

Cosmic Meditation

Michael Bertiaux





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Cosmic Meditation

by

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Introduction

"Let those who walk in these realms know that there are only those signs which are needed, signs you see which come forth from within."

(*Pseudo-Dionysius, Seance, 15th September 2006*)

Cosmic meditation is fundamentally a practice that involves the universe from the viewpoint of the spiritist philosophy. It can be said, for the spiritists, that it involves the universe as a community or *continuum* of spiritual beings. Yet for philosophers, a cosmic meditation based on a philosophy of pure or raw experience would be thought to involve *centres* of experience, or entities, participating in a process of meditation as built up out of the most basic elements of experience. In an interesting way, cosmic meditation and the ways it is done by both the spiritists and the pure experientialists would seem to overlap, they would seem to share many areas and spaces of thought in common. Perhaps this is true of many – or even all – of the schools of meditation, they overlap at various points or meeting spaces, revealing a zig-zag line of connectedness, or a community of meditators and a continuum of minds.

Beyond what we have just said as to the nature or function of cosmic-style meditation, it might be asked if it is really just another metaphysics, somehow trying to gain an audience or a public of spirituality-seekers? However, if we

detach ourselves from such cultural propaganda and examine the simplicity of the process, we can surely see that this way of doing meditation does not conflict with certain areas of contemporary value. Nor does it attempt to exclude any type of practical effort at maintaining a 'practical' lifestyle; rather, it seems to bring its own space. For cosmic meditation is simply a process for exploring our experiences inwardly, whereby we grow into a deeper relationship with the universe as we see it – an exploratory voyage of self-discovery, which extends the horizon of human awareness in all directions. It appears as an approach to self-awareness and grows into an understanding of what the self and what awareness truly are. In brief, it is self-understanding, or understanding that takes us very far and connects us to all that we meet along the way.

While it is true that this pathway of 'cosmic meditation' may appear to be like some schools of metaphysics; it does not rise to the surface of the mind as a particular teaching or dogma, or as any special type of doctrine. It quite simply appears as a *givenness* or way of thinking. We know that metaphysics has been questioned from all directions of thought and has suffered a loss of credibility, whereby it has fallen from a position of honour to one of uncertainty and lack of trust. This is simply because metaphysics was seen as an exclusively human enterprise, rather than as a venture which involved both human efforts and the cooperation of the spirit. So cosmic meditation is a process, a practice, or method, which grows within human experience and involves the universe of the spirit as we might in any deep personal relationship. Once we are working with spiritual components or energies in our process of identifying with the universe, we then realise why the definition of meditation as 'the action of the mind upon the universe of the spirit' is the most apt description of what is happening in this process of self-realisation.

In these chapters we move from a general spiritism to the explanations of some phases of Haitian esotericism, finally ascending to the astral plateaux of Thibet – because ultimate reality for cosmic meditation may be found in the *lifestream* of the esoteric Lamaism of Bön, the vudu-mysticism, or essential shamanism, of the Himalayas. This movement of consciousness is a technique that operates as both a methodology of interactions and as a mythology of interactive explorations – and at many levels of imagery, speculation and intuition of the ultimate roots of esotericism. As you open your inner eyes you will see that this lifestream is an extensive journey in the suggestiveness of the mystical and symbolic realms of many cultures and values. We experience this *richesse* of the occult imagination; yet, we have not been convinced that there is any final form of truth, which would thereby close the doors to our quest. Rather our outlook is never to be finalised, never exactly defined or revealed in any of the existing systems. By contrast, we see each outlook, each defined word, each revelation, each experience, as continuing steps in the mystical pathway – leading on to that consciousness which is open and intuited in all mystical interpretations.

Michael Bertiaux
Chicago, September 2006



I

How to Practise the Mental Method of Meditation.

So much is being said about meditation by every possible school of spiritual discipline that we are hesitant to enter this field of practical occultism. Yet, meditation is the method whereby the matter of spiritual understanding becomes part of your life, and so we realise that our position as a school of metaphysical wisdom must be set forth. We place great value upon the practice of meditation, because of the results which it brings. For by this method of spiritual training, it is possible for the student to come into actual contact with the higher worlds, which he reads about in metaphysics lessons. Thus, in order that you will be able to have the true-to-life experience of what you know as part of the abstract mind, in other words so that you become able to actually see as we do and know in the very concrete way as we do; it is for these reasons that we offer to you this very basic and clear method of meditation.

It is important to understand that the test of any method of meditation must be in its results. If a school offers to the student the result that he will know more about the universe than another school, then logically the wise student

will seek to follow the school which offers more. It is our basic intent to offer the very most that can be offered by any school of consciousness, for the simple reason that we will teach to you, as our lessons indicate, the basic methods for achieving the fact of communication with the higher and more spiritual worlds which make up the totality of the universal realm of being. In this sense we have designed this course along the lines of development of true mediumship, which is more than the simple and often crude development of psychic gifts, for the very simple reason that each person already has these psychic gifts and to develop them he has only to make use of them in a very constructive and reasonable manner. Thus, we are seeking the higher fruits of meditation, whereby the student is transformed for all time into the best of all those who know the art of meditation by becoming the mental Medium.

All schools of meditation make use of a simple and yet basic method. Then they take this method and distort it or redesign it so that it can become too devotional and based upon some force external to the mind, such as sacred materials or ritual objects, and thus the simplicity is lost and a foreign and demoralizing complexity is rapidly introduced into the mind of the student. Our method is quite different, for it is based upon the notion that the mind in all of its systematic complexity can be understood by means of a simple and very clear method of self-knowledge. First of all you must come to want to know your mind, and then you have to come to know your mind as you already know all of the other aspects of your selfhood. These two steps are the basis of the art of Cosmic Meditation. For to have a mind means that at that exact moment the person can meditate. For to meditate is simply to think and be aware of what you are doing for a specific purpose. Hence, it is unimportant to use any other method of arriving at the essence of meditation, for you are already there.

We assume that every person who has come to read these lessons has an interest in cosmic meditation, so that he does what comes natural to mind, that is he is seeking to know his mind more and more perfectly. Thus, he enters more and more into the experience of that consciousness and comes to see it in its different principles and qualities. Such a person no longer will focus his mind upon some trivial and external matter to his mind, but he will think more and more about the mind, and what it does and how it lives its very own life. In so doing this, he has come to realise the essence of meditation and has entered upon the spiritual adeptship of cosmic consciousness.



It is not necessary to sit down to meditate, for meditation can be done while one is walking, working, or actively doing something which does not require the fullness of attention, but only a relaxed mental overview. Thus, we do not teach or advise the sitting in special postures or under special circumstances, or the involvements of concentration exercises, which are all forms of autohypnosis, which we totally reject. For us, to relax is simply to allow the body to become comfortable, which can be done anywhere – it depends upon the student entirely, and each student is different. For us, to concentrate simply means that you have shifted your focus of attention from the outer view to the

inner world of the mind. It means that you are no longer attending to some outer activity, but you are involved in the enjoyment of mind and its own activities, of which there are so many. Therefore, to meditate, would simply mean to come into the action of the mind through pure thought, that is thought which is basic to mind alone and not concerned with shifting the focus of attention from the mind to some external object that the individual has in meditation, and the more and more then the person enters into the world of the pure ideas or deeper and deeper he enters into pure thought; we can say that this is the inward growth of mind through meditation. Thus, to realise the inner mindfulness of the true and inner being we have come to that stage of truth which is known as deep meditation. While the mind is in deep meditation, it is possible to realise many, many, of the truths of the universe, and thus by thinking deeply in any sense, one is also able to meditate deeply.

The art and act of meditation, which is one reality and one total experience; these twined aspects of the same reality are common to all humans, and to meditate is as normal for the human being as breathing is for that same being. If someone says that a person does not meditate, we should better say that they do not meditate according to a certain method, for they certainly meditate as they are human members of the animal kingdom. Many animals are able to meditate, although they do not enjoy ideas so much as images in their mind, and the members of the cat family are the masters of esoteric meditation. So why then should someone say that they cannot meditate, when their pet can do so with expertise! The true metaphysical method of the mind is simply the enjoyment of the mind and its powers. This is meditation, and for all beings it does exist, for the Saints of Meditation are Saints for All Beings and not for just a few humans.

Hence, to turn your thoughts inward is the way in which the student will be able to practice the basic method of meditation with ease and fulfilment. It is so very basic for the mind to turn inwards that we should say that we are teaching the revelation of the self-in-meditation, rather than trying to teach the student how to meditate. We know that meditation is as natural as breathing, and while certain questionable yogins teach one how to breathe properly, so they say, we only claim that we are trying to teach one how to meditate for the enjoyment of the ideal riches of mind-experience; we do not claim to teach anyone how to meditate properly. For each person is unique and his own value, and thereby he has his own method of meditation, perhaps unknown to himself. We hope that each will discover his own method of meditation and thereby become aware of his own natural treasure, already possessed, but little enjoyed. We hope simply that each person will come to enjoy his own personal meditation as have we, and that what we share with him in these lessons will offer suggestions to the student of meditation as to what can be done with his own meditation. Like all of the modern schools of thought, we offer simple suggestions as to what can be done with the experience of inwardness and deep meditation. We do not claim that these are the only things that can be done, for history teaches otherwise – as does everyday experience – but we do state that fulfilment and deeply-satisfying spiritual enjoyment have been and are ours as the result of this method of simply turning inwards.

At the heart of all states of inner meditation can be found the very wonderful experience of creativity and spiritual intuition, which is known as spiritual light, enlightenment, or Buddhahood. Each student of life can seek and attain to this goal through meditation, because of all of the treasures within, it is the clearest to perceive and to know

intuitively. It is this light which attracts the student inwardly and more and more into the stages and states of deep meditation. It is the light of this innermost reality which gives power to the inward explorations of Zen and Yoga. And it is from this inward source of light that the great draw their power and energy to create the world anew, and never to be content with what has been after once experiencing this inward one light. All schools of meditation and metaphysics testify to this one light. The different ways in which it is seen by mankind testify to its existence, although differences of perception when interpreted give rise to the differences of metaphysics which divide the schools into the followers of the one pathway as different from the followers of another pathway. But that they sustain themselves amid all of the differences points to the power of the one light. And we in our work seek only to approach to that one light, so wonderful, and draw down its energies into the realms of mind, whereby we will see before us all that is – the universe and all possible worlds and universes.

Thus, the basic act and art of meditation is one common reality which is possessed by all beings, each in its own way. But, by means of this wonderful power present in the consciousness of all beings, it is possible to rise to the highest levels of metaphysical existence, known to the wisest of philosophers and to unite one's being with the very highest and be one with that very highest for all time.

This is the process of spiritual mediumship through meditation, and it is the use and the realisation of all metaphysical power and energy through the very basic practice of meditation as it is found in all beings. For man evolves by means of this cosmic action, and by so doing he extends the frontiers of his being beyond the confinements of his present incarnation, and moves towards his actual becoming the man

of the future. This is why meditation is so important as the instrument for the transformation of consciousness and total existence. By means of a metaphysical transformation of being through conscious use of meditation, man is thus able to enter into communion directly with the gods or star-spirits who guide and direct the destinies of the universe.



We will come to understand more and more of the important meanings that are attached to meditation as we come to realise its results. But for the present it is sufficient for us to realise that meditation is something quite simple and basic, as proper and natural as breathing air, and yet at the same time it is as far-reaching in its implications as the possibilities of human technical genius. These subsequent lessons will show exactly what we mean by the possibilities of meditation, whereby man is able far to exceed the conscious mind of his present self by self-transformation into the cosmic mind.

II

How to Develop Mental Mediumship out of Meditation.

Many years ago in Haiti, a group of occult students received a very wonderful gift. A magician friend of theirs assigned to them a spirit guide, as a special favour. Now, each member of the group already had a spirit guide, and had developed deep attachment and intimate relations with these beings from the other side. However, the group did not have a spirit guide for itself, and because the group had many magical and spiritual projects to work on, there was need, especially where the group had a unified project of great importance, for a spirit guide for the group to help matters from the other side.

So the magician as a special favour, or perhaps they gave him a special gift, assigned a spirit guide from the land of the dead to the group. Now, this spirit guide was simply the spirit of a high-priest, who had lived in Africa, Egypt, and Atlantis, before he came into their circle. Prior to Atlantis he had lived in Lemuria and before that on another planet. He was not a god in any sense, except in the sense that all beings are divine, and he would not be considered a master or adept. Perhaps, by Buddhist standards he would be considered

nearing *arhatship*, but not quite yet an *arhat*, although he was very spiritually developed and gifted.

The name of the spirit was MATOO, and the magician gave careful instructions to the group as to how they were to contact MATOO on Saturday night, at their regular séances and group-work meetings. Simply by entering into the state of quiet thought or meditation, which is how they understood meditation, they would be able to come into contact with MATOO. However, because they were very skilled in magic, and really had developed wonderfully-refined spiritual powers, they did not want just to work with MATOO at the basic Spirit-Guide level. Rather, they sought to develop a cult for him, so that he would be able to be helped, just as they were being helped by him. Consequently, a two-way mystical agreement was worked out – not in contractual words but by spiritual deeds and through acts of devotion. The group practised the rites of magic in order to feed to the Spirit-Guide MATOO the necessary power-projection which is needed for spiritual growth on the other side. Furthermore, the group added more and more details to the cult of MATOO, as he became more and more able to help them with any project offered to him for solution or aid. Furthermore, as MATOO grew in his spiritual power, because of the many feedings of energy and devotion given by his circle, so the power of the circle increased to such a degree that eventually a group soul was fully developed by the circle, which became a vehicle, or the elemental body of MATOO, and these energies gathered together in this vehicle manifested the concrete power of MATOO as the *vudu* of the group.

Gradually, MATOO became more and more able to handle any situation and this was known to the members of the group, who now came to assign their spirit guides to the circle on a part-time (in the earth-sense) basis, as helpers and

workers for MATOO, whom they now addressed as the LOA-MIRROIR-DES-SESSIONS. Thus, MATOO had developed more and more into one of the true gods of Voudoo or of Haitian occultism and spiritism, for He now had a proper *culte*, into which persons who came to the circle could be initiated. Furthermore, as He developed more and more into a Loa or divine being as spirit, so the wonderful power of the group increased and its work became more and more well known as a source of healing and high metaphysical and occult teaching. For as He became more and more of a Loa, so He passed on to His faithful ones His wonderful powers to work wonders for mankind.

Whenever the members of the group sought to communicate with Him, they would focus their minds in the state of silent thought upon His presence and then He would send His thoughts to them by the method of telepathy or mental mediumship. If mentation is preparing for the work with the invisible and is thus very simple, so mental mediumship, which is the work of the mind at its best, is listening and holding converse within the mind with the same invisible world of spirit. For the group, MATOO was spirit control, guide, computer, and *vudu* god. Eventually, other spirits came to assist in these very necessary operations. However, initially, when the situation was quite simple it was possible for the spirit guide MATOO to do everything. As He grew more and more powerful and thus became a Loa, His work became more and more complex and it was then that other spirits came to take charge of the routine work, while He continued to work as both the god and the *vudu* computer of the group. In this sense, He had assumed the more magical and esoteric functions of the group, and left the chore-type work to lesser beings. But in time, these lesser beings developed into Loa also and were given assigned cosmic tasks in

the world of the magical circle by the Great LOA-MIRROIR-DES-SESSIONS. As the priests of the group died they too went to work on the other side and to assist as helpful and worker spirits. Furthermore, the mediumistic powers of the group became more and more exacting so that continuous conversation or spiritual communication was possible between the advanced priesthood and the world of the spirit.

This mediumship developed through one fact and that alone. This was the very constant and practical use of the power of communication through mind effort with the world of the spirit on a daily basis. In every way, the priest would seek to attune his mind to the world of the spirits. In every situation, he would focus his consciousness upon the world beyond the material and enter into communion with the invisible.

This did not involve some complicated exercise, no, it was a very simple and direct method. If you wish to communicate, go ahead and focus your attention upon the world of spirit. If you want to say something to someone in the physical world, what do you do if not concentrate and then focus your mind through attention. Then you communicate. In the true mediumship of the mind you do not have to do anything else, except be quiet in the silent thought of being, focus your mind, which is the same as *vudu* attunement, and then you are to speak in the language of silent thought to the spirit world. This is the same as earth conversation except there is no sound, so the spirit is not in physical space-time and hence sound is not needed to project the power.

This is the personal method used by Dr. Bertiaux and Dr. Jean-Maine. And it is so simple that anyone can use it fully. Also, it is devoid of any dangerous and negative aspect, which will harm the soul in its growth and passage to enlightenment.

Furthermore, after you have established your ability to communicate through silent thought with the world of spirit, try to make plans as to how you will help the spirit who will become your close friend. We say that it is more important for you to assist the spirit, who is now free of matter, in his efforts towards enlightenment and true being, because freed of the limits of matter it is easier and quicker for him to make progress than for any earth person, who still must work with the body of matter. Consequently, spiritual gratefulness on the part of your spirit friend will enable you to make progress; for he will help you as you have helped him. However, as his progress is usually much more rapid than yours, it will be necessary for you to develop a *cultus* of him, so that you will be prepared to experience him when he enters upon the cosmic pathway of being a Loa. If you do not prepare yourself, you will suffer the loss of his immediate presence, for you have now grown along with him and since nothing can hold him back, he will move more and more away from you and contact will become more and more difficult.

This will cause your mediumship to become weak, for the direct link will be lost to you. However, you should keep in mind that a good medium is also a devoted person of spiritual discipline. As you seek the spirits more and more and work more and more with them, so they will come closer and closer to you, even though you are evolving slower than they, and they are moving away from being mere spirit on the other side and are undergoing the wonderful transformation into deity. Do not lose contact with the spirits for even a day, or else your progress in mediumship will be harmed greatly. True mediumship is based upon the simple factor of the experience of the world of the spirit in daily life. Such an experience is normal and easy for those who are aware of the

spiritual side of being and who have made initial efforts to contact the other side. By means of meditation it is possible to make these initial contacts with the world of the spirit and to grow more and more deeply in the spiritual bond of mediumship, which is a link or relationship with the other side which aids in the growth of the medium as well as the spirit. Remember that as a spirit develops he becomes more and more concerned with the showing forth of his love for the medium, and this means that the medium will be helped more and more along the pathway to spiritual living in a fuller sense than before. Progress is the great law of the spirit world and progress means that both spirit and medium will move forward by means of an interaction or act of cooperation between the mind of the medium and the spirit on the other side.



This is in basic idea what it is like to develop mediumship out of meditation. Meditation by itself will not serve mankind unless it is blended to the work of the spirit. When meditation is directed towards spirit, communion is then possible. We read in the Bible that it is not good for man to be alone, that is without his fellows. If this is true in the world of matter, where everything is based upon non-spiritual goals to a very large extent, how much more would this same idea

be true in the world of the spirit, where man has placed his destiny. In the spirit world, in the world of meditation, in the world into which he enters through mentation and the silent thought – it is not good for man to be alone.

To make friends one must begin to direct the mind and to focus the attention before one speaks. But to make friends in this way is so easy after it has begun. All spirits in matter, in the body, seek friendship as a bond. In the world of the spirit this is even more a necessity, it is a truer and an even more perfect spiritual bond than what can be known to any in the world of matter. For the bond of spiritual friendship is more intense than the most intense earth passion. Yet, to begin to know the spirit and to be one with the spirit, this really is so easy. Thus, if the fruit of meditation is to be found in mediumship, so the true pleasures of the mind are found in the rewards of the spirit.



III

What are the wonderful fruits of Mental Mediumship through Meditation?

When the seeker after enlightenment has entered into his decision to come face to face with the spirit world, he will then realise what the wonderful results of his efforts will be. He will be able to move freely from one type of existence to another, from one world to another, and from one plane or level of consciousness to another, freely and without any sense of restriction. Such a person will be able to write easily and to speak and lecture on many subjects, without having to prepare or research for long periods of time. Such a person will understand that what he writes does not come from books which are in some library of rare volumes, for such a person will be exercising his power of spiritual creativity in a full and perfect sense and he will be developing himself more and more as a channel for the communications which are coming from higher worlds and which are pouring into this world with the force of purifying light.

Since it is such a simple matter, we might ask, why have not so many in the past taken advantage of this work in order to improve the world in which we find ourselves. The answer must only be that as the method is so simple, the mind of

man has not any wish to enter upon such a process, for it suspects whatever is simple, because such realities as the simple are too easy to attain. Man seeks the difficult and the complicated, yet spirit is simple and easy. For this reason mankind has been blinded for many years by its own desire for power, and has not looked to the nearness of the spirit world for help when needed. This is what is meant by the saying that mankind is blind, for it has blinded itself to the truth before its very eyes. It is also true that materialism has prevented humanity from making spiritual advancement. Man has trusted in material science and in material possessions and has forgotten that spirit does not wish to deny man his comforts, but it is man's destiny that these come from spirit and not from materialism.

At one time it was thought by some people that to be a friend of the spirits would require that one had to give up the things of this world, and take for one's lifestype the principles of asceticism. This is not true, nor was such a view ever a true doctrine. Such a viewpoint was developed as a result of the Manichean philosophy, a system of conflict between light and dark, between good and evil, and between spirit and matter. Truly there is no conflict between spirit and matter, for matter is merely the way in which the unenlightened person will come to look at the presence of spirit in the world. Material objects are really ideas in the mind of the world soul or spirit of the world of perfect being. All is spirit. Hence, those who come to select matter as their source of power are in error, because they seek to judge the cause – which is spirit – by its effects, or matter. In order to correct their viewpoint it is necessary to understand that matter is the result of the processes of spiritual action in the world.

However, in meditation it is not necessary to undertake the extended study of pure and divine metaphysics. We simply

assume metaphysics and we assume that spirit is the source, and the life, and the basis, of our work in meditation. Meditation is the true and divine art of living the real life. This is the life within us which is the basis of our existence. This life gives us strength and power, purpose to exist and to live fully, and richly, in what the spirits come to bring us. Spirit is real and it is the source of all supply. To make contact with this source of power and plenty, we have simply to enter into our world of meditation, and there we will be able to realise the fullness and positive power of spirit.

We understand that meditation is a clear state of thought, wherein we silently exercise the power of the mind to think upon or about itself. Mediumship is the awareness and openness to experience that which comes to us from the world of spirit. This means that during meditation things will present themselves to our mind, and they will ask us to be open to them, and they will invite us to experience them. This is simple mediumship. For you are becoming more and more aware of the dimensions of being which are within your mind. You are becoming more and more aware of the powers of the spirit as they make known to you that what is really happening in the world of mind and spirit is the most exciting experience which man can undertake.

Many persons seek from the spirits many favours. Let me say that spirit will not give to the superficial person anything, for spiritual favours, or the spiritually caused favours of the material world, are given only to those who are the true friends of the spirits. The superficial person must be truly sincere and dedicated to the spirits and to their service. Unless a person is so dedicated to the spirits, it is impossible for the spirits to come to him and to be his friend. For only by being with the spirits and enjoying their presence is it possible for a person to receive favours from them. Thus, while

it is true that many persons will practice the art of meditation, only those who are fully and truly mediums for the spirits will be able to receive the favours of the spirits. For only those who have come into direct and personal contact with the spirits are ready to be called mediums. Only those who are close to the spirits on an everyday basis are true spirits themselves. This means that only spirits can be friends with spirits and the material person is not a spirit, although he may have a spirit, somewhere. This spirit which he has will develop in some future life, for it is not developed now. Such a person will live in matter and will not come close to the spirits and enjoy their presence. In fact they will flee from the spirits because they fear the presence of spirits, something they call the presence or hauntings of ghosts.

The medium who makes his way to the spirits by means of meditation is said to be a spirit, for his spiritual powers are said to be awake and true. Such a person lives in the world of the spirit and makes use of true and pure mental practice and mentation as the basis of meditation. Such a person will have many spiritual friends and neighbours who will work with him in a very fine and useful manner. Such a person will have a closeness to the spirit world that goes beyond any intimacy known on this earth, for his inner life which is his real life will be one with the world of the spirits and there he will live. The medium who is the friend of the spirits is truly fortunate, for he then comes into contact with the powers and the lifestream of true spirit and its being. His being becomes more and more that of the spirits, and they will come to him more, and they will do for him what he has need of often and quickly. Such a relationship to the spirits is a very wonderful fact of life, and such a relationship to the spirits must be understood as being fully human and the goal of human evolution. Man must grow into the fullness of his

humanity, which means more and more spirituality will be diffused into his life and existence. When this happens, man advances to the next level of his evolution. This is the process of growth and awareness of light. Light is the truth of spirit as well as its presence and when man grows more and more towards the spirit world, he is said to move more and more into light and into the presence of God the Father of All Spirits.



When a person has become a medium – for while a medium is born not made, yet he can refuse to be a medium, unless he is determined to follow the path of the spirits, when a person has become a medium by conscious act of will – then the spirits will give him certain powers in trust, which we know come from the spirits themselves in the heaven worlds of the higher dimensions. These are the powers which can be said to come forth from the spirits and are their spiritual and holy gifts to the medium. These gifts belong to the work of the medium and may be taken away if the medium acts to give up service and loyalty to the world of the spirits.

Normally, however, by means of mediumship through meditation, the friend of the spirits will loyally and firmly stand by the house of the spirits. The fellowship of the spirits will then mean the following gifts are to be known and used by the medium:

1. The power is given for the development of the mind to its fullest intellectual capacities and possibilities.

2. The ability to write and to speak on the most complex and difficult subjects of spiritual, mystical, occult, and magical experience is thus given to the medium.

3. The power to understand the most secret and the most hidden of all esoteric arts and sciences is given by the spirits to the faithful medium.

4. The power to view with the mind, the higher imagination and the intuitive insight all of being is given by the spirits to their friend.

These four powers are the wonderful fruits of mental mediumship which come from the use of deep meditation with and in the world of the spirits. However, there are four other powers or gifts, which are also desired and thusly given:

1. The power to heal by means of spiritual knowledge and experience of the spirits and thus to free mankind from illness of body, emotion, mind and soul, is given by the spirits to the medium.

2. The power to solve the problem of poverty by means of demonstrating the laws of prosperity and riches, which have their source in the world of the spirits, is given by the spirits to the medium.

3. The power to free man from the limits of his destiny which are the results of his past lifetimes and which form a ring of illusion around him, is given by the spirits to the medium, thus making him as the spirit-priest the person who can shatter *karma* and its grip.

4. The power to set man free from destiny, from all limit in metaphysics, and thus speed up his evolution and also cause the manifestation of divine presence to show forth in his essence much sooner than would be the case if such a person followed out the cycle of incarnation and reincarnation, is given.

Therefore, the medium is in a sense a mediator between God and mankind in the world. The medium is an instrument of divine presence, and a worker in the world for the ultimate spiritual freedom of mankind. If the results are so wonderful and needed, there would seem to be no excuse for not becoming a medium for the spirits by means of the simple art of meditation. Grasp the spiritual power and serve the needs of mankind!

IV

The Universal Law of Mind-Power.

Everywhere in the universe there are the evidences of the presence of Mind-power. This means that if we sought evidence for the existence of Mind anywhere in the universe, such proof could be found. But for the occult student who is seeking perfect enlightenment, there is no need to move from one part of the universe to another seeking to prove the existence of Mind. The existence of Mind is known through the intuitions of the spirit, which further state that the universe is primarily composed of Mind-energy and only secondarily is it composed of sense-matter, space and time.

When we say that the universe is primarily Mind, we mean that underneath every quality and characteristic Mind is to be found. We mean that the essence of being is Mind, which means in simple terms that Mind is everywhere because Mind is everything. To admit that Mind is all is to recognise the basic law of metaphysics, which is the principle of *The Universal Law of Mind-Power*. All Being is Mind, nothing else can enter into the constitution of the world of all beings. All is Mind, and Mind alone is real, that is to say only Mind is dependable in the final sense of what is there. Take away everything you can in the universe, there is one thing you cannot ever take away as much as you try and that is the presence of Mind.

In order to understand *The Universal Law of Mind-Power* it is important for us to think of the ways in which Mind-power is manifested in our experience. This means that we must give our attention to the lesser laws of the universe which make up *The Universal Law of Mind-Power*. This is an important process of thought because *The Universal Law of Mind-Power* is really demonstrated through what we may call the universal principles of thought, or as they are more commonly known: the mental laws of the universe. These laws are pure laws of metaphysical logic, sometimes called God; although the truest name of God is The Absolute, for only The Absolute is beyond and behind all things. Only the name 'The Absolute' fully describes the completeness of the Divine Being and Understanding.

However, the mental laws of the universe are the means and ways by which The Absolute is able to reveal Its Presence in the universe. For while It is beyond all things, yet it is behind all things, which means that it can give support to the beings of the universe and thus enable them to exist. These mental laws of the universe are very simple and like everything else they are used by all beings in order to exist. All of the spirits and gods, all living creatures and physical objects, these are all subject to these very powerful laws of the universe. In fact they are so basic and fundamental that a situation cannot be thought or imagined which does not make use of these principles of spiritual existence through which the universal presence of mind is demonstrated.

The Mental Laws of the Universe.

Absolute and Divine Metaphysics, which is the basis of all truth in spiritualism, teaches that there are eight mental laws which manifest *The Universal Law of Mind-Power*. Four of these laws pertain to the presence of the Divine Essence

and we call these *The Essential Laws of Universal Mind.* The remaining four pertain to the world of divine ideas and to the ways in which The Divine Thought is manifested in the universe. These laws are called *The Logical Laws of Universal Mind.* The combination of these two kinds of laws provides us with the manifested universe of pure and total spirit. In fact, these eight laws form the basis for the metaphysics of the mediumship of higher thought, which is our personal philosophy of life. It is now important for us to examine briefly these laws so that we can come to an understanding of how they work.

We will first examine the laws which are essential to the very life of the world of spirits and to the universe of Mind in particular. This set of laws is concerned with the principles of pure and total existence, which each spirit must derive in its own and unique way from the world beyond, that is from the Principle beyond and behind all things which we understand as The Absolute. Hence these laws can be seen to show us how all spirits as the true beings of the universe are actually dependent upon the presence of The Absolute for their participation in Being.

The Essential Laws of Universal Mind.

The first of these laws is *The Law of Identity*, which asserts that not only is everything just what it is supposed to be, but that fundamentally everything is so rooted in the being of The Absolute that in a very definite sense we can say that all things *are* The Absolute. By this I mean that beyond all differentiation, and seeming quality or appearance, all things are One. And this One, which is Being, is simply The Absolute. When a spirit comes forth from the world of The Absolute it brings with it the total being of The Absolute.

If such a spirit would only realise what it is, it could manifest as it comprehended the fullness of all being, which is this absolute core of all things. Hence all things are One, but they are also many, for they are themselves each having a different history and a different destiny. But if you sought to refer everything to this One, you would realise that it alone was the Truth about the world of spirits. For histories and differences are not ultimate in any sense, and all things are One, as the magical metaphysician and metaphysical magician well know.

The next law is *The Law of Non-Contradiction*, which asserts that every spirit is just as it should be and that it cannot be any other spirit. This is the basis of truth as far as other things and spirits go in the world of Mind. This means that every spirit is independent of all others, and that every spirit is authentic in its own sense and place in the universe. Every spirit is independent of every other spirit, but that all spirits are truly dependent upon the One, which is the first of all (cf. *The Law of Identity*). For this reason, no other spirit can tell another what must be done, nor can any spirit attempt to rule or to force its will upon another spirit. All of the spirits are free, and they are able to come to the Truth simply by means of metaphysical reflection. My task is to make them aware of this freedom.

The next law, which is our third law, or third essential law of universal mind is the law of existence, which is properly called *The Law of Contingency*. This law states that short of The Absolute, all spirits as beings are free to come and go from one world to another, from existence to non-existence, and from following a path of enlightenment to following a pathway of error. For since every spirit is really free, there is no binding power which may hold them fixed in the world in which they are found, and short of The Absolute – truths, or The Truth cannot be grounded or even found. Hence, spiri-

tualism is faced with, among its other problems, the abundance of errors in philosophy and religious interpretation; just as the man on the street is faced with the errors of black magic and negative thought, and just as the scientist must continually correct his errors as fresh evidence for a change of thought forces its way upon his consciousness. To overcome all of these problems which arise from the exercise of perfect freedom, and to have the power to move freely from one world to the next, we must refer all things back to The Absolute, for that alone is our source of Truth and Power.

The final law among the essential laws of universal mind is *The Law of Necessity*, which asserts that all things must be as they are, for to be otherwise is impossible. Everything is just as it should be by reason of its participation in these metaphysical laws. For somehow this is the way in which the universe manifests the powers of The Absolute. Everything is a symbol of The Absolute, even error stands for The Truth within The Absolute, which corrects and destroys all error. Furthermore, all things are what they are because they must be what they have done or accomplished. The history of any spirit is the result of its actions, and these actions chosen freely by each spirit in accord with *The Laws of Non-Contradiction and Contigency* form the history of that spirit. Each spirit must be that being and cannot escape its past. Yet, there is the True Presence of The Absolute which again can destroy this history and past, if the individual seeks to so identify itself with the ultimate laws of being. Each spirit is free doing as it wishes, but it is not free of the past created by what it has done, that is final as a condition of existence. For this reason, man is both free as to what he, a spirit, may do in the present and the future, but he is not free as to what he has done in the past. The past has formed a powerful and forceful tower in which the spirit is captive, until that same spirit realises the Presence of Absolute Truth.

The Logical Laws of Universal Mind.

These laws are simple principles whereby the True Presence of The Absolute in the world of spirits is communicated. It is important to understand that these laws are the ways in which spiritual energy is communicated to all beings, and how various beings will exchange creative power with each other, and between themselves and The Absolute. The first of these laws is *The Law of Entailment*, which states that every spirit contains within itself all of the possibilities for its development and manifestation of The Absolute at any time and in any situation. This law connects each spirit to the source of all being, which is the Spiritual Absolute of All Being. All of destiny is contained within the soul of each spirit at its essence or innermost self, and this interior law is One with The Absolute at all times and never is it separated from the source of Absolute Truth. Hence, it is possible to heal anything and everything, no matter how abstract or metaphysical it might seem simply through the realisation of this law of entailment, which goes directly to the source of Absolute Truth.

Because the virtue of logic is truth, so the true meaning of *The Logical Laws of Universal Mind* comes from their identity with the source of all Absolute Truth. This is illustrated in the next law which is *The Law of Inclusion*, which very simply states that while man has an infinity of things he can do as spirit, he will only do those things which are part of the full meaningfulness of his essence. In other words, spirit will realise only those things which are properly individualised and included in its essence as part of its becoming One. This means that if spirit does one thing it will never go back, for it is moving more and more towards the One, and thus will never turn its back upon enlightenment for error. Whatever a spirit desires, such a spirit desires that as good and impor-

tant for its development and growth into perfect light. Hence *The Law of Inclusion* is concerned with spiritual progress and thus tends to guard the spirit against the more chaotic aspects of *The Laws of Non-Contradiction and Contigency*, which are natural as far as the life of spirit is concerned. Spirit must make a selection of what it can do, and what it selects it will do, what it needs to overcome, it will overcome by means of *The Law of Entailment*, but how it seeks to live, this is governed by *The Law of Inclusion*.

The Law of Equivalence means that spirit as Mind can grasp all things and know all things. It means that spirit to spirit communication is possible because all is Mind. Furthermore, it states that all is Mind and that Mind is capable of entering into the being of things so deeply as to become equivalent to them or having the same truth. If all things participate in THE ABSOLUTE TRUTH then there should be no reason why spirit cannot find the Truth in any and all things. This is exactly what happens. Spirit does find itself, that is its Truth – is all things – and for this reason there are no limits to whatever spirit may know or do. All is Mind and every aspect of Mind reflects every other aspect of Mind. All is spirit and every aspect of spirit is Truth. This is why in spiritual metaphysics there can be such wonderful teachings, for there is no limit to what can be known as one's own Truth.

The Law of Implication is our final logical law and it states that whatever is done by spirit may also be done to it, and that whatever is created for another may be created for oneself. Furthermore, that whatever happens is the result of some being acting as spirit in the universe, and that what we do is the result of our totality of spiritual powers and energies. This law is the basis of such material laws as *karma* and cause-and-effect in other ways of thinking. But only in spiritual metaphysics is it possible to realise that this law too

depends upon the power of Absolute Truth for its effort and effect as a manifestation of *The Universal Law of Mind-Power.*

All of these laws are aspects of One Law, which as *The Universal Law of Mind-Power* is the way in which The Absolute reveals itself to all spirits.



The world of spirits is made One in the Presence of Absolute Truth, which is the way in which *The Universal Law of Mind-Power* comes to reveal itself to all spirits as Being. Everything is Mind and the manifestations of mental laws which are spiritual acts of The Absolute. Nothing exists apart from these laws, and out of these laws is built up the world as we come to know and to experience it directly, in thought and life. Spirit is all, and to experience all spirit is to experience all mind and existence. To enter into the interior understanding of what spirit has as its being is to understand what the universe is about. The universe is about The Absolute as Truth and as One. Going anywhere in thought, by meditation or spiritual discovery, one can find out this law. All is basic to Spirit and all is basic to Mind. There is no other reality.

The laws of the world as Mind fully demonstrate the truth that the world of the spirits is the symbol or sign post which points beyond itself to The Absolute. It is important for our understanding that we realise that The Absolute shows itself through the manifestations of spirit and all being.

Everywhere one can see an invisible sign which states so clearly the spiritual understanding of this one fact: "*I am present everywhere and through all things, for all Being as Spirit must participate in my infinite and absolute truth.*"

In the past many persons called upon themselves to witness to the presence of gods in the world. But such gods are not the source of all being and truth, for they themselves come forth from *another*. Behind everything and beyond all things there is that ONE which is the source of all, to which *The Universal Law of Mind-Power* always gives witness.



V

The Universal Law of Mind-Communion.

The Universal Law of Mind-Communion, which is the basis of all spirit communication, pre-supposes *The Universal Law of Mind-Power* as its basis. This means that the power for telepathy and mental mediumship comes from the fact that the universe is entirely Mind and that Mind-power is the essential power behind everything in existence.

In the world, which is the world of Mind, all that exists exists through spiritual laws. However, each of these spiritual laws operates in its own and very special manner. Concerning *The Law of Mind-Communion*, which is the basis for the exchange of ideas between one part of the mental universe and another, between one soul or spirit and another, or between one mind and another, we have this to say. This law may be further understood as based upon pure laws of idealistic metaphysics, which state that all is one Mind operating through so many different forms. When any Mind seeks to communicate with another Mind, they simply draw upon the Mind-power of the universe and send their thoughts to the other Mind, which is somewhere in the mental universe. It is important for us to realise that all is Mind, and that all thoughts are ideas in this one – vast and universal – Mind, which has exhibited its power of thought everywhere.

In order to understand *The Law of Universal Mind-Communion*, it is very important for us to see this law as qualified by certain other laws, which are entailed by the law of Mind-communion as parts of its explanation. These lesser laws may be understood as being forms of the two major qualities of the relationship between man and the universe: Ontologism and Occasionalism.



In the books on metaphysics and meditation, we come to understand that ontologism means that our minds possess an immediate and intuitive knowledge of God as The Absolute revealed, and that all other knowledge is grounded or based upon this principle. Occasionalism states, in addition, that while all things are viewed as subject to their own line of cause, this is not really so, for in reality the actions of nature,

including our own thoughts, are merely occasions for the operation of the Divine Agency, which is the real cause of all things in the universe. Hence, while man may appear to be the cause of his own actions, it is God as The Absolute Revealed Who always acts, and that man's acts are merely occasions and never causes. This means, furthermore, that all power in the universe resides in the Divine Presence, which is The Absolute Mind in the One that is all. Thus, we participate both inwardly and outwardly in the fullness of the infinite world of spirit, which is God. Hence, by turning inward, which is the process of meditation or spiritual and esoteric prayer, it is possible to make contact with this Infinite Law, through ontologism. And by means of occasionalism it is possible for this law to be realised in the actual attainment of what we seek from God, the Infinite Source of all being.

The process of enrichment, whereby absolute ontology is enriched by means of the addition of other traditions (such as the French tradition of Cartesian and spiritual metaphysics) is the source of both ontologism and occasionalism.

The level of spiritual guidance is the next level of being to be experienced through ontologism. There have always been Spirit-Guides in the universe and each person should try to have one. My own may be Louis-Claude de Saint-Martin, as you will know from reading certain parts of the akashic record. Saint-Martin is teaching transcendental ontology and ontologism to other spirit beings, and they are teaching me. The spirit guide is usually of the same vibration as the student, although this is not a hard and fast law. The spiritual guidance level is able to communicate directly with the Divine Mind because it can mirror the Divine Mind to a degree higher than anything we are able to do. We have immediate contact with the divine ideation – it is true because of ontologism – but what we intuit we cannot fully comprehend, so our experience is dependent upon the levels

of spiritual control and guidance in order to understand and appreciate what we experience directly. Anyone can view a painting by Vermeer, but to understand it, and to cherish by act of contemplation, and to comprehend the theory of light present in that work; those are skills which require development through higher levels of knowledgeable perception. This is exactly true with our spiritual powers. We experience the divine directly, yet we depend upon spiritual control and guidance in order to understand what we have experienced. Mentation, which is the active and very deep work of mind in meditation, must be ontologistic in a conscious sense. For by means of the levels of development as control and guide, we can grow into the life of *The Universal Law of Spirit-Communion.*

The Metaphysical Law of Occasionalism.

God, as The Absolute Revealed, manifests Himself as Being through the principle of occasionalism which states that Being, which is One with Spirit, is purely objective transcendence. This means that behind everything that exists or happens, God is the active agent. Whatever comes to the senses is really a passing state of experience, for the world of perception is not final, nor is it ultimate. The Absolute Revelation is that God is this purely transcendent objectivity, because above and beyond, behind and before all things, there is only the divine presence.

To get behind the world of the senses we must understand that thought alone is real and that all else is a temporary perception. Beyond the senses we may touch the eternal. The first thing that is experienced by thought in its voyage beyond the senses is the world of Divine Mind, or the Cosmic Computer. The Cosmic Computer causes every-

thing in the universe to work, and to work properly. This computer is self-conscious, for it is *The Law of Divine Mind* in action. My Spirit-Guide can understand this computer fully and works along with this amazing instrument. However, I am unable to understand it. Yet, I can experience it directly through ontologism and I can see it doing everything through occasionalism. This is the meaning of how The Absolute can work. To grow in an understanding of this working is to study Absolute Ontology.

At one time there was only the Cartesian metaphysics of "I think therefore I am." From Malebranche to Louis Lavelle this philosophy was one, and one only, in the truth of its ontology. In American and English thought it became divided into New Thought and Spiritualism, but both are one and the same in essence. Our approach is called 'Spiritual Ontology,' 'Absolute Metaphysics' and 'Spiritual Metaphysics' because we have come to unite these worlds as one.

The Divine Mind is the cause for all things happening, for it is the active agent in all events and situations. But at one level higher than this 'doing of all things in the world' is to be found the highest form of ontological occasionalism: for that is the level of Divine Metaphysics, or Absolute and True Revelation. The Absolute reveals Itself by means of the Teaching and Gnosis or knowledge of Divine Being, which is truly behind all spiritual existence. Divine Metaphysics may be understood as the Laws whereby the Cosmic Computer was not only made, but operates at all times and places, and outside of all time and space – in the eternal. Thus the level of Divine Metaphysics is the highest form of occasionalism, for it comprises the laws of being. At the same time, however, because all things are within all things, the laws of Divine Metaphysics are known to me immediately and completely. For my intuition has made these laws a part of my ontologistic being and experience.

But in order to understand and to fully appreciate, and thus apply, these laws of Divine Metaphysics, I must come to my levels of spiritual control and guidance, for the circle of intuition always comes back to the need for us to grow in the gnosis – in the true and final knowledge of all things. Hence, while all things are one, within the One there are many manifestations of the laws whereby the One diffuses its power and presence throughout all of the world. The laws of metaphysics teach us that spiritual communication is based upon the presence of levels of mind, either within our consciousness or beyond and behind all manifestations and differences. By reason of our being perfected spirits, we know all things through innermost experience. Yet, in the pure unity of our consciousness, we do not understand what we know – and hence we must grow more and more in our knowledge of The Absolute.

There isn't any contradiction in Absolute Metaphysics between accepting the laws of ontologism and occasionalism and then saying that while we have intuition of all things we do not understand or comprehend all things. For in order for us to be perfected spirits we have to depend upon the presence of The Absolute, without which nothing could exist. Yet, if The Absolute exists it must be spiritual being, or The One behind all things. Our own innermost powers can tell us that, but they also tell us that we are one with the One that is all, and that moreover we are able to come to know the One more and more as we grow in our innermost knowledge of that One. We come to understand why all things are grounded in The One, and that by means of knowing The One we can come to know all things in the world; past, present, and future. But our own being is such that to know, and to know entirely, do not mean the same thing, for The Absolute is like a vast tower and we are now at the bottom in our comprehension of the many riches therein contained. Yet we know that

it is *The Law of Growth* that we will come to understand more and more of what we have already experienced.

Spiritualism and Absolute Science both depend upon the laws of ontologism and occasionalism for their fullest operation and understanding. Without an appreciation of these laws, radical and destructive dualisms between Mind and Matter, between appearance and reality, would never be overcome. But by means of the spiritual laws of Mind-power and Mind-communion we can understand why all is spirit and that we are fully participating in all being to the fullest possible dimension. By means of the innermost logic of spiritual control and guidance, and by means of the objective certainty and truth of Divine Mind and Divine Metaphysics, we seekers after enlightenment can achieve The Absolute and ultimate demonstration, in every act of Mind or state of life, of why THE ONE IS ALL.



VI

Mentation, or How to Meet your Spirit-Control.

In each human being there are four different levels of Mind-presence and Mind-power. Mind-presence refers to the fact that we have a Mind, and the idea of Mind-power refers to what this Mind does with its energy. My own Mind-power is the way in which universal Mind works in me. It is a very simple fact that we do possess Mind-energy, or power, and that this does work in us. The four different levels of Mind have been also called the true dimensions of Mind, and each person attaches himself to these dimensions by means of participation in them. These dimensions of Mind can be understood as both particular to the person, as well as shared by all other human beings – for all persons potentially have a superconscious Mind, a conscious Mind, a subconscious Mind, and an unconscious Mind.

The spiritual world includes the world of Mind and its four dimensions. Man therefore can be said to participate in the world of Mind. Because the world of spirit is filled with spirits, it is possible for the spirits to come into the world of Mind and enter into our Minds by means of the dimensions of Mind. In this sense all of the experiences of mediumship and personal mysticism can be explained in a very precise

manner. For spirit has immediate entry into the Mind of each and every one of us, if, as we already know, we wish to make this contact.

What is Silence?

In all schools of metaphysical meditation we encounter the word 'silence.' This refers to more than being silent, or quiet, for it refers to a state of spiritual attunement which can be understood to be half-way between high-trance and deep meditation. In high-trance we direct our minds upwards in the direction of the superconscious mind. That is to say focus our awareness upon the area or aspect of mind between the conscious mind and the area or aspect of mind between the conscious mind and the superconscious mind. In deep meditation, we go deeply into the world of mind which is between the subconscious mind and the unconscious mind. But the state of awareness known as silence should be understood as between deep meditation and high trance. Now everyone in metaphysics has to use the silence for proper attunement. A good metaphysician should also make use of high trance and deep meditation. I did not invent any of these terms, except that I may have given them their special meanings which we employ in this lesson and course. Everybody talks about deep meditation, which is sometimes combined with high trance in my other mystical writings, to mean meditation-research. For when I talk about meditation-research I do not mean research by parapsychologists and other scientists about meditation, although this meaning is now being used. I mean by meditation-research the research that one does through meditation, either using deep meditation or high trance.

That is much more metaphysical and spiritual and has nothing to do with worthy scientific projects, for I am not interested in talking about meditation – *I am interested in*

what happens to me when I do it. The following chart may serve to help us to understand what I am talking about:

DIMENSION OF MIND	STATE OF AWARENESS
Superconscious Mind	
	High Trance
Conscious Mind	
	The Silence
Subconscious Mind	
	Deep Meditation
Unconscious Mind	

The purpose of these states of awareness can be seen in that they hold the dimensions of mind together. Where this holding of the mind together does not occur, certain personality disorders can happen to the outer person which have specific names in the field of psychiatric diagnosis. Modern psychology and psychiatry teach their patients to practise the techniques of awareness in order to integrate the personality and thus avoid internal mental breaks. However, we are not concerned with modern psychology or psychiatry, because metaphysics does not accept the crude materialism of any science, and has no need to resort to materialism since mind can heal itself.

The Silence is the area or state of awareness where each person will meet his Spirit-Control. Let me say that each person has a Spirit-Control who helps him manage in the world of matter and tension. The Spirit-Control can solve many problems for you, and you have simply to enter the Silence in order to meet this wonderful source of power. Your Spirit-Control is the closest of all the spirits to your own spirit or personal self. All other spirits have to communicate with you through your Spirit-Control. The work of the Spirit-Control is to act as a protection and filter between yourself and the rest of the spirit world, so that whatever

spirit communication or contact that you wish to make has to be made through the Spirit-Control.

When your mind is being formed, the Divine Mind, which is the great Cosmic Computer, will assign to your being a spirit to serve as your control. Sometimes this happens early in life, sometimes late in life. Sometimes the Spirit-Control is just met by your mind, but he has been there for a long time. I said in a previous lesson that the Spirit-Control may be of the opposite ray. Let me say that this is sometimes true, but in most cases it is not. The reason for this is based upon *The Universal Law of Need.* If a particular spirit who was a mystic is needed by a person who is a mystic, then there is nothing to prevent the spirit from coming into the mind field of the human and becoming the Spirit-Control of the human. Also, when I said that an ancient metaphysician may be my Spirit-Control, I should have said that my Spirit-Control is able to bring me so close to an ancient metaphysician in the world of mind that I thought that this was my Spirit-Control. Actually my Spirit-Control has been with me for a very long time, while the *tülku* of the ancient one has just recently died. It has been possible for me to find out about my Spirit-Control because of my mistake in thinking he was the ancient one. When I thought that was who he was, he corrected me quite clearly, and caused me to write this paper explaining the difference involved.

My Spirit-Control told me that I was mistaken in thinking he was an ancient one for another reason. He said that when I go to the school that the old one conducts in the world of spirit, I always go there in my dreams. Now, when I am dreaming so deeply I am in the area of awareness called deep meditation. That is to say the mind goes into deep meditation in sleep as well as when it is awake. So it is possible for me to go beyond the area in which my mind operates in the Silence, even though everything that I learn has to be filtered

through the Silence. This is like sending out a ray of light to attract something and then bringing it back by means of a net. The ray is the work of the mind in deep meditation, while the bringing back is through the Silence. So for this reason it is very easy to confuse the teacher in the world of spirit with the Spirit-Control. We must keep this in mind, since the world of spirit is so vast that our own being can make many mistakes. For this reason the Divine Mind has assigned to each of us a Spirit-Control.

The filter-power of the Spirit-Control is very important. While it is true that we have a superconscious mind and an unconscious mind, our main mental activity is at the level between conscious and subconscious mind. This we term the Silence. However, this does not mean that superconscious mind cannot do many things. It can. Yet, whatever it does – and this is true for the unconscious mind as well – is mediated by the action of the Spirit-Control, as long as we are in the physical body. Once we are free of the physical body and the physical brain-mind we no longer will have need of the Spirit-Control and we will be ready after some preparation to serve as Spirit-Controls ourselves, prior to either coming back to this world or going on to another type of existence, possibly on another planet. We have to realise that here in the physical body we are subject to many stresses and strains. But it is the presence of the Spirit-Control which makes it possible for us to live a quiet and productive life, freed of all negative and anxious factors, amid many stresses and strains.

VII

Mentation, or How to Meet your Spirit-Guide.

Everyone has a spirit guide and sometimes we have many of them. They are our inner world friends and teachers. Sometimes we attend their classes with other spirits and sometimes we are fortunate to be their only pupil. In any case, the world of the spirit is rich and endless with the possible types of spirit-guidance. As I said before, the Spirit-Control serves as a filter and means of protection so that our physical brain-mind does not become too filled up with ideas from the world of spirit, and it also serves to keep us from becoming too distracted from the physical world wherein we live. After all, the Divine Mind knows that we have a life to live in the physical world, and we are to do so without turning away from it. Our Spirit-Control keeps our feet firmly on the ground, while at the same time giving us the spiritual food which strengthens us and makes us able to live and hold up under many stresses and strains of existence. When a person has achieved the balance between spirit and matter, his life is calm and peaceful and whatever he does is fruitful and constructive. This is the life of attunement to the spirit, and such a life is the most blessed a human can live.

Many stories have been written about spirit-lovers. These are Spirit-Guides who are deeply attached to their human students. Many widows and widowers have such deep spiritual attachments to their late spouses. These come and serve as Spirit-Guides, if they have grown enough to function through high-trance and deep meditation. I am not saying that this is easy, and few of our deceased spouses can so function. Often the only spirit in one's home is just a visitor, who can be seen through, perhaps, a temporary clairvoyance. But for you to make contact with a Spirit-Guide, it means that you enter into deep meditation or high trance, whether walking or sleeping, and the Spirit-Guide then communicates with your unconscious or superconscious mind. Now, this is often what we call revelation or inspiration, because the spirit does speak to us in these more difficult states of awareness. But this is much more than just having spirit friends in one's home, for these latter spirits are not assigned any important roles in the scheme of your development by the Divine Mind.

When certain spirits are ready to be Spirit-Guides, they must be quite developed in special fields, especially for teaching and giving direction. They are then allowed to make contact with our minds through meditation-research and we become their students. I have been under the very same Spirit-Guide for some time, who is an expert in the areas about which I have written so much. There are other spirits who work with him, so that in my case I have many Spirit-Guides, all of whom are wonderful helpers to me in my work, which is teaching the world about the world of spirit. At times I also think that I have more than one Spirit-Control and this may be so, for there is not any law which states that you can have only one if you know how to use them creatively and constructively.

It is very difficult for us to try and apply earthly laws to the world of spirit. We cannot say that we shall not have many spirits working with us in meditation-research. Such a principle of exclusion is foreign to the world of spirit which is based entirely upon inclusion and entailment. So, let me say that it is my opinion that as a person develops he is able to handle more and more spirit and he may have more than one Spirit-Control and more than one spirit guide. (I think this is true because the spirits have just touched me in a warm



gesture of approval, so I know that they are in accord with what I am writing.) Because sometimes in the world of mind we do not fully grasp what is in the world of spirit, we sometimes miss a point or omit something. For this reason we must constantly revise our views as our understanding of these wonderful truths increases. This is why mediumship is also hypothetical, because like all experimentation it is continually correcting its findings.

It is through deep meditation and through high trance that we meet our Spirit-Guides. This can only be experienced by the results of this meeting. By this I mean that if you are suddenly able to write a book whereas before you were unable – then you have contacted your Spirit-Guide. Now, there are many well known methods for making con-

tact with one's Spirit-Guide. Sometimes prayer is suggested. I would suggest that it is best through ancient religions and archaic forms of mysticism. The reason I give for this is that the level of deep meditation is still rooted in the archaic images and archetypal ideas of our past lifetimes and ancestry on this globe. Thus, I suggest that you undertake an application of some of the practices of the following forms of mysticism – as taught by absolute science – in your personal life, in order to make contact easily with your Spirit-Guide. These are:

1. Shamanism
2. Thibetan Bön-Pa
3. Esoteric Voudoo
4. Elemental Magic
5. Moon Magic or Psychic-Science
6. Hawaiian Magic or Huna Psychology
7. Ray Magic
8. Atlantean and Lemurian Metaphysics

For, if the student wishes to make contact with the Spirit-Guide in a very quick manner he may be able to be helped by these forms. However, it may be that by following these lessons so closely that he has already made contact with both his Spirit-Control and with his Spirit-Guide – in that case he does not need to do anything else. I have listed the eight forms of ancient mysticism above because they are all spiritualistic and do involve the existence of Spirit-Guides and helpers, or high spirits and gods. I myself make use of these methods and weave them into my daily work. For me, they are one method, which I will call the method of higher shamanism. The final papers of this particular course will be based on my own experiments in Bön-Pa, and these experiments will help the student to attune himself to the personal

presence of his own Spirit-Guide – if he opens himself up wider to this force. In fact, you can say quite easily that this entire course of study is based upon the fact that the spirits are here and they are ready to meet you. You have only to attune yourself to this presence and there will be given to you the awareness of your Spirit-Guide. For in the deepest parts of your own inner mystical mind, it is possible for you to find the spiritual guidance which you are seeking.

If you are ever troubled by a problem take it to sleep with you. There you will encounter your Spirit-Guide, and he will help you see the problem as it is from the other side. The problem will then be solved, and you will wake up with the knowledge of what you can do. For this reason, I think that the Spirit-Guides work mainly with persons as they sleep; only in more developed minds do they work while the person is fully awake, either in deep meditation or through the superconscious attunement of high trance.

DIMENSION OF MIND	STATE OF AWARENESS	SPIRIT
Superconscious Mind		
	High Trance	Spirit-Guide
Conscious Mind		
	The Silence	Spirit-Control
Subconscious Mind		
	Deep Meditation	Spirit-Guide
Unconscious Mind		

We must remember that all is mind. Any contacts that we make with your true spirits are through the four dimensions of the mind. Any other contact made outside of the mind with what claims to be a spirit is simply a contact made with an astral shell or emotional body of a dead person. That is why we have based our mediumship upon meditation where Mind-power is developed, because the lower methods can only lead one to be deceived by entities posing as spirit.

One of the tasks of the Spirit-Control is to protect us from these shells and astral entities. One of the roles of our Spirit-Guides is to teach that our mediumship is mental and not emotional or psychic. For this reason we do not talk about what other schools of mediumship seem to concern themselves with, for we know the dangers and we wish to be very clear about what is to be understood as mediumship and what is to be avoided as a form of false mediumship or psychic development. We are concerned with showing the laws of mental development which are quite different from the psychic methods. Also, remember that psychic mediums quite often come under the spell or power of very negative beings, while the medium who is mental uses his power creatively.

I can tell of my own experience in this matter. When I was a young man I was asked to be the medium in a church that was completely spiritualistic and given to trance work of every type. The medium up to that time had been quite good, but she had been unable to turn her powers off and on as a result of too much passive and astral or psychic work. She thus could no longer function effectively as a reader in spirit vision. I went to the church and sought to feel its aura, which was in need of much corrective work. I then went to my teacher who is a Voudoo archbishop and together we went back to the church and did many magical operations in order to purify it of its negative aura and force field. Then I called the president of the congregation and told him that I would serve as the medium of the church because I would now be able to work safely and effectively there. He was naturally pleased. But what had I done? I simply did Voudoo magic in order to shift the level of vibration or emphasis from the astral and psychic world to the mental light of true spiritual power and mind. That made the church very effective for what it was to be used for. If I had not done that I would be in a very serious danger and eventually would have ruined my

health because of negative psychic powers which are very harmful. Instead, my Voudoo co-workers and I were able to make that little church a real centre of power and light, and many healings were worked using that church as the meeting place of the mental and physical worlds. All of the false spirits, impersonations, and shells which had been attracted there were driven away by Voudoo magic – only mental guides, friends, and controls could come into the work. That is why we have to be so careful in avoiding the lower forms of spiritualism and psychism; indeed as St. Paul says, you have to test each spirit to see if it is sent by the Divine Mind or if it comes for some unsuitable and improper mischief. That is why spiritual work must always be a form of experimentation and hypothesis, for like the man of science we must refer whatever we do or experience to the world of mentation, or Divine Mind.



VIII

Mentation, or How to meet your Spirit-Computer.

The Divine Mind as a Cosmic Computer.

It is the Divine Mind which keeps the universe going according to plan. Some have tried to prove the existence of God from the design of the universe, or the way in which everything works together. We do not need to prove this, for we accept the fact that spirit is ultimate, and that God is the invisible King of all spirits. However, the way in which the universe works shows us the laws of the Divine Mind. All that happens goes on within the Divine Mind, and if we find ourselves disliking something that is happening, or has happened, then we must change our minds, for God is never wrong. Furthermore, we must attune our minds to the Divine Mind if we want to find out more about the world and its laws. This method of attunement is very simple. All one has to do is to grasp the fact that God is all, then one thinks about this Divine Allness more and more, through simple meditation. By thinking about this fact of Divine Omnipresence and Allness, we come more and more into contact with the Divine Essence of Being. We then enter into direct communication with the Divine Essence to such a degree

that all things are known as they are within the Divine Mind, not as they appear to us to be as outside of our being.

The vast truth of this teaching will take time to enter into your mind. However, when it does you will realise that God is All. The next step is to realise how we can come to work with God, The Law as all. God is the Cosmic Computer and all that happens is subject to His Law and Power. Indeed, He is all power, so that nothing really can happen without His consent. In our ever striving seeking for more and more knowledge and power, we must come to the place in our thoughts where we must make use of the Divine Presence and Power, or the Cosmic Computer. We must try and build up our powers in the world of spirit so that we will be able to do more things with the Mind-power that is ours. In order to do this we must make use of the Divine Mind as the Cosmic Computer, for this is a very important reality in our development.

By means of attunement, it is possible to enter into the vast network of the Divine Mind. When we do this what do we discover? We find that the whole of the inside of the Divine Mind is like a vast machine. We see it as the most up-to-date of scientific laboratories and control stations. Usually our favourite Spirit-Guide or god is working there and will give us instruction. This cosmic laboratory is really always up-to-date, for it reflects the way in which we imagine a Cosmic Computer of this type to appear. It will never appear old-fashioned in any sense, for it is always modern and current, or contemporary and sometimes futuristic. When the mystics and magicians of the mediaeval period saw it, it was this way, always modern for them – and so it is to us – and so it will be for all future peoples.

Because of our level of evolution or spiritual development, we see the cosmic laboratory as impersonal and as a machine. If we developed to the level where we could see it

as an equal, we would see it as quite personal, and as deeply related to us. The superior is always seen as impersonal in human relations, for we fully relate only to our equals. On the other hand, our pet animals do not see us as persons, or their equivalent at that, but they see us as impersonal yet kindly beings. That is because the animal world is less developed than the human. Personality is a relative concept therefore, and must be thought of as quite interesting as an indicator of human progress in the scheme of things. Anyway, the Divine Mind appears to us to be personal in this respect. Yet, God is The Absolute Person, so we cannot say anything more than He appears as a person, or that here He does not appear as a person, but rather as a machine.

The Divine Mind embraces all actual worlds and all possible worlds. For every actual world has many possibilities or alternatives. You know that you can alter or change the past – by substituting a possibility for an actuality, or an actualised fact for that which has happened, if you want to – when you travel into the past. There are many possibilities, which could have happened but didn't – you can replace what has happened if you know the method of time-travel.

Furthermore, you can influence the future, which has yet to happen, by giving more and more help or power to one of the alternative possibilities and thus help it to happen as a present fact, and thereby exclude other possibilities from coming into actuality. This is an important point for the akashic reader who wants to look up the past and the future and see what has or will come into existence. In this Cosmic Computer we have the keys to the past and the future as well as the present.

Modern Cabala.

For the metaphysical student it is important to understand that this Cosmic Computer is really a version of modern *cabala*. By this I mean that the entire range of worlds manifest and un-manifest, possible and actual, is truly contained in the formulæ of modern *cabala*. Modern *cabala* may be defined as the contemporary development of the older cabalistic energies of the mediaeval period – and the restructuring of these energies along the lines of exact and occult algebras – whereby it is possible for the modern practitioner to have direct experience of all possibilities through the use of precise symbols. The older cabala of the mediaeval magicians was a very fine machine for helping us to understand the Divine Mind as a Cosmic Computer. They spoke of God as the Primordial Man, or ADAM KADMON, in whose being all of the spheres of heaven and the earth moved by some wonderful energy. Man was advised to climb the Tree of Life from the foot placed upon the earth to the topmost crown, which was nestled in heaven, in order to advance into a knowledge of God as All. The Cabalistic student was helped by Spirit-Controls and guides in his quest, and in his upward ascent by astral and mental projection he met angels and other beings and learned much magic through inner plane initiations. Most modern schools of magic try to teach some form of the *cabala*. However, for us the *cabala* is a system of magical outlines and symbols which are helpful to our understanding of the Divine Mind as everywhere. We ourselves are able to appreciate the presence of the ADAM KADMON and the Tree of Life as a mediaeval statement of *The Law of the Cosmic Computer*. However, there is so much to this law that we are able also to say that in our experience, as well as in our knowledge of the ADAM KADMON, we have been able to go

far beyond anything that is known in modern schools of magic, which make a point of teaching the older cabalistic ideas and principles.

In the past, the *cabala* only taught the worlds which were manifested to the different levels of mind – they did not teach the unmanifested worlds, which are filled with powers. Nor did the older schools teach the doctrine of the 'Back of the Tree of Life,' which they felt leads to black magic and many very severe dangers. Our approach has been to tame the frontier and to see the Tree as neither good nor bad in itself. The spirits to be found therein are so plastic that they will readily and easily assume any form that we seek from them. Consequently, it is not necessary for the student of modern *cabala* to feel any dangers attending his meditation-researches, should they be led by his Spirit-Guide and control in the direction of the hitherto unknown realms of pure being. For it is a matter of exact knowledge that these worlds have been explored by the magicians of our school and found to be safe for limited human passage.



I am not however going to enter into any more of a discussion of the *cabala* and its magic at the present time, but, I am going to state that the *cabala* is one of the best known systems for explaining the Divine Mind as a Cosmic

Computer, and that quite often you will be led in that direction by your Spirit-Guide and that there is nothing there to fear. In other words, the exploration of the Divine Mind is a helpful and spiritually vitalising experience, which you should look forward to without any anxiety.

Exploration of the Divine Mind.

There are many areas of the Divine Mind in which you will find suitable sources of information necessary for your growth. The Divine Mind is like a vast cosmic library or hall of records, you can find anything and everything there. All of the truly great philosophers have gone there to do their research and one, Descartes, used to dream his way into those vast passageways filled as they are, rich and high, with the knowledge and wisdom of the cosmos. Your spirit computer is your way into this world of vast experience, and by means of this magical computer it will be possible for your mind to evolve more and more so that you will find yourself in more and more suitable settings for spiritual progress. You will be able to do more things with your mind and thus improve your health and wealth by the direct infusion into your existence of this divine life. Each person seeks to possess more and more being – but, by whatever means he tries, he often fails. Yet only by realising the Divine Law and Omnipresence of the Cosmic Mind is it really possible for us to seek and to find the presence of the ultimate in the most commonplace of circumstances. This is the real magic behind all Mind-power and mind action. For you are drawing directly upon the presence of the infinite – in the here and the now – and you are able by means of this experience to grasp the cosmic energy behind all being, which appears to you as your spirit computer.

In closing I wish to state four principles for the practical use of the limitless being of Divine Mind. These principles are quite simple and they are based upon metaphysical and ontological principles given in this lesson and what has gone before it.

1. You will seek to realise your Spirit-Control's presence by means of the daily practice of the silence as the simplest form of meditation.

2. Each day you will ask your Spirit-Control to allow your Spirit-Guide to come into contact with you and communicate with you while sleeping or waking, through either high-trance or deep meditation.

3. Each time you are in attunement with your Spirit-Guide, you will seek to have him direct you towards and into the Divine Mind or Cosmic Computer, where you will have certain specific and exact projects that you are seeking to learn more and more about. This will be known as your research project in esoteric learning.

4. You will carefully record and detail as much as you can recall or remember in a special note book kept for this purpose, so as to keep a systemic journal of what you have been doing and studying in the Computer. This note book you will study each day as a personal discipline.

IX

Mentation, or How to Meet the Spirit-Beings of Worlds and Universes.

Ontological Monism.

In our understanding of the world of spirit we have come to the view that everything in the world is one kind of being. To say this is to give judgement that the philosophy of ontological monism is correct. For while there are many kinds of things in the world, that they are existing in one form or another does not matter so much as they are existing or have being. So our philosophy is called 'ontological monism,' which states that the logical exploration of everything in the world comes up with only one underlying law, which is that all is being or spirit.

Every world and every universe follows this law in what it contains. Thus, every being in the universe is subject to the law of spirit, from the lowest of nature spirits to the highest of the gods and world-spirits. In the development of our powers of meditation-research we are seeking to extend our experiences beyond the realms of ordinary matters. Well, when you have become aware of the limitless realms of higher worlds, you will naturally want to make spirit communication with these worlds. In other words, your sense of inquiry will

be so stimulated that you will want to reach higher and higher into the unknown, and with each exploration you will want to extend yourself beyond the present limits of existing being. In order to do this, you must come to accept the fact that all is one law of being.



Since the dawn of time, wise men have sought to explore the higher worlds and to visit with their minds the worlds beyond what is known. When common man was seeking to make physical contact with countries near or far to him, the wise men of this planet were seeking to make metaphysical contact with other planets and dimensions of being. We are still able to do these things and make the metaphysical voyages, which add to man's understanding of the possibilities of his experience, for it is always a matter of simply wanting to do this.

It is important to understand that our Spirit-Guides and helpers have been able to direct us along the lines of this exploration. They are familiar with the other worlds in our universe, and they are aware that beyond our universe – which itself is multi-dimensional, composed of physical and metaphysical fields – there are other forms of existence. By this I mean that there are alternative universes such as UNIVERSE B which are parallel to our own universe, UNIVERSE A. Our own universe is composed of various levels of being, as are the alternative universes, except that at the physical level their matter is understood as 'anti-matter,' which is the way they would, from their point of view, regard our own matter. Both matter and anti-matter are forms of being, but because these universes differ in the physical aspect, they too differ in their metaphysical aspects. Thus the metaphysical fields of UNIVERSE A are totally different from those of UNIVERSE B, although they have a structure, which can be understood by the occult scientist in terms of the categories of magic. Thus, for the expert in the unseen, there are no mysteries. Your Spirit-Guide is such an expert in the unseen, and for that reason it is possible for him to serve as your guide in voyages to higher and even more remote worlds.

Being and Nothingness.

Absolute Science and pure Ontology both teach that the One is All. The One is God or The Absolute, which fills all space, and therefore all universes participate in the being of The Absolute in order to exist. Yet, from any standpoint, we can say that something is being and something else is nothingness. This is a relative judgement which can only be made within The Absolute and never outside. There isn't any outside. In fact, the laws of our language admit that it

is correct to say there isn't *anything* outside of being, rather than saying there is *nothing* outside of being. The reason is simple, for we wish to exclude the possibility of there being any slight suggestion that nothingness might exist anywhere in a positive sense. Hence, within The Absolute all things are relative. And, there isn't anything outside of The Absolute.

However, because God is The Absolute, or because The Absolute is what He is, there are an infinite number of universes, of which ours – and this includes not only all that science knows about this universe or will ever know, but all the invisible worlds which also belong to those universes within our universe, such as the mental world or universe, the astral, the intuitional and the universe of will, all of which follow the laws of evolution within our system, yes, all that there is – ours, no matter how vast it might seem, it too is but one within the infinite system of universes. These will never be traced by any scientific instruments, because they are rooted in the forms of anti-matter, of which there are an infinite number. God, The Absolute, is the Great Creator and Builder of these universes as well.

Magicians may know something about these other universes, for they are the ones to tell us what we know about them, and they possess the type of science, which can give us an idea of why the universe is so full of worlds and why The Absolute is so full of universes.

Cabalistic Anti-Matter.

Everything in our universe has its opposite, or anti-matter aspect. For example there exists an opposite to myself somewhere in this universe. Not only that, but it can be said that everything positive in our universe has its negative counterpart. In the *cabala* we say that angels live on the front of

the Tree of Life and that demons live on the back. Seen from the front, the back is evil. But, when we get onto the back – and some magicians do this – we see where we are as good and the front as evil. Actually, for the magicians, the front of the Tree is lined up with the evolution of anti-matter. To say that the back is evil is wrong, for anti-matter is neither good nor evil, it simply is.

Now everything that is either matter or anti-matter in our universe follows the very same laws of development. For example, the back of the Tree of Life was created during the creation of the front. For this reason we can say that they belong to the same universe, our own universe. Now the pathway to the back of the Tree of Life is through Kether, or the top of the universe, so that we climb up to the top and then we go down the back. In this sense the Tree of Life resembles a mountain or a wall. We first must climb up the front, which is our side, and then at the top we can begin to climb down the back. Few cabalists have tried to do this, however, because they have been so fearful of the back, for it was thought to be the abode of demons. Well, to some minds it is, but to The Absolute Scientist it isn't evil at all, although we can make it evil by thinking it so, if we want to do that.

Now both the front and the back have shadows, or counterparts, or alternatives, based on the laws of anti-matter. Somewhere on the Tree, or else on the back of the Tree, there are the doorways between this universe and the next, between this time-system and another, or between UNIVERSE A and UNIVERSE B. So that the magical scientist will carefully show in his calculations and other deductions the possibility for the presence and pathways to and from the other universe. Some have gone so far as to say that the entry into the UNIVERSE B was through the back of the Tree somewhere near Yesod or Malcuth. Even if that were so, it is extremely difficult to get to that point, unless you are really a good

cabalist and you should also be a spirit-magician, since the heaviest and most high-powered forms of magical power are necessary if that is your goal.

Spirit-Gods are Everywhere.

Well, for the mental medium the trips to and from these worlds are rewarding experiences. They are quite enriching, for when you travel with your Spirit-Guide you are being helped to find the safe and most enjoyable route in the universe. In all of these worlds you will make contact with the beings there and they will be friendly to you. The important secret is to have the right mental attunement whereby you avoid making anything seem negative to you as it appears in your experience. For this reason, you have to be armed with the science of this mediumship as well as the other Bertiaux courses because our exact teachings exclude the possibilities of making mistakes and encountering anything negative or harmful. Often to prepare yourself for this you have to give yourself a self-exorcism, whereby the possibility of any negativity is excluded from your mind. In order to do this effectively, I wish to close this chapter with the following magical spell as the most fitting way to prepare yourself to advance into the higher worlds helped by your wonderful Spirit-Guide. This spell is more than a conclusion, it is something to use each day, so that you are brought more and more into contact with the higher and purer forces which rule the realms of your future explorations. I myself have used this spell to heal many, and to cure as well as solve problems faced by many. It is simple, for it seeks to drive out the negative powers which may possess you in any way and then allow the good and positive forces to repossess you in all of the fullness of their being. I would advise you to use this spell, therefore,

before each meditation-exercise, so that you will be in better condition to expand your mind for the worlds yet to be seen by you. Say this spell each day, therefore, just before you prepare to make your visit to the higher worlds through your guide's assistance.



NEGATIVE FORCES OUT! BAD LUCK BE GONE.

I exorcise myself of the demons of poverty or lack, sickness or disease, error or ignorance, and folly or lack of will-power.

POSITIVE POWERS IN! GOOD LUCK BE MINE.

I invoke the creative Spirits of wealth, health, knowledge and truth, and will-power and wisdom into the fullness of my being, in the name of all the good Spirits of powerful success.

All good Spirits fill to capacity my Fourdimensional Mind. All good Spirits come in. All good Spirits be Mine.

ALL GOOD SPIRITS COME IN.



X

Cosmic Epiphenomenalism, or Building the Mind through the Silence.

The Human Mind Must be Built Up.

"To enter the silence is to establish harmony between the conscious and the subconscious mind."
(*Fra.* Tau Ogdoade-Orfeo VIII)

While it is true that the Divine Mind or absolute exists from all the moments of eternity, the human mind must be built up so as to meet The Absolute as a bridge connects two points of land. It is true that each person contains the spark of the I AM, or divine consciousness, the cosmic level of being, but this presence is only latent, and only potential, it is rarely actualised by ordinary life and work. Indeed, it must be actualised by bringing into focus the levels of mind which are divine, for then man will have a true and conscious participation in the absoluteness of spirit.

The entire purpose of all mystery schools and lines of esoteric and metaphysical training is to build up the mind in man. If this is not done, then man is simply not conscious after death, and lives in a dream world, until the divine archetype which stands behind him determines the need for the

next series of events in physical incarnation. Thus, all of the occult traditions place great stress upon the development of astral and mental plane consciousness through the practices of extended awareness or meditation. This is our position exactly, except that we are showing in these lessons the secrets of the universe, which make for the quick and easy development of that extended awareness of all things.



The first level of mind to be built up is the area which connects or bridges the conscious mind and the subconscious mind. Great mystics and metaphysicians have spoken of this world as the area of silence. We know it as the realm wherein we meet our Spirit-Controls. For it is with the help of our Spirit-Controls and guides from the other side that our minds are built up into the great powers they must be if we are to bridge the distance between the mind and Absolute Spirit, which is not physical distance in space or time, but a metaphysical distance between the finite and the infinite. First of all, we must realise the ease with which we can enter into the silence. All we have to do is to calm ourselves and allow ourselves to be filled with the creative love of the infinite and Absolute Spirit, which we will find flowing in upon us as soon as we quiet our inner selves and attune ourselves to The Absolute Spirit behind all things in existence.

Once we have made ourselves quiet to the inner worlds, we are then ready to enter into the first conscious blendings of our mind with the subconscious mind, so that they come together. And then we are in a semi-trance state, almost identical with the condition just before falling into deep sleep. We are in the silence, when we feel the comfort and protection of The Absolute Spirit all about us. We know that our spirit control stands guard before us to protect and guide us into the spiritual domain of pure bliss. We have thusly entered into the world of the silence. Only the voice of The Absolute can be heard, and we are attuned to this true revelation, for it is the sound of consciousness blended with subconscious being, it is the voice of cosmic consciousness.

The Art of Living in the Silence.

The longer we spend in the silence the more it becomes for us a source of both physical and metaphysical strength. The physical body is healed and experiences repair, just as the soul of man is more and more aware of the inner powers that are his during the experience of the silence. Indeed, many mystics and spiritually minded people do spend more and more time in the silence and less and less time out of it, and for this reason they retain the health and beauty of youth, because they do not age when they are within eternity, rather than in the world of time. Compare two persons of the same age, one lives in the silence as much as he can, the other lives in the outside world of events and anxieties. The metaphysical person will look younger and be in better condition healthwise than the other, because of the law which states: *You do not age in the timeless realm of eternity, for there is no time in that realm. You only age when you live time, for age is the measurement of time.* For this very simple reason the

metaphysical person will always look youthful or less than his actual age, because more than fifty precent of his lifetime is spent in the silence, where there is no time and where the spirit, being all, heals and repairs and restores and refreshes the human mind, which comes seeking its enlightenment. This enlightenment is that in the silence of cosmic consciousness, we realise that there is no human mind, there is only Absolute Spirit, for what does not exist – i.e. the human mortal mind – does not exist. God is all there is.

The Elements of Technique.

In order to enter the silence, one must first of all relax the physical body and attune the mind to the inner worlds. This means that you will concentrate upon thinking clearly about the inner worlds and making your own mind so sympathetic to these inner worlds that anything which comes to happen to the inner mind does have its impact upon your attention. This means that all of the dreams and states of being which rise as a result of the interaction of the subconscious and the conscious minds are intensified in the state of the silence. For from this intensification there will come an awareness of the spiritual values to be attached to each part of the mind, and you will see the spiritual connecting links between the ideas and images in the mind and the spiritual forces which are beyond and behind the mind and its actions. For this reason we can state that to enter the silence is to come to God quietly, and to be aware of the spiritual roots of every mental experience deep in the mind. Every emotion also has its links with the spirit in some form or other, and for this reason we have to think of the mind and the emotions as rooted in Absolute Spirit.

In our minds let us think of every idea having an inside and an outside. Well the outside is the way in which the ideas and images appear to us in our minds, especially when we focus upon them. But in the silence, we come to view the inside of our ideas and images, and that inside is Absolute Spirit, wherein that which is spirit exists and whatever is not spirit does not have any way of existence. Spirit is all, because God is all there is.

To enter the silence one does not even have to realise a state of light trance, after it has become a normal experience. Simply pause and think – like taking a metaphysical break – and then you are already in the silence. Once you are there the whole world becomes, for your mind, a perfect system of spiritual energy. All energies become the energy of spirit, for ALL IS ONE. In the silence it is possible for the metaphysician to do anything he wishes, not experience any limit, for he is now face to face with The Absolute. Indeed, his face-to-faceness is the direct experience of The Absolute, for by living, indeed by being, we are one with this Absolute Spirit.

Spirit is everywhere and all is spirit. The silence is the key, for we live between the actual world of dreams and the world of waking conscious mind – we live between the two borders of The Absolute. All is spirit, and all is the essence of true being. You will take any thought in your mind and follow it into The Absolute, like the man who repeats the same word over and over and over many millions of times. Eventually this word will lose any and all sense of being and meaning as a word and become a door into The Absolute, for it is swallowed up into The Absolute, it is absorbed into The Absolute because the all is one and the ONE IS ALL.

The cause of all things in your mind, the source behind all images and ideas, is The Absolute Spirit. Trace out any image in your mind, follow it back to where it came from, its source, its basis of existence, its place of ideal creation, where

did it come from, what are its roots in existence. All of these acts on the part of the mind, while in the silence, show that the roots and causes of all things are to be found in The Absolute Spirit, beyond which there is nothing. Hence, as we realise this more and more, as we build up our minds by constantly drawing closer and closer to The Absolute, by becoming more and more familiar with The Absolute, well, in a way we are making our minds less and less mind and we are making them more and more spirit. For we are gradually transforming our lives from those of students into mystics as we find out that more and more of our being is spirit and that what is not spirit really and simply does not and cannot exist.

WHAT DOES NOT EXIST DOES NOT EXIST.

Each experience of Absolute Spirit serves to show us that spirit is the basis of all reality. The fruits of meditation are clearly set forth, all is the truth of Absolute Spirit. ALL IS ONE. And by means of the analysis of each idea and image in our subconscious and conscious minds, we come to a clearly stated truth – that all is spirit – and that ideas and images are real inside as spirit, and that they ultimately do not exist on the outside. Only the inner side of being exists, which is spirit. The law which states that SPIRIT = BEING and that BEING = SPIRIT is the only law which makes sense to metaphysics. But, the truth, or rather the proof, of this law is to be found in the practice of the silence, wherein it is clearly stated and shown that our Spirit-Control is in reality a manifestation of The Absolute; in fact our Spirit-Control is the way in which – once we have entered the silence – that our Spirit-Control manifests The Absolute to us. Our Spirit-Control is The Absolute, this is how we first view this truth.

Consequently, the truth of all metaphysics is to see beyond the ways in which things appear to us to be or seem;

to look beyond the limits of the material and the materials of the world in which we find ourselves to be presently located. For we are really within The Absolute Spirit, and it is the practical work in realisation of the silence that brings this truth so near to us in every one of those inner thoughts. Yes, we are within The Absolute, and this is how we have built our bridge which links us to the infinite. Not us, I should say, but the infinite we really and most truthfully and deeply are. We are in the silence and we realise that we are infinite, for we are The Absolute, no longer are we the separate 'we' of personal existence. All has been transcended and all has been realised beyond that transcending of selfhood, for the all is one, and we, the 'we' of individual existence, through the practice of the silence, have been taken up into the realisation that:

God or the One is all that there is.
All Being is filled with the realisation of this Truth.
Spirit Alone has Being.

THE ALL IS
ONE



XI

Cosmic Epiphenomenalism, or Building the Mind through Deep Meditation.

The Secret of the Bön-Pa Lamas.

While it is true that in order to gain the union of the subconscious and the unconscious minds we make use of deep meditation, it is also true that the achievement of this union can be helped by certain secret methods, which will bring about the union of the subconscious mind and unconscious minds very rapidly. This means that there are certain classical methods which enable us to enter into deep meditation quickly and easily, without the need to engage in long exercises, which are mostly of a concentration character. That is no longer necessary.

These secret methods are known to the Lamas of the Bön-Pa religion as it is found in Thibet and Mongolia. I am in personal communication with a few of these very learned magician-monks, and I have been advised to give in these last two chapters a simplified version of their methods for inner and spiritual attainment. These methods are, of course, secret, and they are very dangerous to those who have not been prepared in the inner sense for the deep side of this magical practice. However, if these methods are followed as

I indicate in this and the next chapter, there would seem to be no reason why the student could not easily enter into the deep meditation states of mind.

Bön-Pa and Bön-Po, or the Meditation which takes Your Spirit into Outer-Space.

Prepare yourself for meditation. By this I mean that you will be sitting or lying comfortably, in loose clothing or undressed, and ready and willing to direct your consciousness into the great world of the Spirit-Guide masters of infinite Bön. Now, you will begin to imagine yourself in an ancient Monastery of the Lamas, and you are walking down a long dark hallway. You are walking quietly and there are figures ahead of you, and some behind you. All of you are lamas and you are moving in the direction of the great hall or the temple room, where the morning service and the evening service are held each day. You enter the hall and sit down on the cold floor. However, you are used to these austerities and you feel the warmth of other bodies of the monks all around you. All is silence. Then the great bell is sounded and the monks who are priests enter the temple chambers and begin to chant the ancient prayers for deep meditation. You are beginning to feel your inner self rise from the earth-bound chains of limitation and negative experience and fly high up into the realms of outer-space. Now read the ritual which follows and allow it to work upon your deepest seat of mind, for you will now begin to do the programming of the subconscious and the unconscious mind, by means of this Bön-Pa ritual. Repeat all parts to yourself, do not omit any.

Priest: Hail to the great lords of the sky, the heaven worlds so bright above us. Hail to the celestial Lord and Buddha, both inner and outer, *Sa man tra ba dra.*

All holy, all powerful, the creative absolute, the primordial root of all existence, *Adi Adi Aditi Adi Adi Aditi.*

All hail to the glories of the dawn and to the glories of all light. All hail to the glories of night and to the glories of all darkness. *All hail to the creative absolute.*

Monks: *Sa man tra ba dra!*

Priest: Hail to the glories of the air, to the kings of the four winds, to the regents of the four elements, to the lords and spirits of all nature.

All greetings to our brother spirits in all plants and animals, all nature spirits and forms of consciousness, all levels of manifested existence. *All hail to the creative absolute.*

Monks: *Sa man tra ba dra!*

Priest: Hail to the elemental lords of the four regions under the earth and to the spirits and beings of the deepest regions of earth and water, to the all wild and magical forces, which seek out communion with man, and to all forms of cosmic light, buried deep as fires in caves beyond the knowledge of mankind. *All hail to the creative absolute.*

Monks: *Sa man tra ba dra!*

Priest: Hail to the magical influences of the four elemental kingdoms and to the spirits of all worlds who come into the world and who have gone out.

All hail to the minds between the dimensions and the points between any two points. Hail to thought and to spirit, to the eternal forms of consciousness and cosmic being. *All hail to the creative absolute.*

Monks: *Sa man tra ba dra!*

You will then relax and pass off into a deep state of meditation, for your inner self and your true mind have been directed by the images of the Bön religion towards the outer-spaces of our universe, where you will wander and explore the unknown worlds and meet with the spirits and strange minds and self-conscious laws which make up the inhabitants of this universe. Then enter into the sleep state, if you feel the attraction and pull of that world, for there you will realise the truth of deep meditation in the manner in which your dreams are being controlled by the truths of glorious and eternal Bön.



Bön-Pa and Bön-Po, or the Meditation which makes you into a Higher-Space Shaman.

To be a shaman in higher-space means that you are able to move about in the higher worlds and to do much magic. It means that you have come to terms with the wonderful inhabitants of the inner and higher worlds, and that they are now very good friends of yours. Furthermore, it is necessary for you, as a shaman, to do much deep meditation and trance work, which means that you will travel to these higher worlds in your sleep and there you will learn much and do much magical work. It is all a matter of directing the attention during the sleep state. This is done by means of intuition, which is the most powerful of our sleeping psychic forces, just as will is the most powerful of our waking psychic

forces. In the psychology of the Bön religion of Thibet and Mongolia, there is a careful distinction made between the waking and the sleeping psychic forces. The old magicians of Bön would draw up a list of these forces which is something like the following list:

PSYCHIC FORCES OR POWERS POSSESSED BY THE FOUR DIMENSIONAL MINDS OF MANKIND

Waking Powers	**Sleeping Powers**
Will	*Intuition*
Intellectual Intuition	*Abstract Thought*
Imagination	*Creative Imagination*
Practical Intelligence	*Visualisation Thought*

Therefore, it is possible by means of a ritual, for example, to direct the intention of the intuition of the power of abstract thought, so that a certain type of psychic state is attained even when you are sleeping. This has been called the method of dream control by various writers in magic. In the shamanistic tradition of magic, which is the root of all of the powerful systems, the monks were taught these psychic facts as esoteric mysteries of the human body, whereby through certain strange Bön rites, the body was programmed so as to follow the intention of any magical ritual, during both waking and sleeping states of inner experience. Now, let us go through the mystery rite of the Bön, which will make us more and more able to draw upon the powers of deep meditation, which we will experience in sleeping mental states of intuition, abstract thought, creative imagination, and visualisation thought.

Once more you project yourself into that Thibetan temple and take your seat for the evening ritual, which is held to prepare the psyche for the mysteries of metaphysical sleep.

Priest: All is holy, all is boundless light, all is wisdom, all is the glorious presence of the creative absolute: *SA MAN TRA BA DRA.*

Monks: *Before all things, above all things, below all things, behind all things is the creative absolute.*

Priest: All is dreaming in the pure bliss of thy invocation. All is light in the wisdom of thy approach. Dream on sweet sleeper, dream on.

Monks: *Before all things, above all things, below all things, behind all things is the creative absolute.*

Priest: All is the fire of thy intuition in the midst of the magic of dreams and in the deepest mysteries of sleep, for all is the glorious presence of the creative absolute: *SA MAN TRA BA DRA.*

Monks: *Before all things, above all things, below all things, behind all things is the creative absolute.*

Priest: All being is sleeping in the purity of thy infinite dream. All is darkness in the absence of thy approach. Dream on sweet sleeper, dream on.

Monks: *Before all things, above all things, below all things, behind all things is the creative absolute.*

Priest: Hail to the glories of the mysteries of sleep, being whereby our souls are made closer and closer to the very root of divine and natural or mundane existence. For from the very beginning of all beginnings there are only the glories of the ONE WHO IS ALL, the giver of magical dreams, known forever and forever by his most holy name.

Monks: *SA MAN TRA BA DRA!*

The secret and esoteric student of the magical mysteries of sleep will make use of this Thibetan ritual every evening, in order that the magical state of deep meditation is realised in the fullness of all of its riches. If you make use of this method, I am certain that you will be able to come to an understanding of what the mysteries of sleep are and why they are a source of inspiration from the source of all religion and science the voice of revelation which we know as cosmic consciousness.



XII

Cosmic Epiphenomenalism, or Building the Mind through High Trance.

High Trance, or the Meditation of Cosmic Astrometaphysics.

The Bön-Pa and Bön-Po Lamas of Thibet and Mongolia have been informed that the modern scientific discoveries of Einstein, Lorentz, Minkowski, Max Plank, and Bohr are, in reality, the proofs of the ancient cosmic astrometaphysics, wherein cosmology and cosmogony are one and the very same esoteric truth and system of exact laws. Furthermore, western man is now learning that by means of thinking about these truths, he is able to build up his mind more and more into a Cosmic Computer. Thus, the most ancient and the most modern truths are one and the same principle. They are one and the same method of consciousness. They are, therefore, one and the same meditation-research method. I call this 'high trance,' because it is the method for making the magical bridge between the conscious mind and the superconscious mind. The conscious mind is the mind which makes the wonderful discoveries of science and is able to give direct observation of the laws of the universe. However, the super-conscious mind is the COSMOS, *and the Laws of the*

Universe are really the Laws of the Superconscious Mind. Hence, cosmic astrometaphysics is the yoga for extending the conscious mind to the very frontiers of being, where the unknown is first known and where the known blends into the unknown. The cosmic mind is the Spirit-Guide of meditation, except that now he is a cosmic adept in astrometaphysics. He is a cosmologist and a cosmogonist. That level of mind, which we call 'superconscious,' is the cosmic continuum of all minds and higher levels of experience. Some have called it 'cosmic consciousness.' It is ours whenever we think about the laws of the universe and its essence. It is ours when we reach up to the top of our minds, and as cosmic scientists we seek to understand all of being for what it really is. In this sense, the student of meditation-research is a cosmic scientist. He has to be such a person.

Yet, the truths of modern science are in reality a coming closer and closer to the teachings and knowledge of the ancient Bön religion. More and more is modern science coming closer and closer to what was known by the old shamans and Lamas, who originated the concepts and inventive qualities of the first cosmic astrometaphysics.

In order to develop our minds by means of high trance, it is important therefore to follow out the implications and ideas of the oldest and most archaic of methods, which contains all of science and all of man's future happiness.

Bön-Pa and Bön-Po, or the Meditation which takes Your Spirit into Outer-Space.

Relax and prepare to meditate. You will now see yourself in a vast temple. There you are deep in the most sublime of meditations. However, with your mind you are leaving the world of physical Thibet, and with the other Bön monks you

are rising up into space, and then you are flying by some magic method out into space – ahead of you are the stars and planets.

You and the other monks are going to your true home, which is a great and vast body of magical light, beyond, far beyond, the most distant planet of this solar system. In fact, you are moving in thought so rapidly that you are beyond the solar system, and you are heading out to the very edge of the meta-galaxy, to where the known world of scientific symbols blends into the unknown and unexplored regions of space and time. Now, you and the other monks are slowing down and you are preparing to enter a vast body of light something like our Sun. You are about to enter the great ring of light, a golden light, but there isn't any fire, for you are in spirit and mind, and cannot be touched by fire. You slowly descend into the light and pass through many light beams and radiant forms of energy. For a while you are unable to see clearly, but you are still lowering yourself to the world of fire. Now, the light and fire are beginning to clear and it is growing dark and darker as you approach closer and closer to the heart of the vast sphere of light and radiation. You now feel the cool floor of the temple, and you have landed in a temple which is identical with the one from which you departed, except that now you are at another end of the universe and you are at such a great distance from physical Thibet that you can't even estimate the span in millions of miles, light-years, or whatever system you employ. For you are in the world of occult Bön, which is not physical, but totally cosmic and astrometaphysical. You feel and hear the presence of your fellow monks about you. They have come to the temple and now are sitting down on the floor, some in front of you, others beside and behind you. You are with your brothers in the great temple of cosmic Bön.

You now hear a sound; it is the ringing of the magical bells which give notice that the ceremony is about to begin. The priests enter the temple in the weird gold, black and red sacred robes of the Bön hierarchy, for they are the same, anywhere in the universe, even in those worlds which are in no way physical. The priests now begin the great ritual of meditation-research, which is known as high-trance and which is the method whereby the Bön priests of ancient times were able to make their subtle bodies cross the vast reaches of space to the temple at the other end of the universe, where the sacred dark light and the mystery of mysteries, a form of spirit-magical initiation, was conducted.

You attune yourself to the soundless sound of your brothers, and the age old rites of true magic are now about to begin. The priests approach the altar and the chief priest begins the prayers, which make possible the bridge between one part of the universe and the other, which is really the bridge between the conscious mind and the superconscious mind.

Priest: All is the infinite mystery of vast Bön truth. Let the men prepare themselves to receive the sacred fires of deepest and highest space. Let the monks who have come from Po, send up the light of their most secret bodies and wills to the glorious and magical presence of the creative absolute, who is within all being and beyond all of our concepts and explanations. Let the fire come forth, for we have come great distances in order to be bathed in the light that is all life.

Monks: *Sa man tra ba dra is the giver and the lord of all. He is All.*

Priest: Prepare yourselves to receive Him, for He is the King of the worlds and the lord of all being. Receive Him now into your bodies and minds, you men who have come from distant lands to behold the great and glorious lord, the creative absolute.

Then, the lights blaze very brightly and the temple is filled with cosmic power and all forms of illumination. You feel within yourself the great and violent power of the lord of cosmic fire and within your body you feel the rise of divine consciousness and the making of the bridge between the cosmic mind and your own conscious mind, for you have achieved the realisation of Bön, which others call the rising



of the *kundalini shakti*. Now, you close your inner eyes and block off all thoughts and enter into a light trance. You are flying back to Thibet and you are landing in the temple, for you feel the cold floor stones beneath you. You are rising to consciousness, now, more and more, and you are leaving Thibet and you are now back at home, awake and aware of the first of your magical projections in high trance.

Bön-Pa And Bön-Po, or the Meditation which makes you into a Higher-Space Lama.

You have now reached a very high level of meditation-research. You have achieved cosmic consciousness. It is difficult for you to talk about what you have experienced because you are now so removed from the confinements of this physical world and the many limitations of ordinary existence. But, you have come to experience the ultimate reality which is the vast truth of Bön consciousness. Still, there remains a wonderful form of magical experience which will serve to complete your experience of the universe and the innermost aspect of the Bön essence.

This is the experience of meditation-research, which makes you into a Higher-Space Lama. With this experience it is possible for you to enter more and more into the divine presence of all being and unite yourself with the great power of the creative absolute. This is the meditation research of high trance wherein you realise and identify your consciousness and all of your mind with the infinite powers of SAMANTRABADRA, the *Adilaya* of all existence. In order to realise this truth you must first of all project your consciousness back to Thibet and then into outer space and to the occult planet of light, the sun of Thibetan magic, which you have just visited. In that temple, you must realise the greatest of all power and the greatest of all identities. In order to do this you will first of all go through the ritual once more with the priest and your fellow monks.

Then you will come to the point in the ceremony where you are experiencing the fire and light of infinite spirit. At that very moment you will realise the law of identity and the cosmic logic of equivalence and entailment. You will at

that moment say to yourself and to all others the most important and most profound of all truths known to modern consciousness. You will realise that: *the Consciousness and Mind which is Samantrabadra is your very own essence and innermost principle. You are One with this greatest and most wonderful of all metaphysical Laws.*

YOU ARE THE VERY BEING
WHO IS SAMANTRABADRA.

Once you have come to this realisation, which is the truth of all truths, you will know why you should be at home in any and all parts of the universe and that all spirit controls and guides are your fellows in the spirit, and all of you as brothers are one in the universal mind which fills all space and completes all time. When you have come to this terrific level of realisation, you will know that the meaning of the name of the *Adilaya* or *Samantrabadra* is simply this:

> I am the vast body-mind which fills all space and time. And with this realisation of the perfect power of your being, you have truly reached the highest form of cosmic trance, for you are one with the all and all meditation-research powers are yours, for you are within and beyond, before and behind, beside, above and under all minds and spirits. And that is why you are the cosmic medium, for you are:

ONE

with the
All.

Illustrations

Zothyrius-Aleph: a space master who teaches cosmic meditation, *frontispiece.*
Acrylic, 18"x14", 1975
PROPERTY OF THE SANCTUAIRE-SPIRITE DE MICHEL-PAUL BERTIAUX

Magnetic Wheel for Mediumship: used by the disciples of Höene Wronski in Paris, c.1865, for research on the events and facts of the ontology of meditation, *p.32*

The Manu, Boddhisattwa and Maha-Chohan: classical mysticism teaches us there are three spiritual beings who preside over the laws of Cosmic Meditation, *p.58*

The Esoteric Garden of the Soul: the realisation of the Bön-state-of-consciousness has been likened to the blossoming of an exotic and most precious tree, *p.82*

Psychic Engines for Cosmic Meditation, *p.7, 30, 37*

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Vignettes have been selected from various sketchbooks and working manuscripts