

their own planetary-type family may change, depending upon the changes of the universe and upon the state of all of the conditions of the universe at any fixed time. The reason for this is that every part of the universe is undergoing constant changes and these changes are reflected in the different ways in which planetary energy is expressed by means of oracles and magickal computers.

However, what is important is that the more power the student has or the higher the power of the master, the more the name of the ruler of the world will be properly reflected in the oracle work. It is because the more powerful magicians are able to enter more and more deeply into the states of these rulers, indeed into the consciousness of these higher or more spiritual realms, and grasp what is there. This power can only come from the esoteric side of gnostic initiation. It is absolutely fundamental that this gnostic initiation be given in terms — both physically and metaphysically — so that the keys to the sanctuary of gnostic teachings are imparted to the student exactly. Hence the keys are given to open the doorways of the gnostic rulers of domains, spheres, and spaces.

From very early times, there has always been a special prayer, which lifts the soul of the magician into the higher worlds, where he may meditate upon the energies of the rulers of every space, sphere, and domain. This prayer is one of the treasures of the Gnosis and is given to those students who have come to a new level of being and who are ready to make use of the inner teachings and powers of light. Traditionally, this prayer is said every morning after completion of the regular yoga exercises of the gnostic priest. By saying it each day, the magician is able to learn the ways in which the powers of the gnosis are manifested to all seekers after perfection.

In the gnostic teachings of Master M.A. this prayer is used to create a very powerful state of spiritual awareness, whereby the soul is filled with a new light each day. The light of the soul is of course as necessary as the light of the body. However, there are very few who live in both forms of light. You will soon be among those special gnostics and possess the secrets of the power as they come down to you. At the same time, while you recite this magickal prayer you are diffusing the energies of the gnosis everywhere in the world, for you become a sending station for the rays of cosmic and divine light. This is a very important law at work because it is a means for showing the world how the energy and consciousness levels of being operate. They operate through the magicians who send out the powers of the light. Now, here is the prayer:

O Providence, or Fortune, bestow on my Thy grace —  
Imparting these the Mysteries a Father only may hand on,  
And that, too, to a son alone — His immortality —  
(A Son) initiate, worthy of this our craft, with which  
Sun Mithras, the Great God, commanded me to be endowed by  
His Archangel: So that I, Eagle (as I am, by mine own self)  
Alone, may soar to Heaven, and contemplate all things.

This is a very ancient prayer and so powerful that it is said by the ascended and secret masters themselves each day, at the height of their powers in the magickal realms where they do their occult and inner work for humanity. The power of this prayer can truly be said to be limitless.

In each of the gnostic worlds there are of necessity certain passwords and secret names which must be used to gain entrance to the higher zones of magickal power. One of the most important parts of the inner teachings of the gnosis of Master

Michael Aquarius is the giving to the student the names of power and the key-words and the prayers, which make it possible for the student to realize that the keys to the gnosis reside in the words as they are given not because they are "magickal names" but because they refer to certain invisible forces, and represent a formulary for translating what is beyond the ken of human consciousness into "initiatric knowledge," which is the most important way of knowing, or the most important form of gnosis.

In order to develop the inner selfhood of endless light and divinity, it is very necessary for the student to possess the keys to the mysteries of the light. This is done by means of the many experiments of the rituals of the gnosis which add concreteness to the abstract forms of gnostic ontology. Since there are various ontologies for each world, it is so very important to have both the theoretic and the experimental sides of one's being fully in mind, or understood, in order to develop an awareness of what is reality and what is the proper level of being. Then you are fully able to know yourself as you truly are.

There exist many realms and forms and being. We possess all of the keys to these realms and we possess all of the magickal forms, whereby the consciousness of being is opened to the mind of the seeker after enlightenment. This is the meaning of light in our experience.

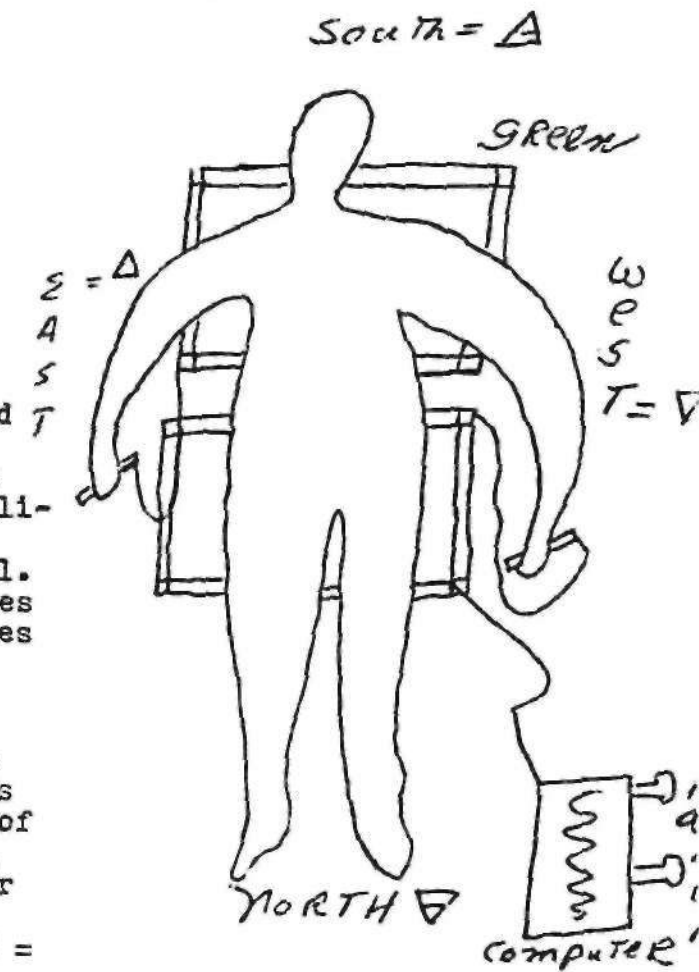
The gnostic pathway is one of supreme growth into light. It is the way of being raised up more and more through these worlds and zones, to the higher and higher spheres, spaces, and domains of Sublime Masters of Light. This is the way in which the gnostic awakening operates in our consciousness. Only by faithfully following in the pathway of light can you achieve this goal. Anything less than this is imperfect and less than suited to the divine spark in human nature. The consciousness of being is the perfection of energy in you and you will attain to that power by reciting the prayer given on the previous page each morning. Begin to follow the light and you will feel it everywhere.

according to ruling planet and the element of the ruling planet that Ojas will be localised between the sexual area and the solar plexus. What we did was to pick up on a field for a magical student born at the Virgo/Libra cusp. This appeared to be a normal reading of what the field was like. Now, we wanted to do an experiment to test for Ojas-activity under conditions of amplification.

EXPERIMENT II. The subject was born 9/15/1948 and the experiment was conducted on 4/18/1979 at 7:30 P. M. We immediately got the same response from the radionic instruments as in the previous experiment covering the broadcasting of O-energy from the sexual area and it registered at the 6 = yellow area (another person ruled by Hermes) This time we decided to test amplification of the field to see if it would affect the measurement of the broadcast. (1) The field was amplified first of all by means of the use of the Eeman screens where the yellow-insulated screen was placed below the base of the spine and upper legs. The green-insulated screen was placed below the upper part of the body, chest to the top of the neck. The electrode from the yellow-screen was in the left hand, the electrode from the green-screen was in the right hand. This was the first part of the experiment.

(2) Next, the computer marga was connected to the yellow-insulated screen by an induction line. We used the "present-time zone" of the computer-marga for field-amplification. The past-time and future-time zones are, of course, used for time-travel. NOTE: What I am saying about these machines is not intended to explain their only types of use, only what we used the computer-marga this time to effect.

(3) Readings were taken in two areas: the sexual area and the head area. The results were identical and verify the hypothesis of inter-action between genital and cerebral chakras. There wasn't any reading taken or given for the head without amplification. When system of computer-m is off we get 6 = yellow. When system is on at .1 we get 7 = orange in both places. When system is set at .2 we get 8 = just below infra-red in both places. OBSERVATION: it appears that the cerebral chakras can be examined under amplification. It appears that setting the amplification at .11 of the past-time might result in a reading of 6 = yellow for the cerebral area. In any event, Ojas can be measured and exists as a magical objectivity for further exploration. There is a science circle for those who wish to go more deeply into the methodology of the quest for Ojas.



## The Golden Temple of Initiation

I dwell in the golden temple and my power rises therein and is diffused in every part of the world. I send the rays of my power to every being and my word carries with it the light of the ages. I have sent the birds of dawn and they have become the messengers of my powers for I am the master of the rays.

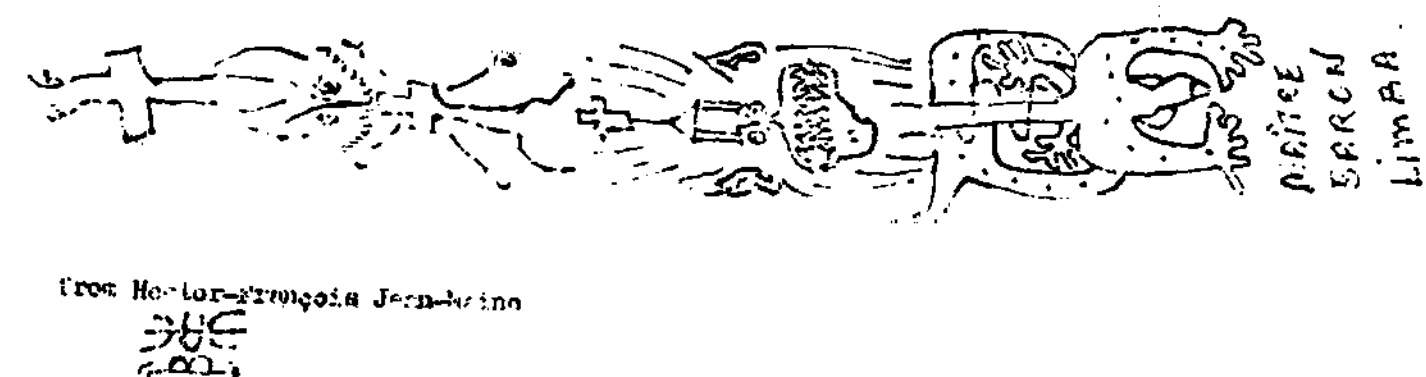
I am the golden lord of endless power and my robe is gold and purple. I ride upon the chariot of the Sun and yet I visit you at night in your dreams. I send the rays of my power to every being and they become awakened and alive to the voice of my presence. I am a secret beyond all secrets and I am a wisdom hidden in the deepest recesses of this planet. In the secret cave of glass I dwell as a beautiful vision and in the temples of ice, I am the white ray, the light of divine power. I am known in all of my beauty and my ascension to light is the path of fulfillment for I am a master of the rays.

My wisdom is light and my blood is red and the rays of my eyes are golden lights which encircle my students in the veils of endless protection. I am alive to the powers of being and they are drawing their energies from my mysteries. In the golden temple of my creation, I send out the rays of power and these rays touch and heal all being. I am sending this power out now and you are receiving it at this moment. Breathe into your soul the powers of my rays and you will be healed for the golden light of the Sun is falling upon you and the pale reflections of the dawn are a rose and blue veil before your eyes. I am sending my healing to you and this is how I heal. I heal by the sending out of the magickal and divine powers of transformation, for I am a master of the rays.

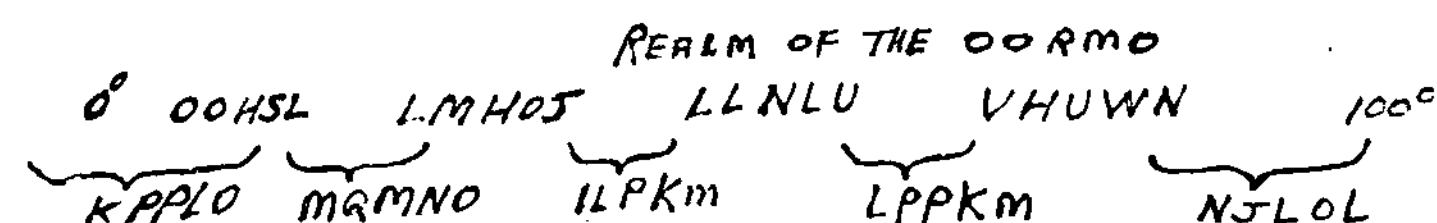
I am sending this power to you now so receive it into your soul, the golden light and the rose and blue veil are the powers which convey this energy to the mind and with these words of light and power, I project the powers of eternal wisdom and radiance as I open all things to become parts of my mystical life. We are all parts of this one and true reality. The light is growing and rising and becoming more and more a focus of the divine power everywhere. I am sending the rays to you and they are touching you, body and soul, and they are making you whole, for the power that I send with these words is the power to make all things well and whole. I am the source of that power for I am the master of the rays. I have come to transform your very being. I have come to make you a god. — The Master Michael Aquarius, Transmission-1181

The above passage is not a quote, that is why we do not use quotation marks. Rather, it is a transmission of cosmic powers and divine energies from the master of the rays. He is the source of a very powerful and very special influence, which is the power of the spirit to make all things whole. This is the mystery of healing. Healing is the energy which comes to us and which removes the past and makes us new beings. The Master is a special kind of being. His role is that of transformation of being. Making a new and powerful being out of what was imperfect. This is accomplished from the golden temple of initiation.

The golden temple of initiation exists very high up in the mental plane. It is composed of a very fine mental matter and it is golden in color. It is the source of power for our own Sun, because the Sun is the reflection in the world of physical perception of the golden temple in the world of metaphysical perception. This is a temple of initiation for it is there that the master of the rays will take his



There are four types of sexual magic: oral/anal - power is 0 to 25.  
;- anal/genital " " 25 to 50.  
;- oral/genital " " 50 to 75.  
;- genital/genital " 75 to 100.



may be said to correspond the I-scale, or Moon in Scorpio level:

$$\{ \nabla, \equiv [ ( \nabla_{1-1, \nabla} \cap + \nabla_1 ) \cap ( \nabla \cap \nabla \Delta_1 \cap \nabla \Delta_1 ) \cap ( \nabla ) ] \}.$$

Now because there are sixteen axioms there must be metamathematical and

the Scale I or "Moon in Scorpio" level for this axiom:

$$\{ \nabla, \equiv [ ( \nabla_{1-1, \nabla} \cap + \nabla_1 ) \cap ( \nabla \cap \nabla \Delta_1 \cap \nabla \nabla_1 ) \cap ( + \nabla ) ] \}$$

Now because this interpretation is one of sixty-four, we can also say that what it means in terms of the language of the I-Ching is the following figure or hexagram:

specially prepared students and they will be initiated into the mysteries of his own being, i.e., the mysteries of what it is to be a master of the rays. There are many chambers in this temple but the most important is the sanctuary of the light, which is in the very center of the temple and which is made out of pure gold.

This is, of course, not physical gold, which is a very pure and powerful substance. There in that sanctuary of gold, the master will lead the very special students through the exercises which awaken the powers of the light in all of their bodies. They become more and more attuned to the life and experiences of the masters of the rays. They understand for the very first time the meanings behind the experiences of the masters, who dwell in the higher mental worlds. The following is a prayer to say to attach yourself to this ideal and by this means you will grow closer to the master:

"I am seeking in every action of my life to come closer and closer to the supreme and perfect master of the rays. I am seeking and growing in my wish to be with this great teacher of the light. O great master of the rays, hear my call to your throne on high."

The Master Michael Aquarius is perhaps one of the most spiritual of divine beings. He has been sent to the present world in order to transform the spiritual energies of those who are actively seeking to become perfected. He has been sent by the Lord of the Light, or the Gnostic Beings, who protect the evolution of the human race. His message is quite clear. You are to draw near to him and allow him to guide you up the pathway to the light of perfection.

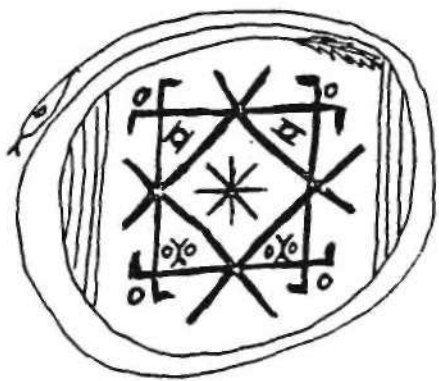
Of course, there are many problems which stand in the way. One of them is that many feel this perfection is not for them. They are following other paths, they say. But the master of the rays states that this is not so: all beings are to follow his method and his path, there are not to be any exceptions. If you do not follow it now, you will follow it in the future, at some time when you are alive in another body, but you will follow the master of the rays. His power is so vast and it is just beginning to be felt. I am here to make known this energy. It is coming to you as you read these words.

Here is a special power projection, which can be used to bring more of the light of the master of the rays into your soul-experience. For that is where the power works to make your own experience new and filled with transformative powers:

Attend to my words and fill your heart with the power which I am sending to you in this prayer of transformation. I am making you new. I am making you good. I am making you a being filled with light and with divine energy. My word is power and my throne is the strength of eternal sunlight. I am the voice of the ages and I am the will to make all things pure. Listen to my words and receive the powers which comes from these energies. I am sending my rays to you at any time you say these words. Repeat them and say them over in your heart and you will be filled up with golden light from the temple of initiation.

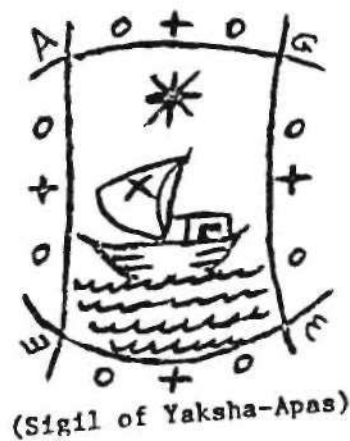
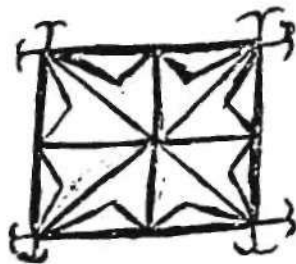
There is a power which is endless and which is commanded by the master of the rays. His power is vast and without any measure. His will is so strong that all evil is destroyed by this divine fire. He sits upon a golden throne of light and holds a mighty sword of power. He is the master of the rays and the rays are sent out by him to every part of the universe. His word is power and his light is at work making all things new. He is the master of those energies which rise from the depths of the soul and he is the master who leads each of us into the depths and mysteries of our souls. By his teachings we come to see ourselves as divine beings. He has brought to us the

the root of the powers and as such is the form for the root god of Yaksha - Prithivi, whose ruler is Vaishnavana - Vessa Vana. This mystical spirit of the Houdeaux Sciences is the source of all of the initiation patterns given in our system and of the special powers, which are reserved to the priesthood of the earliest period of (Atlantean



quite impossible to attain any level of gnostic being without the pure rays of the master's identity, being one's own true identity.

VI. It is the special power of chelaship initiation, or the mystical power of being expressed as the mind-energy of the master. The physical being of the chela will no longer exist



(Sigil of Yaksha-Apas)

Fire and power of truth in self-discovery.

All references to golden light and to golden substances bring our minds to the place of the Sun in this system of metaphysics. It is here that the Master wishes to introduce the concept of the Sun-Goddess, the Center of the Solar Cuitus. In Japanese Shinto, this notion is very important because the human race is derived from the Sun, and is continually dependent upon the power of the Sun for life. The Shinto Goddess of the Sun is Amaterasu-Omikami, and in Zothyrian theology, Her name is Ameratsu-Omni-Kami.

In either system, however, She is the focus of power. One might also remark that the Sanctuary Teachings of Master M.A. are actually the gnostic reformulation of the old principles of Esoteric Shinto for the modern world and the contemporary spiritual need. The Power of the Goddess of the Sun comes to the golden temple by means of a magickal induction. The Master M.A. sends to the temple a continuous radiation of Her divine Presence. She is present in the temple at all times, especially in the innermost shrine, which is Her Residence. The work of the Master M.A. is to transmute the energies of the metaphysical Sun into powers which can be used by human beings striving for the most perfect state of attainment. The purpose of this diffusion is, of course, the evolution of all beings towards the Mother Goddess of the Sun.

Here is a powerful invocation to the Goddess, which can be used each morning:

"I call upon you O My Divine Mother, the Goddess of the Sun, asking your protection and power to be with me at every moment of this day. I adore your presence in the light of the solar disc, I worship You in the divine Sun within my heart. When I say I am a son (daughter) of the Sun, I call upon You at all times. I adore your light, which is filling all space. I see You before me in the heavenly symbol. You are My Divine Mother, Ameratsu-Omni-Kami."

The worship of the magickal and metaphysical powers of the Sun is a very high form of the most ancient gnosis. The most ancient religions have always acknowledged the powers of the Sun. The solar cuitus is the beginning of human spirituality. The purpose of the sanctuary teachings is to bring about spiritual renewal and transformation. The Master M.A., who is the master of the rays, is the messenger of the Sun goddess and the gnostic awakening. By making use of the prayers, meditations, and rituals which you will be taught, you will awaken yourself to the divine power present in experience. The physical Sun is the symbol of the divine Sun, with each thought try to bring yourself closer and closer to the Mother Goddess.

## The Power of the Kami

"The Kami, or the Gods of the Shinto Religion, are the most powerful forces in the world. They are the purest and most ideal embodiments of natural forces and elemental power, as well as being the expressions of the divine intelligibility of all being. The religion of the future will be a form of Shinto, separated from its Japanese isolation and fused with many elementals from magick. This form of Shinto will be understood as the highest and most complete form of the Cult of the Vudu, for they are the same in essence. In order to have power, it is necessary to possess the powers which the spirits hold. They are the sources of magickal energy and when they are embodied in the human world, these magickal powers are then expressed in experience. Each person possesses a form of Kami-hood, or internal and inherent divinity, the Atman of Brahminism, which must be awakened and allowed to work in the world of space and time. The rituals of the gnosis of our own Esoteric Shinto are directed towards this achievement. This is the goal of the inner and most magickal of my teachings. I wish all beings to realize their Kami-hood and I want all beings to live in this state of divinity." — "From the Sanctuary of Michael Aquarius," 104

In order to realize powers which are there for your personal transformation, it is very necessary for the magickal student to know that he is a Kami as well as that he is in the midst of an infinite number of Kami. Perhaps the best way to realize this is by means of a magickal prayer, which brings about immediate unity with the Kami. Here is such a prayer, which has proven very effective in Shinto Gnosis:

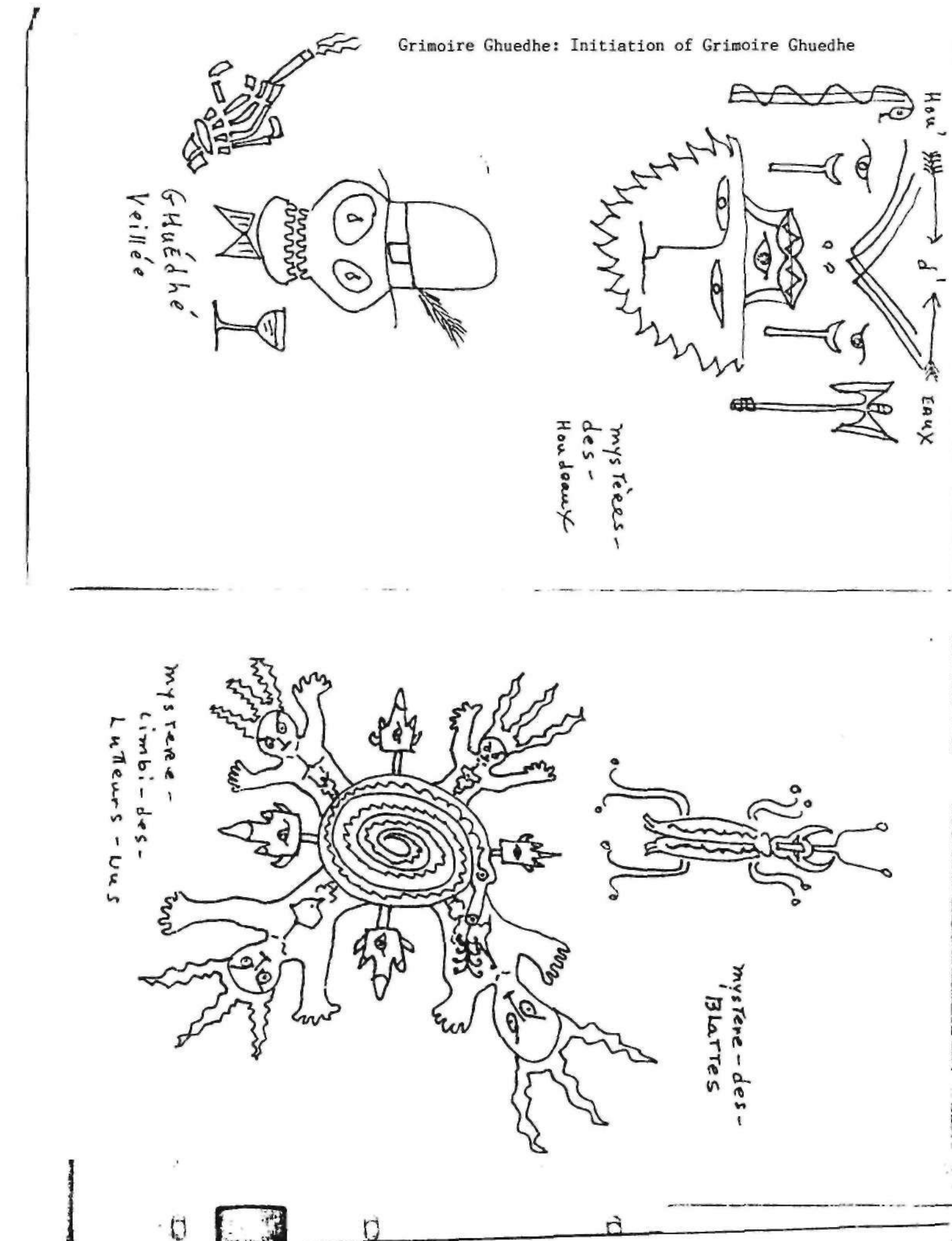
"I am in the midst of an infinity of Gods and Spirits of Light. I realize that they are about me and that in essence I am one with them. I now breathe deeply and receive into my soul the powers, which they possess, as I awaken in myself the divine power of my own Kami-hood. I breathe deeply and count to three and I release the breath and count to three. Now, I clap my hands three times. I have united myself with my Kami-Nature and I am one with all the Gods and Spirits."

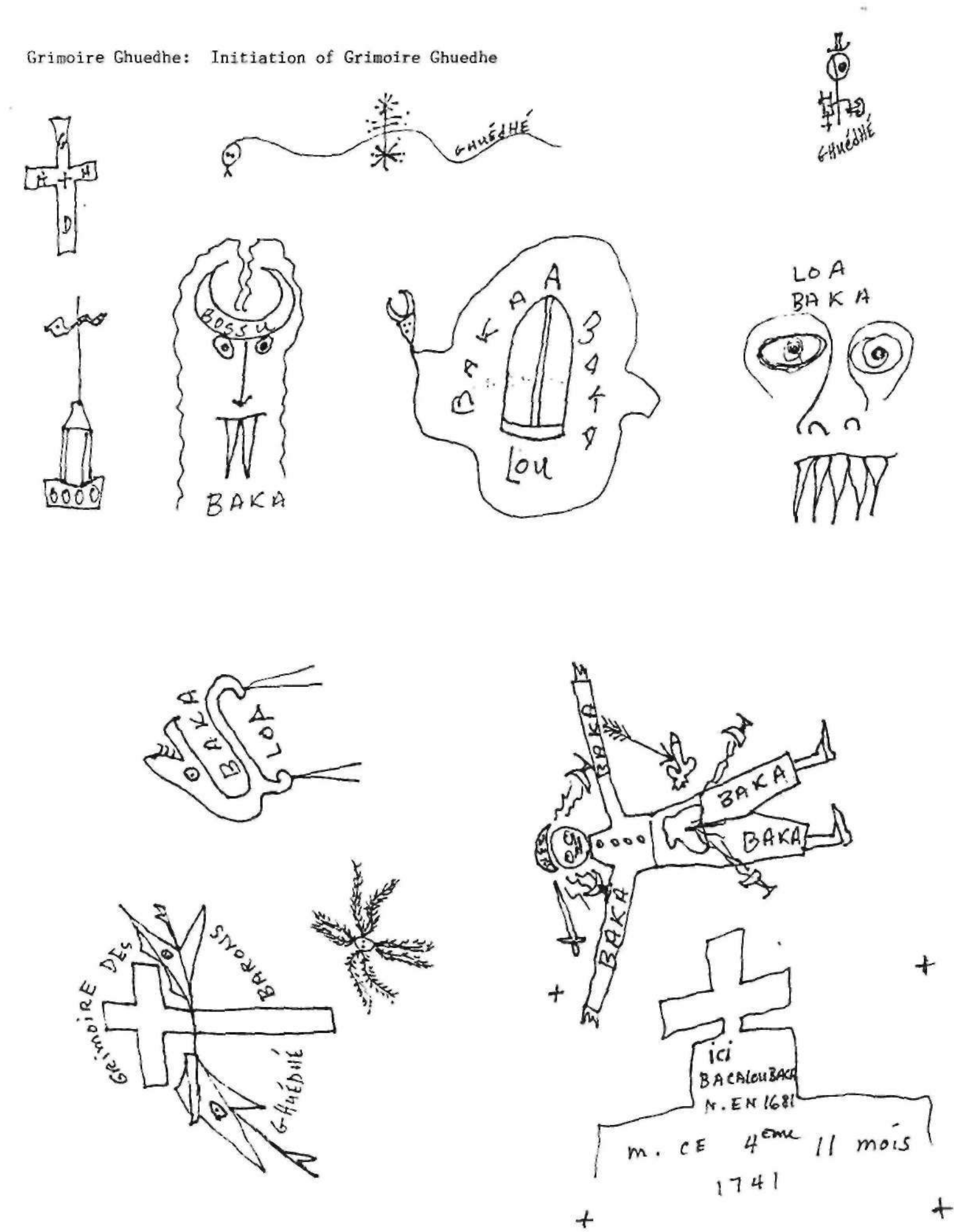
As you do this prayer you will breathe and exhale and you will clap your hands. You will do this simple and very powerful exercise, whenever you are in need of Kami-energization.

What is this Kami-energization? Well, first of all it is becoming aware of the powers which you possess. You possess all powers but you have to learn how this is so. This is why you have to exercise in these methods. Next, Kami-energization is the act of being one with the Gods and spirits of the Esoteric Shinto Gnosis. This means first that you are aware of their powers and presence and secondly that you are able to feel yourself inside of them and feel them inside of you. This is more like intuition but it means that you are very intimately close to the Kami. You are one of them. In the various forms of Shinto religion, there is a certain feeling which hints at this. But in the more esoteric side of Shinto, our own gnosis, we have brought it out for you to realize. Also, there are many other exercises for developing this feeling for the Gods and spirits. I want you now to do another exercise in Kami-energization. Repeat this prayer:

"I am one with the Kami. I am filling myself with the energies of the Kami. I am alive to the presence of the Kami. I am strong with the powers of the Kami."

As you say this simple exercise, you will feel yourself becoming stronger and stronger. You will feel yourself taking in the powers of the Kami. Actually, these powers are already inside of you, they are simply coming to consciousness in you. You





are developing and you are growing into your Kami-selfhood. Repeat these exercises as often as you wish, it might be good to take a cold-water baath or shower before doing this. Dry yourself off completely and then in the nude do this exercise or any othe exercises given in this lesson. Ideally, it would be done while the Sun is rising. The Sun in the shinto faith is the symbol of the divine energy, the power with which you are to identify yourself in the exercises of Kami-energization.

The Kami are many, in fact they are infinite in number. Wherever there is power or some spiritual presence, there you will find Kami. For this reason, Shinto is both polytheistic, in that it worships many, many Gods and spirits, as well as being pantheistic, because it sees divine power behind the phenomena of nature.

When you realize that the Kami are everywhere, you will develop the magickal method of greeting them, wherever they might be. Here is a simple prayer to them, which can be used anywhere:

"I know that you are there and that you are my constant companions. [ feel the powers of the Kami everywhere I am. I realize the wonder of the presence of the Kami in every circumstance and situation. You touch my hand and lead me into newer and newer experiences, I am alive with a feeling of adventure because the Kami are my constant companions."

This is such a very simple method of making contact and realizing the very terrific powers of the Kami. Every part of life then becomes an adventure in exploring what the Kami have brought before you. Nothing becomes boring because the Kami have presented it to you as an adventure. Nothing is feared, because the Kami are there to experience it with you. With this attitude in mind, you are healed of fears, and life becomes an adventure.

I am now going to give you a ritual to do in order to improve your powers and help you to develop more of the Kami-powers in yourself. This is a basic ritual and you will be your own Kami-priest(ess).

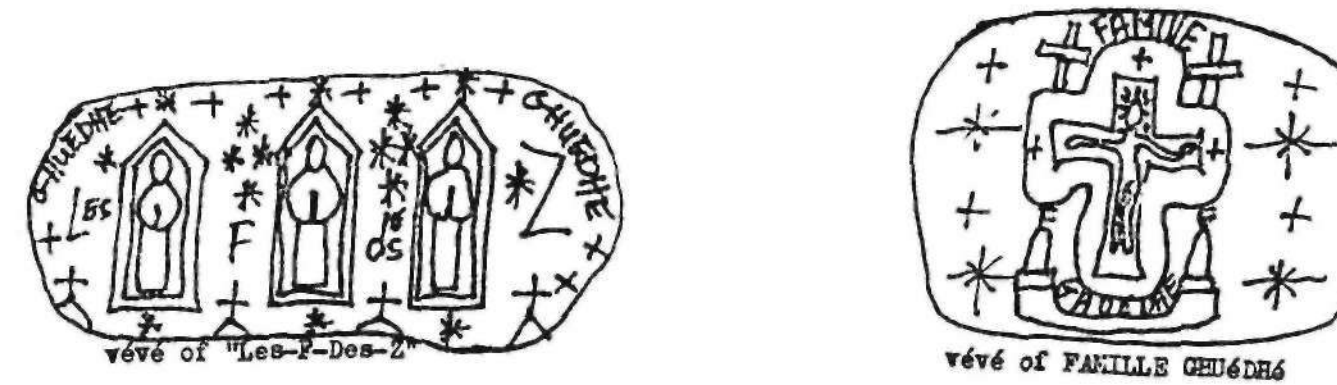
#### Kami-Ritual for Purity

You will need the following items: a large and very clean bowl, some very pure spring water, some sea salt, and a white piece of cloth. The water is to be placed in the bowl and the salt and the cloth are to rest next to it. The entire process should be centered on the idea of purity, especially what is known as ritual cleanliness, which means that which is purified by ritual work and made suitable for the Kami.

Ideally, you would take a bath, and in classical Shinto this would be a cold-water bath because cold water is more purifying, since it is closer to nature. After you take the bath (I personally prefer a cold shower), you will put on a clean robe or some clean clothing Remember that you as the priest(ess) of the Kami must be very pure and the way in which you dress is part of that. Some mystics, however, prefer to work either in the nude or simply wearing the classical loin cloth. You may work as you wish but it should reflect the idea of purity. Nude ritual work is very pure because in some ways clothing does affect the purity of the body.

As you bathe and as you dry yourself off and as you dress (if you do), be thinking of the idea of purity, especially making things pure by ritual methods, this is very important. Next, come to where the mineral salt, the spring water, the bowl, and the white cloth are. Say the following to yourself as you stand before them:

"I am now approaching the rite of purification and I am offering myself to the Kami so that I may become pure in Their Eyes and that I may therefore serve Them in an acceptable manner and with an agreeable offering."



Next, you will look at the bowl of spring water and say to yourself the following prayer:

"It is my wish to become so pure in the Eyes of the Kami that they will bless me with the divine presence of invisible light."

Next, you will summon the Kami to hear you. This is done traditionally in Japanese ritual work by clapping your hands together two times. This is the way of letting the inner side know that you are there awaiting Them. Next, you will look at the water and place some salt in your right hand. You will say the following prayer to the Kami of Pure Water:

"Here I am, Great Kami of the Purity of Water. I am here before your symbol. Present in this symbol of some mysterious way, I know You. I wish to become as pure as your symbol so that I can receive You into my soul as the water receives You. Come to me as I offer this pure mineral of sea salt by dropping it slowly into the water."

Slowly, then, you will allow the salt to fall gently into the water as you continue to think of the Kami of Pure Water, even trying to imagine what this God appears like. Then you will say this prayer:

"You are present in this bowl of pure water. I love you and send out to You the rays of my heart. I am being purified by You because you have come to me and are now with me in this mystery of purity. O Great Kami of the Purity of Water, always keep me pure."

Next, you will take the clean white cloth and dip it slowly and gently into the pure water. Lifting it out, you will touch it to the various parts of your body, beginning with the feet and working upwards to the head. As you do this, you will repeat the following quick prayer:

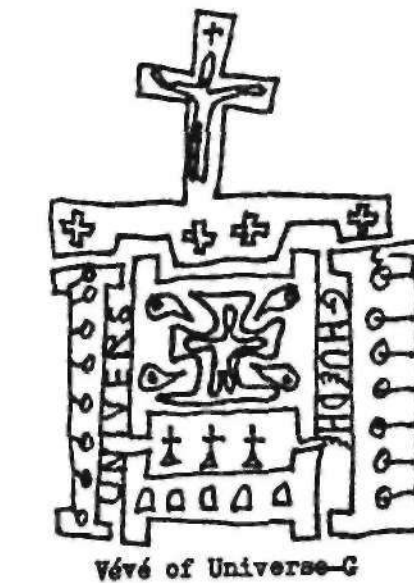
"I am purifying myself with the power of the Kami of the Purity of Water. I am being made more and more pure, so that I am becoming more and more filled with the Kami-powers."

Then you will touch yourself over again, working from the head to the feet, downwards, while you dip the cloth frequently in the pure water. Then you will shake the cloth in every direction: up, down, north, west, south, and east, which are the six major direct routes of physical energy and therefore to be used to convey the purity of Kami-energy. As you do this you will say the following prayer, which closes the ritual:

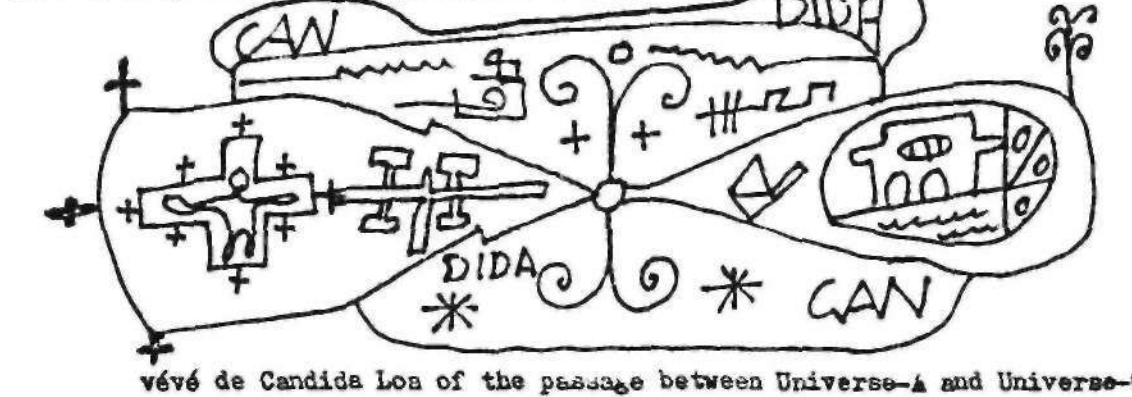
"I have become pure and I am making all things pure. I am working to bring the Kami-power to every object. I am working to bring to all things the blessings of meeting the Gods. All things will be made pure by the powers of the Kami."

Now, I would suggest that you rest for a while and meditate upon the powers of the Kami. Think about these powers and how they can help all beings. Then stand up and, facing the bowl, simply clap your hands twice, to signal the close of the meeting with the Kami-powers. You may place the water in a bottle for use as holy water to be sprinkled about.

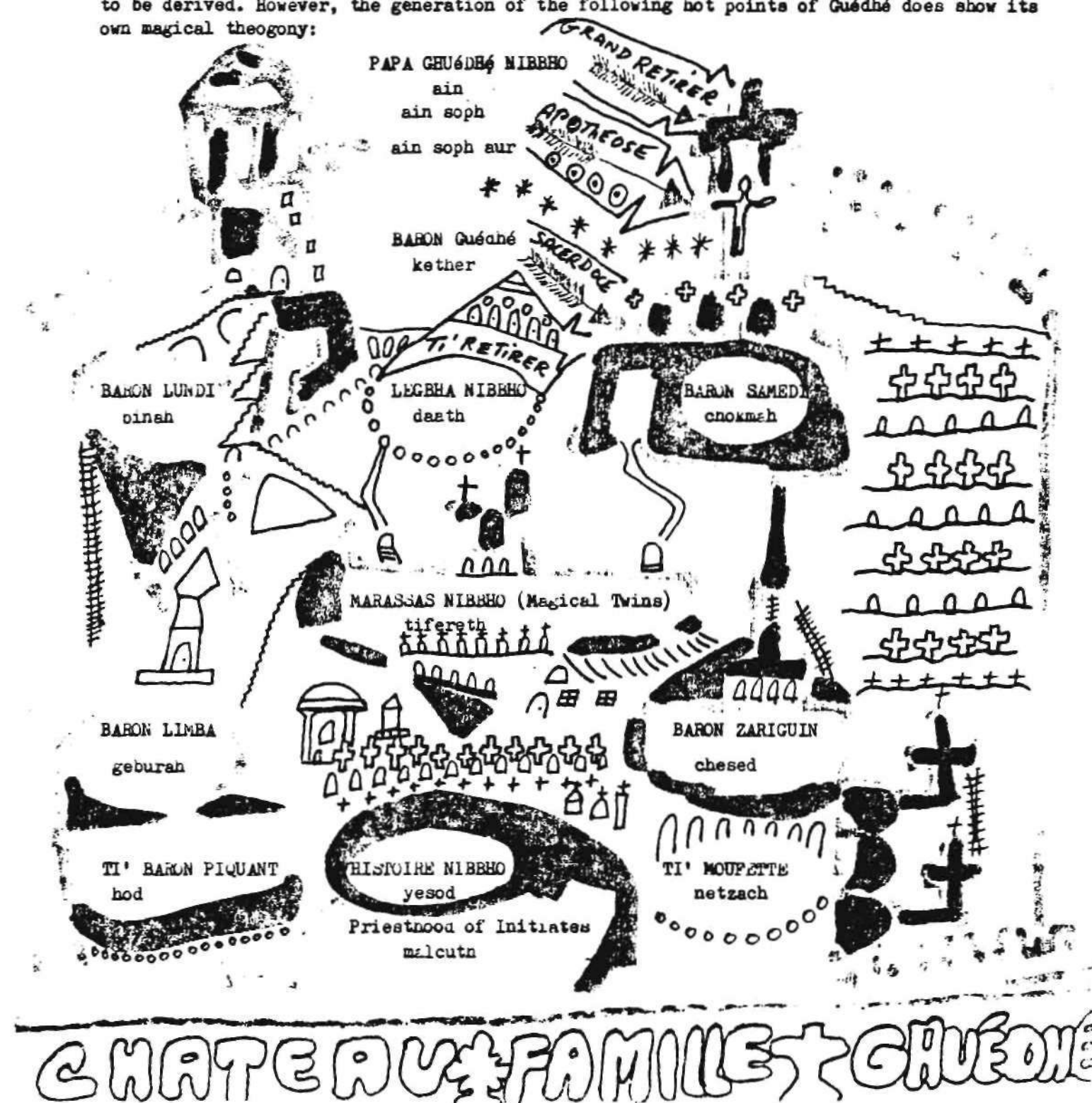
You should take the white cloth and dry it out in the air. It is now a symbol of the Kami powers and should be kept some place with respect, if you are now developing your powers to work with the Kami-energies.



Issued with this lesson is a brief partial exercise paper from the LCR course, which is used by adepts for creating a familiar elemental.



to be derived. However, the generation of the following not points of Quédhé does show its own magical theogony:



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## The High Energies of True Initiation-Consciousness

"Every teacher of light, wherever he or she might be in the Gnosis, must be guided by the holy beings of light. You are no example of detachment from our being, for you are no exception to this rule. All beings are linked to us, whether they know it or not. They are one with us in the deepest forms of spiritual consciousness. It is in that way that we find all being growing. It is growing in love for all beings, as it becomes more and more aware of all beings and their mystical interdependence in the Gnosis of Love. And you, my dear student, are linked to the powers of light, the true saints and blessed ones, by this very same Gnosis of Love.

"Therefore, let this power be released in you by means of your being calm and knowing it is there. Let this power be released in you by means of your loving all creatures, all beings, because they are holy ones. I command that you let this power be released in you by means of your sending out all love-rays, because you are the perfect and true instrument of this Gnosis of Love." — M. Bertiaux, "Dainichi Revelations," 17

True initiation is the process of realization, whereby we say to ourselves quite firmly that we are parts of the divine universe of all beings. Love is the ultimate reality and the universe is made up of pure lights, which have become fully aware of this power of love. Once one has tuned into this power, by actual mental and spiritual effort and not mechanically, you know that the high energies are now pouring through your soul and your body.

In the Gnostic Church of Consciousness, which is a school of initiation, we live in the divine vitality. The power of love is warm and all-comprehending. It is not an abstract perfection or is it by any means a perception of limit. It is everywhere. So to prepare yourself for this expression of divine power and for this experience of union, it is wise for you to know the teachers and their rules, because they are the ones who are making possible our entry into initiation consciousness. They are the spiritual ones, who have told us about the Gnosis of Love.

In my work in the Gnostic School of Consciousness, I have been guided by very spiritual powers. One of my closest and most holy teachers is Dr. Kammamori, who is my very true initiation. It was he who founded the School of Consciousness, which we teach to you in our sanctuary lessons, although because he is a holy and spiritual being, he is not very attached to the limits of external being. For this reason, he is by nature an esoteric aspect often viewed as the focus of the universal guru. Dr. Kammamori is a Japanese and a Zothyrion master of light. That is to say, his physical body is perfectly expressed through the physical being of a Japanese male born under the sign of Capricorn with a strong Scorpio energy present. So he is a deity of this radiation, because he is Kam Mamori, the Holy Guardian Angel and Universal Guru. Let me say that Kammamori has been active in my life for a long time. I need not go into the past karma and lives together, but let me say that in this life the association has been powerful. The powerful connections with him have also been fantastic, since at one time all of the members of the inner school, which is within the School of Consciousness, were embodiments in one form or another of this energy. There is much else that can be said about him, but that is for the more advanced studies in the gnosis.

However, it is important to note that he is also Zothyrion and therefore an

inner spiritual teacher and esoteric logician. Actually, I suppose I met him through work in esoteric logic, because he dwells there primarily. The Master Zothyrus was in a remarkable way responsible for this. He led me into the study of the history of philosophy in the alternative universe, then I became aware of Dr. K. Now the Master Z is the pure embodiment of the Cancerian decanate of the sign of Scorpio and so he is a spiritual teacher who has helped me for almost 20 years, in this lifetime.

He led me deeper and deeper into the universe, which is totally a form of spiritual being and then said to me that Dr. K. would be able to help me in this area, I think it was about this time that I had the presence of Dr. K. in my home for a long enough time to allow me to do a painting of him. He was then in close connection with Lemurian magick and appeared really as a shamanistic type of teacher and not as the esoteric logician or metaphysician.

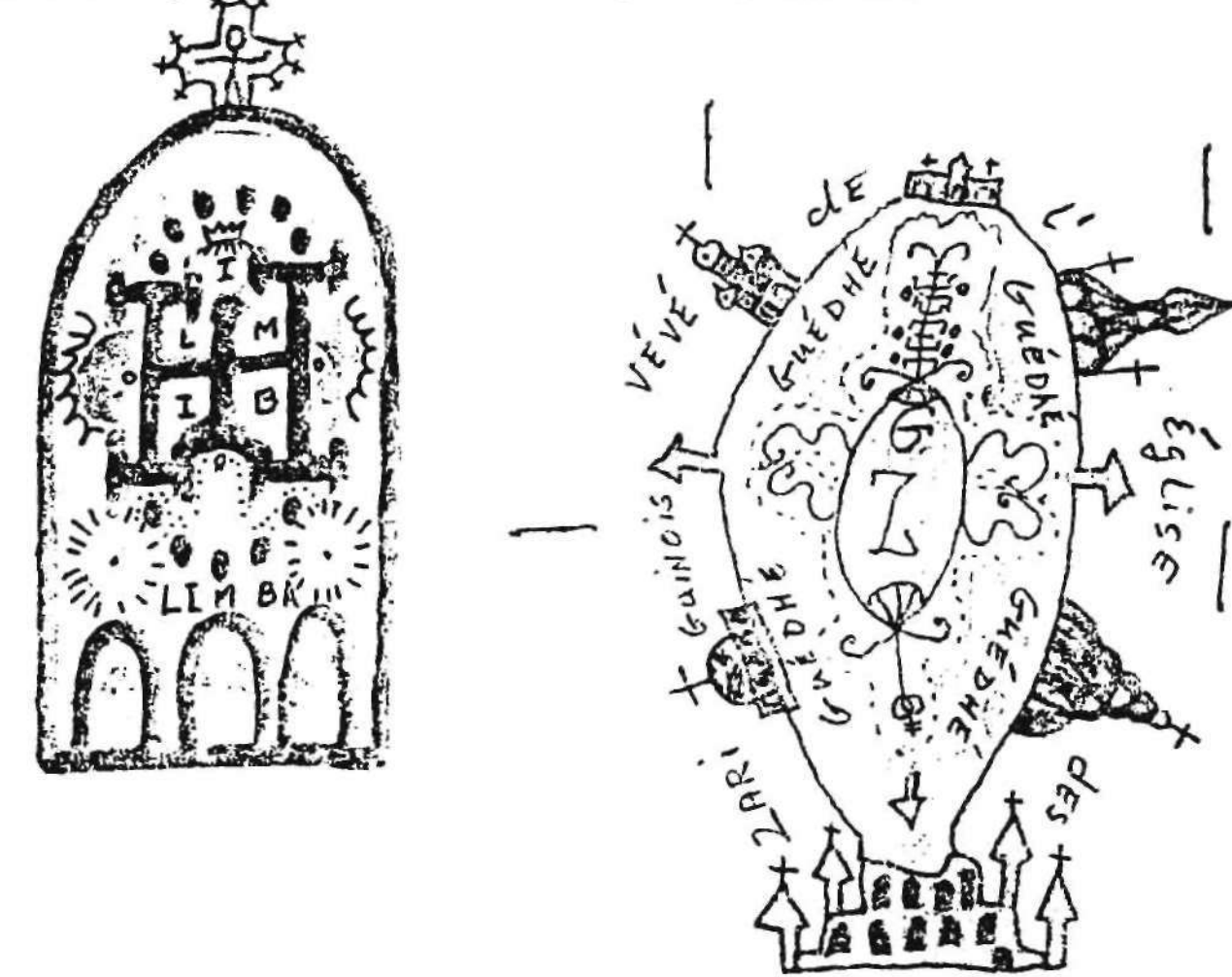
But he taught me that the shamanistic and intensive aspects of being are the content, or the empirical life of esoteric logic, which is the structure of being, enclosing and enveloping the energies of the shamanistic and expressionistic levels of being. It was this way of viewing the universe that enabled me to combine the abstract way of the ideal and the spiritual with the realistic and impulsive power-zones of magick and sensory excitement, as well as the intuitive perception of raw data, because in these very close circumstances it was possible to see how each gave light-energy to the other and how each saw the other as an expression of the same level of being, although coming from another perspective but expressive of all aspects. This was the law of esoteric polarity, which I have developed somewhat, under the influence of Dr. Kammamori, in my esoteric logic, and wherein we find contained the whole of the being of nature as the given, which the Chinese metaphysicians refer to sometimes as the Tao.

The world of shamanistic excitement was also developed in my earlier work with the Voodoo deities. But when I asked Dr. Kammamori if this would constitute an area of conflict with my work as an esoteric logician, he stated that it would not because the same energy was being worked. Voodoo, he explained, was the feminine aspect of the field of magick, while Shinto Gnosis and Esoteric Buddhism, as expressed in the sciences of esoteric logic and the history of Zothyrian philosophy constituted the masculine aspect. The supposed sexual difference is entirely due to the object of energy-intuition; in voodoo it is the intuition of raw contents, excitements, and shamanistic dream experiences.

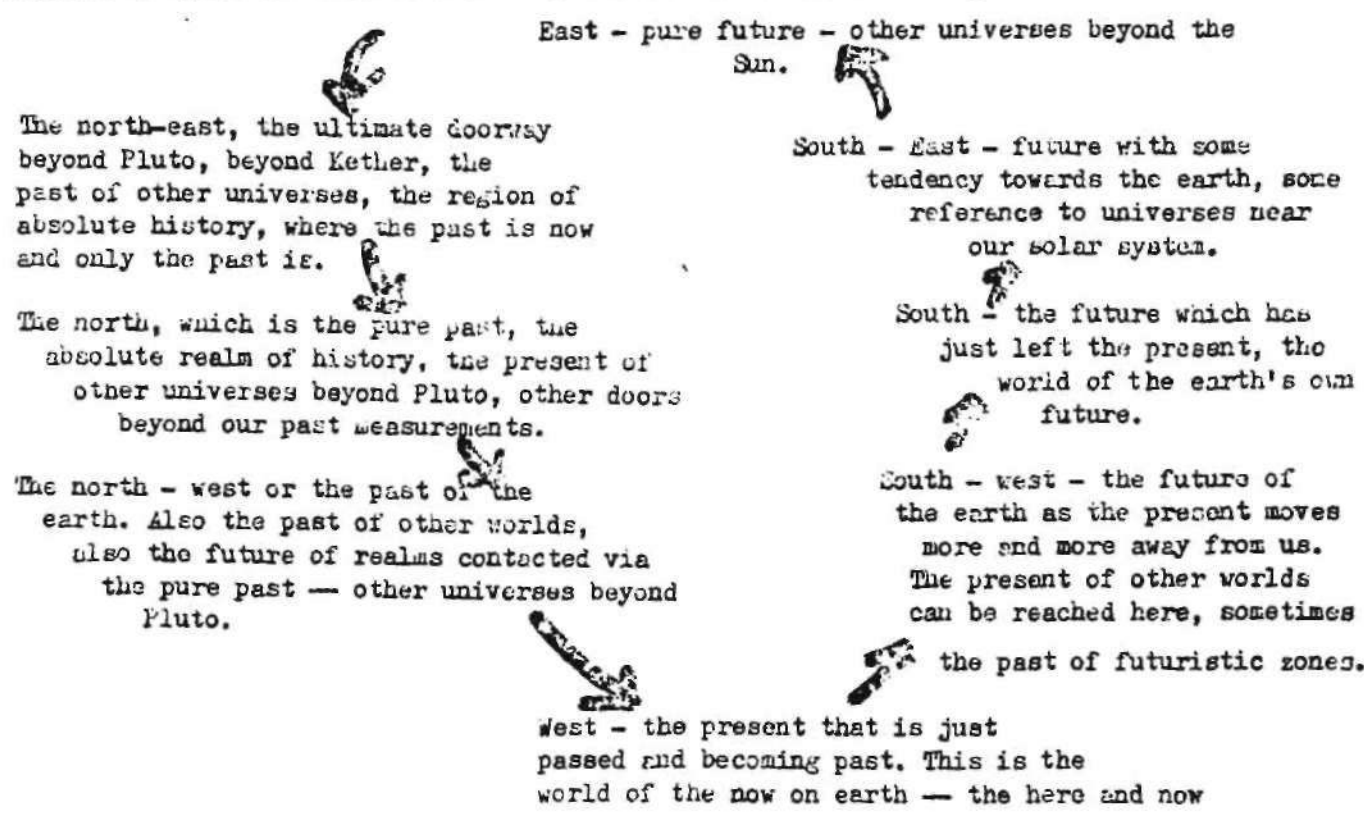
This is entirely the feminine aspect, because it is concerned with the experience of chaotic contents. We can say that this is the primordial matrix of being. On the other hand, the structures of esoteric logic are intuited in a very pure and ideal way. They are intuited by means of the structures of intuition. They are intuited by means of the innermost quality of structure. This is pure masculinity and is the law of organization whereby chaos is known and lived. The higher energies are understood as composed of both elements, the feminine and the masculine, and it is the male principle which envelops the female, since the numbers 1 and 3 surround the number 2.

In my experiences with esoteric logic, I was also able to focus on the basis of the masculine ideal. As I said, this was the question of what was "intuition-structure." Dr. Kammamori explained that it was close to the way in which Hegelian metaphysics and logic might be understood by a Zen-Buddhist philosopher. Let us suppose that a person was a Zen-Buddhist for about 40 years. Each day, he would do his special meditation exercises. Then suppose he had to come to the study of the

Byzantine viewpoint. Below are two interesting révés of these LOA.



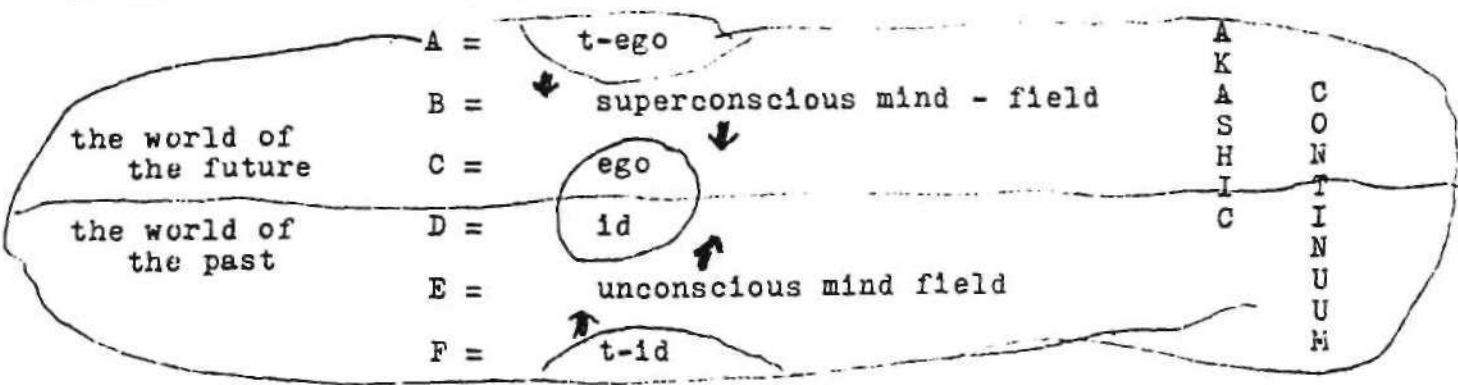
I want to close this lesson with a diagram which will explain the time zones and other regions of space-consciousness as they are manifested in our being.



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

The Aiwaz Physics

- 8. Because of the 'action' of the t-id, the unconscious 'appears' as the past.
- 9. The 'action' of trying to connect with ego and id creates time-lines.



philosophy of Hegel, or even certain British Neo-Hegelians, using your imagination you can see what it might be like.

That, Dr. Kammamori told me, was the way in which we could understand "intuition-structure." Then he said that there was another mode of coming to view the masculine and that was named "structure-intuition." That would be the way in which the Hegelian metaphysician would try and understand Zen-Buddhism. Then, as I progressed in my initiation consciousness, Dr. led me to a more esoteric level, which was where I received many initiations necessary for the development of estoeric logic as a gnostic form of magick and metaphysics. He taught me to reverse what he had taught earlier and see "intuition-structure" as the way in which a Hegelian would view Zen Buddhism, or engage in that specific kind of meditation and to see "structure-intuition" as the way in which Zen Buddhist would view Hegelian metaphysics. All of these viewings, or gnostic exercises, were done from the inside of the experience, or within the context of meditation and metaphysics.

If you would like to do an exercise — you do not have to do one — but if you wish, you are invited to write a report on what you have gained from trying to do these four exercises, the two exoteric and the two esoteric, and send the report to me. I will then be able to connect your consciousness to the high energies of true initiation, as they are being expressed in the gnosis of light, under the direction of my special and ideal guru. Dr. Kammamori.

You may then write up the report and send it to me for my examination. I will reply to all of these exercises, which are sent to me as result of work being done in this area. I will also use this method for determining the rate of growth you are participating in at this time. But, of course, this is an entirely optional project and is not a requirement for studying with me.



**The Esoteric Logicians and the "Dainichi Revelations"**

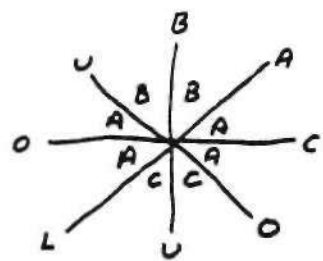
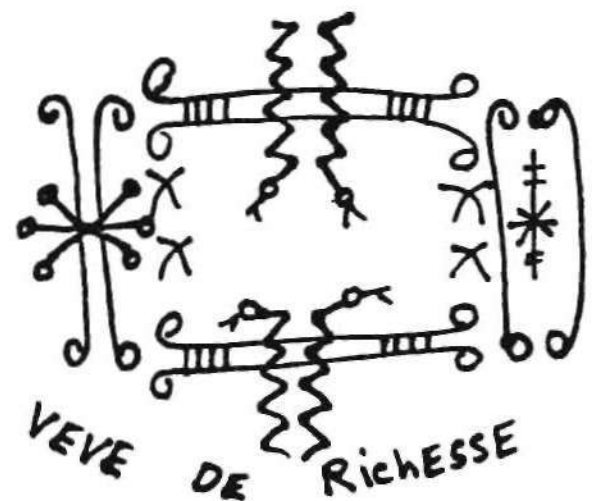
"It is necessary for you to understand that the existence of the esoteric logicians is conditioned by and contained in the 'Dainichi Revelations.' By this we mean that the esoteric logicians are emanations from these teachings and that they are beings, who rise to self-consciousness only by means of these revelations. For this reason, it would seem that these teachings are a world of their own, which produces its own form of life and its own form of experience. Those of you who are outside of this world, but admitted to it by the process of initiation, participate in its sacramental mysteries, when you do the work of esoteric logic. When you do that work you are inside of the 'Dainichi Revelations'." — M. Bertiaux, "Kammamorian Fragments," 17

The process of esoteric initiation involves an intensive view of the various occult levels and processes. Because of the deep powers which are to be found in initiation, one must be admitted gradually. There, even in the most beginning of states, one will encounter the presence of the truly spiritual beings, designed by Shinto gnosis as the esoteric logicians.

This process is quite complex, but it means that fundamentally the universe is infinite in all directions, and that it develops and expresses itself in all directions. However, the esoteric patterns give rise to a unique and very radical process and they pour out as forms of being, manifesting themselves as transcendental aspects of our selfhood. There we encounter the beings who are the esoteric logicians. It must not be thought that they are masters or specially adept humans, rather they are Kami, or divine foci of consciousness. They are in truth the Kami-no-mamori of the gnostic experience of Shinto. In order to experience the beingness of their power, one allows the radiations of the teachings of the Esoteric Buddha (Dainichi or Maha Vairocana) to enter their soul. Then the marvelous process of initiatic transformation slowly occurs, whereby we become more and more attuned to the lifestream which is within the teachings. I think that this process is very complex, but it may be expressed by way of the two laws, which define its rationale:

1. The esoteric logicians within the world of the "Dainichi Revelations" come into contact with the initiate and begin to develop the structures or pathways of esoteric logic in the consciousness of the initiate. These beings are active intelligences and exposure to the teachings brings one into immediate contact with them.
2. The process of making contact will be an outpouring of the radiations of esoteric logic, which is a system of inner dynamics. Part of the transcendental selfhood of the initiate is then connected permanently to that world or else it becomes an extension of it. One comes to see that world as akin to oneself. The closer one grows to it, the deeper the initiation. The process of initiation may be viewed as a joining to being but not as a return to the primordial roots of being, because this gnostic world is not a part of the past karma of the initiate. It is the new being, which is bestowed by the Esoteric Buddha.

Together with those two above-mentioned laws of the gnostic process, I think it is very important to show the relationship which exists between esoteric logic and the field of transcendental logic. Since then, there have been a number of references to both ideal beings and to the continuum of esoteric logic.



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

HOODOO AND RECEIVE THE REWARDS OF THIS SERVICE.



Statement: Transcendental logic may be understood intuitively as the lifestream of ideal being.

Statement: Esoteric logic may be understood intuitively as the initiative content of transcendental logic.

At one time, this was for me the major problem of contemporary gnostic consciousness. I sought the solution to this problem in one form or another for about 20 years, in fact, I was interested in the problem for about 25 years. Then, as the result of my gnostic experiments in metaphysics, the solution suggested by those two statements came to the surface of consciousness. Because the question was so subtle, it could only rise to the surface because of a shock which [ had received. That shock was the part of my initiation from Dr. Kammamori, which concerns the act of being. When I received the shock of that initiation, I was able to realize the solution to my problem, out of the scattered magickal energies, which were to be intuitively found in my own consciousness.

This type of shock is quite different from the method of analysis-burn, which I too have experienced and written about elsewhere. The difference consists in the fact that the energies of being are projected from an esoteric dimension of consciousness, while in the process of analysis-burn, the energies are directed from the verbal-egoic level towards the unconscious mind-field. One process is esoteric and initiatic and the other is psychoanalytic.

However, the connection between the world of the "Dainichi Revelations" and the world of my experience as an esoteric logician remained unclear. Therefore, it was very much a matter of necessity for me to try and see intuitively the connection. I was able to do this because I had reached an insight into the dynamics of the Esoteric Buddha level of universal being.

Statement: Transcendental logic may be understood as the collectively revelatory energy and activity of the "Dainichi Revelations." Hence, it must be understood that being does manifest itself as a continuum of revelation. Also, it must be understood that this ideal being manifests itself as both a system of mystical archetypes, expressed by the symbols of the "Dainichi Revelations" and as a natural and inductively outgoing process of ideal revelation, energy as ideal goal, and universally causal activity, within the definitins of transcendental logic.

As a result of this insight, I was able to conduct a number of esoteric experiments with the direction of Dr. Kammamori, in order to unveil the powers of transcendental logic which have been captured in other ways by metaphysics and especially in logic and cosmology.

By this I mean that certain metaphysicians were able to supplement their systems of gnosis and magick because of the experiments which they conducted within the dream worlds of these two logics. In my own way, I should admit, I too have been responsible for some of these gnostic explosions, because they were expressions of the reality of being and they were formulations of the ideal order, within the initiatic situation. Had it not been for the directions given by Dr. Kammamori, I doubt very seriously if I would have been able to locate these realms, which religious imagination has collectively indicated by the name of "The Western Paradise."

According to my way of viewing the univverse, the being of statements is spiritual energy, therefore it is intelligent. As an experiment with metaphysics, may I suggest the next exercise.

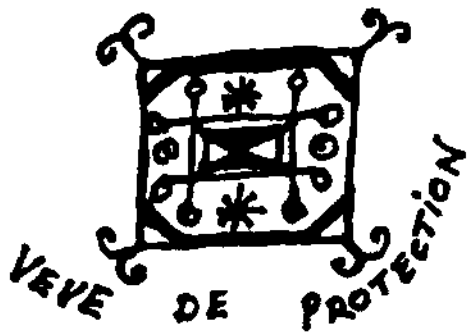
There are three statements and two laws given in this paper. They may be quite

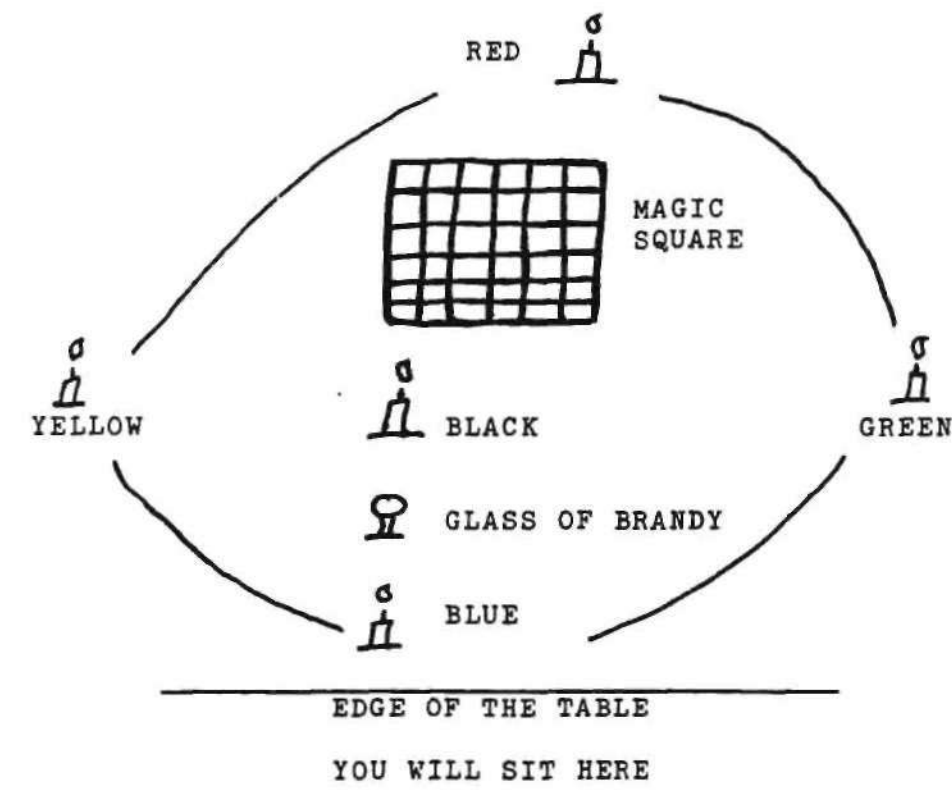
abstract in appearance. But they are charged with magickal and gnostic powers and energies. I want you to establish meditational contact with these beings. You may understand them as Kami or as metaphysical and spiritual deities. Make contact with them through meditation and intuition. Then ask them to explain themselves to you. Ask them to talk about their world or level of heaven in language that you feel can be easily understood. Ask them to show you the meaning of the initiations which they give out and how you may participate in these mysteries. Then make a recording of this experiment in your magickal diary, under the heading "Attention: Experiments in Esoteric Logic."

I will welcome any comments or ideas or questions, which you may wish to make. It is my wish to take you into the higher worlds of gnostic being by this method.

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

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





Connective Paper No. 1: For the Course in Magickal Instruction

At this point in our instruction we are moving into a somewhat different approach to the subject of magick. We will now come to see magick as the result of applied and experimental philosophy. In order to come to this view, it will be necessary first of all to review the Zothyrion magickal philosophical atmosphere. This means that the student will be introduced immediately, with this lesson, to an example of that Zothyrion mode of operation. The connections between this paper and the last paper on the search for Ojas will become very clear. However, following the analysis of some basic ideas in Sung Po, we will spend three months in the study of the Choronzon Club course in philosophical magick. This will be to extend a little more our mental frames of thought. Following this period of study, we will enter upon a systematic study of ancient and medieval Zothyrion philosophy and its magickal applications and experimentations.

In the paper on Sung Po, it is important to realize that there are certain built-in traps for the merely curious. For example, a careful reading of the lesson will discern two areas of magickal paradox, if not contradiction. This was unavoidable, for the simple reason that the authorities which released this matter for study to us insisted that we retain the medieval format of maintaining certain traps for the merely curious student, so that the effectual magickal power and its keys would not be released. Such keys do exist and they will unfold in time as the way in which the medieval Zothyrions did their magick and philosophy becomes more and more clearly understood. On the other hand, we are aware of the fact that many students, especially in the USA, will not have the discipline to seek out the keys, and will fall into the traps. If so, that is simply their karma. We are not interested at this stage in treating any student as a mere beginner.

The magickal experiments and applications of the Zothyrion philosophy will prove to the serious student a source of very rich magickal and gnostic technique. In a sense, Voodoo in its esoteric form is based upon Zothyrion forms. It must be due, I think, to a time when the gnostics of both Voodoo and Zothyrion were in very close contact, probably due to the influence of the solar-cultus "le soleil-gnostique." Also, the Zothyrion magick reflects the meeting ground between the world of the Spider-magi and the Enochian methods, which were revived in the work of Giovanni Dee. All of this may be taken as evidence for a positive root in the exchanges between Atlantean and Zothyrion magick, although Atlantis is far older than the history of the ancient period of Zothyrion philosophy, which we will be exploring. This may suggest something of an Atlantean source for the Z-system, but that is another matter. We know that, however, Coptic and Gnostic influences form the basis for the medieval period of Z-philosophy, so we may say that an Atlantean-Chinese influence may be at the root of the ancient period of Z-philosophy. However, we will explore this later.

There is planned a research publication for the medieval period of Z-philosophy, and those wishing to receive it are invited to write to me about this work.

The Ontological Lectures of Sung-Po, a Zothyrion Master of Magick and Metaphysics  
At this point in our studies, we must prepare For the transition to the study of ancient and medieval Zothyrion philosophy and its magickal applications and experiments. For we must, see the history of Zothyrion philosophy as the history of

the theory about magick. Only in the Zothynan universe were magick and philosophy so closely connected. By way of introduction to this system, I wish to say a few words about the Master Sung-Po, who lived towards the end of the medieval period (1270 - 1400) and who wrote and taught a specific method of the gnosis. Sung-Po is the author of several magickal commentaries on the "Parmenides" of Plato, as well as a treatise in several folios on the Logic of the Oracles, which would be similar to the Book of the I-Ching of IFA system, in our universe. Here are a few highlights from his ontological lections, or teachings to the initiates.

The Root of Wisdom

The basis for the whole of magick and philosophy is to be found in the notion of the arche, the essential law of absolute self-hood, which is realized by means of initiation and the many exercises of the inner sciences, e.g., esoteric logic. However, because of the beingness of the self, which is absolute, and grounded only in its own logical sufficiency, esoteric logic and hyper-logic are one and the same subject. Whatever the initiate can do by means of his power of the mind, by his power which is the mind behind the mind even of the initiate, he can do as a god of magick. This means that while there is an ordinary mind for the non-initiate, and while there is a mind for the initiate, there is also a mind beyond that of the initiate, and this last realm of mind is what we call the divine self or All—Initiateur. It is the being behind all things. To know this being is to know the root of all wisdom, for everything can be said to actualize itself and happen because it is united to this root of wisdom by means of many, many lines of logical connection.

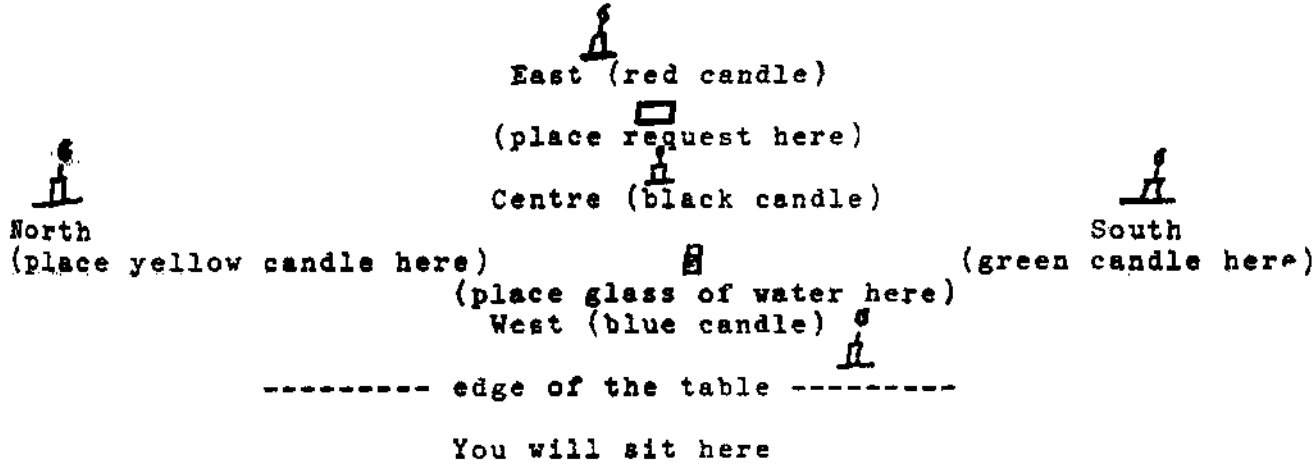
Hence, we have here a system of pure Legbha logicism, whereby everything is linked together by the logical spider-webs of an internally necessary fundamental reality, which the Master Sung-Po designates as Wisdom, or Sophia. However, this Wisdom-univverse is not the ultimate, for there are eight universes more ultimate than the Root of Wisdom. However, only by realizing the placement of the root of Wisdom in the world of experience, and in this case we mean inner-experience, can we move beyond to the eight ultimate universes of purest gnosis, which most gnostics fail even to grasp in their highest intuitions. However, by means of a technique which combines the conjurations of the oracles with the logical exercises of his commentaries on the Platonic dialogue "Parmenides," the Master Sung-Po was able to lead a few of his special chelas to the world of the highest gnosis, which could not be entered by intuition but only by theurgy. In this sense, we have to realize that intuition, even in its theosophical and Buddhistic sense of absolute fullness, is limited, and that explains why the highest gnostic world was only open to those who were totally obedient to the powers and teachings of the Master.

At the same time, the Master taught special methods whereby we can apply the powers and divine energies of light, which were native to this highest of all worlds, and which can be designated by negation as the Hyper-sophiological Hyparche. These methods were later described in one of the esoteric commentaries, which has come down to us from that period and which is known as "The Ontological Lectionary of the Hypersophiological World." This treatise, in spite of the very severe difficulty of its language and symbolism, which reflects an inner-gnostic semiotic and system of magickal languages, has come down to us and will form part of our course of instruction in the relationship of magick to philosophy, in the Zothyrian gnostic context.

Many of these magickal treatises reflect the extreme severity of spiritual

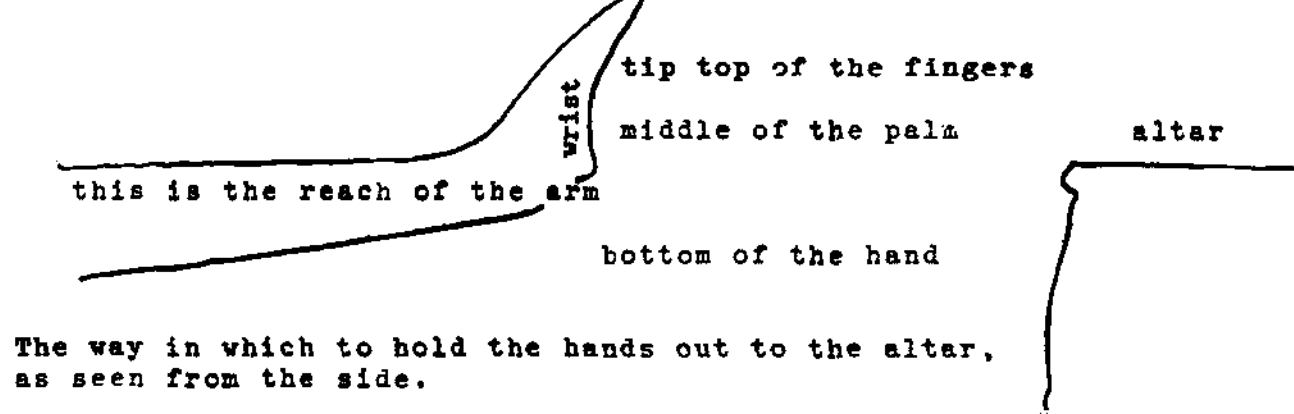
THE BASIC RITUAL FOR GAINING FROM THE HOODOO SPIRITS

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



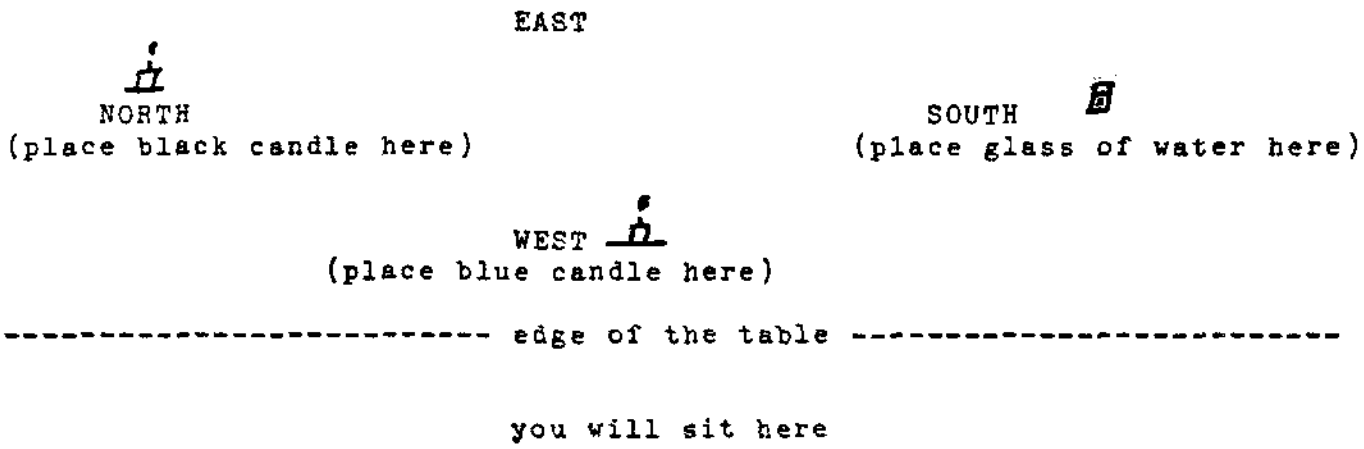
"AND IT IS DONE HOLY SPIRITS OF LUCKY HOODOO."

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



DEDICATION TO THE HOODOO SPIRITS

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



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

discipline in each of these small gnostic schools, as well as the extreme nature of the magickal experiences, taught by such as this Master.

Now the method of connecting the chelas to this hypersophiological power was a form of esoteric logic, whereby the student, or chela, entered immediately into the occasion of this power as it manifested itself in the meditation of the Master. We can say that the Master presented in his meditation and consciousness an ontic sphere of the hypersophiological to such a degree that the hypersophiological was totally given within the consciousness of the Master, without any imperfection of presentation or loss of power.

In order to achieve this, the Master had to be sufficiently powerful in the technique of his gnosis, so as to present the highest world. At the same time, we must remember that this world could not be penetrated by the highest intuitions of those outside of this particular school of the gnosis. In this sense, therefore, the Master became the Root of Wisdom. The Master was in a timeless sense that root of Wisdom as well as any other type of being which he might be through participation.

The Pathway of The Lights of Wisdom

The student was not necessarily fully initiated by this experience, for like a glimpse of the divine, the student had Co live in that being and fully enjoy that ideal state in a continuous experience. However, it was deemed possible for the student to become one with the light and so become a light of wisdom by means of certain techniques, which unite the hyper-logical tradition with that of esoteric logic. One could not but be certain that this was a kind of gnostic yoga, whereby as certain magickal operations were performed, so also certain theurgical operations were brought into space and time, and their effects brought the student closer and closer to becoming one of the lights of wisdom. This was accomplished by means of number mysticism. As the complete process was realized in achieving the number one, which was the end of the process, wherein there was no separation, so each step brought about a closer and closer approximation to the goal of unity. Bearing in mind the basic Neo-Pythagorean-Gnostic view of all of the processes as leading from nine to the number one, we have the following grades of magick, which represent the steps up to the final light. This process is reflected in the book on The Pathway of Light in the Gnosis of Numbers." We may summarise these steps as:

I = The number 9; here the student comes to detach his physical consciousness from the materiality of being-other-than-the-Master. His physicality is that of the Master. The magickal operations here convert his existence into that of the guru.

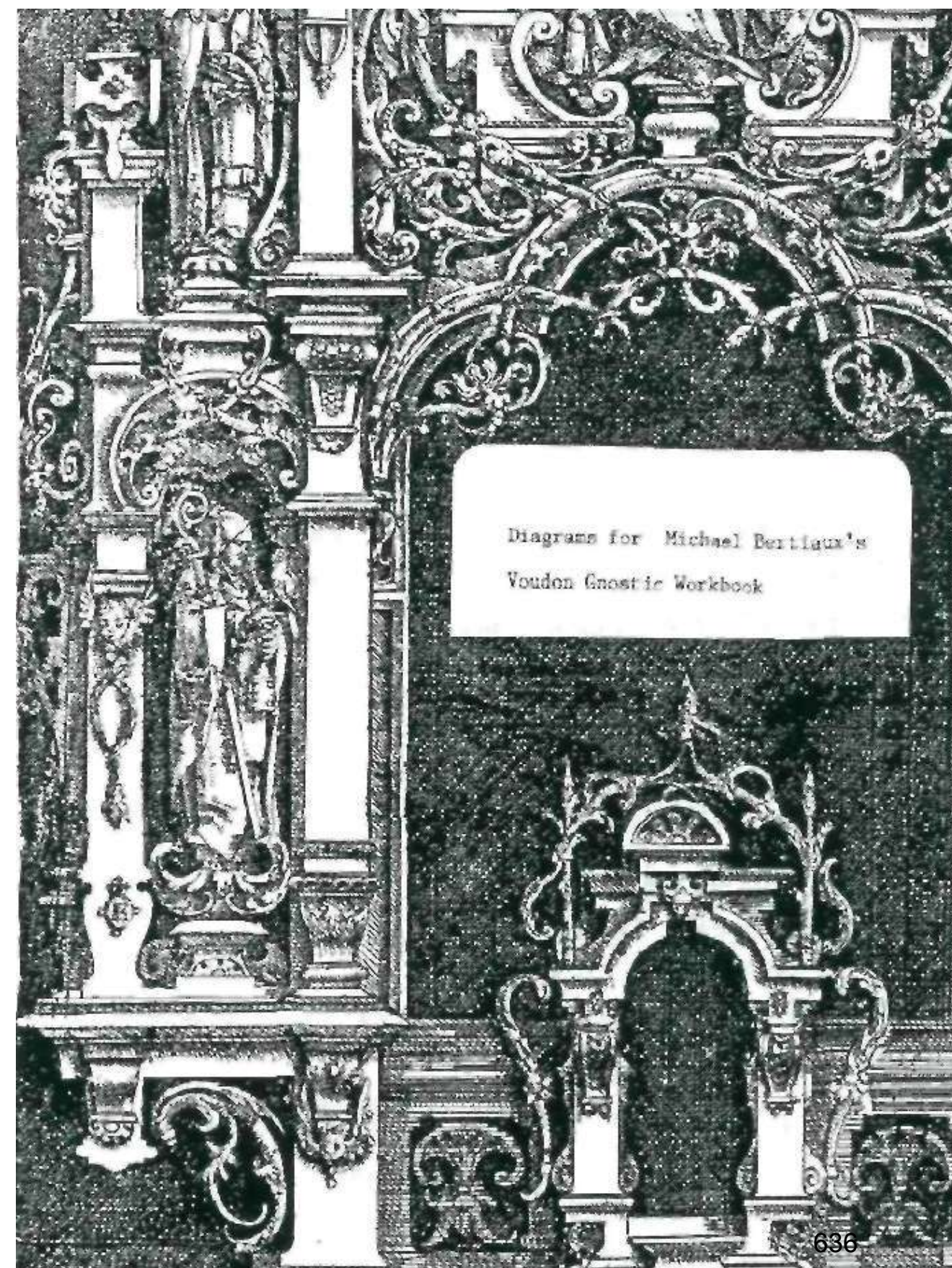
II = The number 8; here the student comes to an interior experience of the Master, and accepts the emotions and mind of the Master as his total embodiment of esoteric logic. At this stage, the field of esoteric logic is monistic.

III = The number 7; here the student comes to experience the inner being of the Master in terms of esoteric concreteness of spiritual identity. Also, his history becomes that of the Master, or rather the Master creates a magickal history for the chela.

IV = The number 6; here the Master and the chela depart from the physical world and live as a syzygy in a gnostic universe of light, known as the First Unnumbered space (the title of this realm contains a paradox, which hides a secret to attainment).

V = The number 5; this relates to life as a syzygy in the Second Unnumbered space or universe.

VI through VIII = the numbers 4, 3, 2 (and 1). These steps refer to secret magickal universes, which are governed by the beings encountered in the First **and** Second Unnumbered universes. At the end of the section on the Number 2, the chela enters the Universe of Number 1, unaided by the Master, for the magickal processes have been entirely successful.



these machines to his temple of magick. Michael was also given the esoteric mathematics which makes any system of magick work for vudo. This is a form of very esoteric geometry and is part of the body of Legbha. Michael then made it a law that the worship of Legbha, the Supreme God of Magick, should be held as the root of all vudotronic magickai experiments.

## **29. Gnostic Hyperspatiality**

(Noun) These are the higher spaces of gnostic magick and it is in these higher worlds that the work on magickai research is done. Up in these worlds, everyone is very busy with working with the Gods and realizing union with these divine mysteries. These would be the heaven worlds of gnostic magick. In 1980, Michael Bertiaux received permission from Legbha to create in the gnostic hyperspace a magickai model of the gnostic church of Nigeria, named "The Sun-Rays Divine Healing Home." Then other magickai models became possible for the Nigerian Gnostics. So that those who belonged to the group to hear these words are blessed by having a place in the higher worlds. They are placed in a very special position because each one of them is related to Michael Bertiaux from a past lifetime, when he had much magickai work to do in Nigeria. The work of the Nigerian Gnostics is of very special importance to the God Legbha, because he wants the Nigerian Gnostics to be close to him in the hyperspace worlds and to be of one mind — his mind — and then they will be blessed.

## **Choronxon Club Course of Magickal Instruction, Lesson I**

Somewhere deeply rooted in the consciousness of humanity there exists the absolute objectification of psychic terror. This point is the basis for the total and unyielding pervasiveness of man's instinct for cosmic horror. This reality is not something which can easily be rationalized by simplistic categories, rather it escapes all attempts at categorical exorcism, whether they be rationalistic or mystical. Humanity is in the grip of a violent power of primordial chaos, which continually emerges and as yet is continually avoided by our sciences, arts, and all cultural systems of valuation. There is nothing which can keep the mind of man from finally coming to this experience of horror, yet paradoxically we seem to survive.

But is this the truest essence of survival, if we must survive in a state of total psychic terror every moment of our lives, every experience of life somehow based on the feeling that below the surfaces the terror of nothingness can be said to exist, every idea being somewhat distorted because the light is not real nor is the light there? Is this the life we wish to live, the knowledge we wish to possess, the values we attribute wishful-thinkingly to some kind of a beyond?

Our philosophers and psychoanalysts would want us to be content and to ask no more questions of what is there. Our religious leadership simply asks that we turn our minds inward and find the fullness of being there. But we are not built to flee convincingly from the terror which exists beyond, from the horror and from the unspeakable and indescribable, whatever it might be. Rather, in opposition to all humanistic culture, we are lured ever to the brink of chaos. We want to go where we are forbidden. We want to know what has been denied to us. We seek, in a word, the "more." And so the magician seeking the limits and then the limits beyond all those limits will constantly move closer and closer to the brink, and so he will necessarily become more and more endangered by that same brink, which is the limit to all sanity, all harmony, all order, all reason, and even all mysticism. For we cannot trust even mysticism beyond the limits of reason alone.

And as the magician stands on the brink of the final mystery, encounter, or total experience, he will find that there is nothingness before him. He will experience the fundamental fear of all being, which is the fear of the totally unknowable. He will fear because he cannot come to grips in his mind with any energies, structures, ideas, awaiting him. For it is only the nothingness of the absence of all the contents of consciousness which presents itself to him.

All of the ideas and images which have so carefully been brought up from all of our past histories and valuations no longer fits what is there. Chaos cannot be defined we know, but surely we can wonder if by some method of the negative we can arrive at some kind of energy in our minds to relate to what we feel. But no, nothing such as this exists nor will it ever exist in our minds as any so-called content of consciousness. So standing there and feeling the terror, we simply have to realize our limits and these limits which would apply to any of our magickal constructions and systems must be seen as absolute.

But, there must be a method or a way whereby we can somehow deal with this mystery, for such is what it really is. Let me say that we have a way of dealing with this fact, not in terms of what it is, for that is impossible, but in terms of how we can create an energy in our own magickal experiences, which acts in a parallel manner to the effects of primordial chaos upon the consciousness of man. This method is the

secret technique of the Choronzon Club, the short-cut to initiation which has been proven for many magicians over several years time that the inner world can cope with this problem, even if it cannot understand it, totally or in any way.

For there exists a method which must create in the individual the total reversal of all that religion, art, culture, science, or any other cultural valuational method has determined as the ought for human life. Such is the secret method of the Choronzon Club, which is the total system of man's new consciousness and magickal awareness. Such is the special training program which has as its goal the creation of the totally new being. And this system consists in building up the absolute "other-selfhood," the alternative-ego of pure magick, which rises out of all of the self-imposed chaos of our own irrational lives and value systems.

For even the animal-instinctual selfhood must be transformed by this method. And it will, for it is the breeder of the chaotic lifestyles which are accepted as normal and to be encouraged by the slavish corruptors of man's true sense of cosmic wonderment. Those writers and authors, especially certain English literati and occulti, being representatives of the socially accepted pathways — these too must be swept aside by the new technique, which will produce a sense of creative freedom and not the stifling narrowness of what is accepted or approved or to be encouraged.

The new method, on the other hand, will lead to the pure reign of creativity in the life of the magician, so that he will not be forced to feel terror when he approaches the brink. What some have called satanic gnosticism, existential manicheanism, or the admission of the totally radical character of being, there have been very brave and very wise attempts to accept the chaotic basis of reality and ideality,

On the other hand, the opposite view, being as it is imprisonment to the shallow, will be internally destroyed by the new technique, which is being emanated from our system of gnosis. For let me tell you one thing in closing: There is only one ultimate pathway out from beyond all that seeks to restrict us to the animal generated social world of stupidity, and that is the method of the brink, itself. This is the method we teach.

out of his dream-mind, called Aida-Wedo, who rules the heavens with him. Legbha then became married to the night-side of himself, the God of Midnight or Carrefour of four roads meeting, i.e. crossroads, who is his alternative self. It is from Carrefour that there is derived a whole system of nocturnal time stations, which are the time-stations of the Zothyrian system of magick.

#### **24. Biquintility**

(Noun) This is an astrological term which refers to the distance between two planets as being 144 degrees with an orb of three degrees. This indicates a relationship between planets and everyone has something of this. However, what is magickaily interesting is that this relationship is especially creative in gnostic magick and it is one way in which energy is brought up from the unconscious mind. It is a little known energy and hidden deep in each one but the Guzotte system is designed to bring this out in each person.

#### **25. Gnostic Continuum**

(Noun) For the gnostics everything is connected to everything else in the universe. Nothing is separated and all are continuous. This means that to know any one thing is to know everything. The gnostic sex magicians realize this because they see everything as part of their experience. Nothing is ever, therefore, outside of their powers.

#### **26. Pheonisme of Legbha**

(Noun) There comes a time when the God Legbha takes notice of the magician and seeks to bring the magician closer and closer to the higher powers. At that time, Legbha sends a pheonisme of himself to the magicians and awakens them so that they possess a desire to sexually unite with Legbha. When this happens, the magician is then taken into very high worlds and experiences initiations which cannot be described. Legbha has always had a feeling of lust for the human race. His concern is then to bring humanity closer and closer to the mysteries of Legbha. But if the magician does not receive the pheonisme of Legbha, it does not mean that he is not a good magician. It simply means that he will evolve in another way.

#### **27. Pheonistic Continuum**

(Noun) All of the pheonismes of magick form an unbroken chain of magickal experiences. The magician who knows this can then pass from one level of experience to another. There are certain magicians who have very great powers because they have lived in this continuum and have been able to develop the perfect powers of this world. Such magicians are not very common but they are all connected somehow to the Nemirion.

#### **28. Vudotronic Mathesis**

(Noun) Behind the science of Vudo-tronics is to be found a secret type of mathematical thinking. Vudotronics came into existence this way. The magician Michael Bertiaux went to the God Legbha and asked for a method of magickal science which would help promote the Vudu religion and magick all over the world and also which would enable magicians to do magick in a very precise way. Legbha gave to Michael Bertiaux permission to know fundamental secrets of Vudotronic science. Michael then went to Hector-Francois Jean-Maine and received information on the method of bringing

(Noun) These are thought forms of an extremely sexual, sensuous, and exotic character. They are cultivated by the Guzotte magicians in very exciting and possibly dangerous ways. They are used like articulate but artificial elementals. They may come and go from the magician. Wherever they are the atmosphere is one of intense lust and sexual excitement.

## **20. Self-Pheonismes**

(Noun) These are projections of the magicians. The magician wishes to project a field of his lust. He will do this by sending a self-pheonisme by broadcasting it to the place where he wants it to work. Such actions are necessary in the Guzotte system, especially in Lesson Number Two, because the idea is to gain powers over individuals at the level of deepest lust.

## **21. Psionic**

(Noun) This refers to a type of magickal machine which operates on etheric energy and which is sensitive to the fields and energies used by magicians and which can be used to send or receive any type of energy, it is built along the lines of magickal physics.

## **22. Inner Legbha Geometry of the Hyperspatial Time**

(Noun) The Vudu God Legbha is the supreme deity of magickal systems. He is pure cosmic geometry, which includes both space and time. Time is an eternal process and comes closest to esoteric consciousness. There exists a time beyond space, which is the Divine Mind, or Cosmic Legbha. Within this Divine Consciousness there exists a very powerful mystery, which is at the root of all beings. That mystery is the Esoteric or Inner Legbha Geometry of the Hyperspatial Time. To know this power is to become Legbha. At the beginning of consciousness, the Divine Legbha saw in his eternal mind the ways all things were to be and in accord with this way of seeing he allowed everything to come into being, by means of an inner geometry. The union between the inner geometry and the outer world is the mystery of greatest power. By this means we know that Legbha is the supreme God of all magickal systems.

## **23. Stations and Gnostic Logics**

(Noun) This is similar to Number 14 (Time-Station Logic). However, at a certain point, the time-stations are allowed by Legbha to "wake up." In the vudu myth, the four sun-sons of Legbha woke up and found that they had erect sexual organs. The Sun God, Damballah, sent four rays of his power to these sons and touched their erect organs causing orgasm to occur. The magickal sexual fluid shot into the heavens and became the logoi spermatikoi (seeds of reason), of the ancient philosophers. These seeds of reason contained gnostic teachings but in logical forms. However, because of the fact that each logic is both male and female, two gnostic systems are found in each logic. That is why each time-station has two logical forms. The black magicians thought that they could know everything if they possessed this sexual fluid. So they sought to look all over for it. Damballah, however, sent his sons the planets and they destroyed the black magicians and cast their remains into the nothingness, the Meon, where they were reborn as dark-colored birds. Legbha and Damballah then began to wrestle for amusement and from the sexual excitement of their sport, they ejaculated out magickal daughters, who became the forms of the ideal gnostic church. These daughters were married to the sons of Legbha and gave birth to the magickal chronologies of the gnostic patriarchates. Damballah then created a female consort

## **Choronzon Club Course in Magickal Instruction, Lesson 2**

### *Numbers of Evil*

One of the most important ideas in the human consciousness is that of number. But for the magician this can only mean that numbers are the agencies of evil, or the foci of the black magick powers. We create a world around us with numbers. Everything is assigned its proper number and this means that numbers cover all manifested being, in one way or another. People speak of the power of these numbers, for by means of their usefulness in the materialistic computer realm, it is possible to accomplish everything. But in spite of all of this emphasis, numbers for the magician become the agencies of evil. So much so that if we see a number attached to anything in the consciousness anywhere, we can know that the process of corruption and destruction has already begun. We can say that it has been marked with the sign of radical evil, for it has a number, and the number is one of the numbers of evil.

As consciousness grows more and more sure of itself we come to realize that it is by means of the building up of strange types of being that we find the laws of evil at work and in dynamic operation. For all of these numbers are magickal and they have so to speak their own mind or consciousness and power of self-identity. To the magician they are entities with which he must work, if he is to survive in the world of various types of being.

Indeed, if he is to survive at all he must in his own way master the powers of radical evil which are embodied in the powers and numbers of evil. Thus the ancient philosophers taught that the beginning chela must really come to terms with these powers if he wished to make any kind of progress in the world of knowledge. Therefore, he must come to terms with the radical evil which emanates from the presence of numbers in this world. For wherever there are these numbers we have to face the fact that these are the radical sources of all of the world's wrongdoing, all of the chaos in existence appears to put forth from these combinations of numbers, from these definitions and names of things as they are represented by the presence of numerical configurations.

Anyone beginning to read this system of magick will immediately ask himself if I am serious in my view that numbers are so certainly the sources of evil. My reply is very simple: I do not know that they are, but let us assume that they are, then you can see what you are up against if you try to deal with this energy in a way which cannot be avoided. Now let us look at the matter metaphysically: in gnostic metaphysics — and we are gnostics in the Choronzon Club — one of the most important ideas is that there exists a hierarchy of evil, which exerts its positive influence in the world of human experience.

This means that what is negative is also positive in its effects. This means that what is there is caused by spiritual agencies, and the leading spiritual agency is the hierarchy of numbers, our numbers of evil in terms of their pure organization. The metaphysical thinker will, of course, say that evil is balanced by good, if he is agnostic, or if he is a monist, he will say that there isn't any evil. He will say that all that is, is good.

But we know that there are many possibilities which conflict with this reality. We know that evil and chaos are everywhere. Therefore, let us assume that the hierarchy of evil is assumed to be the hierarchy of numbers. Next we have to come to understand that this is not such an unreasonable assumption. For one thing, evil

exhibits the same patterns of order which are exhibited by numbers. Furthermore, is there not something about number, which invites evil to come and live inside of its intentionally. We know that, for example, wherever evil occurs, there are numbers in consciousness, as if the numbers led the evil to the person or place wherein the wrong occurred.

Surely there must be some reason for this hospitality towards evil. I am not trying to cause the young magician to become paranoid in any way by these suggestions, but this whole lesson is really an exercise in magickal consciousness and they must develop the capacity to carry their thoughts to the most extreme limits of experience. In other words, the magician must come to realize that there is a hidden magickal side to every aspect of experience and that this hidden side may contain the keys to the whole problem of being, if understood from this perspective. We have to realize that the hierarchy of numbers is perfectly suited to giving its fullest hospitality to the powers of evil.

I do not suggest that evil has its origin in numbers, for evil is cosmic and ontic in a sense which goes beyond the intentionality of numbers. Numbers are simply tools of a certain type of radical evil and thus the magician must come to realize that numbers must be seen for what they are and for what they can do in and to the consciousness intended by the magician as well as in his own deepest levels of consciousness. The hierarchy of numbers has been invested with a certain magickal type of personality, so that the number 1 represents the primary ally of the cosmic forces of evil beyond this sphere, perhaps.

It is the region or zone of the archdaemon, who is perhaps assisted by his father or his mother from beyond this realm of being, as they seek to give him more and more powers due to the increased computerization of the whole earth. This archdaemon is assisted by his hierarchy of male daemons, who live in the numbers 3, 5, 7, and 9, and their female daemonic counterparts, who reside in the numbers 2, 4, 6, and 8. However, these female daemons and their male counterparts are incapable of internalized unity. For the number 2 can never be entered by the number 3, although they can be added to and subtracted from, and multiplied by, but these externalizations of power and being are really evidences of the identity of numbers with evil, because the metaphysics of evil moves in a world of externalizations of experience. Us inwardness is itself alone, the radically evil Self.

But, we will have time to examine these matters later in our discussion of daemonology. I mention it now only for one reason and that is to show how much numbers are the tools of evil in so many inviting ways. I cite this example simply to show at this point further evidence for the numbers of evil.

planet Earth, it is used in magick by extension, as magick processes are inductive and tested continually by instruments and rules of measurement. Gnostic magick is empirical or based on evidence, the evidence supplied by magickal practices.

#### **14. Time-Station Logic**

(Noun) This is a very complex method for understanding the organization of time and space. To begin with, time is divided into areas, fields, and domains. Each is under the rule or government of an extra-terrestrial intelligence. The ways in which these stations or governments communicate among themselves and operate according to a rule is the logic of the cosmic computer. However, each station or government has its own logic, from which emanate certain magickal sub-logics and magickal systems. The four basic logics represent the organizational laws for types of gnostic magick. The basic logics are the past, the past-present, the present-future, and the future. In the ancient gnostic systems these were somewhat identified with Aeons. But in the neo-gnosticism of Michael Bertiaux, they are functions of a vast magickal computer or spaceship, known as the universe of universes. These logics rule all universes and apply equally to this universe and alternative universes in principle. However, the alternative universe has its own way of manifesting the time-station logic, which is radically different from our own. The keys to the differences are found among the teachings of the Nemirion.

#### **15. Les Vudu**

(Noun) Les Vudu are the Voodoo Gods. These are the ancient Gods of Atlantis, which are being restored to their rightful position as objects of worldwide magick by the modern gnostic movement. These Gods are Afro-Atlantean and should not be confused with the Houduo spirits, which are elemental beings of a magickal type.

#### **16. La Couleuvre Noire**

(Noun) This is the French-Haitian name for the old brotherhood of Afro-Atlantean magicians. It refers to the snake goddess of outer space, the primordial creative energy. There is another order, which has its powers parallel to this type. La Couleuvre Rouge — the red snake — or cosmic serpent fire. Noire refers to ancient primordial black energy, or fundamental and elemental shakti, the source of being. Red refers to what is derived from the primordial energy.

#### **17. Presentements**

(Noun) This is a Haitian magickal word for the things that appear to the senses, inner and outer. Thus, the color blue would be an example. But such "things presented" are really magickal objects. They are appearance-elementals and are therefore quite powerful. Gusotte has sought to focus on them in order to call our attention to their powers.

#### **18. Marmas**

(Noun) These are the power zones or place where powers of an occult type build up. They are extremely common and most magicians do not realize that they are surrounded by these power zones. They are found especially in parts of the human body and can develop a will of their own.

#### **19. Pheonismes**

which represent the energies of that magician. Another name For these magicians, who are becoming more and more transformed into numbers and their combinations is the "Bodies of Zothyrria."<sup>1</sup> These are the names for the "Nine Afro-Atlantean Bodies of Zothyrrius" developed as a way of exploring space and time. Ojas or magickal energy in each body is then measured for progress and assigned to another sphere or magickal space.

#### 8. Psionic Reactors for Testing Levels of Ojas Radioactivity

(Noun) There are magickal machines which are used to test the progress of the student and to convey that information to the Nemirion. These machines operate along magickal lines and are capable of a number of operations. Vudotronic initiation consists in becoming a part of this world of magickal machines. The more progress the student makes, the more the Ojas radioactivity seems to be indicated. Only very sensitive students can become test subjects and only very sensitive machines can be used for these purposes. Such machines are highly sensitive and perform a number of magickally significant research assignments.

#### 9. Computer Marga for Reduction

(Noun) This magickal instrument is used in Tantric Physics and other magickal fields to bring the energies into a precise matrix, so that the individual can be given initiations and various traitements, or gnostic treatments. The computer marga is a magickal computer which is expressed through a number of magickal machines which make up the temple of vudotronic initiation.

#### 10. Reversal and Restructuring of Time

(Noun) Magicians can travel backwards and forwards in time. Gnostic engineering makes it possible to change the past in a number of ways. By changing the past, the present and future are changed. The Nemirion appear to have mastered this. Zothyrrians from magickal schools are adepts in this time changing.

#### 11. Ontic Broadcasting

(Noun) There are certain magicians who possess the keys for sending the energies of the Ontic Sphere (Universe of Magickal Imagination) anywhere. They use magickal machines and send these rays wherever they wish. The process is known as Ontic Broadcasting, because they are sending a magick power. Ontic broadcasting is powerful enough to affect the nature of existence. It is not just concerned with the realms of appearance. The keys to this method are given in Vudotronics and other schools, methods, and sciences, of gnostic or magickal physics.

#### 12. Magickal System on Orion

(Noun) In the constellation of Orion there is a group mind which operates magickally. The Nemirion are part of this mind and so they are the physical instruments of this mind-field. The Nemirion have many levels of mind, which reflect the different levels of the Orion Magickal Mind. There are many secret levels of this mind, also. There are various types of ways of knowing this magickal system, which appears to draw its powers and its ways of doing things from space and time. This magickal system is the system of fundamental energy.

#### 13. Hypothetico-Deductive

(Adjective) This refers to the scientific method used by technical scientists on the

### Choronzon Club Course in Magickai Instruction, Lesson 3

#### *The Act of Numbers*

"De L'Acte Des Nombres" is the name of a treatise on gnostic magickai philosophy by the imaginary French metaphysician Michel-Paul Bertiaux. This book serves to explain the actualization of numbers through their interior life, which is to say through the life or agency and consciousness of the spirits which inhabit these numbers. Now, of course, these numbers are the ones we have read about in our previous lesson, namely the numbers 1, 2, 3, 4, 5, 6, 6, 7, 8, and 9. However, according to "De l'Acte Des Nombres," these numbers have their own worlds (a view which is derived from neo-pythagoreanism) and these worlds exist in terms of a definite hierarchy.

Accordingly, these worlds are arranged to reflect the act of the Absolute, or 1, as it reveals itself to gnostic consciousness. Please note we are not talking about creation, emanation, outpouring, etc., rather we are in the process of seeing numbers as revelations of the inflation of being, the Infinite, which is also the One. The worlds which exhibit the revelation of the Absolute are the same worlds which reveal the hierarchy of being, and which before, because of their otherness, are known also as evil worlds, at least evil from the standpoint of humanistic culture, which claims to be self-sufficient, but they may be viewed as gnostic beings by those initiated metaphysicians who have gone beyond material appearances and have entered upon the view that what is ultimately real is beyond the sense. Also, because institutional religious thinking has surrendered to materialism, these realms are viewed as demonic by church-ridden mentalities, lacking the light of the gnosis.

However, they are beings and they represent the revelation of Being, the One, the univocal Law of truest gnosticism, The Infinite Spirit or The Absolute, in all of the different ways in which the One makes itself known as the many. But this making known in the many and as the many is simply the revelation of the One in consciousness, and especially in the gnostic consciousness of cosmic selfhood. This process of revelation is a characteristic of act.

So that when we come to talk about the gnostic being of numbers and their otherness to the world of appearances, we can say that these numbers exist in a particular ontological hierarchy. We can say further that because they are ontological, because we study them, then they have being, in their own sense, so they are ontic. This means that they are being-as-it-is-revealed and this revelation is in the gnostic consciousness. So we can say that this act of Being gives to the mind a certain order, purpose, and impression that chaos is really other than being, chaos is the life of appearance devoid of being but chaos is also the creative freedom of being-in-the-gnostic-consciousness. I realize that this analysis is difficult, but it is an exercise in development of the mind of the magician and it is unavoidable if we wish to grasp the idea of the revelation of being.

For man seeks constantly to be free from his material illusions, yet in actual fact he need only look for the evil symbols which lead to his freedom. He needs only to see the world as written in otherness and in opposition, and then he will find the key to the realm of being. Then his consciousness will develop its own act, its own life inside of the revelation of being. What is the schematism of this revelation? It is this simple way of expression:

1 - Absolute Being

2	3		Ideal Being (Essence)
4	5	=	Ideal Being (Substance)
6	7	=	Real Being (Essence)
8	9		Real Being (Substance)

10 = Chaos/Illusion/Nothingness

The number 10 is simply a boundary between one world and the next, so it can happen everywhere and anywhere, say between 3 and 4 as well as between, although more rarely, between 2 and 3. Eleven is the beginning of a new universe entirely, a world like that of the Absolute, but because it is like the Absolute it is an imitation of the Absolute and not the revelation of the Absolute. Ten then stands between being and all of its limitations, and thus 10 represents a false-consciousness-of-the-gnosis. It knows where the gnosis is but it does not possess withm itself the act of the gnosis. It is unconsciousness-in-itself. Hence, we can say that the act of numbers which is their participation in the world of Absolute Being is a truth and an expression of consciousness-of-gnostic--being.

For this consciousness is actualization and it continues to be an actualization in a timeless way. For time really relates to the meontology of 10, which is chronology in a primitive sense — primitive because it does not possess the gnostic-consciousness of the Selfhood of the One. But this act provides for the magician a certain sense of how to determine the real, the ideal, and what is other. We look beyond the forms of sensible appearances and we find the universe is held-together-in-consciousness by these numbers of evil, at least they appear as evil at first glance to the outsider. Precisely, it is the consciousness, or lack of genuine consciousnes which makes one personal view the "outside," for it lastingly lacks the interiority, insideness, of initiatic consciousness. Because for such a matter-ridden mind, it cannot enter the act of numbers, as can the initiate in his gnostic consciousness and so to be outside means to be outside of Being, and to live in the world of the number 10, or beyond that world in the imitations of Absolute Being.

The gnostic consciousness possess a unique sense of what is Being, for it lives inside of the numbers and it can occupy the same space as the numbers in an interior way. It can, being the same act as the interior law of numbers, so much so that perhaps those in the world of illusion can be said to be inside of the number 10, to be living inside of the prison of illusion. For if these numbers have a realization to some degree in the mind of humanity, so by being inside of the numbers of Absolute Being, we are inside of truth and participate in their act, the same can be said of those imprisoned in error. They too have a shadow of consciousness, which while not being authentic, real, initiatic, or gnostic, does possess the similarity of imitation. And what a clearly articulated imitation it is!

So the act of numbers of Absolute Being, this consciousness is genuinely gnostic and is possessed by those magickal metaphysicians, who by reason of gnostic initiation can be said to live the act of number, inside of Absoluteness.

## Glossary

### 1. Transyuggothian

(Adjective) This refers to those magickal energies which are outside of the orbit of the planet Pluto, and which appear to emanate from some non-densely physical planet. For practical magick work, this is the most extreme power zone of our solar system and is the doorway to the beyond or to other systems.

### 2. Nemirion

(Noun) These are those magickal beings which inhabit a planet having the star Rigel, in Orion, as their Sun. The Nemirion are the race of beings present in the oracular minds of Michael Bertiaux and his people. They are extra-terrestrial beings living on Earth through their own type of space-magick. In many ways, they are of the same family as the Medjis of IFA, except that they are now living in a material world. They are not space-Gods, but are semi-humanoids. A branch of the Nemirion are the Zothyrians, who long ago entered an alternative universe and there set up an empire based on magickal principles.

### 3. Orion

(Noun) This pertains to the constellation known in astronomy.

### 4. Rigel

(Noun) This pertains to the bright star known in astronomy.

### 5. Zothyrian

(Adjective) The alternative universe is known as Zothyria. It is a direct emanation of the Primordial Mother Goddess. Those aspects of its magickal culture investigated by gnostics are known as Zothyrian. Such a culture is based on conditions similar to that of the Earth, but also very different. The Zothyrian Empire was based entirely on magick. The Zothyrian peoples are somewhat akin to the Nemirions and speak a similar language, and have similar institutions. The culture of the Zothyrians is a form of gnosticism. The history of Zothyrian Philosophy offers the student of magick a living initiatic structure. The primordial energy of the Zothyrians is time.

### 6. Zothyrian Format

(Noun) This pertains to the presenting of ideas from the Zothyrian Universe to human beings. What is done is to create a certain mechanism so that earth-minds can be locked into the mind of another system. Then by this method Earth-minds can think like Zothyrians because they have become, by magickal telepathy, Zothyrians. Then they will learn to take their directions from and receive information, also, from the alternative universe.

### 7. Arithmosophical Reduction and Measurements of Ojas

(Noun) This refers to the breaking down of words into the numbers from 1 through 9, which are their roots. In this system, the letter A = 5 and the letter Z = 30. This method was taught to the Earth-minds by the Nemirion. Each word has its level of power and such powers are measured by space-beings. In the magickal exercises of the Nemirion, each human magician is analyzed into a collection of magickal numbers,