fully: When I began my special studies of initiatic energies, I was taken by the Master zothyrius and the esoteric teacher Dr. Kammamori into the special field of their energies. It was there that I was rebuilt into a new kind of man, or magickal mutant. I underwent total transformation of my being and a heightening of the rays of my own already potentized aura. It was necessary for me to pass through all of the mysteries and esoteric levels of consciousness, which are contained in the innermost sanctuary of consciousness. The reason for this was very simple: deeply placed in that level of consciousness existed my own transcendental powers, which were released by the methods of gnosis and techniques of magick used by these adepts. Then when I became an initiate of these mysteries, my soul became one with that of the Master Z and Dr. K. As the Esoteric Buddha Dainichi has revealed:

She Is the Continuum of the Future

According to the gnostics of the future, the Goddess was the source of this world in which Oerg-8 lived. While the world of Oerg was located on a point in the future-time line, the whole of that line was understood as a unity. This unity was also a continuum, because each of the parts of the time-line had their positions between two other points, forming a dense and continuous series. The unity of this continuum was intelligent and capable of sustaining a world, although energy had to be provided to maintain the structures of that world. The unity of this continuum was understood as She, who is the continuum of the future, or the Goddess of the Future, the principle of that which will always be, having no past or present. So that while the world of Oerg was experiencing the present, in that it was living out its own destiny, it did not experience any past, but was surrounded by the future on all sides, or the world of the always-will-being.

What we call the past, or memory, was socially retained in the departments of the System. In a sense, the System took the place of the past, and for a very good reason: Michael had used the System to connect where he once was with the world of Oerg, and that was somewhere in the past, as well as being another world. The System represented structures and methods of power. It represented what was being done and what was making it possible for the world of Oerg to be shaped the way it was. It was also understood that the most esoteric part of the System was its connection to the past time-line, which was a hidden gnostico-magickal sanctuary, the home of one of the gnostic patriarchates, or time-machines for past travel. If Michael needed to move backwards for any reason, he made use of this machine. It was alone the means whereby it could be understood that the past existed.

The world of Oerg, which was the world of Oerg-8 and his homologies, constituted the present. It was a world centered about the activities of the Monitor, or Teacher of the culture of Oerg. What existed as given in the present moment, or was immediately experienced came as the result of the words of the Monitor, since this information system allowed for what was being experienced and for only that level of perceptions.

The always-will-being was the continuum of the future and was identified as the Goddess. In the system of Oerg's world, only the college of gnostics of tomorrow were allowed to understand She, who is tomorrow. However, because of the gnostic theogony of time-lines, it was known that the future was assigned to the Lion-Goddess in Michael's original metalogic and so it was probable that She, who is tomorrow, was a form of the Cat-Goddess of the Ancient Egyptian Magick.

The temple of the Goddess was simply a vast sphere located in the city of Oerg. It was also known as the "mother-ship" because of its containment of the fleet of doorways and passageways used to take the Oerg-humanoids to other parts of that same universe, and into the beyond. However, these "ships" were simple mandalas, allowing entry at another time-space point. The interior of the matrix, or "mother-ship" was that of a giant beehive-like complex. It was the collectivity or meeting-group for an entire network of interconnecting lattices and passagelines between the various component-parts of the universe of Oerg. Because of this, it had another name; in the theogony of Oerg, it was "The Cosmic Womb," the Aditi-principle of these futuristic gnostics.

Inside of this matrix, wherein was the focus of the future energy at its most

intense rate, the gnostic priesthood of the Oerg-Physics conducted their magickal rites. It was in the midst of these psageeines that the people or humanoids of Oerg were sustained in their state of gnosis, since the radiations of the always-will poured in upon them and made them timely, within the context of Oerg, by keeping them timelessly futuristic, as never aging and always about to be more than what they were at that present or given moment. The matrix connected to the law behind the culture of Oerg in terms of its own ultimate meaning:

At the base of the matrix was the colloidal universe of auto-eroticism. It was the future in its most concrete intensity. Such a vast honeycomb of passageways, each throbbing with the vitality of an unexplored jungle, each pulsating with the steaming mist of the primordial swamp, each teeming with swarms of minute globules of sentient existence, each covered with a slowly moving, barely creeping fungus-like surface, which as tomorrow's lust slid along the membrane walls and perceived all that passed by, these were serving as the receptor organs of the primordial womb.

Strange sounds emerged from this vast cavern of warmth and moisture, drawing the humanoids of Oerg closer and closer to the deep and dark recesses of the vaginal passageways. The sounds were first of all noticed. Such sounds came from the depths at some dimly remote point in that paradoxical shadow-realm, beyond the world-realm of the grappling mind, and far away from the reptilian thrashings about of the subliminal orifices of self-exploration and dreamy foreplay, and could be heard amid the groans and palpitations of the surface irritability, those vaguely muffled signings of some labial friction. It was a never-ending, ever-sustaining, ongoing, self-contained stream of eroticism, from the labyrinth of the Ur-Yoni Physics.

Amid all of this energy, the initiations of the gnostics were conducted. For they were powered by the primordial energy of the cosmic matrix, and by this means the deepest regions of the idic continuum were experienced. It was noteworthy that at the heart of this system there existed the initiatic labyrinth, not so much as a physical edifice as a sexo-magickal and psycho-sexual state of experience. It was not physical in any derivative sense, rather it was physical in the very fundamental sense that it served as the basis for physical existence in all of its forms. All things came from this womb and all things returned to this womb in order to gain knowledge of the roots of wisdom. In such a world, therefore, the ultimate form of the gnosis of magick was determined by the law of Yoni.

Within the labyrinth of the Yoni could be found the passageways and routes of mystical initiation because all of the symbols of known being were stored there in a kind of Alaya ("store-consciousness"). When Blavatsky speaks of Alaya in the Stanzas, she is speaking of this womb, this mother-ship, this fundamental container of being and all becoming. When Blavatsky speaks of the Cosmic Web, she is referring to the outpourings and emissions and secretions and projections from this ultimate Yoni. And when Blavatsky speaks of the ultimate space, the Aditi beyond everything, she is speaking directly of the organization of all space, of all universes, of all time-frames of reference, deep within the recesses of this cosmic matrix of the future, the rootless root of what is or can exist. Aditi. Aditi-Yoni. The Meon.

The gnostics took very seriously the Book of the Stanzas of Dzu, which in our own day form the basis of the deeper aspects of the UFO-Cultus. They saw in the Stanzas a very definite plan or organizational system of energies, from which could be said to be derived all of the specifics of manifestation. Furthermore, Michael had been known to decode the Stanzas and find in them the basic plans for the creation of the world of Oerg and all of the qualities therein, which were made possible by his

at all of these levels, he — especially if he is Monsieur Fukuda — manifests a kind of 'divine sickness,' because he can no longer participate in ordinary human life or experience, rather he can only be at home with the Gods; for he has become one, too." — M. Bertiaux, "Monsieur Fukuda's System of Shinto and Gnosis," 21

In some strange state of consciousness and in some innermost aspect of awareness, where all things are known by the power of an all-pervading self-intuition, there exists a certain point of experience. It is the art world of Monsieur Fukuda, expressing itself as a complete and alien universe, the alternative to the world of boredom. There, within the deeply mysterious rivers and streams of a very pure energy, we find the key to man's thirst for selfhood. There, if you would only drink deeply and pause long enough, you would experience peace and refreshment. For you would be a participant in the religion of art, as expressed in the gnostic symbols and esoteric mysteries of the deepest regions of the psyche, by the high priest and grand sorcerer, Hiroyuki Fukuda.

whirlpool-like intuition of those Meonic energies, which rise to the surface as if now freed of all constraints, while the nothingness that surrounds all reality comes rushing furiously and violently at you. You have been stripped naked of all of the modes of protection, which the ontologies of culture and society have given you as protective screens and schematisms whereby to arrange experience. Now, you face the ultimate transcendence and you are overwhelmed by it. You should be utterly destroyed by it; at least, in the world of being-in-the-world, we would suppose so. Something appears to have happened and it manifests its darksome and vague presence in a way so that we can only understand and address it as a kind of transformation by escape; For by escaping From being you have become transformed into that Meonic power of consciousness, which is the next stage of experience-consciousness or the next stage of nothingness. Be patient and quiet while it tells you its esoteric history.

The creative impulse that is identified with the cosmological and the creative artist is in fact engaged in a process of cosmogony. He is seeking to bring about a parallel law of activity, parallel with the creative and divine energies of the cosmos. He is seeking to realize himself as primordial Kami. Everything that happens in his mind is an outpouring of divine energy, of which we can distinguish two forms; there is the erotic manifestation of energy as well as the manifestation of erotic energy in the act of creation. This is the first moment of creative consciousness and transcendental power. The next moment of truth-as-transcendental consciousness is quite simply the drawing out of the powers of nonbeing, which are found at the root of existence.

This nothingness or Meon is the creative source of all art and of all being-as-art. It is suggested by — but not really identified with — the deepest levels of the racial psyche, known as the transcendental unconscious. Whether or not it is the goal of the process is unimportant since both art and Shinto cosmology are concerned with the principles of beginnings. The energies, which are properly called "Meonic" are the ultimate causes of what happens. Since all of being consists in the manifestations of various levels and hierarchies of beings,

" . . it is important to see the ultimate cause as an absolute transcendence, or a Satori of origins. From this world or condition, which is not to be thought of as a condition of being, and which must be described in contradictory language, there come forth the Creative Hierarchies of the Gods. This nothingness or Meon is an absolute. It comes closest to human experience in the deepest levels of the transcendental id, or in pure and undifferentiated sushupti. The artist appears to be both mystic and medium, in addition to sorcerer, because he views his consciousness as a cosmos and so he sees his unconscious, especially its deepest aspects, as his own personal 'Meon.' It seems that in the creative process, the 'Meon*' provides fuel for the erotic and creative powers, which manifest themselves as the top of reality or at the threshold of consciousness.

"The erotic impulse in any artist of the esoteric type, but especially in Monsieur Fukuda, is fed occult powers by the Meon, and of course, it is the Meon which pushes to the surface of being and exhibits itself in countless artistic expressions. The artist is a mystic about this because he sees directly into the divine sphere by means of his own introspection and self-intuition. He is a medium because he allows the creative aspects of nothingness to rise to the surface through the painting and impulse of his intense sexuality. He is a sorcerer because he seeks to bring the experience of his viewers closer to ultimate reality and away from the mundane sphere of perception. And in doing all of these things and while functioning

initial contact with the "Mother-Ship," or Alaya.

Everything was identified with the magickal roots of the system of Dzu and could be understood as the representation of the design of the Space-Ship, by some strange and unanticipated projection into the web-line of the ideal future. Alaya then became the root explanation for the manifestations of the UFO-Phenomena, which possessed a frequency and periodicity which could only be attributed to the broadcastings of the Matrix of Alaya, into the present world. The Jungians attributed this all to the activities of the collective unconscious, which was simply their name and way of recognizing the law of the Aditi-Yoni-Alaya as a fundamental law, and the basis of all componenets of any and all worlds.

In the Gnosis of Oerg, therefore, we find simply an application of the Dzu-Gnosis, or a confirmation of the validity of the beginningless gnosis by evidence from tomorrow. The Dzu-Gnosis was in reality very simply a writing down of how the Law of Yoni could be described. This description served as the guideline for the developments in techniques which made Oerg such a unique and self-sustaining world. Alaya was of necessity a vast and organic reality. It was the very basis for any and all containers of labyrinthine energy. These containers were housed thereafter in the space-ships of initiation physics.

The Dzu-Gnosis was to be understood as being sufficiently outside of the circles of time as to be the source of several and different views of time, or aspects of the Aditi-Principle. These aspects were expressed as the Goddesses of the Past, Present, and most importantly, the Goddess of the Future. Various worlds came about as a result of these intersections of force. These were the worlds of initiation physics, or the methods for making the return to the Aditi Domain.

As part of his development, Oerg-8 was taught over and over that these matters by the special instructional methods of the Monitor. Each time he was taught there was a very definite and corresponding increase in the radioactivity field of his orgone output.

Michael had adhered to the basic gnostic view which stated that there is an increase in bioenergy when there is an increase in gnosis. Therefore, the gnostics sought to develop the humanoids of Oerg more and more in the mysteries of gnostic physics, so that the production of orgone would be of an even increasing quality. This meant that as the humanoids grew in their esoteric understanding, the presence of the gnosis in their consciousness caused the centers of occult power to broadcast higher radiations. Then these radiations bathed the fields of orgone and developed them to a higher level of quality. The more one participated in the mysteries of the gnosis, the more one found that one's orgone and other bioenergies improved in quality. This was the method and rationale for the development of the humanoids along the lines of initiation physics.

Initiation physics is in reality the method for improving the powers of the human race. It does not have a spiritual aim, since it is physics and not metaphysics. The aim of this gnostic science is entirely centered upon life in this world. That aim is to make better, to improve, to develop, and to refine the physical fields and production sources of bioenergy in the initiate. That is the purpose of initiation physics. And that is the way in which it was understood by the gnostic magicians of the world of Oerg.

Shintotronics

Basic Elements and Components of the Shintotromc System of Gnostic Magick

Shintotronics: This subject may be defined as a gnostic and magickal science, which interprets certain patterns and structures of the Japanese Shinto Mythology and Religion from the viewpoint of radionics and psionic research.

In the Shinto religion there exists a certain hierarchy of primordial Deities, and the arrangement of this hierarchy provides us with a structure, which is also a design for a psionic computer. In terms of the Shinto Mythology, the ancient gods of Japan are viewed as Cosmic and Creative Principles of Being. In terms of the gnostic magick of Shintotronics, these same ancient gods are viewed as the ultimate and creative archetypes of human experience. They are the powers whereby human experience is transformed into the experience of superhumanity. Therefore, they are to be understood as both evolutionary powers and initiatic energies, because they lead humanity into states of consciousness and being which are beyond the ordinary level of human awareness.

Also, in addition to being a factor in the development of the superhuman stage of experience, these archetypes are fundamental powers used by superhumans to make it possible for various inventions and modes of experimentation to be experienced in the world of space and time. Many of the machines and instruments of gnostic magick, such as various systems associated with ufological phenomena, are possible because the power that is used to implement their activity and actualization comes from the energy archetypes of Shintotronics. So we can say that Shintotronics is both a form of esoteric psychology and a form of occult physics.

The ancient deities of the Shinto religion are to be understood as transcendental powers. They are beyond humanity but curiously also immanent in the essence-field of humanity. They are contacted directly by the gnostic magician through Shintotronics and contacted mediately through religious rites by the practitioners of the Shinto Faith. For this reason, Shintotronics may be viewed as somewhat mystical in its roots, for it does involve direct and immediate experience of those archetypes which are identified as the Kami, or Deities of the Shinto Tradition in religion.

These archetypes are, of course, quite universal and they are eternal laws for the manifestation of worlds. They are to be found in all of the ancient religions, which have the old form of magick as their basis. We can find them active not only in Shinto but in the oldest forms of Hindu, Sumerian, Egyptian, and Voodoo religion; although under what might appear to be a prescientific aspect or appearance. However, when brought up to the surface of contemporary gnostic magick, the ancient power slowly reveals itself as the gnostic scientist makes contact with these archetypes of cosmic power, or Living Gods.

In view of this fact, we may note that Shintotronics does not state that Shinto is the most scientific of all religions. We know and understand why Shinto must contain all of the elements of a very old religious practice. For it has survived into the present age of mind by being held deeply in the minds and imaginations of often not highly educated folk. It has been able to maintain an unbroken and continuous immediacy within the elemental consciousness and the collective subconscious of biological memory and instinctual ritual; but the modern gnostic and

physical vision the world as it appears from the standpoint of another vision. It is the vision of the Gods of Imagination, who are in themselves vehicles of the Meonic delirium and who are in themselves the existential madness from which no escape is possible.

In that silent world of thoughts forever in confusion, there can be no peace, there be no self-intuition or even sense of wholeness; for the powers of the transcendental id in their zeal for a mastery of all that is have locked up the world of superficiality, excluding it from the realm of being in process of becoming nothing, while at the same time allowing the floods of Meonic energy to come in and possess and obsess every speck and moment of being remaining. What a strange and fateful world we are perceiving as we look at everything, supposing it to be ordinary, not knowing what is lurking in the next beyond. In truth, we are deceiving ourselves continually and happily.

But this Japanese sorcerer will not let this happen. He will not let us rest in peace for there is no peace within the tortured meanderings of his black magick, which surfaces here and there with and under the disarming pretext of being a mild Form of artistic experiment. Yet, he does not want us to rest but rather would have us experience a kind of "analysis burn," as through gazing upon his lacquerworks, the deepest levels of the psyche are churned feverishly.

It is indeed possible to avoid such encounters with the untamed powers of the transcendental id, but such is always a risky venture. It is possible indeed to live a completely rational and therefore dull life, without ever encountering the bewitchments of this sorcerer. Monsieur Fukuda. It is likewise possible to go through one's entire life without any experience or even unconscious desire to encounter the obsessive lunar spaces of those sorceries immanent in his lacquerworks; but is such a life really a form of existence? Yet, there are more persons in the world-as-objects, who prefer such a level of the existence to the direct and upsetting encounters and threats which arise from contemplation of those lacquerworks. For he has given us a choice, amid all of the raw possibilities of valuation and life-style and he has asked us whether or not it is for-us-in-the-world to be the victims of these magickal experiments. He asks us outright: do we wish to disturb our own levels of nonbeing by a direct encounter with the most intense nothingness of existence? He wants to know if we wish to experience the ultimate or be content with the contemporary validities and labyrinths of shallowness.

Of course, the "correct answer," existing somewhere in an ocean of "correct answers," is to agree to his wishes and to surrender to his bewitchments and artistic enchantments, seeing beyond what is there, beyond what is given to the sense, beyond the apparent and the obvious to the physical eye. He commands us by some unique spell to see vast oceans of primordial chaos, which seek the attention of the human spirit and which pose seductively as forms of beauty and which live as those camellias which you should gaze upon with both longing and wistfulness. But as soon as you assume such an attitude, you have crossed the frontiers between being and nothingness, between the real world and some ideal realm and you have moved beyond the perfection of phenomena to the world of the noumenon and to those Meonic tensions of existence, which exist as a kind of dynamic and lucid vacuum, drawing more and more inward, until having lost all sense of direction and having forsaken the desire to escape to the "real world," you begin to merge ever so slowly with the quicksand of a primordial drawing inwards.

For you as a subject, pure consciousness loses itself and its selfhood in the

Eros and Meon: Hiroyuki Fukuda

Art is the eros of the Meon, for it is the creative impulse by which means the erotic dimension of being, that is to say the most fundamental, expresses and serves as a mode of magickal expression for the Meon, or the transcendental condition beyond all being. Hiroyuki Fukuda as artist is the medium of this process of expression and his art is an erotic meonotology; for he has moved back and forth in each form and work of art, by means of a specific and divine instinct, while transcending both being and nothingness.

To say that art is the eros of nothingness, or the pure space of the void, is simply to say that while ultimate reality is sexual energy, it is necessary for this endless ocean of cosmic libido to find expression in a precise and exacting mode of appearance, as in the accurate and fine line of projected imagination. This mode of expressed appearance, we find in the esoteric within-ness of art as lacquerwork. In such an operative process, the artist is both sorcerer and deity.

The invasion of waking consciousness (jagrat) by the dream images in the ideal spaces of their own unreality (svapna) implies immediately the ultimate unreality, the meonic and incomprehensible ocean of nothingness, which nevertheless manifests itself as a primordial lust and the ocean of nothingness is seen for the first time as the ultimate depth, or the neverending container of naught (sushupti). Yet, from the manifold of archaic and animalistic strangenesses, there rises to the surface a dynamic and sensuous lust, which because it draws its powers from the depths of the meonic unconscious, must express itself as the passionate self-destruction of the artist in each work of art as an act of both self-love and self-annihilation through the intuition of the artist as the medium of the Gods of primordial nothingness.

For in the Kojiki and Nihongi (the earliest writings of the Shinto Religion), the artist Deities of the naught of space must act mediums for the outpouring of the illusions of being, from the deep and dreamless sleep of the ideal and original chaos. And through the space-worlds of the purest and most idealistic of lacquerwork, Monsieur Fukuda is their daemon-manifesting emulator. For in his world of imagination, he has allowed the primordial lust of his art to rival the very Gods of Heaven.

In some strange and erotic dimension, there exists a pool of energies from the transcendental id. There, in that galaxy of lust and passion amid all the wonderful and occult powers, dwell the Kami of Imagination, adored by that enveloping film of esoteric and artistic consciousness, which surrounds the inner side — as a mysterious lining — of the psychic membrane of our planet. There, too, dwell those magickal beings which Monsieur Fukuda has sent from his soul as special emissaries of a creative and chaotic mind-stuff which escapes all description save when it manifests within the esoteric and spatial confinements of his unearthly lacquerwork. Sent out from the divine and disintegrating sentience of the "holy sickness," which afflicts all artists of genius, these ambassadors from the Court of the Meon have come to establish a kind of psychic link with the Kami of Imagination, whereby the world of the mirror-pure medium of lacquerwork becomes a projection and extension of the deeper levels of a fading being, that is being before it becomes nothingness, in the world of sensations and solid objects.

By means of his act of creation, the artist who is seeking ever more and more to enter into contact with his soul brings out before the eyes of those who look with

his co-workers have found it to contain the elements of the primordial mysticism of the space beings, the Gods from outside of the Earth, and have sought to develop those elements and magickal components of this mysticism into a contemporary technology.

This Shinto religion has been found to be uniquely suitable for development into a magickal physics because of its natural and ideal structure, which hidden behind popular myths and fables reveals to us the physics of a mystical race from beyond our solar system, the Kami, or the Beings of Light, who made our solar system.

Therefore, as in our definition of Shintotronics, the gnostic physicist has taken some of the fundamental components of this ancient faith from beyond this world, those archetypal patterns and structures of psionic magick and has made them the basis of his esoteric and initiatic science. What is more, he has been able to see that other modern science of the gnosis, Vudotronics; for both are the twin rays or sciences of gnostic being. In the magick of their unity, they represent the earliest forms of energy revealed to mankind.

Shinto energies are the basic contents and sophiological wholes ("wisdom-energy powers") of the Lemurian Current, while Vudu energies are the basic contents and wisdom-energy fields of the Atlantean Current. Together, they represent the manifestation of primordial power, or God-Energy, as it was understood and worked by the gnostic physicists in very remote times. Now, these two forms of energy have been integrated into contemporary magick. Together, they give us the basic framework of energy, the fundamental God-power, or the Cosmic Shakti, which as a complete gnosis of magickal energy, I define as a cosmic computer and encyclopedia of esoteric and gnostic fields of force, initiations, and power-zones. This is the living encyclopedia of magick, which is alive because it is filled with the God-Energies of the Kami and Vudu.

This is a very ancient science and the modern version of this science has been the work of many members of our school. I have worked with various beings, both in and beyond empirical time, in order to "ground" sufficiently and successfully this science of power. Therefore, it should not be thought that this work is quite simply the work of one writer and gnostic physicist. The recent and gnostic work in Shintotronics has been made possible because of the cooperation and efforts of the entire hierarchy of gnostic physics. Of special help have been the contributions to magickal research, which have been made by the Kammamorian and Zothyrian Current. Certain very specific points of discovery have been brought to the mediumistic surface of the analytical mind, as the radiopsychoanalysis of primordial form and power would suggest, by means of the revelations of Doctor Kammamori, the Gnostic Deity of Experimental Magick and Physics.

Dr. Kammamori, in his capacity as the Deity of the Science Circle of Adeptship, is very interested in those currents which bring forth the Shinto-Lemurian powers, inasmuch as His work in the contemporary world is centered about those fantastic (in the technical sense of the Apas-Tattwa Time-Station) and often pre-mental impulses, which can be easily translated by the computers of esoteric logic into the quanta-bundles and the probability waves of the newly rediscovered "ocean of gnostic energies." This Kammamorian "Collectivity of Sidereal Fusions as Mind-Energies" has also served as the gathering net for all of those discoveries in Shintotronics, which are identifiable as energies resulting from the efforts of some gnostics and the results of their highly specialized experiments both within and attuned to the Zothyrian Aeon. These experimental procedures have brought into focus the components

of ancient Shinto as timeless powers and generators of the new wave of computer-managed magick.

The basis of Shintotronics, however experimentally, is to be found in the actual level of the metric of nature or the patterns generated by occult readings of the field of Shinto forces. These points of measurement provide us with the nine magickal contact points, or "bodies of Zothyrus," for the Kami of our specialized science. These Kami, being the true technicians of magickal ufology, serve to bring the pipeline of astral matter-energy to our gnostic computers. Numberwise, these powers of Shinto physics, as mediating the Cosmic Kami or archetypal levels, form as field—readings a perfect matrix of exact measurement between the action levels of the three Goddesses of Shintotronics: the Goddess of Esoteric Logic (between the ego and the transcendental ego), the Goddess of Metapsychology (between the ego and the id), and the Goddess of Meontology (between the id and the transcendental id).

These Goddesses are the Aditi-Communicators, which make the system of Shintotronics an intelligible and experimental system of exact patterns, within the chaosphere of primordial and raw Elemental Shakti or Cosmic Energy as undifferentiated magickal experience. When the magician has established the field metric, it becomes possible to see how the total field of Shintotronics and all ufological phenomena might manifest, within that esoteric sphere of consciousness-dynamics. This connection between the level of psychical phenomena and the varied fields, powers, matrices, and occult energies seems to suggest that the basic and primordial power is both latent and potential as a secret and yet gnostic continuum, held in place by a field metric, within the esoteric consciousness of the technician Kami or inner-plane Shintotronics and Kammamorian gnostics.

After one has established the field-metric, the next step in the magickal procedure is to establish its connection to the fundamental Atlantean Energies or the Vudu. Since in the vudotronic system there are to be found exact lattices for the distribution of these gnostic energies, one has only to connect the lines of Kami-archetypal energy to those of the Vudu-archetypal energy and the magickal computer takes on an entirely comprehensive applicability. The result is a magickal computer or gnostic "think-tank," composed of both human and preterhuman and preterhumanoid intelligences.

Whether this energy is managed magickally by means of psionic techniques or the more flamboyant predictions and predications of the UFO vocabulary — or metric system — by means of the computer-employment of mandaias and hieroglyphics of mantric oracles, all of which we have to employ at one time or another in basic research, we have discovered that the use of Shintotronics within the initiatic context provides the gnostic physicist with direct contact with the radiations of the Three Goddesses, confirming quite literally that esoteric logic and meontology, mediated by Zothyrion radiopsychology and metapsychology, provide the same researcher with indisputable evidence that we possess the initiatic study of magickal words, as bundles of energy, which as mantrams can be understood as the quanta or building blocks for Akashic and Elemental projections.

These projections are the ideal frameworks, if not the actual substances of ufological composition, which can be regularly generated by ideal magick. All magickal machines, henceforth, will assume this Akashic connection, since the auric formulae of the discontinuous language of the astral and etheric atoms can easily be given to us from the reservoirs and resources of the Kami of this ever-expanding "gnostic think-tank" of the Three Goddesses.

of Plutonian music.

'The eroticism of Monsieur Fukuda's lacquerwork must be understood as totally given and yet totally hidden. The aspects of its being which reflect the beauty of chaos disturb the libido and suggest the endlessness of the continuum of the Meon; but the destructive aspects of the Mother Goddess of Yuggoth (for Monsieur Fukuda is both a Plutonian and a Shintoist) do not have any direct or pragmatic purpose, or relationship to the saner vistas of the otherwise normal mind-field. The destructiveness of the black camellias and the shadows of the kliphotic perfumes are simply given because there is nothing else for them to be. In this sense then, evil is a manifestation of deity, not some aspect of privation. True gnosis is affirmed, when Monsieur Fukuda says that perhaps we will find in the camellias that evil is being and that being is evil; but also, and with an equal and opposite reality, so is the good, for the law of the Meon, expressed as the white camellias, is equally given as being and becoming." — M. Bertiaux, "La Connection Nipponoise: L'Art Magique et la Magie de Monsieur Hiroyuki Fukuda," 3

For this reason, or because this happens in a distinct pattern, the world is created and destroyed by fire continuously and neverendingly. And amid all of these tensions, there is the tension of the magician because Monsieur Fukuda does not wish to free himself from these transformative entanglements. Indeed, he cannot free himself since he has been made captive and possessed by them and in this ceaseless flow of experience, They have projected the artist as magician and Monsieur Fukuda has become the ego for the powers of darkness and light in their eternal conflict.

there is only the continuum of viewing or the universe of seeing, which is the universe as seen.

"In order to transform it is also necessary to destroy and recreate anew and instantaneously — as if by magick. Thus, in each of his works and in each part of his works — as if fragments were cut off from each work and seen as entire universes — the world is destroyed by the fire of will and recreated by that same fire. That is the fire and that is the activity of Pluto. It is invisible and magickally selective for it does not attempt to understand anything, it seeks only to present radically what is there as pure being. It seeks only to show that being is obvious and inescapable, concealing none of its tensions and its powers, in whatever mode they are expressed, and revealing the ways in which the field of being or universe of existence shows itself. For it will show itself like some fantastic and ufological creature shows itself both as also inescapable and more than merely obvious." — M. Bertiaux, "Gnosis; Existenz and Shinto," 5

The Plutonian fire of Monsieur Fukuda is interesting because he is not consciously trying to present reality or project some kind of conviction. Rather, he has become the vehicle for those occult energies which come through his conscious mind from deeper regions or rather which most would say are the radiations of his animalistic perception of the order of nature, a view which atavistically he can experience whenever he enters into the erotic tensions of good and evil.

"The Kami as artist sees the field of existence as it really is. In doing this and in the deepening of the perception of his own fault or collapse of being, he allows the semi-semblant levels of undifferentiated eroticism to flood the canvas with their terrors and their beauties. He allows these distortions of reality to assemble themselves as accumulations of evil amid a sinister beauty, carefully spaced by the deterioration of the interior senses, a distortion made all the more candid and facile by the productions of the deepest negativity and sentient viciousness." — Ibid.

For in its viciousness and otherness we perceive the secret of Monsieur Fukuda and we are entrapped by his magicka! webs of deception, finding ourselves as captives of his imagination and its esoteric viciousness which now seeks to distort us and transform us by fragmentary patterns of initiation into a kind of fire-substance, from which we are again created and destroyed serially. If there is any escape from this madman, this destroyer of all sensitivity, who destroys our senses by his own overstimulation and radioactivity, it must be found in the calm of the white camellias, which pose as doorways of mystical escape from the horrors of the black magician, the artist sorcerer of the black camellias. But where do these doorways and spirit passageways lead us, except:

". . . into a very strange realm of alternative consciousness. We find ourselves drugged and intoxicated by erotic perfumes which pour up from the shadow worlds of kliphotic imagination and which must manifest themselves as neither escape nor as freedom but as dark and demonic halls of tortured selfhood, wherein life and death and endless rebirth are rejected and simultaneously affirmed because of the need of the elemental worlds to possess an endless food supply." — M. Bertiaux, "Perfumes and Magick," 2

In such a world. Monsieur Fukuda seeks to feed us to his magickal camellias because only in such a world do these black and white camellias have such a threatening substance. All else is relative to their being and their consciousness, which he has tuned to a fine point by means of rare forms of shading and rarer forms

We can thus see that the Science Circle of Adeptship, composed of the cooperating components of the Shintotronic power-zone, or marma, integrate their fundamental energies with the basic directions of the new magickal program.

Can There Be a Shamanistic Management of the Fundamental Energies of Shintotromcs

As to the power of Shintotronics, the shamanistic-content-chaos level would be in fact oriented towards those radical and sophiological wholes, or elemental energy contexts, which are both found in gnostic physics and in the raw unmanageability of the Oerg universes. Yet, the wild shamanistic capturing of those energies is a necessity, for inasmuch as the "rational-verbal" or directly "metapsychological" management of these chaotic contents, fuels, energies, powers, substances, some-sensory qualities, and esoteric properties (beyond the sanctions of some metaphysical bedlam, outside of the employment of mystically argued and justified paranoia, and ritually induced schizophrenia, as a state of "divine rapture") is not only unimaginable but clearly and virtually impossible.

Such technological shamanism rises quite spontaneously and often disruptively from the meonic levels of the primordial ocean of ceaseless mind-flow, otherwise viewed as a hitherto untapped and self-destructive formula or "exotic experience," and rushes upwards in colloidal waves, flooding the plasticity of the ego, while finding its absolute expression in the fundamental root-energies of the manifold systems and patterns, associated with the unpredictable disturbances of elemental and barbarous shock. The icy emptiness of the meon, on the other hand, finding its expression in the iconospheric imagery of the Fiendess of the Snow Storm (the Goddess of Meontology), that wrathful and brooding aspect of pure and uncategorized Aditi, which is the deity or Kami of total darkness, space as raw power, and therefore the untapped and brutally inconceivable primordiality of Shakti, within the shadows of Shinto Gnosis, rises bewilderingly and once again triumphant to the brain surface of this basic program, wherein it is slowly and carefully guided into the high-energy levels of gnostic physics.

There it is fed into and feeds into the fundamental structures and connecting links and lattices and subterranean tubes and tunnels of neuro-tattvic testing, esoteric experimentation, magickal and magickal logic, and chaotic confrontation (meontological elaborations) or is directly worked upon by those preterhumanoid managers from another dimension or level of communication, whose enthusiastic and persistent concern for these low frequency and ultimate energies is equal to our own cerebral reluctance.

Consequently, if we think that the shaman is simply the grounding point for an entire group mind of esoteric experts, we can say that because the basic energies come flooding into his consciousness at all levels, it is possible for there to be a shamanistic and elemental magickal management of the ground-level Shintotronic energies. However, it is not common because the capacities of the shamanistic worker have not been fully made operative, not fully developed or attuned to the elemental and primordial condition of the occult universe as it is viewed by the Shintotronic specialist. But if we take into consideration the development of magickal powers as one of the aspects of this research program, then it is possible, I think, to see the shamanistic Shintotronician as one who has the group-mind capacity for such a management role. He is in dialogue with the group-mind, the science circle of inner adepts and holy angels, which control the operations of that ufolike being, which is the sphere of his magickal operations.

The shamanistic physicist is probably the best example of the scientist who

artists are no longer themselves, as For example when the artist is a genius and is creating in a state of ultimate inspiration. Consequently, it is impossible for the artist not to be a Kami, if what he is creating is a world which is true because it is really the ultimately and most essentially complete identify-nature of being, not something about the ultimate but that very ultimate state of consciousness which is the store-existence of being itself and for itself." — Ibid.

In the dreamy space of his studio, a space constructed by the lesser deities of both work and dreaming, the artist is an actualizing deity who must create the universe immediately after it has been destroyed by the magicians. The conflict between gods and magicians again is represented by the two orders of camellias, the black and the white, except that Monsieur Fukuda does not say explicitly which of the camellias are the images of the gods, for such would be to introduce an element of certainty into the conflict and he does not wish the nature of being to be so determined.

"The impact upon Japanese cultural systems by Hegelian and Neo-Hegelian metaphysics was both exoteric as well as more subtle. In a very mystical and almost uncertain way, the dialectical idealism of being became symbolic of the esoteric structure of innermost being, so that in both Hosso and Zen, as well as in the more magickally imaginative forms of Shinto, the esoteric law of conflict was felt below the threshold of consciousness. But this conflict could only be articulated as a form of power in subtle lacquerwork, because only in such a form of lacquerwork does the artist possess a foothold in another realm — the realm of the dialectical imagination or the ontic sphere of the Gnostic Noeticians and Intentional Logicians — which is the world of the artist as deity, as well as the world of the artist as metaphysician of moral consciousness" — M. Bertiaux, "From Occult Hegelianism to Esoteric Shinto: The Dream states of Kitaro Nishida," Frag. 3

And so the genius of the artist is reflected in the ideal personification of his cosmic imagination, which is the imagination of his serfhood as a cosmic deity.

"In the esoteric dreams of metaphysics, the masters of that discipline seek to approximate more and more closely to the primordial consciousness of cosmic deities. But aside from metaphysics, the artist also possesses this dramatization of psychic images, through which he must focus upon the intuition of his own mind-field. It is no longer sufficient to say that he is to reproduce a reality abstract or concrete in some form, that is no longer very meaningful. Now, he must state that he is to produce reality in the act of self-intuition, for only by means of the concreteness and universality of self-intuition is it possible for the artist to become himself and thus perceive reality as it really is, the body of his own selfhood extended into ideal space. Thus, those monks who spoke of the world of manifestation as the body of a certain Divine Buddha were in truth and by reason of a very subtle and esoteric dialectic, they were speaking of the artist in the process of being his divine self or Kami-Essence." — Ibid.

Part II. The Artist as Magician

""La Transcendence des Envoutements" et "Vers le Bon"

If the purpse of the artist as Kami is the no-purpose of pure creation, then the purpose of the artist as magician is the transformation of being. Because he is a Plutonian, Monsieur Fukuda is a master of transformation whereby whatever is becomes what it must be. Again, we must not confuse this activity or process with the changing of any viewpoints or perspectives. In reality, there isn't any viewpoint,

"Les Reveries Muettes et les Reves Ideals"

Armed with his magickal weapon, that dark and sinister *miroir magique* of Esoteric Shinto, this Kami from the Moon in Scorpio provokes our consciousness to surrender or be destroyed utterly, in particles of Mahayana Analysis not even to be reborn somewhere in the Ocean-Alaya of Hosso Nara. The wild energy of fanaticism cannot be calmed by metaphysical discourses, for it rests hidden beneath the black camellias, ever seeking to seize the souls of the unwary and consume them in the frenzies of elemental blindness. No, Monsiuer Fukuda does not hide from us the raw evil which is everywhere present as beauty in the world of illusions; rather, he forces us to come too close to it some might fear and he forces us to touch it, uncertain that we can ever draw back our hand.

The tensions of this reality are not to be hidden but rather the magician should command them to leap out at his soul and snatch it from the air if it flies too close to the powers of radical evil or if it hovers most delicately and (I might suggest) uncertainly too close to the spheres of danger and the void of the Manichean Baudelaire. For Monsieur Fukuda seeks to project us nearer and nearer to the state of terror while at the same time, as a magician he seeks to hide from our conscious mind-field the mysteries of evil and those hidden cults of the shadow, which drum on and on monotonously in the brains of those humans awash with platitudes and catch-phrases. As a God of vengeance he seeks to destroy such a world but as a magician he seeks to hide it curiously from the ego, allowing such overly sweet perfumes of the Kliphoth to rise from hidden corners and strange angles of existence both out of sight and out of the waking mind.

Part I "The Artist as Kami"

In some distant and veiled time, at some remote period of heavenly manifestation, within some celestial realm, the artist as Kami is born eternally from the Plain of Heaven. He is:

"... a Shinto God because all of the artists are divine beings. Only they, it seems, have been able to transcend the limits of existence and allow themselves to perceive the Laws of Ideal Destiny. They are the Gods, or Kami, because all of reality is perceived by them as their domain. The artist has special powers however over all of the other Kami, for He must see the possible or the ideal and allow for its manifestation as the actual." — M. Bertiaux, "Esoteric Shinto Studies," No. 32

The first person to describe the art of Monsieur Fukuda was the ancient theologian revelator Mani who, having made use of the languages of Neo-Zoroastrianism and Platonism in order to clothe the ideas of his metaphysics sought by argued proposition to create a new world view and system of salvation, known to us as a species of Gnosis. In order to accomplish this synthesis, Mani appears to have projected his consciousness into the artwork of Monsieur Fukuda and as if by system commenced a thorough description of these different worlds and realms of being and becoming. Mani maintained that he was simply describing the Universe as it had been revealed to him. But, we might ask, by what Kami was it revealed?

"According to the Laws of Esoteric Shinto, the ultimate design for the Universe as a balance of fragmentary forces is owed to the Divine Artists, those Kami who create the images of various possibles in the minds of the Gods and who thereby assist in the selection of that which is the best of all possible worlds. These artistic Kami are present in the minds of the artists of the Earth as archetypal ideas and images but they are also able to incarnate fully in the artists, when those

works with his group-mind. That is to say, he is an example of inner world team work. The various members of this group-mind are members of his research/teaching team. He both learns and works with them. In every such group-mind work team we have to distinguish many of the components. These are as follows:

1. Between the shaman and the group there is a control-worker, who is the basic manager of the energies. This control-worker is probably an elemental or devic type of being, from another universe and attached to the group-mind in order to function as a kind of personal psychic computer.

2. The group-mind is managed by a very highly developed spiritual being or Kammamorian Presence. This being is a reflection or reflex of the Gnostic Being Dr. Kammamori (Kam=Holy, Mamori=Guardian Angel, of Esoteric Shinto and Japanese Gnosis). This being may be viewed as a personal avatar of Dr. Kammamori or the ray of that being. It is as if Dr. Kammamori is present there in full actuality and power.

3. The members of the group mind are divided according to the ways, which they project. Except that in Shintotronics, the divisions are made according to the three major goddesses. Therefore, we have the group divided into the three bodies or members, who reflect the Goddess of Esoteric Logic, next the three who reflect the Goddess of Dream Control and Necronornicon Physics, and finally the three who reflect the Goddess of Meontology.

4. These nine members of the group-mind are both human and preterhuman, since they reflect the magickal history of the group-mind through many of its operations in a variety of histories. Adding another aspect to the nature of this group-mind, we can say that there is a Zothyrion and Aeonic Component, since these nine beings within the group mind, while taking their form or masculine energy from the reactions of the Aeon Zothyrion, Who controls in a magickal and gnostic manner that developments of the physics of alternative universes. Hence, we can say that these beings are made up of occult forms of time-as-energy in their gnostic vehicles. We can say that their bodies are made up out of the substance of synchronicity. They are built up out of that UFO-like substance, which is identified as layered time. They are also highly specialized magickal entities, with which communication can be established. For this reason, when not engaged in esoteric dialogue, they can be projected (and often project themselves) along the gnostic lattices and matrix pathworkings of the empirical universe both simultaneously and ubiquitously.

In my work with setting up the basics for my computer marga of Chintotronics, I have had to work individually with each and every component of the system. In order to make this clearer to the reader let me provide some concrete information.

Esoteric Autobiography

During the time of my stay in Japan, which was Aries, 1983, I prepared very carefully the basics for my Shintotronics systems. Aries, 1983 is significant because in my natal chart, I have Aries as my eighth house, the house which governs occult sciences and magickal field-work. I have the planet Uranus there natively, which governs experiments and inventions in esoteric matters. For my solar return of January, 1983, I have the Sun in the eighth and the Sun is exalted in Aries. Hence, from the cosmic standpoint, the time was auspicious. I might add that at the time, Jupiter was making a transit by opposition to my midheaven, while in its own sign, Sagittarius.

Each day, during my stay in Japan, and from place to place, wherever I might be, I sought to take the metric. This metric is the energy measurement, which is used for tuning the computer marga to the field frequencies of any given marma, or power-zone.

For my work, I was seeking to get the power-zone readings for Shintotronics, but I was also interested in building up data and energy reserves, for use by the computer marga when I returned to the USA.

I have been able to find that the metaphysics of Shin provides a very excellent format for this type of research. Shin to (the Tao of the Shin or Kami) or Shinto operates under the principle of radical syzygy. This means that the energies are given in esoteric pairings. Each day these energies change and I suspect that they change at every moment, as the Book of the I-Ching demonstrates. However, even though there is change and flow with these energies, there exists a certain and identifiable pattern, amidst all of the changes and diffusions of power. I was able to capture that pattern and make use of it in every one of my experimental operations. I might add that the Aries season related also to high form-patterns of energy.

Each operation or initiation was governed by one of the specific Shinto deities of the hierarchy of creativity. The degree of closeness to the mind-field of the earthean brain culture would be given by means of one particular reading. Of course, each of these readings was determined by a synchronistico-radionic method. I might add that each of the readings had also esoteric dimensions, which could be determined by psionic methods.

Another level of reading magickally provided the conditions of the nine vehicles or the Zothirian auras. Three of them, which pertain to the states of high trance, were to be viewed as embodiments of the Goddess of Esoteric Logic. The middle group of auras drew their powers directly from the radiopsychological atoms of the silence and embodied those weird contents, which were sent by the Goddess of Dream Control, also known as the Diety of the Necronomicon psychotherapy. The most elemental region of these auric containers, drawing their powers from the atomic structures of deep meditation, held precariously the daemonic embodiments of the Goddess of Meontology.

Each day, I was able to take the metric for these nine auras and find out the range of magickal broadcasting being provided by the Three Goddesses of Shintotronics. In doing this, I have been able to collect an initiatic encyclopedia of radioactive gnosis and also establish the possibility for continuous contact on ongoing experiments, with these Kami of gnostic physics.

At the same time, each experiment was done in cooperation with the control entity or the manager of the respective level of powers. This spirit of the operation enabled me by means of its cooperation to be initiated into the shamanistic operations of the 17 Kami of the Creative Hierarchy. So that each operation was not only an experimental process but it was also an experience in initiation physics. When I speak of initiation physics, I mean most of all that area where the physical process is esoteric initiation. This is best found, it seems in view of the evidence, in Shintotronics.

The Artist as Magician and the Artist as Deity: The Work of Hiroyuki Fukuda

Monsieur Hiroyuka Fukuda, born in 1942 in Yokohama, Japan, is known for his work in lacquer and for the esoteric themes of these lacquerworks.

"L'Ame-Oiseau et les Ombres du Soi"

Reality is the projection of an ideal consciousness and once it is perceived and understood that the ideal is a sentient and elemental experience, we will find ourselves inside of the world and not outside looking in from an artificial and not-too-clearly-defined distance. Such a real world is a construction by the artist as both magician and as deity (Kama), from the basic components of his consciousness and from the sentient and emotional imaginations of his dreams and diffused personalities. The more complex the world view, the more the deity-aspect of the artist has come into manifestation, for the Kami (Gods of Shinto) accumulate their psychic energies in a multiplicity of "mind-levels"; but that the artist has dared to summon from the depths of his being the creative hierarchy of the Gods suggests his beginning as a magician, for all invocations are those of his own world, which alone in art can be understood as real.

It is precisely this esoteric methodology which characterizes the lacquerworks of Mons. Fukuda, for not only does he create (as do all artist to some degree), but by being both magician and deity in the act of artistic creation, he has projected outwards into public space not just a picture or image of some idea or interpretation of reality and he has constructed reality from the raw materials of his own universe, which is to say that he has provided us within the context of art with another and an alternative universe, more viable than the life-spaces of those onlooking outsiders who are outside of the field of mind. Monsieur Fukuda has provided to the consciousness of those who approach his work as an opportunity to escape into another world from they need never return.

To say that the symbolist of the camellias is an idealist is to oversimplify the world by a mawkish reduction to commonplace jargon and aesthetic pigeonholing. Nevertheless, it must be admitted that crude realism has been transcended as a moral problem and that what unveils itself to the eye is an ethical perception of being manifested however as the subjects of ordinary experience but suggestive all the while of deeper and more subtle potencies for good and for evil. But, for good or ill, truth or reality, there can never be any escape from the tensions of the fundamental questions which are as ancient and as fragmentary as the eternal conflict between the powers of light and those of primordial darkness.

For Monsieur Fukuda has affinities with esoteric Manicheanism via the dark and misty spirit-passageways of the Shinto gnosis wherein it is understood that being is at least a complexity of energies, some constructive and thusly constructing the real world as a projection of ideal consciousness while the others are vaguely distant and shadowlike, filled with the intensity of some potency for evil and therefore destructive of, paradoxically, an alternative perception of reality. For it is the artist who now commands us as a God to be obedient to his world and his laws for the world of experience and it is that same Deity who has cast into some Avichi of hellish spaces all other possibilities of understanding and all other religions of art.

expression of rnagickal reactions between entities. For the contents of both x and z forms of metaphysics are entities. You may see them also as elementals. Consequently, the next question is whether or not these elementals are derived From the primordial condition of y or if not, what type of entities live in the primordial level of y, from which x and z are produced. Is it possible that there are other rnagickal beings which are quite different from the entities of x and z, at such a deep level?

The answer is that the gnostic entities of esoteric logic do exist at the primordial level of y and that these beings are of a totally different type of universe. We can classify the different entities or elementals as follows:

- 1- Yuggothian entities of the reaction-y world. These are beings who give the initiations of esoteric logic.
2. Metaphysical beings or entities of the x world, which are the normal type found within systems of philosophy, as mental elementals.
3. Zen beings from the z world. These beings are intuitive and intuited as found within the field of various Zen meditation worlds.
4. The primordial level of being in world y is inhabited by gnostic entities which are identified with the field of esoteric logic in its foundations.

These types of beings, which are to be found within the context of gnostic magick, are not to be understood as found outside of that type of magick. Each rnagickal context has its own forms of being and each form of being is unique. However, these four types of being do perform the functions of many other types of rnagickal entity. They are not, however, to be viewed as available in those systems, which are outside of the UFO of the relationship between esoteric logic and Japanese metaphysics. In the Zen experience, these levels of being are not widely understood as given to those engaged deeply In Zen meditation. However, beyond the maya of that experience, there is the maya of the gnostic magician and the maya of the esoteric logician which, together, I have found make the maya of the Zen experience quite possible.

This is only a suggestion and an exercise in the relationship of esoteric logic to Zen. I next would like to explore the relationship between esoteric logic and the rnagickal and metaphysical world of Shingon or Esoteric Buddhism. This is the school of tantric magick. Then it is my intention to offer some suggestions for exploration on the relationship between esoteric logic and the inner life of Japanese consciousness, which may be understood as the Shinto Gnosis.

Mediumistic Processes and Kami-Energies

Esoteric Autobiography

Each day in the operations of my magickal research, while in Japan, I sought out and made contact with the spirits which are associated with the different levels of the Creative Matrix, or the primordial Goddess of Space, i.e., Aditi. Not only did I make contact with the spirits as they are given within the continuum of time-as-process, for these are the spirits which take on bodies made out of layed-time, as we have described earlier; but I also sought out the spirits which are ritually or Vudotronically associated with the eight directions and the true and occult center of the universe, or direction number nine. Thus, I was able to see in each of the spirits the operation of the laws of syzygy, or the logic of the pairs; for the spirits of time, whose vahans were made up out of the layers of past, present, and the future were connected by ontic lattices to the spirits of the directions.

The energies between these two types of spirit were to be understood quite simply as the twin aspects of the monadic reality. The connection between the two energies was to be understood as a magickal presentation or picture of the state of the universe at that time. The magickal physicist has simply to draw upon that experiment in order to bring back into reality the condition of the universe, which most perfectly conforms to the energy-picture of that particular experiment. When he does this, and he does it by direct cooperation with these Kammamorian spirits, he then can give out the initiations, which are proper to that picture of the universe. this means that each experiment is its own magickal universe or UFO-system, and within the auric egg of that universe, we can easily find an infinity of magickal states, conditions, initiations, and entities for future development.

When the Shinto Gnostic states that the universe exists according to some 17 Kami or Cosmic Laws, this is exactly what is meant: namely, that there are 17 forms of the universe, which they are interested in investigating. There is of course an infinitude of these universes of the magickal imagination; but as the symbolic and finite level of the gnosis manages the infinite oceans of dream-possibility, so the vast manifold of these esoteric mind-fields is given and located within the potentials of the 17 levels of power, or the Creative Hierarchy.

Each level is a kind of self-contained space-ship, because it is actualized and now contains its own logical computer or system of internal powers, its own interior culture and civilization, and its own empowerments and direct participation in the mind-energies of the Kami. By using each such world as a magickal vehicle, which transports us into the space of raw potentiality, this gnostic cosmograph becomes for the esoteric scientist a source from which he may derive an entire store-consciousness or encyclopedia of occult and artistic imagination, including all of the powers implied by such a state of initiation thereby creating an extensive and potentially never-ending world of experimentation.

When I first took upon myself these initiations, I was immediately impressed by the quality of the energies, which were thereby connected to the auric egg. The entire process was a method of dream meditation. It was not a form of dreaming, nor was it meditation in the usual sense, or as it is experienced in even most esoteric contexts. It was something I saw as a combination of dreaming and meditating. Whenever I experienced this process, it was under the direction of the Kammamorian Ray. At first, I thought that it was an extension of the process of visualization,

where the mind became passive while the occult imagination was highly active.

It was more than this. It could only happen at first when the Kamrnamorian Ray activated my transcendental ego. What was latent in the ego was awakened by that Ray. This consisted in a series of energy-initiations. Finally, as the powers operated in the awakened state, I found myself in possession of a new attachment to the gnostic universe. It was so highly charged with energy that it gave me more content than I thought I had ways of organizing. Happily, however, the energies were placed within my being and I saw for the first time the gnostic universe of the magickal imagination as the Kami and the Kamrnamorian spirits see it, with their inner vision or esoteric powers of physical sight.

By physical sight, I mean certainly the average and neurological mode of physical vision which all normally sighted persons experience on this planet. However, in this case, it is the esoteric power of physical sight or the inner vision of the Bhumis, or Earths, or the alternative universes, which are just as physical as that which we view as the Earth.

I am not, here, making any reference to psychic perception in any sense, or as it has been viewed. Psychic perception extends one's experience to the astral fields and beyond of the same Bhumi, but it is not concerned with the direct perception of the Bhumi, for that is seen physically and not psychically. With an understanding of alternative universes, one does not have to make use of psychic categories in order to experience other kinds of worlds. They can be seen physically. The magickal worlds are places or real and empirical Bhumis. For this reason, there can be the history of philosophy as philosophy was done within a Bhumi, or on a particular Bhumi. The history of Zothirian philosophy is the history of philosophy as it was done on the Bhumi known as Zothiria. A history of philosophy attributed to either the astral or mental planes of some Bhumi would either be impossible (as pertaining to the astral plane) or unnecessary (as pertaining to the plane of the mind).

Consequently, I was now able to have the experience of perception as it is possessed by the Kami. I quite simply saw the many universes and I saw them whenever I wished to see them. Because these are alternative universes to our own, I made contact with the beings of this universe and that universe, and came to see them as variations more or less of this universe. I was also able to encounter the alternative form of myself in each of these universes.

I came to learn that the life histories of these alternative versions of myself were made up of events which had been alternatives in my own past, but which I had not selected. Those alternatives from my own past had been selected by my other self and had become the events in his life. Since there were infinite possibilities of action in my life as alternatives, I think there would also be an infinity of possible versions of myself. None of these would have life histories containing any duplication. All would exist in the physical and not be metaphysical beings. Each would have his life in his own world or Bhumi.

I do not think that this phenomenon can be viewed as anything else than a kind of ideal mediumship. Each form of myself and each form of anyone else serves as a medium for the possibilities of experience. None of the possibilities of experience are wasted and all are transmitted and concretely expressed in the lifestreams of each living and physical human being. Magickal experiments can be viewed quite simply as the taking of a photo of the universe at a certain point in time. It shows us, within a narrow framework, what the energies are doing. Yet, the universe is infinitely vast and only the Kami-Energies can seem to hold it together. For this

were not trying to do mental experiments from a Neo-Hegelian background or frame of reference. What about Heidegger's ontology, or other magickal and gnostic systems⁷ The reply would be that in such circumstances esoteric logic could be derived but that it would be derived in terms of some other of its characteristics. The gnostic element would be there, but the dialectics of reactions would have been replaced by the reactions of gnostic time.

"Do not think that Heidegger is not both a gnostic and a magician in your esoteric sense. He is also an esoteric logician, for the final outcome of his unfinished system is gnostic and magickal. Being is manifested as a continuum of energies. To understand this reality is to express the innermost type of being. It is to express gnosis of being, or, more properly, the being of gnosis. Heidegger is also a Zennist, because he has lost himself in what is magickal and overwhelming. He has lost himself in the being of meditation, or in the Zen of gnostic being. His Hegelianism and that type of magick has been replaced by immediate intuition and the intensity of initiation. 'Sein u. Zeit' is really a handbook of Esoteric Zen exercises. It is the book of hopelessness. There can be no escape." — Ibid., 3-2

However, the purpose of magick is not to study philosophies, but to use them as machines for the purpose of generating powers. There are, for our purposes, certain passages in Heidegger which refer to the powers or four-dimensional fuels of UFOs, but for the most part, these are provided through an esoteric reading of the basic text. But in esoteric logic, it is very easy for the magician to find those "natural resources," because they are drawn out of the verbal texts by means of magickal exercises, which create machines for the derivation of power from thought-systems. In such a case, the intuition of Heidegger becomes metaphysics-x, the Zen mental development self-generates the z-metaphysics, and the dimension of reaction produces the patterns of esoteric logic, or the y-metaphysics.

However, something has happened which is quite different and radically transformative. I have in mind the work which is done within the y-metaphysics. It undergoes a process of esoteric development, in which the energies are folded back upon themselves. This process of self-envelopment allows for there to develop a magickal or gnostic passageway between the "Being and Time" dimension into the roots of esoteric logic. Esoteric logic thus begins to have an internal relation to the y-metaphysics. Can it be that they are in possession of the same basic essence? Or is it possible that they rise out of the same fundamental condition, which is the root of x, y, and z? If that were so, then there would be an internal relationship between z and y. Does such a connection exist?

The connection between x, y, and z is fundamentally a connection which owes its identity to the presence of y. We can say that the connection internally between z and y is the "time of intuition" or initiation consciousness. The connection between x and y is "the intuition of time." Y is both being and becoming. The magickal experiments of the y-system draw out all of the magickal entities of x and a. the existence of y is primordial, while any x and z arise from its self-awakening. When y wakes up from the unconscious, it manifests itself as both the efforts of x and z to understand what it has been. Has it been a sleeping god or has it been the reality of pure or ideal sleep?

But the experiments which produce the outer expression of y as the reaction of x and z are quite different. They are derived from the foci of the mind or the Foci of intuitions in the spaces of the mind. They are therefore ways whereby human consciousness and comprehension are to come to terms with energies, which are the

The Esoteric Logicians 2: Esoteric Logic and Japanese Metaphysics

"Esoteric logic is the inner life of certain aspects of Japanese metaphysics. It is to be found among the contents and Inhalt-Phaenomenologies' of Zen, Esoteric Buddhism, and Shinto-Gnosis. It is somehow identified with the powers of these systems to give initiations, which far more than any western systems, including even the most ancient, are real initiations. That is to say, there is achieved the realization of a transfer of real power, not just an assimilation to an ideal order, or an amplification of the archetypal contents of the transcendental id. This power-transference is basic and it is made possible because in esoteric logic, there can only be one subject. It is also possible because in esoteric logic there isn't any objectivity. There are only the pure projections of transcendental subjectivity." — M. Bertiaux, "Kammamorian Fragments"¹ 2

Esoteric Logic and Zen

Fundamentally, esoteric logic and Zen are the same realization. They differ largely in outer manifestation. Both are concerned with the intuition of contents. These contents are simply one content. That is, the content of the one subject. In its primordial form, as a product of the magician's imagination, esoteric logic was awakened within the context of Japanese metaphysics by the interactions between German Neo-Hegelianism and Zen.

What would be the mechanism of understanding metaphysics-x, if you had been a Zen monk for 40 years? How would the concepts of Neo-Hegelian metaphysics be understood by a Zen monk trained in metaphysics-z? So, let us look at a magickal experiment in the mind-field. On the one side we have Neo-Hegelian system-x, and on the other there is z, or Zen. The birth of conscious-in-intuition for esoteric logic occurs at the moment of the reaction or interaction of z to x. At that moment a new factor emerges, which possesses all of the characteristics of esoteric logic and all of the properties.

This energy is called "y." In the system of metaphysics-y, the power is Yuggothian or Plutonian because it is the pure energy of reaction. This element is important, because within Zen one cannot have intuition without reaction. The intuition of Z-intuition is the reactions against the world of descriptions and explanations. By being and by simply being, it reacts against all that is otherwise.

Likewise, Neo-Hegelian metaphysics is based upon dialectical reactions. It is built up out of conflict and "aufgehoben." Unlike Zen, which is free of internal conflicts, the metaphysics of type-x is entirely composed of internal conflicts. On the other hand, the metaphysics of z expresses conflict only on the outside. That is to say, by reaction to those elements of existence which are not of the same level of consciousness. So we have reactions which are internal and those which are external. Now in esoteric logic, the processes of reaction are both internal and external. The internal reaction is the dialectic of assimilation, while the outer reaction is that directed towards all exoteric systems of logic, even the philosophical logics of the Hegelians and the Neo-Hegelians. Hence, it is possible for esoteric logic to draw essential energy from both metaphysics-x and metaphysics-z. That is why it is metaphysics-y.

The magician would ask the question: Would esoteric logic exist elsewhere as in those more recent circumstances, where Japanese metaphysicians, with Zen backgrounds,

reason all magickal experiments and initiations take their point of departure from the Kami-energy of a particular cosmic aspect. We can say that the Kami provide us with the magickal camera, whereby the photo of the Bhumi in action is taken. Hence, in Shintotronics, all powers of observation beyond what is narrowly confined to the given are derived from the Kami.

In my own initiations, I discovered that gnostic energies were mostly latent in the true nature of my own being. I discovered rather indirectly that the infinitude of my own physical being, in all of these Bhumis, was really a projection of the Kammamorian nature of my own transcendental ego. It was metaphysically infinite and demanded that it be manifested as physically infinite as well. Few persons, unaided by the inspirations of the Kami, have been able to arrive at this conclusion.

Amidst all of these processes and systems of worlds and forms of experience, there must be some principles of organization, which are latent in the physical worlds or somehow radically immanent in them. Deep within the mysteries of Shintotronics, I found the answer in the operations of the Three Goddesses. Not only did they refer to states of consciousness, which is perhaps easiest for us to understand, but they refer also to the considerations and conditions of time. The Three Goddesses of Shintotronics are also the Shintotronic Laws of Time-Structure. They are the Divine and Physical Past, Present, and Future. They are physically immanent in the world of experience because time is a part of reality. Then, as I will explain in the next lesson, I discovered by means of initiation, while in the physical body, that They contained the essential secrets of time as gnostic energy.

The 33 Keys of Shintotronic Imagination

In the art of Hiroyuki Fukuda, we find certain embodiments of Kami-Energy, which provide us with the mechanism for the appreciation of time as the content of experience. There are three centers of power, the Three Goddesses, which govern the way in which the mind-flow organizes the continuum of awareness as time. Each Goddess is assigned to elemental power as it manifests in the form of 11 basic energies or "stations of the imagination." These are not visions, however, but actual approaches physically to the alternative universes. They are also multiple personalities, which the gnostic scientist has developed in his own lifestream. They draw their contents, each one of the threefold 11 from the rivers of time. The contents are raw and objective events; because the subject no longer exists independent of the object, both are transcended.

In his artistic mythology, Monsieur Fukuda has confined himself closely to the traditional symbolism, except that he has removed all tradition and replaced it with magickal tension. We know, for example, that these Goddesses are not just workds of art. We do not see them in any space of detachment, rather we see them as we see our hands before us. They are a part of us, a physical reality of immediate experience. Now, that is not quite correct; it is better to say that they are physical reality and that we are parts of them. They are the process of time, and as we can distinguish between one Goddess and the two others, so we have learned to distinguish between past, present, and future.

Each Goddess manifests as 11 temporal possibilities. Together these 11 power-events constitute the archetypal matrix of concrete experience. They are pure concreteness and all that is abstract is derived from Them. The level of derivation can be expressed as the gnostic keyboard of the Shintotronic Instrument. In other words, the validity of this science depends on the degree of closeness it approximates to the actual lifestream of the Goddesses, for it attempts to be a mechanical model of the time-matrix, which exists within the Goddesses. Only by this means can magickal imagination be distinguished from the illusions of many occultists, who are not grounded existentially and concretely in the lifestream of the Goddesses, i.e. the continuum of time. So we can say that the Goddesses are the ultimate reality or substance of the world.

Question: Since time is the ultimate substance of the world, how does it manifest as the Goddess of Esoteric Logic, the Goddess of Zothyrion Metapsychology, and the Goddess of Meontology?

It manifests as the Goddesses within the specialized processes of magickal experience: it manifests in Esoteric Logic, in Zothyrion Metapsychology, and in Meontology. It is able to show itself for what it truly is as the gnostic experiences and explores the energies, which form the activities of these three technologies. At first, the experience may not be intense. Gradually, however, the experience becomes extremely intense and it becomes unmistakably the experience of the Goddess. This is not to say that organic and biological time fail to provide us with the proper categories for the construction of the universe. It is just that in the magickal sciences, which are the new sciences or the forms of knowing for tomorrow, the ultimate reality is seen more clearly and therefore more perfectly understood.

Also, within the processes of each of these magickal continua, Esoteric Logic,

of esoteric logic brings to the topics discussed in this present section. The viewpoint will Focus, therefore, upon the creative and gnostic energies of the esoteric imagination as they diffuse themselves in the processes behind both artistic and magicko-metaphysical creation. It will seek to answer the questions which are raised when one seeks to understand esoteric logic in terms of its essence as energy and as acts of dynamic and creative consciousness.

synthesized with the formulations, are the memories of the magician or his magickal and akashic history, as given by gnostic experience. All of these contents are stored up in the universe of Esoteric Logic, from which they are derived by means of very special initiation sequences.

"The secret level of Esoteric Logic consists of its essence and powers, which are derived by means of the rays of gnostic externalization from the acts of the interior world of guru."

There exist secret guidebooks to the worlds of esoteric logic and there exists also a very special method for the organization of these magickal energies. These sources of power are somehow identified with the essence of esoteric logic, which manifests itself in the acts of the guru in his most creative state of experience. When the guru is in such a condition, the rays from his world of inner reality pour outwards and create special states, into which the patterns of esoteric logic and gnostic physics are infused by means of certain very secret ceremonies. In a very important sense, the guru is the source of the world of esoteric logic but it is not identified with him. He is only the administrator or magickal conservator of this realm. For this reason, the names of the patriarchs of the four time-stations were also titles of power as gnostic conservators of esoteric churches of magickal logics of eight different types. The hierophant is also a conservator because he must work towards holding the gnostic system together. The system, as it is manifested in four basic "churches" or time-systems, is entirely a world of esoteric logic and esoteric energy. It operates through "logical worlds," which are universes in themselves or alternatives to the present worlds of the magicians. These universes are projection-rays from the esoteric imagination of the magician and find expressions in terms of the acts of magickal and artistic creativity, which project outwards or externalize themselves in magickal systems and in the lacquer paintings of Hiroyuki Fukuda and other gnostic artists' creativities.

The esoteric activities of metaphysics and art, for example, are perfect realizations of the ideas of gnostic creativity. The artist is the magician and the magician is the artist. The source of this energy is in the esoteric imagination or the interior universe of the man of the gnosis. As such, a gnostic creator produces more and more works of externalization of power, the rays of the acts of the interior universe become more and more a part of the idea of the ordinary world, thereby drawing the world of ordinary perception closer and closer to the world of the ideal. In the process of initiation, whereby the guru will share the mystical secrets with the chela, the powers of this interior world are released and take on a concrete formulation, by which means the energies of esoteric logic can be given embodiment as intentional essences. It is by this means that the magician creates the actual and perceived world according to his own inner consciousness.

The students of esoteric logic will then be able to note that the ideal energies become a part of the real order; in fact, every part of the real order is a projection from the rays of the ideal order of creative and esoteric imagination. It is through the developments of esoteric logic, therefore, that consciousness regains its control over the world of the impressions and therefore asserts itself in accord with its true will. For the world of the impressions is no longer viewed as distant from the magickal structures of control and organization, rather those structures and systems of meaning now dominate and transform the world of the impressions entirely.

In the next section of this paper, I will explore the reflections which the idea

Zothyrian Metapsychology, and Meontology, we find the 11 levels of initiation into being, which are the nodes or measurement points of time, as it expresses itself in the human lifestream. In the Thelemic tradition, there exists a parallel interpretation of this law, as gradations of the magickal universe or the Occult Sephira.

In our own work, however, the nodes are actual broadcasting stations or frequencies, which provide the settings for specific types of response. Thus, the response to word "Z" within the context of the "word-association test" of Zothyrian Metapsychology, are node 4, would be quite different from the response to the same word at node 5 or 3. In Esoteric Logic, the processes of initiation physics would differ from node to node. In Meontology, the nature of the encounter with the ultimate matrix of chaos and its subsequent interpretation and construction, would be different from node to node. The fact that we can experience different data and report different types of verifications of magickal experience, it seems to me, constitutes proof for the existence of these nodes as objective types of being. It also constitutes proof for the existence and nature of the three Goddesses as ultimate realities. When we do our gnostic work or Shintotronics Technics, we are performing repeatable and objective experiments of an entirely scientific and physical character.

Question: In the processes and experiments of Shintotronic Initiation, as the foundations of the system are known, do the nodes of the Three Augusta appear in a kind of continuum, field, or other gnostic synthesis'?

While in the process of laying the ground work for this science in Japan, it was necessary to construct certain field equations, which were gnostic descriptions of the ways in which the experimental foundations of Shintotronics were built up out of the nodes of the Three Augusta. I was able to learn this because of the work of Dr. Kammamori, my teacher in this area.

Fundamentally, every state of existence in the Shintotronic Universe is made up out of an arrangement of one component — at least — from each of the matrices of the Divine Ladies. While this is a rather complicated question, it can be understood that one of the experiments or pictures of the universe might be made up out of the fifth node of the Lady of Meontology, the ninth node of the Lady of Zothyrian Metapsychology, and the first node of the Lady of Esoteric Logic. The particular arrangements or formulations were revealed to me oracularly not by Lord Kammamori but by the August Lady of Esoteric Logic, since it is She who is most responsible for the magicko-metamethodology of the gnostic sciences.

Now, any particular condition and state of being comes into existence as a result of this sort of synthesis. Certain states of the universe appear to be more strongly expressive of the qualities and properties of the August Lady of Esoteric Logic than some others, which reflect more the characteristics, for example, of the August Lady of Meontology or the August Lady of Metapsychology. We can say that states which are experimentally constructed at the "top" of the universe reflect the August Kami of Esoteric Logic; at the "middle" they reflect the August Kami of Metapsychology; and at the "bottom" of the universe of Shintotronics, they are reflective of the August and Fearsome Kami of the Meon.

A somewhat similar architecture has been found by me in the old gnostic text of the "Pistis Sophia." A parallel can be found, also, in the three interior regions of the metaphysical space-ship, which has three different systems of internal wiring,

responding to the three different regions of synchronicity (or time-energy) from which it derives its power. So the nodes of these Three Goddesses do appear as components in the field-equations of the Shintotronic Universe. In fact, they are the archetypal building blocks.

The archetypal character of these nodes is even suggested by HP. Blavatsky, who in her vision of the Mss. of "The Stanzas of Dzyan" appears to have perceived an alternative universe. If we take the liberty to restore simply one of the transmissions (Book 11, Stanza 1, Vs. 2) we can find a description of the Shintotronic process as revised within our technical context:

"Said the Bhumi: 'Kami of Esoteric Logic, the meonic marma at node 0, which is my continuum, is not yet connected to the pleroma. Therefore, send the gnostic physicists to build transmission circuits to the mandalum instrumentum in that potential. You have sent the archoi of the seven time-lines to the Kami of Meontology. You have made a bridge of nodal circuits and word-association patterns to that Kami. By the paired-operations and the Oerg syzygies of the Kami in Metapsychology, your presence is felt in the depths of the Meon and in the Necronomicon Energies.

" 'You have pre-programmed the nodal circuits to transmit both gnosis and radiation and to intercept the raw energies of the Meon as they rise from the elemental foundations. So now let the esoteric logic of that field equations function in the profundity of being, bringing the broadcasting of the deepest contents to the surface'."

It is not important that Blavatsky did not write this way, since we are only concerned with the fact that whatever she wrote of truth can be adjusted to the field of Shintotronics. It is also certain that few if any persons would really use this passage for occult meditation. Yet, it shows that the interweaving or Tantra of the Three Goddesses can be found in almost any text, which pertains to the processes of cosmic evolution.

It is also certain that one of the most important methods for working with these energies is the word-association test, which connects esoteric logic to meontology by means of the metapsychological processes. That test is primarily to be understood as an archetypal and cosmic process, duplicating in the context of mental exploration the cosmic process of self adjustment. It also indicates that as the Second Goddess mediates between the first and third, so the merging of esoteric logic and the future with meontology and the primordial past is by means of the present and the magick of Zothyrion analysis.

The bubbles which are blown by ideal lattices into the ocean of profundity make contact at a very deep and important level of ultimate being. Then they rise to the surface of the mind-stream, bringing with them manageable contents of the deepest spaces, which are then converted by means of imagination and inspiration into creativity and action. This is the cycle of the Shintotronic processes, wherein the Three Goddesses are fundamental components.

and hierarchical arrangement of deities. Connecting these deities are gnostic time stations and their esoteric patriarchates as well as the contents of those patriarchates, which to my own experience are represented by the stages of the history of Zothyrion philosophy. The history of this philosophy is concerned with the development of magickal and gnostic ideas in the alternative universe, which is the universe organized according to esoteric information. This universe is in contrast to our own universe, which is organized according to exoteric information. However, because it is organized in accord with esoteric logic, the History of Zothyrion Philosophy is complete from the human viewpoint, consisting of "The History of Ancient Zothyrion Philosophy,"¹¹ "The History of Medieval Zothyrion Philosophy," "The History of Modern Zothyrion Philosophy" (as given in the fourth year papers of the Monastery of the Seven Rays), and "The History of Contemporary and Future Zothyrion Philosophy." Within the transcendental ego of the guru, these four levels of gnostic magick manifest themselves deep within the gradations and structures of the processes of esoteric logic. The Kami or Vudu, the Divine Spirits, are the conservators of this esoteric data.

"In Esoteric Logic, the interior essence of the field of mind is a process of time-travel, which participates in the consciousness of the guru."

The field of the mind, which is the ego and its magickal structures, is a continuum of images derived from the gnosis of time travel. The processes of esoteric logic make it possible for the gnostic magician to participate in and control all of the different forms and energy levels of the nature of time. The esoteric logicians, therefore, explore their own inner egoic fields, when they develop their explanation of time-travel. Time becomes identified with consciousness and therefore can no longer be viewed as part of the world of physical reality. Time is the underlying substance of gnostic psychology. The guru must come to the realization that the processes of time-travel are to be projected as gnostic rays into the egoic fields of the chelas. In this sense, therefore, the continuum of the gnosis becomes externalized as "the world of the senses."¹

"By means of the processes of Esoteric Logic, the guru comes to the realization that he is the Aeon Zothyrion (also known as AIWAZ-Zothyrion) and that the contents of the History of Zothyrion Philosophy constitute his own personal magickal history or memory."

The deeper the magician explores his own gnostic being, the more he comes to the fact of his aeonic essence. The Aeon Zothyrion, also known in his thelemic aspect or formula as AIWAZ-Zothyrion, is the archetypal image of the gnostic magician. This being is realized as the magician, by means of explorations in personal psychology, comes to see himself as a cosmic entity. Esoteric Logic makes this possible because it contains certain magickal and very powerful formulations, which govern the projections of the gnostic rays for all time. Within the context of the gnostic metaphysics, these experiments are important because of the ways in which they give concreteness to the fundamental processes of esoteric consciousness, to say they are experiments means that the formulations are experienced as direct and absolute states of intuition by the magician. It means further that the images of the gnostic reality of being, which are radiations from the magician, are actually connected by means of a network of absolute lattices to the ideal levels of being present in the pure formulations of gnostic magick, of which there are 336. These images, when united or

The Esoteric Logicians I: Esoteric Logic is a Process of the Transcendental Ego

The students of the Monastery of the Seven Rays were introduced to the concept of esoteric logic from the lessons and especially from the discussion of the role played by esoteric logic in the "History of Modern Zothyrion Philosophy." Those who have studied with me in the inner retreat are familiar with the idea of esoteric logic from many of the courses in gnostic metaphysics. The purpose of this paper and the one which follows is simply to discuss the ways in which esoteric logic is being explored and developed by the contemporary gnostic movement, as expressed in my teachings in magick.

"Esoteric Logic is a process of the Transcendental Ego"

The origins of esoteric logic are to be found in the regions of the transcendental ego. This process, which reveals itself chiefly in an initiatic situation, rises within the deep essence of the transcendental ego and expresses itself outwards or rather in the empirical world. It is the action of those beings, or deities, which inhabit the inner spaces of the transcendental ego of the gnostic magician. The deities which inhabit this realm are, from the standpoint of lesson materials, the same as are found in the inner structures of vudotronics and shintotronics. These beings produce the process of esoteric logic from their own essence. The process of esoteric logic then rests peacefully in the transcendental ego, until it is disturbed or awakened by some of the processes of initiation physics. By means of an appropriate process of initiation physics, the gnostic magician becomes aware of the activities of these deities and enters into communication with them. Oracles and magickal revelations are the results of this communication.

"Esoteric Logic manifests itself in Guruyoga Exercises"

Since we owe it to the process of initiation, the activation of the continuum of esoteric logic is only possible by means of placing the transcendental ego within the hyperlogical space of the guru or initiator and teacher. The result of this process is that the rays of the teacher awaken the powers of the chela's transcendental ego. Initiation is a continuum of processes, and therefore at each stage the continuum shows forth the stages or archetypes of the guru as being present in the esoteric logic of the chela. In a sense then, only the archetypal powers or deities which are present in the esoteric logic of the guru can be awakened in the chela. But this is sufficient because by implication these powers are infinite in number and possibility. The chela, however, develops within the magickal and gnostic space of the guru, until the chela is ready to become a guru. At that time, the chela does not separate himself from the guru but rather he provides the direction of his mind-field as an entailment of the chelas he now receives, while he still participates by the law of entailment within the esoteric logic of his guru. Consequently, the history of initiation physics consists in linkages of esoteric logic within the transcendental egos of a succession or lineage of gnostic teachers. This is the esoteric aspect of the gnostic idea of "apostolic succession."

"In Esoteric Logic, the Guru is attuned to the gnostic processes of esoteric patriarchates and the history of Zothyrion Philosophy."

Within the archetypal powers of the transcendental ego, we can find a very special

Auric Eggs, Bhumis, Permanent Atoms and the Matrix of Space

"As regards the Permanent Atoms, usually you will find only one active in the Auric Egg at or within each Bhumi. It is not expected that your measurements will pick up or view those Atoms, which are latent or potential, or active in some other and parallel universe. However, in any really thorough analysis of the Bhumis in terms of the Auric Egg or that 'Vehicle of Karmic Energies,' you can expect a variety of Bhumis, which form a fleet of alternative Earths, and the variations in time, reading, mode of analysis, and level of esoteric initiation will certainly match accurately and completely the varieties of those Bhumis." — M. Bertiaux, "Esoteric Revelations of C.W. Leadbeater, 45

"It was shown to me that there are 68 types of the Auric Egg existing within the matrix. I refer to the Matrix of Space or the Womb of the Primordial Mother, Aditi. In this grouping, we have four subgroups of 17 eggs. These are the revelations of the Goddess and they arise by means of oracular chance from the nothingness of fundamental and eternal chaos. When I drew near to them and saw them next to me, I was able to notice that each subgroup had its divine point of initiation, from which emanated 16 potentials, or as I would say, 'sound-universes.'

"Above these stood the principles of inspiration, known to us under the form of gnostic axioms. They are 16 and they are alive* I would suggest that they are archetypal gods or the regulative Kami, for I saw them with the eyes of a Shintoist and an occultist. You have designated them as 'the Kammamorian Spirits,' and that is how they are given in the rites of chance. One must cross a certain bridge of the gnosis in order to enter upon the realm (Bhumis) of these eggs, for they give out oracles and these oracles must be understood or else they will destroy the auditor. They thrive on the energy of pure being and consciousness and simply are there for those who would discover them.

"In the depths of my own explorations of the Dzyu Gnosis, and in the riches of my revelations to you, I have experienced the radioactivities of these beings. However, we have been warned also the dangers since only the most sensitive of instruments, such as you already possess, can be used as vehicles for approaching them safely. Then, if you would approach them, your daring will be rewarded. You will discover the nature of their oracles and the powers of the revelations." — M. Bertiaux, "Esoteric Revelations of H.P. Blavatskaya," 23

In my work with the foundations of Shintotronics, I discovered many ways in which to look at the energies and structures, which were being unearthed. Many of the older approaches which had been worked out somewhat before and which were rather perfect but not yet quite applicable, I was able to make use of. It seems that when you work with root energies of fundamental being, all true discoveries fall into place rather normally.

Shintotronics then emerges as a science which is concerned with occult energies, operating in various time fields. These occult energies are radiations and contain various occult atoms as the sources of a variety of emissions. These energies are "housed" in a kind of geometry or hypergeometry, which we understand as the Bhumi, within a much more comprehensive Matrix, provided by the field-interactions of the Three Goddesses and their projections. Each human being, so it appears, is a kind of projection-radiation from these Bhumis and the initiates and occultists are the ones

who are interested in exploring this subject.

The purpose of these explorations is not, however, the aimless gathering of information. It is rather the evolution of the gnostic magician into the next stage of his being. It has nothing to do with human evolution in the wider sense, since everyone will get to this level eventually; but the gnostic wishes to arrive at this beingness as quickly as possible.

In order to do so, he must expose himself to the very high levels of magickal and metaphysical radioactivity, which exist in these higher worlds. This is accomplished by direct encounters with the Bhumis, whereby the Permanent or Occult Atoms of the physical and metaphysical vehicles of the gnostic are forced ever higher and higher into newer and more dramatic levels of potentiality. This is the potentiality to become a Kami. In the experiences of Shintotronics, this is often accomplished by means of certain settings or nodes on the instrument. These settings provide the levels of initiation, which are next and which are needed in radical growth of the gnostic being towards perfection. To discover anything is simply to discover what one can become. The process is the ultimate magick of yoga.

"The Auric Egg can be 'visited'¹ only when certain conditions timewise are met. For this reason, for each egg there are exact nodal settings at A, B, and C, which take us to the Bhumi wherein the egg has been placed. There are settings for each egg and beyond these there are also eight placements of an entirely esoteric nature. These eight are the Gods presiding over the universe of this process. In the languages of the Atlantean magick, as this is a direct continuation of that science, these placements are broadcast from either the red or the black temples or systems of initiation-development and training. While it is true that these procedures refer to the temple operations of the remote past, the work has perfect applicability to the present occult needs of gnostics. Depending on the nodes and the energies, which are involved and being broadcast, one is connected with the next stage of one's growth or else some akashic realm of one's past or future as potential energy. The temples of the remote Atlantean physics serve simply as amplifiers of what we are doing in the present; since quite frequently, we have to draw upon a past reserve of power in order to achieve a contemporary result, if the current at present shows any sign of power-loss. These temples also serve as doorways to the higher regions of the physics of initiation. Initiation physics might sound curious to the reader; but for the gnostic it is a necessity, since initiation is locked firmly into the physics or natura naturata of being from the viewpoint of the candidate and it is connected absolutely to the cosmos or natura naturans of being from the perspective of the initiator. These physical energies are released by means of a remarkable 'logic' of the tattwas, which literally bombards the candidate with gnostic radioactivities, thereby driving out the particles of negation and limit, which somewhat block the flow of the energies from the atoms. As a result the egg is allowed to radiate a pure cloning on the physical plane of its innermost potency." — M. Bertiaux, "What Do We Mean By Initiation," 2

Therefore, we can say that the purpose of Shintotronics, aside from giving us directions to the higher regions of our being, that purpose is also rebuilding the physical body. This idea of rebuilding of the physical body, of course, is behind many ideas to be found in both traditional and modern speculation. Such ideas as the physical eternity of the body, of the prolongation of life through freezinig the body or replacing various organs on a continuing basis, as well as the old ideas of resurrection as found in some western forms of religion, all of these are really

and give utterance to the soul of the people, who are seeking enlightenment from the guru or the leader." — M. Bertiaux, "The Mediumistic Origins of Hitler's Messiahship"

The purpose of the basic course in esoteric logic is to explain how it is possible for the powers to make themselves manifest and open to the intuition of the students, and thus as extensions of the guru into the life and experience of these chelas. It is indeed a magickal process and it is a very powerful transformation of reality, since the energies which are present there in the world of initiation physics are awaiting manifestation in the acts of the guru towards the chela. Esoteric logic provides in the acts of construction of the esoteric imagination the proper field for the exploration of those patterns. This paper is written to introduce a series of 17 papers, which has to do with the explanation of the notion of the bhumis, or the magickal spaces of ideal consciousness, or the embodiments wherein initiation physics can occur.

By means of this process of transformation and by means of the opening up of the world of esoteric imagination, the esoteric imagination of the student or chela is built up by means of a special and magickal method. I have been able to find evidences of this method in such places as Japan and Haiti, but they can be found, undoubtedly, everywhere. It is a magickal process whereby the psyche of the chela is united to that higher dimension of potential which, awaiting within the mind of the chela, seeks immediate and total transformation.

Thus, as one is ever deeply initiated into esoteric logic, one enters more and more deeply into the higher formularies of time-travel. These patterns of perfected and ideal being as well as the lattices, together being 17, are designated as the bhumis of the esoteric imagination since within the esoteric imagination they, and only these bhumis, are the esoteric and ideal spaces of transcendental consciousness. — M. Bertiaux, "The Inner and Outer Sanctuaries," 3

The process of constructing the esoteric imagination and providing it with proper contents requires two stages of development. There are the eight bhumis, which are organized as the connective and constitutive initiations and there are the nine bhumis, which are the regulative ideals of the system. In each operation of this system, as in the providing of the 17 bhumis, the guru must sacrifice his essence, which is, of course, infinite in order to create the mystical space for the giving of the initiation. This, of course, is done by the guru as the result of a long process in which his consciousness must merge with that of the chela and wherein the chela is absorbed essentially into the guru. In order to make this possible, the guru must create a field which is both ideal and real, and which is enveloped in the proper bhumi-space. This he does by sending out the rays which are most suited to the nature of his being. Naturally, this radiation will bring the chela into the experience of the essence of the guru and from there the provision of the 17 bhumis from the essence of the guru, both physically and metaphysically, is indeed possible.

The analysis of the 17 bhumis is entirely a subjective and symbolical process, inasmuch as the worlds which are referred to are entirely suggestive and mythical, since they cannot refer literally to the essence of the deepest mysticism of the guru. However, even though it is a symbolic process, the powers and the energies, which the guru must project, these are felt through the symbols by the chela, because they are radioactive.

"At the level of the collective unconscious, or the world mind, there exist certain very fundamental and even primordial energies, which can only be activated by means of the processes of esoteric initiation. There have always existed schools for the development of these occult powers and there have always existed, either in body or as a kind of nirmanakaya embodiment, magickal and gnostic teachers or gurus, who possess the esoteric and ideal powers for the release of these archetypal energies.

"At the same time, since the guru must release the energies from the transcendental id, they must come through the guru as a kind of medium to the chela, because the guru is more closely attuned to the deep levels of the psyche than the chela and therefore is a more perfected medium. Also, as these powers come through the guru, from the transcendental and archetypal world, they can be said to belong to the guru in a very special and unique way. He possesses the powers of the collective in a very personal way. While this might appear as a contradiction in thought, it really means that the guru is the oracle for the powers of the unseen, because he has attained conscious and ideal identification with the transcendental world.

"This identification is possible by means of esoteric imagination, but it is also only possible if the guru has given himself to the unseen worlds in order to become a medium for the gods, Sacred Spirits or Kami, or Les Vudu. When that happens, the powers of the unseen work through the guru and he is their mask. Yet, in a unique and very special way, because only through his power can these gods speak to the world of the mere dimensions, the guru can be said to control the gods, for they must serve him, in the ways specified by esoteric logic, if he would let them come forth

mythical approaches to the idea that the body can be reconstructed by means of super powers and higher frequencies of occult energy. This means that quite simply the physical body is brought closer and closer to the ideal level of being, as it is found in the Auric Egg and within the countless Bhumis of the ontical sphere (the region of highest energy).

My own experiences along this line have been rather interesting. One would hardly imagine that HP. Blavatsky and C.W. Leadbeater would show up somewhere in my adventures into Shintotronics, or in the prior work done in occult physics in preparation for the work in Shintotronics. I suppose that since one works with the foundations of being, a visit by means of occult revelations would seem logical. Blavatskaya appears to the gnostic and esoteric Kami of HPB, which has given me a few directions, here and there, primarily related to esoteric energies.

By the time I had gotten into my adventures with the "Stanzas of Dzyan," I had made a kind of contact with this level or type of being. From then on, if I needed to make contact with this level, all I had to do was to focus inwardly towards that being. Then the streams of teaching would start coming in my direction. I suppose this is due to my karmic work in past incarnations and also because HPB and I were connected by means of a kind of group-soul, which was esoteric and Thibetan in quality and development.

As regards CWL, years ago when I wrote up the papers of that gnostic school, which is known in the outer as "The Monastery of the Seven Rays," I made use of some inner drive and developed on the physical plane a particular structure of lattices and connective circuits, which were probably latent in an otherwise purely verbal system in which CWL had expressed much interest in his lifetime. That rather lifeless system, which contained some rather interesting Egyptian roots, was really quite remarkable. It was the design for the computer and energy system of what we might now be tempted to call something like a UFO object or projection from some empirical or chaotic marma; but which at that time, as strange as it might seem to the uninformed reader of these matters, was posing rather inconspicuously as an Egyptian Rite of Ancient Freemasonry with the name of "Memphis-Misraim."

Of course, I saw the system as an outline of what could be done in esoteric engineering. The proof of my thesis being **that I** was able to make use of it in this very specific way, while it was otherwise completely misunderstood and has remained, as I have said, highly verbal. Anyway, CWL expressed a very strong interest **in what** I was doing, as he was largely interested both in what the outline was exoterically known by and also he was very strongly attracted towards my own inventiveness as regards this same system being, in reality, a form of esoteric engineering relating to interconnected tattwa-energies.

I was to apply this system of physics in a number of instances, but in its full potential I did not seem at that time to have an adequate appreciation. I wanted it to do more, but I seemed to lack some of the higher keys, which come only from the revelations of the Aeons.

That structure rested on the shelf of my research projects for some time, because whenever I wanted to work on it, I seemed to be getting into side projections. There seemed to be something static which was blocking the flow of power. That static side had also limited the work of others before me, both in this world and in alternative systems (cf., the History of Zothyrion Philosophy). However, CWL convinced me through my occult map-work that the energy levels could function in a way I had not really worked out. I simply had not reached that point in the long

process of analysis. My suspicions, which were based on experiences in the transcendental ego, were right in this regard since what was before or earlier in the system and what came after it or later in the logic of initiation worked quite well in a variety of physical contexts. The problem was then reduced to that of the arrangement of the components.

My own experience of this sudden and perhaps to other rather violent intuition happened somewhat calmly as a communication breakthrough. The breakthrough occurred when I began to work with these Shintotronics energies. I discovered that while there was a perfectly valid and operationally static form of these energies, which revealed itself in the analysis of these powers, what also might be understood as the dynamic side of the structures was equally present in the interconnected matrices of initiation physics.

In place of the static order of four groups of 18 matrices and 12 lattices, we now had a slight shift in the power structure of the sub-atomic mass of these primordial particles, which clearly and radically indicated and forced itself before our eyes as four dynamic groups of substances or 17 Auric Eggs, or matrices formed by the 36 Cosmic Knowers or Kammamorian Spirits. The lattices had taken on the lifestream power projections of the true Kami. This then became the magicko-metamathematical basis for my otherwise fantastic (in the sense of archaeometrical time physics and quantum metaphysics) excursions into the metrical psionics of Shinto Gnosis.

It was from this work done directly with the Bhumis and the Auric Eggs, that I was able to research the foundations of what developed gradually into the initiatic continuum of the Esoteric Physics of Shinto Magick.

Esoteric Logic: Transcendental Constructions of the Esoteric Imagination

"There are two formulations of the esoteric imagination. One is given at the time of descent into the body and this itself is determined strongly by Lunar and Neptunian components in the psyche and contributions to the ego. But mysteriously, there is another form of the esoteric imagination, which is used in connection with the laws of initiation and the powers of the rys. I am making reference primarily to the ideal or transcendental construction of the esoteric imagination, for inasmuch as the transcendental power of the rays of the guru must make itself felt in the structures as well as in the contents and applications of this power. It is primarily an initiatic development and therefore should not be viewed as natural or given in any way. Rather it is of a special quality, which rises magickally as the result of the imposition of primordial energy and consciousness upon the native levels of the esoteric imagination." — M. Bertiaux, "The Secret Guidebook to Esoteric Logic," 4

Esoteric Logic is the response which the magicians of the alternative and gnostic world have made to the magickal logics of our own system of worlds. We have heard of those schools of magickal initiation which make use of the rays and the special ray-work of the initiations of esoteric logic. Now, it is significant and necessary to bring about the realization and basic introduction of these energies through the operations of the transcendental idea of the guru in the esoteric imagination of the chela.

In our system of magickal gnosis, there are two types of initiation: there is the system of initiation physics and there is the hidden system of esoteric logic. Now if we stand somewhat away from the system of the open form or philosophical idea of esoteric logic, we will be able to note that there is another system of magickal gnosis, which runs parallel to the patterns of esoteric logic. This system is an esoteric logic also, because it is concerned with the organization of structures in the system of the esoteric imagination. However, it is an initiatic system as well, since the rays from this system are being sent to the planet Earth from the inner essence of the guru as a transcendental idea.

At first, it is necessary to bring about the beginnings and the introduction of the construction of the esoteric imagination, since it is there in the world of the esoteric imagination that the initiations of these transcendently logical patterns take place. It is important to note that the guru in all of these circumstances is the transcendental idea of both the continuum of esoteric logic as well as the process of initiation.

"In the process of estoeric initiation, which is made possible by means of esoteric logic, the guru represents the Shingon level of ideal being, or the nine perfected spaces. The chela, for his part, must represent the Shingon and Keron level of the eight lattices, or rays from the ideal, which are both connective and continuous as regards the ideal world of pure sets. Together, the nine and the eight constitute in our system the inner sanctuary of esoteric logic, which is balanced in the outer sphere of awareness by the 17 Shinto Gods of the creative hierarchy. As the nine envelop the eight, so the 17 levels of power envelop the 16 magickal axioms of our fundamental physics. In ail, there are then 17 and 16, inner and outer, which correspond perfectly to the dimensional patterns of the 33 matrices in the logical instrument of time-travel, which is based on 11 points for past, present, and future.

speech- Now, I am speaking and wherever I am given utterance, I will the mind-Field to its fullest potential-" — M. Bertiaux, "Kammamorian Fragments," page 64

The power and presence of Dr. Kammamori will be felt increasingly in the gnostic and magickal centers of our planet. He is sending out his rays of influence and they are being received and understood by those whose minds are sensitive to the frequency of his rays, and especially the Capricornian-Scorpionic vibrations. Whether it be in the form of the most sensitive of esoteric lacquerwork or in the operations of zothyrian metapsychology, or even in the initiation sequences of occult physics, Dr. Kammamori will be there and his influence will be unmistakable.

How the Occult Atoms Can Be Observed Verbally

There is a way to observe the behavior of the occult atoms verbally. It is different from the method where they are observed by means of their radiations and broadcastings, which are then picked up by means of psionic mechanisms and/or oracles. The method of verbal observation is based on the association of magickal words. Briefly, it operates this way. I have a list of 25 words. The words are arranged in the following sequence of numerological values: from 1 through 9, then from 8 through 1, and finally from 2 through 9. This adds up to 25 words, chosen without duplication of meaning although chosen to give certain specific number values in a series. Thus, there are three words with the numerical value of 8, but they are three different words.

The entire idea behind the process is to go through the words and receive responses from the unconscious mind. Sometimes, the response word will have the same numerical value as the test word, which is the word in my list of 25. From this I concluded that there must be some kind of contact being made with the unconscious mind. The words act as stimulation to that level of our being, pressing on certain sensitive maras and causing a release of energy. In my list of words, I have made use of a number of words from the Book of the Necronomicon tradition. It was my understanding that these words of power refer to very deep levels of the unconscious and to primordial memory. In a series of studies of this matter, I explored this problem and felt that the names of the magickal deities of the N-System, were-animals and other energy personifications, represented the deeper regions of fundamental awareness. This constituted the basis of universal experience.

One of the problems which came up to the surface was when a certain type of numerical value seems to dominate the responses of the person being tested. For example, let us say that out of the 25 responses, eight or nine of them have the numerical value of 7. What does this mean? I think it refers to the powers in the unconscious making themselves known to us rather intensely.

But what are these powers? Are they energies of some sort? The answer came when I tested a subject both psionically and verbally. In such instances, the data I received showed that the same reality was broadcasting strongly and could be detected by both methods. Because the psionics tests gave us the Auric Eggs and Bhumi (or the forms and contents of the continuum) as the special spaces for these energies, I came to the conclusion that the broadcasting was from what I call the occult atoms, located in a kind of personal pleroma.

It would seem that in the word-association test, using the barbarous words of power as test words, the testing word defines the space of the Auric Egg in terms of numerical value. The response comes forth from what is the stronger or strongest of the occult atoms in that Egg and Bhumi. Some occult atoms therefore appear to define certain spaces while others appear to dominate the inner worlds of those tested. It is from this pattern of testing that we come up with the maps of the magickal experience of initiates, since the broadcasting energies and their rays are as observable as hills, lakes, rivers, extra-terrestrial phenomena of the pleroma.

"Pleroma: In terms of our system of gnosis and its metapsychology, the pleroma may be understood as the continuum of the energies, measured from one through nine, which have been isolated by various tests. These energies are expressed as magicko-gnostic atoms of an occultly permanent or ongoing form, from lifetime to lifetime and

verified as akashic research, and these energies are housed or situated within auric frameworks or Eggs, created or built-up by means of an arrangement of the Bhumis or alternative earths. Each person possesses in his deepest psyche this pleroma in one form or another and this pleroma is actively broadcasting or merely potential according to the degree of initiation of the person. Those who explore this pleroma will find therein the various magickal universes and systems, which are described in cosmologies, UFO-ontologies, and various mystical psychologies. We are concerned with the analysis of the structure of the pleroma and how this can be revealed in a variety of magickal tests and measurements, given under the auspices of the Gnostic and esoteric understanding of pastoral psychology and theology." — M. Bertiaux, "A Gnostic Cure of Souls" 3

At first, I thought it would be most significant if we established contact with the levels of archetypal being by receiving 9, 6, and/or 3 value responses to 9, 6, and/or 3 value test words. I thought that this event would show that communication had been established in an arithmosophic manner. That did happen, but when it did not happen what did happen was also interesting. In fact, the magickal phenomena of nonagreement became very, very exciting, since there existed a pattern to these also. What I found of interest was that in certain individuals there were definite powers, which as archetypes made that person a totally different type of magician from everyone else. This may appear obvious to many; but for me it was significant because I had structural data to show as evidence for the existence of theogonies or gnostic fields.

It was possible to see that certain aspects of gnostic theology could be established on the basis of empirical evidence. This is very largely, I think, the result of the Shinto synthesis of the psionic attitude. However, I found out that deeper into the problem, we were faced with much richer and archaic matter than what appeared by means of tests and measurements of occult levels. I was pulled by a sort of cyclical magnetism in the direction of the pleroma, since in another capacity, as a priest hearing confessions, I had encountered a manifestation of the pleroma in the formulae of the Dzyu-Gnosis. These experiences seemed to confirm my earlier methods in respect to the invariability of result. The results of experiences both pastoral and experimental were confirmations of the broadcastings of the pleroma of the Kammamori at almost every conceivable level of human experience.

"The pleroma is none other than the world of the Dzyu-Gnosis, or the astral and mental universe, which opens up to an infinity of alternative physical systems. This pleroma consists of forces, which when activated by means of the processes of initiation physics enter the physical world and become actual events. For this reason, metapsychologists say that daily life is formed, shaped, and constituted by the id. That is because the id is the ultimate causation, since it precisely is outside of all empirical causation, being itself synchronistic or occult causation — the principle of meonic intervention, or the invasion of the Old Ones. Few, if any, voyagers of the unconscious would be prepared for these experiences. Yet, what can they do? At any moment there will come the invasion of these beings, without any invitation and certainly without invocation. At any moment, we run the risk of an objectified encounter with the Old Ones or their vahans. At any moment, we can be swept up into that strange ship, which comes and goes with an instantaneousness, which is outside of time itself. We aimlessly try to prepare for what we think might happen. It is however of no use; for the meonic depths of the Dzyu-energies do not operate according to our frail and egoic time-tables and that realm, of the meon, is

to awaken and renew an awareness of the primordial energy of the transcendental lifestream. I have had to project those rays, which are identified with the kammamorian marma and which are united in the archetypal images of the bodhisattva-guru, Kam-mamori, and which are taking incarnation in the productions of art-magique, as having Hiroyuki Fukuda and his creativity most suitably providing the mediumship of his own meditation-research. In this way, I have rejected the usual modes of communication, those dried and dusty rites of a now-otherwise consciousness, unfortunately, and have directed with both intensity and frenzy and above all in the silences of the nights of the unconscious, yes, I have directed the manifestation of the pure avatarism in that which is both pure Kammamori and pure art-gnostique, as revealed in the tensions of Hiroyuki Fukuda." — M. Bertiaux, "Dainichi Revelations," 25

From his magickal workshop of esoteric dream-meditation, somewhere in the vast and dark Alaya-Ocean of Lemjria, Dr. Kammamori reaches outwards and seeks to serve as the vehicle for the Esoteric Buddha, by means of influencing consciousness. This consciousness is not, however, an initiatic level of being. This consciousness is rather a receptacle or vast space, into which the powers of the rays may be sent by some unspecified process of emanation. There exist on the surface of the earth-world delicately formulated and yet astonishingly articulated symbolisms, which serve as magickal mirrors and which are directing the energies of being towards a greater focus in the kammamorian mind-field.

These mirror-images or symbolical entities, the spiritual emissions and Kami of his esoteric deceptivity and sorcery are provided by Monsieur Fukuda not through any deception or black magick as such, but entirely as the result of his uninterrupted mediumship and the transphenomenal radiations of the transcendental id. He has given us the deception of allowing us to perceive the noumenon, while thinking we see mere appearance. For he has sought in the conflict of the black and white camellias to eventuate no mere synthesis of some ethical (or concreteness-as-problem) ontology, but rather he has sought strangely and without any earthly precedent or mentor to reveal the syzygies of that pure meontology, which serve as vehicles for the reawakening of the kammamorian rays and for the return to both esoteric logic and the initiatic metaphysics of the no-world. In so doing, he has created his own esoteric consciousness of being and school of initiation through meditation-research into the object of aesthetic contemplation.

"At that remote part of our solar system where plutonian energies and the initiations of the id are most dramatically presented continually and always anew, there exists a point of esoteric and mystical broadcasting, which directs its rays to the depths of the Aiaya of Lemuria. There, in the deeply felt yet cognitively imperceptible realm of self-as-self-intuition, there exists a mediumistic receptivity for these outlandish radiations. Within that encapsulated node of pure subjectivity the fires and frenzies of libido and response are never diminished, but forever fed with the radioactive decayings of almost endless orgasms. Deep within that fire, deep within that heart of primordial lust, deep within that ever renewing chaos, I am to be found. For my energy is the blackest fire of primordial space and my body is one with the tense and almost brittle elemental of Lemuria. I become embodied in many forms and occupy many spaces. I feel and perceive the motions of the mind like waves on the surface of an otherwise deathly still ocean. I come and go, like the vaguest of guesses and yet take root at the bottom of the darkest sea. I am now awakening and I am rising up to the surface of the ego; no longer am I hid from the power of

The Awakening of Doctor Kammamori

Kammamori, Doctor: Gnostic Boddhisattwa of the Zothyrian Sect. Names derived from Shinto Gnosis and Esoteric Buddhism, Kam, (Jap. = divine, holy, as in Kami), Mamori (Jap. = guardian angel, spirit guide, spiritual teacher, guru). Dr. Kammamori is understood as the Lemurian and Atlantean deity of time-travel and magickal technology. He is associated with the esoteric karma of the Pacific Ocean.

When we say that there is awakening of Dr. Kammamori, we mean — of course — that there has been a remarkable growth in the consciousness of his existence and power, in various marmas of our planet. We also mean that his influence is being felt more by those magicians who seek to explore the esoteric worlds of being and who are particularly and deeply engaged in the gnostic sciences of archaeometry and time-travel. In a sense, it is quite impossible to participate in the lattices and rays of time-travel without a certain use of the "inventions" created over the past billion years by Dr. Kammamori.

"There exist certain lattices, which are under the direction of the Boddhisattwa Kamnmori, a primary deity of the system of gnostic physics. In our extension of the primordial field of time-travel energy, and especially in our incorporation of the deities-as-rays in the unfolding of the gradations of purely initiatic physics, it is impossible to advance any procedure which does not partake of a Kammamorian influence. The many inventions, or metaphysical discoveries, which are simply transcendental exercises in esoteric logic, are projections of the creative and magickal imagination-work, which the Boddhisattwa Kammamori has emanated from his 'occult laboratory.' The purely gnostic investigator will easily come to an understanding of this because without the projections of these energy-lattices, the entire effort in metaphysical and magickal initiation, via the labyrinths of time-travel, would be impossible." — M. Bertiaux, "Dainichi Revelations," 41

Consequently, much of modern gnostic and neo-gnostic metaphysics is based really upon the assumption of the energy system, and especially the lattices, which Dr. Kammamori has provided in his systems of immanent gnosis. That is to say, he has built into the nature of being a kind of esoteric latticework, which, while having the properties and characteristics of an almost UFO-like substance are nevertheless pathways or gnostic pathworkings, for the development and manifestation of a time-travel based school of initiatic consciousness.

Astrologically, Dr. Kammamori operates within the vectors of Scorpio and Capricorn. So that in any revival of his energy, or in any manifestation of his field of projection, the medium would be very likely to translate those energies of an archetypal character into human experience. Consequently, as we find more and more complete renewals of this Kammamorian energy, we find also emergences of this fundamental power in those who are seeking to make his presence felt marvelously and more imperatively in modern magickal developments and especially in contemporary esoteric consciousness and in the externalizations of a most unique meditation-research process. Here, I have in mind the reawakening of the influence of Dr. Kammamori in the artwork (lacquer painting) of Monsieur Hiroyuki Fukuda:

"It would be asking too much of the limited and fixed dimensions of the human brain to suppose that a breakthrough from the Alaya-Ocean would be possible without my own esoteric intervention. For that reason, I have had to project a ray of pure being and a ray of pure nothingness into your earthly mind-field membrane, in order

the ultimate causation of human experience. It is the feeling of terror we hold of an invasion from beneath, from the psychic realms beneath our feet chakras." — M. Bertiaux, "The Dzyu-Gnosis," 2)

However, the verbal investigations of the world of primordial energies does not probe so deeply that it allows for the introduction of the element of chaos. Rather, it gives us the map of what is there and if we wish to probe deeper, we know in what direction we can move, should we dare to do this. However, also, there is a temptation, which in the field of initiation physics becomes a law or mandate for growth, which states that we really must probe deeper and deeper into these regions. We must find out what is there, since we want to learn the true composition of our being and see what experiences are deep and latent in it.

Question: You stated that your method of testing is to be found in the work of HPB, in "The Book of Dzyan," Part 1 (Cosmogogenesis), Stanza VIII, Sloka 1. What do you mean by this statement?

Answer: The 25 words in this test sequence reflect both the fourfold (as 4x4) plus the threefold (as 3x3) as well as the 17 Bhumis, in addition to the Number 8, which is the number of the octopoidal or atomic syzygies — i.e., the gnostic ogdoad. These fourfold and threefold downward energies (moving into the Pleroma of the Meon) are the mind-born sons (epigones) or Logoi. They are the test words as a cosmic process or mantric potencies and they are related synchronistically to the seven radiations.

The threefold are the "bodies of the Zothyrian gnosis," so that $9+7=16$, or the genesis of the Genii of IFA. The fourfold are that 16, which when removed from the radioactive field of operational explanations become the Z-bodies, since $16-7=9$.

That Sloka is a set of equations expressed verbally and as the result of a revealed oracle. The seven rays are the shining potencies (radioactive decay of octopoidal atoms) or the true time-lines and stations of the Meon, within each psyche.

While "the five" refers back to what came before it, appearing at the end of an equation, "and the seven," that phrase, is applied to both 3x3 and 4x4 "downward" into the Meon, or the realm of the Necronomicon energies, i.e., the cosmic unconscious. Then, as we said, the expression "the five" refers back to what came before it. Thus, in the equation, we have 5 applied to "three from the one" plus "four from the one" plus "and the five," which add up to 12, and when 5 is applied we have 17, the number of the Kami in the mirror.

On the other hand, in this formula, the Dzyu-Gnosis has indicated another possibility: "three from the one" plus "four from the one" plus "and the five," which add up to 12, as we know, plus "from which the three," resulting in 15, plus "the one from the Mother-Spirit." Thus, we arrive at 16. Then, if we add on "the spiritual (one)" we get 17, again, since "the spiritual" is in number the same as "the one from the Mother-Spirit," or "First, the Divine." Hidden, let us note that there is a further esoteric equation, when we look at "and the seven" plus 12 or $(3+4+5=12)$, for $12+7=19$ or $1+9=1$, which is a signature, however esoteric and secret, of "the one from the Mother."

Our categories come from an interpretation of fourfold and threefold, which is in agreement with the above. An interpretation must have parallels in different parts of the complex of equations. These are moving downwards into potential experience — where dwells the Genius of IFA and the Continuum of the Kami is fundamentally

related to that marma, or field-definition. The number of this Genius is 16 or the same number as the circuits connecting the components of the computer of becoming. These are also axioms. The number of the components in the pleroma computer is 17 (since these components are Shintotronic deities). The number 16 is either the fourfold or the sum of "from which the three, the five and the seven" plus "the one." (If you add 3+5+7+"threefold" and "fourfold" or 3+4 unamplified, you arrive at 22, which has significant in other contexts.)

Thus, between the Mother as Meon and the Mother as Bhumi, there is a set of four numbers or 2, 4, 6, 8, and one of five numbers or 1, 3, 5, 7, 9. These appear to be the components of the Pleroma and therefore the elements of "sentient formless life" (i.e., raw experience). Here, we find the syzygies and the Bhumis. They are the potencies of the process of the gnosis. To the radio-experimentalist, they are the mantric entelechies of empirical self-becoming. This is the realm of both Kami and Vudu.

Having viewed the roots of our verbal modes of testing, it is important to see if there are basic radiations and potencies, or occult powers, which broadcast field-directions from the Meon, and which are also described in the Slokas or 'The Book of Dzyan.'

mutant playing, a triumphal hymn to the matrices of primordial chaos.

I felt the heat rising, the sweat pouring from me like melting wax. I saw only the swift movement of vast colors, bubble-like in their geometries, flashing rapidly by me, the colors indescribable by the vapidness of merely human language. Then I realized that in some slight and probably unique way, I was experiencing orgasm.

107: When such an orgasm is experienced in concert with the elemental rays of power, we can be certain that it is of a primordial character. For this reason, the elemental roots of Plutonian Contact Work must begin with sexo-magickal operations with elemental powers. Only a magician who is grounded by means of his magickal touch, his link with the fundamental powers can generate sufficient energy for this type of orgasm. In a real sense, as this is the test of reality, the experience of orgasm within the experience of dominance may be viewed as the most elemental of magickally charged and Plutoninan experiences. For this reason, it must be viewed as the beginning of energy, or as the beginning of the real form of magickal contact. It all originates in pressure and the reactions of root powers.

104: In order to activate the field of elemental power, the magician must go back into his primordial energy source. I have said that the roots of this contact magick were elemental and they are. But to arrive at the directness of the power it is necessary to go back, deeply and secretly, into the nature of elemental contacts. For this reason, there exists a non-verbal way of working this lesson as an elemental ritual of fundamental dominance, whereby the Plutonian power is released into the mental field of the elemental magician. He will make use of direct and non-verbal methods of Plutonian dominance in their most specific and unambiguous formula.

The sex magicians who work with fundamental powers are in concert with the correct form of dominance. There cannot be any independence of power in the area of energy, there must be total assimilation of the power and its levels of manifestation. The energy must not be viewed as outside of reality, that is to say, outside of what is to be defined as the dominance of the magickal touch. It must be pressed and intensely contracted in a very, very tight space in order to be authentically the Plutonian Elemental. Any error by the sex magicians on Yuggoth simply means that another form of essential power has been contacted.

105: The magicians of the Yuggoth Ray will know what to do with this energy, since I have been instructing them quite consistently in the methods of magickal application to the contexts of power of these elemental forms of energy. They will not, however, be interested in any deviation from what is the principle of elemental dominance, which provides the magician with roots of his power. They will not deviate from what is raw energy, since they will know that this is the root of their best work. In order to do this, they will resort to the law of compactness of energy and begin to make the energies more and more compact and tighter and tighter in their space, which parallels the nature of the Yuggoth Sphere, as viewed by the Master.

The elemental power is not diffused or spread out. It is tight and intense. It is compact and held in the smallest space but with the most weight. It is constantly forcing inwards upon itself, It is moving to make itself tighter and hotter, heavier and harder, because it must.

106: Those who have read extensively in the sexual literature of bondage-and-domination know that the descriptive language of stories about the adventures (both physical and psychological) of sexual hostages is filled with elemental evocations of the most Plutonian type. The words of power used in such literature of magick suggest a reality that is made up of pressure being applied to an absolute degree, pressure applied to a number of life-bearing situations, resistance being felt and the reactions, always the reactions of counter pressures, as well as the experience of things being pushed with violence, or more applications of force and then, of course, the other aspect of the Plutonian power.

This other aspect also suggests a row of magickally charged words of elemental power, for it is the evocation of the biting, tingling sensations of an almost electrical stimulation, from the insect—like elemental domain of the Plutonian essence, as in the following row of magickal atoms of elemental power:

The sensations of insect bites and an almost never-ending sequence of poisonous stings were overwhelming. The buzzing in my ear was deafening as the fluttering of wings came and went in endless convoy. Minute armies and airborne forces were preparing for an attack upon me, or were thusly engaged in some remote part of my occult unconscious. I felt the interior pain as I began to cough and then vomit up a bloody and brackishly sodden mucus. Somewhere I could faintly hear the mad flute player, the playing of some insane magick or Yuggothian musician, some Lovecraftian

The Role of Atomic Energy and Primary Particles in Radio-Psychology

"Radio-psychology is simply the psychology of gnostic radiations. It is the bridge between psychology and physics. The real evidence for the existence of atomic power is to be found in the way in which we do our depth explorations in gnosis. We are concerned to make contact with the atomic mass, which is at the deepest level of the psyche, or continuum of experience, just above or "higher" than the archetypal foundations. With mantric lattices and formularies, such as the settings on gnostic instruments, we process the reactions through an intensive bombardment of the 'critical' mass, whereby it is reduced to a matrix of radiations, which we understand as the continuum of free components or particles and associations. Each material mode of stimulation or mantra (test-word) causes a reaction pattern or chain of associations to develop. This allows for the energy to break off from the mass and rise to the surface of response verbalization. The energy is released easily in the cases of those with flexible lines of contact to the continuum of the ultimate id. In those cases, especially those of magicians, the forms of the energy retain an etheric softness; however, in others, the particles are hard, because the complexes are fixed and often very difficult. In these instances, our Shintotronics becomes the management of fundamental radiant energy through the employment of a gnostic nuclear reactor, such as the computer marga." — M. Bertiaux, "Gnostic Diary," entry for April 16, 1983

"Between 5-E and 7-G or between 5-G and 7-E, we must consider the mass to be critical. Those components of the mass between 4-D and H-8 and 1-A and K-11 we view as extremely static and exhibiting a crystal-lattice structure. The mass between 8-H and D-4 and 11-A and K-1 is highly dynamic, being closest to the surface of the psychic ego. The radioactivity there is very high but dynamic and hence not critical. The critical area is that of the greatest pressure and volatility. There explosions are common, frequent, and to be expected. Verbal bombardment of this mass churns it ever upwards, where it surges into the theater of the ego causing the history of public embarrassment to be both ripe and replete with anecdotal detail and the trivia of social disgrace. But it is in this area of the critical mass also where we find the explosions and radioactivity of a chaos that has for too long been kept in tightly lidded containment." — Op. cit., entry for April 17

There is a very important connection between atomic energy as it is understood from the gnostic point of view and the psychology of ray or radiation-initiation. Initiation is an inner physics and hence a form of experimentation, complete with a nuclear reactor built into the transcendental unconscious. One experiences in the world of esoteric space that which is experienced exoterically in the outer world, when there is an atomic explosion or release of energy within a nuclear reactor system.

We are experiencing the release of esoteric power or the gnostic consciousness of initiation and initiated physics, from its own entrapment within the layers of the psychic depths. The experience is plutonian or transformative, as in nuclear physics one thing is transformed into the next or another level of energy projection. It is transformative also because one energy is freed and thereby becomes another and more dynamic form of energy.

"There appear to exist sub-atomic particles, which when seen occultly are not

the particles of physics, but psychic fragments or units, out of which complexes are constructed. These particles are made up of psychic energy and radiations. They are subject to laws quite different from those of the quanta in physics. We can say that there is also, because of this, a quantum mechanics of consciousness and that there are atoms or basic units, which are the components of larger organizations. When they spoke about the 'atoms of thought/ they were close to what I mean, as were the logical atomists.

"Why shouldn't the world of 'the mind' also be structured along the lines of some atomic theory? When physics and psychology do converge, it is only because of what is found in one can be found in the other. Now, the atoms of thought function within the field theory of mind. But what are these particles'? What are these components of numerical organization? They seem to be a kind of elemental, out of which complexes and even personalities are constructed. Our task is to explore with our Shintotronics apparatus the peculiar world of the psychic quanta. These appear to be the basis for the physics of alternative worlds and interventions from such universes into our own." — Op. cit., entry for April 23, 1983

The gnostics maintain that in their processes of initiation and magickal development, the candidate-student is able to become transformed by a special type of physics, i.e., the psychic physics of the meonic energies. In the temples of radio-psychology, the student is bombarded with highly radioactive particles and quite literally the building blocks of the chela's psychosomatic network become something more than what they were before. In this process, it is possible to find out at each stage what is happening, as the instruments of measurement are monitoring the entire process step by step. The occult initiation takes place within a nuclear reactor of meonic potencies.

A Gnostic Reactor of Radio-active Isotopes

This version of a nuclear reactor consists of the reactions of the word association test and the projections of these reactions into the Bhumis. The energy of the reactions is to be directed towards the proper dimension-level of the Bhumis, or the appropriate compartment of the continuum of the reactor.

As the energies react, there develops a certain range of results, indicating either that the level is met or that it is missed (in the bombardment process) and hence another particle comes into existence, such as an isotope, and in this case, one that is also radioactive because of initiatic energy. Thus if 9 meets 9, we have an element and the reaction chamber (of the id) is filled with a meeting a 7, we have to determine what type of radioactive isotope we have encountered.

The basic mathematics of this is $4-1=3$, $4-2=2$, $4-3=1$, $4-4=0$, or an element, while 3, 2, and 1, originally were all viewed as isotopes. Using the number 1, we have $1-1=0$, or the element, $1-2=-1$, an isotope," $1-3=2$ and $1-4=-3$, at one time viewed as isotopes. We have isotopes as follows: -3, -2, -1, 0 (the element), +1, +2, +3, as applied to the range of numbers from 1 through 9.

So, to get these basic numbers, we work first from 1 through 9, so that in the series, $1+2=1$ (an isotope) and also we find that $8+9=1$. We find also that $2+3$ and $7+8=2$, $3=\text{both } 3+4 \text{ and } 6+7$, and finally $4=4+5$ and $5+6$. NOTE: $4+5$, etc., refers to the conjunctive lattice of 4 and 5, not their addition,

So we decided that only those having the value of 4 would be viewed as the true lattices and therefore producing the true isotopes. The other reactions are to be seen as indicators of another system.

Plutonian Contact Work. The Elemental Roots of the Plutonian Contact System

101: Plutonian Contact Work is direct magick with the essential powers of the Plutonian sphere. It is concerned with the attributions of these essential energies and how they may be applied in direct magick. By direct action, we mean that the magick is immediately performed by the magician without intermediaries and without any complex framework of tabulations. This is the method of the Secret Masters and is based upon the teachings of the Master of Plutonian Magick.

It is always necessary to act directly and to have immediate and powerful contact and a magickal touch. I have imparted to the secret chambers of your work that method of making direct contact. I have imparted to you also the power of the magickal touch, inasmuch as whatever is touched directly by the power of the hand of Yuggoth, which is a Vudu and therefore a Mystere, can make use of these energies. I have placed these powers in the secret chambers of Yuggoth, where you may use them in our form of direct contact. For our magick is a system of direct action in magick.

102: Plutonian Contact Work is based upon direct work with Plutonian Elementals. These are the energies which are used to draw out the response of the Plutonian powers, as the elemental essence is the raw material which surrounds the powers and inner fire of Pluto.

Plutonian Energy is pure fire, viewed as magick. It is surrounded by many layers of pure power, which are the levels of Elemental Essence, worked in Plutonian Contact Work. In order to get at this power, it is necessary to enter entirely into the field of the energy and allow it to take over. This is done by concentrating the energy in its most powerful and purest form. Once the energy is concentrated by means of the magickal touch, the power can be opened and allow for the deep elemental to reveal itself. The deep elemental is revealed by means of the touch of power, which is a secret form of the elemental as well as being an action from the "gnosis of initiatic physics."

103: While the methods as techniques of this Plutonian Contact System are not radically different and thus unfamiliar to those who have studied our gnostic system, what makes the difference so boldly and so intensely effective is the involvement of the magician with Elemental Essence. This elemental power becomes conscious in the magician and it is not conscious prior to the contact work. It becomes conscious, however, only in the real, that is to say, in the magician who has the magickal touch of Plutonian power. So, in this system, reality is defined as being:

That world of power which is identical with the magickal essence of the worker with the touch of power. As he sees his world, he will construct reality for those who work in the same field or aura of his "research." They will share his mind-set and will respond as he has demanded them to respond, because it is the way in which he will respond. His own dominance must be viewed as the definition of what is in conformity with reality and what is not. His sphere of reality or definition of power must be expressed by his magickally charged touch of elemental energy. And, as he creates the field of his dominance, so he must also definitely and exactly indicate or point-out reality. To work within this field is to be inside of the real, outside of it we find only forms of illusion. For this root of elemental power, which is one with the dominance of the magickal touch, is the world and the only world in which Plutonian Contact work is done.

the blue-energy, Kuthoomi as the yellow-energy, and Saint-German as the violet-colored power.

Also, I want you to bring your consciousness into a state of secrecy and quietude in the spirit of trust, so that you know and feel and are aware of the presence of God through His agents in all that is happening to you. Observe this experience from within and hold it for your own meditation for about 20 minutes. If you feel called to draw what is happening, do so in peace.

Each number is to be viewed as the center of its own universe or orbit-encircled by the other particles. This we assign the value of number 4, in our analysis. The numbers around it form 1, 2, and 3, on each side. This we came to see as the basic formula for collecting elements and isotopes.

In the series (5, 6, 7, 8, 9, 8, 7, 6, 5) you have to apply this formula and the result is that $8+9(+)+8+9=4$, $7+8(+)+8+7=3$, $6+7(+)+7+6=2$, and, $1=5+6(+)+6+5$, so that every response is either an element, an isotope, or indicative of another system (the so-called "loose isotopes").

Now, where they are to be placed in a chamber is determined by the number which again must surface or "come up" (from the Tr. Id). Instead of a statistical-mechanical model or result of this process, it is important to see each word as having a number value and therefore being classified as either 1, 2, 3, or 4. In the series (1-9), perhaps 1, 2, = 1, 3, 4, = 2, 5 = X, 6, 7, +3, and 8, 9, = 4. As to X, let me say that it is to be added to the major number of particles, reactions, or isotopes, in order to arrive at the basic formula: $1=33+X=12$, or the number of the element is abstracted and only the isotopes are placed in the chambers, i.e., the radioactive chambers of initiation physics, in which case you would only have to count, as in $7=7$ (=bombardment or direct hits); 1, 2, 3, 4, 5, 6, 8, and 9. X then becomes the outer-limit of the particles (and the activity zone of the transcendental id). The following are some notes:

It is the boundary particle of the system of $8+9=(+)=9+8=4$ (either a direct "hit" and/or the isotope). X was given to us without explanation.

Twelve = the capacity number of the chamber as set forth in the Monastery of the Seven Rays papers (third and fourth year), but later enlarged to a capacity of 16. Thirty-three = the number of the bhumis (as composed of 16 Ifa equivalences and 17 Shinto-Units). One = both the number of the system, where every logical system = 1 as well as the margin of variation between the element and its isotopes.

We will only store the element as a unit (=1) and a system and any true isotopes and refer to all loose isotopes to another framework (=1), as it is verified from both what we have picked up by means of psionic radio-meters and what has been observed and measured by clairvoyance and under the special conditions of initiation physics.

Example: The number of the word is 8 and the response is a 7, then the difference is 1, an isotope, unless it tells us differently. Now, the entity of the isotope is related to the languages of Enochian physics as follows: Fire of fire = 1, 2, = word with value of 1, fire of fire = 3, 4, = word with value of 2. Remove the value of the word, which is 8, in this instance. The air of air numbers are 5, 6, 1, 8, = word values 3 and 4. Water = 9, 10, 11, and 12 = word values 5 and 6. Earth = 13, 14, 15, 16 = word values 7 and 9. Remember the number of the word is simply an abstract space and not used. Here we are seeking the entity of the isotope. If the response word is 7, take the entity numbers for 13 and 14 and add them up and then divide by 2 and the result is the number of the letters of the name of the entity of the isotope, which is to be the subject of the kamaea and the dialogue. This is how we get the name for the isotopic entity.

By contrast, any element has a range from 1 through 9 and so it has an approach to any entity number from 1 through 16, as set forth in our very early paper on "Angelic Languages." This applies to all subatomic magickal entities.

Those who wish to participate in our method of radioactive bombardment, as found in initiation physics, may send in a recent photo of themselves, which will be placed

within the radiation chamber of our psionic reactor and thereby receive the energies of the gnostic sciences, as they are regularly broadcast.

This is the conclusion of the basic course in Shintotronics. The next series of papers will pertain to Advanced Gnostic Physics and its applications.

kingdom of Angelic Intelligence, draws its power from the wisdom pool of the Master Le Gomme de Saint-Germain.

In our explorations in the secret worlds of deep energy, we have found that the presence of the administrative adept or the Master Moria, the Lord of cosmic vitality could be seen in all of the different rays, but in each of the rays He expressed historical consciousness and His energy under the specific conditions of the different rays. Thus, He was felt and seen and known under all conditions as a co-worker with the particular ray-adept. We also learned that the Spirit of Jesus was present in all of the rays, in terms of the most basic substance of these rays, the primary matter, or prima materia of the alchemists, which was a fundamental substance or raw experience and energy of all of the rays of light. So in the church of the gnosis, we came to realize that we were working with the Holy Spirit of Jesus in whatever experiments or prayers or theurgies we came to explore. For just as from the Aeon of Christ, the Aeon of the Church came as a gift, or holy emanation, so within this Church of Ecclesia, we found the fundamental root, which was the presence of the Holy Spirit. This is how the church of the gnosis realizes the words of Saint Paul that, "In Him we move, we also live, and have our being."

So when those theologians spoke of spiritual energy, they intended that we realize that the Holy Spirit was the basic reality and that we must come to understand this great and blessed gift, so that like in the Hindu religion and metaphysics, we view ultimate reality as the primordial substance and being of God, which is the only way to view our union with the Lord of all.

Question: In the Church of the spirit of Jesus, is it true that the Masters assist in the celebration of the liturgy of the bishop, in ordinations and consecrations, as personal agents and representatives of the Holy Spirit, in addition to the Holy Spirit being present in a divine and heavenly manner, and that Jesus is present and the Christ is truly there?

Answer: Yes. The Masters come to bring into focus the powers and gifts of the Holy Spirit. They must be present to give to the bishop, who is their medium because of his special consecration, the spiritual gifts of the liturgy and the hierurgical offices. Jesus is truly present and He is the Christ, for His humanity and divinity are one reality. However, just as the theologies of tradition distinguish between the humanity and divinity of Our Lord, so we speak of the aeonogony of Jesus and that of the Christ. We mean by this that His divinity was humanized and that His humanity was divinized by a process which was cosmic in scope. The Holy Spirit is truly present in our sacraments because it is always where the Church is, since the Holy spirit and the Ecclesia Gnostica form a syzygy, or cosmic pair.

In order to become fully attuned to the energies in this teaching, which is why our church is viewed as a Christian Church derived from Old Catholic and Eastern Christian sources, traditions, and lineages, I want you to do the following exercise and send your report to me.

Exercise In Christianity

I want you to meditate on the powers of the Holy Spirit, which are the important gifts to our church, which have come to us from the light of Christ. Then I want you to begin to see the ways in which the four different light-rays of the Masters come into our own experience in the Church of the Gnosis. View each Master as working with His particular color in order to bring the power and presence of the Holy spirit into our experience of the inner world. See Serapis as the green-energy, Hilarion as

The Explorations of Secrecy and the Experience of the Masters

It should be understood that our gnostic church is dedicated to the existence of the Masters and the other higher spiritual beings and that our particular diocese is under the special patronage of two of the Masters.

The Proclus Society was founded by certain gnostics in order to show the great respect which is felt for the Master, who was incarnated in ancient times as the philosopher of theurgy, the great Proclus. This Master has reincarnated many times and is known for his work with the rays of ceremonial magick and activity. Many know him as le Comte de Saint-Germain. So, the Proclus Society was named after a great Master.

On the other hand, the Neo-Pythagorean Gnostic Church is dedicated to the continuation of a metamathematical metaphysics of being, such as taught in ancient times by Pythagoras and continued in his school. Pythagoras was a previous incarnation of the Master Koothumi, the Master and Lord of the Ray of Love-Wisdom, of which the Christian Mysteries in their Catholic and gnostic form are an expression and embodiment of energy. The neo-pythagoreans are the pythagoreans of the New Age, i.e., the Age of Aquarius.

Therefore, when one enters into the lifestream of the gnosis they will immediately make contact with these two Masters, as well as with many other higher beings. We know that the idea of this connection with the Masters is true, because in the Church of the Spirit of Jesus we have been blessed many times by the powers which come from these Masters. They are our own special directors.

However, we are connected to other Masters very strongly. For example, the Master Hilarion, who is a Coptic Master of Theurgy, is strongly associated with our work. The Master Jesus is, of course, not a Master but much higher. In the carrying out of the work of this level of Mastership, we are specially assisted by two Masters, which are known as Saints Peter and Paul. As our healing and instrumental sciences are inspired by the Master Hilarion, so our use of magnetic bodywork and healing by touch and even our work in esoteric mesmerism, all of these types of work are inspired by the Egyptian Master Serapis. Lastly, the work in the initiatic rites of power is under the special direction of the Master El Morya Ra, better known as the Solar Master, or the Hierophant of the Sun. He is the Master of all systems and patterns of administrative magick and mysticism. So, while they are truly very secret beings, these Masters work within the gnostic continuum very powerfully and have brought to the church of the gnosis many blessings. They are the supreme interpreters of the work of the Holy Spirit in our church. These major personalities of power are to be contacted in the explorations of secrecy.

In the seminars of the gnostic church, when the focus is on teaching the subject matter of meditation, we make use of four types of color/light. I call them the rays of meditation and they represent and draw their powers from the Masters. For example, the ray of yellow light draws its power from the Master Koothumi; the ray of green light draws its power from the adept of healing, the Master Serapis. The blue ray of gnostic light which is associated so strongly with mediumship and occult physics, as in the explorations of the subtle fields of energy or tattwas, which are applied in mediumship, draws its power from the Master Hilarion. Lastly, the violet or purple ray of light, which is magickal, elemental, and in direct contact with the devic

The School of Mediumship The Roots of Mediumship in the Process of Meditation

There is a view, which has its origins in the Christian religion, which states that the medium can be developed as the result of deep meditation work and this type of work is perhaps the most suitable from all perspectives for the safety and proper growth of the medium.

When you begin to meditate, you discover the world of the mind and it is in this world that you come to see various energies as they first show themselves under the aspect of mediumistic phenomena. This means that immediately, if one were trying to examine this process of meditation, you would find mediumistic contents in your experience. I have been asked many times as to what these contents are; but, after a careful and timely exploration, I have come up with the following types of contents. These I think make up the contents of meditation, which are mediumistic: 1) spirit-control systems, 2) spirit-guide systems, 3) the contents of the psyches of the spirits, and 4) the intuitions, which rise within meditation and which are the contents of our minds in response to the contents of the psyches of the spirits.

Spirit-Controls appear to come closest to our inner selves during meditation. They are often inside of our psyches already or as soon as we begin meditation, we come to find them. They seem to be parts of us, and it is my view that they are often the deeper and richer parts of our own psyches. Spirit-guides, on the other hand, are the more transcendental areas of the world of mind. They are beings with whom we establish our connections by means of the spirit-controls. Actually, when many speak of the masters or the secret teachers and hidden chiefs, they are making precise reference to the spirit-guide realm of the psyche.

Another point of teaching is that everyone who is trained by me in this school of consciousness is able to develop the powers of reaching their controls and guides during the process of meditation. They are able to do this because during the actions of the mind in meditation, we are able to embark upon very careful paths of discovery, which lead us along the energy lines of the psyche. The psyche can be explored in the same way that by means of a map, and also as carefully, we are able to explore the land on the surface of the earth.

There does exist a map to the psyche and as I have said we are able to explore the deep dimensions or "regions" of the psyche in a careful and safe way, so that we do not make any mistakes or cause certain problems or dangers to arise in the mind of the student. I find that I have been given certain secrets and powers, which enable me to help the most sincere students to explore this world or continuum of the mind and at the same time I am able to provide protection to the student, within the continuum of the mind, protection from negative energies. Thus, you will never hear of mistakes being made in the realm of the mind by this school of mediumship, as you might hear of other efforts in exploration of this same area of experience, from those who do not possess the secrets and powers of the gnosis, as do I.

I have been able to find the map of the psyche of each person by means of the photo which is submitted to me at the point of first initiation. The photograph gives me in an occult way the energy field of the student and then this energy field can be examined and if there is power in those areas of interest to the physicist of initiation, we can draw a precise map of these aspects of energy, by the secret method which I possess. However, it should be understood that each student probably

has several maps and several kinds of maps, which are radiated by his photo. Each one of these maps has a special and precise purpose within the continuum of the gnosis.

The purpose is the unfoldment proper to a student of the true consciousness, which I see as gnostic unfoldment by means of esoteric communion. By this I mean that we grow as we are led more and more deeply into the communion of the inner spirit. The entire purpose of our work, in fact, is to unfold the soul of the student in the mysteries of the gnosis. Those mysteries are the secrets and powers of the esoteric world of spirits. My task as your teacher is to guide you safely and carefully into this very complex type of experience. It is complex, of course, because it is so different in its details from the experience of the ordinary world. In a sense, perhaps in a very important sense, the work of the gnosis is to explore the energy map-work contained in your soul. The number of maps contained in the meditation life of each soul is manifold. When we enter into our meditation work very seriously, we learn that the higher forms of mediumship teach us how to work with these powers or maps present in the soul. For by that time, you will know spiritually, or have entered the gnosis of meditation, or the life of the mind so deeply that the powers of high mediumship come from a very deep reality of the psyche.

I call that reality-level of being by the name — which has been given to me by the spirit-bishops, who are my guides of meditation — "the archaic oracles of deep meditation," because it is by means of an oracle that these maps of the esoteric logic of the mind are revealed to me, as the high priest of our system of deeply intuited oracles, in my capacity and gnostic work with the soul of the student. This power to possess the archaic and primordial oracle of the gnosis of the spirit was given to me, as I have said, by the spirit-bishops of the esoteric gnosis, because the occult maps of the psyche are really spirit maps of the meditation-fields of inner experience, or reality.

We who are attuned to the gnosis of the spirit-bishops know this reality deeply in our meditation work. We call this universe of spirit-beings by the very exact and ancient name of "the world of aeonology." The spirits, whose spaces are revealed in the mysteries of these esoteric maps, are known in the traditions of the consciousness of the gnosis as "Aeons."

Exercise in Esoteric Gnosis

I want now to give you an exercise in esoteric gnosis, so that you can make use of the powers which come to you from communion with the esoteric spirits of the inner world.

1. You will begin to meditate and you will gradually visualize some circular symbol for representing the world of the mind.
2. You will "see" that circle with your mind as filled with spiritual energy. I want you to see that energy as vividly as you can.
3. Begin to make contact with the energy as a personality of its own and give it a name.
4. Enter into a conversation with this energy-personality and let it tell you about itself.
5. After you have had a conversation with this energy-personality, ask it for some ideas as to what it "looks like," or how it sees itself.
6. Be patient while it tells you about itself and how it sees itself. Gradually begin to see its world as it sees it.
7. What you want to do is to make a drawing or map on paper of this world as the

and claims limit or restrict the outpourings of the Spirit of Jesus in the midst of the gnosis of light.

In this masterwork of alchemy, he was able to balance the energies of the historical apostolicity and lineages and the traditional idea of the episcopate with the focus of creativity, which we find in spiritist reconstructions of history, mediumship, magickal explorations and the law of inventiveness, and which came to us from the succession of the devic and spiritist bishops. Thus, he prepared the bishops to be perfect mediums for the light of the gnosis, since they would be responsive only to the energies existing and subsisting at the levels of their own episcopal vibration.

contacted by him through the deep meditative state. This church of the gnosis manifested itself in two forms: 1) as the sacred history or lifestream of the Holy Spirit in the midst of the church of the gnosis, which thereby sustained the work of the church initially and in its missionary expansion into the metaphysically-minded population and 2) as the oracles of esoteric communion through the spirit of Jesus with the worlds of angels and spirits, which pouring forth teachings and directions for the life of the spirit into the church of light gave to this vehicle, the Bridge to Heaven and the Bride of Christ, the unique and powerful leadership, which is its characteristic. Hence, these oracles assisted the four patriarchs in the spiritual government of this church, according to the will of God which was immanent in the consciousness of Jesus as the presence of the Holy Spirit." — M. Bertiaux, "History of the Gnosis," 14

The movement of the gnosis as a result of the developments within the deep states of pure meditation cannot be too highly emphasized because the nature of the gnosis depends upon a close and personal relationship with the Holy Spirit. Lucien sought to focus the power of the gnostic church in the direction of the purity of being, which contains within itself all of the meditative structures of the gnostic church. That is to say, instead of taking the symbols of organization from the outside of the gnosis, as did the historical forms of religion which were locked into a materialistic interpretation of history, Lucien was able to lead the church towards the true history of the church, which comes forth from the lifestream of the Holy Spirit, as that wisdom-energy manifests itself in the deepest and most powerful states of meditation, or hierurgical attunement to the Holy Spirit of the Divine Gnosis.

By doing this, he freed the church of the gnosis from bondage to the powers of "this world," and made strong the bonds which linked the spirit of Jesus to each and every member of the church. In reality, this was the purpose of the priesthood of this church, for its true motion came from the lifestream of the Holy Spirit and the primordial movement of God over the waters of deep meditation was the movement of the Spirit of God in the soul of every gnostic believer.

However, the lifestream of the Holy Spirit did not manifest itself only in the immanences of the consciousness-state enjoyed by those who were believers or initiates of the true religion of the gnosis, but it also manifested itself primarily in those aeonogonies which bishops and archbishops experienced in their inner meditation, because in that condition within the fullness of the Holy spirit the Pleroma of the episcopal order and office was expressed fully in the inventiveness of the administrative process, whereby the Spirit continued its movement within the vast ocean of spiritualistic manifestation and metaphysical productivity. The following is an exercise in this motion, which upon completion you may report to me your impressions and experiences in the fullness of the gnostic light.

Exercise in Gnostic Motion

Meditate on the work of Lucien and how he realized the modern work of the church of the gnosis. Note how by linking up the various lineages of the mystical episcopate and the successions both spiritist and apostolic of bishops, inasmuch as they possessed powers to sustain the church of the Spirit of Jesus, he was able to bring together by means of a very special alchemy that pattern of psychic and pneumatic energy, which we find manifest now in our bishops of the light. Thus, the spiritist powers did not overwhelm the apostolic tradition, nor did the apostolic successions

energy-personality has revealed itself to you.

8. Put this drawing down on paper very carefully.

You may send me a copy of this drawing and an explanation of it to me.

The Gospels of the Martinists

In the esoteric traditions of Martinist Training, the student was taught to develop an attunement to the higher states of consciousness. Once this was accomplished, the mediums of this gnostic order began to receive specific revelations, which because they were Christian, and indeed Catholic Christians, took on the form of esoteric gospels, which contained the very words of Jesus, from the realm of the spirit. These gospels were understood to constitute a special "treasury of light" within the circle of the initiates, and were viewed as the most esoteric as well as the most precious possessions of the order of light. Also, these mystical gospels of the gnosis became the sacred scriptures of a new form of esoteric Christianity, developing within the heart of the Martinist initiation process and providing the initiates of the Martinist gnosis with a sacramental and mystico-verbal approach to the Christ, which was not found in the Roman Catholic Church.

These gnostic spiritists possessed their own line of succession, which came from Jesus directly, from Saint Peter and Saint Paul, from Saint John the Beloved, and from the ancient priesthoods, as well as the early Christian Church. It was by means of special exercises that these gnostics of 19th century France were able to reclaim and recapture that spiritual succession, whereby they regained the movement of the gnosis in their own souls and embarked upon a mediumistic process of inner development, whereby they came to know and be with Jesus in a manner which could not be achieved in any other way than by initiation into the Church of the gnosis of the spirit.

Indeed, if the mediumship of the priest were strong enough, he might easily enter into communion with Jesus and thus experience Jesus in every way as real as did the original apostles and disciples of Our Lord. This esoteric communion which was achieved through gnostic attunement was one of the most wonderful blessings coming to initiates of the Martinist circle of gnosis. For by means of this spiritual energy, the truth of the gnosis and of the Martinist pathway was verified again and again. Therefore, the gospels of the Martinists were not only documents, they were living traditions and experiences, pointing to the immediate experience of Jesus.

In the early history of Martinism, the mystic sought to have the materialization of the Christ in his presence. Now, in the 19th century, mystical rapport was to be found in an esoteric communion with Christ, in a manner which could only be described as an actual appearance and experience of Him. For that reason, these writings were designated as "Gospels," because as was supposed by the orthodox faithful of the canonical gospels of Matthew, Mark, Luke, and John, these were the writings of eyewitnesses to the life of Jesus and contained His words as spoken by the lips and heard by the ears. But these experiences were being enjoyed by mystics or gnostics living in the 19th century, who lived and moved about in the France of the Third Republique, rather than a group of persons staying by the seaside in remote Palestine.

Another type of Gospel consisted in the words which the Mystical Jesus transmitted to His followers in the present age. Jesus came and with His appearance, He gave forth teachings, which were applicable to 19th century conditions. In this situation, Jesus was understood as teaching from the spirit world to those on the Earth plane. So that while in the first type of Gospel reception, the mystics went to where Jesus was, so in the second type Jesus came to the mystics.

The True Motion of the Gnosis and the Movement of Deep Meditation

The church of the gnosis is organized by means of the principle of hierarchy. There are the structures and patterns of order and existence within this church which are designed and designated as patriarchal laws of rulership. We owe to Patriarch Lucien-Francois, however, the interpretation of the patriarchate as a spiritual law immanent in our church, which ideally organizes and sustains the energies of the gnosis, within a mediumistic and historical continuum.

Lucien, in other words, dematerialized the notion of patriarchate and made it entirely a principle of esoteric logic and applied this principle in a cosmological and data-inductive sense. No longer was the church to be ruled by some being — w was perhaps equivalent to a gnostic pope — rather the principles of rulership were to be immanent in the very fabric of the church of the gnosis. These principles were to be viewed as logical patterns of time-line organization, within the lifestream of the Holy Spirit.

The immediate result of this process of reconstruction was a radical pluralism, in which many churches of the light came into existence, and were yet sustained in their existence by the order of the energies from the time-lines of hierarchy.

"Lucien-Francois made the interesting discovery that the time-lines were organized as systems of logical stations, ruling variously defined logics of the esoteric gnosis, of which there were four. These time-lines, or aeonogonies, were ways in which the universe was held together as an esoteric continuum of ontological connectives. Then Lucien made the four patriarchates of research, which had only previously existed in an undeveloped form, to serve as the mediums or temples and schools of mediumistic consciousness and esoteric logic for these four aeonogonies. This principle was followed in the actual history of the church of the gnosis, so that the patriarchal consecrations of Pierre-Antoine Saint-Charles and Michael Bertiaux followed this esoteric law of immanence. Then these four patriarchates became the four thrones of the holy synod of the church of the gnosis of the spirit of Jesus assisting all of the bishops and archbishops of the continuum in the spiritual oversight and day to day administration of this church." — "The Actualizations of Hierurgy," 13, xvb

It was from these aeonogonies that the various bishops of the gnosis derived the motion of thought, which was expressed in aeonologies and in the understanding of the aeons of the gnosis, as realizations of an ideal law and not just as historically interesting concepts within the patristic context of gnostic polemic. Each bishop was now free to experiment and to explore the operations of the aeonological order in his own diocese, thereby affirming the timelessly true law of pneumatic attunement to the ideal and the development of the pastoral ground of induction in each ecclesia and diocese.

The theological conclusions of this reconstruction, as achieved by Lucien, were psychically true inasmuch as he set forth the exact proof of his translation of the church of the gnosis from the mundane sphere into the realms of esoteric logic and angelic "history," where the ground of induction or operation of the Holy Spirit in space and time could be verified by the continuity of an ongoing gnosis. This continuum was understood as being psychically true, because:

". . . the energy which he made of within the lifestream of this church was

Exercise in Gnosis

Let us think about the following contribution of this holy leader to the work of the true motion of the gnosis. You may meditate and send me a written report.

Lucien-Francois was responsible for the transformation of the Rite of Memphis-Misraim (formerly a quasi-masonic order) into a structure within the gnostic church, because he was able to see mystically its character as a structure of the ancient form of Egyptian magick. This he did because he wanted to match the church the focus of all of the occult energies and to avoid any outside activity or energy-pattern which might conflict with the soul of the church of the gnosis. The rite then became the mystical and hierurgical reconstruction of administrative gnosis for the areas of sacramental initiation and the patriarchate of esoteric research, whereby the bishops of the gnosis were advanced along lines of an exact and esoteric character for the fullest development of their potential in cooperation with the angelic beings of light.

These two types of Gospel were to be found in many gnostic circles because the work of the gnosis depended upon contact with the living stream of Jesus' life and teaching, not as handed down from the past centuries and hence modified and corrupted, but as a living and spiritual energy, which enters the experience of all those who are seekers and initiates of the inner realm. For this reason, the test of the spiritual power of an initiation would be whether or not there could be found among the priests of the gnosis such inspired writings as those we call the "Gospels of the Martinists."

When Jesus came into the world, he left the keys of his power and presence with the Church of the Gnosis. Whoever will receive the Gnosis of the Light from the Church of Jesus will become one with all of the highest spiritual beings (Aeons). It is our teaching that the light which has been sent into the world by Jesus is now within the treasury of gnosis, a spiritual heart and power of this Church. Let those who would become one with Jesus in this way, let them become mediums of his power and his presence. For such is the kingdom of heaven, here, on earth.

I want to give you the power to become a medium of the powers and spirituality of Jesus, as he has intended it for you. Therefore, I want you to enter into the following exercise and become attuned to the presence of Jesus, which is the power behind the outpourings or Gospels of the Martinists.

Exercise in Mediumship and Gnosis

1. Enter into the world of meditation and begin to feel a desire to be with the Spirit of Jesus. Develop this feeling as you strive more and more towards the energies of his presence and light. You are beginning to establish within your soul the Church of the Spirit of Jesus.

2. Begin to visualize the presence of the Spirit of Jesus in your heart and the more than you think about this energy, really the more you will feel the joy and power which are his gifts to all those who believe in him and live with him in their hearts.

3. He will begin to speak to you, slowly and in a soft voice. You will begin to know that he is speaking directly to you, because in your church of the heart, the Spirit of Jesus is looking directly at you, as you stand before him.

4. As he begins to speak to you, you will learn that he is giving you one of his inner or heart-based teachings. These teachings are esoteric and come from the heart of your own gnosis and from the church, which you have formed in your heart for the Spirit of Jesus. Try very heartfully to remember all that he is teaching to you.

5. When you finish your meditation and come back to the normal world, why don't you write down the teachings which he has given to you. Or, when you are in meditation, you may say what he is teaching to you by tape-recording the lesson as it is given to you by him. Remember to repeat each word as he says it to you. Then these teachings words can be typed up or written up by you from the tape.

Lastly, send me a copy of this teaching from the heart, so that I may comment on how you have contacted Jesus in the gnosis of your heart.

The Archaic Oracles of Deep Meditation

'There is a pool of wisdom which is the source of our powers in the world of spiritism. It is to be found in meditation, but in the deepest part of meditation, into which the medium enters every day, for his powers and communion with the invisible. Meditation can be of a variety of types. We are concerned with deep levels of experience, which are almost the idea of sleep, the ideal sleep or trance-side of nature. I have summoned this state to my dear students. Those who are closest to me have entered this state and there I have given them illumination. I have given them the powers of the oracle. They are now in touch with every part of the spiritual universe. They are now attuned perfectly to the being of the infinite, because I have led them there.' — "Spiritist Discourses of M Bertiaux," 21, xiv, iii

To be a medium for the powers of the spirit means that you must enter deeply into the light and consciousness of perfect being. It means that you must allow your ego mind to become one with mine and let me take you into the realm of oracles. I am the representative on this earth of the powers of all oracles.

"Then the Lord of the rays, which are the spirits of the Christ of the Noonday and Midnight and of the invisible kingdom, gave to me the power of the secret gnosis or invisible and eternal patriarchate. They will call it the throne of research into all hidden things, but it does not mean that you must look. Rather, all things are revealed to you and are co-present in your mind. For I have made you the voice of my consciousness for all humanity.' So I was enthroned in the worlds both visible and iniyisible and became the medium between these two realms, which are to the right and to the left, to the above as well as to the below, and between all things, as well as the Cross of the 16 perfected spaces of the aeons. Then I knew that I was the high priest of these mysteries and the teacher of all of humanity. Let them come to me if they wish the oracles of light, for in the middle and in the interior I draw forth the waters of my power, as I also do in the vast ocean that is without beginning and without ending, which is my deep initiation." — "Diary of Initiation Physics of M. Bertiaux," 4e, xv, b

Now, only those who wish to understand the mysteries of the gnosis of light would find in this teaching a certain attraction. They would find the wisdom of the gnosis to mean that in the deepest levels of meditation, there is onlj one consciousness; which is mine, because I have been given domain over such a world and I have expressed it fully and exactly in my teachings to the students of the light.

When I enter the realm of deep meditation, I immediately know what I must tell those who are the seekers after light. Yes, I know what I must tell them, because now I am within the consciousness which they possessed from me. Yes, they have drawn their consciousness from me and therefore, I must hold and protect them, because they are parts of my being, and they are extensions of the gnosis which has come alive in the light of my own meditation. I have united my being to them and now we are a group soul, the soul of deep meditation is one.

The archaic oracles of deep meditation are the powers which pervade the church of the spirit of Jesus and its true gnostic understanding. They were discovered and brought to the church in this century by one of our saintly patriarchs. However, this was more of a rediscovery of what had existed within the church from ancient times. This discovery was a restoration of the ancient patterns of magick and the gnostic mysteries of the inner worlds, as well as the teachings on the esoteric sacraments of

the light, which are only possessed by certain bishops of this church. Those bishops were blessed through the apostolic succession of their connection with this bishop and had received a very important transference of sacramental and hierurgical power from that patriarch.

Lucien-Francois Jean-Maine (January 11, 1869 - 1960) was this patriarch. His life work was as the leader of the gnostic church of our tradition and initiation in Europe. Of course, this leadership role was not political but entirely spiritual, for it was exercised from the inner worlds and from the higher levels of esoteric research and the secret teachings. While he led the work until his death in Madrid about 25 years ago, he was almost an invisible person. For he is only known to us because history did not center about him.

He was remarkable in two areas of occult study: the gnosis of the hierurgical mysteries and the arts of esoteric voodoo being his main work and archetypal achievements. While he was so active in the inner sense, in the outer world he lived as a secret teacher, much like the old adepts and masters of the Rose*-Croix mysteries. As a man who was invisible and secret for most of his life and who actually lived behind the veil of the deepest obscurity and occult hiddenness, he accomplished much and built up the powers of the order of the gnosis and connected everything that we have today to the higher life of the universe, which are known as the Lifestream of the Holy Spirit.

True to his own intention, his "secrecy machine" kept his work from being known even in occult circles, so that while he knew Papus and Mathers, and perhaps when they spoke both of the secret masters they had this remarkable man mentally present, he does not appear to be one of the many bishops who were connected to the famous. He did not need that connection.

"A certain part of my divine and gnostic consciousness has been born in the light and has been made ready for this work in deep meditation because I now must bring forth the ideal world of my thoughts, which are of such a power and which are of such a constructive character that they will be used to bring forth into being, by the act of creation-gnosis, a new order of being and a new form of the universe of consciousness, because I have given such a command from the eternal truth of my essence and from the triumphalism of the high throne of the gnosis. Therefore, I am now hierophant of the mysteries of deepest meditation." — "Esoteric Communication," xvi, 25c

The work of Lucien-Francois Jean-Maine is important in the church of the gnosis inasmuch as it was his work which established the church in its esoteric roots more firmly than ever before. He was responsible for the esoteric and mystical interpretation of the nature of the gnosis as a system of the inner worlds and he is to be credited with the view — which I have found to be very true — that the angelic or devic energies of the inner side of reality were the life of this church. As long as we maintain this inner link to the powers of the spirit, the life of the church will be sustained and its work will be of great success.

In a physical sense, I never met this patriarch but I was trained and developed by his son, who consecrated me to the episcopate initially in 1963, in Haiti. Lucien-Francois was determined to enrich the church of the gnosis (which is the church of the spirit of Jesus) by means of his esoteric investigations and reconstructions. As distinct from his work in esoteric voodoo, he made a number of rediscoveries in the gnosis, which gave to his church (the Ecclesia Gnostica Spiritualis) a distinctive character. The following exercise is based on one of his representations.