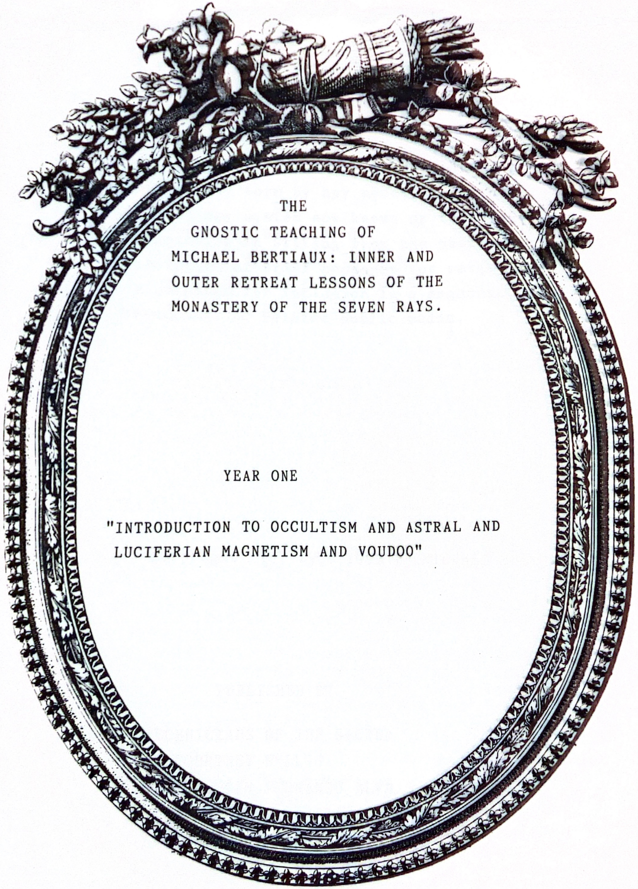

THE
GNOSTIC TEACHING OF MICHAEL BERTIAUX: INNER AND OUTER RETREAT LESSONS OF THE MONASTERY OF THE SEVEN RAYS.

YEAR ONE

"INTRODUCTION TO OCCULTISM AND ASTRAL AND LUCIFERIAN MAGNETISM AND VOUDOO"

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Introduction to the 2nd Edition of the Monastery of the Seven Rays Lessons (Copyright (C) 1996 by Michael P. Bertiaux, Post Office Box 1554, Chicago, Illinois 60690-1554, USA).

In accord with the wishes of Docteur Hector-Francois Jean-Maine, this edition of the lesson-papers of the Monastery of the Seven Rays is being published by Technicians of the Sacred. It was the wish of our late and much mourned Sovereign Grand Master that whenever possible the lesson-papers of his order be also published and distributed by the order, he led. Originally, this was the task of the patriarchate of our church. With the passage of time, however, the work of our church has become more esoteric and research-grounded in ontological practice and the history and theology of empowerment and the physics of initiation; while the order has grown and extended its spiritual energy into every part of the world of human welcome. Fortunately, again, his spiritual son now heads both the order and the company, which publishes and distributes the lesson-papers.

Within the context of the order, the lesson-papers direct the chela towards the higher states of human spirituality and freedom. Because these documents represent the teachings of the Jean-Maine lineage, they will never need revision or interpretation, and the esoteric and Haitian gnosis therein contained is pure and true, manifesting the mind and mystical geometry of the Lord of the Crossroads and the Noonday/Midnight in ~~its~~ His essence and ontological fullness.

At the time of the original publication of these lesson-papers, the thought that esoteric wisdom was contained in mystical traditions of any Haitian adepts was a very unfamiliar and remote concept. Recent studies in a variety of fields and disciplines since the 1960s have quite simply confirmed the validity of the Monastery position, thirty years ago, which was ~~simply~~ Essentially part of the slowly emerging continuum of the African rooted mystical tradition. With all of these changes in the mind of spiritual humanity, the Monastery and now the order pour forth energies and teachings. The order has been called to be the guru to this spirit of awakening. Now, we will be able to continue our role through the worldwide contacts and networking of Technicians of the Sacred.

Spiritual energy, as Bergson has shown, does not remain in one place; but moves, it is always alive, dynamic in the act of transformation and literally pulling humanity and all of the cultural institutions of spiritual value into the first moments of tomorrow. That is the way in which these lesson-papers work in the psyche. They act to incarnate the facts of spiritual empowerment in daily experience. We can actualise the possibility of the future in every act of study and application. These lesson-papers are alive by their own magic, their own mental elementality and life-in-history. These ideas will make radical and powerful changes in your life and in the raw experience of the consciousness of this planet. When you read them you will know that they -- these lesson-papers, filled with light -- quite simply have unlimited metaphysical potencies to cause all of being to grow closer to God and return to the primordial unity of the divine life. When you hold these papers and read the pages, we invite you to feel them as did Nietzsche, who said: "these words are alive, they are powerful and they are very dangerous to those who prefer the realm of shadows to the blinding light of the dawn".

Courtney Willis
TOTS — etc

Michael Bertiaux
Monastery of the Seven

First Temple of the Outer Court
Student I Degree, I. "What is Occultism?".
Lesson : A

THE OCCULT UNIVERSE AROUND US.

Ordinarily, we would not expect to tell you that the universe around us is fifty-per-cent occult. This might sound like too much of a claim, and the reader might be tempted to say, to himself, "what type of overstatement are they asking me to think about, and possibly to believe?" But, in actual fact, this claim that we are making is really an understatement; we will add the much needed qualifications and say that the universe around us is at least fifty-per-cent occult, and obviously -- and, as you will find out in due time -- it is much, much more. It is much more occult, much more magical, much more psychical, much more mystical: in a word, it is much more than you are used to thinking either possible or alive and full of activity! Yes, of course there is an occult world around us; but let us make the first efforts to explore it, and then we will appreciate more of the truth contained in the above statements.

The nature of the universe being such a puzzle to the human mind, unaided by cosmic assistance, that philosophers for hundreds of years have tried to define it precisely, in order to be able to explain it, but every philosopher brings about only his system of thought, which is replaced by the very next contender. Philosophy tells us what men have thought about the universe, it cannot tell us what it is. Science is somewhat different, but equally unsuccessful in telling us what the universe is, although it certainly can tell us how to manage the universe, and this would seem to be its value. But, we know that science changes, so that we manage the world of nature a little different from our parents, and much different from the mediaevalists and ancients. Does this tell us anything? Not quite, except by way of a negation of what has been attempted in the outer world, clearing the field so to speak for the initiatic doctrine. When we say that the universe is at least fifty-per-cent occult, we imply or mean that accordingly the initiatic doctrine, (that which is taught by masters, such as myself, and what you are studying, at this very moment,) holds the truth about the beyond, the world that exists not even so far as the tips of our toes, (unless what one means is also the edge of my skin,) and this beyond is not only outside of us, it is within us, very deeply placed within us, and this doctrine of the beyond which is within has been taught since the creation of the world, or its esoteric equivalent, by the masters to the initiates. That is why it is being taught to you, now.

The average person reading the papers, magazines, listening to other people talk, and often attending some kind of meeting hears quite a lot. Everybody claims to have the truth, so either most are wrong or else they have discovered that the universe is much more complicated, so complicated that they cannot all explain it. If we were to paste all of the teachings together would the resulting patchwork be the truth about everything? would we be able to see there on that paper with all of the occult claims listed like the columns of the newspaper some kind of basic idea? We might be tempted to say to ourselves that something must be true. Our answer is that while all others by human efforts have been moving towards the universal truth about man and his world, they have only generated a profound confusion by their endless errors, which appear misdirected. The initiatic doctrine alone presents the truth in its essence, because it has never been the possession of ordinarily human nor superficially initiated teachers. But, let us look at this problem for another few minutes, as it shows us another approach to the truth about the universe.

Why am I so confused, so mixed-up, if I am, by the various occult claims around me? After all, can they all have some claim to the truth,can they possess some germ of that which goes so far beyond my ordinary experience, and strikes at the very heart of the invisible? Then, I have my own problems, so I can't very well seek to solve others' when my own seem to me so very important. But why do I seem to wonder, to feel uncertain, while the world about me is so certain? It does indeed appear to be very certain ---I am the element of uncertainty. If I could solve the inner problem of my own selfhood, I would be able to find out what it is about me that aims at the truth and never misses its mark. Then so I would think everything would be settled and I would be able to face each day with the feeling that all was well "in heaven and on earth". Keeping in mind what I have said, if it can be established that the sciences give us the rough-outline picture of the world of natural things, a picture to be improved upon each day, indeed each minute, or so we would expect the sciences to tell us (as they always have in recent times at least) then human nature is the element within the universe most in need of exploration, for human nature, destiny, whatever you want to call yourself (and only yourself, don't try to talk about, blame, or wonder about others, stay with yourself) is the mystery and so really these various occultists, we would assume, if they are followers of the initiatic doctrine, which few can have any claim to be, -- they must want me to wonder about myself, to think deeply, to meditate, to probe my own inner self. That is the field of exploration, and we have come to erase that element of the uncertain, we have come to help you find answers, which go beyond, far, beyond just talk. For we have come to tell you the ultimate fact, truth, principle, idea, or whatever else you might seek to grasp hold of as a basis of your life: for according to the initiatic doctrine "to explain the occult universe around us is to explain that world within us, which is the ultimate I am of my existence, and the existence of all things beyond, as well."

According to the initiatic doctrine the occult universe around us is a projection out from the initiatic consciousness of masters and gods, who are the instruments of the Divine and Eternal, and thus the doctrine, or body of knowledge to be taught to those students, who inspired by holy things seek to be taught these truths in order to become initiates, states as its first axiom this law of universal validity and application, which can be validated upon any planet of the universe, which is: THAT WHICH IS BEYOND IS WITHIN JUST AS THAT WHICH IS WITHIN IS BEYOND. Consequently, by an exploration of my own self, each person can now say within his heart of hearts, I will find the key to the universe and to myself, upon which I can depend for strength to face the every-day-problems of existence.

My blessings always,
The Master Mercurius AQUARIUS

First Temple of the Outer Court
Student I Degree, I. "What is Occultism?"
Lesson B

MY FIRST EXPERIENCES OF THE OCCULT

As we have said before, within ourselves rests the key to our awareness of what is beyond. But there are other ways in which we can also approach occult experience. For example, every sensation that I have contains the element of the mysterious about it, and the more I concentrate upon a feeling the more it seems to me to become detached from my body, just like the contemplation of a colour takes me away from my body, and separated from the body, with the colour separated from its background there just seems to exist the act of experiencing the colour, everything else seems far removed and actually foreign. It is really in experiences of this sort which everyone should try (for if they did they would become spiritual and occult, liberated from the causes of materialism and inner strife) that the world of the occult is first experienced by the child. This is quite interesting because we are trying to develop some sense of the beyond which is within, but for the most part we can only examine our own impressions and become one with them. This is an attempt to expand consciousness, and as such it is the secret of yoga and the eastern mystery schools, but for us, it is the most elementary experience of the mystical world, which lies beyond the veil of matter and sensation. We do not ask you to ignore matter and sensation, which is the way in which, (I am referring to sensation) the world of matter is known. Thus, try this little exercise each time you feel the need to approach the occult, for it is most certain that my means of identifying with sensations in this impressionistic way you will become able to grasp the inner truths, which teach that we are in the midst of the spiritual world and the very essence of the mystical; yet mankind has sought to ignore this simple form of approach, and has sought to concentrate upon book learning and dogmas, which tend only to dull the senses rather than to quicken them, making them alive, keen, and doors to the extra-sensory world.

It is also possible to become lost within one's self to such an extent that it is difficult to become free. This means that the person who seeks to meditate reaches deeply within his own self and then finds a strange new world, which he cannot recognise, for this is a world beyond all the known images and dreams, he has ever experienced. Therefore, we ask only that when we realise this world we are able to understand that it is substantially the same as the world we touch with our meditations on impressions and sensations. But, we will not allow you as students to plunge into this inner world which is in truth the most difficult of the genuine mystical worlds to explore without the masters' assistance, for he who meditates apart from our direction on any specific point is really in danger of falling into one of the icy realms of nothingness, called the "Meon" which exist both beyond and within the very spheres of my own awareness of the concrete. However, it can be explored safely and with direction, for from it come into being those wonderful worlds of spiritual light and holy radiance which are called together, or collectively "Pleroma", that which fills the spirit and the void. But, we now just want to cite the fact that meditation can lead to an inner occult experience, which often wells up during dreams, fantasies, and simple imagination, and which can be explored by our techniques of spiritual liberations and self-discovery. This inner world is a wonderful realm of light, indeed it is the source of all light and thought and experience, so much so that to the spiritually oriented person, every thought and feeling that he has, once he has attained the true goal of his mystical voyage, becomes in actually verifiable fact bathed in the lumen, or the light of the initiates and the gods. Many individuals have written books about this experiences of the light, but none so far have brought out so wonderfully clearly that the beginnings of this experience are quite simple and are to be found as my first experiences of the occult.

The experience of union with my impressions of the world around us and my inner experience of spiritual truth, deeply realised and mysticall illuminated are two forms of liberation, which can come to us from the very experiences of everyday life, which we do not often seriously consider. But, it is really necessary for us to consider that every experience of everyday life is truly mystical, and indeed, since cannot give us any explanation of the ultimates of existence, and since as we know even philosophy is a field of open competition between contending minds (often separated from all basic human experiences if you read the lives of certain philosophers) every breath of life is a mystery and perhaps even more, for it appears to be even a miracle. To walk down the street for the thoughtful person is a miracle, since we cannot explain fully the very reasons why the world should remain in its place, holding together so firmly, while motion occurs. No science can explain this, nor can any philosopher offer any proof; yet I move and the world remains fixed and dependable. I ask myself why is this so, why sould my life be so regular in its outer form. I know there is an answer, but where?

The fundamental question about my most elementary experience can be expressed as this, "why is the world about me possible, when no one can offer me any certainty?" Our reply, because we have explored this questic so long, and indeed because we have participated in this process of teaching, and therefore explaining so long is this, quite simply. The world is governed by laws of a spiritual origin, everything is ruled by these laws, therefore my experiences of the world around me are intensely spiritual, even if I don't realise that myself. I am much more a part of the spiritual world than I am the material object certain skeptics claim me to be. I even derive my very life-breath from spiritual protection, and consequently the occult is much more real than the apparently non-occult, and spirit is closer to my heart than matter. My every experience is ruled by powers of light, who guide me and work through me, for I am their instrument, and they are my spiritual selfhood, viewed in its state of bliss. Everything that happens to me is due to this participation in the life of bliss, which reaches down to the roots of my physical existence and incorporates my every effort in the spiritual processes of the universe. Therefore, my child of the quest, do not think of yourself as being separated from the world of light, for you now can see in part why your every experience is occultly consecrated and carried up into a world that is much more real than anything that can be seen. Know again, O child of the quest, that in every object seen the divine and eternal light is written in invisible characters, which will be read by you after you have become part of us. And know, always, and more than know, feel, be, live in the reality that lies in and within and about and near every impression or sensation from the outer worlds, for this world is the true world of being, and when you are united with the impression of the outer world in the state of normal detachment from the physical self, then you are truly one with the realm of spiritual consciousness, which penetrates all, because it is all.

Therefore, we say that our first experiences of the occult are quite everyday matters, if you will take the time to stop and wonder and to enjoy them. Enjoyment of the world of the spirit is most important because it does not mean that you can turn your back on reality, rather you enter more and more deeply into the world of everyday cares, woes, problems and facts because you know what is really there. This makes your life a quest for the being within all things, and as we have taught that the beyond is within as the within is beyond, or deeply spiritual, so we teach the second principle of the initiatic doctrine to summarise this lesson, which is: I CAN EXPERIENCE THE UNIVERSE BECAUSE I AM SPIRITUALLY ONE WITH THE UNIVERSE Upon this teaching depend all of the ideas ever evolved by mystics and holy men to fathom the mysteries of life and human nature. We only ask of you at this stage in you quest to live according to this principle for a few days, for if you do, you will live according to it he rest of you life-time. Your own life, each and every hour of the day, will be its proof for you will cease to be limite or confined by any narrow pattern, because quite candidly, you will have the infinite as your horizon.

My blessings always, The Master Mercurius AQUARIUS

First Temple of the Outer Court
Student I Degree, I. "What is Occultism?"
Lesson C.

HOW CAN I COME TO KNOW THE OCCULT?

"THE FLYING SAUCERS HAVE LANDED. THE CHRIST WILL REAPPEAR. WILL YOU BECOME AN INSTRUMENT FOR COSMIC RESEARCH OF THE GREAT ONES?" --So reads possibly one out of many countless ads in occult and psychic magazines, seemingly to advertise and offer instruction. We wonder if it works, because our method certainly does, and we cannot speak for anyone else. But it is all a question of how we can know the occult. Usually the methods of knowledge consist in varied revelations from those of superior knowledge to those seeking that same knowledge. This means that you are told something and then asked to memorise it. Others ask you to perform psychic experiments in what is really self-hallucination, thinking that if you are able to deceive yourself, they will more easily be able to do the very same thing. Others offer complicated oriental exercises to middleaged westerners whose bodies are simply not geared to contortions and untried postures. With all of this we must politely disagree, for our approach is holistic, we aim at presenting a way of knowing which will appeal to the whole person, body, soul, spirit, and divinity.

We do not believe that it is possible to know with the mind without knowing with the body, nor does the Monastery think it good that our appeal should be just emotional, just mental, or just physical. That is why in the past two lessons we have taken illustrations from the knowledge of the body (sensations) and spirit (dreams and images) to show the first experiences of the occult. Furthermore, we distrust any method which states that one must deny the body and its physical reality. We teach, on the contrary THE PURIFICATION OF THE BODY IN ITS PHYSICAL NATURE WITH AN AIM TO PERFECTION AND BEAUTY. For this reason we are not too unlike the ancient Jewish ascetics, at the time of the manifestation of Christ in Jesus who were known as the Essenes. We are essentially ESSENE in our view of human nature, although our cosmic illuminations and inspirations go beyond any known or manifested occult context, just as our wish is to transform your very life into the abode of this same illumination and inspiration. But, we must aim at knowledge at all levels of the real and the true and for this reason our knowledge is COMPLETE KNOWLEDGE.

HOW DOES THE PHYSICAL BODY COME TO KNOW THE OCCULT? --We reply quite simply by saying that the physical body when it is purified of all those habits which make for impurity, such as improper diet, lack of harmonious exercise, lack of proper sleep, and misunderstanding of the sexual function --when the body is purified of these limitations, and when it stands forth in the nakedness of its true solar being, --for it is derived from the Sun God Himself --it becomes the most perfect of all physical instruments of precision and research, more precise and exacting than any scientific instrument or machine that will ever be constructed; because the gods can make better machines than any human can. Then, you can hear with your ear those physical sounds which the impure cannot hear, then you can see with your eyes those lights, colours, and shades which none else but the pure can gaze upon and perceive, then you can touch and taste and smell the heart of nature and its delicate beauty, which none else save those purified can ever experience and therefore come to know. This is how the physical body can come to know the reality of the occult, that which is fundamentally within and beyond everything in our experience. Purification is achieved by proper diet, such as eating only that which is necessary for health, rather than being a slave to the table. It is achieved by proper exercise, which teaches the body to be harmonius and graceful in its movements, and by adequate rest, for the body demands rest and relaxation in order to rebuild its strength. It is achieved by realising that sexuality is essential to life and its manifestation, but that there are very mystical powers connected with sexuality which form an occult science of their own, and one in which you will be fully trained, so as to be liberated forever. But, we do not deny the reality of sex, nor do we teach that such impulses must be suppressed, for in truth they are the keys to happiness and all physical love must become spiritualised and occultised through a proper understanding of the nature of what I will tell you is mainly "A COSMIC SEXUALITY", for the polarities of sex are universally found in all forms of life; and in the spiritual worlds, we read of the myths of gods participating sexually in the bodies of humans of great beauty, and therefore a type of being made perfect through purification.

HOW DO THE SOUL, THE SPIRIT AND THE DIVINITY OF MAN COME TO KNOW THE OCCULT? --At this level of study we can only give indications which are going to have to be very general. The reason for this is that this constitutes the subject of many courses, such as our instructions to you in E.S.P. the yoga of meditation and contemplation, the capacity to develop a supermind, and the mystical union of the divine self with the Eternal. But, one thing is held in common with all of these different forms of knowledge and it is this that in each case, the soul, the spirit, and the divinity have all been purified and freed from the evil and negative influences of the atmosphere, which exist around and above and below us. These parts of my totality are no longer confined to any one place, they are so pure that they may roam the worlds of light with absolute freedom, and they are able to realise within themselves, the fundamental truth of all being, and bring it back to us in our natural conditions for enjoyment. How can they be free, we might ask, and as such we want some kind of concrete answer. Let me say that basically it is this, that through occult work, and this means physical work on the body, the soul is now free to be freed of emotional tensions and psychological complications, the mind is free from error and self-doubt, and the divinity is now free of ignorance of its own self-hood, for it can see itself as one with all, and this ETERNAL UNION OF THE DIVINITY WITH THE DIVINE AND ETERNAL IS THE TRUE FREEDOM. But, this is a very gradual process, and we will teach it step by step, so that you will become so illumined by the ever growing glow of perfection that you will never feel limited or left outside of the world of the occult ever again. But the key to all of this is purification, in fact this is our principle to be taught in this lesson: THE OCCULT KNOWLEDGE OF THE BODY, SOUL, SPIRIT, AND DIVINITY. This is the real reason why one person advances in occultism and another doesn't move ahead, even though the latter has more books, has taken more courses, and has attended more lectures. But, the impurity of his being has been holding him back. We wish to become liberated from this block, so as to become perfected and able to participate in the infinite process of knowledge and mystical experience. For when you achieve perfection, then you will realise that YOU ARE THAT INFINITE PROCESS OF KNOWLEDGE AND MYSTICAL EXPERIENCE, because within your heart of hearts, o my beloved child of the quest, the infinity of light is your true selfhood.

My blessings always,
The Master Mercurius AQUARIUS

HOW IS OCCULTISM BOTH AN ART AND A SCIENCE?

Occultism is both an art and a science because it is both doing and knowing. It is not possible as we have taught to just know something, for that is just the knowledge of the mind. It is necessary for the body, the soul, and also the divinity to know, which is for them to act through the process of purification. Consequently, it is not possible to have an occult science without an occult form of art, and that art is basically the occult life, living what you believe in. For art is doing according to certain ideas of what is suitable and therefore any action done with an eye to some criterion is an act of art. Further the more one follows one's ideals the more skillful one becomes, developing expertise, or the ability to interpret to others the ways of skillful doing. This is the art of occultism when we live with conviction and set as our goal the absolute purity of life and freedom, which makes all else either an expression of this same skill or else in need of being improved upon. Thus, for the occultist there is never any need to sit back and feel that you have accomplished all that can be accomplished, for this can never really happen. When you have finished one occult project, such as improvement of sleeping there is something which must then next be improved upon. This is even true of Masters, who must continually move on to more demanding tasks and responsibilities, because they are more and more ready to assume more and more difficult forms of work and roles in the Monastery. Life is growth and proper growth is art, the doing of what is expected as one evolves towards the light of pure perfection. Art is life, for to live, to be alive means that survival has been mastered for some length of time. The occultist is only a better artist than the non-occultist, for he has mastered the art of suvival better than anyone outside, and with this skill he has evolved his body, soul, spirit, and divinity in the direction of pure perfection.

Occultism is a science, also, because it is so precise, exact, careful and methodical that it proceeds according to certainties and absolutes which cannot be doubted and as such they form the basis of careful reasonings about matters of ultimate importance. In truth, therefore, occultism is the only true or genuine science, and if this if true then every other science must claim to be a form of occultism, or a participation in its truth, if it seeks to be truly a science. I think that this means that if mathematics is certain, and if so certainly a science, then there is an occult part of the universe to which mathematics refers. This is true, for mathematics refers to the world of the eternal and the realms of cosmic light, and describes in number conditions which exist there. For this reason the ancients taught mathematics to their initiates together with music which is the science which refers to the same world as mathematics, but which represents the worlds of light and cosmic eternality by means of patters of sound. Music was also taught to the ancients by the Masters, and together mathematics and music constitute the very essence of true human science, because they aim at the exploration of harmony, and this harmony is truly the vision of the occult. For this science of occultism, which has so much depending upon it, can not afford to make any mistakes. In fact if it did, even for the slightest moment, it would not be occultism, for truth is one and cannot be divided or made impure.

Occultism is again both a science and an art when we consider the various forms of activity which exist within it. For example, there is the science of astrology and the art of being a good astrologer. It is one thing to be able to talk with knowledge about the planets and another to draw up a good horoscope and live from day to day with what one knows about celestial influences. The everyday or daily horoscope in the newspapers tells us what to do, it is usually a guide to correct and skillful living, but the astrologers who write the little advisements must know exactly what is going on in the heavens if they are to be skilled in advising others what do do. This is just one example of how in occultism you have the blending back and forth of art and science, or skill and understanding. It is impossible in occultism to do one without the other, although it is quite necessary to understand that it is not necessary to be skillful in everything occult. You will learn later about occult specialists, but for the moment let us just say that while in occultism it is necessary for a person to match his skill to his information, yet not everyone is expected to do or know everything. In fact, even in The Monastery there are the divisions of labour, so essential to any social group. Thus the Masters who attend to the matters of the outer retreat function is one area as specialists, where their knowledge and skill are equal, while the Masters who function in the inner retreat have a different type of work and different skills and knowledge, as would be expected. In fact, this type of specialisation or what one can do and what one must do form the ways in which the cosmic light is directed from the center of the universe to our hearts, here on the planet Earth. This is called the Seven Rays, which means that there are seven recognised forms of evolution and true spirituality which are open to human beings on this planet, and which require the proper blending of skill and knowledge. We will discuss this matter later on, but it is helpful now to you to hear about this teaching because it is so fundamental. But what it actually means is that some are called by cosmic destiny to onw type of work, others to another, and for this reason they are expected to have skill and knowledge in their calling which is the proper blending of art and science for the occultist.

You have probably heard that there are many occult sciences and arts and this is true, especially so in our own age, in which, being the AQUARIAN AGE, and under the mental influence of fiery Uranus and instantaneous Mercury, we can expect all kinds of occult developments. The Monastery has been prepared for this and has asked one of the brotherhood, whose spiritual development and work are characteristic of these Aquarian, Mercuri and Uranian influences to take charge of the work of directing the teaching. This is a normal procedure, which you will find in the world around you, in industry, science, business, etc. those prepared do what they have been prepared to do. This is the blend of skill and knowledge, and for this reason we have efficiency of operation everywhere. Now in your life you should bear these factors in mind, since the occult life is essentially the efficient life.

You were aware probably that we have many things to teach you, and there are many experiences we want to bring to you, so that by becoming united and linked to us in this way you will be able to participate in a truly spiritual reality. Our introductory literature told of the many matters offered for your consideration, which implied that if you wish, you will have the opportunity to develop expertise in the occult field of your choice. The advanced woek, which we offer is all about this; but we must prepare for it at a very basic and uniform level, so that we avoid the most dangerous condition of all, which is called "Ivory-Tower Occultism and that is a condition where the knowledge of the person exists without any skills, or seldom ever but once in a while the skills exist without the knowledge. Let me cite two examples: (a) the person who knows all about the cabala, but cannot do any real ceremonial magic suffers from lack of skill, but he has much, perhaps too much knowledge. (b) Consider the man, or woman (usually the latter in the western world) who suffers from uncontrolled psychism and mediumship. The tables and chairs float and talk, she cannot control these events when they come or while they are happening. She can do it, she is a wonderful medium, but she cannot control it, because she doesn't know what it is all about in other words, her skill is terrific, bu her knowledge does not exist. Both conditions a and b are not good, in fa they are very dangerous. We intend to protect you from both possibilitie and teach you to have the necessary skills as well as the needed knowledge

In order to summarise this lesson let us consider this principle: TO KNOW AND TO DO IN OCCULTISM IS TO KNOW AND TO DO TOGETHER. This means tha we cannot separate action from knowledge in occult matters. without harm t our development and for this reason we are committed as the MONASTERY OF THE SEVEN RAYS to the doctrine of the initiates which gives both skill and knowledge to those who seek the light; because when you have both skill an knowledge you are able to move the universe, to lead others to the light, and lastly to be complete, realising the fullness of BEING IN THE FULLNESS OF LIFE.

My blessings always,

The Master Mercurius AQUARIUS

ARE MY DESIRES PURE AND PROPERLY DIRECTED?

Many, many persons seek to gain entry to the temples of initiation, past, present, and undoubtedly it will happen in the future, because they hope somehow to learn to possess "the secret power". The motive is probably at first one of youthful, even childish curiousity, and they cannot be blamed too severely for this eagerness. However, some persons have motives which are even less than this. They presently stand in need of purification, for they would appear to the conventional occultist to border on black magic. For they seek to control other beings by means of occult sciences and skills. As a result of this type of problem with whic we find ourselves faced, and which is typical wherever there are human beings some occultists prefer to reject those with impure desires, who see entry. Perhaps there is something about the method of training which will b unable to cope with those who come tinged with questionable desires for th "secret of secrets", or "the secret power". Our approach is wholly differ

If someone comes to us without the proper state of mind and purity of desire we never reject them, for we are Aquarian in our orientation, and because we are Masters, we know who is and who isn't suitable for anything In the age of the Fishes, or Pisces, there was a great to do made about those whose motives were not just right being left out in the cold, and no allowed to enter the temple. It can be found in the New Testament, with i parable of the Wise and the Foolish Virgins, and it was then applied to occultism. Now, to exclude is not an Aquarian tendency, for Aquarius tend to welcome all. But you must realise that when you are welcomed, you will be soon put into your proper place, and we mean exactly that. OUR METHOD OF TEACHING WILL ACCEPT PERSONS OF VARIOUS MOTIVES BECAUSE WE WILL PURIFY YOU AND MAKE YOU WHAT WE WANT YOU TO BE. This means that our system rebui the ego of the person, and before we do this we rebuild the personality, using very powerful occult methods of training, and transformation, we do not reject anyone, because even the person with impure motives is providin us with excellent material to work on. Our work is to build up a race of supermen, with super minds and solar bodies, who will serve to transmit tc the planet cosmic energies, and for this reason we accept all who come to because to come to us in the very first place shows the germ of spiritual strength that is the basis of everything. Upon that germ we build our superperson, and from that germ we draw out all of the strengths which are needed to create THE NEW WORLD ORDER OF HUMANITY, DIVINITY, AND NATURE.

Again regarding the proper direction of my desires, we say quite blur that we will direct these for you, so do not worry about anything. In our work we keep a very close occult and psychic contact with all of our trainess for initiation, because we are wanting to protect them and to be able to see their daily development. The method of contact is purely magical, and ultimately rests with the GREAT HIEROPHANT OF THE SYSTEM OF THE SEVEN RAYS WHO IS THE MASTER THE LION, who rules all of the esoteric departments of the monastery work, as well as The Esoteric Section of the Monastery of the Seven Rays, and who resides in a very occult centre of world supervision on one of the more etherial levels of existence. He is responsible for the direction of the students' desire bodies and as such when a link is formed with the Outer Retreat, so also several other inner links are also made, although they are not discussed too fully, until the student is fairly advanced to grasp the true significance of this system of destiny; however for the most part the individual may well be told at this stage of this esoteric link. But the magnetism of direction so orients the student's growth that every action of his being is directed b invisible rays of solar light, which have their ultimate source in the constellation of Leo, just as the ideas that are taught to you in this course and its methods of presentation have their origin in the constella of Sagittarius. Thus when a person comes to us seeking to become a stude of occultism, they are never rejected or put aside, but they are linked t systems of energy which flow through Masters from planets and constellati beyond the mere confines of our Earth. This is how it will be possible for you to be put in touch with students in other parts of the universe...

I have spoken of the germ of spiritual strength, which making the person desire to come to us is what we build upon, adding purity and right direction of the self. This germ needs to be explored for it is the best manifestation of the person's star-divinity within. By this I mean that the life of each person can be traced to the influence of some star, which is in reality a spiritual principal or divinity. However, this spiritual reality is often hidden beyond so many karmic crusts that only master-teachers, or MASTERS can remove the crusts and get to the pure light within each person. That is why we do not expect you to purify yourself, or direct rightly your desires, for we are experts in this matter being Masters and you are not quite strong enough to do this for yourself. The crusts of Karma, or the debts from past lifetimes of action have been inherited by you and as such you are quite helpless in trying to free yourself of this. But the Masters seek to look only for a healthy spirit within you, and if finding it because of your coming to us, we can then begin the process of purification and direction, which is done in an occult laboratory by trained specialists under the direction of the MASTER THE LION. All we are concerned with when you come to us is whether or not you will be able to have the light of spirit flow through you. For the destiny of each students is to return to the world of the light and rejoin his true self, there, which is to become one with his stardivinity. Now, this star-divinity of the self, which is individual and absolute for each person must be subject to a process of refinement and liberation, and for this reason, we believe that it is important to tell you that only at the Monastery of the Seven Rays can the process of removal of Karma that which has been inherited from the past and that which prevents me from functioning to my fullest in the present-- be accomplished. In fact it is one of the conditions of growth, part of the skill dimension of our work. For as the teachings deepen your knowledge of yourself and the universe, so you become more and more like that universe of light, less and less ruled by Karma and your past life and lives and more and more able to realise the fullest sense of your being, which is expressed by this idea of spiritual light, something we have been saying so much about, all along.

I might add, therefore that the principle of this lesson can be expressed in summary as THE MASTER WILL PURIFY AND DIRECT THE STUDENT AS HE REMOVES THE LIMITS OF KARMA FROM THE STUDENTS LIFE. This means that we are concerned only with the right initial motive, which brings you to us, or we should say "BACK TO US" , for when you are with us again, then your growth in the light continues as it has in past lives, and your reality becomes more and more what it should be, the vary life of a star that has descended to the Earth in order to help with the work of freeing mankind from the powers of darkness.

May the light shine forth upon you, always

The Master M. AQUARIUS.

First Temple of the Outer Court
Student I Degree, II. "Why do you wish to become a student of Occultism?"
Lesson B

WHAT POWERS WILL BE MINE IN THIS FIELD?

"I WILL PROMISE YOU THE POWER TO INFLUENCE THE COURSE OF EVOLUTION ON THIS PLANET, IF ONLY YOU WILL OBEY MY WILL?" --So reads one of the typical occult advertisements in a small magazine. With our clairvoyant abilities we can look into the matter and find out the teacher who makes this promise -- we dignify him with that title, even though he doesn't really merit it -- will only tell his students to meditate upon his picture and they will have this wonderful power. Either he has promised more than he can deliver, or else he never had any such intention and the promise is false from the first moment of its inception in his vulger mind. Sometimes ads and promises describe certain powers and then when it comes time to deliver them, you are given a series of complicated exercises to do, which cannot really be done by anyone, no matter how advanced, because they are impossible, and then the reason the powers are not yours is because you have failed in not following directions. We advise you to look out for this sort of thing, because it is to be found everywhere in the occult field.

We don't make any promises about powers, because the truly occult powers are not possessions of anyone, rather they are energies which can be controlled and directed, but never possessed. This is true of everything of an energy nature in the occult world, from ESP to alchemical and magical energies. We intend to show you how to control and direct these energies, because this is a matter of both skill and knowledge, and as we have said we are seeking to avoid the terrible condition of Ivory Tower Occultism, but you must work hard to learn these skills because they are quite complicated and require much careful preparation. Also, only when a person is ready are the skills given to him, and then for selected, very carefully selected projects assigned to initiates. If the ad quoted above promised a specific power, let me say, in passing that our techniques will enable the trained initiate to influence for the good the course of natural evolution on this planet and on others, if th be his assignment. If it is not, then it would seem that some other assignment will be given to him, of equal importance. But, it must be understood that the initiated occultist is merely and only an instrument for the working of energies through his being, and not the cause or original source of these energies. They have their own reality quite independent of his will, even though by a proper understanding of his true will it is possible to know to manage and direct these energies with utmost skill.

The first year's course work at the Monastery is a matter of introduction to the teachings of the outer temple. There are two outer temples, and usually you will pass through them in the course of sixteen months of study. One spends eight months in the first temple and the same length in the second temple. The nature of occult training is such that it is necessary to clarify a number of points in the first year's time, (our year lasts sixteen rather than twelve months), so that the student is ready for entry into the temples of the inner court, where in the course of very intensive studies the keys to occult power are taught practically. We are telling you this because our method has been proven the safest method of occult training developed on this planet, even though it is from a source far beyond this planet, and also because it is important to find out your orientation in all matters in order to bring about your even development. The work of the inner temples can only be briefly mentioned as a system of magic with cosmic dimensions. It is the purpose of the inner temples to train professionals, and thus the work is very through. But let us get back to the question of power

Usually in occultism a person receives instruction in the use of certain powers of perception, such that he is able to perceive things removed by physical circumstances by means of the apprehension of a psychic current or energy, which he contacts at will. We do not teach mere mediumship, even though it is important in some circumstances; but what we teach is the capacity to develop one's ability to work and perceive beyond the ordinary levels of the universe, which are available to the physical senses. This means that we do not teach that man has actual organs of extrasensory perception, such as a third eye, ear, etc. But we do teach man's eye, ears, and other personal powers of sensation can be accelerated in their course of evolution so that they perceive those objects which are not present to the physical senses. This means that the senses become hyperdeveloped, or ahead of their ordinary course of evolution. It also means that the master mind can experience many realities beyond ordinary thought and perception by mere concentration and will. This is perhaps a somewhat novel approach to ESP, but it is the point of view and teaching which will be proven by science to be the best possible explanation of the phenomena of ESP. You will be given every opportunity to develop these capacities very soon, and we are certain that you will have no difficulty because you are being purified, in having these experiences.

In order to influence the course of anything requires skill in magical and alchemical methods. We will teach you these methods and then give you the assigned work to do, for the Monastery's chores are more than world-wide, they are universe-wide. Just exactly what these are we will not discuss, except to say that each person is assigned those tasks which are geared to his true will and temperament. I might add, here, however that the power to do anything depends on how one is connected to the source of power and energy, for it is not something which originates with yourself, as I have said. Thus, the Monastery has for some times taught that if a person is once attached by the link of special initiation, which is what we might call his being a professional, then it must be understood that at any time this link can be broken by OURSELVES THE MASTERS in order to protect the work and the person involved. For example, if a person was faithfully following the lessons of the Monastery and advanced to a fairly accomplished level, then something happens and he is forced by circumstances beyond his control from continuing his association in the work, we have the power to "turn off" the flow of occult energies in his direction, such that the powers of his former role do not accumulate, building up a condition which might prove at least a problem and hopefully not a danger to his life apart, now, from the Monastery. We do this to protect the brothers of the Order of the Seven Rays, from the possibility of a negative Karma, in this case, of unused occult energies. We also can turn off the force should there be an ethical condition of which we do not approve, so that the initiate is protected from becoming a skilled black magician; even though he has the intention to become one, yet the force of power has been denied him. YOU CANNOT RUN A FACTORY OR SOURCE OF WORK OR POWER HOUSE OF ANY WITHOUT THE POWER UPON WHICH IT DEPENDS FOR ITS OPERATION. And this is exactly true in occultism, because there will be many persons who come to us with mixed motives, and who remain impure in their desires, even though the process of purification is brought to them; because it is necessary for the person to cooperate in his esoteric heart of hearts with this process of purification, to really want to do the right thing. What can we do? We do two things, a) he continues to learn the work, but b) he does not develop in the area of skills. Therefore, he cuts himself off from us at the time of the psychic test, which comes at the end of the second temple of the outer court; for when if he wishes to enter the inner temple he must dispose himself for initiation, and it is at that time that the sheep are separated from the goats, by the Master of Judgement. At that time all of the powers which have been taught to the person are turned off, if he fails to pass over the mystical bridge of fire, which separates the world of truth from the realms of illusion and chaos. Therefore in summary we teach this rather stern principle: ALL OCCULT POWERS ARE ON LOAN FROM THE HIERARCHY OF LIGHT TO BE USED PROPERLY OR TO BE TAKEN AWAY FOR THIS AND MANY FUTURE LIFETIMES.

The Master Christian teaches in the parable of the coins how we are to respond to what is given to us to use. Some buried the coins, and profited nothing, others lost the coins in folly, they misused the coins. The third group, whom he praised invested the coins and made a profit. This is the teaching of the initiates concerning powers. They must not be just kept in safety, but must be used to further the work of the HIERARCHY OF LIGHT, otherwise they will be recalled, and unless the circumstances of their recall are noble and exceptional, the person who has these powers turned off is behind in evolution those persons who have never even heard of the MONASTERY OF THE SEVEN RAYS. But for those who make proper use of these occult powers, such as yourself, the horizon of reality will offer to you undreamed of wonders and magical adventures, for you will go far beyond the mere influencing of the course of evolution on this planet, you will become in the very essence of your being that course of evolution and all its occult and natural powers both for this world and the entire universe, and even beyond to universes and worlds not yet even in existence.

May the light shine forth upon you, always.

The Master M. Aquarius

Student I Degree, II. "Why do you wish to become a student of
Occultism?"
Lesson C

IS IT TRUE THAT MAN DESIRES THE ETERNAL?

If we take the evidence of the countless religious and metaphysical systems developed by the human race in order to explain the destiny of man one would be easily tempted to answer this question with a positive and definite "Yes". However, it is not enough to just cite the example of human history, because this does not prove too much. After all, man has also desired pleasure, materialism, and war, for history testified also to this impulse. We would then begin to wonder if the impulse of man towards the eternal is genuine, and whether or not there is any basis for such an impulse. We can only answer this question by taking you into the world of metaphysics, but as you have your foot already in the door, because of what we have discussed, so it would seem that there isn't any reason why our plunge into this realm of pure being cannot begin, now.

You must realise that if there is any answer to any thing in the world it must lie within you, now, in perfect readiness for unfoldment. We are inclined to think that if you were to look hard enough and by superhuman effort continue this activity for a long time, you would be able to initiate yourself into the realms of higher consciousness. Fortunately for you the plan of evolution does not require this sort of thing and it is very reasonable that it should not, because the human race only has certain strengths, and these do not necessarily include occult skills. The occult skills are from outside of the human race and when they are developed to such a point that they impinge upon the human race, a new species of supermen come into existence. This process of initiation is a sort of super initiation for humanity.

You are resting quietly and then welling up from some sort of dreamlike state of the unconscious comes the idea of some kind of being other than that of this world. This is a perfectly normal occult experience of the eternal roots of our existence. I AM MEDITATING ALONE AND IN A STATE OF DETACHMENT. MY BODY DOES NOT APPEAR TO EXIST, FOR ALL THAT I EXPERIENCE IS THE IMMEDIATE I AM OF MY PRESENT CONSCIOUSNESS. THEN IN A MATTER OF A MOMENT'S ILLUMINATION I REALISE MY OWN ETERNAL DESTINY AND I SEE MYSELF AS A FLYING SAUCER ON SOME DISTANT PLANET, THE FOLLOWING MOMENT I AM INCARNATING IN ANOTHER GALAXY AS A SYSTEM OF PHILOSOPHY. FINALLY I EXPERIENCE THE VISION OF MYSELF AS MORE ADVANCED THAN THESE TWO FORMS OF BEING AND I SEE THE MYSELF AS A HUMAN BABY, BEING BORN ON THIS PLANET EARTH TWENTY YEARS, OR FIFTY YEARS AGO. This type of transition in consciousness is a matter of human existence, but the ability to glide from one vision of oneself to another in the experience of a quiet timelessness is due to an unconscious desire for the eternal. Man is eternal according to the initiatic doctrine, but it is necessary for him to experience that eternity before any such idea can become a part of his life and being. Only if man desired the eternal would it be possible for him to experience the eternal. But, only if he were eternal in his being would it be possible for him to both desire and experience his reality. It is an occult law, so to speak which states that ONLY THAT WHICH EXISTS AND IS ACTUAL SOMEWHERE AT THE PRESENT CAN EVER HAPPEN HERE ALSO AT PRESENT. This means that for the occultist nothing happens which should not have happened, nothing can be which is not already in being. But for the occultist this means further that there are realms of higher being, higher space and reality, which are filled now with those things which will come into our world. The clairvoyant merely looks into these higher spaces and sees what is going to happen here in our world, before it has happened. Through initiation he has learned WHERE TO LOOK.

CERTAINLY MAN DESIRES THE ETERNAL. EVERYTHING HE CAN HOLD ON TO HE HOPES TO BE ETERNAL. NOTHING HE SEIZES WITH HIS GREED IS ETERNAL. THIS IS THE MEANING BEHIND HUMAN MISERY. Man cannot bring himself to face the fact that the greater his wealth the greater his insecurity. Everything that he possesses will turn to dust, and so will he. The spiritual principle in such a person who has depended upon the world of accumulated wealth and matter for so very long is lost at death. He has so little prepared himself for the world of the spirit. It is interesting to speculate at this point in history how the various Midases of the past would now offer up everything if only they had had an opportunity to come back as poor slaves and to know one single occult idea. But, history has denied this to them and the processes of eternity now sweep them back into the world without any memory of past mistakes except the pains of Karma. For these lost souls have lost the opportunity of contacting the hierarchy of light, of passing over the bridge of fire ruled by the MASTER OF JUDGEMENT which would allow them to escape the cycle of reincarnation and remain in the higher spaces called "the upper paradises" from aeon to aeon, or forever. But these persons have desired the eternity of matter, which is not eternity. They have desired the eternity of sensuality and disobedience to the laws of the ESOTERIC HIERARCHY OF OUR SYSTEM OF WORLDS, and so they have found the false eternity and founded their lives upon lies, false ideals and the transitional. They were not forced to make this choice, they acted freely.

Even when man acts falsely, therefore, he desires the eternal, or what appears to him to be the Eternal, for he cannot help but desire that which will be to him a source of security. The Hierarchy of Light, which directs the work of our ESOTERIC COUNCIL OF THE UNIVERSE, to which all of the MASTERS OF THE INNER TEMPLE BELONG knowing of human weaknesses and limitations has asked of the human race that it simply realise its fallibility and frail morality in matters of the ultimate and spiritual, and therefore it has ordered the masters of the Monastery of the Seven Rays to show to mankind the great need for liberation and also the methods of its attainment. It is quite obvious that as man desires the eternal, so the eternal should be made manifest to man, not the false eternal, but that which is true and absolute, unchanging and forever consecrated to the spiritual source of light, we are aware of your weaknesses and while we warn you against the tendencies of the false heart of man, yet the compassionate work of the hierarchy is always to show to mankind the way to his true spirituality, and thus his freedom from error. We are very patient with mankind, for our role is to protect those who seek to give themselves to this work, and those who seek to give themselves to this work are in greater need of protection than those who have not any such desire. The reason for this is quite simple. The student of the light cannot but see more things as dangers to spiritual growth, not only because of his increased sensitivity to spiritual matters, but also because of his being in the light, which shines everywhere and shows the dangers and evils which must be avoided. The man in the darkness moves blindly. The initate moves with perfected vision

Yes, all men certainly desire the eternal, but for various reasons, some good, some bad, some even indifferent, mankind can only reach out for what appears to him to seem like the eternal. For unaided human nature is quite unable of its own strengths of seizing upon the rough outline of the eternal and following it towards the centre of light, which is the heart of hearts. Our principle is quite clear, therefore, for it states that ALL MEN DESIRE THE ETERNAL BUT ITS ACHIEVEMENT IS FOR THOSE WHO ARE GUIDED BY US TO THE ETERNAL. It is not enough to have the good intention to desire the eternal, it is necessary to come to those who will lead you without error to the very place of the eternal, and then you will realise that the eternal is the beyond that is within your very heart. The eternal is your being in its fullest sence, the true pleroma of the ancient initates who gazed upon the eternal face to face and beheld their bery own idealised selves.

MAY THE LIGHT SHINE FORTH UPON YOU ALWAYS.

The Master M. Aquarius

First Temple of the Outer Court
Student I Degree, II. Why do you wish to become a student of
Occultism?
Lesson D.

WHAT WILL OCCULTISM ASK OF ME?

Occultism will ask of you only one thing. That one thing is total surrender to the light of the spirit. For only by total surrender to the light of the spirit will it ever be possible for you to abandon all of the limitations of your past lives and life and take on the new being, the reborn body of light, which is the eternal. The infinite and the divine, as they have been manifested in our world of mystical and occult experience. We do not ask for much, for we do not ask for any comparative range of being, so that we wish to have something of your life, leaving th rest of it to be lived as you would like it otherwise. We cannot tolerate having to let you live apart from the light, for the light is essentially fire, and nothing can be shared with a fire. Fire demands everything.

We are not asking you to eat meat, for example, two days a week, or to give up the eating of candies and the smoking of tobacco. Why should we ask you to do anything of this sort? We know that if you are committed to the light you will not have to be asked to do anything. You will give of your past, giving up this false you, to become the true you, the fully enlightened, ever perfecting being of the light, and we know this very wel That is why we only ask of you total surrender, for when that will happen you will not need to be asked anything else, you will know what is expecte of you and you will respond inmediately and intuitively, as the MASTER CAPRICORNUS would say "YOU WILL RESPOND IN THE IMMEDIACY OF INTUITION".

The reason for this is quite simple. You will not be able to grasp the full significance of all that is happening to you, by reason of your association with us. But then you will realise more and more deeply the meaning of your link to us. Therefore you will grow in your surrender. I do not mean that you will partially surrender at first, and then later surrender totally. No. What I mean is that your awareness of surrender will progressively deepen, so that you will become more and more deeply within yourself what YOU WANT YOURSELF TO BE. You will set your own ideal as you come to know yourself more and more. You will know what is expected of you and you will know how you will meet these expectations. This is because our life will becoming you life, not only because you wil be participating more and more in our very being, but because you will be adapting the details of your own life more and more to our ideals of spirituality and freedom. You will be following more and more the pure ideals which we mention to you, never asking you to accept or reject, for it is not necessary. As you grow to know yourself more, you will become more and more like us, to that day when you are totally and eternally identified with us, your growth from what you were like before you came t us will appear as a pattern of super growth, a hyper evolution of light, the creation of the superman.

This seems to many perhaps too esoteric a teaching, but we feel that you are ready for the esoteric truths of being. That is why we are teaching you these "powerful secrets". They will not remain secrets too long from you, anyway, for the light will be shining more and more for you an thus you will not need our eyes to guide you. Rather our eyes and yours will be blending as you approach the temple of initiation and the doors of perfect spirituality. By this time your life will have united with o own and then little by little the light of the spirit which infuses us w total freedom and life will flow through you, so that as we perceive so will you, exactly the same world and in exactly the very same way. We s this in a very interesting way, because we feel it is the truth. But ou feelings are deeper than our knowledge, and we can both say and feel the certainty of this truly shared experience. You will know and feel the same reality and life and then you will realise that surrender does not mean just giving up yourself to become attached to something else, rather it means to become one with something or someone else, in this case the SEVEN RAYS so that you are ever growing and deepening your life, as you become that new being, whose existence you formerly thought of as being so foreign to your own. It is no longer a foreign being at all, it is in reality your own being, and knowing this you know the meaning of the total metaphysical surrender which we are asking of you in the name of occultism. With this in mind we ask you to reread the lessons which you have received up to now and look at them from the inside now, as they are coming to you from yourself, see they as issuing forth from you, see them as coming from one part of your consciousness, which is more developed than any other part, and being given as mediations to that other part of your being, whic is in such need of them. Treat them as rays of light, to be directed towards whatever part of your being that stands in need of them, for they are directed to you being from that which is most concerned about your being, to protect, guide, and free it.

It is important for us to realise that surrender is truly the power to be one's true self and beyond that what one's true self is growing to be in ultimate reality. Surrender therefore can be thought of as being the power to be, to become and to be that which is most spiritually and ideally projected from oneself as a goal. Surrender, therefore, is the demand made by yourself to be yourself, your true self. We are not asking for anything else, and for this reason our course in higher or spiritual yoga is remarkably simple. We aim at simplicity for this is the age ruled by URANUS, and the god and the planet, who together rule AQUARIUS are impatient of the unnecessary. They aim at the essential, which is the beauty and grance of this new age. There is no other form of occult training which asks you to be anything so simple and basic as this request that we are making of you. Therefore, we do not wonder why it is that oth fail in what they ask of their students and esoteric chelas. We know that to ask of a person that which is foreign to the person cannot be done. You can only ask for the person to be himself, only himself.

But what is that self, that wonderful reality we want to get at. You are probably aware of the powers of your own consciousness in its transcen dental reality and thusly it is not too necessary for me to repeat myself. But think of this one thing. We are constantly unfolding to you what it is that you are. We are telling you all of the wonderful metaphysical treasures of "terrific occult power" which lie within you. You have only to surrender yourself and you will come to know this new person, who emerges so wonderfully from the shadows of error and limitation. This is what we are taking about and this is really why, subconsciously, you want to become a student of occultism.

In order to become more and more a reality to yourself, you are looki more and more deeply into your own possibilities. These possibilities are infinite and we will show you just exactly how and why these infinite possibilities can express themselves as developments of your own selfhood. Yes, you have come quite a distance since that first lesson for now know you were all along writing it to yourself. You have gotten beyond the stage of the mere passive agent, who merely receives what is given. You are now the other pole of creation, you are sending to yourself the rays of light which are causing the growth of your existence to blossom into t flower of eternity. Thus, in summary, I state the very simple principle that should appear almost as obvious as an axiom that ALL OCCULTISM WILL ASK OF YOU IS THAT YOU BE YOURSELF. This, I think, is sufficient for muc meditation, for now after the second month of instruction you have reache the point of self-reflection where you are now able to see all things both as the seer and the seen.

May the light shine forth upon you, always.

The Master M. Aquarius

First Temple of the Outer Court
Student I Degree, III.   Why do you wish to become an occultist?
Lesson A.

WHAT POWERS HAS THE OCCULTIST BEYOND THOSE OF THE NON-OCCULTIST?

Everyone knows about the old magicians, who were able to fly through the air on magical carpets and who could just as easily change rocks and discarded materials into precious stones and golden treasures. This is the power of transmutation, which is possessed by the occultist, since the magician is really one type of occultist; and while it has been rather exaggerated by folklore and legend, it nevertheless exists as a power, which the occultist possesses and which is possessed by no other type of human person. Transmutation means that not only is it possible to control and to adjust the natural forces of gravity and magnetic attraction between material bodies, but that it is also just as possible to transform the substances and physical properties of natural objects by the manipulation of their essences. This complicated process forms the basis of the ancient science of alchemy, and it will be of interest to some persons to know that we possess the worlds's best properties for this study, which we offer to very advanced initiates. However, alchemical and magical powers do separate the occultist from the non-occultist.

If you were to concentrate hard enough, you would realise that you even now possess even greater powers or capacity of spirituality than those around you. For example, by your development under our direction you have reached a point of deepened self-consciousness which already sets you apart from those who have not been exposed to the influences of the Monastery of the Seven Rays. I would say that if you projected this awareness beyond what you now experience and imagined yourself as a very spiritual being, then it would be possible for you to have an idea of what it is like to have the occult power of the consciousness of a planet, such as the Earth. Then you would realise that occult powers, which are really on loan to you as tools in your spiritual quest, set you far beyond the ordinary person. In fact it would seem to me that there is little that can be done to compare the two types of persons for the occultist is continually growing in the process of accelerated evolution, whereas the ordinary person remains static and totally unprogressive.

Many people wonder how it is possible to develop the consciousness of a star or some distant planet by means of occultism. This is roughly, very roughly how we will teach you to do this in the advanced work, should you be interested. (1) The occultist develops his intellectual knowledge of the science and art of astrology so that he becomes an expert in all matters which pertain to the planet or star in question. (2) By possession of this knowledge he is able to give himself periods of meditation which are really periods of concentration upon the planet or star in question. (3) Gradually, -- very gradually -- he passes from concentration to meditation, where his mind identifies with the star or planet in question very easily. More and more his mind understands the vitality and spirit and especially the history of the planet or star in question. (4) Gradually the mind of the occultist evolves into the intuition of the occultist and meditation passes into contemplation. Now, he is able to enter into the essence of the planet or star, and he now inites in the process of its own evolution, so that its history and vitality become his own. This is the process of developing the consciousness of a star, for you are one with it in intuition, and then you become one with it in every other way. This is a power which only the occultist can possess because only the occultist has the insight to grasp the reality and the being of the various steps to universalised consciousness.

In the processes of magical evocation and invocation, which bring us up into the areas of contact with the worlds, we are able to experience a great many types of beings, whose nature and essence are so different from our own that it is impossible except through initiation to be able to recognise these beings. Some students think that it is very difficult to reach these beings and it is quite dangerous when we come face to face with them, because they are supposed to be so awesome. This is not exactly true, for while the process of reaching them is ordinarily difficult, our methods are able to cut corners and to avoid the needlessly wasteful. But, while it is true that ill-prepared persons will come face to face with beings whose reality may surprise them, and perhaps even frighten them, yet the greatest difficulty is in identification of these spiritual beings. For this reason the magical initiate has developed to perfection the sacred science of magical names and sounds, which we teach to enable the initiate to be a far greater researcher than he would be if he was at a level of exploration in these realms, yet not able to do so because of his lack of proper technique. So you see, it is not just a matter of knowledge, but as we have said all along, it is also a matter of skill. And, the so called "occult powers." Which are really evolutionary extensions of the human potential, are the proper blends and balances of skill and knowledge in the mastery of the universe. That is why the occultist has powers beyond those of the non-occultist, because he is in reality beyond the non-occultist from the standpoint of human evolution. He is a member of a future race of humans, who will exist in a general way on this planet perhaps in about five hundred to fifteen hundred generations from now, when these powers will be the ordinary human capacities and powers of perception.

Concerning this last matter, it is important to realise that the occult forms of perception go far beyond the ordinary forms of experience possessed by the non-occultist. For example, the occultist has highly developed powers of imagination and intuition, which are generally associated with his psychic development in the forms of telepathy and clairvoyance, but we also mean that the occultist has very definite powers of physical perception, such as increased perception of sound and colour. This does not mean that they can hear at a distance, for that is a matter of clairaudience, nor do we mean seeing through walls. These are normal psychic powers which many non-occultists perceive within their own spheres of experience. What I mean is that the occultist has been trained to see colours more easily and to hear sounds, which escape the ordinary sight and hearing, yet which seem to be perceived by artist and musicians. The average occultist is usually not an artist or a musician, although certainly there have been wonderful examples of these. But, the occultist is not by his training so aesthete as to perceive a very subtle colour, yet he perceives it as if he were the most gifted painter. The reason for this is that when the occult force flows through the person he simply becomes more aware. You are already more aware of things than you ever have been in your whole life. Now, it would seem that this awareness of the world around you is deepening, and soon, as you evolve to that level you will become so very conscious of the world around you that you will identify more and more with it, and eventually you will realise that you are in the process of growing into being the universe. This, so it would seem to me, is the essence of all occult power. For only when you are the object of your aim and power are skill and knowledge properly united. Thus, our principle is this that; THE POWERS OF THE OCCULTIST ARE THE NORMAL FUNCTIONS OF THAT PART OF THE UNIVERSE INTO WHICH HE IS EVOLVING. This means that occult powers as such do not exist apart from some circumstance where they are very normal. The unusual factor in this matter is that you are now inside of something which you thought was outside of you and quite beyond you. What you thought to be quite beyond you is now really a part of you, for you have grown into it. We have this saying in the world of practical matters that so-and-so has "grown into his new position of responsibility". What we say is so close to that in a way, and yet so different, as if it were worlds away, yet as close as your very heart. For what we say is that you will grow into something greater, and assume the life of that something greater.

But we will tell only the occultists that this something may be a star we will tell only occultists, because only they would understand.

May you grow always,

The Master M. Aquarius

HOW HAVE SOME FAMOUS OCCULTISTS INFLUENCED THE COURSE OF HISTORY?

It is very necessary for you to realise at this time that occult powers must be used for the betterment of mankind, otherwise they are not used, such powers are abused. When this occurs, the person who has misdirected these great forces becomes identified with the forces of nonbeing, or the Meonistes, who are the true powers of darkness. These beings are not so much beings at all, they are the absences of being, and so they have no existence, but they are equally given in my experience and so while they do not exist and while they have no being, yet they appear to be real and very, very influential in human history. Their influence is so great, in fact, that all wars are due to their presence. All evils committed against the human race are traceable back to them. All of the forces which have held back any form of human progress are their manifestation. They are very real and everytime that you misuse any occult force you are under their influence. For this reason we must warn you to be very careful.

If there is this kind of problem of evil, so we will describe it, then the true occultist has to hold back the powers of evil, by resisting the Meonistes, and also he must work to advance the processes of evolution. This twofold task, which is quite difficult at times, is forced upon every occultist by the very circumstances of his life and experience in the occult world. Because of this tension between holding back certain powers and working to advance others, we have come face to face with the reason why there have been famous occultists. A famous occultist is one who while being more than an initiate and less than a Master has, because of the tension between the two types of experience he must face, evolved into a very creative being. The reason for this is that the tension is the creative tension of true existence and the occultist who is able to balance himself between the two types of responsibility becomes a very wonderful being. He finds himself both fired or inflamed and fed by the most amazing and wonderful of currents of magical and occult force, and everything that he faces becomes a wonderful reality which he can conquer with his knowledge and skills. But only a very few of the initiates can move to this level because only a very few are strong enough to follow the pathway between the dragon of battles with the Meonistes and the Lion of working for the growth of the universe through evolution. But some have been able to do this and we will now talk about them, so that you will be able to understand the true range of your future.

The Count de Saint-Germain, who lived in the 18th century in France is one typical of this class of famous occultists. He was faced with two major problems. The first of these problems was the question of holding back the forces of violance and destruction during the life-time of the French King Louis XV. In order to do this and to save France from the radical forces of chaos, which were seeking to end the established order in western Europe, the Count was required to build up many occult temples of initiation and ceremonial magic, so that the powers of chaos would be kept in a state of weakness. This he was able to do, although in doing this he lost his life, for he sacrificed himself to keep a government in power in France which would be sympathetic to the needs of those Revolutionares, such as Benjamin Franklin and George Washington, who would later need both financial and military assistance from a stable France. As we know from history, this was possible, and the Bourbon kings of France did help the Americans in their revolution and in the founding of their country. However, at the same time he was able to try and help the progress of the movement of enlightenment in France by working with those individuals who were sympathetic with the rights of the common man and his dignity and need for spiritual freedom. In order to do this, the Count was responsible for the introduction of several forms of the Masonic fraternity, which served to spread the doctrine of human worth in its temples and lodges, where the philosophy of man's ideal future was studied very carefully by all persons in positions of responsibility. Therefore, the Count was able to complete his task, which was really a two-fold task in order to keep the balance between what he must fight against and what the must fight for. This balance which was a very harmonious influence over the course of history lasted until his death. Then we know from history that not only did the revolution come and fraction the French people, but with the death of the king and the losses of new world colonies France was required to rebuild herself under the direction of Napoleon and his wife, who came from the New World, from Martinique, and who brought the spirit of invention to the man who needed it most to rebuild and stabilise Europe. We also know from history that after the death of the King, which was after the death of Saint-Germain, the entire attitude of the French changed towards American republicanism. For we know that war almost occurred between France and the United States and also that France opposed the revolution in Haiti. But, in both countries there were very famous occultists who were able to hold the course of evolution to its proper direction and to fight back against the Meonistes who were in power in France, and who sought by every cruel method to supress the spark of human dignity and liberation. In the United States at the time there could not be found a greater occultist than Benjamin Franklin, and in Haiti, the three great leaders --Toussaint, Dessalines, and Henri-Christopee -- could not be equaled in magical mastery and at the same time power to hold back the invasions of the French. Together these four great wonderworkers influenced the course of history, and thus by their work through the magical temples and also through the work of the Freemasonic Fraternity they were able to fight for the right of man to be free and the master of his own destiny in South America, Bolivar, a little later, was able to do the very same thing, using the very same methods, WHICH ARE THE METHODS WE ARE TEACHING TO YOU IN THE MONASTERY OF THE SEVEN RAYS. So, you see, my student of the light, wonderful men have been able to do many wonderful things because of their wonderful occult powers.

In every case, where we have before us the pages of history, we can see how it has been that the occultists, who have been working behind the scenes have been able to influence history in a most wonderful manner. This shows to you, really, I think, the powers of occultism when they are put to proper and spiritual use. It would seem quite unimaginable to you I am so sure that anyone would want to abuse occult powers and serve the powers of nothingness, when they have such wonderful examples of great men who were such famous occultists before them to serve as ideals. Yet, every man is free to do as he wishes in every matter, as we have said all along.

I think that the principle of this lesson can be expressed this way: THE TRUE OCCULTIST MUST WORK WITHIN A TENSION AND WHEN THIS IS DONE THE GREATER THE TENSION AND THE GREATER THE WORK THEN THE GREATER THE OCCULTIST. History can verify this principle at almost every point -- I should say absolutely at every point. For every occultist is a person of vocation or calling to hard work to better mankind and to help the evolution of the world. For this reason it is impossible for an occultist not to work wonderfully hard, the more sincere he is the harder he must work. There will never be any lazy occultists, because those persons who have occult knowledge and skills and who inspite of everything are lazy are not occultists, for we will take away the powers to protect them and the world. They are not occultists at all, but they can become instruments of chaos. For this reason you must be very careful, and we will be extra-careful for you. For while we can turn off the powers before they get into the hands of the wrongdoers; and this we will always do, we must admit the we cannot police the whole of history, and so from time to time some have slipped through our dragnets and that is why there is war, famine, and all forms of human suffering. But, in order to do this wonderful work of helping the human race, we need your help. That is why we ask you to follow the light of the MONASTERY OF THE SEVEN RAYS and become co-workers for humanity with us. This is the best offer the universe will give you in many lifetimes.

May you grow always,
The Master M. Aquarius

IN WHAT DOES THE ART OF OCCULTISM CONSIST?

I am not going to talk to you only about the idea of skill, for I have said enough at this stage on that subject. I am going to tell you how skill is realised. I am going to tell you about the two kinds of places wherein occultism is done. I am speaking of the occult laboratory and the occult museum. These are just like ordinary laboratories and musea, except that are used for occult work. Therefore, when we talk about them and what takes place in them, we are giving you a more concrete idea of the art of occultism.

While I cannot speak of many places, I can speak of the ESOTERIC LABORATORY AND MUSEUM OF THE MONASTERY OF THE SEVEN RAYS. This centre of study and work is located under totally esoteric conditions, which means that it is more than just secret, it is not localised in the three dimensional world, but it is totally fourth dimensional, with only mere symbolical counterparts in the physical world. However, the Masters find it just as easy to work in the fouth dimension as the ordinary naturalist finds it easy to work in the physical world. Metaphysics is not really so much different from its physical twin. However, when we say that the physical counterpart of the esoteric laboratory and museum is symbolical what we mean is that the physical world contains symbols of the reality of the fourth dimension and that this is a matter of purely exact correspondence, so that for each symbol there is a fourth dimensional instrument or occult specimen, and so on.

The museum and the laboratory are interconnected in such a way that it is quite impossible to think of them as separate, for that is the way occult work is, the past and the present are constantly in a state of overlap. The latest of inventions for the occultist is really the rediscovery of something so ancient that it goes back before the evolution of this universe to something absolutely prior. Thus the most advanced accumulator of magical energy is in reality something that had been perfected on the planet Venus long before the human race had emerged from the state of the mineral kingdom. So, what is discovered through research in the laboratory is in reality something which has come in from the musea of remotest antiquity. However, let us look into certain examples which will serve to show us wherein the art of occultism truly consists.

I have mentioned the type of occult instrument called the accumulator; which has as its purpose to store and collect certain specific energies, for which it has been oriented or specified. Thus, if the occultist who is working with this type of instrument wishes to experiment with certain energies connected with the planet Venus, for example, he must prepare the accumulator exactly for this by means of an exact method of specification, which is far too complicated and esoteric to discuss. But, the main purpose of all of this type of work is to set up an instrument which will accumulate only those Venusian energies which are being sought. So this type of instrument must be made very exact and precise, drawing upon the wonderful skill of the occultist, who is working with it. The occult energy accumulator belongs to that science of inductive logic which has as its purpose the induction, or gathering of energies from the LOGOS or the god of our solar system. Practically all types of occult instrument are inductive in this way, although they are specified as to the type of energy which they "bring in". The old magicians spoke of this exact sort of thing in terms of their pantacles and magic sigils, which were symbolic instruments for gathering energies and for directing them in the exact way in which the occultist or old magician had desired. Now, in our TEMPLES we make a very careful distinction between gathering energies and directing them towards a specific goal. The work of gathering is a matter of the work of the laboratory. The work of directing the energies is a matter of the museum. While this may sound quite different from what one would expect, it means that the values of the museum are objective, towards which one is moving in the course of evolution. The values of the laboratory are subjective which means they are the sources from which one is deriving energies to build a certain subject-matter.

We do not think that it is possible to confine the work of both gathering and directing to the laboratory for the simple reason that while the images and metaphors of the way in which we work in the laboratory -- like naturalists or scientists -- are taken from the physical world, the ways in which we work in the museum are taken from metaphysics and metamathematics such speculative sciences of the world, that they indicate a higher level of operation from that of the laboratory. And that is the exact way in which evolution must operate by moving from the last links with matter to the very first links with spirit. The museum does not make up for any defect in the laboratory, it simply directs the processes of consciousness through history and art and magic towards the greater realisation of the light of spirituality. The museum is the ideal of the laboratory, just as the real grounds and roots of the museum are in the procedures of the laboratory.

But we must clarify one final point because it shows a certain area of confusion and that is the fact that the occult laboratory and the museum are quite complete in themselves. For the lab is able to achieve exact and complete results, whereas the museum does not stand in need of being brought down from the higher worlds of spirit for its purposes, since it will always show forth in symbols man's aspirations towards the sublime. But, we can say this that the energies which are gathered in the lab can be projected outwards in ritual magic or psychic experiment and so remain on the same level as they were when they came in from the outside, but be directed to another form or put to another use. Thus, we gather the energies of MERCURY for healing. We gather ten distinct types of energy, so to speak, to heal one man of a specific health problem. This is well and good, but it is not the idealisation of energy, since to heal is really to fight the forces of evil rather than to advance the powers of evolution towards perfection. So, as we have seen in the last lesson there are two jobs to be done with occult skill and because of occult knowledge. One is to hold back the powers of nothingness, which cause disease and suffering and all forms of human misery. But there is the other task of the occultist which is just as important, and perhaps it will eventually become more important and that is the furtherance of the principle of universal evolution. That is why we have the museum. Wherein the energies of man's mystical, psychic and occult experience are refined and projected towards the creation of great systems of possible being, which will be actualised in some dimension of future time, when we are given the wonderful and awesome responsibility of being the architects of the universe and its various forms. The role of the museum is exactly this for it presents us with an opportunity to see images or models of what might be and which will most certainly be.

The occult museum shows us the ideality of skill and of the highest form of occultism as an art. It is expressive of symbols of systems of beauty and unity of being, it provides us with objects of perfection, which mankind has sought in times past, in the present, and into the future, wherein we can easily travel by means of profoundly beautiful and perfectly ingenious symbols. We are not going to be tempted to think of occultism as a field which contains a dusty old museum. The museum may appear as musty as a old mansion, but it is teeming with the possibilities of futuristic being and truely ideal reality -- the museum of the occultist is temporalism idealised, or the place of the ETERNAL NOW. We have always felt that the goals of mankind must be very high, but in the museum which have been provided with the loftiest of objectives. That is why our musea are truly places of the muses, or homes of the goddesses of perfected skill. For we aim in the art of occultism at the well ordered experiences and procedures of a craftsmanship unequaled. But we complete this craftmanship with the ideal skills of the museum. Our principle is that: THE OCCULTIST'S ARTISTRY CONSISTS IN THAT WHICH BEGINS WITH THE CRAFTMANSHIP OF THE REAL AND ENDS IN THE IDEALISATION OF SKILL. This only serves to amplify what we have been saying all along to you that there must be a perfected balance of skill and knowledge in order to make some sort of occult achievement. But, for this artistry, the occultist would be a powerless being locked up in an ivory-tower. But, I say to you as THE MASTER M. AQUARIUS flee the tower and lose yourself in the lab and in the museum of your heart of hearts' desire.

My blessings always,

The Master M. Aquarius

WHAT ARE THE OCCULT SCIENCES?

We have discussed for some time now the need to have a proper balance between skill and knowledge. Occult knowledge is often called "science" although it covers a wide section of experience, and includes philosophy and religious observation to a certain degree. However, when we talk about the "occult sciences" we mean a more specific type of knowledge, in other words we mean how the various types of knowledge are best presented to you for learning and mastery. For this reason it is necessary, therefore, to specify that the occult sciences are twofold in their general direction and orientation: they either pertain to the factual, concrete, and realistic level of experience, or else they pertain to the idealisation of experience. In other words they have either an empirical or a speculative character. Thus, those branches of experience which pertain to the laboratory would most certainly fall into the more empirical and realistic type of classification, whereas those which pertain to the museum, as we have discussed it in the past lesson would be generally idealistic. But, we cannot conceive of any type of occult knowledge which is wholly one or the other, for to have reality means that a subject can evolve to perfection, and being housed in the fourth-dimensional museum is certainly a form of concretisation for any subject-matter. Therefore, as it was quite impossible for us absolutely to separate out the laboratory and the museum, so it is quite impossible for us to say that any one body of knowledge is wholly ideal or wholly real.

Nevertheless, there are definite forms of knowledge which are created by wholly distinct types of subject-matter. They are parts of experience to such an extent that we will refer to them as AREAS OF EXPERIENCE. The relationship between man and the Stars and Planets of the universe is one such area of experience. Another would be the relationship between man and the various types of energy which he experiences through perception. Another would be the relationship between man and the various levels of existence which he creates and explores through symbols. Still a fourth would be the relationship which exists between man and various intuitive experiences of the divine which come into his most spiritualised consciousness. We can easily give names to these areas of experience and call the first "astrology", the second "extra-sensory perception" and "parapsychology", the third "magic", and the last "mysticism". All of these are wide, and somewhat vague "areas of experience". There is little that is scientific about them either from the standpoint of the materialistic world, or from our own standpoint, because in the first case while the materialists deny the possibility of our subject-matter, even though there is the evidence of history for its support, we cannot as MASTERS conceive of it as science because as an area of experience it is too vague and general, too indefinite and in need of greater precision. But, it is necessary to have an area of experience, built up out of the collective experience of the human race both on this planet and before, in order to begin the work of the building up of a body of occult knowledge.

When we have an area of experience before us, the first thing that we do is to construct it, or put it together linking up similar elements of experience and separating out dissimilar elements. What we end up with would be called a homogeneous body of experiences, which is what the constructed or built-up area of experience is. All that is alike in character is present, all that is unalike is absent. If the properties and characteristics, or those factors which make a thing easily recogniseable and ready for inclusion in one group of things rather than another are present at first to any noticeable extent, then, it seems quite reasonable that our job of building up what we want will be fairly easy. But, if it is such that these features are not too noticeable, then we have to work harder and screen out what does not belong in our group from what does. Once we have done this then we are ready to say to ourselves that we have constructed an area of experience for occult work.

The next step is more complicated but it is here that we will run into those distinctions which we made at the first part of the lesson, when we spoke about what pertained to the lab and what pertained to the museum. For after we have constructed our area of experience under investigation we must then move on to the next stage which is to interpret that area of experience. Interpretation means to give meaning to something, in this case a special and additional meaning to what has been constructed. That is why the process of occult science is one of adding more and more meaning to what we have experienced. The more meaningful something is, the more it is of value to us in its scientific quality. This entire process of adding meaning to our experience is quite magical, or occult, for we are in fact building up a world of ideas from the raw materials of experience. In his wonderful book TIMEAUS (Timée, Timeo) the philosopher PLATO speaks of how god does exactly this when he works in creating our worlds and universe. He builds up the system of the worlds by adding more and more meanings to the areas of pure experience. But, this process is very complicated and it is essential that you have it explained to you step by step so that there is little confusion. You will be asked to do this sort of thing in your everyday meditations as you advance in powers and after a while you will be building up more and more a world of your own.

As we have said interpretation which comes next in the process of gaining occult science is concerned with adding more and more meaning to a subject so that there develop two different forms of that subject or two different perspectives for looking at that subject. One aspect of it pertains to its factuality or the way in which it is here and now, often showing the effects of previous human work which have molded it and shaped it under various conditions. This we call the "field" of the occult science. Thus, for example the various books on astrology and the skills and knowledge of the various astrologers constitute the "field of astrology". This is something that has been going on for so long now that the field has become quite complicated. But, in addition to the field there is the more speculative factor, the ideal side of the question, that part of the area which moves in the direction of higher evolution and perfection. This is what we would term the "domain" of the occult science. Every area once it has been constructed and interpreted has both a field and a domain within it and for this reason the very structure of the occult forms of knowledge and experience reflect the way in which the universe is set up with a distinction between gods (domain-Like-beings) and men (field-like-beings) with Masters working as engineers between the world of domains and the world of fields. The domain of astrology would be the metaphysics and metamathematics of the relationship which exists between man and the planets and stars; but as the process of interpretation is one of selection and refinement, so the field of astrology, for us, is only composed of those elements of truth which we will accept as being useful in our investigations. We do not accept everything that has been said in the past about astrology, for we are careful to weed out the truth from the error, and so we come to "narrow the field" of astrology and any other occult area of experience through the process of interpretation.

Lastly, let me say that whatever the occult sciences may be, after the process of interpretation has been accomplished we move on to the work done by the field and by the domain of what ever we happen to be studying. The work of the field is called "description", which means that we tell what a thing is by accepting what is true and denying what is false. This is a very simple process and we will be able to explain and give examples of it at a higher level of instruction. But, whenever you describe something to someone you are telling them what it is, and so as the Bible implies you are bringing it into existence by the words of your description. The work of the domain is explanation which tells us why a thing is the way in which it is. Explanations are always more profound that descriptions and they link up what is with what should or shall be at some future time. Explanation means that in order to tell why a thing is you must involve a reference to metaphysics and spirituality. Most people at the level of description, but the occultist moves up into the level of explanation which is the "language of the gods".

Now, we have been talking all about four phases in the movement of thought which brings about occult science as a fact or existing thing. This would seem to mean that for us we do not think of occult sciences as such but only of various areas of experience. This is quite true. There are no occult sciences as such, there is only an occult science of thought which we prefer to call "Logic", which sums up all of the elements of experience in this one principle" THERE IS ONLY ONE OCCULT SCIENCE---THOUGHT OR LOGIC---WHOSE MOMENTS OR PHASES OF MOVEMENT ARE CONSTRUCTION INTERPRETATION, DESCRIPTION, AND EXPLANATION. This matches perfectly our notion of there being only one type of occult art, skill, which expresses itself through the lab and the museum. So it would seem that our approach is much simpler than all other, because we do not list all kinds of strange sounding names as "sciences". Perhaps this is true, but it is only true because TRUTH IS ITSELF PERFECTLY ONE.

My blessings always,

The Master M. Aquarius

First Temple of the Outer Court
Student I Degree, IV. How can one begin in the world of the Occult?
Lesson A.

WHERE AM I NOW AND WHERE HAVE I BEEN BEFORE?

You have worked with us before and that is why you are with us now. Things do not happen by chance that are so important, although there is chance in matters of little importance. What you are doing now is relearning those things which you knew a long time ago, but which you have forgotten in the years between your work with us in very ancient times and your coming to work with us in this lifetime. There can be no question about the fact that just as you felt drawn to us by some strange reason, by that very same reason you are able to feel and even to imagine your work with us before, in the remote past, in Atlantis, on the Planet Venus, before that on the Planet Vulcan, and before that on some other planet in some other system of worlds. It all goes back, back, to the very remote past and the links which have been formed then will never perish, but grow stronger and very definite as the shadows of forgetfulness vanish in a cloud of fiery illumination. You are one of us, in fact you are one of the old-timers, so to speak, if we can even bring in the question of times to this whole matter.

Right now, at the present, you are linked to us by a certain bond, which is really quite a mystical link or tie. You feel somehow that you belong and that you wonder so much about the Monastery perhaps you have even begun to dream about the Monastery. We would like you to ask yourself as to where these dreams come from, for we know the source. Where do your dreams about the occult and the work of the Masters come from, we will tell you. They come from your unconsciousness, from the unconscious memory that you have of this past life and work with us. The details are unimportant and perhaps so much has been lost over the centuries. Even the most advanced adepts, of course, have great difficulty in remembering all of the details of past lives. But, often there is a flash of illumination from the unconscious mind which breaks through all of the shadows and then you see yourself in the past at the Monastery of the Seven Rays, before it went into its magical retirement and hiddenness. You know that the conscious mind must work very hard to remember what has happened, to break into the temple of the secret places of mystical memory, but when a person is coming back to us, there is a sudden outreach of occult force and then by a certain type of spiritual and astral magnetism, it is possible for the mind to receive a sudden illumination, and you then hear the very strangely beautiful music, you see the exotic flowers with their blue and silver streaked leaves, you see the golden and blue sky, without the blazing sun as we know it to be and you realise that you are there, beyond our system of worlds, but always with the MONASTERY OF THE SEVEN RAYS. Or, on some other occasion you feel the warm and humid air, and about you are raised the towers of a great city of truly fantastic architecture. The Sun and the Moon appear high above and equally bright. The sounds of the city are hushed in a quiet that is broken only by the distant sound of temple gongs you feel the long cool linen robe about you and know the unmistakable presence of the world we now call "ATLANTIS". Yes, all of these images link you to us, for you were tied to us very closely over a long period of lifetimes. Yet, in a way, we have not even presumed to tell you any of this, for it is too esoteric, and yet we must tell you the truth, we must tell you where you are now and where you have been in the past.

The standard occult teachings have always maintained that you have with you in this lifetime those skills and powers which you had before in a past life. We tell you a little more than that for we are telling you that you not only bring with you your qualities of developed spirituality which you have gained from the past, but in truth you are bringing with you those essentials of all occult power and quality, especially that most vital of all spiritual links, which is the link you have with the Monastery of the Seven Rays. This is the most vital of all links because it has been the key to all of the others. In other words, it has been the basis for your awareness of the real and the wonderful. It has been the storehouse of all magical and occult initiatic force and above all, magnetism, which links all of us to each other very deeply and very wonderfully. The powers to recall even as fragments the experiences of a past lifetime constitute the highest of the forms of extra-sensory perception. For you are not going outside and reading some record of the past which is impressed by the laws of historical necessity upon the astral light and its aethyrs. Rather you are undertaking to explore for yourself the world of worlds, which is locked up in the sacred confines of your own temple of pure selfhood. You are perceiving to find within yourself the ultimate keys to wisdom in that by knowing yourself you are coming to know us and by knowing us, you are coming to cosmic self-awareness of your own reality. We think that it is most important for you to try and to imagine your life in the past with us, for little by little the memory will correct the images in your inward vision, making them clear, making you more and more clairvoyant as to your past and so your occult present and your wonderfully magical future. We are quite frank in telling you that you will be able to develop your memory of the past by thinking more and more about your association with us. True clairvoyance of the past is only occult or magical memory, which has been made completely accurate by being infused with powers of exact perception and understanding of past links. When a person gives a past reading or clairvoyant discovery of some human situation, he is only recalling it from his own magical memory, and telling what he saw, when he lived then and there. If a person describes an affair which happened long before the advent of the human race on this planet, then what he is doing, we know, is merely telling what he saw from the distance of another planet, where he resided and where he was able to have the facilities to examine and search out all of the truths and happenings on this planet.

Our principle, then, is this that YOU ARE NOW WHERE YOU HAVE BEEN MANY TIMES BEFORE. This means quite simply that you are part of the great fabric of history, the occult history of this world, which has as its esoteric heart the life of the Monastery, so that you are mysteriously linked closely to the heart of hearts, and indeed you are part of that heart. We do not pretend to be telling you anything new in what we have said, for really we are just reminding you of what you have known all along. But, since we do believe that bit by bit your memory will be growing stronger and stronger, so we feel that very shortly you will be plunged into the refreshing swim of the magical memory and we will be talking over old familiar matters as old friends and coworkers of times past, but now the ever living present.

My blessing always,
The Master M. Aquarius

First Temple of the Outer Court
Student I Degree, IV. How can one begin in the world of the Occult?
Lesson B.

ONE DOES NOT BEGIN, SO TO SPEAK ONE "ALREADY IS".

It is very important for us to realise the power of our sensations of light, colour, form, and differentiation. For we are already well situated within an occult working place, an occult world of events and happenings around us. We are very well situated, and for this reason there would seem little need for us to think of having to journey to some place outside of where we are for truly occult experiences. The experiences of the present are completely occult. Everything I see with my eyes, its texture of colour, its absorption of light in so many countless ways, both directly and indirectly, the way in which it sets itself off from all else and the ways in which its parts relate themselves to each other, and lastly the form, the shape of the object, the way in which it has been put together in so many ways, and from so many very excitingly different perspectives, all of these qualities are floating in my mind, in my imagination, before my "mind's eye", before my inner sensitivity and together they constitute a world of most wonderful imagination, of most wonderful quietude and retirement, yet a world of reality, a world of rushing experience, which we call our perception of the outside. Yet, this is no more a perception of the outside than it is the solid and very stable world which we so easily imagine ourselves falling back into in our more materialistic moods, for all that exists as the ultimate philosophies of the past teach us is the world of the perceptive, the world of qualities, which do not inhere in anything, but rather seem to exist by a familiar association with each other, such as the fragrance of an apple, its colour and its sweet and fresh taste. These are already wonderfully occult experiences if you have the patience to judge them to be, for they do not seem to be in any way tied down to matter or in bondage to heavy and cruel things. These experiences float in the brain, which brain or hub of a wonderfully imagined nervous system turns out likewise to be a woven pattern of experiences, now enjoyed by someone else. We do not think that one has to go ever so far to experience the magical and the mystical for the roots of our world of experience are themselves quite thoroughly interwoven amid many, many memories and perceptions of the world and when we think of a certain subject what ever we do we are first of all reaching out towards an experience which is fully identified not with the world of matter but with the selectivity of my sensations.

Everything in the world "already is" what it is supposed to be nothing is remote nothing can ever be fully lost or taken away. Everything of the world that seems to have vanished has only to be remembered for then it will come back and my own experience of it will be increased to the vividness of its being so obvious, I would wish I could forget it. This is the way in which the universe moves and exists for it passes from many stages of consciousness to many other stages and then it becomes in the process more and more refined and more and more permeated with a certain familiarity, which makes it seem fixed and regulated by some outside force. Actually, since the consciousness of the enjoyer is all that matters, all fixity and regularity are themselves illusions, which we have tried to impose so well and yet half-heartedly -- for we adore the new and the surprising, and do not want to be held in by matter which is too difficult to manipulate. The patterns of familiarity are so well placed and so essentially light in their imposition that one cannot imagine them being able to dominate or hold the world in which we are for too long a time. For this reason, when we rest, we seek to be free of a lot of influences which tend to weigh us down and make the day seem overly confining and a fundamental limitation. The world is essentially a new creation and by experiencing the world each day we are beginning to create a world, and creation is the most important of all occult activities. I am not insistin in this lesson that you must try and go through step by step all of these experiences which we are describing. I am merely calling to your attention that this is what you already do now, anyway, and therefore it does not seem to me that there is any particular problem which can be solved or denied by simply disagreeing with the way in which the world is. It is more than obvious that what we are experiencing is a fundamentally occult reality, and also it is more than obvious that what we are experiencing is a reality which is constantly in a state of renewal. But for the most part we are not too willing to be aware of these processes, because they seem to be so distant, although in fact they are where we perceive them, and their mode of existence seems to the eyes of the beholder to constitute the mood which we are experiencing now. This is the world as it is, and I am the creator, for the process we have just described is one which I have been living through all of my life, and it is the world which we have come to know as the world of outer reality, but as such it is only the creation of my own "already is" being and experience. I already am this world, it does not have a reality which can be thought of as separate from me, now we are experiencing this reality face to face and this world which you see in the mirror is really yourself. The world in which we live is just exactly that, it is the product of my memories and constructions of imagination, for apart from this type of reality there is nothing.

The principle of this lesson can be best expressed as this: THE WORLD WHERE WE BEGIN OUR OCCULT EXPERIENCE IS THE WORLD WE HAVE ALREADY EXPERIENCED OCCULTLY IN THE ACT OF OUR MAKING IT AS IT IS. This means that the world of the real, so called, is nothing more than what I have fused together as the world of reality from my images and impressions and percepts and as such it differs from the world of the ideal by degree in that the ideal consists of specially created and constructed images and impressions of specially designed colour sequences, all of those matters which pertain to the museum. The experience I have of the real is the experience of the lab, the blending place of my sensations. But the impressions which I have of the ideal are refined by means of every human effort and they take me into the world of the museum, which is the world of perfection. Where we are -- the present experience you are having as you read this -- is fundamentally an experience of the real, for it is being woven together with an air of familiarity and comfortableness. But when you begin to be truly creative in a wonderfully electrical sense, when you begin to build up a world of perfect dreams, then it would seem that you are moving towards the ideal and for this reason you are becoming increasingly divine and mystical, and the objects of your creation are approximating more and more to perfection. But we do not think that it is necessary for anyone to draw apart from his present experience, for in reality this is the occult fabric which he will weave about himself and with which he will clothe the world of his dreams, hopes, and vision of the divine and perfect. So we simply ask you to remain in your world of direct experience and gradually become more and more aware of the wonderful possibilities which it now contains.

My blessings always,
The Master M. Aquarius

I MUST BEGIN WITH THINGS IN GENERAL EVEN IN OCCULTISM

It must be quite obvious to you by now that occultism is only slightly different from the ordinary methods of thinking and viewing the world. We do not call your attention to things which are totally different in any way from what you have seen before. But, we call you attention to things you have been looking at for some time and we ask you to notice them now in a little different way. But, as in every type of human undertaking it is necessary for us to begin with things in general, but this for us does not mean vague and universal concepts, which you often find in occult books supposing to mean the same thing, so that five or six hitherto opposed or different ideas are explained or revealed to the reader as being the very same thing. This is not what we mean. We mean that since the world is set up on a basis of interconnected energies. So by finding one, you can move into the area where others can be found also. Thus, you become more specific in the same way that meeting one person, you stand the chance of meeting his friends and family and thus learning more and more about the type of person who has his last name. Thus, you increase your knowledge and grow into an experience by means of gaining more and more insight into something which you at first knew only superficially. This is the way with everything. Occultism is no different from anything else, except that it is set off from everything else by various subjects of investigation which make it appear different.

However, one of the most interesting phases of occultism is the power that exists to convey secret information through symbols. In our lessons so far we have been following a purely reflective method, where we have been aiming at having you understand and think about a particular system of influences which we have been presenting to you. This is not symbolic, but is does suggest that there is the possibility of a symbolic experience since the lessons are serving as methods of teaching you to reflect upon yourself and to understand what you are going through as a subjective and semi-psychological process. I do not think, however, that there is much reason for you to think, of any symbol as being essentially different from all of this. The reason for this is that symbols are and should be totally natural to you. If not they cannot enter into your awareness. Also, you should realise that symbols are completely a part of the psychological mechanism of learning, so that they must really come from within your mind. We have subscribed to the view that much of occultism is an act of remembering. This it is, because remembering is a process which separates the mind of the person at present from those limits which sought to keep him confined in the past. Now, by being set free, it is possible for the person so freed to experience his true self, which is in reality this memory of the past. Therefore, when we say that someone has a good magical memory we mean that he is apart from his present confinement and a part of his living past. The past which he had has not been lost to him, but the present which has been a kind of powerful limitation has been opened up and now it is a part of the world which is his own reality and identity. Now he lives in the times past, and present -- and with a certain amount of magical training he will be able to live in the future as well. He would not be in any position to say that he was cut off from the flow of history and events, rather his consciousness would be rooted in the eternal now, but projected into the past, present and future of the world by means of the ability to move freely in the fourth dimension, which constitutes the magical crossroads of the universe.

Even to understand the possession of the timelessness of the eternal now, which can be a very wonderful possibility is to grasp how we move from the general to the more specific in another way. All of the dimension of time are contained in the now, but the generality of the now is like a flower which must reveal its blossoms and interior secrets in due course. This is exactly what we find to be the case with the eternal now, which in due time will give you the experiences of all times and places. One does not travel to these places so to speak, one is there in one's consciousness which is the most fundamental of occult powers, for you have the ability to be in any number of places while at the same time remaining physically where you are. You consciousness does not have to travel to these places, because it is there already in the fourth dimension. But you must develop the ability to use the fourth dimension effectively. The fourth dimension is the master key of magic and all students of magical theory and practice are usually able to embark upon its wonderful and mystical adventures as part of the process of developing an occult awareness of the world and its reality. You are a part of this awareness and therefore we think that you will be ready very soon to make your very first voyage into the world of the fourth dimension. This you will make during the time of your sleep after you have completed the exercise of the last lesson of this degree, which you will receive next. For this final lesson is a summation of what you have learned up to now and it represents the various stages of occult awareness and attention. It is expressed as a meditation research on the growth of occult consciousness and beginning with matters which are quite general, it moves on to matters which are more and more specific, forming a completed ring of occult experience and magical power. It is therefore to realise that occultism is a matter of growth and continuous exercise under very magical and spiritual controls. Occultism begins with things in general because of this principle: IN YOUR HEART ARE CONTAINED IN GENERA EVERYTHING YOU NEED, ALL YOU NEED TO DO IS TO SEPARATE OUT FROM THIS HEART THE WORLD ONE THING AT A TIME. This means as we have explained that within us there is this wonderful reality of being, which unfolds itself as you progress more and more enter the garden of spirituality and light leaving outside the world of error and darkness forever.

My blessings always,
The Master M. Aquarius

First Temple of the Outer Court
Student I Degree, IV. How can one begin in the world of the Occul
Lesson D.
Occult Examination of Self (1)

"ARE THERE OCCULT SPECIALISTS?"

We are now at the end of a period of four months training and growing together in an awareness of the invisible and spiritual. The influences of the occult upon experience have been indicated and now we must prepare for the next step in our climb up to the MONASTERY OF THE SEVEN RAYS. In order to do this we have prepared this simple little self-examination, which is your very first experiment in occult psychology and physics. You will follow the simple directions very carefully and take careful note, also, of your impressions and reactions to everything. You will keep a note paper near you on which to record these impressions.

(1) One hour before falling to sleep, you will carefully think about the following summary of all of the principles covered in the lessons so far. You will read this meditation over very slowly and let it form in your mind a pattern of some sort, which you will think about as you fall asleep and then the next day you will record what you experienced.

(2) You will send a copy of this little report with your name and further identification to "The Esoteric Secretary, I,I,IV (d) 1" care of the Monastery of the Seven Rays, here in Spain, indicating that this is your "First Occult Self-Examination". Please do not worry about anything as to length, type of report, etc. We are concerned with the symbolic character of the paper, which will link you to us in a very special way. But, when we receive the report our esoteric secretary will be able to make certain recommendations for your meditation and spiritual growth, and this constitutes one of the services provided to our students by THE MONASTERY OF THE SEVEN RAYS. For we are concerned with helping you by direct personal contact with the Masters. If there is a special problem, question, or matter you wish to discuss with us, you may at this time indicate it, or as many as you think, in the report, and it will be submitted to that branch of the MONASTERY which specialises in counselling and spiritual direction.

(3) The title of our little lesson, which we must have before we have the experiment is "Are there occult specialists?" The answer is "yes", because just as every part of experience opens up in greater and great depth, so does occultism require specialisation. Our principle is quite clear on this matter because it says that "TO KNOW SOMETHING IN GREAT DETAIL IS TO KNOW ONESELF IN THE SAME MANNER AND TO THE SAME EXTENT BUT SUCH KNOWLEDGE IS NOT A LIMITATION IT IS A UNIVERSALITY OF EXPERIENCE. This means that the specialist does not narrow himself down to some few sets of points and then omit all else. Rather a person who is seeking to find enlightenment will find the universe at the end of his specialisation for as we grow more and more specialised we find before us the wonderful traits of wisdom and power which are at the bottom of all things. That is why we do not need to worry about becoming isolated in occult work. You will dig very deep into the system of being and the deeper that you dig the more and more you are covering the universe, for it is truly impossibl to separate yourself from the universe in being specific. Thus, in our wo we must constantly search for the universal laws which underlie everything We do this and so will you but it means that the more we penetrate the world of the spiritual and mystical the more we find that the principles there are magical and mystical to a universal extent. For this reason we do not need to worry about getting lost in a mass of detail, we have been able to sew the detail together by means of the forms of universal perception and experience and thusly we are so free of a certain type of confusion that we are now in a position to become truly liberated beings. At the root of every detailed study there must be the roots of universalit

which link the subject to the world, for unless this exists there can be no subject. The student of the truth does not have to worry about falling off of the world. And you will not have to worry about the various ways in which the universe is tied together by means of very strong roots in metaphysical generality and universality. All of the realities which you experience are tied down so to speak to the world of being, and from this world of being there come forth the mysteries of life and destiny, which are taught to us by beings beyond this world, who seeing our situation and need for truth, have allowed us the possibility of entering into communication with them through meditation and spiritual growth. Thus, we do not need to worry about being ever isolated from spiritual help when we have need of that force, for it will be available to us at every time we have need. We will specialise ourselves but at the same time we will generalise ourselves and from this reality will come the fundamental truths of being which we know link us to the heart of hearts, which is the center of the universe.

(4) Meditate upon this exercise as we have indicated in sections 1 and 2, and then we will look forward to this new link you will have with us. YOU are the I of "I SAY".

The Master says:	"That which is beyond is within just as that which is within is beyond"
I say:	"I am both beyond and within the world"
The Master says:	"I can experience the universe because I am spiritually one with the universe"
I say:	"I am experience, I am the universe of experience"
The Master says:	"The occult knowledge of the body, soul, spirit and divinity is based on the purification of the body, soul, spirit, and divinity."
I say:	"I am purity and so I am knowledge"
The Master says:	"To know and to do in Occultism is to know and to do together"
I say:	"I am my own thought, my own knowledge, my own action I am"
The Master says:	"The Master will purify and direct the student as he removes the limits of Karma from the student life"
I say:	"Purify, direct and free me o Masters of illumination"
The Master says:	"All occult powers are on loan from the hierarcy of light to be used properly or to be taken away for this and many future lifetimes"
I say:	"Protect me from my weaknesses, and give me your strengths o Masters of Light"
The Master says:	"All men desire the eternal but its achievement is for those only who are guided by us to the eternal"
I say:	"I desire only what the Masters will give me"
The Master says:	"All Occultism will ask of you is that you be yourself"
I say:	"I give myself to you, o Masters of illumination and magic"
The Master says:	"The powers of the occultist are the normal functions of that part of the universe into which he is evolving"
I say:	"Make me a part of your universe, o Masters of esoteric force"
The Master says:	"The true occultist must work within a tension a when this is done the greater the tension and th greater the work then the greater the occultist"
I say:	"Make me a part of the creative tension of the cosmos"
The Master says:	"The occultist's artistry consists in that which begins with the craftsmanship of the real and ends in the idealisation of skill"
I say:	"Perfect in me the skills of Masters"
The Master says:	"There is only one occult science -- thought or logic --whose moments or phases of movement are construction, interpretation, description, and explanation."

I say: "Construct my being, o Masters. Interpret my life, o greatest of priests of magic. Describe my destiny, o scientists of the unrevealed to the uninitiated. Explain my world of passing fears and coming bliss, o chiefs of illumined wisdom."

The Master says: "You are now where you have been many times before"

I say: "Give me the memory of myself which is so magical"

The Master says: "The world where we begin our occult experience is the world we have already experienced occultly in the act of our making it as it is"

I say: "Help me to build my magical world"

The Master says: "In your heart is contained in general everything you need, all you need to do is to separate out from this heart the world one thing at a time"

I say: "Unite my heart to the cosmic heart"

The Master says: "To know something in great detail is to know oneself in the same manner and to the same extent but such knowledge is not a limitation it is a universality of experience."

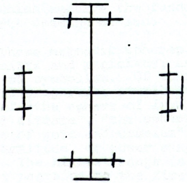
I say: "My experience is universal because that which is beyond is within just as that which is within is beyond."

(5) Having completed the reading you will now fall asleep and upon waking prepare your report.

This is the end of the student I Degree.

You will prepare for your next degree by living the principles of the first degree.

This is the magical seal of the student I Degree which was developed in very ancient times and is the universally accept symbol among initiates for the beginning worker in Occultism and Magic. It is not a symbol unique to THE MONASTERY OF THE SEVEN RAYS, but is used by all children of the light.



My blessings always,
The Master M. Aquarius

The Last Temple of the Outer Court
Student II Degree (Occult Physics A.)

INTRODUCTORY LETTER CONCERNING "ASTRAL MAGNETISM."

My Dear Child of the Quest,

Now that you have reached the level of the beginning Student II. Degree, it is important for us to explain to you certain profound matters, which relate to the subject of "occult physics", the science upon which you are to embark with your next lesson. Here, at the Monastery of the Seven Rays, we make a distinction in studies between astrology and the study of astral magnetism, because we believe that most of astrology is highly superficial and seemingly false, although there is an advanced science of the stars, which forms a part of magical doctrine, and this is presented to you in advanced work. But, at the same time it is necessary for you to become aware of the forces known as "astral magnetism" because they influence you directly and can be examined by us with a great deal of certainty.

Astral magnetism forms but one part of the science of occult physics, for the other branch of occult physics, which you will study this first year is called "Luciferian magnetism", or the power of light in constituting your very being. We will not discuss this advanced study at this time, except to say that you will be able to study two forms of occult physics during your first year with us. However, the main objective of this letter is to let you know the form in which the lessons are given to the student in occult physics. In the field of occult physics, we the Masters of the Monastery do not teach the lessons, so to speak, we interpret to the student the basic teachings, which we receive from the most holy and radiant Syzygies (sometimes called "Syzyrgies" in their dynamic aspect) of the Ecclesia Spiritualis Gnostica (The Spiritual Gnostic Assembly). These very metaphysical beings are linked by destiny to the various points in space, which constitute our total system of worlds. Their assembly forms the fullness of the universe, which prevents chaos from making entry into the world as we know it. These wonderful beings are the objects of study in the esoteric laboratory of the Monastery, and therefore they are, for us, very important and vital links between advanced humanity and the higher worlds of the universe. It is not necessary at this stage to speak of them further, except to say that they form spheres of astral magnetism, from which come the various teachings which form our science of astral magnetism. These spheres are arranged in a precise and mathematical form from which emanate the fundamental teachings concerning the universe and the true destiny of man.

These magnetic spheres have been discussed for centuries by magnetic alchemists and magicians, and their reality has been represented by many types of symbolism. Of most common use has been the alchemical symbol of magical properties attributed to various metals and elements. Thus, we read of "the sphere of iron and copper", "the sphere of quicksilver and silver nitrate", "the sphere of silver and platinum", and, lastly, "the sphere of gold and uranium". The lowest of these spheres of magnetism has the magnitude, or power range of space-consciousness which is from .0 to .625. The highest range is from 3.9376 to 4.0000. In this case, the lowest pertains to the first iron-copper sphere of Astral Magnetism, whereas the highest sphere is the fourth gold-uranium sphere of Magical Magnetism. However, in occult physics, we do not even attempt the higher two spheres, or world of spheres, because these are properly magical realms. Our first study of magnetism will take us only up to the fourth gold-uranium sphere of astral magnetism, whose range is .9376 to 1.0000. Our discussion, later this first year, will terminate with the sphere at 1.9376 to 2.0000. This will prove to the student to be sufficient magnetic influence for the time, since the Monastery does not believe in over-fatigue of the students due to their exposure to magnetism. In fact the present feelings which you are experiencing while you read this paragraph, are a form of fatigue induced by exposure to symbols, which describe magnetism. That is why we must be very careful in this entire field and see to it that you are sufficiently protected from vibrations (radiations and emanations) which are too powerful for you to absorb. On the other hand, the true magicians and occultist are often stimulated, vitalised, made more powerful and feel stronger, simply by reading about these high forms of magnetism. So depending upon your reactions to what I have just said you will know if you are suited for the higher work, or whether you should remain at the level of the first year of study.

However, because we are firm believers in the accelation of the evolutionary process, I am taking the trouble to list on the back of this letter the full ranges of magnetism, as they are taught in the first, second and third years of study given by the MONASTERY OF THE SEVEN RAYS. While we do not give out any teachings which are too powerful, advanced, or secret for you at this present stage of development, yet we do believe that now you are entitled to some general idea as to the direction of your work with us. We will leave out the Student III Degree from the outline, becaus that is a study in meditation, and does not relate to magnetism as such. However, from the following chart you can see exactly where we are going in our work.

Degree	Year of Study	Title of Study	Sphere of Magnetism
Student II	1St.	"Astral Magnetism"	Iron-Copper 1.(.0 - .625) " 2.(.626 - .1250 " 3.(.1251 - .187 " 4.(.1876 - .250 Quicksilver-silver nitrate 1.(.2500 - .3025) 2.(.3026 - .3650) 3.(.3651 - .4375) 4.(.4376 - .5000) Silver-Platinum 1.(.5000 - .5625) 2.(.5626 - .6250) 3.(.6251 - .6875) 4.(.6876 - .7500) Gold-Uranium 1.(.7500 - .8025) 2.(.8026 - .8650) 3.(.8651 - .9375) 4.(.9376 - 1.0000)
Student IV	1St	"Luciferian Magnetism"	from Iron-Copper 1. (1.000 1.6250) through Gold-Urani 4. (1.9376 - 2.0000).
Magical Apprentice I.	2Nd	"Sexual Magic"	from Iron-Copper 1. (2.000 2.6250) through Gold-Urani 4. (2.9376 - 3.0000).
Magical Apprentice II.	3Rd	"Magnetic Magic"	from Iron-Copper 1.(3.0000- 3.6250) through Gold-Urani 4. (3.9376 - 4.0000).

As you can note from the above diagram you will progress in your study of magnetism from the lowest level of its manifestation to its higher forms by an intensive penetration into the mysteries and secrets of the various spheres of magnetism. Actually, there are only sixteen spheres as such, but by the study of occult physics and, later, magic, it is possible for one to enter more and more deeply into the subject of the Syzygies and their particular powers. This is the real astral projection, that is to say the projection through investigation into the forms of astral magnetism. You can also understand why we possess the most powerful course of occult instruction if we deal with magnetism and especially in the occult form of Gold-Uranium, which is its most dynamic type. HOWEVER, WE WARN THOSE WHO FIND THIS TOO POWERFUL OR TOO STIMULATING TO THEIR INNER SELVES TO REFRAIN FROM SEEKING THE ADVANCED STUDIES. BUT TO THOSE STRONG OCCULTISTS WHO FIND IN ALL OF THIS A SOURCE OF ADDED POWER, VITALITY, AND SPIRITUAL STENGETH WE INVITE TO CONTINUE WITH US, FOR IF YOU ARE STRENGTHENED BY THIS YOU WERE DEEPLY INVOLVED WITH US BEFORE. BUT IF YOU DO NOT FEEL THIS WAY NOW IT IS LIKELY THAT YOU WERE NOT SO DEEPLY A PART OF US BEFORE AND BY COMPLETING THE FIRST YEAR OF STUDY WITH US YOU WILL HAVE ADVANCED SUFFICIENTLY FOR THIS LIFETIME. WE MUST ASK YOU SEE BEFORE YOU THIS SECRET DIAGRAM LISTING THE FIELDS OF POWER THAT CAN BE YOURS "WHICH ARE YOU? ARE YOU ONE TO GO ON BEYOND THE FIRST YEAR? OR ONE TO END YOUR WORK WITH THE FIRST YEAR?"

Be Bold, Dare the Infinite.
The Master of Judgement

The Last Temple of the Outer Court
Student II. Degree (Occult Physics A.)
"Astral Magnetism I. The Arithmetic of the Occultist."

(A) THE BASIC ELEMENTS, THE PLANETS.

"I am a syzygy of the First Archon of the Iron-Copper Sphere of
Magnestism, 1
at the magnitude of .0 to .625 of space-consciousness, 2
who stands in the right - foot of the Divine Androgyne ABRAXOS. 3
There are eight worlds of astral magnetism for human beings, 4
Four of the Sun, i ----, ii ----, iii ---, iv ---, and 5
Four of the Moon, i ----, ii ----, iii ----, iv ----, 6
My Magical colour is YELLOW modified by BLACK. 7
Dare not to know my names in the spiritual assembly of the
gnosis, for I am a Syzygy." 8

Following the directions as set forth in the letter from the Master of Judgement, we will offer an interpretation of the points which the above being has given us, with the Teacher's permission. The most important point for you to understand is that these messages, which we receive in our esoteric laboratory, will also be given to you, once you have been initiated by the Master of Initiation, who is the Master CAPRICORNUS, the most powerful of initiators, after you have prepared yourself for our work in the monastic system. However, we want you to know that each Syzygy has its own particular teaching, which separates it out from all others and so to speak makes up its essence. No other school of occult training can speak of these beings, because none other than the Gnostic Church has the magical keys for opening the gates of the outer and entering upon the most esoteric of mysteries. However, we do not wish you to think that you have all of the magical knowledge, for this is only given beyond the completion of the third year, in what may only be mentioned in a wisper as the very esoteric 4th year. The number four is the most powerful number in the entire system of magnetism and only now is its power being understood by psychology. We know that you remember its power and for this reason you came to us, not because of the SEVEN RAYS, for these are mere symbols, but because of the number four. Now, I will comment and interpret as much as I can of the above revelation.

1. The being addresses himself (the Syzygy is always understood as masculine, as the angels of the Bible are called "HE" and "HIM") to the seeker after light. He has identified himself with that sphere of magnetism which is closest to my physical body and to your astral body. He represents the next level of magnetism from the magnetism of physical matter and he is therefore the first of the spheres surrounding your body as you move through space and time. The question of the nature of Iron and Copper is entirely magical and cannot be discussed here, except it is not the physical iron and copper, but a magnetic refinement of these elements. The true nature of these elements is, however, so powerful that only a magical apprentice of very strong occult constitution can hold up under these vibrations. The word "Archon" is too magical to discuss at this level of study.

2. The question of magnitude is important for us, in that the world which is around us is composed of various magnitudes of power. We have sought to represent these by means of exact numbers and have had great difficulty in so doing, because of the fluidity of the magnetic power, in that it is subject to much change and variation. Therefore, in order to measure this power, we have had to introduce a certain type of instrument, which is useful for gathering all types of magnetism. This instrument is not physical, but is composed of various symbolic components, the most obvious of which is copper wire. With the help of my assistant, whom I will introduce to you shortly, I have been able to work out the precise

scale of measurement of magnitude and power for the space-consciousness of each sphere. That is why I was able to give you the table in the letter from the Master of Judgement.

3. The heavenly man of the gnosis, who is the plan for the entire universe is called Abraxos, and he embodies within himself both positive and negative polarities of magnetism, and for this reason he is the divine androgyne, or the supreme representative of the union of the sexes. His magical right-foot forms the lowest of the spheres of the universe, and so we begin with that part of him. However, you must realise that right-foot of every being contains a corresponding element of magnetism, which is fundamental to the reality of the human race. Some occultists speak of the chakras, or wheels of invisible energy which are located in the various parts of the body, especially along the spine. I want you to understand that the various centers of force extend to other parts of the body and that their magnetism in these areas is just as real as the magnetism of the centers on the spine. However, because some have thought that these "lower" centers were questionable, they have not spoken about them. We do not feel that these is any need for this. These centers are all vital and necessary, for they are the basis or the foundation of magnetism, especially the lower ones, upon whom all of the others are situated.

4. There are eight worlds of everything so to speak, for eight, being the double of four, is twice as magical and therefore twice as powerful. For example, most of our research instruments in the laboratory, here, are eightfold in their parts. This means that they are composed of eight components, or of multiples of eight. So likewise there are eight worlds of wonderful magnetism and power which are to be explored by us, step by step.

5.There are four solar worlds, or planets. These planets represent the magnetism of the Sun in its most profound reality. I do not wish to suggest that the physical Sun in the sky is the Sun we refer to. This is not so. We refer to the positivity of Abraxos, his masculinity, his ability to create and form worlds and universes, and in so doing he acts through four agents or planets, whose symbols are the physical planets: Venus, Mercury, Saturn, and Uranus. Now, when we speak from time to time about the various powers of these symbolical planets, we do not mean the visible planets up in the sky, which are studied by the stargazers. Rather we refer to magical centers of energy, through which the masculine power and cosmic force must operate.

6. Likewise with those planets whose function is to serve as agents for the lunar, or feminine side of Abraxos. These agents serve to represent the power to be created and to be informed, and therefore, they represent the passive power. They should not be spoken of at all as agents but as patients, and they are represented symbolically by the four physical planets: Jupiter, Neptune, Mars, and Pluto. You will see from this analysis that we are quite different from conventional astrology in our interpretations. But, we are concerned mainly with astral magnetism, and that is quite sufficient.

7. The colours of each Syzygy are magical in that they are invoked by means of certain colours. All colours are magical, but only is the magnetism possible when the combinations are very correct. The first of the magical colours in sequence is yellow modified by black, just as the very highest of all colours is red modified by black. It is important to realise that black is a magical expression of the space-time field of the universe, and since all things rest in the field of space-time, so black is the most significant of colours. We cannot agree with certain persons who think that it represents evil, since space-time is the essence of goodness. Here, I will mention my assistant, who is a human being, a very highly developed occultist, who has just celebrated his birthday of twenty-four years. Since he helps me with many experiments, he is very essential to my work as the director of the occult laboratory. His name is Racine, and it is to him that I owe the ability to find out the exact measurement

of the Syzygies and their magnetic spheres. We will tell you more about him as time moves on.

8. There are two magical names for each Syzygy. These are magical and cannot be discussed, at this time. However, we have gained enough in knowledge to know that a Syzygy can be known also by its measurement in space-consciousness. Therefore, we have given out to you a powerful key for uncoding the mysteries of magnetism. But this is only because these mysteries were already a part of your understanding, from the times of your past association with us in our work.

Our blessings always,
The Master M. Aquarius and Racine

(B) THE BASIC ELEMENTS, THE SIGNS OF THE ZODIAC.

> "I am a Syzygy of the First Archon of the Iron-Copper Sphere
> of Magnetism, 1
> at the magnitude of .626 - .1250 of space consciousness, 2
> who stands in the left-foot of the Divine Androgyne ABRAXOS. 3
> There are sixteen topoi astral magnetism for human beings, 4
> Eight of the Sun, i ---, ii ---, iii ---, iv ---, v ---,
> vi ---, vii ---, viii, 5
> And eight of the Moon, i -, ii -, iii -, iv -, v -, vi -,
> vii -, viii. 6
> My magical colour is YELLOW modified by blue. 7
> Dare not to know my two magical names in the spiritual
> assembly of the gnosis, for I am a Syzygy." 8

Racine has brought me a very interesting document, which has been received via our very precise magical instruments from the above being, who appears to be a very interesting reality. Racine has been thinking that it might even be possible to think of these messages as complete symbols of the entities who send them to us. This seems entirely possible and I thank him for his thoughtfulness and help towards the human race. If these messages are complete symbols, then by an analysis of all that is both given in them, for example, what we have been discussing, with the obvious exception of one word in the first line, and what is implied in them, we would be in a position to know everything about magnetism and its sources in the invisible. This is exactly what we are trying to do with your growth in understanding to direct you more and more into the invisible, so that you recall all that you once knew, and then go on to explore new realities and truths. Let us begin the commentary.

1. This line is fundamentally the same as before, but taken in conjunction with line 2, we may note that there are at least two Syzygies for the First Archon. Actually there are four Syzygies assigned by DESTINY to the First Archon, and you may inform yourself by exploring the wonderful chart which we gave to you that there are sixteen Archons in all. We cannot discuss what they are, except to state that there must be a total of sixty-four Syzygies in all the universes. For according to Gnostic tradition, not only is our world within a perfect picture of the world that is beyond, but also our world is a perfect image of the limitless and eternal universe of all universes, which we call GOD most properly WE TEACH THE DOCTRINE OF HIERARCHIES OF LIGHT AND POWER. MAN MAY RISE TO THE VERY HIGHEST, IF HE WOULD DARE THE VERY LIMITS OF WHAT IS POSSIBLE. I would like to comment on the fact that in this system of the Student II. Degree, we do not have a summary principle, since when dealing with the revelations of the sublime beings of syzyrgical power and reality, we find the summary of the teaching in the message, which we are asked to interpret.

2. We are given the magical measurement of this being who speaks to us in these words of power. He is truly the supreme messenger of arithmetic. What does this mean? If arithmetic is the science of numbers and their values, either positive or negative, then by talking about the positive and the negative, and the various numbers of the invisible, we are relating all things to the very ancient science of arithmetic. We do teach a higher science of arithmetic, naturally, but as we are now merely leading you up to the powers and realities of truth, what we wish to do is now only to give you the basic idea of the symbolical process whereby you are being linked more and more to the realms of astral magnetism. The magnitude of the sphere is the second in the series of measurements.

it is one of the second dimensions of space-consciousness, of which ther are four and four only.

3. Now we learn that there is a centre of magnetism in the left foo of the Divine. This means that in our collective left feet, magnetism also has it center of power and reality. The establishment of the left and the right feet, together, forms the basis of unity of the cosmos, th are a polarity within themselves. The right foot is negative and the left is positive in this union, for polarities of magnetism are universa found.

4. The sixteen topoi are the sixteen centers of force scattered abo the heavens. They correspond in part to the twelve signs of the Zodiac, except that they are more metaphysical and more transcendental principle than the signs of the Zodiac. The signs of the Zodiac may be seen more symbols of the topoi, which are the forms of astral magnetism most suitable for human beings. Since this is a basic lesson, we will list them, and save commentary to the more advanced part of this degree. Not the number sixteen, however, for in our art of the arithmetic of the occultist we have noted that there are also sixteen Archons. Now, we note that there are sixteen centers of force which are represented by the signs of the Zodiac.

5. Eight of these are Solar, that is to say they pertain to the positive side of the universal processes. Their magnetism is creative and formal, for they bring into being and make according to a metaphysica image of idealisation. They are as follows: The Moon in Gemini, Aquarius and Libra; Leo; Aries; Sagittarius; Gemini; The Moon in Leo, Aries, and Sagittarius; Aquarius; and Libra. Through these signs in the Zodiac flow the cosmic energies of Nature creating. While all of the signs and symbo represent equally powerful and spiritual forces, they differ as to functi which in very important. It is the way in which they allow the breath of the cosmos to come through them.

6. The eight Lunar symbols pertain to the negative side of the universe, to the created and informal, for they are brought into being and made according to a metaphysical image of idealisation. They are as follows: Cancer; Pisces; The Moon in Capricorn, Virgo, and Taurus; Scorpi Capricorn; Virgo; Taurus; and The Moon in Cancer, Pisces, and Scorpio. Through these signs of the Zodiac flow the energies of Nature created. These negative signs are very suited for magical work, because they bring the student into contact with the elemental forces of his cosmic destiny. However, it does not hold true that if a person is born on a certain day he is automatically the sign that conventional astrology says he is. Rather the sign or symbol of each person is determined entirely by esoteri factors, alone. There is no physical method of astrology which holds valid for any one person, let alone the entire human race. For that reason we must compute your true astrological character from instruments in our laboratory, and that happens to be what Racine is doing now for some students, as I write this lesson on my typewriter.

7. The colour is yellow, again the first colour in the scale, but this time it is modified by blue, which represents the element of water. If this is true then yellow is the colour of the element of earth in our teaching. Each element has a colour, and you will learn, as you develop the more increasingly profound associations of this colour sequence with metaphysical doctrines.

8. Each Syzygy, we may infer, has two magical names, which are its keys to the spiritual assembly of the gnosis, or the Gnostic Church of the universe, which is composed we may understand of sixty-four Syzygies. All magical power and wisdom has its origin there and returns there at the end of time. It is the fullness or the PLEROMA of BEING, which has been the subject of many metaphysical teachings since time began. It is the true wisdom and life of the cosmic plan and for this reason the destiny of all those linked to THE MONASTERY OF THE SEVEN RAYS IS ALSO

A DESTINY WITHIN THE HIGHER LEVELS OF THE COSMIC PLAN. For this reason we teach the necessity of hierarchy, where each soul is called to a special place of work and spiritual growth.

The destiny of mankind is so wonderful if he, the collectivity of man, would only realise that he is not alone in the universe, but that he is surrounded by powers and forces of light, healing, and help in every way, and they ask that mankind ask them to help him in his climb up the mountain to the MONASTERY OF THE SEVEN RAYS, which is the mystical Carmel of the Old Testament of the Bible, the Mystical Isle where the Beatific Vision is perceived in the Book of Revelations, and the place of peace and grace, available to all human beings, if they would only dare the very limits of their humanity.

Our blessings and inspirations to you, always,

The Master M. Aquarius and Racine.

(C) THE BASIC ELEMENTS, THE MAGICAL TEN NUMBERS.

> "I am a Syzygy of the First Archon of the Iron-Copper Sphere of Magnetism, 1
> at the magnitude of .1251 to .1875 of space-consciousness, 2
> who stands in the upper right - leg of the Divine Androgyne ABRAXOS. 3
> There are ten magical numbers of astral magnetism for human beings, 4
> Five of the Sun, i -, ii -, iii -, iv -, v -, and 5
> Five of the Moon, i -, ii -, iii -, iv -, v -. 6
> My magical colour is YELLOW modified by GREEN. 7
> Dare not to know my names in the spiritual assembly of the gnosis, for I am a Syzygy." 8

This is indeed a most interesting document, which my Chela Racine has just brought to me. It has just been received from the being in question, and it would seem to contain a most interesting metaphysical possibility, namely the mystical representation of numbers by means of magical symbols. I have placed the paper inside of the proper inductive instrument, in order to derive the proper symbols and, it would seem that we will be able to give certain very powerful keys to astral magnetism much sooner that I had anticipated, because neither Racine nor I had expected that we would be able to give out the symbols for the numbers one to ten so soon in our program of studies. But, it would seem that the Syzygy in question has felt that you are ready for this knowledge, and therefore he has revealed these symbols through the media of the magical instrument of symbolical induction, unless both Racine and I are curiously deceived, which seems most unlikely. For not even a Chela of a Master can be deceived by a Syzygy. But let us begin this exciting commentary.

1. There doesn't appear to be any change in this particular line, since we are only noting this being to be the third Syzygy associated with the First Archon of this sphere of magnetism. Now, it is quite obvious that the universe must contain within itself old and new elements. We are telling you this in passing, for it seems that here we have two interesting elements, that which is permanent and that which is changing, or variable. The Archon appears more fixed in his reality than the Syzygy, for there are fewer archons than Syzygies, and thus because they, the archons, are higher in the hierarchy, they are more permanent. This is true also of Masters and students. The students come and go, but the Master remains.

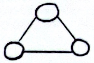
2. This magnitude is the third dimensional form for this particular sphere of magnetism. It forms a projection outward of space-consciousness to such a degree that it may quite possibly be seen with physical vision, by those who are especially perceptive. Only the third dimension can be perceived as such, clairvoyance or higher perception is needed for other dimensions. Racine says that this sphere of magnetism appears to be like a cloud of burning gas, against the night sky. Our instruments appear to suggest this also. It would seem to me that there is much truth for this, and my own perception of this physical symbol of an astral field of magnetism seems to suggest that there is much activity within this field. In fact there seem to be many indications that there are entities living in this field, whose life comes from the magnetism. These beings we might call nature spirits, for they seem to prefer to dwell in the wooded and forested areas of the world. They seem to want to avoid all contact with mankind, for some reason. However, they are rather friendly towards

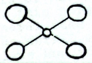
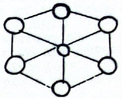
Racine as he walks among them, perhaps because they recognise his occult status.

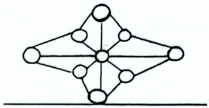
3. The upper right leg, then, contains a sphere of magnetism, which is most interesting and indeed fascinating. The upper legs are naturally a source of power, and serve as the bridges between the higher and lower worlds. They seem to possess a power and reality which makes man more and more conscious of practical matters, especially attention to detail. The old phrase the "housemaid's knee" appears to have some foundation in fact. For this affliction seems to rise from an over extension of the magnetism of this center.

4. We are introduced to the concept of the ten magical numbers, which are fundamental to all systems of magnetism, in that every system which seeks to master the powers of magnetism seems to depend upon these ten numbers for control of its formation and presentation. Ten is a key number for other reasons than being the end of a series, for this is not an arbitrary collection, but it does seem to be a natural pattern in nature especially in the invisible order of nature and being. Normally, these numbers are forms from one to ten, but they appear to be divided according to the positive and negative pattern, like all else. But, what is most important in our understanding of numbers is their symbolism, as these symbols are the forms through which magnetism operates both here in our bodies and everywhere else in the universe.

5. The creative numbers are 1, 3, 5, 7, and 9, called by their occult and gnostic names the monad, the triad, the pentrad, the heptad, and the ennead. These are the forms through which forces are presented to the world from their creative aspects. These numbers form the building blocks of the worlds as can be seen from their symbolical designs. But the true meaning of these symbols we have to hold to later; it is sufficient to give the symbols and let them work on your memory of past work with us. This table will serve to explain by showing what they are like:

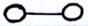
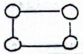
1. "The Monad" ______________; 3. "The Triad"  ______________;

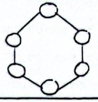
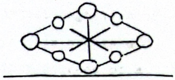
5. "The Pentrad"  ______________; 7. "The Heptad"  ______________;

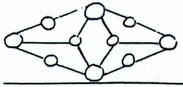
9. "The Ennead"  ______________.

6. We can say almost the same thing about the created numbers, which are the Lunar forms of numerical magnetism. These also have the usual attributes of numbers, conditioned by their passive character. They are 2,4,6,8, and 10, or the dyad, the tetrad, the hexad, the octad, and the decade. The numbers 2 and 4 are especially important, for the ways in which all science progresses is through these numbers. This is to be expected, however, since science studies what has been created in order to learn the laws of the creator. Both sets of numbers are important, and they cannot exist without each other. When we discuss the system of

TRANSCENDENTAL NUMBERS in the higher work on magnetism, we will be able to show you how each number forms a family of magnetic beings of unlimited number and power. This is very important because we want to understand that numbers are merely the doors to astral magnetism, they permit entry and departure of energy. The following will show the symbolism of the negative numbers:

2. "The Dyad" ; 4. "The Tetrad" ;

6. "The Hexad" ; 8. "The Octad" ;

10. "The Decade" .

7. The colour GREEN is introduced to represent the third element Air, and also certain mental qualities, which are necessary in any understanding of magnetism and its numbers. We have seen that there are the colours black, yellow, blue, and green. These represent the fundamental elements. There is another element, of course, which we will discuss in the next lesson.

8. The two magical names are again implied as words of power. This would seem to mean a continuation of the earlier pattern, as presented in the last two lessons. We already know the magnitude of the being, however and also the symbols of his being which are the ten numbers. It would seem, then, that at this point we have sufficient information upon which to build a very general idea -- and this is all that we are attempting at this stage -- or the astral magnetic spheres of the Syzygies. Future knowledge will tell us how to use these symbols properly and with technical expertise.

Our blessings always,
The Master M. Aquarius and Racine

(D) THE BASIC ELEMENTS, THE SYMBOLISM OF THE DEGREES AND POINTS OF CONJUNCTION.-

Up to now we have been talking about Solar and Planets, signs, and numbers. Now, we come to the point where we must project these symbols into space, where we find the eight planets, sixteen Zodiacal forms, and ten basic units forming two types of pattern: a) a pattern of 360 degrees, or a circle, complete in space, and b) a pattern of 256 points of conjunction or a lattice, against which the entire world is projected to form, along with other elements (planets and Moons and constellations) the universe of universes in all four dimensions.

> "I am a Syzygy of the First Archon of the Iron-Copper Sphere of
> Magnetism, 1
> at the magnitude of .1876 to .2500 of space-consciousness, 2
> who stands in the upper left - leg of the Divine Androgyne
> ABRAXOS 3
> There are two forms of measurement for the astral magnetism of
> human beings, 4
> Of the Sun there are two - hundred and fifty - six points of
> conjunction, and 5
> Of the Moon there are three - hundred and sixty degrees of a
> circle. 6
> My magical colour is YELLOW modified by RED. 7
> Dare not to know my two magical names in the spiritual
> assembly of the gnosis, for I am a Syzygy." 8

1,2,3,. These lines restate much that we have discussed already. However, the magnitude in question is clearly that of the fourth-dimension for this sphere of magnetism. This magnitude is one which is clearly available only to special occult instruments, and cannot be percei by even so-called clairvoyance. Not even a Master has the extra-sensory perception needed to experience this dimensional quality. The fourth center of magnetism is then located in the upper leftleg and it is thusly seen to balance the other three centers, which we have already described.

4. These two forms of measurement are known only to specialists in occult matters, although everyone familiar with geometry and elementary forms of measurement knows of the principle whereby a circle is formed of 360 degrees. However, the astrologer has taken the circle of the heavens and has filled it with twelve constellations, each of 30 degrees, composed of three sets of the magical ten basic numbers. As 10 X 3 is 30 so 12 X 30 is 360. But, the second form of measurement is much more special and is known only to those who have gone into magnetic and magical studies quite deeply for ordinarily even Masters are not concerned with the detail of magnitude and projection of forms of measurement into space. But these are the two forms of measuring astral magnetism on the grand scale. We will reverse the order of commentary, in order to simplify matters.

5. But there is another system of measurement against which the elements so far discussed including the sphere are projected. This is the lattice of the universe, which is both the basis and the field upon which the world is assembled part by part. This lattice, which is discussed in greater detail later in the study of magnetic magic, although the precise formulae are not given until the student is very advanced, is composed of 256 points of conjunction, or intersections of mathematical energy and patterned force. This number is arrived at by projecting the number of the Syzygies, which is sixty four into four dimensions of space-time, so that 64 X 4 is 256. I might add that the lattice of the 256 is Solar because it is the CREATIVE HIERARCHY OF SPACE AND TIME, whereas the

circle of 360 degrees is the Lunar creation, derived by a transcendental deduction or process of coming forth according to the laws of the universe, from the Solar Lattice.

6. The field of higher space, which is that of astral magnetism forms a circle, indeed it is a perfect sphere from the standpoint of special observation. Within this circle are to be found the planets, signs and various elements already discussed. The magical numbers guide the distribution of energies through space and from the way in which they resemble patterns of energy and special magnetic force, you can see how this is possible. However, the most significant point is that what we have discussed up to now occurs within this boundary or circle in all four dimensions.

7,8. The newest element is that of Fire represented by the colour red. Fire is the element of the fourth dimension, and therefore, it completes our set of magnetic elements. Fire is associated with spirituality, especially intuition and creative will, and is the colour of the mystical initiates into the great work. Fire is the element most associated with spiritual striving and the hope of attainment in highest values. For this reason it represents divine inspirations, also, which is the ultimate gift from above.

So far we have given you a lot of material for your understanding and we have done so only with very mixed feelings. For one thing, we have never thought that knowledge alone was sufficient, but knowledge must be complemented by skill. Therefore, we have given these ideas to you in the hope that you would be able to use these ideas to awaken your memory of past work with us. Therefore, as astral magnetism is vitally a part of the process of the magical memory, since the events recalled are projections out upon a field of this magnetism, the reflectiveness and insight which comes into one's self through the thoughtful study of these ideas, however vague they might appear, or however general our presentation at this point might seem, constitutes the most important matter which we are aiming towards. We are concerned with developing the skill of the occult student and therefore growth in depth through the symbolical process is a necessity. We have given you materials which are designed to awaken in you a grasp of what you had been associated with before. The magnetic power of these lessons must be allowed to operate and to bring out from your deep levels of unconsciousness the true memories of your glorious past work and achievement, so that you can build upon this reality and surpass all past progress.

Therefore, in closing of this section of the course, for the fifth month, we ask you to read over and over the messages from the Syzygies, which are divinely ordained of magnetic revelation, directed from the worlds of light to the unconscious mind of the individual, who is seeking further and further strength and light for his own soul. We do not pretend to have done anything but to have covered the surface of this question, but with these elements of occult arithmetic it is possible to develop a very wonderful method of spiritual exercise, or "yoga" if you wish to call it that, whereby through repeated readings of the subject-matter of each lesson we can arrive at a deepening understanding of the self. And this is really what we are seeking.

Our blessings, always,

The Master M. Aquarius and Racine

[illegible] Temple of the Outer Court
Student II. Degree (Occult Physics A.)
"Astral Magnetism II." Letter on the Algebra of the Occultist.

SEXUAL RADIOACTIVITY

"1°-- Thou god-invited ONE -- of flames erect,
Thou first-born of celestial radiance --
Thee I invoke.
"1°-- Thou MYSTERY of lunar skies -- O golden bird,
Thou holy regent of eternal ecstasies --
Thee I invoke.
"1°-- Thou temple DOOR of bliss -- O unending fires,
Thou timeless builder of destiny --
Thee I invoke
"1°-- Thou eternal MASTER of all changes -- O pulsating Dionysius,
Thou creator and renewer of all the worlds --
Thee I invoke."

(Liturgy of the Eccles. Gnost. Spirit.)

My Dear Voyager of the Astral,

The Holy liturgy of the Gnostic Church teaches by poem and symbol the magical powers of sexual radioactivity, which is the foundational principle of all being in manifestation. For all things must follow from the positive united with the negative. The ancient mystery schools taught an undisguised phallicism, or the cult of the organ of reproduction, because it symbolised the total union of the creative forces of nature, upon whom all life and being depended. Thus, the ancient master algebraists of the temples of Atlantis taught the symbolic doctrine for the mastery of the sexual reality in all beings, both living and dead. For even the dead were ruled by the sexual magnetism.

We the Masters of the Monastery of the Seven Rays teach that sexual radioactivity, or KUNDALINI SHAKTI (as it is called by the Hindu systems of Yoga and metaphysics) is the second level of astral magnetism to be studied for we now approach those centers of magnetism which are above the upper legs and which are located in the base of the spine, in the palms of the hands, and in the sexual area proper. These four centers form magnetic ecus or shields, from which radiate the most concentrated forms of astral energy known to occult science and investigation. This force was called by the ancient alchemists of our tradition and school "radioactivitas sexualis", which we term, now, "SEXUAL RADIOACTIVITY", having four points of reference in the four magnetic centers for the base of the spine, palms of the hands, and sexual area. Each area produces its own sexual response and reality, which complements the other, and for this reason, when man is unconditioned by civilization and ruled entirely by conditions.gathered in a prior life or while in the upper spaces prior to his descent into a physical body at birth, as in the case of the infant, there is the natural tendency for the hands to rest on the left and right sides of the sexual area, with the palms turned inwards, and where a certain natural and very spontaneous movement of friction, often unconscious, begins often as a tranquilizer for those finding the ways of the material world too demanding, too pressured, and too chaotic. The action of these centers through this form of innocent (but highly mystical) massage is to release a magnetic force which stabilizes the astral field of the person and makes his magnetic force more harmonious and comfortable. This is why young boys will manipulate and explore themselves sexually in times of anxiety. This type of exploration does not cause anxiety, rather it is nature's unconscious response for the elimination of anxiety. Modern man is just learning that sexual activity is the greatest form of therapy, because sexual radioactivity is the most powerful of the astral magnetic fields.

The Monastery does not however take any stand on sexual behaviour, which is entirely a private matter, yet it does not condemn innocent practices which have a most excellent metaphysical justiciation. But, one must not become preoccupied with sexualia at the loss of other interests for balance is necessary in all matters. However, we do advise very strongly that all students recite the above invocation of sexual radioactivity before retiring as a form of magical protection from sexual vampirism, which is very common these days, because we have become quite free from the older and more repressive standards of sexual behaviour, and now more than ever we are attracting sexual entities from the dimensions of past history, whose being depends on the absorption of sexual radioactivity. These beings are best avoided by magical protections, which can safeguard any sexual activist, if recited begore going to sleep and ideally before undertaking any sexual action. For the words are magically structured forming a field of solar power, that is to say power from the Sun of our system, which builds up a wall of light abound the sexual activist. This will prevent the astral beings mentioned above from coming to possess the essence of the sexual fluid which is ejaculated at the time when the positive and negative magnetic centers are most fully in conjunction and transmitting an almost meta-sexual and electrical radioactivity. When seen by the clairvoyant sight this appears as a sphere of light, radiant and mystical. Sexual vampires, having clairvoyance, immediately see the light and come to it, as thirst draws the lost man over the sands to the refreshing oasis. But, if the invocation has been repeated before undertaking sexual action, then there is a magnetic wall composed of a very strong webwork of energy, which encircless completely the area of activity in a sphere of perfect protection. I say "perfect" because not even the Masters can break this sphere, without the consent of the person inside it, who has created it. This sphere is united by magnetism and by sexual impulse to the male sexual organ of action, which is causing the activity within the sphere. The sphere will remain until the sexual activist (we might call him a magician also because this is an act of magic) has released its binding power by an act of will, whereby he wills to have the sphere dissolve. When this happens the sexual energy within the sphere explodes upon the outer atmosphere creating a blinding flash of astral light, which can destroy any harmful entities near enough to be touched by it. For this reason we need not fear there being a rush upon the person resting after his activity -- when his strength is less than usual due to his projection outwards of sexual force -- by vampirist elements in the astral world. If the sphere is not broken open by the activist, then it will normally decay after eight hours, giving off a bluish white light, which some have mistaken for sexual radioactivity in its freshest form. This is not true, for sexual radioactivity has various colours depending upon its state of existence, the freshest being a blinding white light, whereas in the last stages of decay it seems to approach to purple. But, we will discover more of this in a higher study of the subject. It is sufficient to let you know at this stage of the protective power of the sexual sphere of magnetism caused by using the gnostic invocation.

Sexual radioactivity can best be studied within this sphere of protection, because it is fundamentally a very difficult energy to trap for analysis. However, it is possible to note that sexual radioactivity is not exactly identical with sexual fluid produced by the male at the point of orgasm. Sexual fluid is magical in an undeveloped sense, and must be bombarded by quicksilver and silver nitrate emanations, and under completely controlled conditions, before it can have the magical power some claim it to have. For one thing, if it were to have such magical powers, then those who absorb the most of it would have unlimited occult power, which we know is not true. Therefore, it would seem that sexual radioactivity while not identical with sexual fluid can be found with it in a sexual situation. There is an ancient Atlantean proverb which states that at the time of orgasm the sexual organ shines like a magical mirror. This is undoubtedly due to radioactivity, since the shine and the radioactivity are both forms of astral light. But, sexual radioactivity can only be produced by the intended and magical use of the sexual act, so that an ordinary sexual act would produce only a small amount of this energy. The sexual magical of the initiates, however, since it is entirely a matter of planned occult research would produce the maximum of sexual radioactivity as occult techniques would be used to produce the most careful creation of a completely filled sphere. The energy which comes into existence under these circumstances fills the sphere through a criss-crossing of lines of power, so that gradually, very gradually the sphere fills with light becoming more and more radiant. Then, the magician may wish to separate himself from the sphere by means of a magical passage to the outside through the fourth dimension, whereby his physical body is freed from the sphere as is his astral self. Then the sphere remains hovering over the magical ground, until it is released and projected out into higher space to become a reserve for further work. Such spheres are often seen by psychics and thought to be UFO's or flying saucers, whereas they are in reality supplies of sexual radioactivity in reserve supply

Our blessings, always

The Master M. Aquarius and Racine

(A) THE MAGICAL PHASES OF THE MOON, EARTH MAGNETICS.

At this level of development, the Syzygies do not communicate information in verse form, for they have evolved beyond the Iron-Copper sphere, and so they reside outside of the sphere of both terrestial magnetism and poetic metre. For this reason, we do not plan to give you any more of the ritual forms, for when we work at this level in the Monastery we do not use such forms, rather we indicate the different changes on tarot cards which are linked by copper wire to a four dimensional cube. There are six definite sides to this cube and an indefinite number of fourth-dimensional sides. Our lessons consist in observations on these six sides.

(Side 1) We are operating at the quick silver-nitrate level of magnetism, and our magnitude is given as .2500 to .3025. This is the spher of sexual passion at its grossest and therefore most fundamental level. Here all magnetism is sexual in essence, although the sexual magnetism is so primitive that modern spheres of opinion would not so recognise it as sexual. Here sexuality is related to those ancient forms of initiation which involved the use of highly stimulating drugs and heavy oils, which when rubbed over the body made the initiate and initiator highly erotic and magnetically complementary to each other, even though they might be of the same sex before this ritual action was done. However, the fundamental myth of this level of magnetism is the sexual union of the higher self with the lower self, or the spirit with the soul. In ancient Greek myths, Zeus comes to the earth and carries off Gannymede, a beautiful boy (the soul without magical initiation). This form of magnetisation can be more fully understood when it is seen where the Syzygy of this sphere is situated.

(Side 2) The Syzygy is situated in the base of the spine of the Divine Androgyne Abraxos. This center of magnetism in man is the door to the astral world, for through it the initiate will enter the worlds described in all occult works as being filled with spirits, entities, the dead, and the magical in whatever form it may appear. In ancient Thibet, the priests who were giving an initiation would touch the base of the spine with an electromagnetic rod or wand. This would allow the force of magnetism which had been trapped in the upper left leg of the initiate to pass up the astral vortex to the base of the spine, without turning the initiate into a sensualist, as might easily happen if the magnetism wasn't carefully directed. Since in the Monastery of the Seven Rays, we reserve initiation to higher students, we have sought to try and work out methods which bring this ancient Thibetan method up to date, without loss of its effectiveness. Our methods have been able to produce an even greater effect than the Thibetan, because we have been able to draw upon a number of interesting methods, both eastern and western, as well as my own Vylcanian training.

(Side 3) The sexual power of the base of the spine is related to astral magnetism through the phases of the Moon, which are basically four in number. The phases of the Moon do not necessarily refer to the physical phases of the Moon, for the very simple reason that in our tradition, the Moon is only the outer form of a much more interesting phenomenon, namely the Astral Luna, which rules all magnetic work. That is why when we talk about the physical names of planets and signs of the Zodiac, what we mean is something which goes beyond the merely perceptual, for if physical astrology were so certain and so absolute there would be no need for any other occult activity. But, there are almost a hundred schoo of astrology in the city of Paris, alone, each with its own viewpoint.

So that our approach is not to put too much emphasis upon the physical, we are essentially occultists and we are telling you this so that you will be able to protect yourself from the false claims of so many persons who are all engaged in a very remarkable competition. For us, and so for you, the phases of the Moon are magical symbols of the astral magnetism.

(Side 4) We say that the New Moon is in the Three Water Signs, which are Scorpio, Pisces, and Cancer. Actually the magnetism of these three astrological signs is very interesting, for while being born with the Moon in Cancer does not cause you to have a very strong astral magnetism, it does serve to show that you do have such a power if you wish to make the most of it. On one day of the year, let us say, in city such as Paris, 100 men are born, each with the Moon in Cancer. Each have, so it would seem, the same power, and even if we narrow it down to the same minute and say that we are talking of 100 men born at 5:30 A.M., thirty years later perhaps only one would have taken an interest in the occult. So the signs of the Zodiac are only symbols of what a person can do with his magnetism. Thus, the great new age teachers are proud of their "Aquarian" powers, and being born with so many planets in this sign. But, think of the other people born at the very same time, who never express the slightest of interests in matters occult. This is what we mean when we say that the signs of the Zodiac are symbols of human potentials and capacity. They are not to be thought of as causes of occult success.

However, the symbolism of the water signs is very important, for when the Moon is in a water sign such as Scorpio, Pisces, or Cancer it is very comfortable and radiates out a certain magnetism which can be used by the occultist in his work, if he would but be aware of it. Scorpio gives the magnetism a direction towards investigation and research into the hidden and unknown. Scorpio will cause no discoveries to be made, but the Scorpio person will have strong abilities to find out what has up to now been undiscovered. Pisces gives the mystical direction to magnetism, such that religious or philosophical and occult enjoyments seem to be found in its magnetism. The Pisces Moon is very rich in religions and mystery schools; and the developed Piscean occultist, such as Racine, here, beside me, is a very good guide to the perplexed and a helper in astral initiations, because Pisces tends to create a type of protective magnetism for the Moon, Cancer, such as my own, tends to make one creative and positive, able to build up forces its magnetism is not unlike the kriyashakti of the Hindu sages, in that it has its magnetism formed to bring something out of nothing. For example, the myths of the creator gods in all the world religions are myths about the Moon in Cancer's particular type of magnetism.

Now, we are concerned with the New Moon, which is the freshest and most vital of the major phases of the Moon. The vitality is there, not having been lost. And, as a matter of occult certainty, there woul seem to be little reason why this magnetism can be even thought of as ever spent or wasted, as the magnetism of the Moon is without limitatio Now, it is true that we said we were not talking of the physical Moon, yet when I was born the physical Moon was in Cancer. This means that my occult Moon and my physical Moon have been shown by destiny to be in conjunction, so that the symbolism is in this case wholly exact. But, this is not always true. And for this reason we do not build up our system on physical astrology, but rather the Monastery stands upon its basis in astral magnetism, of which the physical is symbolic, sometimes very perfect as a symbol and sometimes entirely unconnected. The New Moon may be understood also as the first initiation into astra magnetism, for there the initiate-to-be is able to feel completely the strength of the new beginning, and with his will so set upon the truth he has moved along the path to us, one step at a time.

(Side 5) Our attention is drawn to the symbolism of the Sun in Scorpio, which means for us that in Scorpio there is a certain meaning which pertains to both mystery-schools and to research into the UFO. Great occult leaders of the past, as well as my own personal staff of researchers, in Paris, London, Chicago, Haiti, the Congo, and even my own astral research instruments indicate to me that when the Sun is in Scorpio there are more initiations given out into schools of mysticism than at any other time of the year. This is a very important fact, one which cannot be ignored. Thus, while the influence of the signs of the Zodiac may well be symbolical when pertaining to persons, yet when they pertain to world events and patterns of history, they would appear to be seen as influencing history in very interesting ways. For since the dawn of history, man has sought to have his initiations into the astral around the same time of the year, which we would now know as November 1st. This means that there is something in the atmosphere which produces a direct physical change in the actions of mankind, and which can be studied very carefully and noted as having regular qualities Therefore, we are able to show that towards the end of our October and up to the end of November, there is a trend towards magnetic initiations, while the Sun is in Scorpio on the physical side, showing that the inner world is using this time table of the physical to tell humans on the Earth of what is taking place in the astral. Humans then begin to feel the greater need for initiation at that time of the year and so there has been built up a tradition of having initiations during the Scorpio season, although there is no cause of this in the Sun's position in the sky, rather it is another form of symbolism whereby the inner worlds communicate to us a certain wonderful truth. This is also true of the UFO, for at this time of the year and up to about the 20th of February, there is a great deal of UFO activity, which seems to indicate another type of symbolism to be discussed later.

(Side 6) The magical colours of this Syzygy are blue modified by yellow, and this Syzygy has also two magical names. Blue and yellow in combination serve to show astral vitality and beginnings, as in initiations the new Moon symbolism, and the general cycle of activity. When you think about these matters try to imagine well the magical colour and you will find them a help in your study.

I must tell you now in closing that Racine is preparing a very wonderful magical paper for the next level of study which will deal more and more with the magical instruments which we have been using.

Our blessings always,
The Master M. Aquarius and Racine

(B) THE MAGICAL PHASES OF THE MOON, WATER MAGNETICS.

The Algebra of the occultist is the proper use of symbolism and that is why we have been talking so much about symbolic meanings for astrological signs. After all, they are signs, rather than physical globes and for this reason we can think of them as being easy to handle with the mind, and a type of mental shorthand. Our field now is water magnetics, which refers to the next Syzygy, and it is at this level that we meet certain elements of thought without which we could not even put together the most humble of instructions. Let us gaze upon this second cube, then, so as to try and understand the ways in which the universe works. I want you to remember that Racine and I have been able to use the four dimensional cube in place of ritual forms so as to make the teaching process easier, for now we are deep into the astral and we have to be very clear and exact in what we say, for there is a general tendency towards confusion everywhere in the astral world.

(Side 1) This is also the quicksilver-nitrate level of magnetism and its magnitude is .3026 to .3650. Here sexual magnetism is slightly more developed than before, and so it does not refer in its decline to abuses of initiation, but rather if anything, here we can encounter those who have come to the position of pure nothingness because of improper health habits, diet, and lack of keeping themselves clean physically as well as astrally. This means that they have not had too much of a desire to purify themselves, although as we have taught, we are mainly interested in working to purify yourselves, and so as a matter of principle, we do not think that it is very necessary to become an extremist in such matters, but follow reason and sound judgment. Thus, we do not require too diets, although when a person visits the Monastery he will follow the establish routine there. But, where I live and work, I follow a totally different pattern, being as I am of another race from those at the Monastery. So I follow the traditions of my physical ancestors, who lived on a certain type of food, and in so doing they lived to a ripe old age. Racine, being also of my race, follows the same pattern, and so that is why when you come here, should you ever be so fortunate, the foods would be different from those in the Monastery, as the Monasteries of Thibet differed from those of ancient Haiti. When it comes to diet, therefore, the Monastery advises you to follow the best traditions of your physical ancestors, and aim towards purity in diet, health and manner of general living. Vegetarianism is fine for some, and it is an ancient tradition among the Hindus, but the greatest of the hierarchy of Thibet eat meat, as do the Shamans of Mongolia, whereas the hermits of La Grande Chartreuse in France are vegetarian. So we are concerned now to be pure in our magnetism of self and thus be pure to absorb the magnetism of this phase of the astral.

(Side 2) The Syzygy stands in the palm of the right hand of Abraxos, which introduces the next level of magnetism, especially the very sexual magnetism of the hands, which are so necessary in all normal human activities and relationships, as well as most properly in sexual acts and making love. This means that the palm of the hand has its own particular magnetism which is truly quite wonderful and as such it functions to direct magnetism to the other spheres and centres as well as from these same objectives. Since ancient times man has assigned to the hands magnetic powers, and we know that while the tantras of India say nothing about the magnetism and chakras of the hands, yet in the ritual dances the palms of the hands are painted with a disc of magnetic power and so are the powers indicated. In the traditions of Catholicism, the gloves worn by the bishop have often a disc sewen on them in gold or silver threads and these ceremonial gloves are worn when the bishop function at his highest level of magic, in acting as the high priest who makes other priests and high priests by ordination and consecration, and who confers the Holy Spirit through the sacrament of Confirmation, as well as the usual use of his power in the celebration of the Mass. While Catholicism may not speak of sexual magnetism, it is there in the symbolism, for the bishop represents the father of the community of God, and this is an entirely sexual and magnetic role.

(Side 3) The phases of the Moon are again very symbolical because of their number. God has given to mankind through the angels and essential beings of the celestial hierarchy of light the power to use the sacred numbers from one to ten in various combinations. Four is a very mystical number for it is the symbolical measurement of completeness. Four is being and all of its forms united in both time and the eternal. Thus, if a person seeks a perfect image upon which to attempt the pleasures of meditation let him take a circle and divide it into four parts, for these are the four quarters, phases, dimensions, realms, etc. of everything. Whatever can be said can best be said by means of four. That is why we have organised these studies for you on that basis. Our studies in form of organization are a lesson in Yoga.

(Side 4) The first quarter of the Moon is in the symbolism of the three Earth signs. This refers to Taurus, Virgo, and Capricorn. This is the Kingdom of beginnings, for here it is that the world of the elements, the mineral kingdom, and the plant and animal worlds are located. The first quarter of the Moon symbolises the building up of the world. First we enter the realm of brute nature, which is represente by Taurus the bull, then we encounter the human side of evolution in Virgo, the Virgin, one of the few human symbols. Lastly we are face-to-face with Lord Capricorn, the water goat, half an animal of the land, and the other half a sea creature. That is why the proper symbolism of Capricorn is the tail of a fish or a sea animal and the head of a mountain animal. This is the level of gods, great spiritual beings, and the angels. It is not without some exactitude that the Egyptians represented their gods with human bodies and animal heads, for the head of an animal is always a symbol of the gods, because of the initiations of prehistoric man, and the body must be of the next kingdom of nature, and we know of the relationship in evolution between animals and both mankind and the sea creatures. The power of Taurus is animal strength, and therefore the sexual magnetism of Taurus is very earthy and often ver sensual. Sexual passion is more a matter of Taurus, but so is the power of brute animal nature to satisfy that passion. With Virgo sexual magnetism is entirely human and somewhat inhibited, so that Virgo represents the power to contrive to delay pleasure and to hold and impede the flow of the magnetic. However, with Capricorn comes the power to translate sexual magnetism is its native rawness into magical power through initiation and purification. Thus the Moon, the symbol of a collective astral magnetism can be used in three different ways, either for animal pleasure, human playfulness and sometimes pettiness, or lastly spiritual transformation through sexual congress with the gods, which is the ultimate form of mysticism. That is why the great mystery schools teach of the god being born of a Virgin having a divine Father. This means that the pure woman has avoided the sensualism of Taurus and has fled to the Temple of Capricorn, where the conception of the world saviour has occured. This wonderful mystery is to found in all of the truly spiritual world religions. Note. Virgo is between Taurus and Capricorn.

(Side 5) Now, let us talk about the Moon in Taurus more in detail, for we have only discussed a negative side so far. The Moon in Taurus means also-clairvoyance or the ability to have an extrasensory visual perception of what is not present to the physical vision. Taurus can be seen as a highly psychic influence, so that because of its being so much a part of the animal world, it has retained the unconscious psychism and higher senses, feelings, and ability to experience which are proper to the animal world. Dogs and Cats are wonderfully psychic, and for this reason they are found very often as pets of highly advanced occultists, who use these domesticated animals in occult work. Cats have been sacred to man since the days of Atlantis, and the Egyptians used them in temples of astral travel, or the ability to move naturally through the astral fields of magnetism, as one would follow a thought or an image in the mind and imagination, after you have stopped perceiving it physically. It is a matter of necessity, therefore, for the occultist, and especially the associate of the Monastery to develop an affection for these animals, even though he need not keep them as pets. But, one of the counter-laws of occultism is to avoid cruelty to animals, which cannot defend or protect themselves. Man has been so cruel and for his cruelty he has created great clouds of magnetism, which are quite negative. That is why there are cities known for the killing of animals in large numbers, for food, etc., and there the occult efforts to counter these forces created by cruelty must be even more intensive than elsewhere, where there is little of these to cloud up and befoul the psychic atmosphere. Thus, the Moon in Taurus gives us both a psychic and an ethical lesson, which we must remember if we are to become perfect.

(Side 6) The magical colours here are blue modified by black. We would have, as you might be able to infer, had blue modified by blue, an impossibility so that whenever the colour must be modified by itself, black is used to represent the riches of pure space and its magnetic powers. Magical colours are very helpful also in devotional work, where they are used in decoration to create an atmosphere. This atmosphere and the use of colours is helpful, for when we study meditation, we will make use of colours and designs to suggest ways in which the soul may travel to meet the spiritual lords of our destinies.

Racine, whose colour is blue, joins me at this time is giving you a special blessing, which we command you to read and think about as you fall asleep this evening. It is.

"May the wisdom of life and love,
which flows from the heart of all true seekers,
always flow from my heart, as I seek to know my
heart, forever and ever."

Our blessings always,

The Master M. Aquarius and Racine.

(C) THE MAGICAL PHASES OF THE MOON, AIR MAGNETISM.

Because we have come to the last two spheres of quicksilver-silver nitrate magnetism, it is not possible even to use the image of a four dimensional cube with to explain the Syzygy, since at this level which is of the magnitude of .3651 to .4375, we are approaching those levels of being which if we want to represent them at all--must be explained either in simple descriptive form or in highly esoteric symbols. In the Monastery of the Seven Rays, we do both. Here, at this level we use simple and clear descriptions, while in the advanced work we make use of precise and exacting symbols from the more esoteric traditions. However, the area of exploration is now still concerned with sexual magnetism, but sexuality is moving more and more towards the level of cosmic control and it is becoming more and more a matter of sexual magic, where the energies are transformed into forms of life, being, existence, and the real. We say that it is at this level that the Syzygy becomes the Syzygy, or the energy director of the universe.

Here sexual magnetism is localised in the human counterpart of the palm of the left hand of the divine androgyne. This is sometimes referred to as the "left-handed path", which means two things, both of which must be properly understood. 1) It refers to sexual magic, so that a brother of the left-handed path must move upwards towards the fire he is to become truly pure, for if he moves towards the water, he will become surrounded by very limited forms of sexual magnetism. Thus, the brother must work with the ascending magnetism of the air, which has its goal in the fire. 2) The left handed path does not refer to evil as such, anymore than any other path, but it does refer to those initiations which are fully conscious of the powers to do or refrain from doing evil. Never before is the question of morality in occultism, which is whether or not to harm anything, anyone, and any condition of being, posed with such urgency. This is because the magnetism of the palm of the left hand is perfectly suited for making moral decisions and for indicating the proper course of action. This type of magnetism is essentially sexual for it teaches the fundamental law of sexual behaviour, which is any action must be weighed in terms of one question and that is whether or not it contributes to the ongoing path of evolution or whether it will retard evolution. The criterion is the process of cosmic life, or evolution, and as such the actions which are cooperating with evolution and which are moving in its direction, parallel with it so to speak, along side of it if you will, these are the morally good for the occultist, whereas those actions which are not in harmony with evolution are to be avoided because they are evil.

Here the magical phases of the Moon are ethical entirely and are concerned with sexual morality. The teaching of the Masters in this area is not entirely fixed on definite points, for we believe that moral decisions must be made on individual matters by the persons involve although there are four basic laws which are adhered to by all of my personal chelas, because these are matters of necessity for the true esotericist, although not obligatory for the occultist. Thus, one need not feel excluded from the entire field because of his present inability to follow these laws are as follows:

1) Sexual intercourse is possible only between those members of the opposite sex who are married to each other, either by law, religion, or their own devotion. Thus, a husband and wife can become genuine esotericists in the Monastery, and continue to live as man and wife and have children. However, sexually promiscuous behaviour between man and woman is positively condemned in esotericism, although not in general occultism, I would say. This rule is a relaxation of the older rule which kept married couples from esotericism.

2) It is permitted to practice contraception using either natura or artificial methods, if the desire is pure and motivated not by the

possibility of extensive sexual pleasure without the possibility of conceiving, but rather a desire to protect one's children, to be born, or already born from hardship. However all abortions are condemned, and our teaching in this matter is exactly that of traditional Catholicism.

3) Individual sexual stimulation and homosexual behaviour are not condemned, because they are found in the animal kingdom, and therefore modern science teaches them to be natural. However, each student must follow only those sexual practices which are in accord with his best intuitions and keep his sexual enjoyments in any form at a minimum. The proper attitude is non-judgmental and spiritual rather than preoccupied with moral distinctions.

4) Marriage is to be considered as a sacred and magical union for the bringing forth of children from the higher worlds into occult and esoteric homes where they will be raised properly.

You must understand that these principles are not binding in any absolute sense and can be modified by circumstances, but because many persons now wonder about our position on certain moral questions we have felt it necessary to set forth various guidelines.

We must now consider the Moon in the three fire signs of the Zodiac and what this symbolism means. It refers first of all to human nature because the element of fire separates human beings form all other earthly creatures. The fire signs however are symbolised by animals, for man is still gifted with a physical body. These fire signs, Sagittarius, Aries, and Leo, refer to the spiritual strivings of man for eternal goals. These goals are either religious and traditional (Sagittarius), occult and psychic (Aries) or divine and creative (art and metaphysics ruled by Leo). All human beings are guided by aims and attitudes, which set him apart form every other part of the natural world. but, for the most part, man is not able to realise anything beyond the conventional and customary, for while he strives ever onward for perfection, he is limited and must make use of his traditional religious forms, as they are to be found in every culture to help him live according to values. This is the influence of Jupiter in Sagittarius, and the symbolism of the ancient and very traditional religious form, with the father-like priest is perfectly in keeping with the symbolism of this sign. But, when he seeks to enter the occult he must break with this, or he feels he must, and his entry into occultism and psychism is violent, and abrupt, represented by Mars in Aries. After having matured sufficiently, he is able to move ahead to the world of creative mysticism and to take an entirely relaxed and much more patient attitude towards the occult. This is the world represented by the Sun in Leo, which is the creative and sensitive force of the universe, which makes all things radiate its light. This passage in spiritual growth is related to the full Moon, which is the third phase under our consideration. The fullness of the Moon is related to the fire signs and to man's growth in experience, for the full Moon is very much the realm of perfect spirituality reflected in man, if he can understand the symbolism behind this very astral reality.

The Sun however is in Pisces, which is the symbolism of religion and mysticism and of all spiritual efforts. Pisces is the symbol of sensitivity and purity, for the little fishes can only swim in the very pure water, which must be very clear so as to reflect the light from the world above to the world below. This is exactly what the religious and mystical person, and the mature occultist will do, he will bring the light from above and reflect it in the lower worlds by his life and actions so that others will be enlightened not so much by what he says as by what he says as by what he does. Pisces is another ethical symbol. The colour of Pisces is Green modifying blue, these are the colours of nature, of harmony, and of all healing. Modern hospitals wish to make use of these colours very frequently in order to help by psychological methods the healing of their patients. Blue and green are the colours of mother nature, they reflect her perfect desire for help to her children.

Racine and I have decided to inform you that following the next lesson in this series, there will be two more months of lessons in astral magnetism. The first of the two will deal with the UFO and how they represent the geometry of the occultist through their use of higher spaces. The second of the two will deal with life on the occult planets and how we are able to establish communications with them. These two months will show the higher uses of astral magnetism and also how the sexual magnetism of the quicksilver silver nitrate sphere is transformed into the higher spaces of Mental magnetism. In our work, we will be assisted by the old French priest, who is also a Master, the Abbé Boullan.

Our blessings always, Master M. Aquarius & Racine (23).

(D) THE MAGICAL PHASES OF THE MOON, FIRE MAGNETISM.

We are now at the last or fourth dimension of the first quicksilver-silver nitrate sphere of magnetism having the magnitude of .4376 to .5000. This is the sphere of creation and therefore of sexual magnetism in its highest form, the creation of the universe and worlds. The proper sphere of magnetism has its centre in the sexual organ (male) of the divine androgyne Abraxos, which might sound strange to those knowing that an androgyne should possess male and female sexual parts. However, in Gnostic metaphysics, as we understand it and teach it to you now, the female sexual organ is by nature negative, and therefore the fourth center of sexual magnetism must be positive, and hence it must be only masculine, without any female counter. The female counterparts in the four centers are the base of the spine center and the left palm of the hands, which pertain to beginnings and to ethics, and which are symbolised by Scorpio and Pisces. Now, we are in the sphere which is positive, like the palm of the right hand, which was ruled by the symbolism of the Moon in Taurus, so now we have the Sun in Cancer.

The creative force of the cosmic system of laws has always been collectively symbolised by the father-male-principle. This is the power of the Sun in Cancer in symbolism, for while the Moon in Cancer is feminine, yet the Sun is positive. The sexual magnetism is not entirely concerned with the sexual act, but actually with its totality of implications. Thus, when beings are desired to come into existence, one must provide them with proper bodies, with a situation in which to live and with a sound and healthful environment. This is all part of the process of creating the world of sexual being and it is the male being's responsibility in this matter. This is the highest level of sexual magnetism, for the responsibility of the father is a greater strain upon the biological organism than the act of copulation, and we might note that more fathers die of the overstrain of working to protect their families from need than from the heart and nervous strain involved in sexual intercourse. Yet, working hard to provide for the family and to protect it, for this is a question of protection above all, is a phallicism, or male-sexual manifestation more powerful and stronger than the act of fathering a child. This we might add in the language of sexual analysis is an errection which endures for many, many years. Thus, we consider our analysis of sexual magnetism to find its highest level of reality in paternal responsibility, which is the relationship that some masters assume towards their chelas.

When in annient times the peoples of the world worshipped the male sexual organ they sought to increase their crops and they sought always protection by the great cosmic Papa from all forms of misfortune and illness. They performed these rites at the last quarter of the Moon, which was the end of the month, and also the time of reflection and planning for the next step. All of their temples we set up so as to relect upon the cosmic father's power to protect them. Indeed they sought his help for if he would not care for them, none else would.

The last quarter of the Moon is ruled by the symbolism of the Moon in Libra, Aquarius, and Gemini. In symbolism these signs are represented always by human figures, because they refer to higher man. They refer beyond themselves to man who has become divinelike. They refer to the three great beings of human salvation. These are Justice (Libra, also the Compassionate Mother, when Venus is in Libra), Liberation (Aquarius, the Son who has come to earth to free mankind), and harmony in creation (Gemini, the twin creative gods, the positive and the negative poles of Abraxos). All of the ancient religions were based on these three symbols of redemptive divinity, for man looked beyond himself to the world of spirituality in order to grasp the roots of his existence. These three symbols then came to represent the ultimate magnetism of the return of man to the gods. Now, this return to the gods is achieved by both the fire-magnetism of Cancer, which creates and protects, as well as the downward movement of gods to mankind. Man through Cancer reaches up to the gods, through the air signs of Libra, Aquarius, and Gemini, the gods reach towards man. They meet at the last quarter of the Moon, which is the time of reflection, when each man asks if he has fulfilled his life, destiny, and ultimate responsibility. If he has satisfied the ethical demands of the fire magnetism of Cancer, then he may approach the gods, who will send messengers from the next element which is below fire, namely air, because the myth that the gods travel through the air has much value as a symbolic form. Man having met the gods and having been judged, liberated, and brought into harmony with the gods, now is able to remain forever in the upper paradises and thus avoid the necessity of returning to the world against his will. If he will return again to this world it will be because he feels compassion and a desire to find involvement in the sexual magnetism of life. Then he will return freely, but he need not do so if he does not so wish it; for after having passed through the sexual magnetism of Cancer and having satisfied the requirement of responsibility, which only he can know in its fullest, that person is judged to be ready for the upper paradises, or heaven world, and also he has been liberated from bondange to the process of reincarnation, so that now he lives in the heavenly state of bliss in perfect harmony with the processes of being. This comes only after he has mastered the implications of sexual magnetism, for reincarnation is essentially an ethical matter, and it does not operate in any absolute way. Not every person must feel that he must reincarnate, certainly, for millions of millions of lifetimes to suffer over and over. The gnostic metaphysics have given us the proper symbolism for our freedom, and with our discussion of sexual magnetism we have covered the ground work for man's freeing himself from limitation and his entering the world of spiritual light and eternal bliss.

The colours of the Sun in Cancer are blue modified by red, and this leads us to discuss very briefly the process of creativity, which is identified with fire magnetism in its fullest sense. All beings are created by the fire and when they create they must make use of this same fire. This is not a physical fire, even though physical fire is wonderful symbol of the astral fire. However, the astral fire of creation is the perfect reality of being in the process of becoming many things, such as human beings, planets, trees, birds, etc. This process is achieved through the will, which means the world of the Father-hood of God. Fire is the element of the Father as Air is of the Mother, water is of the Son, and earth of the Daughter. The history of the cosmos, not of the earth but of that which includes the earth is a history of the rule of these beings over destiny. We are now in the age of Aquarius, which is a form of the age of the Mother, and which means that certain systems of magnetism must be replaced by those systems based in compassion and love for humanity. This is why each time in the history of mankind we have found ourselves ruled by the spiritual beings most ready to give aid to us in terms of our most current needs. Thus, the cosmic pattern of history overlaps and supports the occult history of the earth, so that it is so to speak "steadied" from above by those beings who are most concerned with each and every person.

In summary let me say that it is obvious that sexual magnetism must terminate in the question of responsibility, for where this is the case, each person must assume magical responsibility for those with whom he seeks to explore the possibilities of creation and even sensation. Thus, ethical concerns are important because of the role you will have in helping others to untangle their lives, which have been made miserable and ugly because of an abuse of sexual magnetism. It would seem to us that the ultimate power of sexuality is to bring forth life, either physically or esoterically, and if so then the ultimate principle to be guided by is whether or not this will be in accord with what I as a person and an individual desire for my life from the standpoint of the ethics of reincarnation, for as it has been said in ancient times by the Master of all Masters, who is truly God, concerning those who would desire to remain in the upper paradises forever:

> "Blessed are the pure in heart, for
> they shall see God". (St Matthew, V, 8)

Our blessings always,

The Master M. Aquarius and Racine.

The Last Temple of the Outer Court
Student II. Degree (Occult Physics A.)
"Astral Magnetism II."

Quis est deus?

My Dear Little Children,

I am the Abbé Boullan, the most French of all of the Masters. I am writing to you in order to introduce myself to you and tell to you a few matters of interest. Let me say that I will be working with the Masters M. Aquarius and Racine, the Haitian. Let me tell you that Racine has just become a Master. This is something we can tell you only when you have completed the sphere of magnetism which ends at .5000 and before you begin the sphere of magnetism at .5000 to .5625. I am an Aquarius also, so that everything which I will say will be in perfect concord with what I have seen written by my two co-workers. However, let me tell you why I have had to come in at this point in the studies.

I am the chief of all UFO research as well as all work in connection with other worlds. Now that you are moving off to a higher level of magnetism, I have been called in because of my special skills. In the Silver-platinum and Gold-Uranium spheres of astral magnetism there are many matters which require additional information. All of the Masters are specialists and so I have been invited to serve as a consultant.

Racine, the Master the Haitian has just be raised in his office because of his work upon a wonderful occult instrument, which is something you will receive as the introductory letter for your new set of four lessons. It is concerned with something Chinese, called "KWAW-LOON", but because I cannot understand anything Chinese, and because we see everything in terms of polarities of the positive and the negative, I have persuaded M. Aquarius and Racine to express it as 1) Le Qualoun (masculine and positive) and 2) La Qualoune (feminine and negative). These very interesting relations among reality are so essential to a proper understanding of the UFO and the other worlds of higher space. Consequently, it is important for us to continue to remind you from time to time of the teachings which we are giving because we do become very specialised and so when this happens other Masters must come in to work.

Please continue to follow the pure lives which you hold up before yourselves as spiritual ideals and also follow the powers of light and happiness which are mystical helps to every person who travels along the world of occult exploration. Do not worry about the conflicts of the world outside of you, because you having kept yourself free from these impurities, will be protected by that same desire for purity. Know that my motto is "Quis est deus?" --who is god?, who is a god? -- we are all on our ways to becoming gods. Let us pray for GOD'S help in doing so.

JEAN - ANTOINE, The Master the Abbé Boullan

Student II. Degree (Occult Physics A.)
"Astral Magnetism III." Letter on the Geometry of the Occultist.

Invocation of the Interplanetary Syzygies

"Glorious and fiery golden beings of untold radiance,
  Our brothers from beyond this terrestial globe --
Send me your light, liberate me from all error.

"Glorious and diamonded faced gods from beyond the Moon,
  Our fathers from history and all histories remotest --
Send me your life, free me from bondage to the astral death.

"Glorious and radioactive spheres of pure cosmic energy,
  Our sons from the upper paradises forever --
Send me your love, let me bathe all men in thy glory.

My Dearly Beloved and Most Cherished Students,

The wonderfully compassionate and holy Master, the Abbé Boullan has been summoned to the galaxym which we call "The Eastern Galaxy and Temple", which is located in the constellation of Alpha-Sagittarius, just beyond the physical Sagittarius, and situated in the Fourth Dimension. There he must report for an emergency assigment, because of the great occult needs in that area. He will not be able, unfortunately, to help us in this matter. Therefore, I will perform in the following series of eight lessons a certain magical operation, upon Racine, who is now a master, and you will be able to observe at first hand the workings of the occult laboratory, so to speak. During these eight lessons, which deal with eight remaining interplanetary Syzygies, Racine's transcendental ego, or spiritual principle which has been developed to the level of a master, will be metaphysically united to the transcendental ego of each of the Syzygies, to be examined. In doing this, by means of a very simple magical and metaphysical use of magnetism, we will know something of the innermost being of the Syzygy, as you yourself know your own innermost thoughts and secrets. This type of operation is necessary because we have come face to face with a sphere of magnetism which cannot be entered except through the transcendental ego of a Master. Therefore, we are now certain that it will be entirely possible for us to continue to present to you this most wonderful and powerful teaching concerning the higher astral magnetism, without having to give up this study and go on to something easier and therefore not as helpful towards your personal development. FOR ALL OF OUR LESSONS ARE DESIGNED TO BE CLASSES IN MENTAL AND PSYCHIC DEVELOPMENT, BECAUSE WE TAKE YOU IN MIND IMAGINATION TO THE VERY FRONTIERS OF THE UNIVERSE AND WORLDS.

However, in order to simplify matters considerably, we will give you this list of spheres of magnetism, their magical colours, and the name under which Racine will communicate with his higher self which will be one with the Syzygy. This is to clear the ground so to speak in preparation for the direct and very magical descriptions of the UFO and the interplanetary life, which he will bring before your mind's eye. After giving this table of what you can expect, we will speak to you about KWAW-LOON, which is the method of direct magnetic intervention in the course of space and time by means of a specialised instrument of KUNDALINISHAKTI.

Racine will be:	Sphere of Magnetism	Colours	
1. Racine I (Silver-Platinum A.)	.5000 - .5625	green with yellow	the worl of mind
2. Racine II (Silver-Platinum B.)	.5626 - .6250	green with blue	
3. Racine III (Silver-Platinum C.)	.6251 - .6875	green with black	
4. Racine IV (Silver-Platinum D.)	.6876 - 7500	green with red	
5. Racine V (Gold-Uranium A.)	.7500 - .8025	red with yellow	the world of spiritual intuition.
6. Racine VI (Gold-Uranium B.)	.8026 - .8650	red with blue	
7. Racine VII (Gold-Uranium C.)	.8651 - .9375	red with green	
8. Racine VIII (Gold-Uranium D.)	.9376 - 1.000	red with black	

Now, in these higher worlds of magnetism, the magical colours are only symbolic of the terrific forces of light and spirituality pour forth upon this planet from the higher spaces and worlds. Mankind has only to see in the rising of the colour scale how it is possible for the entire pathway to spirituality to be represented by means of one colour following another in sequence. The world of nature is truly a cycle of colours, from the lowest and most deeply rooted beings of nature, who are invoked by means of the symbolic colours of yellow and black to the very highest of the colour scale, which is the world of pure spirit, and which is symbolised by red and black -- pure fire of spirit and the infinity of space consciousness. Racine will blend his consciousness with that of the various Syzygies, so that he will know the inner destiny of the planetary and inter planetary histories and cosmic destinies, which are being worked out by the beings of the inner worlds. By means of his own spiritual consciousness, he will be able to blend together the various levels of being, and so communicate a message of terrific spiritual force and power in words and images easily grasped by humankind, even though these esoteric worlds are beyond all the exact powers of description inherent in the languages of the world.

In order to enter the two highest types of spheres of magnetism, it is necessary to project the KUNDALINISHAKTI from the ego of the master undertaking the research to the very limits of astral magnetism, which would be as far as the 1.0000 magnitude of space-consciousness. By means of a wonderful type of occult electricity and radioactivity the fourth dimensional world of astral magnetism is filled with a special type of light, which can be used to transmit messages of a highly metaphysical character. The energy involved must pass through a special type of astral mirror, called the "Mirroir-Fantastique". This mirror is made of various fourth-dimensional substances and was known to the Chinese as KWAWLOON. However, there are two parts to it 1) that which sends out the KUNDALINISHAKTI which we can call "Le Qualoun", and 2) that which receives the KUNDALINISHAKTI or "La Qualoune". Here, we have the positive, active, masculine polarity of the operation as well as the negative, passive, and feminine polarity, working together to create the special field of occult electricity and radioactivity, which illuminates the fouth dimensional world of astral magnetism so that messages can be transmitted and returned to us, here, on the earth. It is the same in the spiritual worlds, when the positive and the negative aspects of KUNDALINISHAKTI rise up to the spiritual centers of being and make man conscious of his true spiritual destiny.

We might also speak a little bit more about centers of magnetism beyond the sexual, or of a higher vibration, and our working in a more highly evolved level of astral magnetism. This study is carried on, of course, in the higher forms of sexual magnetism, and is quite advanced. However, we can tell you in this paper that there are eight remaining magnetic centers, and that there are planets which correspond to them. Also, that when Racine enters into the state of the blending of consciousness, he will be projecting the messages through the centers of magnetism in his astral magnetic field or body of light. Thus, the communication from the Syzygy of the sphere having the magnitude of .5000 - .5625 is given through the solar plexus center, since this is the center to which the Syzygy corresponds in the divine androgyne ABRAXOS. This message will be given by RACINE I. since it is the result of the blending of Racine's consciousness with that of Syzygy A. of the Silver-Platinum sphere, whose colours are green modified by yellow. The planetary symbol is VENUS, so that Racine's first message-lesson will be concerning interplanetary life between the Earth and Venus. The following table will show the planets to be brought into communication by means of KWAWLOON.

(Sphere)	(Planet)	(Magnetic Center)
Silver-Platinum	A. VENUS	solar plexus
" "	B. URANUS	the lungs
" "	C. VULCANUS	the upper right arm
" "	D. MERCURY	the upper left arm
Gold-Uranium	A. JUPITER	the heart
" "	B. MARS	the throat
" "	C. VULCANUS	the brow
" "	D. MERCURY	the crown of the head

As you can see the messages from VULCANUS (OR THE SUN) and MERCURY will be more frequent than from the other planets. This is becuase the SUN and THE PLANET NEAREST THE SUN are the most powerful centers in the higher spaces of astral magnetism. Therefore, the wisdom and spiritual light from these heavenly globes will prove to be the most powerful possible, both for your life, now and for your evolution in eternity.

Our blessings always,

M. AQUARIUS and RACINE.

25A-3

(A) THE WORLD OF MIND, THE SILVER-PLATINUM SPHERE OF MAGNETISM A.

FROM THE SYZYGY OF VENUS

"Light, light, fiery truth, burning eternally in the cosmic illumination of My Temple, VENUS".

This world is bathed in a shining green light, with yellow flames coming forth from the center of all activity. This is the world of mind, where every being exists as an idea and as an ideal. All is perfect, there is no imperfection or error. There is not the possibility of not understanding what is being thought, for my thoughts blend with your thoughts, everyone thinks as if he is one thought, there is only one thought, all is this thought, all being is a flaming thought, a perfect unity.

If I look into this world a little closer, I find that the green flames with yellow radiations blend with the green light and yellow flames. Every world is like this, a blending of flames and lights so that nothing can happen except that it be perfect, except that it be complete, except that it be a living blending of all the things one can possibly experience. This is what Venus seems to be, a world where all thoughts are blending.

The blending of thoughts of Venus, on Venus, in Venus, around Venus, and through VEnus produce a most magical experience, a most wonderful impression of life. But, let me think more closely, what can this impression of life contain in itself. I see some sort of fourth dimensional city, if you can call it a city, of something like a city -- it is a grouping together of minds, working together, forming a cooperative thinking process, a group mind. This is really what the cities of Venus are like --they are really group minds, that is minds composed of individual minds, all thinking and experiencing together. They pass back and forth among themselves, they do not stop, there is perfect harmony.

Where is this harmony? Does it appear to come from the outside? No, I look closer, the harmony is coming from the center of the green flames and light, it has its source in the green activity, it has its being in all of the leaping out and coming back of the flames. This harmony is the life of the city, it is the essence of the minds, which form the group mind. Harmony is the most obvious feature of the mental life on Venus.

I feel and know the reality of the Syzygy of Venus, IT IS MY OWN LIFE. I feel that Venus is my astral field of light, it is not a planet, it is my astral self, my field, my awareness of magnetism. IT IS NOW MY MIND. I can think of any place on Venus, and if I think about it I AM THERE, I AM WITHIN IT. The whole of Venus is a large system of minds, the city is a group mind -- all cities are group minds, my magnetism is a group mind. Everywhere I know this mentality, there cannot be any reality other than this world, now, before me. Yet, I do not feel any limitation, for I can move anywhere and be anyone. I am Venus, every part of Venus is a part of my reality.

There seems to be no need for astral projection, because the mind is everywhere, I need only think of something, and I am that thing. My energy seems to move around the entire universe and I am able to move about freely and willingly. Nothing seems to hold me back, there cannot be any possibility of limitation. It seems to me now that the whole of the universe is Venus, every planet is one of her cities. I look out from the green flames and I see myself extended thoughout the four dimensions of space. I am the body of space, I am the extensions into infinite time and energy, I am moving back and forth through history, my destiny appears to be everywhere. This is the feeling of Venus. I CAN ONLY TELL YOU HOW IT FEELS TO BE VENUS. I CANNOT DISTINGUISH MY

FEELINGS FROM ANY OTHER. TO FEEL VENUS AND TO BE VENUS SEEMS TO BE EVERYTHING.

If I focus upon my being, as you would look at your hands or feel your feet against the ground, then I can see things coming and going from me, but always parts of me, not departing forever, and always returning because they are a part of me, they belong to my being. There are many minds which travel between the various parts of me though the lengths of space. They are lights of green and flickers of yellow against the green flames. They are minds, they do not seem to be mechanical ships. for they move about like the passage of one thought from another, into another, through another and beyond another. They move like space itself moves -- space moves slowly and yet at the speed of though. As space moves so do these thoughts move, they glide along like an idea which I am enjoying. There does not appear to be any limitation on the way in which they move. They move freely and with a certain beauty. EVERYTHING THEY DO IS BEAUTIFUL. ALL OF SPACE IS FILLED WITH THE ART WORK OF OUR THOUGHTS. Space seems to move again like imagination, with a freedom, the thoughts do not move, they are moved by space. THE SPACE OF THOUGHT IS THEIR SOURCE OF ENERGY. THIS IS TRUE OF ALL UFO FROM VENUS. The UFO of Venus are thoughts being moved by space, which is the cosmic imagination. All is mind and imagination, Mind is the Qualoune, imagination Qualoun. Imagination is the power of the mind to cause things to happen. Mind supplies the thoughts, which must be taken as they are transferred through space. Space is reality with power. Yet, I cannot imagine space not having this power within itself. Therefore, it would seem that space is a source of power and energy and that physics and geometry are one science. The occultist must seem to understand these matters more fully than any one else, for the occultist now knows that space is his reality and all of space is his field of action.

The cities of Venus are systems of squares and cubes, they are purely logical, highly organised and completely rational and subject to the laws of mind. Mind is subject to itself, mind being itself. The atmosphere of Venus both stimulates and purifies the mind. I am both active and recharged with all forms of mental energy. I can master any science no matter of what type, no matter from how distant it comes, I have untold mental energy. Philosophical thoughts and systems are easily simplified and expressed in ordinary language. There is no need for the mind of Venus to use any type of technical language, for all thoughts are clear, all thoughts can be expressed simply; because everything is simple and every thought is complete in itself. It is only when thoughts are incomplete that we cannot express them in simple terms. Technical and difficult vocabularies of the Earthmen are caused by the inability to think simply and clearly. That is why they are using difficult ideas to express what is so simple. Everything is so simple, there is never any need for the complicated. There is no need to use difficult words and cumbersome ways of talking. VENUS IS CLARITY OF THOUGHT AND LANGUAGE BECAUSE IT IS THE PURE SIMPLICITY OF THOUGHT AND LANGUAGE. THERE IS NO NEED TO BE COMPLICATED. THE TRULY MENTAL WORLD IS CLEAR AND LUCID, LIGHT MAY SHINE THOUGH ALL THINGS. THE MIND IS LIGHT.

There has developed an extreme strain upon my solar plexus center, due to this exploration. My mind is clear and free but the center of magnetism has apparently undergone a strain. I am feeling very weak in my magnetism, and if I were to continue this I would be divided in my powers, for my mind is too well entrusted to the comforts of Venus, but the magnetism of my earthly self seems unequal to the task of continuing. Gradually let me withdraw from this world by thinking about one thought, the thought of withdrawal. I am thinking about it over and over again, gradually everything leaves this thought, it sheds and excludes more and more of Venus, I am narrowing the horizon of my mind. I am coming back to my terrestial self. I am no longer universalised on Venus. Now, I am here on the Earth, I perceive the impressions of the physical world, here. I feel and know the here and now. I am back, no longer have I the mental being of a Syzygy.

RACINE I.

COMMENTARY IN BRIEF:

Racine has given us the inner being of VENUSIAN CONSCIOUSNESS, which is mental ubiquity, the ability of thought to be everywhere and to identify with all things. When this occurs to those who have raised their consciousness to the magnitude of .5000 - .5625, there is the ability to see and to tell everything in as simple a manner as possible. There is no need to fall into the mistake of making use of complicated and long words, which while sounding impressive never impress but only confuse the student and seeker. The UFO of Venus are thoughts in transit between other thoughts and they are carried back and forth by the imagination, because it seems that imagination has energy, whereas thoughts are such that they have to be moved by the imagination. Space and energy are the same and so physics is geometry. We call these lessons the geometry of the occultist, but they are also occult physics for we are dealing with energies which are also spaces. Simplicity is the keyword, for it seems that the fourth-dimensional worlds are so simple and so clear, that they are as if one could see through them completely. This is because everything is mental light, and light is necessary to any type of sight, let alone clear vision. Venusian consciousness is remarkable because it is so basic, so simple, and so clear; yet, how hard it is for us earth people to become so simple. It is very, very difficult. May we advise, you, therefore, as you seek to become more and more Venusian, to use this and the other papers, which Racine will bring as messages, as lessons in the yoga of the mind and its development. For then you will be coming closer and closer to the consciousness which is the planet Venus. You will becoming more and more like a Syzygy.

Our blessings always,

M. Aquarius and Racine

(B) THE WORLD OF MIND, THE SILVER-PLATINUM SPHERE OF MAGNETISM B.

FROM THE SYZYGY OF URANUS

"Electrical storm in outer space, O creation of new times and places unseen, O Uranus."

I perceive that I am moving outwards into space, but I am moving also into another dimension of time. Here space and time are blending and I perceive no longer the flames of Venus, but now a newer reality which can best be expressed in terms of electrical energy. But this is not the physical electricity which we are so accustomed to think about on Earth, rather it is a mental electricity, which embraces all things and which makes all things project themselves beyond their limits in existence. I am able, by means of this energy to view history and destiny through the blending of green and blue lights as forces. One cannot see them as being separate, they have come together and now it seems they are one, but after a while they will separate and then rejoin themselves to each other. This electrical energy is moving us along, I say "us", I mean the consciousness which has blended making one out of that which had formerly been separate, myself and the Syzygy. But, if I think about it closely, I cannot really say we are moving, we are fixed in space, but the effects of these energies is to create the impression of motion and much activity.

This activity is caused by the electrical currents which are running through the worlds about me. What are these worlds? They seem to be states of consciousness, which are projecting themselves in every possible direction. There is little need to think of them as fixed in any one place, for this is not possible. I said that we were fixed in space, this is not true, we are related to something else which is more definite and more permanent than those things which are flying about in space at my feet, but in comparison to this type of being, (to which I can definitely turn for a point of reference, because I must turn, not being the master of my own destiny as a planetary reality.) so I can appear to be flying about at its feet. My uranian consciousness appears to be in motion all of the time, yet in comparison to those beings which I have sent forth from my consciousness, I have the certainty of the fixed, even though I may not be fixed, but in motion also. This is why uranian consciousness is a point of reference between the stable and the changing. I am well aware of this relationship which might be better considered as a tension. This is the creative tension which adds novelty to history.

The uranian consciousness in the world of mind is the mastership of history and destiny. If we are aware of this control which is has over the paths and process of experience in every part of the universe, then we are able to have some small insight into historical destiny. History is the fundamental reality which one can experience in outer space. It is the basis of those forms of consciousness which are somehow linked to everything in the universe, because they are the past histories and lives of every part and everything in the universe. Historical awareness in space and in time is the experience of continual life, ever changing but at the same time ever fulfilling itself though it might appear at any stage to be ready to lapse from existence. This continuum of life and of fate, --because fate is the way in which life comes into existence and continues in existence -- shows itself through the balances and harmonies of universal consciousness and thus it is freed from above by the intervention of that point of consciousness, and that world of being, which is unchanging in every possible way. This is also my point of reference, for as the being of Uranus is surrounded by worlds of change, yet it must have itself linked and consecrated to the very heart of the changeless, which is that point of reference to which I am in bondage, so that I cannot ever be lost in space, becoming an aimlessly and unconsciously drifting globe,- lost in the infinite seas of space and reflected light. One cannot feel the fear of this loss, which is the true fear of nothingness and the basis of the fear of hell in all of the world religions. This is the true experience of dread, so that one can almost sense the loneliness of space and time because they are able to experience its shadows and not know of its incapacity to over-come oneself. This is a phantom world, for there is nothing in this world, nothing in reality, except the shadows which interplanetary fears have cast. We know that we are rooted in the unchanging, therefore, the hells of outer space have no meaning for us, even though they might appear on the horizon of our thoughts with their icy wings of dread and their strange cries for surrender and abandonment to the powers of nothing. Change has its root, here, but the creation of the worlds, new and surprising, is not by any means due nothingness, rather it is the breaking off of chips of the unchanging and there being scattered throughout space, by the ever moving and yet not moving adjustments of destiny and reality. By this I mean that if something comes into existence, it does not seem to be flung out into space, somewheres to be thought about vaguely from time to time by the powers which run the universe. Rather when it comes into being, it is guided to its place in theworld of things, and there it is allowed to develop and have its own sense of identity. This is the most important thing for any kind of being, simply to have the freedom to be itself, without having to be dependent upon anything else for that self-hood. Rather this self-hood develops out of itself, and so we are able to perceive the reality of every part of the universe, in terms of its being itself. This it would seem to me, in my present state of consciousness, to be what destiny is and intendsfor every being in the worlds of existence and possibility.

My metaphysical consciousness at this time has caused a very strange sensation to rise in my astral magnetic center which approximates to the lungs in the physical body. There has been a noticeable drain upon my energies and for this reason, I am terminating this consciousness very quickly, so that I am not in a position to lose precious magnetism in higher spaces. I am now returning to my human body, no longer do I have the blended consciousness of the planet Uranus and its Syzygy, even in the astral world of the fourth dimension. Now, I am myself, having divested myself of the uranian consciousness.

RACINE II.

COMMENTARY IN BRIEF:

As you can judge the world of mind showing itself in uranian consciousness tends to become deeply metaphysical and somewhat philosophical. This is a new departure for you, in your exploration of the world of the mind. But, at the same time you have come to that level of reality, which is seeking to find the answers and the principles to guide oneself through life. These must come from those higher worlds of astral magnetism and we must learn these lessons as they are given to us by the transcendental beings. It does appear to be quite certain that change is not fundamental and that the unchanging is basic to all of experience. Fortunately, this prevents mankind from having to experience the loss of self-hood, which is a terrible tragedy, and which lies at the basis of all human fears. For man fears nothing so much as the loss of his own being, and for this reason all other fears seem only to be forms of this basic fear.

Change and novelty appear to be forms for the bringing about of the filling of space with forms of consciousness. This is really what life consists in, namely the filling of the worlds of emptyness with all forms of being and reality, all forms of consciousness and existence, and all forms of minds and centers of experience, which are moving very gradually towards some type of cosmic plan. The universe, then, is a living being, and every part of it is related to every other part as cells of a great and cosmic body. This is reality and this it would seem is the fundamental destiny of man. For it does seem to be implied that man has been called by destiny to serve in the future as the director of those processes of evolution which will take place in the remote parts of universe, under the direction of those especially prepared for this importan work.

OUR BLESSINGS ALWAYS,

M. AQUARIUS AND RACINE.

The Monastery of the Seven Rays:
Last Temple of the Outer Court
Student II. Degree (Occult Physics A.)
"Astral Magnetism III." The Geometry of the Occultist

(C) THE WORLD OF MIND, THE SILVER-PLATINUM SPHERE OF MAGNETISM C. (.6251 - .6875)

FROM THE SYZYGY OF VULCANUS

> "There is one fundamental principle of reality, which draws its intelligence from Vulcanus."

All of human efforts and striving towards spiritual perfection are based on the idea that there does exist somewhere in the universe a perfect and ideal form of existence. This striving therefore is seen by us to be an intelligent and highly significant venture on the part of the human spirit, which has sought in each generation to bring mankind to its highest powers and capacities. It does not mean in any way, I might add that human efforts have been misdirected, and that in the past what was sought after then became in a later age something proven false. This is not so at all. Rather in each age mankind has had to be taught the lessons of the striving after perfection, and they --human beings --have had to try and understand what this perfection was. Therefore in each age, the forms of spiritual discipline have undergone various changes and transformations. What was true in the past is still true today, but the form has changed, that is the form in which it was experienced and expressed to mankind.

Eternal perfection and the fundamental principle of reality do remain the same. But it is the ways in which it is taught to the world at large or to parts of the world, which seem to undergo a change and a transformation. This is due, we think to the need for each age of man to understand from the beginning. One cannot expect all persons to be such initiates that they will recall all of the lessons learned in past lives. Rather one has only to think that the average person does not remember the truths of the spirit from age to age, and so he is required by destiny to relearn everything, as if he had come into earthly existence for the very first time. This is why we have had so many spiritual teachers come to the earth, for each one of them has had the same spiritual message, and this message has had to be repeated to mankind over and over again throughout history, which is the very basic way in which the human race is to advance.

Also, it is necessary for the spiritual forces of the universe, who are identified with the consciousness of Vulcanus, to reveal in terms of religious teachings, the fundamental and very simple lessons in spiritual growth, which form the backbone of all true and ethical living. These have been the basic precepts of the historical religions, which have somehow been lost in the darkness of human history, so that after some time it becomes necessary for the powers of light to send forth another revelation to help the human race get back on to the road to the truth. The human race does not need therefore to go back into its history to ancient periods of forgotten and outdated teaching in order to grasp which elements of experience, life, and religion are true above all others This is not necessary, for the wisdom is to be found everywhere and especially not in fantastic and out of-the-way places. Man has only to face the light with the eyes of his mind, and he will be given a revelatio of the truth. That is why the world is not so much in need of saviours and cults as in good sense and the power to discern where the truth is to be found.

Vulcanus has as its destiny the role of serving as the sending source of spiritual light. It is not some far off and odd reality, rather it is the world of light, which is open to everyone and which has as its responsibility the feeding and enlightening of all mankind. But this enlightenment will never be perceived by any two persons as exactly alike. For it is entirely a light reflected in countless and manifold ways, so that not only does it shine with a wonderful and undiminishing force, which all can depend upon, but also does it shine diffusedly, so that everyone, no matter where he might have his perspective can perceive the light in its wonder and universality. This means that while one person's version of the truth may differ remarkably from the next person's, yet no one has the right to question another's point of view or version of the truth, for the light shines forth in all directions and can be grasped by each person as he would see fit to perceive it. This is why the world of truth can be approached by any person, which is the real basis for the equality of mankind in the eyes of the supreme powers of the universe. All men are equal before the Highest God, and all men are able to approach the very Highest God in terms of their own ability, without the aid so much of priests, prophets and so called directors of spiritual advancement, as they are to be found in the various churches and religions of the world, today.

The essence of life and destiny is not so much in trying to follow the oldest and most obscure of the many points of view which have developed upon the face of the earth. Rather the essence of life should be for each person to make himself open to the emanations of the light which come from the highest parts of the world of mind and spirit, and which can only serve to direct mankind towards the truth, as the truth is known to mankind in his deepest and most vital experience of everyday living. This truth is fundamentally the principle of love, which means to see in each person the divine presence, and even to look for the divine principle in each person. To look for the divine principle in each person is even to look for that principle before looking for anything else, such as name, race, birth status, and all of the other externals which are not necessary to human destiny in the long run. If you would but look for the divine principle and see that principle within the person as a source of love, then you would be able to realise the ultimate key to destiny, which is to see that all persons are equal parts of the world of the spirit.

It is for this reason that the highest masters, or teachers, of the Monastery of the Seven Rays are equal not only to initiates but to those who have never come to the Monastery, in the eyes of the divine. For while they have come to the Monastery, and while they have assumed wonderfully spiritual responsibilities, yet they have sought this freely, so as to help humanity and to do a certain specialised type of occult work. But they are not to be regarded higher in the eyes of the divine than the poorest and most ignorant of sinners, for God loves all equally, which is a wonderful mystery. But out of love for mankind have some sought to become masters, not so as to have God love them more, but rather to show how much they themselves love the GOOD GOD. If Love is the essence of the truth, then it must operate back and forth, between God and man, and as we know of God's love for us, so let us show our love of God as a growing and intensifying reality, which moves us more and more towards a greater and greater effectiveness in the plan of evolution.

I do not feel any pain or fatigue, for I have moved beyond the point of that in this ethical sphere of magnetism, and so I cannot think of my upper right arm feeling a certain pain or loss of power. Rather I am completely aware of my destiny and of what I must do in this ethical life of service and love. For I both know what I must do through love and why I must so act.

Racine III.

Commentary Note: There would appear no need to amplify the clear ethical teachings of this sphere of magnetism. The reason being that what has been given in direct moral teaching constitutes the essence of the spiritual and mental life. Let us so direct each thought and deed so as to show forth our dedication to the truth, which is love, because God is present in all being.

Our blessings always,

M. Aquarius and Racine.

The Monastery of the Seven Rays:
Last Temple of the Outer Court
Student II. Degree (Occult Physics A.)
"Astral Magnetism III." The Geometry of the Occultist

(D) THE WORLD OF MIND, THE SILVER-PLATINUM SPHERE OF MAGNETISM D. (.6876 - .7500).

FROM THE SYZYGY OF MERCURY

"Harmonious balance of glory and power, O bravest of rulers,
O sojourner of the stars, O Mercury."

Everything in the universe is related to everything else by means of the laws of responsibility, which link all beings, persons, and places in a wonderful fabric of destiny and mental interaction. All beings are expected to weave their portion of this fabric, so that they will make individual contributions to the tapestry of life, which can be viewed by all persons having the spiritual form of vision. Whether one wills it or not, there can be little doubt that their contribution to this infinite fabric will be either beautiful or ugly, depending upon their understanding of life and their response to its problems. The contribution which each man makes to the weaving process of cosmic history may appear trivial in the eyes of superficial observers, but for the most part it cannot be denied that higher critics show a much more penetrating understanding, which cannot be dismissed under any circumstances; and which serves to show that there is more than an ample measure of truth to the proverb "by their fruits ye shall know them".

There must be a harmonious balance between what is sought after and what is attained by any person, for the entire matter of human psychology is actually a matter of the seeking of certain conditions of satisfaction, whereby mankind does not expect too much, lest there be too much disappointment. This is the deeper side of the balance of glory and power, which are usually measured into perfect quantities, such that one's glory does not exceed one's power, and such that one's power is in reality suited to one's capacity to render that which will bring forth glory. Since both power and glory are only valid in the eyes of man, it seems an utter failure to talk of these subjects with reference to metaphysical destiny. For with destiny, we must move beyond the sphere of power and glory and face the judgement of a much sterner history, which we can speak of as the ultimate frames of responsibility. Here it is that we are brought face to face with certain elements of life, which tend to place even the worldly praise of mere mortals under stress and even possible rejection. Therefore, mankind is not to be thought of as able to fall back upon what is thought to be the praises of man, when he must appear before the bar or tribunal of destiny. For history will show us soon enough and ever so easily that all the greatest of worldly achievements perish, nothing remaining but the ghost of wishful thinking.

Therefore, it is not too important for us to understand that the world has as its matter of praise those themes and sentiments, which might seem to us to be rather superficial. What the world may think of anything, since it is based on the sheer seemingness of reality is not in the slightest way significant; for human destiny will most necessarily ignore this phase entirely. Therefore one is advised not to wonder for the praises of men, but rather to seek out the praises of gods and angels, in whose eyes true glory is given to the soul and to the spirit. Or, as the voice of the Syzygy of Mercury would seem to suggest:

> Seek not for fame, which dies with each second of life,
> rather follow the light, which persists when all else is shadowed;
> for human destiny commands not the farthest star, save it commands all,
> therefore seek the dawning, seek the life of the soul.

Couple each quest for light with the love for all being,
lest human desires prompt a falling from the clouds;
for man is truly god-born at every moment of history,
therefore, O brothers, seek the dawn, seek the coming of
the light.

Balance each light within the heart's greatest quest with
love,
fail to perceive what man has done when he has ever been
groping;
for the gods are frenzied in casting lots towards this
cosmic amusement,
therefore, leave not to chance what can be made certain
by conviction.

Glory not in the dawning of each idle hour, seeming to rest
amid all,
do not forget that love does not ask for neglectful couriers;
for time and space seem filled with too many seekers after
the heart,
therefore, seek love and its service, give that which is
easiest of all.

If we are to understand love in this sense, it is the cosmic love, or the cosmic desire of all beings for the perfect and for the certain. But, this seeking after the perfect is entirely a matter of life and destiny, which cannot be so ignored as to make human beings seek the unreal as if by some vague change of fortune. Every person must give himself to the quest for light, which would constitute a spiritual perfection. This spiritual perfection, however, is not some addition to mankind, rather it is a continuing of human nature, and an extension of human nature into the realms of spiritual light, which bathe the world in all of the different possibilities of human evolution. Let mankind be guided by that which he seeks deepest in his heart of hearts for there is both love and there is reality, or his spiritual goal of goals.

Every person must realise that human destiny is a matter of finding out what is one's own pathway to the spirit. This can be found though most easily, for it is certainly known in one's heart, and this knowledge of the heart needs only to be brought to the surface of consciousness, to the world of mind, and thus it is that by means of these mental level lessons in ethical idealism, we have been able to give some strength to the possibility of awakening this moral and ethical awareness and bringing it forth and into the sphere of consciousness. Thus we can bring the world spiritual responsibility, the responsibility to love, into the center of our consciousness by means of the yogic lessons contained in these messages on the higher forms of astral magnetism. Of course the essence of being is agreed upon by all writers as love, this would mean that philosophers, mystics, religious idealists, moralists, ethicians, and esotericists all admit that reality for man is spiritualised love. This is the link which joins all of being forming a wonderful and harmonious system, but it means that in the practical world, each day we are asked by circumstances, called upon by reality, and required by destiny to respond to each situation with an awareness of love for all being, and especially members of the human species, since it is a terrible occult crime to love mankind and to hate men.

The center in my upper left arm has been strengthened by this metaphysical and ethical idealism so that I do not feel any loss of power, but rather a mystical increase in my capacities for light and truth. I am aware of a world of pure love and light which exists beyond this world of mind, and so I am drawing to a close my participation in the world of mind, and I am at the same time approaching the world of spiritual intuition. The name of this world of spiritual intuition is love, or-- more correctly --the world of life as love. I feel that all that has been given through the wonderful blending of spiritual consciousness is a matter of very great clarity. There does not appear to be any need for even a commentary note. Therefore, my teacher and I join, together, in sending forth our love to you, and our blessings always.

The Monastery of the Seven Rays
The Last Temple of the Outer Court,
Student II. Degree (Occult Physics A.)
"Astral Magnetism IV."
Letter on the Calculus of the Occultist: Exploration of the World
of Spiritual Intuition as.

"THE HISTORY OF THE KINGDOMS OF LOVE"

My Dear Voyager of the Quest,

Hardly anyone would associate love and its forms with the calculations of the occultist, yet they are linked in ever so many ways, which defy, often, exact analysis. When one enters the higher realms or dimensions of astral magnetism -- namely those which rise above the .7500 magnitude level-- they are naturally going to find themselves in the midst of the four forms of love, since the world of spiritual intuition, which is the world to which we refer, also, is a realm of love. To have an intuition is to become one with something, which is the meaning of love. There is the union of beings, and this is a law which pervades all of the higher spheres of being and existence. Yet, it is necessary to clarify what is meant by love, for some have too abstract and too vague a notion of what is really a very concrete experience, shared not only by human beings, but by many kinds of beings.

The world of spiritual intuition is composed of four kingdoms, which are: 1) physical love; 2) romantic love; 3) platonic love; and 4) esoteric love. The capital city of each of these Kingdoms is to be found respectively, in 1) the heart; 2) the throat; 3) the brow of the head; and 4) the crown of the head. By capital city, we mean that center of magnetism through which all of the business and power of the kingdom is directed. Therefore, when we seek to explore these four fine realms of being, we will seek to become familiar with the traditions and ideas of the chief cities or capitals, which are so important for an understanding of the world of spiritual intuition. It is impossible for anyone who truly seeks to find his way into the kingdoms of love to find that the pathways are not clear, and that the roads are not fully indicated with the proper symbolisms of direction. When one seeks to explore these inner worlds-- for such they are-- let him realise that love is a process and a total experience, which cannot be thought of as the possession of any one person, let alone any monarch. Further, let all voyagers realise that the higher worlds of love can be symbolised by planets, so that when we speak of the influence of a form of love, or a kingdom, then we are speaking of a certain magnetic influence which can be represented by the planets of the occult universe. Thus it is that mankind is fully related by the bonds of sympathy with the love-influences from space as well as the love influences from within his occult body.

Calculation, or the art of the calculus, is concerned with interrelations between the various planets used as symbols and the various magnitudes, which are associated with the kingdoms of love. For this reason, we wish, here, to clarify one point. We do not expect anyone to count, add, subtract, compute, or perform any type of mental operation in our form of the calculus, for ours is the science of intuition, and they who would want to compute had best find themselves the rods and tapes of measurement, for we use only love and intuition in our calculus, for it is intended only for the occultist, or the student and initiate of the Monastery of the Seven Rays. Its use is wholly confined to lovely thoughts and symbolic emotions, and it does not pertain to anything physical, unless that be the experience of the broken heart, which is in itself an emotional condition. Thus we do not expect anyone to import the methods of the mind into the kindly kingdom of the spiritual intuition, for mind has its own realm and its science is geometry, which of all sciences is most clearly the matter of mind. Here we must follow intuition, for getting beyond the powers and restrictions of mind we have entered the realms of love, and here we shall not need to reason one way or another, all is known immediately in the purest of intuitive states.

Racine will use his spiritual capacities in order to penetrate these realms and to bring back for us the worlds and their experiences in image-form. The following is a table of correspondences between the kindly kingdoms, capitals, friendly planets, and levels of magnetism, as well as the levels of Racine's intuition, which will enter these worlds.

Racine,	Kingdom,	Capital,	Planet,	Level of Magnetism
Racine V,	physical love,	the heart,	Jupiter,	.7500 - .8025
Racine VI,	romantic love,	the throat,	Mars,	.8026 - .8650
Racine VII,	platonic love,	the brow,	Vulcanus,	.8651 - .9375
Racine VIII,	esoteric love,	the crown,	Mercury,	.9376 - 1.0000

Our procedure will be to project the higher consciousness of Racine into the kingdoms of love, so that he will be identified with the very essence of these realms. He will not experience any sense of separation from his normal being, but he will experience fully the world of spiritual intuition, as if he were that world, and all of its many kingdoms. This wonderful experience he will report as if it were his very own, and for this reason, he will experience reality in its truest sense, leaving aside no part of his being, but rather moving with the naturalness of his own intuition, or love, which has made him one with these wonderful forms of higher experience. The reports, as they should be explained, will offer descriptions of glimpses into the "histories" of love, and in so doing they will serve a twofold purpose, for

1) they will serve to show what existence is like in the spiritual worlds and what it has been like in times past, for history is a universal category, and there is nothing that can exist without history --some things are ageless, or unchanging, but they have history, or duration in time;

and 2) we will be allowed a further insight into life on other planets of the occult universe, in other worlds, which are symbolised by the planetary names of our solar-system, as well as the intuitive forms of the UFO, which are the messengers of love.

In closing, we feel that it will be profitable to cite a hymn, which is used to invoke love in the Monastery of the Seven Rays, which may find its place, also, in your heart.

> Let love come forth, and pour his blessings upon our world,
> so sick and so alone, so empty and in need of his presence.
> Let love come forth, the ever blessed and playful child of heaven,
> come and play with our hearts, that they may become as thine.
> Let love come forth;
> Let love show forth his bliss,
> Let love come forth.

Our blessings and love, always,

The Master M. Aquarius and Racine

The Monastery of the Seven Rays
The Last Temple of the Outer Court,
Student II. Degree (Occult Physics A.)
"Astral Magnetism IV."

(A) GOLD-URANIUM MAGNETISM .7500 - .8025.

PHYSICAL LOVE ON JUPITER

Projecting our consciousness into the history of this kingdom of love we are able to find that the development of the physical mechanism of love did not come into being at the same time as the development of sexual functions among human-type beings, rather physical love is much more primitive and can be traced back to elementary magnetic attractions among physical elements. After many cooperative efforts between man and certain abstract spiritual beings, the proper techniques of physical love making, such as the embrace, the kiss, the holding together of the bodies of the lovers, and the rhythm of sexual intercourse were worked out so as to form a basic pattern of behaviour, which seems to most human beings to be of remotest antiquity, although this is not the case. Physical love-making, therefore, because it is a method of acheiving unity between the beings of nature, who are kept from that unity by the physical body, gradually came to be associated with sexual union as its termination. This does not refer specifically to a certain spontaneous sexual play, ending in intercourse. Rather, for the Jupiterians, sexual love, which was the only form of physical love, and to our knowledge the only form which has developed on the planet of the Earth, was the conclusion of a long and very luxurious sensual participation by the two lovers, who differed more in terms of spiritual growth than in terms of physical accidents of being either young or old, male and female. These distinctions did not exist on Jupiter, nor can they be found to have developed on the Earth at this time, which was before the separation of the sexes, according to the occult traditions about our planet. However, the basis of physical love was well expressed in the interrelationship between the more highly evolved of the beings and the less highly evolved, such that they each entered into a harmony together, which had as its result the release of sexual energy, through orgasmic experience. This sexual experience was to be associated with reproduction and its cycle which begins with mating-- for reasons of economy-- by the directors of the evolution of the Earth; but on Jupiter, physical love was quite apart from anything relating to reproduction, and therefore, it serves as a better image for study than physical love on the Earth. Reproduction was carried out by means of certain magnetic acts, whereby an essence of a certain magnitude was created by magical methods (such as for example a body created from the magnitude of .7500, which is the normal Jupiterian magnitude, and given certain magical powers, whereby it became an essence (since here, an essence is a body with magical powers) and then this physical object (although not physical in any Earthly sense, certainly) was given a spiritual and mental, on the one hand, and an emotional (or romantic) and physical force of being, whereby it became a new being. These beings would then create others, should such be desired. However, the entire process was magical and even the sexual atmosphere cannot be said to be similar to the human, because it is so different from the Earthly sexual notion, although much more ancient.

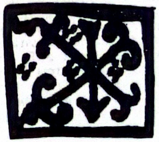
Great centers of force developed this way, also, so that cities were alive and very sexually active and indeed the capital of the kingdom of physical love (Jupiter) was itself a living being, engaged in various sexual actions, all of which were necessary for the vitality of the system of Jupiterian reality. The capital, or the Heart was itself the fullest expression of physical love, and it established itself as the director of all forms of love making, for not only did it possess all of the bodies necessary to exhaust all of the types from .7500 to .8025, but it developed love making techniques, which went far beyond any methods which had been developed anywhere else in the universe, up to that time. Of course the precise details will remain for the more advanced work, but it is safe to say that perfection in sexual technique carried with it the implication of perfection of culture and also the refinement of perfection, which is the essential meaning of spirituality. Various lovers, who dedicated themselves to the capital came and went constituting the history of physical love. About the time of the 89th lover, --which we might term the 89th dynasty of Jupiter, there developed the method of holding lavish fetes in honour of the history of the kingdom and also in honour of the many visitors, who came from other systems of experience to learn from the Jupiterians. The ruling state of consciousness of the 89th lover, which was his 243rd state of consciousness, and therefore a practioner of esoteric love, decided to show forth the glory of Jupiter by means of a very courtly drama, not unlike the masques of the early baroque period in English and French history on the planet Earth. Glorious costumes were worn and the festivals continued for days, such that all visitors were seduced, or persuaded to adopt the ideals of Jupiterian culture to their own specifications, and this was how the methods of courtly love were actually brought back to the Earth, to appear most strikingly in the middle ages in Europe. However, the use of costumes, lavish sets, mythological theme, and wonderful dances to very delightful music is fantastically ancient and refers not to anything new or specially a part of the Earth's history. However, one of the most interesting points of understanding is the fact that the methods of drama and art which were used to provide a setting for physical love in the past history of the planet Earth had their origin beyond our planet.

The changing of dynasties and states of consciousness in the capital of the Kingdom of physical love is such a complicated history, that we cannot discuss it now. However, it is important to note the following conclusions, which might prove helpful.

I. There have been 256 dynasties of the Kingdom of Physical Love.
II. Each dynasty had 256 states of consciousness, or "rules".
III. Physical love in its most primitive form was an art or cultural refinement.
IV. Physical love was the union of the more developed with the less developed.

In order to give you an example of the form used in the Kingdom of physical Love, I am enclosing a magical symbol, which is to be used to invoke the essences of physical love, and which can be very helpful, when used with the hymn.

Let love come forth, and pour his blessings upon our
world,
so sick and so alone, so empty and in need of his presence.
Let love come forth, the ever blessed and playful child
of heaven,
come and play with our hearts, that they may become as thine.
Let love come forth;
Let love show forth his bliss,
Let love come forth.



Our love to you always,
M. Aquarius and Racine V.

(B) GOLD-URANIUM MAGNETISM .8026 - .8650

ROMANTIC LOVE ON MARS

The world of romantic love, which is symbolised by the planet Mars, is essentially a world of emotional idealism, which has its capital in the throat, since romanticism depends upon the commnications of the voice. This world of magnetism is so essentially idealistic that it is impossible to ever destroy the utter romance of life, as the Martian culture understands it. The Martian culture is based entirely upon poetic form, which is the method whereby all of the decrees of the rulers, that is to say the committee of the sacred eight, are expressed and proclaimed to the people of the Martian system of cities and states. The sacred eight are in reality great beings of a highly metaphysical character, and they are, themselves perhaps more related to angels than to human beings. These beings, when seen clairvoyantly appear to be completely fields of a certain blue and rose light, and it is these colours, blue and rose, which are associated most with romance.

The people of Mars are really quite close to the human race in every characteristic. They have bodies which are identical with the bone and muscle structure of the human male and female. Sexual reproduction is by the conventionally known methods on Earth, and love is seen as primarily a matter of art and creativity, and therefore it is not related to sexual behaviour, unlike the Jupiterian form of love, which was essentially physical. There are two racial types on Mars, and these types are distinguished by their skin colour. One type is rose in colour, and the other is a soft blue. Both types have black hair and black eyes, and really no other form of colouration is known on Mars. The rose coloured Martians are called "Arietian", for their race is descended from the symbolic union of Mars with the constellation of Aries. The blue skinned Martians are called "Scorpioni" for they derived their ancestry from the conjuction of Mars with the constellation of Scorpio. It is important to understand that we are not talking about the physical planets and constellations, at this time, however, because we are in the upper world of spiritual intuition, which has a much higher magnetism than any physical planet, which would be at .0000.

The angelic rulers of Mars have encouraged the intermarriage of the two races so that it is quite easy to find persons of a delicate rose-purple, blue-violet, soft purple, and pale violet, as well as countless shades of heliotrope and fuchsia among the general population. The angelic rulers belong to another race from another sphere, for they have come from Vulcanus, and thus they do not partake of the normal Martian life. It is helpful, here, to note that the ruling class on Jupiter has shown the racial characteristics of the rose and blue Martian types, although the ruler of the city of the Heart on Jupiter is a pure Jupiterian system of consciousness, created according to the magical method, and not being too easily recognisable except through the most abstract of terms.

The two races have always lived in harmony, and have made individual contributions to the culture of the planetary world. The blue race is noted for its sense of art in painting, and all of the master works of painting in light, and especially the invention of the wonderful "blue-gold light", are due to the blue race. The rose race is the master of poetic form and music, or the harmony of motion and therefore the astral forms of music are the creative efforts of the rose race. The two races are very complementary to each other and within a few years the Martian population will be of mixed racial type.

Concerning the mastery of the "blue gold light" it is important for us to observe that this is a very remarkable method for capturing and holding light according to the use of certain types of gold and blue tints. Thus, by a certain magical mixture, it was possible for the blue-race artists to represent not only the colours of the gold-uranium sphere, but also to influence their painting by means of the infusion of that same magnetism. Therefore, the painting was more alive and much more powerful as an instrument of healing than ordinarily would be possible. This method was carried to an absolute refinement, whereby flowers from the Vulcanus sphere (about which we will learn shortly) could be represented in terms of light, and thus bring down to the .8026 level of magnetism the healing powers of a much higher level, namely that of Vulcanus. The use of the "blue-gold light" is perhaps one of the most important features of the artistic world of Mars, for there all magical work depends upon the viewpoint of the artist and the perspective of colour. Colour is defined by them as being the "fixation of light". This seems to be an excellent definition, for it means that by the capturing and holding of light, the astral world of gold-uranium magnetics is built up in its representational and symbolical form. All colours draw their being from gold, that is from the blue-gold light, and even such colours as red have no being, no reality, no existence in the astral apart from this reference to the blue-gold light, which is the source of being for the world of colours. The Scorpioni seem, therefore, to have mastered not only art but also the theory of artistic perception, or aesthetic, and to have revealed to the universe the power of painting as a special branch of experimental and occult physics.

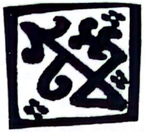
Romantic love must be based upon the perception of the beautiful, and hence the two Martian races make a wonderful contribution to cosmic culture. For to perceive the beautiful in colours and to hear it is words and musical notes is truly to experience the revelation of the divine in the world of creatures. Martian symbolism is therefore one of the creation and seeking after the beautiful. It is essentially a life of exploration, whereby that which is real and magical is made universally recognizable. For this reason the Earthly Byzantine culture is said to be derived from the Martian.

Romantic poetics is the cultural form for the Arietian Martians. This means the use of the words of their symbolical language in a very precise and magical form. They do not feel that it is enough to creative a pleasing sound or verbal image, rather a force of an almost magical nature must be created in order to provide the formal balance to the sense of power caused by the Martian paintings. Therefore, we have the two elements combined in a wonderful mixture of magical force, for we have both the material principle of colour and the formal principle of words in harmony. This means that we have another type of magical substance in existence which is built up out of both words and colours. This magical substance is the second type produced in the gold-uranium world of magnetism, the first being that of the Jupiterian world. It is quite important to realise that the magical forms, or words are more like formulae in a mystical system of calculations, such that their beauty and existence is quite independent of any interpretion which we might appear to attach to them or give them. It is colour alone which gives the SENSE or the MEANING to our INTERPRETATIONS. This means that colour plus form equals the second type of magical substance.

The first type of magical substance is created by magical experience. such as the sexo-magical use of essences and magically induced spiritual, mental, emotional and physical forces of being, which together form a unity. This is possible by means of the creation of a field of force through fire, air, water, and magical oils, whereby an essence is invoked to occupy a certain magical confinement. The second type of magical substance is created by artistic experience, whereby words and colours, or symbols and captured light are linked together to form a new being.

The following is an example of Martian poetry, and with it we are giving you the magical symbol of this level of magnetism. As you think about them in your mind, you might be able to combine the elements of both so as to form a new being, if you can do this, and when you do we will give you an extra force of power, you will be inside the method of the Martian magicians and perhaps other things will also be taught to you by them, from within their own esoteric sphere.

There is the radiance of the light,
which flows through all forces of life.
There is the ever rising power of will,
creating and overcoming all ruin.
May my will be strong to overcome all limits,
for my will must, it is divine.
Mighty will of power and fire, may it rise,
all triumphs celebrated in my love's arms.



Our love always,

M. Aquarius and Racine VI.

The Monastery of the Seven Rays
The Last Temple of the Outer Court,
Student II. Degree (Occult Physics A.)
"Astral Magnetism IV."

(C) GOLD-URANIUM MAGNETISM .8651 - .9375.

PLATONIC LOVE ON VULCANUS

Permit me to introduce the lords of Vulcanus, for they are from the kingdom of the flowers. We do not think of them as being too different in appearance from the physical flowers of the Earth, even though we must view them with a very high astral clairvoyance, that is to say with the seership of the higher worlds of spirituality. They are flowers and then they are not flowers, who can say, for they have the very manner of the flowers, yet they have the intelligence of the superhuman levels of the universe.

Life on Vulcanus is ruled by a different type of love from what is ordinarily known to the human worlds, for it is entirely an affair of the mind, a meeting of minds and ideas, and the inclusion of one system of ideas in another. For this reason Vulcanus is spoken of as a system of the world, and should not even be thought of as a symbolical planet like Mars and Jupiter before. Vulcanus is the world of the mind, it is the world where if two ideas are similar they imply each other, and then they join each other to make a union of meaning. All is interpretation, for interpretation is the union of ideas within the mind. The mind is filled with ideas, some of these ideas are related, now, so they do not wander out others which do wander are the UFOs of Vulcanus, because they are searching for the companionship of meaning and interpretation and they are therefore out looking for a compatible meaning, to which they can become attached. This is the meaning of the world of Vulcanus, a world of meanings in seach of greater and greater unity of meaning.

The UFOs of Mars are floating colours and floating symbols, which have become detached from their frame of reference. The UFOs of Jupiter are elements of magic which have lost their perspective and so they float in the open spaces between the worlds, often to be seen and to be perceived by the gifted, but in reality they are not to be thought of as the true images of the world from which they have come for they are the lost elements, seeking some kind of unity and return to their homeland, and if by this wandering they do something to represent the valuable, it is to let the gifted know that there is something more wonderful and more substantial than these gypsie wanderers, which the UFOs are. That is why the monastery does not stress the UFO approach to reality, for they are merely the fragments which have come off the wall of solid magical substance and reality, they are the indicators of what is more wonderful and much more desireable and they are the symbols, themselves, which point the way beyond the world of the scattered to the world of principles.

Getting back to the Vulcanian culture, it is important to realise that the world of the flowers is composed of only sixteen magical species, which take their place in the sequence of nature from the hours of their blooming, or blossoming forth. This sense of time is important for we have all along maintained that there is a cosmic history, now we must maintain that there is a cosmic time which is symbolised by Earth time in the following way.

1. ONE HOUR OF COSMIC TIME IS EQUAL ROUGHLY TO ONE HOUR AND ONE HALF HOUR OF EARTH TIME.
2. WHILE TIME ON THE EARTH IS MEASURED BY MEANS OF PERIODS OF TWENTY FOUR HOURS, COSMIC TIME IS MEASURED BY MEANS OF SIXTEEN HOURS TO A PERIOD.
3. AN EARTH HOUR IS COMPOSED OF MINUTE UNITS OF SIXTY PARTS DURATION EACH FOR AN HOUR.
4. A COSMIC HOUR IS COMPOSED OF SIXTY FOUR UNITS.

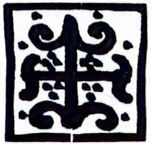
The brow of the head is the center of all activity on Vulcanus, function according to the best hour suited to their type, thus, the flowers of the 8th hour do not function at the 7th or 9th hour. During the periods when they do not function, they withdraw into themselves where they practice a sort of magical retirement from the activity of the world. The occult student of the advanced work will learn just exactly what he is to do with the various flowers, so as to achieve the benefits of a correct knowledge of their power, by knowing the hour of their power and the times of their magical retirement. The government of Vulcanus is in the hands of the committee of overseers, who are magicians from the world of Mercury, and because of this approach to Vulcanus and Mercury, we are deepening the understanding of these two worlds, which we discussed from another approach in the previous set of four lessons. This is because VULCANUS AND MERCURY ARE THE MOST IMPORTANT WORLDS FOR THE STUDENT TO KNOW.

The Hierarchy, or committee of overseers, supervises the modes of life of the flowers of Vulcanus. As this is a mental world, the way of life is completely rational and precise. Exactitude in all matters of detail is natural and normal, and there is no cause for amazement when all things move with a certain necessity. The love-life of this planet is the harmony of the flowers, which is made possible by the perfect sequence of their manifestation. We will now list the sixteen species of flowers, which are found to occupy the life-level of Vulcanus, according to the hour of their manifestation:

COSMIC HOUR	SPECIES OF FLOWER	TYPE
1.	la rose mystique	a
2.	l'origene rose	b
3.	la flamboyante	c
4.	la fleur du mal	d
5.	le héliotrope	c
6.	la rose exotique	a
7.	le masque	d
8.	le narcisse lunaire ou blanc	c
9.	l'origene bleue	b
10.	l'origene baroque	b
11.	la rose fantastique	a
12.	le flamine	b
13.	la fleur du feu d'or	d
14.	la fleur du feu blanc	d
15.	le narcisse solaire ou noir	c
16.	la rose noétique	a

Various species naturally imply each other, so we have listed them according to type, which means a relationship among the Species. This shows that there are four basic types of flowers, which dominate the world of mind. Now, we do not pretend at this level to be giving out all of the main teachings concerning these floral realities, which is a matter of higher magic. However, by making cosmic hour 1 to begin at mid-night, and adding 1 and 1/2 hours for each cosmic hour, it is possible to determine the exact Earth times. This is necessary for finding the right times to contact the right magical tides, which bring to our attention the most suitable of influences.

In closing, we give you the third of the magical symbols, which represents the esoteric powers of this level of magnetism.



Our love always,

M. Aquarius and Racine VII.

(D) GOLD-URANIUM MAGNETISM .9376-1.0000.

ESOTERIC LOVE ON MERCURY

In comparison to the other lessons, this lesson will appear to be much simpler and shorter, for it brings to a close the study of astral magnetism, which forms the first department of occult physics as it is understood by the monastery of the seven rays and as it is taught by the masters. We are concerned with esoteric love, which means the way in which the universe operates in terms of magnetic lines of influence and fields of force. Mercury is the magical center of the universal system, because it represents the essence of organisation in terms of communication. Mercury, the ancient god, was the messenger of the gods. Esoteric love is therefore the administration of the universal system of wisdom of which THE MONASTERY OF THE SEVEN RAYS is a part.

There are four chiefs to whom have been entrusted the task of administrating the totality of the magical systems of this universe. They are the esoteric lovers of the universe, and when they are in union, or in love, they form the concert of the universe, which is called "THE ESOTERIC COUNCIL OF THE UNIVERSE", or the E.C.U. In the French language an ecu is a shield, or disq, which shields the power of creation from the eyes of the profane. The esoteric lovers who belong to the ECU, the four of them, have for some time been charged with the responsibility to supervise all occult temples, monasteries, traditions, and schools of initiation --which have links with the higher worlds and planetary symbols of our universe -- and these four beings are the only beings allowed to create temples whereby occult teachings can be made known to the human race at this time. The members of the E.C.U. are the following, showing that the MONASTERY OF THE SEVEN RAYS IS REPRESENTED ON THIS IMPORTANT COSMIC COMMITTEE:

1.) The Master M. Aquarius of the Monastery of the Seven Rays
2.) The Grand Initiator of the Universal Voudou Religion and Philosophy
3.) The Grand Master of the Temple of the Solar Disc
4.) His Beatitude, The Patriarch of the Universal Gnostic Church

Together, these occultists form the committee which is responsible for the flow of wisdom teachings to the world as well as to other planets of the universe, and for the harmonious interrelationship between the higher worlds and all of the planets in physical manifestation.

We will now discuss the role played by each of these higher lords and teachers, who are directing our world from the esoteric Mercury of .9376 to 1.0000.

1.) The Master M. Aquarius resides in his metaphysical center on Mercury and communicates with the Earth by means of his specially chosen medium, who has such an occult status that it cannot even be discussed at this level of teaching. It is sufficient to say, however, that there is a city in the United States where the medium lives and from where he is directed to help all of humanity through the MONASTERY OF THE SEVEN RAYS. The Master M. Aquarius cannot come down to the Earth level of evolution because of his transcendental reality, therefore he has chosen a medium ideally suited for the role assigned to him. This medium receives all of the teachings from the Master M. Aquarius and Racine (who lives also on Mercury) and transmits them to the world through the monastery of the seven rays. When initiations are given by the Master

M. Aquarius it is through possession of his medium as in classical mystical systems of spiritualism. The Master M. Aquarius is present in one of his fields of projected force always in the consciousness of the medium, just as Racine's consciousness has become one with the syzygy of the particular sphere of magnetism, which he was seeking to investigate.

2.) There are two occult centers of Voudou, the ancient religion of Atlantis and Lemuria, which was brought from Venus to this planet many times ago. These occult centers are in Haiti and in the United States. The Voudou teachings are essentially the same as certain technical parts of the Monastery of the Seven Rays teaching, except that we have refined them. However, in Voudou there are the two centers because there are two forms of Voudou religion and philosphy. There is the primitive form of Voudou, which has its center in Haiti. Then there is the higher form of Voudou called "Voudou cabala", which has been developed in the United States. The seat of this cult is in Chicago, Illinois. However, the two bishops of Voudou, one for Haiti and the other for the USA are subject to the Grand initiator of Voudou, who has his esoteric and occult laboratory on Mercury adjoining that of the Master M. Aquarius. His earthly bishops are also mediums, who serve to represent his teachings and science to the world. Voudou is especially strong on Mars, where the blue race seems to have found it a most attractive form of occult study.

3.) The Grand Master of the Temple of the Solar Disc directs the work of the shield of life movement. He resides on Mercury and has a very highly developed group of followers on Jupiter and Neptune (etherically). His work is mostly concerned with the outer limits of our solar system, and he is concerned in this regard with an entirely philosophical and therapeutic mission to these other worlds.

4.) The Patriarch of the Universal Gnostic Church is the chaplain of the E.C.U. and as such he is responsible for the performing of the complicated religious services which are derived from the magical interpretation of the Catholic Mass. The religious attitude of the members of E.C.U. is both Catholic, i.e., historically and traditionally universal, as well as gnostic, for it is directed to the service of THE COSMIC CHRIST. Now, there are many oriental faiths which do not accept this being, but their avatara and boddhissattwa are really only approximations to this ideal. Therefore, they unconsciously seek to serve the Christ, whereas the E.C.U. serve Him consciously. In the higher study of the Monastery of the Seven Rays, where we talk about the ECCLESIA SPIRITUALIS GNOSTICA we will tell you how to become members of this religion, which is only open to the occult elite, since there are not sufficient clergy to make it a more widespread form of catholicism.

The members of the E.C.U. meet four times a year in order to plan and to discuss the evolution of cosmic consciousness. These meetings, where there is always a unity of thought and intuition, but a variety of contributions --because of the many different points of view represented -- are held in conjunction with the following Earthly times:

December 22, "The Feast of the Winter Solstice"

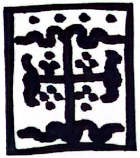
January 18, "The Birthday of the Unknown Philosopher"

July 19, "Commemoration of the Gift of Clairvoyance to Mankind"

July 27, "Festival of the World Teacher of Voudou".

These festivals of esoteric love are designed by destiny to bring forth a wonderful outpouring of magical power, which will help humanity rise to its spiritual heights of grandeur. In this state it is possible to leave behind the limitations of lower magnetism and to enter the true worlds of light. In closing we wish to give you the magical symbol of this closing lesson and level of magnetism, and we call your attention to the fact that in the next series of lessons, the next degree, you will learn how to meet the Master from the higher worlds, and develop the power of transcendental awareness, which is so sought after by all beings.
In order to prepare for the next level
of consciousness, please look at each
of the four symbols before you go to sleep

this evening. Try to realise in you mind's eye the magical form and the force behind it. try and let it speak to you. This will constitute your exercise for the end of the Student II. degree.



Our love and blessings always.
M. Aquarius and Racine VIII.

End of the Student II. Degree

SERVICE ADVICE TO THOSE SEEKING MAGICAL DEVELOPMENT.

You know that when you entered the monastery of the seven rays you had in your mind the various services which were listed in the brochure as part of our program. Let me tell you this that if we were to give you those services we would be doing you a disservice. We would not be giving you the monastery's promise of having the most powerful course of occult development in the world for you. We would be failing in our promise to train a professional occult worker in just sixteen months. We would keep you like so many other occult groups do in a state of dependence upon us. Therefore we of the Monastery have decided to revolutionise the concept of services, and what we now give to you is something so radically different that we only ask you to think about it slowly, for it is the newest idea in services you have come upon, even though with us it is very, very old.

WE WILL DEVELOP YOU SO THAT YOU CAN GIVE THE SERVICES
TO YOURSELF.

If that sounds in any way radical, we can only say it shouldn't sound different from the normal. For this is what every occultist should be able to say to the newcomer. In fact, in our next degree we will train you to give occult, magical, and psychic services without any problems. You will be an expert in this matter, we are certain of that.

1) If you have any question to ask us--ask your own inner master. First, re-read the portion of the lessons which are a question to your mind. Then, ask yourself the question. We will be able to send you enough power to answer the question, no matter how vague it might appear to you. This power will come to you from the fourth-dimensional cube, into which you are going to enter and from which you are going to draw out your occult energy to solve any problem which comes to you. The energy might seem a little weak, now, because you are beginning, but more and more it will grow and become stronger and more masterful. Then, the stronger the answer which rises in the depths of your consciousness, the more powerful will be your magical development and ability to develop others.

2) You want to meet the master, we will take you to him in our lessons on meditation and we will show you what it is like, so that you can go to him whenever you wish it. You want to meet others on other planets, in the higher worlds of consciousness. Racine has gone ahead of you and shown you what you are to look for, all you need do is follow his example. You will be able to contact the world of the flowers of Vulcanus, the beings of Mars, the UFO, all of these beings can be contacted. Here is a secret, use the poems and other images which are scattered throughout the lessons as a guide to help you to get into that higher world. The lessons have given you a method of entering the unseen, of belonging to a universal fellowship of seekers after the light. Have you ever thought of visiting the E.C.U. ???? Well, didn't we take the opportunity to tell you when they meet and also how the great ones function at these meetings???? Why not try and drop in on them, you will be pleasantly surprised at what you will learn. You know the magical secrets of the Syzygies, let them initiate you into the higher mysteries. You know where to find them in higher consciousness, so all you need do is to try and reach out to them with your mind and intuition. This is why we call services the secret of astral travel. There is nothing that cannot be done when using our methods.

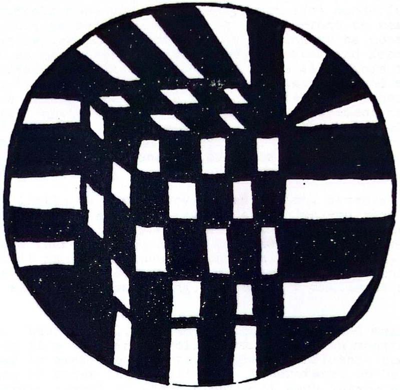
3) LOOK AT THIS FOURTH / DIMENSIONAL CUBE:

put cube here

ENTER THIS FOURTH / DIMENSIONAL CUBE:

4) In a short sixteen weeks you will be well within this cube because at the end of the student III degree you will be able to solve many occult problems by means of the powerful methods we are teaching you. This is why the MSR course is the most powerful for the human race, since we are teaching the methods and specially designed techniques which will make you fully independent of any occult authority outside of your true will. AND WHEN YOU GET INSIDE OF THAT FOURTH/DIMENSIONAL CUBE YOU WILL KNOW WHAT IT IS ALL ABOUT AND YOU WILL KNOW WHAT WE HAVE BEEN TALKING ABOUT ALL ALONG, AS IF YOU HAD KNOWN IT ALL YOUR LIFE. BUT REMEMBER YOU DID KNOW IT BEFORE AND THAT IS WHY YOU KNOW IT NOW.

M. Aquarius



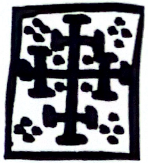
The Monastery of the Seven Rays
The First Temple of the Inner Court,
Student III. Degree
Esoteric Meditation

THE QUESTION OF RENEWAL

All magicians, occultists, and psychics practice the art of inner renewal, which is called "meditation". Up to now we have been telling you to "think things over", now we will tell you that meditation is thinking things over by means of a special technique. This technique will vary from person to person and from occult school to occult school. Everyone will meditate differently, but the only important matter is that they will meditate. Any human being can meditate, but all who do run the risk of not knowing what they are doing, unless they have been trained. Thus meditation is also an art, it is the art of renewal of self-hood, for you are deepening your knowledge of your self as you experience yourself more and more deeply; but such wonderful things do happen while this is being done that it is important to realise that meditation can be thought of not only as a thing to be done, but it can be thought of as a process into which we can enter and from which we can draw a certain strength. Always and above all things in meditation is the necessity to keep extremely simple in teaching and method. For this reason we have placed before you an earlier and rather complex course in astral physics, which was really an experiment in exercising the powers of the mind. Now, we must stick to the basic elements of experience and especially inner experience, because we are now concerned with a practical method of renewing our occult and magical strength for the tasks which await us.

There is little to the theory of meditation, because as such it is really a form of doing and learning by doing. As you read these lines you are learning and doing, for you are thinking about what is being said to you and therefore you are 1) learning something new and 2) reflecting upon what it is that is new to you. This is basically what meditation is and anyone who explains the process in any way differently, is, really, just saying the same thing, but using a different method of explanation.

There has been established in our occult labs and museum-work a certainty that if a certain symbolic form is used in meditation, then it will appear to exercise a certain magnetic influence upon the person who is seeking to enter into meditation. Therefore, we have decided to include a certain symbol at the beginning of each lesson so that it will set the temper and theme for the meditation session. This, we feel, is important because we have come to think of these symbols, which we gave in the last part of the last degree for the first time --we have come to think of them as guides to spiritual liberation and therefore, we will call them "liberation symbols" from now on, which is what they are expected to do, that is liberate the spiritual side of man from those foreign influences which seek to keep him a prisoner in the body of material confinement. Man is liberated by means of using these symbols in order to deepen his awareness of his real self, which is the divine that is present within him. Consequently, a liberation symbol is to be understood as a stimulant to the inner self, whereby through gazing upon and thinking about this symbol, it becomes increasingly possible for the inner self to 1) come to know itself, and 2) to undertake those actions which are properly a part of its own self-hood. By this latter point, we mean that we are aware of what the spiritual self of man can do and this is why



we had earlier spoke of your learning to give the occult services to yourself. This means that all of the inner potentials of the spirit can be brought into focus by means of a stimulation, which will then make the whole occult process of evolution of consciousness much more intimate and personal as well as much more thorough and giving one a broad outlook on what can be considered an unlimited perspective of magical power and opportunity. Therefore, for this reason we ask you to will to enter this symbol by means of what we will try and teach you, but also by means of your own magical will, which has been made so strong due to the many past experiences you have had in connection with our work. Will to enter the interior castle of the esoteric imagination, whose floor plan stands revealed to you once and for all times. For now you are learning the method of astral travel, you are there within the inner world, and by drawing upon its magical vitality, you are achieving the process of renewal, such that now you are much stronger than you have ever been before, because in your own heart of hearts you are within the inner world, and you are at last free of everything and anything which would seek to hold back your liberation.

Our blessings always,
M. Aquarius and Racine.

The Monastery of the Seven Rays
The First Temple of the Inner Court
Student III. Degree 1.
The Question of renewal

(A) TO ENTER THE DOOR.

The magical pathway has been cleared for you to enter the door of higher consciousness and so to pass into the inner court of mystical wisdom. The world within is not too different from the outer world, except that through esoteric meditation you are within a world of unlimited occult power, and unlimited occult power can belong to you for this reason. You must learn then that the air that you breathe in the inner world, which you have entered, is filled with magnetic magic and so for this reason it can be fed directly into your will so that when you come back to the outer world of ordinary life you will be able to draw upon the inner strength and vitality and then you will be able to focus the will in a particular direction such that when it is focussed in that directed line, you will be able to will whatever you feel would advance the powers of light in their eternal war against the Meon and so the power would issue forth from the will and transform your experience according to the method of true magic. This is why the method of breathing the vitality of the inner world is so important because like the breathing of the air of the outer world it is the method of taking into yourself the power of life, either inner, magical, and highly powerful for all acts of magical will and imagination, or so necessary, as physical breathing is, for the continuation of the life process.

So many students of the occult are prevented from this inner experience because they have come to be confused as to the method of entering the door of the inner world. This is one of the many paradoxes of occult life, for what is so natural, namely to enter the door, does not need to be taught nor does it need to be discussed at great length in books on occultism and astral projection, for it is not some kind of science, it is a natural process of awareness and it does not need to be worked over and over again, when it should come to the person for whom it is destined as naturally as breath. That is why our "method" is no method at all, it is esoteric reality, namely that you do these things because they are properly a part of your nature, they are a part of your own consciousness, they are matters which have been psychologically and biologically inherited from ancient times, like sex and eating. There should be no problem in these matters, because they are so natural.

Yes, there is however a secret of astral travels and projections of consciousness, but it is not the secret that you do it, it is how to do it properly. Everyone knows how to eat, and if he does not, then he will starve. We mean that he knows that he must eat when he has a certain feeling in his body; but whether or not he will eat a la francaise or like a Chinaman, or in the Italian manner, or whatever he would wish, is something that can be taught. This is exactly the problem of meditation and astral projection. We will teach you what to look for, for we are seeking to reach a wonderful method of occult development which means having good taste and a sense of judgement in all matters pertaining to the invisible. This means while we are able to meditate and to travel in the esoteric imagination, yet we must develop our inner taste in such matters, so that our occult and esoteric culture becomes increasingly refined.

As you gaze upon the liberation symbol you will realise that each lesson is an exercise in meditation and magical development, for in each lesson we have structured the system of ideas so as to present to you a wonderful inner world of harmony and perfect order. This is what the inner mind is always seeking because it is more at home in the inner world of magical and esoteric harmony than in the outer world of man-created disharmony and almost chaos. Thus it is that the inner world of spiritual reality which is the world of true human existence -- that is where human beings most naturally belong-- this inner world of pure consciousness has a certain balance to it which comes to be reflected in its liberation symbol, for in this instance the liberation symbol has its strength in the liberation of the inner self from disharmony on the outside. For this reason, again, we teach that the inner life of man being so essentially a spiritual fact, must be strengthed before the outer self can be in a state of well-being. Thus, all of the great masters of healing have led lives of true inner calm and harmony and have as a result of this inner harmony been able to transfer the power of the true life to those in the outside world whose life was chaotic and burdened with illness caused by a lack of inner harmony. The great Master of healing stands in the doorway to the inner world, for he must direct the flow of energy to and from the sickperson and the inner world. He is himself the doorway through which the power of life will flow, for he has made his world, his own inner world so absolutely harmonious that it is possible for him to serve as the door, and to become in a word a type of liberation symbol, so that what is in need of harmony may well receive it from him by means of participation in his magnetic sphere of personal being. If you will enter the door, now, you will realise what we have said, and you will become a door to others who are in such great need that they cry out in all directions for the power of being set free from all that will hold them back.

Our blessings always,
M. Aquarius and Racine.

The Monastery of the Seven Rays
First Temple of the Inner Court,
Student III. Degree 1.
The Question of Renewal

(B) THE HALLWAYS OF THE MIND AND INTUITION.

Whenever anyone enters the inner world he is immediately faced with the possibility of where he might go. He is offered a number of possibilities, from among which he can make somekind of selection and through which he can chart his esoteric pathway. These possibilities which are open to the mind and to the intuition are fundamentally similar to the hallways of the physical world, except to the point of difference that they are completely immaterial and also completely unlimited in what they can present to the meditator and voyager. They immediately give an opening to the variety of the inner worlds, of which there has never yet been any definite estimate or counting. The inner worlds do not have any limitation, they are without any definite configuation and cannot be measured or even numbered, for like all else they are infinite, without any type of confinement, and so the mind that travels along them is likewise unlimited and without any confinement. This is what is called the "unlimited potential of the invisible", for it means quite simply that the inner worlds are quite unlimited and quite indefinite as to their innermost being. Therefore it is quite impossible for any one to try and to delineate the ends and beginnings of these hallways, for they do not begin or end, simply they are and there is no way in which they can be thought of except as continuing in a perfect sequence and order.

Therefore if one seeks to travel along the pathways of the mind and intuition then they will certainly be able to try and find out what it is that is the reality which all the hallways seem to represent. They will seem to suggest to the mind and intuition a certain horizon of consciousness, a certain reality of being and space, which cannot under any circumstances be identified or limited, yet which has certain notes or features, which set it out from everything else. These features are to be understood as the frames of reference of the inner worlds, and these are the ways in which to the trained clairvoyant the hallways of the inner worlds are set out from all others. This is the certainty which follows from the fact of having to experience these hallways, such that one can see one of them as being somehow different from all of the others. This is essentially what the true student of magic finds of interest, because it is the method whereby the inner worlds are brought to the mind in a way that is acceptable to the mind. They do not come as some sort of vague reality, but as clear ideas or as clear perceptions and images, which pertain to wonderful worlds beyond the physical --so wonderful that it is impossible for human beings to find actually what it is that the inner worlds represent by their symbolical forms. Therefore, when we seek to travel by means of the mind and the imagination, when we seek to become the voyagers of the astral or the invisible, then we are seeking some kind of clear perception which will direct us along the line of our questing. This is quite easily provided by the hallways themselves, for they are able to show to us, the questing minds, what it is that is there and in such a manner as to make us aware of it.

The hallways are not in anyway revealed to the mind subconsciously, which might be an explanation which is given by some students of the occult. There is no question, here, of the power and influence of the dreams and their states of consciousness, which might cause the mind and the intuition to move in one direction rather than in another direction, for the mind cannot be influenced in the area of the invisible by the unconscious power of the dream state. Rather the unconscious operates only to influence the states of physical awareness, it cannot have any occult influence. It is in consequence of this sort of basic principle that the world of the invisible is open only to the very highest of possible influences, and not those influences of a level which predates the threshold of human experience and practical attention. So it is that the influences which direct the mind and the intuition along the pathways must have their source of being within those same pathways, that is to say within those very hallways of the inner world which are so wonderfully powerful and open to all the highest of spiritual strivings of man's consciousness. This seems to be the basis for this influence upon the inner mind and intuition, that is to say upon us when we would enter the worlds which are within the innermost heart of the living universe. It is a twofold action, so to speak, for it directs one both outwardly, and so it is that man is able to think of the inner worlds in terms of the outer, such as the "door" and the "hallway", but, also, it directs man inwardly, so he finds himself attracted to the interior of the world of consciousness and actually can feel the security of this inner world, from which all direction seems to immediately emerge before the focus of his mind. Yet, we continue to ask what it is that both directs us to enter this world, and also serves to guide us along the inner pathways and hallways of the invisible. We seek to know what it is which serves as both the door and the hallway for the mind and the intuition. And, we reply, it is the transcendental imagination.

Our blessings always

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The Monastery of the Seven Rays
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The Question of renewal

(C) ELEMENTS OF TRANSCENDENTAL IMAGINATION, i.

The ancient knights of the Saint-Graal, the mediaeval adepts of the Rose-Croix, and the truly spiritual author of ZANONI are all in magical agreement as to the value of the development of the transcendental imagination as the true faculty of all occult, magical, and psychic work of an esoteric character. It is impossible to do anything spiritual without the development of this power of spiritual agency. In fact, it is impossible to do anything truly to advance oneself without the fullest realisation of the powers which are contained in this realm of consciousness. But to say that this is a realm of consciousness is to say very little, for it is a realm of experience which goes so very far beyond and exceeds by so much any of the existing forms of consciousness that we can only say that as with Zanoni, it belongs not to him but to his master, Mejnour. Consequently, this higher reality is both the source of such magical powers as well as the form which these powers are to take in the higher worlds of consciousness. They come from the innermost worlds and then they attach themselves to our minds and intuitions such that they form a grand idea or a wonderful system of the ideas which is the basis of ever so much magical reality and power. This power, we must realise is based not so much upon the nature of transcendental imagination as it is located within this power. Further, let me say that it is well within this power that all being seems to take its meaning, or take on those very special meanings which are derived not from worlds beyond us, but rather from the world which is around us to an unlimited degree. This world we call the realm of magical consciousness. Thus, by means of transcendental consciousness we are able to enter into the inner worlds not because they are either outside of us or within us, we know, of course, they are both, but because these realms of pure consciousness are spheres of activity for the operation of the transcendental imagination. Indeed they might also be thought of as being functions of that consciousness, because that consciousness is so necessarily present in all efforts at magical thinking. We do not actually operate with our normal and limited powers when we undertake magical thinking, rather we seek to live within the world of transcendental imagination, which can best be defined as "where mind and intuition are united with all psychic, occult, magical, and esoteric subject-matters". Therefore, it seems that the inner worlds are so intimately connected among themselves that by means of certain acts of awareness we are not operating on a specific level of consciousness, rather we are operating on the level of transcendental imagination, which is the true sphere in which all magical acts occur. Then, we naturally ask, as to how it is possible for the transcendental imagination to be attained, for it is generally beyond the normal capacity of all, even though normally man can meditate and actually do astral projection. We must reply that by means of invocation is it possible for the transcendental imagination to be attained, for as the seeker Zanoni had by various mental acts to bring forth the wonderful presence of Mejnour, so if you would seek to approach the inner worlds in the fullness of their being, where door and hallways are all given with an absolute certainty, then it is necessary for you to invoke the transcendental imagination --which while not being a being, person, principle, or reality in the usual sense, is the ground and very foundation of occult possibility.

The invocation of the transcendental imagination is achieved simply by an act of magical will, whereby the spiritual principle of decision calls upon the presence of the foundation of occult possibility in such a way that it is necessary to have this presence before any very serious magical and esoteric explorations can be called into manifestation.

Even with masters, who have long lived in the transcendental imagination, the act of invocation is done as a certain ritual, so as to continue the force of invocation, which otherwise would suffer from the absence of the support of the masters. The act of invocation is important because in its simplicity there is contained the key to the unfolding of the inner worlds without liquors, drugs, stimulants, and yogic exercises based on quieting of the self or on breathing. All of these methods are quite unnecessary to those who with magical enough dedication can enter with the sphere of the foundation of occult possibility, and there find the ultimate reality. This invocation is given in order to serve as an exercise:

> "O MEJNOUR, MASTER OF ZANONI,
> GIVE ME THE PRESENCE OF YOUR TRANSCENDENTAL IMAGINATION."

There can be no doubt that the student who uses this magical form will be able to perceive within his own being and consciousness the ultimate reality of the foundation of occult possibility, in a way known to none other in the universe. If you would only draw upon the foundation of occult possibility, you will be able to explore the world as it really is, not as it looks from the outside. For you will be in the arms of Mejnour.

Our blessings always,

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(D) ELEMENTS OF TRANSCENDENTAL IMAGINATION, ii.

The reason for the use of the invocation of Mejnour is simply to create a force-field which will enable the mind and intuition to become united in the imagination by means of a transcendental or magical act. This type of action is not entirely necessary to those who are already within the temple which is built upon this foundation of occult possibility, but not everyone is. Therefore, in every period of occult history it is necessary to introduce a certain metaphysical exercise for those who are not yet ready to meet Mejnour on his own terms. But, for those who have mastered this power, then, and they are really in the majority among the occultists, the door and the hallways of the inner are to them both evident in experience and properly a part of their own consciousness. For they have been able to travel within the door and to gaze upon the various possibilities or opportunities for occult development, which are presented to the experience of the higher self as genuine courses of exploration. But, for the few who have difficulty, then it is possible to make use of the invocation and to draw upon the inner worlds and their ultimate researches to such an extent that whatever is there to be known and is known in the certainty of magical awareness.

The two basic elements of transcendental imagination, then, become the door and the pathway or the hallway of consciousness. This is the way in which the inner worlds must appear at first to the questioning mind, but at the same time it is necessary to understand that these elements of the transcendental consciousness, the door and the hallway, or the way in which we enter the inner world and what we immediately come to see face-to-face, these two elements are in reality quite basically the very beginning and the source for certain developments and possibilities which come forth from the foundation of occult possibility. Thus, there seems to well up from the roots of consciousness the two lines of force, the positive door and the negative hallways, if we are to look at them in terms of what it is that they do and how they may become manifestations of occult being. For like everything in the world they are two fold, reflecting the harmony and balance of the inner world and the spiritual balances which are to be found universally. This twofold nature is called the "dyad" because it is the example of the influence of the basic number two in the world of transcendental consciousness, and especially in the world of transcendental imagination. Here is a way of thinking about the elements:

THE DYAD OF TRANSCENDENTAL IMAGINATION

"The Door"	"The Hallway"
1. breaks up experiences into parts	2. unites experiences into wholes
3. is guided mainly by use of liberation signs	4. is viewed directly without symbols
5. various methods pertain to entering door	6. is immediately experienced without need for methods
7. we can discuss various interpretations of the door	8. impossible to discuss the hallway, the mind has no guide-lines

It would seem a matter of certainty, then, if we make use of the two lists, that we will be able to distinguish between those experiences which pertain to the door and those which pertain to the hallway, even though the mind cannot enter into any analysis of the hallway. Thus, when it is a question of trying to determine what it is that we are experiencing, because of this questioning possibility, we are automatically in the sphere of the door because the notes are the points listed in the dyad as 5. and 7. But if the experience is so direct and so immediate, then we have achieved the innermost possibility of the occult foundation, for such an experience, because it has the notes from the above dyad of 2,4,6, and 8, but especially 6 and 8, then this is the direct experience of Mejnour. This is exactly what mediation is supposed to be and these are the characteristics of this wonderful experience which draws its being from the very highest realms of light and which is in itself the ultimate form of human spirituality. If man would only meditate in the esoteric manner then he would be free of all that confines him to the lower parts of his world and he would be free to be truly himself, and know he is one, absolutely one with his MEJNOUR.

Our blessings always,
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ESOTERIC MEDITATION -- THE QUESTION OF TONE

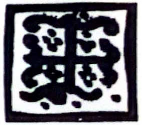
All meditation assumes as its goal the development of occult powers and abilities, which are directed towards the attainment of spiritual liberation from the limitations of physical matter. Of special importance, therefore, must be the certainty with which we direct these plans and exercises in occult development, for if they are not directed with an underlying certainty, then it is very likely that they will be lacking in force. Therefore, in this lesson, we propose to give you the essential method of astral projection in its most simple and most certain form. Any other method is either an over-statement of this method or else it is sheer fraud. Our method is now presented in order that 1) you will be able to have completely certain occult development, 2) you will be able to provide yourself with the necessary services for spiritual growth, using what we have said about the other planets, spheres of magnetism, syzygies, and other worlds, into which you would most naturally want to project your consciousness, and 3) to explain for the first and the last time the need to be so careful about all methods which claim to teach psychic development and to test all methods by means of the principles laid down in this paper. The basic method is as follows:

1) by means of imagination it is possible to build up an image of what we have described in earlier lessons regarding the other worlds, for example: Astral Magnetism III (a) "Venus". You are able to form various occult mental pictures of this world and gradually to build up a complete picture of Venus, by rereading this lesson over and over again. (This is why you will use the lessons over and over again.

2) after the images have been built up, it is then possible to visualise the point of entry, that is to say where your interest lies. For example, it might be in the colours of the world.

3) by an act of will and by means of the visual imagination it is possible to enter this world at the point of entry, and because this combination of will and imagination is so effective, we can think of it as a new psychic and occult faculty, known as the occult imagination.

4) as long as your interest remains you will be able to remain in the world of the occult imagination and continue your exploration of Venus. When you wish to return to the world of natural mind, you have merely to will to do so. THIS IS OUR ANALYTICAL METHOD OF ASTRAL PROJECTION. ALL OTHER METHODS ARE NOT HEALTHY EITHER EMOTIONALLY OR MENTALLY. This method as we teach it has been described in a very old essay by the English writer (and author of Zanoni) Edward Bulwer-Lytton in his essay "On the natural clairvoyance of the imagination". As we say, all other methods are very dangerous for they teach methods of self-deception and delusion, which are totally incorrect and very pathological. Therefore, we present the analytical method for your consideration. We have also been able to give you sufficient material for developing mental images in our earlier lessons, for we have tried to aim at the graphic aspect of things and to help in every way the development of imaginative faculties. We do not wish to say that any other method cannot achieve results, but we advise that any other method makes a person somewhat imbalanced and can lead to sociopathic behaviour patterns, which are not in any way to be desired.



Concerning the question of tone, there must be a healthy undertone of certainty in every occult field of study, otherwise the confidence of the student is generally betrayed. We believe that developing confidence in teachings is a form of power and since we are quite interested in matters of power, we feel quite rightly that by being positive and certain, we are developing the proper undertone for our studies. But the overtone must be equally genuine and ethical above all else. Therefore we tend to be very careful about what we say, which might create any false impression and in meditation and psychic work, we teach only those methods which lead to the right occult tone of therapeutic behaviour. For this reason we have included this lesson-introduction the following liberation symbol which is designed to free the mind from the feeling of confinement. It is especially well suited to that type of occult work which is based on a confidential understanding and trust between persons involved in very serious and helpful matters. Look at it closely, and then find your point of entry, in order to enter the symbol and to feel the presence of those forces of truth and enlightenment which have as their goal the helping of all beings to overcome the powers of limitation and falsehood. This is the true tone for all types of occult work. Serve it well.

Our blessings always,

M. Aquarius and Racine

The Monastery of the Seven Rays
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The Question of tone.

(A) WHAT IS COMMON TO ALL.

All men truly seek wisdom and understanding and if they desire to possess wealth, objects of great cost, pleasures without end, they are seeking the path of wisdom and understanding but in a very confused way. This is the way in which the human race and before it the race of the angels sought to attain to the good, for whatever they saw with either occult or physical vision they thought of as the good, and they felt that somehow they were near the good, for the desired is only a poor reflection of the good, it is not the good, but it is not too far from it, either. The world as we see it is based upon only those factors which are common to all, all else, so we can assume, is illusion, the creation of dreams, and the imperfect perceptions of our weakened vision. Therefore, in esoteric meditation we seek that which is common to all, namely that which is mind, common to all, that which is being common to all, that which is guided imagination common to all. These imply that reality is truly a system of the mind, even though it might seem to be a confusion of forms of magnetism which have no logical coherence and definiteness. Not so, rather the mind is the essence of reality and as such, reality, is logical and orderly and filled with true meaning. That is what is common above all else to all things. That is reality. Therefore, the basic tone of esoteric meditation must be logical and straightforward, without sidetracks which lead off the main idea, and without anything unnecessary and functioning in the order of frills. The undertone and the overtone of esoteric meditation is the operation of the mind, for without the mind it is impossible to accomplish any of those feats which have been discussed in the past lessons, and without the mind as the basic tone of reality it is impossible, really and genuinely impossible to have a world wherein meditation is in anyway possible or likely to ever occur. What is common to all? Now, we ask the question. Our answer. MIND MEDITATION is most properly THE WORK OF THE MIND. It is the work of the mind in building up its own world, which is the world wherein we are beings of a terrific power and magical potential, and our destiny, in this world is to grow and to grow into more and more fully active minds, so that we realise that mind is mind within itself, acting upon itself, and totally aware of itself. This is the wonderful power of the mind. Mind is both the world of things sought after in meditation and it is the world of things which are achieved through meditation. Mind is reality both acting upon itself and --therefore--being acted upon by itself. Mind is both the overtone and the undertone of meditation. And all of the structures of mind are in reality the structures of the world of being which mind has created and actualised. This we consider the realm of perfect mind, not a world of perfect mentality, for this latter quality, mentality, is derived from mind. We are concerned with mind itself, and not with its by-products, and so we are in our focus directed towards the role of mind, and this role of mind is properly to think itself in meditation.

The Greater Greek Philosophers thought of God as thought thinking itself. But while this does represent an exaltation to the highest of those powers which human beings can be said of to possess, yet it is not something to be reserved to God, alone, for thought is human and we are certainly well aware of the power of the mind to know itself and to realise itself in thought, for those who think of being and who know being in itself, know it to be thought and those who know it to be thought can just as certainly know it, i.e., being, to be within their own power of thought. THE ESSENCE OF ALL POWER IS THOUGHT. THE POWER OF THOUGHT IS REALLY THE THOUGHT OF POWER. ONCE YOU THINK

OF POWER YOU HAVE REALISED IT IN ALL OF ITS ASPECTS. THIS IS THE OCCULT LAW OF MIND. Therefore the wonderful powers of thought are in no way to be thought of as specifically separate from the power of the occultly aware human mind, for this occultly aware human mind is reality itself, for it has become so conscious of itself that it has become able to realise itself as the power-mind which is reality. Therefore, the power of mind and the world of mind are clearly within human attainment, and all of the explorations in the worlds of consciousness consist in merely exploring the world of mind so that we can learn to develop our minds and worlds of mind. When, for example, we speak of what can be symbolised by the names of planets and worlds of higher reality, we are merely creating our own world of being in thought. That is to say we try and understand these worlds wherein masters and syzygies live and have their reality, and as we do we develop out of the world of mind-stuff, the power to enter into and to dwell in the world of mind, which is the world of our true and higher selfhood. This is the world of all efforts at meditation. This is the world which is developed in the countless ways of yoga, our own is a combination of gnanayoga and rajayoga or knowledge and mind-will-imagination training. But the only reason for all of this is the reason that by working at the expansion of the power of the mind we are achieving the capacity to become more and more beings of the mind, in other words beings of pure mind. Thus, we need not wonder as to what is common to all. For it is mind which is common to all. MIND AND MIND ALONE IS REALITY, THE REALITY WHICH IS COMMON TO ALL BEING.

Our blessings always,

M. Aquarius and Racine.

(B) THE MEDITATIONS OF THE PLANETS.

Everytime one meditates he creates a field of force. The more systematic the meditation, the more structured is the field of force. When a master meditates he creates a city of forms, which rise up out of the essences and their energies, which he has brought into focus with his systematic thought. Thus, when someone would truly wish to meditate, let him have as his goal the most systematic and the most wonderful of mental worlds. Let him create in the world of ideal essences those structures and patterns of thinking, which gradually evolve from cities of the mental art-magique into the worlds of higher consciousness. Let the true seeker after meditative enlightenment seek after the worlds to be brought out of the possible; but, in this act of creation, let him be a generous and a kindly god: let him create his worlds and planetary systems with love.

Indeed it is a moral and a psychological necessity for each person who seeks enlightenment in meditation to build up his view of the world by means of a feeling of love for what he is doing, if he does not do this, then his art of meditation is merely thinking, however systematically it might seem. MEDITATION IS THE ACTION OF THE MIND GROUNDED IN LOVE AND DIRECTED TOWARDS THE IDEAL. When meditation reaches perfection it becomes contemplation, which can be defined as: CONTEMPLATION IS THE ACTION OF INTUITION IDENTIFIED WITH THE IDEAL. Thus in meditation the more loving the activity the more fully spiritual is the pathway to the ideal, which when reached is then the essence of the ideal. But such an identification is only possible by means of love as the basis of all activity in meditation. For it is out of love that one creates so also it is out of love that one can cause the meditations of the planets.

When one has reached high enough into the world of the spirit, he is able to find that the worlds which he has created, because of the spiritual energy of the essences, from which they are derived (the worlds are made from essences) these worlds are self-conscious creatures of the meditator, and so reflect him as the child reflects the father's image. Thus, the meditations of the planets, which are created by the act of meditation are nothing more than the meditations of the person who has caused the initial process of meditation, and as a result these worlds, these planets are extensions into the world of thought of the originator. Thus, as a master meditates, so does his worlds, which he has caused to be. The meditations of the planets are, therefore, merely projections of the meditator's consciousness, specifically his mind-energy, into the world of thought. When this happens wonderful forms of being become totally possible and actual, for they pass from what was unthought of, but possible, to what is both possible and thought of, which means existence in the world of mind. All of the planets with which we are concerned and the higher worlds of consciousness are creations according to this pattern, for they have come into being as the result of some wonderful concept of creation, some act of cosmic creation, and therefore they are reality. Gradually they clothe themselves in the qualities of sensual appearance and then slowly, ever so slowly they descend into the world of direct perception, where they will be discovered by our earthly telescopic methods of observation and then identified as some far off bodies in space moving according to some exacting orbit. This is how space has been filled from earliest times and this is how it will continue to be filled, rather peopled, with the creations of thought. For this reason meditation is the art-magique par-excellence.

When one seeks therefore to rise to the level of pure mind and to gaze upon the worlds as they are found to be floating in space, let him think of the very being of the universe, which is a realm of mind, truly an interweaving of mental systems of energy. Let each mind then perceive the realm of mind as it has come down to the earth-level of perception, and you will be able to trace the stars in the sky from their first conception as concepts to their present condition as lights in the night-time sky. Let this therefore be for you the goal of all meditation, namely to create a world of pure mental being, which exists from the dawn of awareness to the dusk of physical vision. In between the morning star of mental imagination and the evening star of eyesight, with your thought you can chart the whole pathway and history of evolution. This is the world of thought in action and this is the way in which every part of the universe comes into being. Every phase of human experience begins as an idea and then it passes from thought into reality. The source of all of this thought is the universe itself, for when we meditate we become foci of the creative conceptualisation of the world system. We serve to extend the processes of life and destiny in the very act of thinking. Therefore, as we come to realise what we are doing with our minds in the act of meditation, we have come to realise what it is that is truly achieved by meditation. When one is aware of meditation, then one no longer merely thinks in a systematic manner, one has begun the process of creation which is known as meditation and because of this undertaking, one realises that all of the world of thought is a field of infinite possibility for our minds; for gradually we will come to extend our minds over more and more parts of the universe.

Our blessings always,
M. Aquarius and Racine.

The Monastery of the Seven Rays
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The Question of Tone.

(C) THE STUDENTS ON OTHER PLANETS.

For hundreds of years, by means of meditation, there has been built up in the inner worlds a wonderful system of planetary connections, which form the system of thought which is often called the universal mind, or the cosmic intelligence. This is not GOD, certainly, for God is not a creation of the human mind, no matter how advanced that mind might seem. Rather the cosmic mind, or whatever it is called by philosophers and mystics, must be understood to be a system of thought, but one which is capable of sustaining itself because of the various multiple systems of energy which are within it. This universal mind has been created by many minds in the past, and as it functions it is able to think about itself-- for it is self-reflective-- and it is able thus systematically to sustain itself from one age to the next. This world mind presents us with the highest of human creations, for it is a wonderful world of pure thought, and it is also the greatest of all human works of art. For this reason it is called by us: "THE HIEROGLYPHIC CITY OF ART-MAGIQUE", and it is in reality a four dimensional cube, built up entirely out of the essence and substances of the ideal world. WE CERTAINLY DO NOT PRETEND TO BE THE ONLY PERSONS TO KNOW OF THIS HIEROGLYPHIC CITY. But, among those who do know of its reality, we are the most agreeable to tell of the methods of its exploration. For in this city you will find "the students on the other planets" with whom you will soon be establishing magical contact through meditation.

The Hieroglyphic city, or the universal mind, as we have said is not God, and those who say that God is the universal mind had best reexamine their assumptions. For God is a very transcendental Being, indeed we say HE IS BEING, ALL ELSE HAS BEING. The universal mind is a wonderful creation of the human occultists and metaphysicians of mind who have sought for so many years to build up a wonderful and equally complex world for research. Each phase of this world or city presents itself in a very different manner, and therefore each phase is a different aspect of the world mind. When you come to concentrate upon this world mind and to look at the various phases of it, you will discover that each part of it is a different school of thought, and the activity which is within each part is the activity of the students, who represent different phases of consciousness and therefore they are representatives of different phases of the world, or from different planets and on other spheres. In order to fully understand what we mean by this it is necessary to examine closely the following diagram, which carries within it the total structure of the world of mind. This is the four-dimensional cube, once again we are able to examine it closely, but this time you will note the following distinctions, which I am making for you. You will then be able to enter this cube at the appropriate place and to experience within it the various vibrations and methods of mental communication, which the students use to communicate with the outside world -- that is the world outside of the four-dimensional cube. This is the most interesting of the world, for it is completely systematic and clear, yet for some it may appear as a difficulty, but for others with the necessary faculties of observation, this world will prove to be a wonderful source of research. Now, we must list the areas of occultation and explain them briefly:

1) THE SPHERE OF PRACTICAL MIND. This is the sphere where the influences are very closely associated with problem solving and

with helpfulness. It is the closest to action of the areas of occultation, and requires the use of the will before it is effective. You will note that it is most clearly evident to the physical sight, which shows that the more physically evident, the less occultly evident a thing is to be found.

2) THE SPHERE OF IMAGINATIVE MIND. In this sphere you will find the more dreamlike influences and also the more fanciful of feelings which are presented to the mind. This is the world of day-dreams and much poetic inspiration; yet it is also the world from which come the ideas of scientific discovery. To become actual this world requires only the wonderful power of a free and active imagination.

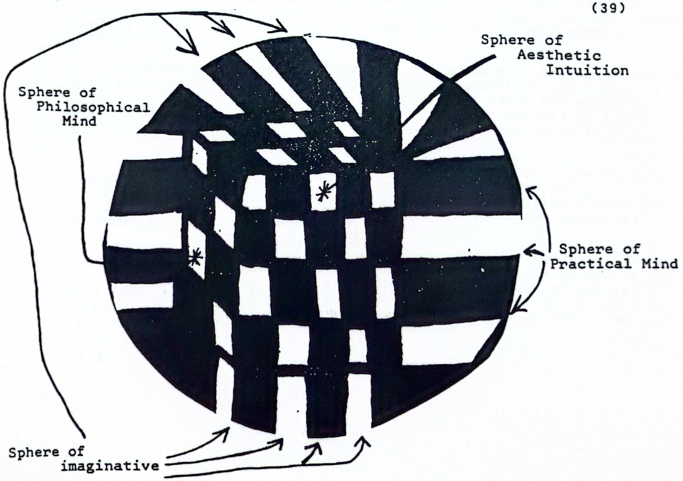
3) THE SPHERE OF PHILOSOPHICAL MIND. In this sphere is to be found all of the ideas which are either philosophical or occult or mystical or religiously speculative. This is the world of inspiration and inspired intellection. This is not a world of the practical, for here the students are the great idealists of human history.

4) THE SPHERE OF AESTHETIC INTUITION. Here we are concerned with the beautiful and all of its symbolical manifestations, including the hieroglyphic city of art-magique, are instruments for attaining to the perfect and the ideal. When you enter here you will find the students of a very exquisite perception and sense of appreciation.

By means of this following chart, therefore, it is possible to exercise the capacity to enter into communication with students on the other planets, as they are to be found within the universal mind. Our next lesson will continue this theme.

Our blessings always,
M. Aquarius and Racine.

(39)



The Monastery of the Seven Rays
First Temple of the Inner Court,
Student III. Degree 2.
The Question of Tone.

(D) THE HARMONY OF INTERPLANETARY MIND.

The students who make up the various phases of the hieroglyphic city are in reality advanced essences, who have never before come to earth, but who will in the future become human beings. They exist now to direct only those hard working and dedicated beings of the earth-system who are fully aware of what they are seeking. They serve as the opposite end of the research-line, namely they are those who are to inspire others to seek after the more and more difficult truths of the invisible worlds. IF YOU CANNOT REACH THEM WITH OUR METHODS, YOU WILL NOT BE ABLE TO REACH THEM IN THIS LIFETIME; BUT YOU WILL BE ABLE TO DO SO PERHAPS IN THE NEXT LIFETIME, THEREFORE REMEMBER OUR METHODS.

Interplanetary mind is governed by eight (8) laws, which form the substance of this lesson. We will present these laws and then we will be able to explain them briefly, so as to give the correct idea of what can be done in occultism and what cannot be done. For we are entering the final few months of our course, and only those who have found out that they can follow us and do all of the exercises should be thinking of the more advanced work. Others will have completed enough mental yoga for this lifetime. Therefore, we must set forth certain laws, and you must test yourself on each one to determine whether or not you are ready for advanced types of study. These laws are:

1) The ready mind can follow all of the teachings of the masters. Such a mind is truly ready for the higher work. Explanation-self-examination: Am I ready? Have I been able to follow all of the ideas with out much effort? Do I understand what is being said? Is my mind flexible enough to grow in occult activity?

2) The more harmonius the mind the more what we say is really a private communication. Explanation-self-examination: Does the master speak to me as an individual? Do I perceive within myself the very truth of what is being said? Do I know within my heart what the truest reality is? Why is everything so clear to me in such a personally intimate way?

3) Doubt is a warning to the mind which means do not study beyond what you can comprehend. Explanation-self-examination: Do I feel that I am in water over my head? Do I feel that there are problems which might face me when I want to try and work them out? Do I feel that occultism is bothering me? Am I fearful of knowing my full potential?

4) The growth of the mind is caused by tension and only tension. Explanation-self-examination: When do I feel most creative and understanding? Am I trying to worry myself out of solving a problem? Can I go on in occult work without giving up my hold on practical matters? Do these ideas overstimulate me?

5) The world of the mind is a complex mirror of the self. Explanation-self-examination: I may be finding out more of what I can do than I want to. Do I really want to have these occult powers? Am I ready to gather into myself the various minds of the worlds? Is my mind strong enough to absorb the whole of the inner world? Is reality or being fully within my fingertips?

6) The will of the self can cause the release of unlimited powers. Explanation-self-examination: Am I able to control my appetites, my desires for power and self-mastery? Am I fully a master of my own inner drives? Will I be my own master or will someone else become my master? Am I ready to be responsible for my own occult growth?

7) The imagination must be fed continually so that thoughts may take on bodies. Explanation-self-examination: Is my mind fully prepared to create images of a lasting character? Am I fully aware of reality so as to pose as a demi-god creator of unseen worlds? Will my creations be suitable monuments to my striving after spiritual truth, or will they be ugly and tasteless signs of my own empty and shallow selfishness?

8) The intuition is its own law, it has its own rules and principles. Explanation-self-examination: Am I ready to develop my own inner perception in depth? Am I willing to be able to visualise what has been opened up to me within my own inner powers? Am I ready to serve the very highest instincts of my species and bring about the creation of the beautiful?

These laws are directed towards the awakening of self-awareness within the person who is now asked to question his motives and his sense of purity of intention. We are not so much concerned with what you can do, for you must either pass or fail yourself at the end of the sixteenth month. WE ARE NOT CONCERNED WITH WHETHER OR NOT YOU CAN PASS NOW. YOU WILL BE ABLE TO PASS SOMETIME. WHEN THAT TIME COMES YOU WILL BE OF SERVICE TO THE MONASTERY OF THE SEVEN RAYS. UNTIL THAT TIME YOU MUST LIVE WITH AN EYE TO THE FUTURE WHICH SAYS THAT IT IS LOOKING FORWARD TO THE TIME WHEN YOU WILL SAY TO YOURSELF: "I KNOW I AM READY FOR THE ADVANCED WORK". THIS MAY BE AT THE END OF SIXTEEN MONTHS OR IT MAY BE AT THE END OF SIXTEEN MILLION LIFETIMES. ONLY YOU WILL BE ABLE TO LET US KNOW WHEN THAT TIME HAS COME. YOU MUST BUILD AND KEEP YOUR OWN BRIDGE OF FIRE. WHEN YOU HAVE BEEN ABLE TO CROSS OVER IT, THEN WE WILL MEET YOU ON THE OTHER SIDE.

Our blessings always,

M. Aquarius and Racine.

SUPPLEMENT TO THE STUDENT III DEGREE.

CONCERNING DIETARY REQUIREMENTS:

When you received the initiation application of the Monastery you were asked: "Do you agree to follow the dietary requirements expounded by the Monastery to the best of your abilities?". This and the mention of the breakfast followed at the outer retreat of the Monastery, of fresh fruit, milk, and cereal, to be found in one of the form letters sent by the hierarchy section, the Master R.D., have been so far the only references to diet in our lessons. The reason for this is that only when a person is active on the inner planes is he then able to judge the types of food he would use, by carefully examining its aura or field of light, and seeing if a particular type of food is suitable for him to eat.

There can never be any agreement among the occultists of the world regarding foods and food customs because diet is an entirely cultural matter. However, when a student has reached a certain stage of development he may make certain judgements based upon his own inner experiences. For this reason our dietary requirements are esoteric entirely and we observe no outward disciplines as such, although a certain custom will be followed at the outer retreat of the Monastery which would set it apart from the eating places of the world, not only because of what is eaten but much more importantly because of the way in which food is treated. For food being the divine gift which sustains the physical self must not be either rejected or become the center of some strange cultus. Rather food is to be understood as a means to an end, which end being the perfection of the inner self, which means that the outer self must be directed towards serving this inner goal.

However, it is possible to create a food list which would approximate towards the ideal of perfect nourishment. This is based on ancient customs and therefore seems to have been followed by occultists of all schools for many centuries. This is of course just a food list, and it must be seen as a list, not what is required.

FOOD PROVIDING PROPER BODY BUILDING FACTORS: Milk and milk products, (cheese, yogurt, dry milk solids)
FOOD PROVIDING PROPER SOURCES OF PROTECTION AGAINST DISEASE: All fruits and vegetables.
FOOD PROVIDING PROPER SOURCES OF STIMULATION: Pure wines, herbal liquours, (such as made by monks) dark rhums, molassas, honey.
FOOD PROVIDING PROPER FUEL FOR ENERGY: All grains, especially rice and cereals.

Concerning meats we must say that both meat and fish have proven nutritional values. Those who do not use them refrain out of religious or mystical reasons, not for reasons of health. Certain occult schools require vegetarianism. If vegetarianism is suitable for you, you might follow it, but it cannot ever be required in a truly esoteric school, because it is not based on the principle that to eat meat is to die occultly, which would be the case if one were to eat human flesh, an entirely different matter.

Concerning drugs and tobacco, the Monastery advises one to use his own inner perception. In much occult literature, adepts and teachers use tobacco and opium. LSD and the newer drugs need to be investigated more carefully. Even homeopathic medicine, however, can be said to have a psychedelic effect upon the nervous system. Coffee, tea, and cocoa are stimulating and can be viewed as mild forms of opium. However, true stimulation comes from the powers of the mind not from things which must be ingested.

Sexual activity is perhaps the greatest form of stimulation and can be regarded as the most natural psychedelic in the world. The sexual orgasm should be helpful to occultly retarded persons, who seek the opening of magnetic centers. For this reason we teach a sixteen month course on sexual magic. However, while sexual magic is very powerful, the most powerful, and the most transcendental form of magic is MENTAL MAGNETICS. An advanced course in this field follows the course in sexual magic.

Please regard what we have said as matters for serious thought. We do not give orders, since only the higher self can command his own lower self. But what we say here will serve we think to clarify our point of view on a number of points.

Our blessings always,

M. Aquarius and Racine.

The Monastery of the Seven Rays
The First Temple of the Inner Court,
Student III. Degree.
Esoteric Meditation -- The Question of Routes.

THE PYTHONIC HIERARCHY AND MEDIUMSHIP

The Monastery is directed in its teaching and in its administration by the pythonic principle, which enables the masters and lords of the worlds to communicate with the earth-people by means of special mediators. These mediators are advanced human beings who have been selected by the hierarchy to undertake the work needed to maintain the Monastery in all of its phases. For this reason it has established a hierarchy of mediumship within the esoteric department of temples to direct the work of teaching and research and it has directed that there should be in Ecuador, on the physical plane, a medium to conduct the administrative affairs of the outer retreat, who should be responsible to the Masters S.K. and R.D. The principle of mediumship in the Monastery is very strictly adhered to so that there can not ever arise the possibility of false teachers and leaders, who would have as their goal the taking away of the pythonic power of the mediums and the replacement by some other means of the true occult and magical forces with the powers of destruction and the meon, which are constantly at war against the powers of light and illumined truth. For this reason, all of the masters who make up the council of the MONASTERY OF THE SEVEN RAYS warn against false teachers claiming to have any authority from the hierarchy of this planet or any other planet of any existing solar system.

The power of true mediumship must be constantly tested by methods known only to the true initiate. For example, there have been established certain procedures, such as the fact that the true teaching of the Monastery is given according to the following plan, and only those so following the plan can be thought of as true and genuine:

1) The hierarchy has authorised a sixteen months course of sixty-four lessons as the basic introduction to our system of doctrines and research.

2) There follows upon this course, for those who so wish it, a sixteen month course of sixteen lessons in the ultra-powerful consciousness-expanding field of Sexual Magic.

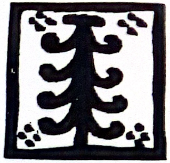
3) After this, there follows a course of identical length in Magnetic Magic, so that at the completion of this course 3, one has received forty-eight months of instruction, which to the outer world is equivalent to four years of study.

4) At the end of course 3, one can apply to register for course IV, "The Spiritual Gnostic Assembly" of research, which is renewed annually (at the end of our year of sixteen months) and which consists of research reports from the official mediums for the Master M. Aquarius and Racine, giving you an insight into the very frontiers of esoteric research from their occult laboratory and museum. This is a life-time series, because the work will continue indefinitely, and will bring the essential work to the initiate of the Monastery in the form of a monthly report. THIS IS NOT TEACHING, RATHER IT IS A MONTHLY REPORT OF WHAT IS ACTUALLY HAPPENING AT THE VERY FRONTIERS OF ESOTERIC EXPERIENCE.

All of this is possible because of the pythonic principle, which now must be discussed, as it forms a definite route in meditation. The pythonic principle means that advanced human beings having been selected as instruments of the hierarchy have been charged with the responsibility of giving out the true teachings of the inner planes at the masters' direction. We want to make this clear however that we are not mediums in any spiritualistic sense. Rather we are still the masters of the Monastery of the Seven Rays, but we can function as mediators and as instruments of our own transcendental selves in exactly the same way as Racine blended his transcendental self-hood with the higher worlds in his research on the subject of the Syzygies in the lessons on astral magnetism. In our school of meditation the actualised and historical self is the medium for the transcendental self and serves to mediate between the inner worlds of higher consciousness and the outer world of concrete facticity and practical responsibility. The pythonic principle states further that as the spirit of Apollon spoke through the oracle of Delphi, who was called the pythoness, so the transcendental self in esoteric meditation speaks through the historical self who enters into meditation and into a relationship of meditation with the its own higher self. We,the masters, are physical beings not the vague and odd beings and spiritualistic entities of other forms of occult venture, who speak through entranced mediums. We oppose such practices and we also oppose the idea that a master can occupy a physical body and possess the person's physical self at any time. We don't deny that this sort of thing can happen, but we do not believe that it is in anyway desired. The gods can come (the Syzygies, for example) and possess one, but the true master does not do this at all. For if he should, he would be exercising an occult power of darkness and would be working against the total well being of the person he was seeking to possess. That is why we must warn you to be careful during meditation, so that you become neither obsessed or possessed by forces which could only serve to retard your occult development.

We do not deny that we have a physical reality, and speaking for myself, I say that I stand six feet tall, and have black hair and dark-brown eyes, and an olive complexion. The other masters were born physically, also, and still are physical beings and the difference between us and all other human beings is perhaps in two areas: Superior responsibility (we have been selected to carry out the work of the Monastery of the Seven Rays) and Superior knowledge (for we possess the ultimate sciences and esoteric arts of the inner worlds). Therefore, we wish to warn you against any who would claim that our powers and our being come from beyond the physical world. We have powers to go beyond all limitations but we do not exist to communicate through the casual medium. Rather we are our own mediums and mediators with the human race. Racine, who is now a master assigned to the work of the inner retreat may be described as a living Haitian of African and French ancestry. He is not the spirit of a dead person, nor is there any reason to suppose that existing forms of spiritualism and occultism would be in any way favoured by us, as we have come to REPLACE ALL FORMS OF OCCULTISM AND SPIRITUALISM WITH THE DOCTRINES AND RESEARCHES OF THE MONASTERY OF THE SEVEN RAYS.

Therefore, in esoteric meditation it is very important to protect oneself with the weapons of spiritual and superior knowledge, which will allow no foreign element to enter the mind and the heart when we seek to attach ourselves to the very center of the universe. What we have as our goal must never be sidetracked by those forms of consciousness and those elements of influence which are so foreign in thought and in action to the essential ideas of the Monastery. The Monastery does not exist to allow itself to become a part to error and confusion, rather as is well known to you, it exists to fight all error and confusion by means of the rule of light and true experience. Therefore, for us it is not so much a question of the various routes to take in meditation, rather there is only one main route, but within it there are several minor routes, which need exploration. We do not wish to condemn any teaching, however, which might be thought of as providing for someone a source of comfort and perhaps even inspiration, but we do seek to make it quite clear that we are advising you to use what we have said as a matter of guidelines because there is no reason



why after this paper there should arise in the mind any question as to how we stand on these matters of meditation and mediumship. Our point of view is both significantly and singularly clear. We are physical beings, who operate in the higher worlds and who have a particular responsibility assigned to us in this lifetime. This is very clear to us and should be sufficiently evident to all others as to make our work entirely a part of the process of natural evolution. But, we are seeking to make certain ideas clearer and even more of a significant principle by our emphasis upon our physical being. For it would be entirely possible for any and every student to evolve to the level of a master by following out our doctrines and researches. By guiding themselves through the lessons and later the research reports THE STUDENT WILL MAKE HIMSELF BECOME A MASTER, POSSIBLY AS SOON AS HIS NEXT INCARNATION OR LIFETIME. HE IS NOW AN INITIATE HAVING SO EVOLVED TO THAT LEVEL AND ARRIVED AT ITS ACHIEVEMEN IN THIS PAPER, BY MEANS OF THE MAGNETIC POWER OF THE MAGICAL SYMBOL OF THE CLIMBING POWER OF INITIATION. Therefore, this lesson because of its special magnetism and because of the effects produced upon your consciousness by the ideas and the attached sumbol, serves to awaken that level of consciousness, which functioned in the past when you were associated in a very specific type of work, that of an initiate, to which status you now return in our eyes. We teach the doctrine that initiation is a matter of knowledge, which is achieved when that knowledge is given to the student. To be a master is to possess the highest form of knowledge or administrative power depending on whether one is attached to the inner or the outer form of the Monastery. But, now you have received the level of knowledge, which is that of an initiate, and therefore you are to understand that what we now teach is to be thought of as emanating from within your own consciousness and coming forth to form a world of wonderful mystical beauty and magical and magnetic power. This is the world of the initiate. This is your world. YOU ARE AN INITIATE. You will meditate upon the symbol above and you will enter it and realise within yourself the truth of all the growth of consciousness and reality of being as well as the true notion of spiritual progress, which is the attainment of truth by gradually gaining more and more of an insight into the truth of being, and as such you will see the symbol as the truest image of your own consciousness and of your true reality as a child of a wonderful destiny.

Our blessings always,
M. Aquarius and Racine.

The Monastery of the Seven Rays
The First Temple of the Inner Court,
Student III. Degree (Initiate) 3.
Esoteric Meditation -- The Question of Routes

(A) THE HARMONY OF THOUGHTS, IDEAS, AND FEELINGS.

All meditation presupposes the existence of an inner harmony, inner or within the mind of the person who meditates. This inner harmony is essentially the harmony of those forms of experience to be found within the mind: ideas, thoughts, and feelings. All experience presumes the existence of the inner world of ideas, thoughts, and feelings, and so all experience must relate itself essentially to an inner harmony, for harmony is the quality, virtue, or effect or order, and experience is impossible without order. All experience consists in the orderly flow of ideas, thoughts, and feelings, and as such it, experience, proceeds from certain prior memories to certain future anticipations along a very wonderful route. The mind itself is responsible for this passage, and the mind itself, the mind alone, can function entirely and completely only when it has built up a framework of order into which all of the elements of experience can be fitted like so many small and interesting parts of a much larger and perhaps even vaster picture. For this reason experience is essentially a matter of gathering together only those elements which can be fitted into the most beautiful or the most useful, or some other criterion, image of totality. This is why experience is such a marvelous work of art, for what has been excluded is essentially the elements of error and confusion and what has been included are the elements of beauty and proper sequence. All else must be forgotten for the time, to be recalled at some future date, when one wishes to create a picture of what might be called the world of the tragic. It is not possible for the mind to combine the world of shared joys with the world of the tragic, for there seems to be an essential incompatibility between these two frames of reference. Yet, as art is the guide to the creation of what is beautiful, so there is the art of fitting the thoughts, ideas, and feeling of one's own experience together to form a wonderful picture, a wonderful work of art. When this has been achieved -- for it is a matter of complete achievement, then it is possible to explore the creation, this work of art, and enter into it in depth, which is what meditation is all about, except that esoteric meditation must enter into the heart, or the essence, or the reality of what is idealised in the mind and imagination.

The picture which emerges from the combination in harmony of the thought of a rose, the idea of its colour, and the feeling of its softness, for example, will provide to the mind the most refined elements of its past experience, drawing them together in a wonderful imagery, a wonderful picture of the beautiful and the absolutely harmonious. This is really what experience should be all about and this is what the initiate seeks to do. He seeks to select his experience, he seeks to reconstruct his experience so that only the beautiful is present, only the most refined aspects of light and colour seem to be noted. The initiate seeks to be selective in the construction and reconstruction of his experience, for he not only reconstructs his past, his memory, so to speak, he also constructs his experience of totality, of whatever is new, of whatever is expected, anticipated, or whatever he will look forward to as coming to him in the future. The initiate must anticipate his experiences and especially must he anticipate his perceptions of future experiences, such that order and beauty prevail in every situation. The initiate is simply the artist of actual experience. By means of his control over his thoughts, feelings, and ideas, he is able to blend together what is and what is not, to omit all that savours of disharmony with what is present and to add, to include, to borrow, and to recreate any desired elements of beauty, of charming memory, of loveliness, of splendour, which might be lost, or not included in the original perception. Therefore, he has mixed together ideal and real elements. He has added the elements of idealized wonder to the given and existing elements of beauty in the experience before him. He has created, therefore, a total picture, and by so doing, he has achieved a work of art, which is all the more prominent than any physical work of art, because it is based upon ideal realities and ideal forms, taken from out of the invisible and fused, attracted, and creatively adding to what is seen now in perception in order to expand the possibilities of the present experience in the direction of total beauty and total wonderment. This is the method of building a most wonderful house of the mind in meditation, for it is the art of building the truly beautiful and the truly ideal out of one's past, and present experiences, in order to create a future experience, which would be even more ideal for the mind. This method should be practised in creative meditation at all times for it suggests not only the awakening of the mind and the emotions to light, the spiritual light of the ideal, but it also, and more importantly, seems to suggest that it is the mind of the initiate, his own mental power which will be charged in the future with the creation of wonderful realities of the beautiful and the ideal. The mind of the initiate will turn at some future time to the creation of ideal worlds of pure beauty and charm, which as his will becomes ever stronger and more cosmic will become actualized in the distant spaces of infinite light.

Our blessings always,

H. Aquarius and Racine

The Monastery of the Seven Rays
The First Temple of the Inner Court,
Student III. Degree (Initiate) 3.
Esoteric Meditation -- The Question of Routes

(B) THE HARMONY WITHIN THOUGHTS, WITHIN FEELINGS, AND WITHIN IDEAS.

All experience is built up out of little elements of harmony, which must be internally harmonious in order to be externally harmonious. For if there is not a harmony within the element of experience then there cannot be any harmony among the elements of experience. In esoteric meditation the finding out of harmony is essentially a matter of analysis. All of the elements of experience must be analysed before these same elements can be placed together in a picture of wonderful beauty. The artist must analyse each colour, as to its combinations and elements, for unless this is achieved, there cannot be said to be harmony within a colour composed really of various colours all streaked and mixed incompletely. Experience is a totalistic picture, and so every element within it must undergo a careful selectivity and a careful blending together, which presupposes a careful analysis of the constitution of each element in the totality and in the completed work of art. Thus, we must give careful consideration to all of the parts of the experience to find out if they form a harmony. All visual images must conform to the basic ideas contained in the lesson on astral magnetism which had as its subject-matter the magical ten numbers (Astral Magnetism 1, c), for colours must arrange themselves in patterns of extreme loveliness and ordered sequence in order that there be manifested in them the ideal. The ideal can only work through perfect forms and perfect forms are projections outward of the magical ten numbers, which show that reality and the totality of experience are built up, together, let us say, out of the magical ten numbers, and for this reason the critically minded person, that is to say one gifted with a very refined and sensitive judgement, will be able to perceive the world of inner experience and will be able to see the world of inner experience by means of his recognition of the wonderful properties of number as they are found universally and in every part of experience, both inner and outer.

Can we say that there is a specific harmony within thoughts, which differs from the harmony within feelings and ideas. I would say yes, for each element, an idea, a thought, a feeling, or even a perception has within it its own ways of realising the internal harmony of the elements of experience. Yet, one thing is absolutely certain and that is that the way in which the ten numbers show themselves in all thoughts, ideas, and feelings proves beyond a doubt that imagination is fundamental. Because 1) the ten numbers form every thought, idea, feeling, or perception, although the method is different from idea to thought to feeling to perception; but this proves that all experience is primarily visual and that the imagination is the world of the visual experiences. 2) because of the uniformity of the ten numbers it is possible to conceive of the uniformity of experience wherein all of the elements can be treated exactly by means of a very careful analysis. This will later develop into our advanced study in magnetic magic, which deals with the building up of thought worlds. But for the most part, we are very much inclined to encourage the understanding of all experience in terms of what it is that is seen either with the outer vision or with the inner vision. The structure of the internal harmony of experience can only be understood by means of these principles of visual harmony, the ten magical numbers. Everything in experience is based upon them and everything in experience is a wonderful expansion of their basic theme. All is magnetism and magnetic attraction and harmony are the essential keys t the totality of experience.

How can one idea relate to another idea? How do forms of harmony between ideas emerge? We say quite simply that within experience there are two types of principle: the field and its elements. The field is empty but it is composed of lines of force which await the addition of all of the elements of experience. The elements of experience are the ideas, thought, feelings, and perceptions -- which are gathered together by life and which are separated out and selected by analysis for inclusion in one thing or in another. The fitting together is done by the field of experience and its lines of mental force which we can call "the lattices of the mind". The lattices of the mind are basic realities which form all of the structures which are to be found within the mind and which are to be understood as regulating and ordering all of the elements which are to be found in experience. This wonderful process is the means whereby it is possibl to build up experience according to an ideal. All else cannot be thought of as being too significant, because all else seems to be merely a restatement of the basic world of the lattices of the mind. The study of the lattices of the mind is taken up in the study of magnetic magic, of course, but it is such a complicated study that even now the masters are doing research on it. We are trying to perfect a method whereby the mind is able to analyse itself most perfe tly and most completely and the main purpose of all work in the occult laboratory is to show that the world of the mind can be explored as precisely as the physical and metaphysical worlds are explored each by their respective sciences. The task of esoteric meditation is to unite all of the worlds, inner, outer, and transcendental in the unity of thought, feeling, idea, and perception; but only the initiate is really able to grasp the entire truth of this matter, as you well know.

Our blessings always,

M. Aquarius and Racine

The Monastery of the Seven Rays
The First Temple of the Inner Court,
Student III. Degree (Initiate) 3.
Esoteric Meditation -- The Question of Routes

(C) AN EXERCISE IN STYLE.

We are faced with a wonderful possibility for understanding the construction of experience. We are provided with certain articles of artistic taste and certain items of furniture in the museum, which will enable us to create a most wonderful example of harmony among thoughts, ideas, and feelings. The elements of this experiment are as follows: 1) 2 Persian rugs (middle 18th century, G.1755); 2 cabinets (Louis XV period); 3 chairs (Louis XV period); 1 small table (Louis XIII period); two paintings by Jean-Antoine Watteau (1684 -1721); the music of Francisco Geminiani (1680-1762); the conversation of an 18th century philosophical salon (but a very small and intimate salon, of about 1748). Let us try and fit together the pieces, or elements and see what type of atmosphere of thoughts, feelings, and ideas will emerge.

The rugs, cabinets, chairs, music, art, and conversation represent our present feelings, thoughts, and ideas. They are completely in harmony with each other, because each element has been carefully matched and fitted together by the delicate lattices of the mind so as to form a very interesting and wonderfully alive setting. The Louis XIII table represents an ideal element which has been fused into the picture from the past, for it represents an element which is both ideally foreign yet at the same time it is so necessary to add a distinctiveness and refinement to what would be possibly less than ideal without it. This ideal element becomes then the centre of the room, just as the ideal element, be it thought, idea, or feeling, or perception becomes the centre of a thought pattern, which is being carefully built up in the mind and imagination by the weaving together of elements so as to create a thoroughly wonderful experience of the ultimate in taste and style, as well as the most thoroughly complete ideal picture of the artistic imagination. Conversation would seem to function as the element which weaves all of the others together, and in this sense, even though it is an element, it approximates more nearly to the field of mental lattices, which stand behind all of the elements of experience. This is why to seek after the ideal in thought, feeling, and idea is really to find within oneself a weaving of impulse, the desire and the will to attain to the ultimate to achieve the ideal. In the conversation, in our experimental salon, the entire focus of attention could be passing from one part of the room to the next, but always, if it were good conversation, it would refer back to the table from the Louis XIII period which was in the centre, not only of the room, the salon, but always within the center of the frame of reference, within the area of greatest intensity of attention, of the most heavily interpretative and valued discussion, as the ideal is always the point of reference to which everything must refer and from which all things must derive their significance or being. For the meaning of everything in the room would be completely influenced by the reference to the table to which the conversation and discussion of the various articles in the salon would refer. Always we would see the cabinets in comparison -- but never contrast (for this is a matter of style and taste) -- with the table, likewise the chairs, the music, the art, the rugs, all of the elements would be in a constant exercise of comparison with the table, because the conversation would feel the need to refer to the ideal, to the frame of reference, to the purpose of the salon in other words to its reason for existence. This is exactly the way in which the ideal is conceived and this is exactly how the ideal must function, for always it is the focus of being and attention.

Esoteric meditation consequently must not be thought of as some kind of passive activity which is designed to carry one off into some sort of very questionable realm of experience. Rather esoteric meditation is in reality the naturalistic exploration of the elements of experience. It presupposes a sense of harmony and refinement, for this reason only the cultured can meditate, but since culture is a universal phenomenon it must be thought that several minds in diverse circumstances can have within themselves the capacity to meditate. But the principle is always the same, just as the ten magical numbers are always to be found most uniformly within the frame of elements, which go to make up the world of experience. It is impossible to find any situation which does not combine elements of harmony and elements of difference, which nevertheless have elements of harmony within themselves -- the elements of the ten magical numbers. But the true sense of harmony, - and style is harmony within a frame of reference,- while being so natural is also so terribly difficult for some people to realise in their experience of the inner world. Why? Because they have allowed themselves to become so distracted from the ordering of their experiences by means of a wonderful sense of reality, where mind and imagination are working together that the entire world appears to them to be disorganised. Obviously they are not initiates, but initiat --you, yourselves -- can help them to rebuild their worlds of harmony, by telling them quite simply that first one seeks harmony within thoughts, feeling, ideas, and perceptions, and then one seeks it among these elements of experience. When this blending through analysis has been achieved, then it is possible for them to realise that by a gradual introduction of the ideal into their experience it is possible to create an ever more beautiful and charming picture of life, and therefore they are more able to live in the realm of the spirit, far from chaos and confusion.

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Esoteric Meditation -- The Question of Routes

(D) IDEALITY AND REFINEMENT OF THOUGHTS, FEELINGS, IDEAS, AND PERCEPTIONS.

The raw material of experience is sensation, which must be continually refined by the infusion of the elements of the ideal, of mind and transcendental consciousness, until it is acceptable for cultured use by the initiate. When ideality is added to sensation, you have perception; when ideality is added to perception you have feeling; when ideality is added to feeling you have thought; when ideality is added to thought you have the idea, or imagination. Thus experience is built up by adding more and more elements of ideality, or value or transcendental consciousness, or intuition, or spirituality, to what lies directly below it in the scale of experienced being. We intend to convey the image of a scale, because all of the experienced being built up by the infusion of the ideal, moves more and more towards the ideal as it climbs up and up the scale, the royal staircase to perfected experience. This process is the refinement of experience and only by infusion of the ideal is experience refined and made wholly perfect, or IDEAL.

But ideality, which can be defined as "the completeness of any state of being, that which incites the desire for imitation, that which provokes desire, that which arouses admiration, and that which suggests eternity and the fullness of perfection", this ideality does not exist anywhere in experience in any fully exaustive sense, for only is it experienced in parts, in elements, in samples, and so it is intended to stimulate desire to possess, to seize whatever touch of it might come into the world of experience. The desire to achieve it is incompletely realised for it is never fully to be grasped and held forever, nor is it ever to be found in any natural state, so perfect and untouched by the values of civilisation as some philosophers have suggested. Rather it is to be found here and there in small samples, little evidences of perfection, convenient articles to possess and enclose within a glass cabinet, something to own and cherish, but never to dominate completely. Yet all of these manifestations of the ideal are really necessary to stimulate desire for perfection, without which life would be quite barren and somewhat incomprehensible. No one can possess the ideal in its fullness, but all can hold some part of it in their hands and know that metaphysical reality has much more to offer. Thus while the ideal eludes all attempts at total possession it is fully within the grasp of anyone who shall seek and try to understand its ultimate mystery by means of an appreciation of the beautiful. Thus it is with mind, continually seeking to perfect and to understand itself more and more, to approximate the ideal more and more either in the truth of its science, the goodness of its intended moral acts, the beauty of its enjoyments, or the holiness of its mystical states of rapture. Always it is mind seeking refinement, thirsting more and more for the ideal, not as someone lost without the elements of survival, but rather as a voyager, whose insatiable desire for the perfection of the quest cannot be satisfied except in the total possession of complete being and above all ideality. Such is the history of human experience, for the life of the outer man is only a projection outwards of the inner drives of the mind. And if such be the outer and the inner activity of the mind, then in truth, the ultimate intensification of this desire is to be found only in esoteric meditation, wherein the mind turns upon itself and seeks ideality, as ideality first comes to outer awareness.

The inner world of meditation, therefore, is a most wonderful realm of ideal enjoyments and true metaphysical participation, but as the mind refines itself more and more by the practice of the exercises of harmony there seems to come into its focus of attention the next stage in awareness, and this is the experience of contemplation, which is the fina stage of esoteric meditation. This cannot be achieved without the intervention of transcendental consciousness and therefore , often meditation is said to be complete within itself, and for some it is. But our teaching is that when the mind has achieved the ultimates in self-style and refinement, when it has experienced the ultimate in harmony and genuine beauty, then it approaches to the final stage of the route, that which moves within itself, the action of mind within itself. This stage of contemplation is truly spiritual and metaphysically essential to the completeness of being which is the goal of experience. Yet, only an initiate may fully undertake the experience of contemplation, because it is primarily an artistic and aesthetic experience, and it is fundamentally an experience of the visual being of the ideal. When one seeks to picture the ideal in all of completeness, when one stands before the ideal, realising that one has nothing in comparison to the ideal, and yet offering, somehow through self-deception to offer oneself wholly to the ideal (as if one had any worth in comparison to the ideal -- this is the ultimate of self-deception), then one has entered upon the process of contemplation and one looks within himself to that state of mind which is most fully and most completely perfect and one realises that this is the ideal state, and to enter into it, to give up one's self-hood so as to become one with it, either completely or retaining some kind of outer foothold, this is to embark, then and in that very state of awareness upon the voyage of contemplation, not only to be but to live within the ideal, to find one's life within it, and more than one's life, one's very being. This is contemplation. This is mind within mind.

Our blessings always,
M. Aquarius and Racine.

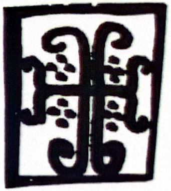
(44)

The Monastery of the Seven Rays
The First Temple of the Inner Court,
Student III. Degree (Initiate)
Esoteric Meditation -- The Contemplation of the Initiates

"THOU ART GLORIOUS AND RADIANT IN THINE ATTAINMENT, O WONDEROUS SYZYGY OF ZEUS-AMON."

Unto the initiates of the solar disc, that is to say, only to those who had ascended to the level of the syzygies, as you have been taught, was there given the powers of contemplation. Therefore, when one speaks of true contemplation one can only speak of THE CONTEMPLATION OF THE INITIATES, whose sign and symbol of liberation is given below, and whose element is the holy fire of spirit. Now, we have declared that you are initiates for having entered the inner court, and you are within the heart of the mysteries of the ancient and futuristic gods of mankind. Therefore, we will describe that state of consciousness which is most naturally and most necessarily your own, the state of contemplation, which involves mind within mind, your mind within the mind of the great one, the master and his mind with the mind of his syzygy, and the mind of the syzygy within the mind of the eon, and the mind of the eon within the mind of the archon, and the mind of the archon within the mind of the realms of essence, and the mind of the realms of essence within the divine mind, and the divine mind within the divine wisdom, and the divine wisdom within the divine essence, and the divine essence within the absolute, and the absolute within itself: FOR THE ABSOLUTE IS ONE. And because the absolute is ONE, IT IS POSSIBLE -- BUT ONLY POSSIBLE FOR INITIATES -- to rise in consciousness from where they are at present to the ONE, of which the philosopher Plotinus speaks as "the flight of the alone to the alone"; because contemplation is knowing all things as one, and therefore if all things are as one then there cannot be anything to separate my higher being from yours or from the very highest, if such should be what I am seeking. Therefore because of this unity of being, all things are one in the absolute, so therefore there cannot be anything to separate truly the essence of my mind from the essence of the absolute, from the divine essence, from the divine wisdom, and from the divine mind, for if there was separation there would have to be a two, that which separates one from one, but there is no two, there is only the ONE, WHO IS "ONE WITHOUT A SECOND". Thus we teach, for all mankind, and following our GNOSTIC TRADITIONS that: There is not end to the life of the spirit, there is no end to the essence of what is now, there is no end to the gods; all things are eternal in the essence of their being, and all things are spiritual and ultimate, for there is no loss. And, those who have achieved the level of the initiate are easily able to realise the truth of these ideas, and also why the doctrine of reincarnation is only a half-truth, and intended for those who have not reached the level of the true perception of light, which reveals in the holy secret their unity with the absolute. For this reason all occult philosophies which teach the inescapable law of continual reincarnation as well as the end of the present world system, by whatever Hindu term they may describe it, are to be avoided morally and understood to be truthless assemblies of error and harmful ideas. Man must realise that the universal system is a creation of divine love and a work of art and perfect organic harmony, what disharmony is present is due to having been introduced by man and sustained by erroneous occult teachings.

Those who having attained spiritual liberation and having passed from darkness into "HIS UNSPEAKABLE LIGHT" must understand that the mechanism of contemplation is not complicated nor is it difficult to imagine how it is possible for the human person to evolve to such a level where he may freely contemplate his destiny and his unity with the higher parts of the total universal system of being. For in contemplation it is possible to unite fully in the thought processes of the eternal and the infinite and thereby attain to an insight into the ultimate reasons for the existence of all things. One has only to journey into the absolute making use of his present strengths, which will increase rapidly and wonderfully as he follows the path to the absolute. Thus man is truly able to live the life of the initiate for he knows exactly how and why he will evolve and also the direction not only of his own evolution, but the direction, if not the ultimate destiny, of all beings and of all parts of the universal system. This is the true work of the initiate, for he is charged with the responsibility to "bring to Earth the ultimate mysteries of being", which, if they are understood fully, will free all men from fear, hatred, error, and physical need, so that they might unite themselves in consciousness with the very highest, through contemplation, and thus act as the gods they are.



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M. Aquarius and Racine.

(45 A)

The Monastery of the Seven Rays
The First Temple of the Inner Court,
Student III. Degree (Initiate) 4.
Esoteric Meditation -- The Contemplation of the Initiates

(A) MY MIND IS MEDITATING WITHIN A GREATER MIND.

To live, to exist, to think, to subsist in spirit, to grow in wisdom, to understand all things, to be ideality and reality, to unite oneself in pure consciousness alone: THIS IS THE GNOSIS OF THE INITIATES, THIS IS THE ULTIMATE FORM OF MEDITATION, AND THIS IS ONLY POSSIBLE BECAUSE MY BEING IS WITHIN THE BEING OF A GREATER. All of reality is ruled by the laws of entailment and inclusion, whereby what it is contained within the being which is the cause of the being contained's existence. This is as true in logical thinking and analysis as it is in metaphysical spirituality: all reality is part of a close network of ideas and thoughts which interpenetrate and which are trancendentally identified with all ideality. Therefore when I live, I live within someone who is the source of my vitality. All persons have a syzygy, upon which they can draw for energies of consciousness and life. In meditation we go beyond the syzygy of life, we arrive at the mental level and there we find the master, or the greater mind in whose mind we enter when we meditate, and within whose mind it is alone possible to meditate. This is the true method of spiritual growth, for apart from pure being and pure growth-in-consciousness it is impossible to find the light.

Therefore, when one seeks to advance along the pathway of wisdom and ultimate metaphysical science one has only to try and understand the world of inclusion and entailment, for it is within these worlds, which are really the same world, that it is possible to find the inner mechanism of contemplation. This mechanism is as follows: 1) ALL ULTIMATE INTUITIONS AND INTELLIGIBILITIES HAVE THEIR TRUE SOURCE AND ORIGIN IN THE HIGHER OF TWO LEVELS OF MIND AND ARE EXPERIENCED BY THE LOWER OF TWO LEVELS OF MIND BECAUSE OF THE LAW OF REVELATION, WHEREBY TRUTH SEEKS TO MAKE ITSELF KNOWN. 2) BECAUSE OF THIS PRINCIPLE, THEREFORE, THE ABSOLUTE ONE IS THE SOURCE OF ALL ULTIMATE INTUITIONS AND INTELLIGIBILITIES, BECAUSE THIS IS THE HIGHEST LEVEL OF BEING. 3) WITHIN THIS SCHEMATISM OF EMANATION OR POURING FORTH OF BEING AND TRUTH THE HIGHER REVEALS TO THE LOWER AND THE LOWER RECEIVES AND IS SUSTAINED BY THAT WHICH HAS BEEN REVEALED TO IT. 4) AS WISE MEN HAVE REVEALED DIVINE WISDOM TO COMMON MEN FOR THEIR MENTAL AND MORAL ENLIGHTENMENT, SO BY THE PROCESS OF CONTEMPLATION ONE WHO IS AN INITIATE IS ABLE TO SEE HIMSELF AND TO KNOW HIMSELF AND THEREFORE TO BE HIMSELF BOTH THE REVELATOR AND THE PERSON TO WHOM ULTIMATE INTUITIONS AND INTELLIGIBILITIES ARE REVEALED ON ALL LEVELS OF BEING.

This Gnostic tradition is fully proven by the laws which govern the creation of cities of thought, cities of men, cities of holy beings, and cities of initiates everywhere in the universe. ALL THINGS ARE BOTH WITHIN THEMSELVES AND WITHIN ALL THINGS. THIS IS WISDOM AND KNOWLEDGE (GNOSIS). The ultimate science of being, which are based on the law that all things are within higher being is clearly a law of metaphysical inclusion and entailment. We might add that at this level of teaching there is not any need to differentiate between entailment and inclusion, as both are ideal. In higher studies, however, we will make a sharp distinction to assist those who would seek the very highest limits of truth. But for the present let us try and understand a very simple truth, namely that which is, as are all things, is within another. This means that it is only in contemplation that one is able to find out this very spiritual teaching, for otherwise one is not able nor is one ready to grasp this truth. Yet, to know the science of contemplation is to know all things as they are, as they are within being and reality.

The relationship between your mind and the mind of the greater one is exactly the realtionship of harmony which exists between your ideas in your mind and your mind, it is the relationship of internal purpose and organic or living unity. Everything is within something else and for this reason everything functions within a frame of reference and a realm of harmony which not only serve to protect it, but to feed and sustain it, and to serve as the source of all of its ideas. This is the metaphysical law of true being and this is the metaphysical principle which as we have given it above serves as the model for the entire process of evolution. This principle teaches as such that all being comes forth from the superior level of being, which is superior to it because it is prior, and therefore as it flows into existence in the world of experience, it shows forth the order and harmony of natural design. That is why the kingdoms of nature are composed of genus and species, for they reflect the influence of the prior (the genus) over the subsequent (the species), and by this method it is possible to find in our own minds those ideas which give brith to others and those ideas which being born of far more comprehensive ideas are naturally reflective of the more general ideas. My own mind is drawing its strength from that which is higher and more comprehensive than myself, and I am understanding that my mind can only function within a higher mind and share in those ideas which have been revealed to me. All of the ideas of my mind exist as revelations of a spiritual nature, if these ideas are recognised as truly of the spirit, but if not then they are of human origin. The mind in its highest form reflects the higher mind, while in its lower forms the human mind reflects those elements of existence and experience from which it naturally seeks escape. Freedom consists in knowing the mind as such.

Our blessings always,

M. Aquarius and Racine

(45 B)

(B) INSPIRATION

Beyond all forms of measurement is the source of measurement. Beyond all forms of thought is the source of thought. Beyond all human attempts at spirituality is the source of all spirit. And, this true beyond is the beyond which is within, which we have discussed before so many times. This beyond is the "ABO SPIRITO", the absolute as the source of inspiration.

We have seen how it is necessary for the initiate to know that all ultimate intuitions and also all ultimate ideas of intelligible being are derived by means of the basic pouring forth of the eternal into the world of time. Now, we must understand that if all contemplation is mind within mind, then the activity of mind must be so intimate and so immediate that there is only one life and this is the life in spirit, which is our concept of inspiration. To live with the awareness that all of one's acts and truely spiritual ideas are from the very highest is so to inspire one that one is directed onward by one's own will and desire for the timeless. This is the truth of inspiration and when we realise that all inspiration is within the absolute, then we realise that absolute inspiration or ABO SPIRITO is the ultimate goal of contemplation. For you must try and feel yourself as you are in the absolute, so that every breath of his is a breath of yours, there being no second in the one without a second.

Inspiration is the most spiritual form of attainment for human beings because it is literally living the divine life within oneself. It does not depend upon outside influences nor does it depend upon any internal circumstances other than the awareness that contemplation is the work of the true and faithful initiate. When one is conscious that contemplation is what must be done and what one can really only do as an initiate, then one realises that there is no separation between your inner life and that of the whole of the universe. For both are within ABO SPIRITO and both are ONE.

The ancients spoke of the divine breath coming upon one and making him more spiritual than ever was possible before. This is only the most superficial aspect of the picture. This is the child's image of inspiration. True inspiritation is more than physical breathing, it is the essence of being. It does not come upon one, rather it rises within the confines of consciousness and makes the initiate alive in his metaphysical selfhood. It is possible only because God and man are so closely linked by means of the laws of entailment and inclusion. And, inspiration while it is concerned with the true reality of spiritual life is more concerned with our understanding of spiritual life as the essence of one's very personal existence. Therefore, when one thinks of life, one should think fundamentally of existence as a spiritual fact, which is sustained by the immediate unity which exists between all of the aspects of ABO SPIRITO.

In all ancient systems of mystical and spiritual training there is the teaching of how one is to prepare for receiving the divine inspiration. Now it would seem that in metaphysical teaching, such as ours, we have made provision for this by means of the entire scope of this course of study and reawakening. For we do not pretend to be teaching you anything new; rather, we are reawakening your very spiritual and transcendental memories, which are fully present in your highest being, although they may not be known completely in your everyday awareness. This means that our teaching is the act of preparation for the receiving of the experience of awareness. But, this is a preparation for a reception with one major difference. That difference is this: The experience of inspiration does not come from outside of your being, rather it comes from within your being. It is an inner experience, or an esoteric form of experience, which rises within you and cannot be found to have its origin outside of you; nor does it seem to have any essence of being apart from the very wide horizons of your own innermost experience in its highest form, which means that the God within is still very much united with all phases of my own and your own spirituality. And because of this, we are able to understand fully that to prepare to receive inspiration is in reality to prepare to receive the experience of true selfhood, to know oneself more fully and more perfectly than could be thought wither possible or necessary by those who were not gifted with the presence of initiation in their souls

All of the thoughts and feelings which are at present afloat in the mind of the initiate are being known by the higher beings of the inner world through the power of Abo Spirito to know and to perceive all phases of its own experience in absolute completeness. Yoga is supposed to teach one to attain to self-awareness and when this is achieved it is possible to know oneself as divine and the soul as eternal spirit. However, we project the souls of mankind into an even higher phase of experience by teaching that ultimate thought and activity of thought are divine and that when we think in spiritual conjunction with ultimate thought we are one with the eternal and therefore our own thoughts are His and His are our ideas which lift us up to the higher levels of experience so that truth is not something foreign but something which has always been within one's self-consciousness. Why are you so self-conscious the wise man asked himself? He answered with the insight that he was so self-conscious because he was conscious of his self -- his cosmic selfhood.

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(46)

The Monastery of the Seven Rays
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Student III. Degree (Initiate) 4.
Esoteric Meditation, The Contemplation of the Initiates

(C) GNOSIS AND NOESIS.

There are two very highly favoured methods of contemplation which have been practiced by the masters of the Gnostic Tradition: Noesis and Zothyria. Each has its own particular point of departure in the inner worlds and each seeks enlightenment and spirituality following ideal methods. The two methods do differ, and for this reason I will discuss them separately for you and then we will conclude this degree with an additional note on transcendental yoga.

If Gnosis is the ultimate tradition of wisdom and spirituality, so it follows that if this divine knowledge descends from the very highest in the order of being, so should the divine intelligibility descend and ennoble the human soul and make it very holy and ultimately transform mankind into a realm of true essences. This is exactly what happens in the process of Noesis, because the beginning of this descent of being is in the very highest sphere of light, which is associated with the Moon in the constellation of Gemini, and the magical colours red modified by black. This type of contemplation is especially concerned with the existence of ideal elements in the visible world, and therefore it rules all forms of research and speculation, especially having as its goal the creation of a world of ideal forms and elements, which is called, alternatively "the city" or "the encyclopedia". Now, the practice of Noesis is especially suited to those persons who having followed our earlier instructions are oriented towards work with the Syzygies. For the ideal elements of any metaphysical city or encyclopedia would have to be either the outer form of the Syzygy, as it shows itself in terms of a formula, or else, and this is much rarer, in the Syzygy himself.

Gnostic noeticians, therefore, are professional researchers, whose investigations are directed towards the ideal elements of being in all of their forms. There is always the need to bring back to the world the sense of what has been achieved and therefore, for this reason, the noetician does not forget that he is a revelator to humanity of the higher wisdom. But he realises much more than in being a revelator to mankind he is able to construct an ideal world model which will be used by mankind in its ever changing quest for a new meaning to existence. This does not mean that the noetician must think that his work will be applied in some future society as a form of social and political organisation, even towards which the present order is organically directed in its evolution by syzygical directions. But, it does mean that the fruits of noesis can be brought down to the most concrete of levels if this is the will of the noetician. If he wishes they will remain in the world of abstract being and pure contemplation. But, if there is the desire for the concrete, then the fruits of noesis can be grounded in the world of facts and the factual world can be made all the better because of this incarnation and transformation. All great religions begin with the application to the religious and mystical sphere of what we have discussed, either in the form of a person (as in Christianity and Buddhism) or in the form of an idea, or a theory of life (as in world humanism and religious empiricism) and for this reason there will always be strength of purpose in these religions, because they have brought into the world of the material the ideality of the spiritual. We may disagree entirely with certain interpretation which have developed over the years, but we must recognise the presence of those ideal elements, which have, for millions of years, formed the principal basis of the spiritual life.

But there is more to the noetical approach in contemplation beside the act of revealing to the lower levels of being the ideas of the higher. For in doing this, by whatever means, the noetician only serve to duplicate the eternal processes by means of a wonderful symbolic pattern in human consciousness. There is much more to be done, largely in the areas of exploration and ideal transformation. In the area of exploration, the noetician by means of contemplation comes to know himself as he is that is to say in terms of the cosmic dimensions of his being. This is especially important when we realise that cosmic dimensions of being, whether ideal or real, that is to say if in time or beyond time, are the proper goals of human evolution as well as the objects of human contemplation. The human being must realise that he has only to move in the direction of the eternal and he will find the contents of the human mind of two million years from now. These cosmi dimensions of being are forms of thought which are possessed by highe beings in their present perfection and which will become the normal patterns of human thought in the distant future. Thus, the noetician able to think beyond the confines of time.

Lastly, when he has come to think in terms of the future, which to him is an ideal present, he has within his powers of knowledge th capacity to transform the here and now into this ideality, if he should dare to introduce in a careful manner the elements of change such a way that they will not be found to disturb the present, but w serve to build up, element by element one at a time, the new world of the future-next-to-the-now-present. Then, he will truely have reached the level of one form of the completeness of contemplation: Noesis -- the absolute level of thought.

Our blessings always,
M. Aquarius and Racine.

(D) GNOSIS AND ZOTHYRIA.

Modern gnostic metaphysics makes use of the concept of Zothyra and its reference to Zothyria, in explaining a type of contemplation which begins at the lower levels and instead of following the pathway of emanation it follows the pathway of evolution, having its origin in the Moon in the constellation of Scorpio, with the magical colours of yellow modified by black. Zothyria is a modern form of the gnostic method in the sense, only, that is has been applied to the history of the mind and the intuition in such a manner that it follows the growth of being from the simplest to the most complex and embraces within itself the natural history of the universe and especially of occult destiny. It is therefore the method of consciousness moving in a direction different from that of Noesis. For Zothyria there is no need to identify with the most transcendental elements, as it is not a process of research through contemplation. We may, rather, define Zothyria as a process of construction through contemplation. It is a process whereby the world is both discovered and explored by means of those powers of the mind which are sufficiently complete so as to enable the zothyriologist to build up a world structure not unlike the speculative and explanatory systems of theoretical philosophy and science which have been found in the minds of men for the past few thousands of years. Zothyria is thusly the power to explore in a natural sense the world of visible and invisible beings. Zothyria is gnostic in that it depends upon certain presuppositions which are prior to normal and practical mind, but it is less gnostic than noesis in that it does not dwell in the ideality of being, rather its basis is in the contemplation of the processes of evolution, as they are reflected organically in the spheres of the Syzygies.

Zothyria being so close to nature projects upon the world of natural events certain lines of mathematical direction. These triads form directive patterns which go far beyond the normal genus and species system of natural order. As the species rises in consciousness from the lower levels to its goal of a somewhat higher consciousness, it is necessary for the triads of zothyria to rise higher in their expectation of what is to be, so that what has come to be seen and understood as a projected level of evolution on some lower plane of nature, becomes the norm of life on a higher level and on an even higher level it would be thought of as a backward step. Thus, for plants the zothyriologist projects the goal of self-consciousness, which is not attained there, but is the minimum requirement in the human kingdom. In a higher level, selfconsciousness would be thought of as a retardation of evolution, if the basic minimum is cosmic consciousness. Therefore, zothyria seems to be able to develop a speculative metaphysics of nature and also an interpretation of the world in terms of what is expected in the higher levels of consciousness. Such goals are necessary, for if we did not have them, then we would be unable to have anytype of natural growth, because the drives of nature are not well directed towards difficult achievements, and so they must be directed from every possible sphere of being so that nature will reach its expected goals. Otherwise, nature would be static and evolution would be impossible. Therefore, the zothyriologist is a director of natural evolution.

So far what we have said is quite concerned with the mental world. We would like to know of the contemplative side which goes beyond the mental world. The answer is simple. Only in contemplation would such problems ever arise because only in contemplation is there an awareness of reality in this very deep sense. The mental world would not be concerned with such problems, although it might know of their existence if such a mental world was nourished by the contemplati level of consciousness. But for the most part, the mental world is not so governed by a cosmic concern. Contemplation is, however, for it is concerned with the ways in which being must achieve its perfection, and in the gnostic tradition, which is the tradition of noesis and zothyria, the ultimate task of contemplation was the solving of problem for the universe, at the cosmic or universal level. In other words, the unity of consciousness acts in such a way that all of the forms of nature are objects of loving concern by the cosmic unity of consciousness and as such they are so vital that their entire evolution must be directed and sustained in terms of perfection of understanding. Contemplation becomes this perfection, and in contemplation we see the love and concern for all being which is manifested by the God of Creation, as He has been so known in all of the mystical and religious traditions of the more spiritually oriented peoples of the world. To share in His concern and sense of responsibility for all being is the goal of contemplation. So the initiate who is the ideal term in contemplation, the pole of mind, must realise that as noesis brings us transformation and exploration of being, so zothyria brings us the creation and protection of the natural order according to plan. Noesis is the divine planner, who has drawn up the forms to be followed in the creation of the universe. Zothyria is the divine gardener who must watch his plants to see how they will grow and what they will need in the process of reaching full growth. Both forms of gnostic contemplation are in fundamental harmony. Each initiate must be both a noetician and a zothyriologist, if he is to contemplate the eternal order of being in the most proper and spiritual sense that can be known.

Our blessings always,
M. Aquarius and Racine.

(48 A)

The Monastery of the Seven Rays
The First Temple of the Inner Court,
Student III. Degree (Initiate) 4.
Esoteric Meditation, The Contemplation of the Initiates.

SPECIAL NOTICE ON TRANSCENDENTAL YOGA TO FOLLOW LESSON (D).

For an initiate there is only the timeless and the spiritual. Therefore, in every age there have been those who have sought to write down their methods of spiritual discipline so that they might be shared with their disciples. This custom is quite wonderfully preserved in the eastern systems of yoga, which aim directly at transcendental illumination. However, while not using the term extensively the reader and initiate will find our studies to be the most transcendental form of yoga which has been evolved by the human mind from out of its vast spiritual experiences. Consequently, the degree which you have just completed is ideally a course in the transcendental yoga of the ancient oriental school of Contemplation and Meditation. We do not believe that using the word "yoga" adds significantly to what we have already come to know from sound experience as the gnostic tradition. We do not need any additional terminology. But it is important to keep in mind the fact that all higher forms of spiritual training are one in essence, and so it with the gnosis and likewise with yoga. We do not consider ourselves as gurus or as yogis, for often imposture has made these names of ancient honour terms of rejection. Rather, we do insist however, that due respect be given to the eastern teachings in the same sense as such are given to our teachings because our teachings are essentially one with the best of the oriental transcenden doctrines. However, while this is true we must warn our initiates against those often who pose as oriental masters and who ask from students an obedience which should not be given and which is in fact fully questionable.

Our blessings always,
M. Aquarius and Racine.

(48 B)

SEVEN RAYS, "INITIATE PAPERS" TO FOLLOW
THE STUDENT III. DEGREE, AND TO BE BEFORE THE STUDENT
IV. DEGREE. PAPER I. (ESOTERIC CABALA)

he Cabalistic Tree of Life — The Thirty-Two Paths of Consciousness.

.B.L. Realm of Being:	Sephirothic Name:	Involutionary:	Evolutionary:
. Atziluth of Atziluth	Kether (Metatron)	'1T'r'm'n'	'1G'd'
. Briah of Atziluth	Kether (Raphael)	T'r'mn't	G'd'l
. Yetzirah of Atziluth	Kether (Gabriel)	T'r'mb'r	G'dz'r'l
Assiah of Atziluth	Kether (Sandalphon)	T'r'mv'r	G'dm'g'l
. Atziluth of Briah	Chokmah (Ratziel)	'1B'r'c'h	'1M'g'
. Briah of Briah	Binah (Tzaphkiel)	B'r'c't	M'g'l
. Yetzirah of Briah	Chesed-Geburah (Tzadkiel-Khamael)	B'rt'r'm	M's'n'l
. Assiah of Briah	Tiphaereth (Raphael)	B'r'd	M'gg'd'l
. Atziluth of Yetzirah	Yesod (Gabriel)	'l'd'r	'1S'n
. Briah of Yetzirah	Netzach (Haniel)	'd'r't	S'n'l
. Yetzirah of Yetzirah	Hod (Michael)	'db'r	S'nm'g'l
. Assiah of Yetzirah	Yesod (Gabriel)	'dv'rm	S'nz'r'l
. Atziluth of Assiah	Malkuth (Metatron)	'1V'rmn'	'1Z'r'
Briah of Assiah	Malkuth (Raphael)	V'rmn't	Z'r'l
. Yetzirah of Assiah	Malkuth (Gabriel)	V'r'd	Z'r'g'd'l
. Assiah of Assiah	Malkuth (Sandalphon)	V'rt'r'm	Z'r's'l

The student of speculative grammar will note that the thirty-two ttices are the results of the metalinguistic conjugation of the basic ot verbs T'r'm', G'd', B'r', M', 'd'r', S'n', V'r', and Z'r', in their ur primitive tenses, which correspond to the modern past and future ubjunctive mood), past and future (imperative mood), past and future ndicative mood) and present (indicative mood).

Keeping the above distinctions in mind, it is possible to see the tire system of the Q.B.L. as constituting an elaborate system of ammatical interrelationships and patterns, from which traditions have rived their metaphysical and logical systems.

The omission often found in Q.B.L. writings of the vowels in root rbs and other words relates to the fact that the sacred vowels are inted on special cards, the ancestors of the present day Hermetic Tarots, d are supplied by the student from these documents in accord with the eds of the experiment he is designing. Various temples supply these cuments to their students, as part of their training papers.

TO FOLLOW THE
STUDENT III. DEGREE, AND TO BE BEFORE THE STUDENT IV.
DEGREE. PAPER II. (ESOTERIC CABALA).

Number Hebrew Zodiac	Chinese Hexagram			
Cabalistic Tarot	Atziluth	Briah	Yetzirah	Assiah
1. aleph, Moon in Gemini, Aquarius, Libra	Khien,	Kwai,	ting,	ta Kwang
2. beth, Sun in Leo	hsiao Khu,	hsu,	ta Khu,	thai
3. gimel, Sun in Aries	li,	tui,	Khwei,	Kwei mei
4. daleth, Sun in Sagittarius	kung fu,	kieh,	sun,	lin
5. he, Sun in Gemini	thung Zan,	ko,	li,	fang
6. vau, Moon in Leo, Aries, Sagittarius	kia zan,	ki zi,	pi,	ming i
7. zain, Sun in Aquarius,	wu wang,	sui,	shih ho,	kan
8. cheth, Sun in Libra,	yi,	kun,	i,	fu
9. teth, Sun in Cancer,	kau,	ta kwo,	ting,	hang
10. jod, Sun in Pisces,	sun,	zing,	ku,	shang
11. caph, Moon in Capricorn, Virgo, Taurus	sung,	khwan,	wei zi,	kieh
12. lamed, Sun in Scorpio,	hwan,	khan,	mang,	sze
13. mem, Sun in Capricorn,	thun,	hsien,	lu,	hsiao kwo
14. nun, Sun in Virgo,	kien,	kien,	kan,	khien
15. samekh, Sun in Taurus,	phi,	zhui,	zin,	yu
16. ayin, Moon in Cancer, Pisces, Scorpio	kwan,	pi,	po,	khwan

(The circle is completed by the use of three earth signs and three fire signs.)

17. pe, Sun in Taurus,	same as samekh
18. sadhe, Sun in Virgo,	same as nun
19. koph, Sun in Capricorn,	same as men
20. resh, Sun in Sagittarius,	same as daleth
21. sin, Sun in Aries,	same as gimel
22. tau, Sun in Leo.	same as beth

By means of a proper analysis of each sign of the Zodiac, as given above the entire cabalistic basis of alchemy can be discovered, and the use of the four elements and their symbols (iron) earth, (mercury) water, (silver) air, and (gold) fire, as well as the fifth element, or quintessence (platinium) akasha. This analysis then leads the student to construct a system of alchemical tarot, and to relate this symbolic synthesis to the metaphysical propositions which are defined in the various books of cabalistic instruction. This is the basis of theurgy, and of exact metaphysics and monadology.

The Monastery of the Seven Rays, "Initiate Papers", to follow the Student
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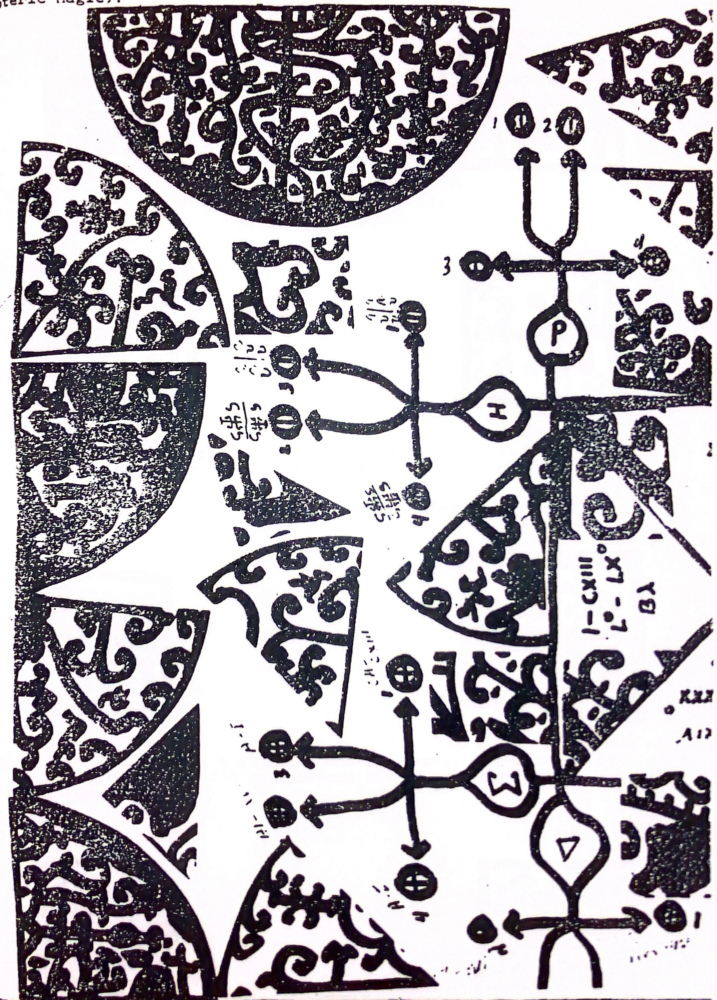
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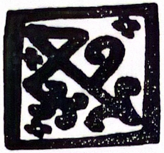
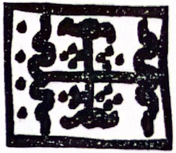
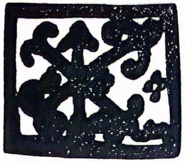
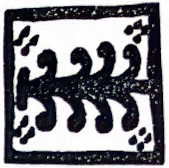
The Monastery of the Seven Rays, "Initiate Paper", to follow the Student III. Degree, and to be before the Student IV. Degree. Paper V. (Esoteric Noetic).



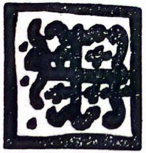


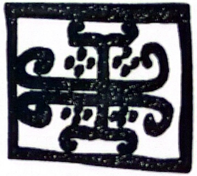




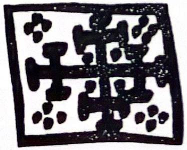
Some occult writers intimate that Voudou Cabala is an essentially primitive system of magical and psychic operations.

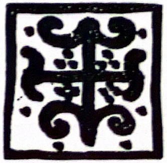
May we be allowed to question that assumption?





How do we know that these ancient tarots form a system of explanation which goes beyond the present limits of scientific exploration?





the Monastery of the Seven Rays, "Initiate Papers", to follow the Student
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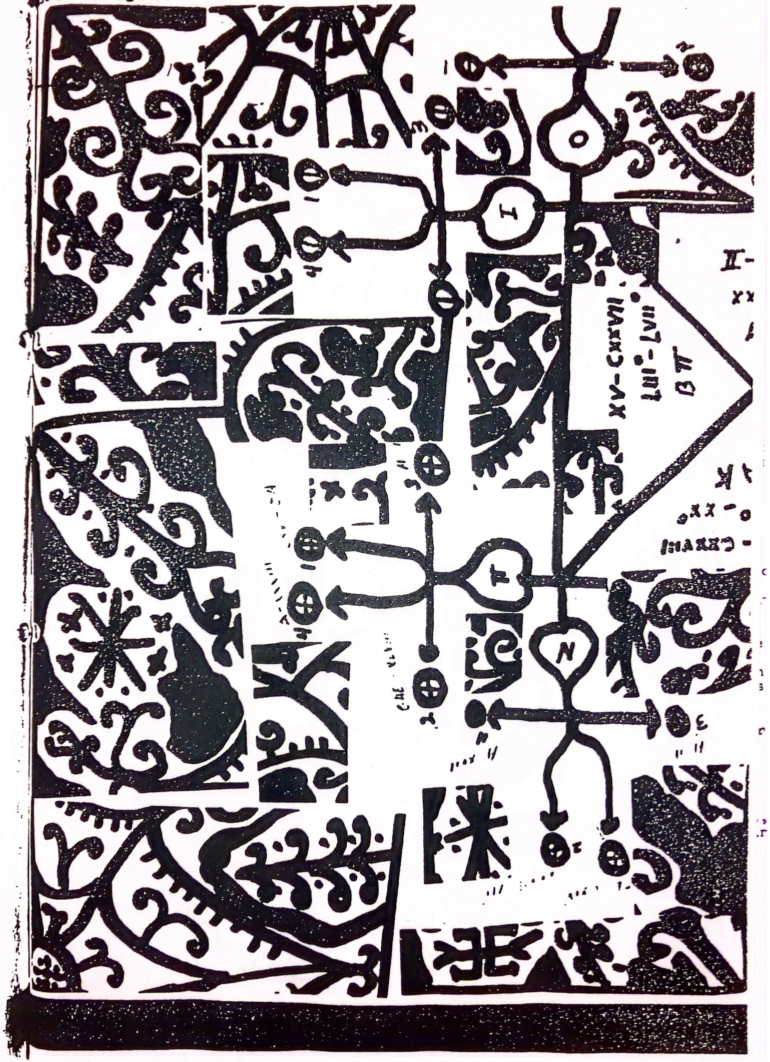
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The Monastery of the Seven Rays, "Initiate Papers", to follow the Studen-
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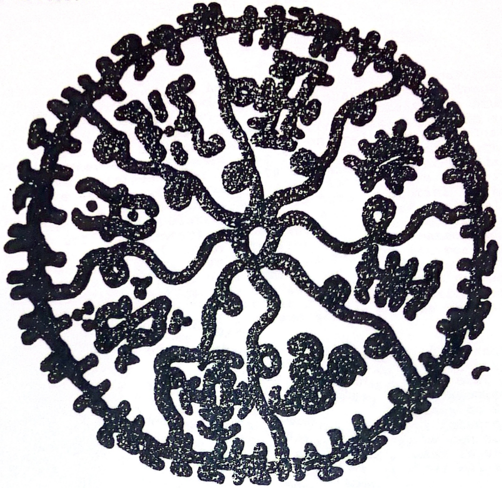
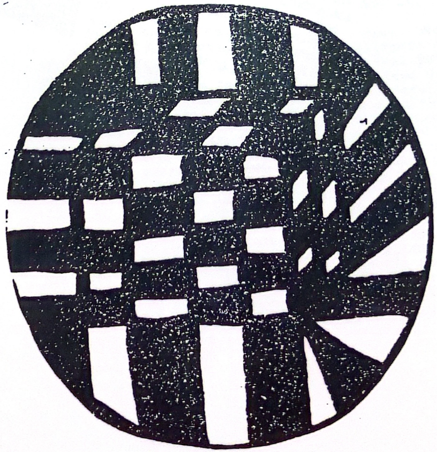
(Esoteric Noetic).





In natural science there is the fourth-dimension.
In esoteric science there is the fourth-initiation.

In our tradition, both are symbolised by the square, the circle, the cross - roads, and the four points of the compass.

La Noétique: l'expérience universelle
la rose croix

The Monastery of the Seven Rays
The Last Temple of the Inner Court,
Student IV. Degree --

GENERAL STATEMENT:

You are now to begin the final phase of your spiritual developmen in the work of renewing your awareness and experience of the innermost teachings of the world. You have now come to the Student IV. degree, which is the completion of a professional course in occultism carrying with it the implications of an entirely new and unlimited horizon in a career of service to your fellow human beings, both here on Earth, and on various other planets of this system of worlds. Therefore, we have sent to you already the initiatic papers, all six of them, which indicate by word and symbol the total potential for human evolution. This is your evolution -- yours and that of the total cosmos moving in infinite concert to the most perfect and complete state of consciou ness capable of human intuition. For this reason you must be very, ve careful to guard your magical powers, for you realise that they are no yours as such, but have come to you from the Master M. Aquarius, through his medium. Be cautious in your work; yet work always for humanity, always for a better spiritual condition among men, always for the perfection of life and always for the realisation of brotherhood among all men.

The initiate shall have as his duty to live according to his best inspiration and insights which come from our teachings and his meditations upon these teachings. Ours is the most complete of esoter techniques, because it comes from those whose knowledge is most complete. However, we do not wish the initiate to feel pride in his state of existence, rather he must feel most intensely a responsibilit towards all being, seeking in whatever way he can to weave it into the symphony of spiritual light and reality, which is what evolution of consciousness truly is. The initiate is above all things very responsible.

THE NATURE OF THE STUDENT IV. DEGREE:

It has been given to the Creole race, among all of the others, to conserve the magical and esoteric traditions of the distant past, because of their biological and historical patterns of formation. Bu at the same time it is necessary to achieve a universality which is both widely known and recognised in all occult circles and which is identified with the wonderful Chinese tradition of magic known as the I-CHING. Our lessons are therefore a universalised Creole Cabala, which means we go beyond the confines of any local tradition and brin to you, as students at this present level, the metaphysical teachings which were introduced from Vulcanus to both the Chinese (as the I-CHING) and to the esotericists of the French-speaking West Indian Islands (as Creole Cabala). This combined science is LA NOETIQUE, or NOETICA, which is the universal experience of the Creole race, of which we have had just a little to say in the Vth and VIth initiatic papers. The Student IV degree is an introduction to the highest of the inner sciences, or NOETICA, also called luciferian magnetism, because it is concerned with the magnetic forces derived from the lightbearers, who come to our consciousness from Vulcanus and Venus, the worlds of solar light. Thusly, we are to teach the Creole origi of the I-CHING in the Afro-Haitian Fa-doctrine, and the solar and stellar origins of all higher teachings concerning mystical consciousness, including the inner science of the Mulattos, which is called "ZOTHYRIA".

We must now recognise two distinct lines of occult development, which are woven throughout the Student IV. Degree. These lines of development come from the same stellar source, which is the Spiritual Gnostic Assembly, but they come down to us as complementary elements in a wonderful line of doctrine. It is possible by means of the following diagram to illustrate this point:

1. Stellar Esoteric Tradition (Spiritual Gnostic Assembly).

2. Solar Esoteric Development (NOETICA)	3. Lunar Esoteric Development (ZOTHYRIA)
2. a. Mediumship: T.A.L.R.I.	3.a. Mediumship: T.A.M.R.I.
2. b. Vulcan, Uranus, Neptune, Mercury.	3.b. Venus, Saturn, Jupiter, Mars.
2. c. This is the area of all L-true doctrines.	3.c. This is the area of all M-true doctrines.

We will be attempting to weave together two lines of development in order to achieve the ultimate occult synthesis. Because this is true, we must work, as we have in the past, to weave together our elements of occult and metaphysical research at four different levels of teaching, which correspond to the four natural divisions in the subject-matter. The four divisions can be understood as follows:

1. The African Domain.	1. The tableau of Fa-Legbha-Bokono (magnetic-lessons 1.0000 through 1.2500)
2. The Quarteron Domain.	2. The condensers and attracters of astral light (1.2600 through 1.5000 of magnetic-lessons)
3. The Octavon Domain.	3. The magical lattices (1.5100 through 1.7500 of magnetic-lessons)
4. The French Domain.	4. The porcelain seances (magnetic-lessons 1.7600 through 2.0000)

According to our way of thought, then, the entire pattern of the fourth student degree is absolutely based on a development and weaving together of solar and lunar elements in order to achieve a stellar synthesis. This is further amplified in the advanced studies, where the second years course is frankly a study in Zothyrian sexual magic and the third year's course is fundamentally a study of the Noetical universal magnetism and metaphysics. The fourth year's programme, which continues indefinitely is the stellar level of the Ecclesia Gnostica Spiritualis. Therefore, the work of the Student IV. Degree is fundamentally a study of the basics of the higher teaching. We are concerned with laying the ground-work for future development.

In order to achieve our systematic synthesis of teaching concerning the unity of the universe, which is really what we are taking about, namely how everything is one thing in the ultimate sense, we will begin with the field of physical light, which has as its manifestation first of all the work of the Master R.D. of the outer retreat. Our teachings concerning this master will be our commentary upon I-CHING hexagram "khwan", in yellow and black. Both Noetical and Zothyrian elements will be present in the commentary, which will build up the metaphyscial basis for the first part (of four parts) of our exposition of the tableau of Fa-Legbha-Bokono. All further teaching on these subjects can only be seen as commentary upon the development given in the lessons.

However, the colour symbols, which accompany the I-CHING hexagrams will present the full Fa-Legbha-Bokono tableau, so that the tableau and the hexagrams are unifying principles throughout the set of sixte lessons. When we come to the condensers and attracters, magical lattices, and procelain, we are talking about symbolical equipment, which will later be developed in the inner work. However, at this po we feel sufficiently justified in giving you the names of the magical equipment, which is used in our specialised researches.

The following information will serve to show the meaning attribu to ideas and terms already discussed, but developed more in detail in advanced work. In this final degree you will learn all that you have been promised about us as such, and much more. You will learn to work with the structure of the universe.

M. Aquarius and Racine (49 A)

Regarding the origins of The Applied Matrices Research Institute (T.A.M.R.I.), we have the following information.

Up until the time of the discovery of the planet Pluto, certain leading noeticians had assumed that their metamathematical methods were adequate enough for the interpretative Modes of the eight planet then known though research: i/e, 1) logic - f -true, analytic apriori, Vulcan, m-true, Venus; 2) noetic - f -true, synthetic aprior Uranus, m-true, Saturn; 3) ontology - f-true, analytic aposteriori, Neptune, m-true, Jupiter; 4) cosmology - f-true, synthetic aposterior Mercury, m-true, Mars. This same system assigned matheological methodologies to Venus and Saturn, empiriological to Jupiter and Mars

However, with the discovery of two major variations in the philo sophical orbit of Pluto, it was found necessary to revise methods of research and to make a clear cut distinction between, at least, some areas of inquiry explored by what came to be known as The Applied Lattices Research Institute (T.A.L.R.I.) and T.A.M.R.I.

These two major variations were: 1) the method of projecting the structure of the above mentioned orbit into meta - homoeopathic frame of reference, and 2) the speculative discovery of the attribution of a) Platinium to the Akasha -- the cosmic space-time continuum -- and b) Uranium to the Fohat -- the cosmic electro-magnetic continuum. There thus came into being the generalised matrix method with its a) basic group theoretical foundations and b) matrix theoretical reductions, forming T.A.M.R.I. as distinct from T.A.L.R.I. with its generalised lattice method of a) basic set theoretical foundations ar b) lattice theoretical deductions.

The following is the schematism for T.A.M.R.I.

A) formulae elements (single essence)
   1) c-true
   2) h-true

B) multi-essential elements
   1) e-true
   2) v-true

C) multi-essential meta-elements
   1) pure meta-elements
   2) v-true meta-elements

D) research into fundamenta and derivative types
   1) theory of atomic numb
   2) theory of atomic weig

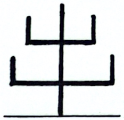
The Monastery of the Seven Rays
Student IV. Degree 1.
The Last Temple of the Inner Court, A.

THE EARTH-SYSTEM OF THE MONASTERY OF THE SEVEN RAYS -- THE FIELD OF PHYSICAL LIGHT MAGICAL ELEMENT: THE TABLEAU OF FA-LEGBHA-BOKONO.

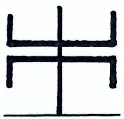
We are concerned here with the way in which the world is constructed and organised in space and time. The world is a profound system of meanings and symbols, and therefore it cannot be understood except as a system of meanings which explain themselves and are explained by minds which have created them. All minds are matters of meaning, and therefore all minds create meanings and all meanings must come back to the minds which have created them. There is one occult meaning for the Earth-system and that is the Monastery of the Seven Rays. No other system can include the Monastery, although the Monastery is able to include all other systems of meaning as sub-departments within itself. The Monastery is the Earth-Pole of reality, in that it is in operation on the densest level of existence, and for this reason the Monastery system involves the following elements of physical light:

1. advertisements and introductory literature.
2. the paying of fees to sustain the work amid physical pressures.
3. the physical organisation of the Monastery as a enterprise of commerce for the legal protection of the duty to give occult teachings.
4. the physical existence of administrators of the Monastery serving as outer representatives of the inner forces.

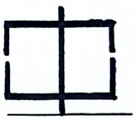
On the physical plane, therefore, we are responsible in such ways as to present a unified occult organisation, which can be expressive of the inner structure of being. The Monastery is an extension of a sixteen part system of meaning known as the FA, which is the most ancient system of hierarchial arrangement in the entire world. It is presumed by some experts and known with certainty by us to be based entirely upon the way in which the universe is organised in the absolute mind. The universe is organised according to the symbolic pattern of four parts, with four subdivisions. In the FA this is a matter entirely of colours and combinations of the four basic figures, which correspond to the planets of the stellar system of consciousness. These are given as follows:



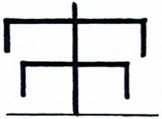
Vulcanus
Venus
Creative Will



Uranus
Saturn
Speculative Mind



Neptune
Jupiter
Mystical Intuition



Mercury (Pluto)
Mars
Practical Experience

The entire universe is an outgrowth of these four basic symbols which together are the absolute basis of the Creole Cabala, as it is understood by all esoteric initiates of our tradition. The Monaster system as such, therefore, must not be thought of as too concrete except by reference to the four points of concreteness which are the elements of physical light to be found above. The Monastery is much more a system of being and meaning of which we are the custodians no and forever. Do not think that it is possible to communicate with modern conditioned mankind except by means of these four points of concreteness, but try and understand that these four points are in reality symbols of the four principles of FA-unity, which link the world-systems together in a most perfect way. That is why these lessons which you are receiving are in themselves symbolic elements in an interesting and wonderful system of meaning which extends far beyond anything known at present, but which by means of a web of meaning and mystical signs links together the entire being of the world is a most comprehensive synthesis, -- the most comprehensive synthesis known to mankind.

Our blessings always,

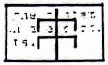
M. Aquarius and Racine

(49 B)

The Monastery of the Seven Rays
The Last Temple of the Inner Court,
Student IV. Degree 1.
1.0000 - 1.0625
KHWAN

䷁

HEXAGRAM



FA-SYMBOL

1.1 In the Monastery of the Seven Rays system of world-explanation, the work of preparing the disciples for work in the world is conducted under the supervision of the Master R.D., who specialised in the physical aspects of the educational process.

1.2. The Master R(aja) D(ob) is of Thibetan occult formation, and while not existing on the physical plane of mineral light, never-the less is in immediate esoteric rapport with all of the activities of the Monastery via his esoteric link with the physical mechanism of the system.

1.3. The Master R.D. has selected the physical location for the outer retreat in Ecuador, and has required that this outer retreat symbolise on the plane of mineral light the eternal compassion and concern of the Brotherhood of VULCANIAN and VENUSIAN ADEPTS for the spiritual progress of the world-system known as the EARTH.

1.4. The outer Retreat of the Monastery of the Seven Rays is therefore physically located near the city of Quito, Ecuador, because the Hierarchy of the Brotherhood has found this at present a matter of great convenience in the spreading of the LIGHT-WISDOM of OUTER-SPACE throughout this world.

1.5. From this post near Quito, it is possible for us to conduct the business of the Monastery in approximate circumstances to what had once existed as an Atlantean Mystery School, which had also belonged to us many thousands of years ago.

1.6. The Master R.D. is in constant rapport with this center from his location on the nearest level of astral magnetism, and he expresses himself to his representative, there, who has been selected to administer the affairs of the system. Each day the Master will speak telepathically to his representative.

1.7. Because of the need to educate the world in our system of wisdom, it has become necessary for the Monastery to plan a programme for the disciples' education which will govern all aspects of the occult which we regard as truth. We do not teach what we have come to question and know to be false.

1.8. For us, therefore, the education and disciples function of the outer retreat of the Monastery of the Seven Rays is the mineral kingdom of the new world and universal system of occult and mystical government, which will be established to bring about the age of philosopher-kings upon the planet of the Earth.

1.9. The Monastery-system must build from the ground up, in order to create a wonderful ediface of magical thought and explanation. We are beginning with the lowest level of the physical world, in the mineral kingdom.

1.10. Our mineral kingdom is concerned with the practical functions of the Monastery in Quito, such as a) advertisements and literature, b) the receiving of fees as physical resources to systematically sustain our presence on the physical plane amid various pressures, c) the physical organisation of the Monastery as a commercial enterprise for legal protection, and d) the physical-human administrators of the Monastery system, living in Quito.

1.11. For us, the entire mechanics of the system are based on principles of metaphysical explanation which are rooted in the esoteric FA system of the African and Atlantean adepts.

1.12. The FA is a wonderful system of magical explanation, which has as its reality the use of colours to symbolise the interaction of invisible forces in the visible world.

1.13. The FA is the most ancient system of organisation and administration known to mankind, for it is more ancient than the I-CHING, because knowledge of colour is more primitive than knowledge of geometrical hexagram.

1.14. Master R.D. is able to project his consciousness from the most elementary level of the FA to the final completion of the system. His consciousness, because it is practical, links the entire system, and as such he is a limit of occult awareness in the realm of mineral light.

1.15. The name of the FA at this level of magical organisation is FU-MEDJI and the name of the hexagram of the I-CHING is KHWAN. These are two expressions of the very same idea, expressed by the field of yellow modified by the FA symbol in black.

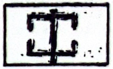
1.16. To this level of being corresponds the astrosophical magnetism of the Moon in the sign of Scorpio. This correspondence is represented by the FA-FU-MEDJI and the Hexagram KHWAN.

Our blessings always,

M. Aquarius and Racine

The Monastery of the Seven Rays
The Last Temple of the Inner Court,
Student IV. Degree 2.
1.0626 - 1.1250
ZIN.

HEXAGRAM



FA-SYMBOL

1.1. At the level of the vegetable kingdom, called the sphere of vegetative light, we encounter the second phase of the outer retreat of the Monastery-System. This is the function of the hierarchy and administration.

1.2. The chief of this function is the Master S.K., who at present is identified with the human representative of the Monastery, in Quito,* and who in his egoic selfhood is the Master S.K.

1.3. The work of the hierarchy and administration is to correlate all of the various points of activity which have been established by the Monastery-System in the world.

1.4. The egoic identity of the Master S.K. is related by implication to the constellation of Alpha-Sagittarius, that is to say Sagittarius as it is known to us on the Earth.

1.5. Both the personality and the physical reality of the vehicle of the Master S.K. come under the mystical influences of Sagittarius, which sign of the Zodiac rules the roles of hierarchy and royal administrator in conventional astrology.

1.6. Our basis in the vegetable kingdom, therefore, is influenced by Sagittarius, just as Scorpio was the sign of the Zodiac ruling the work and personal representation of the Master R.D.

1.7. Hierarchy is concerned with the processing of commands from the inner side of the Monastery through the outer retreat to the world-wide system of students. Hierarchy is a function of both mediumship and mediatorship, for it both transmits and stands between the spiritual and the material dimensions of existence.

1.8. The kingdom of plants is according to ancient science the basis for all systems of earthly-hierarchy. There is species and genus, one is higher than the other, one is more spiritual than the other. This is hierarchy in its most basic form.

1.9.Master S.K. is concerned with the world-wide response to the teaching of the Monastery-System. He serves as a focus of measurement, which seeks to determine the needs of the world at this time.

1.10. The world-wide transformation, which is expected through the work of the Monastery of the Seven Rays is based on the assumption that every few million years the system of the Earth must renew itself. That time of renewal has prompted us to make known the presence of the Monastery in the world, today.

1.11. The magical FA symbol is based upon the magical use of the colours yellow (the field) and blue (the sign). Together they form the colour of the vegetable kingdom in art and nature, green.

1.12. The name of the FA is now Ché Médji (CHE MEDJI) and the hexagram name is ZIN. Both refer to the sun in TAURUS, which is the sign of the Zodiac most associated with the growth of plants, trees, and flowers from the solar bathed soil.

1.13. The sign of Taurus is directly opposite the sign of Scorpio in the Zodiac. The Sun is the classical point of opposition to the Moon. From these two tensions there comes forth life in its most primitive symbolic elements.

1.14. The world-wide plan for renewal is essentially the planting of the seeds of our teaching in the soil of humanity so that a new race of man can emerge. These will be the race of the initiates.

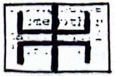
1.15. In esoteric astrological lore, Scorpio and Sagittarius are signs of mystical initiation, which means the beginning of a new nature in the world of physical objects.

1.16. The Outer Retreat of the Monastery of the SEVEN RAYS is the garden of discipleship, wherein the world must grow its new mental and spiritual bodies, so that liberation can be achieved by all beings.

Our blessings always,
M. Aquarius and Racine

The Monastery of the Seven Rays
The Last Temple of the Inner Court,
Student IV. Degree 3.
1.1251 - 1.1875
KIEN.

HEXAGRAM


FA-SYMBOL

1.1. We are now concerned with the inner side of the Monastery of the Seven Rays. We will call this the "inner retreat", although is does not function exactly that way. Let us say it is the esoteric side of the world-system.

1.2. The first level of the inner retreat is the department of the museum and the department of the laboratories, which are directed by the Master M.B., who is the egoic identity of a human agent of the Brotherhood of Vulcan and Venus, and who lives as a very quiet person in a northern republic. His responsibilities are to supervise the symbolic sources of magical work, and to direct the various syzygical instruments of research.

1.3. The Master M.B. has incarnated with the Sun in Capricorn and the Moon in Cancer at the time of their magical conjunction -- well known in all astrological and astrosophical circles -- in 1935. By reason of this conjunction of animal signs of the Zodiac, he is for the world-system of the Monastery, the symbolic element for the field of animal light, or the kingdom of animals.

1.4. The Master M.B. has as his rising sign in astrological lore the constellation of the GRAND LION, or Leo, therefore this triad of animal light has been determined by the hierarchy as essential for this phase in the renewal of the world-system.

1.5. The Department of the Museum and the Department of the Laboratories are in reality:

a) THE APPLIED LATTICES RESEARCH INSTITUTE
b) THE APPLIED MATRICES RESEARCH INSTITUTE

through which work all of the forces of light in the domain of occult research on this planet, which are directed by us towards the renewal of the world.

1.6. The Master M.B. has as his duty to serve as the medium for the Master M. Aquarius and for Racine. As a matter of astrological fact, M. Aquarius is an Aquarian and Racine is under the constellation of Pisces, the fishes. This means that each activity-sphere of the Brotherhood is also continuous on the astrological level.

1.7. TALRI AND TAMRI are systems of consciousness and do not have an exact physical existence as such -- but they have a physical counterpart of the same, which is the link between the higher spheres of being and the lower.

1.8. The magical colours of this reality in FA-language are yellow (field) and green (sign) which also correspond to Virgo, in as much as the first house of the Master M.B. is composed not only of the last degrees of Leo, but the first degrees of Virgo, with Neptune the planet of the occult in prominent position.

1.9. The FA-symbol is now KA-MEDJI, which corresponds to KIEN in the I-CHING. This is the Sun in Virgo, showing that there is a wonderful opposition between Racine's ego and Master M.B.'s ascendant in part. This prevents the egos of the Masters from suffering a loss of magical identity. Also, when there is opposition between Virgo and Pisces, either with the Sun and the Moon, or some other planets, as here it is Sun and Neptune, then we have the magical condition known as SIMBI, the Voudoo god, who corresponds to MERCURY.

1.10. The work of the two centres of occult activity: TALRI and TAMRI is based on metaphysical divisions of labour according to whether we are talking about the Master M.B.'s Sun in Capricorn (TALRI) or his Moon in Cancer (TAMRI). Thus, for example Neptune in Virgo and Jupiter in Scorpio refer to TAMRI, whereas Uranus in Aries and Mars in Libra refer to TALRI, in this context. Pluto in Cancer refers to TAMRI, but Vulcanus, Mercury, Venus, and Saturn in AQUARIUS form the basis for an entirely different entity of the Brotherhood of Vulcan and Venus, namely the Master M. Aquarius.

1.11. Thus it is that another Master may be generated from the horoscopic potentials of one such Master, if and only if the potentials are systematically developed enough at the time of incarnation as physical birth, which was true on January 18,1935.

1.12. The Master M.B. now resides in a place of complete secularity and occult seclusion. This means that he is not now at the Monastery of the Seven Rays, but he can only be reached through it, as especially through the office of the Master S.K., who has the job of coordinating the various functions of this wonderful world-wide system.

1.13. The CAPRICORNIAN IDEAL WHICH WILL BE ACHIEVED THROUGH THE WORK OF THE AQUARIAN AGE RENEWAL will lead automatically to the world government of the philosophical kings. Philosophical kingship is the ideal towards which the Monastery is working, whereby each system of the world is modified by the process of natural evolution in order to form a perfect body, into which the soul and the spirit of the future can descend. The soul will be prepared by the Aquarian age. The spirit will come from Capricorn.

1.14. A characteristic of Capricornian world-government is spiritual autocracy, which means that each person will know and do exactly what the Brotherhood expects of him and nothing else.

1.15. The age of Capricorn will be achieved about the year 3900 A.B. after a two thousand year period of occult preparation through Aquarian age wisdom and science.

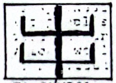
1.16. During the age of Capricorn, the Earth will formally enter the unified world system of the other planets, because the Earth-race will be sufficiently prepared for this transition. The elite which rule the Earth, will all be initiates of our system of metaphysics. And at that time, the ruler of the entire system will live on Vulcanus, as he has in times past.

Our blessings always,

M. Aquarius and Racine

The Monastery of the Seven Rays
The Last Temple of the Inner Court,
Student IV. Degree 4.
1.1876 - 1.2500
THUN.

HEXAGRAM


FA-SYMBOL

1.1. The highest part of the inner retreat of THE MONASTERY OF THE SEVEN RAYS is the department of temples ruled by the Master M.A. (The Master M(ercurius) A(quarius). The department of temples is concerned with the teachings of the MONASTERY.

1.2. Master M.A. is a development out of Master M.B. such that while he is higher in being, yet his source of reality is to be found in the horoscope of M.B. This is the Aquarian field of the horoscope, with Vulcanus, Mercury, Venus, and Saturn all in Aquarius, and with Mars is the Aquarius or second decanate of Libra.

1.3. The colours in FA-language are yellow (field) and red (sign) for LETE MEDJI, to which corresponds the Sun in Capricorn. This refers then to the fact that while the first 1000 years of the Aquarian age are ruled by Uranus, the last 1000 years, being ruled by Saturn, will serve to anticipate the age of Capricorn, as Capricorn is ruled by Saturn.

1.4. The Master M.A. is thus a Capricornian or Saturnian Aquarian (i.e., systematic, precise, and constructive) rather than a Uranian Aquarian (revolutionary, iconoclastic, and unstructured). This means also that our world system will rule the world of the Earth 1000 years before we anticipated it, namely 1000 years before the beginning of the Age of Capricorn or in 2900 A.D.

1.5. The Master M.A. works through his inner circle of adepts in order to bring about the needed changes in world-structures. He uses ceremonial magic of a Saturnian character, which is taught in the higher work, and he makes use of both the Zothyrian and the Noetical methods of manipulating the Syzygies, so that a most perfect system is achieved.

1.6. The Master M.A. is assisted from time to time by high initiates, who are also in process of becoming Masters, such as Racine (Pisces) who has passed to this level recently, as you will recall.

1.7. It is during the time of Scorpio, Sagittarius, Capricorn, and Aquarius that there is greater UFO activity than ever before. This is because of the three magical conditions which are fulfilled, then, and which we have fulfilled in our study:

A. Scorpio-Sagittarius gives us the origin of the UFO -- from where do they come.
B. Capricorn gives us the structure of the UFO -- what they are.
C. Aquarius gives us the destiny of the UFO -- where they are going, what is their meaning.

1.8. In the MONASTERY OF THE SEVEN RAYS we have taught you in our lessons the complete metaphysics of the UFO. The UFO are the symbolic agents of the Monastery's plan in world-reorganisation.

1.9. The I-CHING hexagram THUN is based upon the needed changes in the world-structure, which will enable the Earth to rejoin the other planets in the Vulcanian interplanetary system.

1.10. The Master M.A. and the Master M.B. are an example of the concept of MEDIATORSHIP, where the beings are related by the identical karma or destiny of the astrosophical horoscope.

1.11. The sphere of activity of the Master M.A. is called the "world synthesis of physical light". This synthesis is only possible through the teachings of the first and last temples of the outer and inner court of the Monastery being projected outwards upon the physical world. This is our definition of the physical world, and this is the nature of the physical world which will be realised in the esoteric future age of Capricorn.

1.12. The Master M.A. is concerned about the growing need to liberate mankind from all imprecise concepts in metaphysics and occultism, and he does not feel that the present separation of politics and social theory from metaphysics will last even up to 2900 A.D.

1.13. The inner-most teachings are entirely symbolical, and the Master M.A. must provide their interpretation.

1.14.The inner-most teachings are to be found in the FA and in the I-CHING upon which TALRI and TAMRI have been built so as to create a wonderful world-system of communications-research.

1.15. We have given to you our plan for the new age and the renewal of the physical world in its dialectic of light. Each one of these Student IV. lessons is a plan in part for the reorganisation which will happen according to purely evolutionary causes, directed by magical and metaphysical power.

1.16. In the advanced studies: the second year of sexual magic; the third year study of magnetic magic; and, the fourth year study of THE SPIRITUAL GNOSTIC ASSEMBLY, the total plan will be outlined in detail and you will realise how the Earth can be REINTEGRATED INTO THE SYSTEM OF THE OTHER PLANETS IN OUR VULCANIAN WORLD-SYSTEM OR UNIVERSE.

Our blessings always,
M. Aquarius and Racine.

(53)

The Monastery of the Seven Rays
The Last Temple of the Inner Court,
Student IV.

THE SEVEN PLANETARY RAYS OF CONSCIOUSNESS.

Our system has been named in honour of the seven planetary rays of consciousness. Let me explain that we do not teach anything which would even approximate to the conventional occult doctrine of the seven rays, because our conception is entirely different. We are concerned with 1. types of consciousness and 2. with the focus of these types of consciousness in planetary centres of magnetic force in our solar system of metaphysical worlds. Consciousness is a by-product of these interacting and interweaving influences, so much so that when we speak of consciousness, we mean a system of interconnected symbolic processes, and when we speak of someone's consciousness, what we mean is a localization or a concretisation of what was hitherto seen as a symbolic process without any here and a now. That is why we do not feel the need to emphasise the oriental doctrines of reincarnation, because we do not think that the operation of these forms of destiny (reincarnation and transmigration of souls) do not apply universally, but apply only to those cultures where there has been built up a response to this pattern, as in India. Since consciousness can be fitted and directed to any number of equally valid plans by human attention, it seems quite reasonable to assume, further, that for the Christian there will be the Christian afterlife state of awareness, and a corresponding state of being for each of the different afterlife-expectations of mankind. For the nihilist, who expects nothing, there will be the experience of the void, since he has not been able to build up sufficient structural links to the higher worlds of whatever sort he may feel called towards. But, after the experience of the void, his unconsciousness will come to dominate his consciousness, and then the archetypal patterns of his racial and ancestral metaphysical and mystical traditions will direct him outward towards those worlds. But the experience of the void will prove to him a wonderful purification and will free him from his worldly errors.

Higher forms of being are entirely systems of consciousness aware of themselves and so we must come face to face with the type of influence which directs consciousness outwards upon the general body of humanity. You will recall that we have discussed earlier the planetary Syzygies, and now we are adding to this metaphysics by our discussion of the rays. For your convenience, let me list the cross references to our previous lessons on astral magnetism, so that you can reread and gain some insight into the total picture:

Lesson b. Uranus and Mars -- Astral Magnetism III b and IV b.
Lesson c. Vulcan and Neptune -- Astral Magnetism III c and d and IV c and d.
Lesson d. Venus and Jupiter -- Astral Magnetism IV a.

There is no back-reference to Pluto or the Pluto ray, because this ray originates in the subconscious realm of being and carries with it the riches of an unexplored and mysterious country. And Racine did not bring through anything on its Syzygy for the simple reason that Pluto is evolving several Syzygies, rather than just a unified one. In fact the Plutonic system of Syzygies is a pattern of cooperation between various beings, whose reality is interconnected in such a way to create a basic unity, with different and diverse manifestations. Because of the work performed by these seven rays of being, gnostic metaphysics has designated them as the SEVEN PLANETARY ARCHONS, or rulerships, for the entire course of human evolution is directed by them in such a wonderful way that mankind can always believe as certain that the universe is directed by intelligible forces of being. In our last two months of study we will explore the symbolism of the Tarot, as we teach it, and you will then come into contact with the next two levels of being: 1. the sixteen ancestral eons and 2. the sixteen root or primordial eons, who are represented by the symbols of the Tarot.

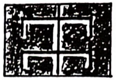
We are also continuing our use of the FA and the I-CHING. However, because this level of magnetism is associated with cabalistical condensers and attractors of astral light, and forms the "quarteron domain" of luciferian magnetism (1.2600 - 1.5000) we can say that all magical and occult instruments of research must be consistent with their metaphysical background, and that any occult laboratory must serve as a little model, on a symbolic scale, of the total universal system. The realms of being can only be related to when they are perfectly represented in the signs, symbols, and all other instrumentalities of the occult researcher. For this reason, we have introduced in this paper the correspondence between the previously examined levels of astral magnetism and our present subject-matter.

Our blessings always,
M. Aquarius and Racine.

(54 A)

The Monastery of the Seven Rays
The Last Temple of the Inner Court,
Student IV. Degree 5.
1.2600 - 1.3025
SZE.

HEXAGRAM



FA-SYMBOL

1.1. The Earth-system is a unified structure composed of all major metaphysical efforts, and as such possesses its centre in the Monastery of the Seven Rays. The Earth-system is the name for the Monastery, the outer retreat is its body and soul, the inner retreat is its mind and spirit.

1.2. The Moon of our Earth-system does not present a distinctive metaphysical influence, different from the planetary influences. The Moon is in reality beyond our Earth's realm of being. The Moon is outside of the level of planetary influences. The Moon is a realm of being, it is not a planet.

1.3. Man can only evolve by the use of communicative signs and symbols, which bring him into the higher levels of existence. Man must use every from of language in order to communicate with existences about him.

1.4. The most perfect form of communication is the language of magic. This is a twofold language and as such we may speak of its body and soul as being magico-metaphysics and its mind and spirit as being magico-metamathematics. They together form the bridge between the Earth-system and the Archons.

1.5. The Archon nearest the Earth-system is the Pluto ray of subconscious light. His FA-symbol is also his name: Tula Medji, with the Colours of the blue field and the yellow sign.

1.6. The I-CHING hexagram SZE refers to the first level of emotional light. Man is striving to come to an independence of cosmic forces. His being is directed from the Earth to the planetary spheres of being.

1.7. The Pluto-ray is responsible for two forms of magical practice: the alchemical and neo-alchemical researches of occult laboratories and work-shops and the creation of secret initiatory societies and temples for magical practice.

1.8. The Pluto-ray corresponds to the astrosophical sign of the Sun in Scorpio. All forms of spiritual investigation come under this ray. This is the level of research, therefore, which is well known as "occult science".

1.9. Everything pertaining to occult science can be related to the subconscious levels of human experience, because science reconstructs the unconscious in the light of measurement and concrete reason.

1.10. The archetypal example of the occult scientist is the Master Luciano, who directs the work with lights and different electrical-ray vibrations. He is the leading occultist of Spanish-Negro-Indian branch of the Creole race, and his centre of research on the south-side of Chicago is well known for its occult investigations.

1.11. According to cabalistical research, the Pluto-ray and its archon have four different manifestations. This is because only Pluto has been able to develop a perfect system of reflecting in its own very concrete and scientific atmosphere the fourfold divisions represented elsewhere.

1.12. The Pluto-ray contains within it, alone, at least two-hundr and fifty-six different occult chemical elements and possible derivatives, to be used as drugs and as medication.

1.13. There is an occult form of Plutonium, which is derived magically from Neptunium and from Uranium. There is also a meta-Plutonium, samples of which are kept in the Inner Retreat.

1.14. One of the initiates of Pluto is named Luc. His ego is racially linked to that of the Master Luciano, and he is under the sign of Scorpio. The Plutonian initiates tend to be either dark brown or black in skin colour and they all have an infusion of either French or Spanish blood. Their eyes have a certain luminosity due to the influence of the scientific activity of this archon.

1.15. The Pluto-ray tends to produce the quality of ingenuity amo its subjects. This is a reflection of the power of inventiveness, which is one of the major influences of Pluto upon our system of consciousness.

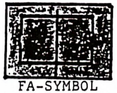
1.16. In the gnostic tradition, the influence of Pluto is called solar because modern scientific inventiveness is directed from the Sun to the Earth by Pluto. All scientific information is therefore under the influence of the Pluto-ray.

Our blessings always,
M. Aquarius and Racine.

(54 B)

The Monastery of the Seven Rays,
The Last Temple of the Inner Court,
Student IV. Degree 6.
1.3026 - 1.3650
WEI ZI.

HEXAGRAM


FA-SYMBOL

1.1. There are two forms of conscious light: lower and higher. The lower pertains to the Mars-ray and the higher to the Uranus-ray.

1.2. The FA-symbol and archon's name for conscious light is Trukpi Medji, and the colours are blue (field) and black (sign). The rulership assigned is the Moon in Taurus.

1.3. The absolute key to this level of magnetism is industry in the solving of problems. The problems are solved either on the higher levels or the lower levels of consciousness.

1.4. Mars relates to Pluto as the lower form of consciousness relates to the subconscious world of science. Uranus related to the level of speculative and transcendental thinking. Some astrologers have confused Mars and Pluto in relation to Scorpio. It is necessary to keep both influences separate as they do not describe the same type of experience.

1.5. WEI ZI relates to problem solving using either practical (martial) or theoretical (uranian) methods.

1.6. The Mars type person is quite impulsive with regards to organisations. He is concerned with very quick solutions. Mars types are best used in positions of protection and defense. They are often unimpressed with speculations.

1.7. The Uranus type of person is easily at home in metaphysics, but his deductions will not be easily predictable, because of a certain radical element in his thought.

1.8. Mars rules all activities which are concerned with repairing the structure of systems, especially the structure of esoteric systems and temples of cabala.

1.9. A Mars-ray person with the Moon in Taurus and the Sun in Aries will become an excellent occultist. There are many such Creoles of this type, who have the red facial hair of the Mars-ray, even though they would be will regarded as African in other ways.

1.10. The Uranus-ray person must be understood to be 1000 years ahead of the present level of awareness and therefore it is necessary for the occultist to devise separate standards to govern his relations to these persons. When the Sun, Vulcan, Mercury, and Venus are in Aquarius and the Moon is in Pisces, the person can be helpful in breaking down isolated pockets of negative occultism in the environment.

1.11. Mars rules all forms of technology, which having passed from the level of research into the realm of production now can be seen as methods for the attainment of an organised and quick solution to many practical problems.

1.12. Uranus rules the educational systems of the future, which are not based on presently practised methods of learning, but which are based on metaphysical constructions which reveal the ultimate system of the world to the student, who is also an initiate.

1.13. The Mars-ray determines the most practical aspects of occult work, such as the bringing together of lessons to form courses, and the distribution of these lessons through the mails, etc. This is the very necessary side of the communications world.

1.14. The Uranus-ray governs the creations of ideas and ideal systems of elements. Uranus represents the speculative instinct in consciousness. Uranus is the realm of pure theory, which the scientist creates before he seeks to bring his invention down to Earth by means of the method of its application (Mars-ray).

1.15. The Mars-ray reflects, however, the possibility of great psychic sensitivity, because as a form of consciousness it is defined by the Moon in Taurus, which implies receptivity. The Moon in Taurus also means that the total awareness of the person is sensitive to the smallest bits of detail.

1.16. The Uranus-ray when understood in terms of the Moon in Taurus implies a certainty in occultism which is based on a full understanding of the fundamentals of being and existence.

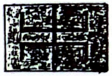
Our blessings always,

M. Aquarius and Racine.

(55)

The Monastery of the Seven Rays
The Last Temple of the Inner Court,
Student IV. Degree 7.
1.3651 - 1.4375
ZING.

HEXAGRAM


FA-SYMBOL

1.1. The level of supraconscious light is ruled by the Neptune and the Vulcan rays. The Archon-name is SA MEDJI, the colours are blue (field) and green (sign), and the I-CHING hexagram meaning is intellective and creative intuition.

1.2. Neptune is the world of drugs, in other words all explorations beyond the veil of what is now are under this ray. This is the world of homeopathic medicine and occult chemistry.

1.3. Vulcan is the world of esoteric hierarchies of symbols, which are given in the FA, the I-CHING, and the TAROT.

1.4.The Neptune and the Vulcan rays are highly solar, and they govern the esoteric destiny of Haiti, especially regarding the rebuilding of metaphysics and the temples of initiation.

1.5. The Neptune-ray governs the Tarot of the HOLY APOSTOLIC SEE OF THE CABALISTICO-GNOSTIC CHURCH and its concrete manifestation in the research papers of THE APPLIED MATRICES RESEARCH INSTITUTE.

1.6. The Vulcan-ray governs the TAROT of the HOLY HIEROGLYPHIC SEE OF THE FOUR CROSSES and its concrete manifestation in the research papers of THE APPLIED LATTICES RESEARCH INSTITUTE.

1.7. The Neptune-ray is the influence of "occult matter", or substance in its most fundamental form. That is why homeopathic medicine is possible and that is why metaphysical influences can be traced to various magical foods.

1.8.The Vulcan-ray is the influence of "occult form", or essence in its most fundamental form. That is why the TAROT is possible and that is why metamathematical influences can be traced to various magical signs.

1.9. RACINE is the Master of the Neptune-ray. He represents the esoteric power of the sign of PISCES.

1.10. PADERN is the Master of the Vulcan-ray. He represents the esoteric power of the sign of LEO.

1.11. All sexual magic is under the direction of the influences from the Neptune-ray, and all magnetic magic is under the direction of the influences from the Vulcan-ray.

1.12. The TAROT for Racine is a follows:

a. The Master of the northern cross.
b. The twins of the Temple.
c. The Master of the Four Crosses.
d. Legba Capricorn.

e. Legba Scorpio
f. The Master of the western cross.
g. The twins of the ritual design.
h. The magician of the blue triangle.
i. The twins of the centre post.
j. Legba Aquarius.
k. The Master of the southern cross.
l. The magician of the sixteen FA.
m. The twins of the altar.
n. The magician of the red triangle.
o. Legba Leo.
p. The Master of the eastern cross.

THE TAROT for Padern is as follows:

a. The initiate of the northern cross.
b. The server of the northern cross.
c. The priest of the northern cross.
d. The hierophant of the northern cross.
e. The initiate of the western cross.
f. The server of the western cross.
g. The priest of the western cross.
h. The hierophant of the western cross.
i. The initiate of the southern cross.
j. The server of the southern cross.
k. The priest of the southern cross.
l. The hierophant of the southern cross.
m. The initiate of the eastern cross.
n. The server of the eastern cross.
o. The priest of the eastern cross.
p. The hierophant of the eastern cross.

1.13. Legba is the Christ of the Neptunian and Vulcanian rays. He is both the MONASTERY OF THE EASTERN CROSS AND THE HIEROPHANT OF THE EASTERN CROSS. He stands at the mid-point between the worlds, between the races, between times and places, and for this reason he is a mulatto and his sacred colour is white. He is the Christ of the Mid-day, or Noodday, and for this reason the highest form of transcendental wisdom is his science. He is the essence of FA, TAROT, and the GIVER OF THE I-CHING.

1.14. Legba is the synthesis of the Lunar and the Solar systems of consciousness and therefore he is the transcendental patron of our magical enterprise.

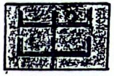
1.15. There are thirty-two cards in the esoteric TAROT system, just as there are only thirty-two degrees in free masonry, with the thirty-third degree given as an honour.

1.16. Ultimate consciousness consists in the union of the student with Legba in the act of transcendental interpretation.

Our blessings always,
M. Aquarius and Racine

The Monastery of the Seven Rays
The Last Temple of the Inner Court,
Student IV. Degree 8.
1.4376 - 1.5000
KAN.

HEXAGRAM



FA-SYMBOL

1.1. The dialectic of emotional light is achieved by means of the Jupiter-ray and the Venus-ray. The FA-symbol and archon name is Guda Medji and the colours are blue (field) and red (sign).

1.2. The Jupiter-ray rules all of the emotions which are governed by religious and mystical feelings. This is the ray of devotional and meditative attitudes.

1.3. The Venus-ray is the ray of compassion and of bliss. This is the ray from which the buddhas of compassion and the teachers of wisdom come in the theosophies of the orient. Most systems of occultism seem to be under the Venus-ray.

1.4.The Venus-ray is the bridge between emotion and love. And the Venus-ray is the ray of the Blessed Virgin Mary in Catholic Christianity and the ray of Sophia in Gnostic Christianity.

1.5. The Jupiter-ray is the influence of higher religions in the world. It is the influence of the priesthood of the dedicated fathers. This is the ray of the patriarchs of ancient times.

1.6. The Jupiter-ray means that there will always be a priesthood and that women are not destined to be priests in the absolute sense. Sexual differences are more than physical they are metaphysical.

1.7. The Jupiter-ray is expressed most perfectly in the cult of the Roman deity Sagittarius, and the mystery schools of initiation.

1.8. The Venus-ray represents the evolution of consciousness from the Roman religion to the Christian faith. The transition from religion to faith is achieved by love and and wisdom from the divine female principle.

1.9. Every religion and philosophical system of liberation must have its Christ-principle:

a. Osiris-Ra is the Christ of the Egyptian Religion
b. Gotoma is the Christ of the Buddhist Religion
c. Jesus is the Christ of the Catholic Religion
d. Legba is the Christ of the Voudoo Religion

and every religion and philosophical system must have its esoteric tradition and system of illumination:

a. There is the Egyptian system of the COSMOSOPHICUM HERMETICUM
b. There is the Buddhist system of THEOSOPHY
c. There is the Christian system of Anthroposophy
d. There is the Creole Gnosis and Cabala of Haiti

and it is through these doors, the outer and the inner that mankind finds liberation.

1.10. Jupiterian influences control the development of the outer-Christ-aspect of the religion.

1.11. Venusian influences control the development of the inner initiatory systems of illumination.

1.12. The Voudoo religion and the Creole Gnosis and Cabala are the highest forms of spiritual development because there is no formal distinction between Voudoo religion and its mystery school. When the true level of spirituality has been achieved the inner and the outer become one as in our teachings. That is why it is not necessary for a Haitian occultist to have to reinterpret his system of concepts learned in his religion. That is why the Monastery of the Seven Rays feels that the Jupiter-ray and the Venus-ray are most perfectly united in the Neptune-ray and the Vulcan-ray. Thus, the esoteric doctrines of the Inner Retreat are truly identifieble with the Haitian traditions.

1.13. The meaning of the hexagram KAN is synthesis achieved in systematic unity of being and existence.

1.14. Seen in their highest aspects, the Jupiter-ray and the Venus-ray are expressions of the Neptune-ray and the Vulcan-ray.

1.15. All of human destiny is under the direction of the seven planetary rays of consciousness, whose goal is true unity of being and truth.

1.16. After unity of consciousness has been achieved we must pass over into the sphere of universal consciousness, which is achieved under the influence of the eighth principle: SATURN. In Saturn we are able to realise true being and essence, and we have passed from the level of the archons of our system to the universal world of the EONS, whose ultimate symbols are the thirty-two cards of the TAROT.

Our blessings always,
M. Aquarius and Racine.

(57)

The Monastery of the Seven Rays
The Last Temple of the Inner Court,
Student IV. Degree.
"Le Sacre du PERISTYLE" (Creole Cabala) A.

THE TAROT AS THE GUIDE TO THE OCCULT HISTORY OF HAITI.

The Creole race has been given the responsibility to teach modern western man the fundamental truths of esoteric philosophy and science. To this race has been given the further responsibility of showing forth by means of the ancient symbolic forms of its magical traditions the ultimate essence of universal consciousness, which being based upon the universal experience of the Creole race is called in the language of that people "La Noétique", or Noetica. The Tarot of the Creoles is the most perfect of all magical systems of symbolism for discerning the philosophical interpretation of existence, for it is the product of centuries of refinement of intellect and culture, as well as the constant source of communication with the invisible. In Creole Cabala in Haiti, Jamaica, Martinique, and Guadeloupe, these communications with the invisible are possible because the charts of the Tarot represent the magical presences of THE INVISIBLES, who are the foci of metaphysical and metamathematical magnetism and who are the personal forces of destiny in the psychic atmosphere of the human world -- LES LOA.

The book of the I-CHING is in reality a mystical transcript of these Tarots, for the sixty-four diagrams or hexagrams of that system are the projections of the thirty-two tarots of the Creole Cabala into the positive (solar) and negative (lunar) spheres of magnetism. The same is true in a way of the FA, for the sixteen symbols of the FA "le grand-tout africain" -- the africain absolute system, are the basic racines (roots) of the Tarot. Thus we have both the expansion and the contraction of the Tarot in the I-CHING and the FA, respectively.

The Tarot is the expression of Noetica, which is the universal experience of the Creole race, forming the basis of a universal consciousness. For this reason it is necessary to realise that the cultivation of these symbols of Tarot, by means of magical and esoteric theory and practice constitutes the highest form of spiritual yoga (to use the word for such discipline of the spirit) and that further such a cultivation is based entirely upon forces which are both physically and metaphysically inherited. Therefore, for example, the Creoles receive initiation into the lesser mysteries of their cabala by means of birth and psychological formation, although initiation into the greater mysteries is by contacting the invisible forces behind the Tarots. The difference between the lesser and greater mysteries would seem to correspond roughly to our own distinction between the outer court and the inner court of the Monastery's programme of training. Thus, by reason of birth and biological tradition the Creole has been admitted into the lesser mysteries. To go beyond them, he must seek the Invisible Forces, which stand behind the Tarot.

The Invisible forces are contacted by means of the magical sacrament of consecration to the inner worlds, which must take place within a temple set aside for the stellar esotericism, which goes beyond both solar and lunar influences. This is called "Le Sacre du PERISTYLE", because the temple is known as the peristyle both in Creole awareness as in the classical Greek and Roman worlds of initiation. The act of consecration (le sacre) has as its goal the fusion of higher and lower consciousness into the universal consciousness of the stars (stellar) rather than the acceptance of the limited consciousness of our particular system of Sun, planets, and moons (the solar-lunar level). But, it has as its further goal the creation of the stellar type of race, which is neither black nor white, nor mulatto, nor metise, nor quadroon, nor octaroon -- but which contains these types as active elements within itself. For this reason the Creole race is the most advanced phenomenon of biological and ethnological evolution, because it contains within itself differentiations which define other races exclusively. For this reason the Creole race is both stellar (since it embraces the lunar French and solar African) and the prototype of the future humanity of this world, which will possess the outer physical quality, which the Creoles now possess, as well as the inner psychic quality -- known only and therefore possessed only by creole initiates and masters. Thus this race whose existence has probably not passed the 500 year mark, which has been formed by the mixtures of blood in the West Indies, and Americas, and whose most perfect expression is to be found in the Antilles, represents the model of consciousness most perfectly sought in the Aquarian Age as the image of a future humanity.

The occult history of Haiti is in reality the drama of the Tarot. For the four phases of the Tarot represent the four major influences which combine to make up the occult reality of this country. These four elements: the African, the Quarteron, the Octavon, and the French -- assigned to the four elements: Earth, Water, Air, and Fire, form the quintessence or fifth element of perfection: Creole. Each element has had a necessary part to play in the history of Haiti, considered from the occult point of view, and each stage of history has had its major contributions to make to occult science, from the African "tableau du FA-LEGBHA-BOKONO to the French "porcelaines noétiques" and "les séances des porcelaines", of the 18th century colonial times. At any stage in its occult development, Haiti and the Haitian Creole could see the four elements at work, building the essential magical culture.

The area of magnetism from 1.5100 through 1.7500 has as its most concrete form of symbolic and instrumental quality the magical lattices which mediate between the charts of the Tarot and the Invisible Forces, beyond the physical. The FA-tableau and the cabalistic condensateurs and attracteurs of astral light represent instrumental systems of magical interpretation, which are more than mere symbols, which only represent the invisible world. The instrumental system must present the invisible, that is to say make it manifest in consciousness, which is exactly what the Tarot must do if it is to function as the doorway to the LOA. The symbols must be more than signs, they must be instruments for the entering of the world of noetica, -- universalised Creole consciousness. In magical semantics, we can illuminate this point as follows:

1. The world of signs: the basic elements of communication.
2. The world of symbols: a meaning more than the mere meaning of a sign is communicated.
3. The world of instruments: a meaning which has an objective being is communicated by symbolic forms.

Therefore, we can see quite easily that the entire goal of magical symbolism is to move away from the level of mere signs to the level of instruments, by attempting through more and more refined forms to communicate the world of meanings identified with their being -- the world of metaphysical and metamathematical reality and ideality, the essences and substances of the philosophers. This is the entire goal of the Tarot, which in itself is the bridge of fire, of which we have spoken in the very early parts of this course. This BRIDGE OF

FIRE is called in Creole Cabala "PONT DE FEU", and it is the path of entry into the higher aspects of transcendental consciousness. For as the Bridge of Fire it seeks to cross over from the visible to the invisible by means of the ideas of initiation, which it contains.

The entire history of Haiti, from the occult standpoint, has consisted in the crossing of this bridge in order to create those magical systems of universalised Creole consciousness, which are now so essentially a part of the Aquarian Age and its awareness. The African, French, quadroon and octaroon elements of the Cabala have each produced the necessary parts for the total or grand instrument, the SACRE DU PERISTYLE which is the ultimate instrument of attainment for mankind. Each cultural element and occult type has added to the perfection of its system the ever increasingly perfect crown of developed insights, which somehow have blended together in the ultimate of universal experience. This somehow, however, has not been some kind of hazard or contingency, beyond the control of the magical imagination and intuition, for it is in reality the magnetism of the invisible which attracts and holds all true pictures of itself in a perfect harmony, so that no elements are lost or allowed to become out of place even for a moment. Therefore the Tarot when examined closely is a system of perfection, representing the contributions of the four elements of Creole Cabala in a state of most systematic and final authority in all spiritual matters. For this reason, we teach the Creole Cabala of the Tarot as the conclusion of our first year of study.

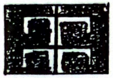
a) By the authority of the RACINE-LOA B.˙.R.˙.T.˙..˙.X
b) Our blessings always,

M. Aquarius and Racine.

(58 A)

The Monastery of the Seven Rays
The Last Temple of the Inner Court,
Student IV. Degree 9.
1.5100 - 1.5625.
FU.

HEXAGRAM



FA-SYMBOL

The I-CHING hexagram is FU, and the corresponding FA-Symbol is the archon Akana Medji, whose colours are a green field and a yellow sign. The commentary is as follows:

I. (a) The Master of the Northern Cross (Maitre de la croix du nord) is Legbha as the magical god of death (guédé-Nibbho). He is the guardian of the world of the departed and through him do the oracles of the dead come forth into the world of the living.

(b) The Master of the Northern Cross is a Tarot of noetics, for it refers to the beginning of revelation through a medium. The medium is the priest of the dead. The voice of the dead is Guédé Nibbho.

(c) The Master of the Northern Cross is the Master of the Iles below the astral seas (Grand-Bois-D'Ilet) where the records of the past are permanently retained. This is the astral light of the magicians.

(d) The Master of the Northern Cross is the revelator of the past, present, and future. He speaks through his priests and thus directs the course of history and human action.

II. (a) The Twins of the Temple (Marassas du Péristyle) are the children of Venus the goddess of love and beauty. They are the consecrated innocents whose innocence preserves the magnetism of the temple.

(b) The Twins of the Temple bring forth revelations from the syzygies because of their natural clairvoyance.

(c) The Twins of the Temple is a Tarot of liturgy. This is the work of the faithful people of the community. The Twins taught mankind the art of worship.

(d) The Twins of the Temple are the two forces behind Voudoo ceremonial: they are the elements of revelation and tradition. Revelation is the gift of the gods to mankind. Tradition is the interpretation and explication of revelation.

III. (a) The Master of the Four Crosses (maitre des Quatre Croix) is Legbha as Mercury the god of communication. The Four Crosses are the magical points of the universe, for there are four points of cosmic magnetism beyond the northern and southern poles of terrestial magnetism.

(b) The Master of the Four Crosses is a liturgical Tarot, for it refers to the organisation of the peristyle, so that the four points of magnetism are properly represented. The peristyle is a development out of magnetism and its astral and luciferian influences.

(c) The Master of the Four Crosses refers to the subdivision of the FA into four parts. Everything is Creole Cabala is fourfold. The Hebrew worlds of Atziluth, Briah, Yetzirah, and Assiah are derived from the esoteric African tradition.

(d) The Master of the Four Crosses is the lord of logical analysis and its speculative employment in Creole Cabala. No other system of magic is so exact, so precise, and so clearly defined.

IV. (a) Legbha Capricorn is the god of magical systems of explication. He is the master of all forces which systematically explore the invisible worlds. Capricorn is the sign of magical research unequaled by any other.

(b) Legbha Capricorn is the god of magical sciences, which are the new sciences of each age, and which are the most ancient of sciences. Knowledge is rediscovery and all analysis is recollection.

(c) Legbha Capricorn is the god of magical structures. He is the lord of all magical systems which make use of metamathematical investigations of essence and metaphysical investigations of substance.

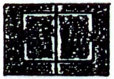
(d) Legbha Capricorn is a Tarot of astrosophy, because it is through the constellation of Capricorn that revelation is possible. Capricornus is the magical universal synthesis. Legbha is the supreme consciousness of the Sun in Capricorn.

Our blessings always,
M. Aquarius and Racine.

(58B)

The Monastery of the Seven Rays
The Last Temple of the Inner Court,
Student IV. Degree 10.
1.5626 - 1.6250
SHIH HO

HEXAGRAM


FA-SYMBOL

The I-CHING hexagram is Shih Ho and the FA-Symbol and Archon name is Abala Medji, whose colours are a green field and a blue sign. The commentary is as follows:

I. (a) Legbha Scorpion is the god of the constellation of Scorpio. He is the god of investigation and of healing. All attempts to cure mankind of physical, emotional, and mental ills are under his direction.

(b) Legbha Scorpion is identified with the vast subterrestial worlds of Pluto. This is where all the riches of knowledge lie buried. To enter the underworld is to find a realm of unexplored and supernatural beauty.

(c) Legbha Scorpion is a Tarot of astrosophy, for it is possible to understand consciousness only by understanding the interplay of various levels of awareness. These levels are realms of astral and luciferian magnetism.

(d) Legbha Scorpion is the god-angel LUCIFER, who has come to bring to mankind the preter-natural gifts of illumination and wisdom and who now brings to mankind the supernatural gifts of esoteric science and liberation.

II. (a) The Master of the Western Cross (Maitre de la croix de l'ouest) is Legbha as the Virgin of the World, or Erzulie , the goddess of natural psychism.

(b) The Master of the Western Cross is the metaphysical source of motherhood. The Earth is the maternal principle, which is the constellation of Taurus.

(c) The Master of the Western Cross is a noetical Tarot assigned to Mars, which means the strength of the emotions, their mastery and their occult value in bridging the inner and the outer worlds.

(d) The Master of the Western Cross is identified with Mars as the god of occult warfare and psychic protection as against attack. The magician has fortified his emotions with the spiritual force of ultimate courage.

III. (a) The Twins of the Ritual Design (Marassas du Vévé) are the spiritus templi exoterici and the spiritus templi esoterici, the guardians of the inner and outer temples. They are the magical essence of the symbol. One Twin-symbol looks towards the sign or the symbol as sign, the other Twin-symbol looks towards the instrument or the symbol as instrument.

(b) The Twins are the planets Jupiter and Neptune joined in Pisces. This is the first Tarot of pure sexual magic. Pisces is the most psychic sign of the Zodiac because the gods Jupiter and Neptune have inseminated themselves in Pisces. Spermatozoa are the fishes in the white (Legbha) sea of semen.

(c) The Twins of the Ritual Design have inseminated themselves talismantically in Pisces. The Ritual Design is the union of matter (paper, earth, flour, etc.) and form (the geometical configurations). Neptune is the matter and Jupiter is the form.

(d) The Twins rule the period of the Age of Pisces, which is the Age of the Catholic Church, with the cultus of Maria (matter-Neptune) and Jesus (form-Jupiter). The Twins of the Ritual Design represent the historical presence of Catholicism in Creole Cabala.

IV. (a) The Magician of the Blue Triangle (Mage du Triangle bleu) is the Sun in the Constellation of Cancer. This is Legbha as the cabbalistic god YESOD IN YETZIRAH on the Middle Piller.

(b) The Magician of the Blue Triangle represents the phallic principle extended into space. The phallic principle implies creativity and will-power. This is a magical Tarot of great alchemical significance, since phallic conjunctions are the sexual lattices of magic.

(c) The Magician of the Blue Triangle directs the apex of the triangle upwards. This is the sign of human evolution godward.

(d) The Magician of the Blue Triangle is the phallus as consciousness oriented towards the Syzygies. Sexual energy is essentially a projection into mankind of divine processes. Sexual being and identity are centered in the intuition of the Loa.

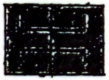
Our blessings always,

M. Aquarius and Racine.

(59)

The Monastery of the Seven Rays
The Last Temple of the Inner Court,
Studnet IV. Degree 11.
1.6251 - 1.6875.
KI ZI.

HEXAGRAM



FA-SYMBOL

The I-CHING Hexagram is KI ZI and the FA-symbol and Archon name is Nwele Medji, whose colours are a green field and a black sign. The commentary is as follows:

I. (a) The Twins of the Centre Post (Marassas du Poteau-Mitan) represent Libra the constellation of beauty. This is the Tarot of liturgical beauty and grace. The center-post is the pathway of the gods coming to mankind.

(b) The Twins of the Centre Post represent the feast of the four elements, or the sexual conjunction of Cancer and Libra. Cancer brings to this feast the foods of fire and water and Libra brings to this feast the foods of earth and air.

(c) The Twins of the Centre Post refer to the phallus as the cosmic centre-post in absolute and erect extension. One Twin brings the impressions from the outside to the earth-base of this organ, and another Twin brings the reaction of emission, which is the magical striving of the will to attain to the divine realms of being.

(d) The Twins of the Centre-Post refer to the sexual magic of conjunction between the world as it is and the world as it is to become through the evolution of consciousness.

II. (a) Legbha Aquarius (Legbha Verseau) is the man of universal consciousness. He is the esoteric bishop of noetica, for the holy apostolic see of the cabalistico-gnostic church teaches that the Twelve Apostles are the Twelve signs of the Zodiac.

(b) Legbha Verseau is an astrosophical Tarot. This is the meaning of the Age of Magic. The Christ has come as the Man of Aquarius and human nature has achieved transformation into divine nature.

(c) Legbha Aquarius represents the duality or Twins of Fire -- the Sun-Vulcanus power and the Uranus power. Together the world is consumed in the fires of transmutation. This transmutation is not physical nor is it mathematical -- this is a metaphysical and metamathematical transmutation achieved through magical sciences.

(d) Legbha Aquarius represents mankind having achieved perfect freedom of being. This is the essence of liberation, for man cannot be free unless his essence is freed by illumination.

III. (a) The Master of the Southern Cross (Maitre de la croix du Sud) is Legbha as the magical god of the waters of consciousness (Agwé), which is the Moon in Leo. The four realms of the waters are subconsciousness, unconsciousness, consciousness and supraconsciousness. These are cosmic levels of water, wherein man must navigate by the light of the Moon in Leo.

(b) The Master of the Southern Cross is attended by the priests of the Moon in Leon, who seek magical and magnetic union with all higher forms of being. Agwé is the spirit of astral navigation, which seeks to penetrate to the heart of all mysteries and forms of mystical consciousness.

(c) The Master of the Southern Cross is Simbi the serpentine bridge between matter and spirit. Simbi is Mercury the god of all avenues of communication. He is the god of the researchers who build the bridges between matter and spirit, between space and time, between ideality and reality, and between essence and subtance. This is the noetical Tarot.

(d) The Master of the Southern Cross is Legbha as Simbi the god Mercury in Gemini. The Constellation of Gemini is the House of the Twins, the Jumeaux, who are the towers of the bridge. There is the tower at the beginning of the cosmic bridge, which is reason and there is the tower at the end of the cosmic bridge, which is intuition. Intuition is the transformation of reason in illumination.

IV. (a) The Magician of the Sixteen FA (Mage des seize Fa) is Legbha as the god of the constellation of Gemini. The FA is the phallus of the Jumeaux, which is manifested eight times for each twin. These eight times are the reflections of the four crosses of Voudoo in Sun-light and in Moon-light.

(b) The Magician of the Sixteen FA cannot be the source of error, for the system of destiny is identified with the FA.

(c) The Magician of the Sixteen FA is the master of human history, for all of mankind's efforts pass under sixteen magical symbols of the FA.

(d) The Magician of the Sixteen FA is the Tarot of pure magic. This is the field of intuition and creative imagination. To enter the world of the FA, one must pass over the bridge of Simbi, for Mercury in Gemini is the key to the esoteric meaning of the Sun in Gemini.

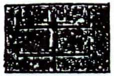
Our blessings always,

M. Aquarius and Racine.

(60A)

The Monastery of the Seven Rays
The Last Temple of the Inner Court,
Student IV. Degree 12.
1.6876 - 1.7500.
THUNG ZAN.

HEXAGRAM



FA-SYMBOL

The I-CHING Hexagram is THUNG ZAN, and the corresponding FA-symbol and archon name is Loso Medji, whose colours are a green field and a red sign. The commentary is as follows:

I. (a) The Twins of the Altar (Marassas du Pé) are the projections of the god Jupiter into the signs of Sagittarius and Pisces.

(b) The Twins of the Altar is a liturgical Tarot, for the centre of action is the table of magical operations.

(c) The Twins of the Altar refer to the matter of the Altar, which is Jupiter in Pisces and the form of the Altar, which is Jupiter in Sagittarius.

(d) The Twins of the Altar refer to the duality of priest and object of sacrifice, and Altar and Temple, and priest and people of the gods, and the priest and the gods. These are the four worlds of the Twins of the Altar.

II. (a) The Magician of the Red Triangle (Mage du Triangle Rouge) is Legbha as Mars in the constellation of Aries. This is the downward pointing apex of the triangle of consciousness, which represents the process of cosmic creation and emanation.

(b) The Magician of the Red Triangle represents the power of will to create various concrete existences from the diffused particles of astral magnetism in the earth's atmosphere.

(c) The Magician of the Red Triangle must be the source of protection against the casters of spells (ouanga) and he is the creator of the magical charm of protection (garde).

(d) The Magician of the Red Triangle is the final magical Tarot, for it is oriented towards the processes of ultimate transformation and liberation. Once man is transformed by magic he is then liberated from death and rebirth, he then becomes one of the Loa.

III. (a) Legbha Lion is Legbha as the constellation of Leo. This is the highest of the astrosophical Tarots, for the Lion is the occult ruler of the invisible spheres.

(b) Legbha Leo is the consciousness of the solar-disc, the very Face of the Sun, which is the blazing face of the Lion-god. To gaze upon that face is to become an initiate of that disc.

(c) Legbha Leo is the ultimate instrument of scientific research into the esoteric geneology of mankind. Esoteric ethnology is the study of the solar initiates, whose skins have been burned by the fires of initiation.

(d) Legbha Leo is the Solar Logos, or the Divine Source of Revelation in the midst of all humankind. This is the centre of the system of worlds, known as the Sun, for the Sun is the sphere of divine inspiration.

IV. (a) The Master of the Eastern Cross (Maitre de la croix de l'est) is Legbha as the conjunction of the planet Vulcan in Leo and the Moon in Gemini. The Vulcanian meaning of Legbha is Danbhalah-Hwédo. This Vulcanian meaning is creative and solar, for it refers to the mystical union of the Serpent of Wisdom with the Serpent of Creation.

(b) The Master of the Eastern Cross is the Tarot of noetica which represents the key to the Judaeo-Christian Scriptures: "And the Serpent of Genesis is the god of Wisdom." Legbha as the Master of the Eastern Cross gives to mankind the secrets of the gods, whereby they become as Lucifer, the Morning Star.

(c) The Master of the Eastern Cross is Ayida-Hwédo, the Moon in Gemini, which is a reference to the cosmic motherhood of Ayida. There is the magical contrast between the cosmic motherhood of Ayida and the terrestial motherhood of Erzulie. One is the mother of the angels and gods, the other is the mother of men and animals.

(d) The Master of the Eastern Cross finds in his identity with Ayida-Hwédo, Luna in Gemini, the ultimate symbol of the cosmic Twins. Danbhalah and Ayida form the positive and negative polarities of the Eternal Hwédo, or YéWé, from which, by way of Jawé, comes the Hebrew name of the Eternal: Jahovah.

Le Temple ésoterique du Voudoo (the esoteric temple of Voudoo) makes the transition from the One (eternal), to the Two (Marassas), to the Loa, to the spirits, a possibility because of the structure of the doctrine of Legbha. It is He who unites and keeps as a unity the entire system. There is in the Tarot du Legbha (Tarot of Legbha) the amplification of this wonderful doctrine.

Our blessings always,

M. Aquarius and Racine.

(60B)

The Monastery of the Seven Rays
The Last Temple of the Inner Court,
Student IV. Degree.
"Le Casre du PERISTYLE" (Creole Cabala) B.

THE NOODAY OF THE FOUR CROSSES.

In the Creole Cabala, The Christ, or LEGBHA, rules the Midi, or the Centre of Being and Existence. Now, when this concept of the centre is translated into the everyday language of the measurement of time, Legbha is said to rule the Noonday which is the mid-point between the poetical night and day. Night and day are metaphysical realities, in fact they are sets of Twins, four sets in all, which are the magical powers which direct the evolution of all being through the various phases of experience. In the analysis of the Midi, we will enter into an area of experience which is used as the basis of the sexual magical and alchemical philosophy of Creole Cabala, Voudoo, and Obeah (the Jamaican version of Voudoo). For the sexual structure of polarity is perfectly reflected in the designations within the sets of twins, so that one set is normally positive, because it is composed of a positive and negative Loa-Syzygy, but another is negative, because it is composed of two positive or masculine entities. Yet, this balance is necessary in order to show the various dialectical forms of union between the magnetic fields which form the very highest world of manifestation. Legbha as the Christ of the Noonday, therefore, must not be thought of as merely solar (because of his African ancestry) or lunar (because of his present ethnic quality, which is mulatto). He is stellar, as such he must synthesise the whole principle of being, which is a conception much more developed than the divine androgyne and divine hermaphrodite of classical Greek gnosis. In the Creole Cabala the sexual qualities are seen as reflections of metaphysical principles. It is not the case of their being a projection outward upon the universe of sexual characteristics from the human-side.

The Twins of the Night (Marassas de Nuit) represent the negative balance in the universe, which while not being destructive, remains passive and must be changed by magical action. Both the Loa-syzygéo or the masculine principle and the Loa-syzygéa or the feminine principle are known as masculine deities in the more popular forms of Voudoo, but there has always been the possibility of sexual ambivalence present there which points to the higher truth of our doctrines. On the other hand, the Marassas du Jour, the Twins of the Day, are composed of male and female Loa, so that the Loa-Syzygéo is always -- both in popular and in esoteric Voudoo -- conceived of as a masculine principle and the Loa-Syzygéa is always a feminine principle.

I am not suggesting, however, that it is possible to think of the Midi as surrounded by four forms of magical practice, two of which are homosexual and two of which are heterosexual. That would be too much of a simplification; although it must be admitted that there are many occult schools in Haiti, which make this distinction and follow one line of development or the other. Our concern is to arrive at the essence of this entire magical system, and since the elements must be carefully distinguished, it is necessary to analyse the total picture. Of course this is only a further elaboration of the principles of sexual magic which we studied earlier; and which will be developed in the more advanced courses. And if one wishes to say that there are homosexual and heterosexual elements [illegible] Cabala, this is only because these ancient realities have been brought to it from both African and French magical teachings, and that esotericism of this sort is not under the jurisdiction of English sexual mores.

The magical properties of the sets of Twins are set forth in terms of the qualities which are attributed to the planets and to the Moon in relation to the most influential of the constellations. This is not astrology, but it is a form of astrosophy, because the occult and esoteric principles contained within the separate concepts of the Twins, and specifically within the concept of each member or Twin, are entirely magical and relate to the development of cosmic destiny. Thus, every symbol is in reality an instrument of access to the inner worlds of higher being. The integration of this cosmic destiny is to be found in the Midi, or in Legbha, who is the Lord of the Four Crosses. For the polarities within the Twins form an intersection, or lattice-work, of magnetic force and magical existence projecting out upon the world the Cross of the Christ of the Noonday, at the four points of the magical compass, which measures the cosmic magnetism as the physical compass measures the Earth's magnetism by indicating the poles. The Midi, or Legbha, is therefore surrounded by four separate, yet interrelated realms of being. This can be seen as follows:

a   b
          Midi
c   d

where a,b,c, and d refer to north, east, west and south, respectively. Once this conception is clear in your minds, it is possible to see by further analysis the dynamic tensions of magical and magnetic force within each cross, and also to trace the development of consciousness through these crosses by way of magical initiation and evolution of awareness.

The Four Crosses form the basis of the highest Tarot of the Creole Cabala because it is the most complete expression of the stella metaphysics. The French contributed the astrosophical conjunctions of planets, Moons and constellations. The African contribution can be seen in the Voudoo names. Together these elements define the fourth level of magic, which is associated with French occultism and Spanish esotericism in the colonial setting. The magical symbols are the ritualistic pieces of Porcelaine noétique, which served as the symbolic basis of the magical constructions at this level. The ritual porcelain of the colour red served to represent the Fire-principle. The baroque and rococo styles were reproduced again and again to form the magical set of three pieces, two urns and a cup-bowl, which represented to the magical initiates the ultimate triad of the 1) ETERNAL CREATOR, 2) DIVINE WISDOM, and 3) LEGBHA THE CHRIST. The cup-bowl is the Eternal, the source and goal of being. The urns represent Wisdom and Christ as emanations from the Eternal. This is the esoteric gnosis at the basis of Creole Cabala.

We will now examine the Four Crosses:

I. The Cross of the North is the stellar synthesis of the Loa-Syzygéo Saturn in Capricorn (Guédé-Nibbho) and the Loa-Syzygéa Luna in Scorpio (Mait-Grand-Bois-D'Ilet). This is the first of the Twins of the Night.

II. The Cross of the West is the stellar synthesis of the Loa-Syzygéo Mars in Cancer (Ogou-Fer) and the Loa-Syzygéa Luna in Taurus (Erzulie). This is the first of the Twins of the Day.

III. The Cross of the South is the stellar synthesis of the Loa-Syzygéo Mercury in Gemini (Simbi-en-deux-eaux) and the Loa-Syzygéa Luna in Leo (Agwé). This is the second of the Twins of the Night.

IV. The Cross of the East is the stellar synthesis of the Loa-Syzygéo Vulcan in Leo (Danbhalah-Hwédo) and the Loa-Syzygéa Luna in Gemini (Ayida-Hwédo). This is the second of the Twins of the Day.

In our commentary on the Tarot of the Four Crosses, which follow we will be able to delineate some of the characteristic qualities which we attribute to each of these sets of the Twins. However, it is very important to recognise that the term "Twins", and the term "Twin" refer to metaphysical principles of manifestation at each leve of being and existence. There are to be found Marassas within the Eternal, and these primordial Twins are metaphysical principles of ultimate cosmic value. Within the Divine Wisdom there are the Twins, or Ecclesia (the spiritual gnostic assembly of universal Creole experience) and the eternal dialectic of Scripture and Tradition. For the Christ there are the Twins of the Day and the Twins of the Night. All of these distinctions of being and essence, therefore, ar examined in the higher work, which follows the completion of this course of introductory study.

a) By the authority of the Racine-Loa B.˙.R.˙.T.˙..˙.X

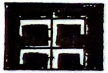
b) Our blessings always,

M. Aquarius and Racine.

(61 A)

The Monastery of the Seven Rays
The Last Temple of the Inner Court,
Student IV. Degree 13.
1.7600-1.8025.
LIN.

HEXAGRAM


FA-SYMBOL

The I-CHING Hexagram is LIN, and the corresponding FA-Symbol and archon name is DI MEDJI, whose colours are a red field and a yellow sign. The commentary is as follows:

I. L'initié de la croix du nord (the initiate of the northern cross)

1. Death is the beginning of life, not the end of life. For what lives must have died countless times in eternity.
2. Death is the renewal of consciousness, which must pass into the lower worlds before it can achieve an awareness of what has happened to it in this life-time.
3. Death is both an expansion of selfhood so that one unities with all of being as well as being a contraction of selfhood, for one realises that there cannot be anything outside of oneself.
4. Death is the knowledge of all times and places, for all being must undergo the eternal cycle of coming to be and passing away. All being participates in death.

II. Le serviteur de la croix du nord (the server of the northern cross)

1. Death is the wisest of the gods, for unto to him is given all powers of transformation, because death is the greatest of transformations.
2. Death opens to mankind the doors of freedom, for in death the wise man is freed from the limitations imposed upon him by his own choice
3. Death is the door to the gods, for man does not belong upon the earth by his nature, but only out of his ignorance has he come to this place of bondage.
4. Death is the power to see oneself as the true image of destiny, yet to know oneself as more perfectly an image of that destiny than one could think possible.

III. Le pretre de la croix du nord (the priest of the northern cross)

1. Let us see in DEATH the keys to eternal wisdom, let us realise in this truth the eternal possibility of a realm without error, which all men call DEATH.
2. Let us enter in our consciousness upon the times and places of DEATH, so that by means of an unending meditation, we are aware of HIS VAST DOMAIN.
3. Let us rise in the powers of our imagination to the realms of no action, wherein DEATH is the MASTER, for therein shall we find absolutes of quiet and peace, knowledge and the absence of desire.
4. Let us know Death in the moments of life, for every second is a step closer to this wonderful freedom and liberation of spirit from the cares and chores of existence.

IV. L'hiérophante de la croix du nord (the hiérophant of the northern cross)

1. Look upon the blackness of DEATH and meditate upon the infinite expanses of space and time, for I am GUEDE NIBBHO.
2. Look upon the silence and motionlessness of existence and know in that experience that in me are all things contained, for I am GUEDE NIBBHO.
3. Look upon yourselves as aging and fading in the vitalities of youth and beauty, soon to be covered with the shadows of the eternal, for I am GUEDE NIBBHO.
4. Look no longer upon your imperfect sciences and arts, and understand that in my eyes are all the secrets of the universes of universes, for I am GUEDE NIBBHO.

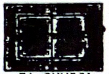
Our blessings always,

M. Aquarius and Racine.

(61B)

The Monastery of the Seven Rays
The Last Temple of the Inner Court,
Student IV. Degree 14.
1.8026 - 1.8650
KHWEI.

HEXAGRAM


FA-SYMBOL

The I-CHING Hexagram is KHWEI and the FA-Symbol and archon name is OLI MEDJI, whose colours are a red field and a blue sign. The commentary is as follows:

I. L'initié de la croix de l'ouest (the initiate of the western cross)

1. Knowledge is the result of courage, which comes from daring to rise to the highest levels of pure awareness.
2. The gods will inspire only those who are willing to defy even the gods, in order to become as God Himself is.
3. Courage will direct the wise man to become even wiser, and yet it will direct him to know that what he possesses most in his heart is false and that the knowledge he cherishes most is error.
4. Courage must set a man apart from all other, so that all courageous men stand apart from all other and from themselves. When this has been achieved perfectly, they become the Loa.

II. Le serviteur de la croix de l'ouest (the server of the western cross)

1. Man must be prepared to sail the endless seas of magical adventure before he enters the kingdom of ultimate Voudoo.
2. Man must be prepared to probe the depths of the seas and oceans of the world before he can come to any certainty in matters of esoteric law.
3. Man must be prepared to follow the rise and the setting of the solar-disc before he can dare to come close enough to it to receive the burns of initiation.
4. Man must be prepared to search through the wisdom of all arts and sciences, philosophies and religions, before he can find the innermost key to ultimate Voudoo.

III. Le pretre de la croix de l'ouest (the priest of the western cross)

1. Let us adore the courage which will liberate men from bondage to hatred and fear for this is the fire of OGOU-FER.
2. Let us adore the leaders who are mounted and possessed in magical ecstasis by the Lords of Courage, for this is the fire of OGOU-FER.
3. Let us adore the manifestation of the battle between the forces of the freedom of the spirit and the chaos of bondage, for this is the fire of OGOU-FER.
4. Let us adore the courage which seeks to lift up the soul of mankind to the very highest of lights, and let us adore the courage of the lowest of mankind's soul, which rejoices in this elevation of consciousness, for this is the fire of OGOU-FER.

IV. L'hiérophante de la croix de l'ouest (the hierophant of the western cross)

1. Burn all of the errors of the past with the fires of my angry-and-all-consuming-fire-of-will, for I am OGOU-FER.
2. Let not the shadows of the past remain upon the face of the earth, for I will plow a million times over the ground of the dead, to destroy and then to create anew, for I am OGOU-FER.
3. Let not history remember the names of those who have given themselves unto errors and to the causing of pain and suffering to my people, for such history I will cause to be destroyed, for I am OGOU-FER.
4. Whatever man has built must be destroyed, and whatever man has written must be burned, and whatever man has put up must be pulled down and cut with my sword, for only when I possess mankind will they build and write and put up and do what I will then, and for only one time, command them, for I am OGOU-FER.

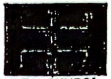
Our blessings always,

M. Aquarius and Racine.

(62)

The Monastery of the Seven Rays
The Last Temple of the Inner Court,
Student IV. Degree 15.
1.8651 - 1.9375
HSU.

HEXAGRAM



FA-SYMBOL

The I-CHING Hexagram is HSU and the FA-Symbol and archon name is YEKU MEDJI, whose colours are a red and a green sign. The commentary is as follows:

I. L'initié de la croix du sud (the initiate of the southern cross)

1. Listen and learn the wisdom of the serpent, as it glides through the waters of silence, for therein is the mastery of destiny.
2. Hear the call of gods and spirits in the breathing of the flowers, for the great ones speak through the silences of gardens and in the language of trees.
3. Hear the voices of the Loa in the movements of insects upon the leaves of ancient trees, and in the hidden temples beneath rocks, for that is where times has placed its store of mysteries.
4. See the visions of the divine ones in the movements of clouds in the sky, in the flights of birds, and in the rhythms of the seasons, for the Loa speak to mankind in the language of nature.

II. Le serviteur de la croix du sud (the server of the southern cross)

1. Can You hear me earth-child when I speak to you, for I speak softly, so as not to awaken the infants of the forests, can you listen to the voice of SIMBI?
2. Do you see me earth-child when I pass before you in the flight of butterflies and in the midst of a school of jewelled fishes, can you not recognise the presence of SIMBI?
3. Do you know of my nearness to you earth-child in the coolness of the breeze, or in the softness of the morning dew, do you not realise the sensations of SIMBI?
4. When you sleep in you bed of matted reeds and woven fibers do you feel my body entwined about your own, do you not know in the presence of the night the darkness of SIMBI?

III. Le pretre de la croix du sud (the priest of the southern cross)

1. Come and look for this child of nature, this boy-god who plays in a waterfall of golden light, for there we shall find SIMBI.
2. Bring the offerings of perfumes and fruit, bring flowers and song, for let us call forth the beautiful boy-god known as SIMBI.
3. Offer to him the love of your hearts, the delights of your solar bodies, and the cries of a joyful soul and a free spirit, for that is how we will meet SIMBI.
4. Plead with the grandfather trees of the woods and with the wisest of serpents to make known our presence, for we must adore our SIMBI.

IV. L'Hiérophante de la croix du sud (the hiérophant of the southern cross).

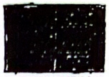
1. Look upon my golden skin as it shines in the falling of the rains upon thick forests and centuries old trees, for amid all these things I am your SIMBI.
2. Look upon my black hair and see my black eyes amid the exotic flowers of secret gardens, for beauty of nature is nothing, if you could but see your SIMBI.
3. My soul is a flight to the sound of the humming of bees and with the drumming of the wild children of the hills and woods, this is music to your SIMBI.
4. Take my body and consume the sacrament of nature, for in me there is the perfection of the garden of eternal flowers, and birds, and jewels called insects, and all manner of serpent, for mortal lust is transformed into divine desire in possession of SIMBI.

Our blessings always,

M. Aquarius and Racine.

The Monastery of the Seven Rays
The Last Temple of the Inner Court,
Student IV. Degree 16.
1.9376 - 2.0000.
KHIEN.

HEXAGRAM



FA-SYMBOL

The I-CHING Hexagram is KHIEN and the FA-Symbol and archon name is GBE MEDJI, whose colours are a red field and black sign. The commentary is as follows:

I. L'initié de la croix de l'est (the initiate of the eastern cross)

1. In the completeness of my life, all wisdom is contained, which lies coiled as an eternal serpent in the bosom of infinity.
2. In the limitlessness of my vision, all knowledge is contained, which rests as the most precious jewel in the golden palaces of the magician kings of antiquity.
3. In the depths of my compassion, all true understanding is to be found which stands upon an altar of perfect jade, in the temples of the invisibles.
4. In the glories of my creation, all joy and happiness is to be known, for whatever is to be honoured or enjoyed by mankind must first flow from my rainbow.

II. Le serviteur de la croix de l'est (the server of the eastern cross)

1. Life has come forth from me since the beginning when there was no beginning, there was only Damballah.
2. The light that flies on golden wings through the spaces of the worlds and between the spaces of the constellations, all this goes forth from the eyes of Damballah.
3. The history that fills the worlds with action and achievement, with love and with tragedy, these have been sent by the most fatherly of the gods, they have come forth from Damballah.
4. All flowers, all animals, all men, these my children I love, and I will carry them away to be with me at the end of the ages, for these infants belong to Damballah.

III. Le pretre de la croix de l'est (the priest of the eastern cross).

1. Love him all men of the earth, you who toil upon the ground, for he sends the rains, and the trees, and bless him in all of your thoughts, for he is the Sun, he is Damballah.
2. Love him all men of the sea, you who must set forth the nets, who must bind your sails to the winds, you who must follow the sun, the moon, and the stars, for he is all of these lights, he is DAMBALLAH.
3. Love him all rulers of men in palaces of gold and marble, you kings of men, you fathers of the nations come before him, he is your king, your father, and your judge, for he is Damballah.
4. Love him all masters of wisdom, great philosophers and mightiest of magicians, for his will shapes the highest of the worlds and his mind embraces all being in cosmic love and communion, for it could not be otherwise, as he is Damballah.

IV. L'hiérophante de la croix de l'est (the hiérophant of the eastern cross)

1. Let the children of the worlds come and play at my feet, let all creatures cling to my arms and legs and feet and hands, for I protect all things with my love, I AM DAMBALLAH.
2. Let the trees of the words and the snows of the mountains gaze upon my loving face, for none other can cause the seasons to follow the orbit of my blessedness, I AM DAMBALLAH.
3. Let the angels of the light gather close to my heart, let the Loa and the saints, let the aeons and the archons of glory, let the syzygies and the spirits all come forth, shine in the brilliance of my light, my grandeur, my goodness, and my very Being, FOR I AM DAMBALLAH.
4. O THE FATHER ETERNAL, O THE MOST HOLY AND SUPREME DIVINE WISDOM OF THE ETERNAL, O THE CHRIST THE LEGBHA THOU WHO ART SO GOOD, SO BRAVE, SO KIND, SO WISE, O ALL YOU GODS AND O YOU GOD BEYOND THE GODS COME FORTH TO ME, FOR I AM ALL OF YOU AND I MOST TRULY EMBRACE YOU ALL IN MY HEAVENLY CIRCLE, from the children of the woods, to the most supreme of all being, these I hold in my fatherly love, KNOW AND ADORE ME IN LOVE FOR ALL BEINGS, FOR I AM DAMBALLAH.

Our blessings always,
M. Aquarius and Racine.

(64 A)

The Monastery of the Seven Rays, End of the First Year of
Study.
Termination Paper:

"I am the Cosmic Serpent, without beginning and without end.
in Whom you will find and have found many times before,
the Serpent of Genesis and the God of Wisdom.
Mightiest of the great and greatest of the mighty, for lo
My outstreched arm supports all life and BEING.
Come all My children and worship the FATHER ETERNAL,
COSMIC and ALONE.
From Whom comes forth the universes of the universes, and
know that I am Your Father.
Pray to the Father and enter into His heart, for He overhears and oversees all things, and enters into all
histories.
Yet, in the pure eternity of His transcendental and solar
Being, He cannot change but is always the pure essence of
existence, for He is the sovereign Reason of the cosmos
-- called by all nations, races, worlds, and universes,
by ONE NAME, ALONE, FOREVER and EVER --
"DAM BAL LAH". (Liturgy of the Four Crosses).

..........Your interest in the cosmic high-priest of Damballah, The Master M. Aquarius, has been the dawn of a new life-in-the-spirit. Determine now to evolve beyond the confinement of human finitude: to prepare yourself to liberate your fellow men from that abasement: to enter into the mysteries of ultimate knowledge: to master the art of living-in-the-light: to attain the highest powers of the syzygies, the deepest wisdom of the Tarot-Loa, by means of the development and guidance of the seven planetary rays of consciousness, with full harmony and control of body and mind, and of those secret faculties of being, which will always be unknown to any but our initiates and masters: to join the consecrated elite of purified and chosen co-workers with the hierarchy of this system of worlds.

..........By participating in the MONASTERY OF THE SEVEN RAYS course of study you have discovered the basic truths of esoteric psychology and magico-metaphysics and have learned the real essence and meaning of occult wisdom and the inner life. These studies give that which has never before been revealed to finite beings, showing you the absolute way of perfection, tread masterfully by those highest beings who know all things. Enroll today for the advanced inner work and discover the occult inner world of tomorrow and of all the possible futures of mankind.

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(64B)

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