

VOUDON GNOSIS

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FOREWORD

Michael Bertiaux's work first came to more widespread attention with the inclusion of an account of aspects of his work in Kenneth Grant's *Cults of the Shadow* (Frederick Muller Ltd., London, 1975). Since then there has been increasing interest in Bertiaux's work, culminating in the recent republication of his *Voudon Gnostic Workbook*. Many find Bertiaux's work enthralling, but to some its sprawling immensity makes an entry into the work difficult. It is of great value therefore to have the guidance of someone who has had many years of experience in working with Michael Bertiaux and in exploring his vast body of work. Having worked with this material, David Beth has attuned himself to the current which powers Bertiaux's work, and is thus well qualified.

It is the task of a successor to develop the work of his predecessor, and this is the principle behind the Hindu doctrine of *parampara*, or spiritual lineage. This is often interpreted in the sense of one great man or woman being succeeded by someone equally illustrious, and building upon the work of the illustrious forbear. However, there is a deeper meaning to this, which is that we each have a diversity of predecessors and a multitude of successors; that the chain of initiated insight is passed down not through a direct succession of straight channels, but through myriad tributaries that may often seem to meander and tarry, but which are in retrospect seen to flow along the optimal course across the terrain.

We each of us take inspiration from a variety of sources, all of which are grist to the mill. However, the catalyst in synthesising this into a coherent shape is the practical work which we undertake in mysticism and magic, through which we forge links with what are variously referred to as inner plane connections, praeter-human intelligences, spiritual forces, the magical current, etc. This is not to suggest that these terms are equivalent; what they do indicate though is connection to something deeper and more profound than can be gleaned from mere intellectual study. Deeper and more profound, because there is a connection to forces beyond the individual.

This principle of *parampara* can be seen at work in, for instance, Aleister Crowley's progress. Gifted with an agile mind and extremely well read in comparative religion and mythology, he experimented with a variety of approaches; and, through the catalyst of his own experience, he synthesised a unique body of work that, far from coming 'out of the blue', was rooted in the work of others before him. At various times he considered himself to be developing the work of Blavatsky; at others, to be the restoration of the Sumerian tradition. Whatever the particulars, he was always aware that his work drew upon a variety of sources, and that his work in turn would be one amongst a number of varieties of stone from which others would build their temples.

Another example is Kenneth Grant, who was astonishingly well-read at the time he met Crowley and subsequently the artist and occultist Austin Osman Spare. Steeping himself in the work of Crowley, of Spare, of exponents of Advaita Vedanta such as Ramana Maharshi, of writers such as H. P. Lovecraft and Arthur Machen, this was synthesised through the catalyst of his

work in New Isis Lodge; and the result is the sweeping, intoxicating vision articulated in the course of his *Typhonian Trilogies*, his poetry and his short stories.

The point of this is not to suggest that there is anything unique in this process – that initiates such as Crowley, as Grant, as Spare, as Bertiaux have scaled giddy heights that we cannot possibly essay. On the contrary: this continual assimilation and re-evaluation of experience is something which we all do as Initiates. Only in this way is the work passed on.

This, then, is the real meaning of *parampara*.

Michael Bertiaux has trodden a similarly voracious path, in that he has taken influences from a wide variety of sources and distilled them into a unique vision which is there to be utilised by those coming after him. However, the body of work of an adept is alive, teeming with vitality and loose ends, there to be redeveloped. It is the task of us, his or her successors, not to make of that body of work a mausoleum, a dead thing awaiting the attentions of a taxidermist or an academic, but to nurture its growth and development by virtue of our own experiences, our own insights.

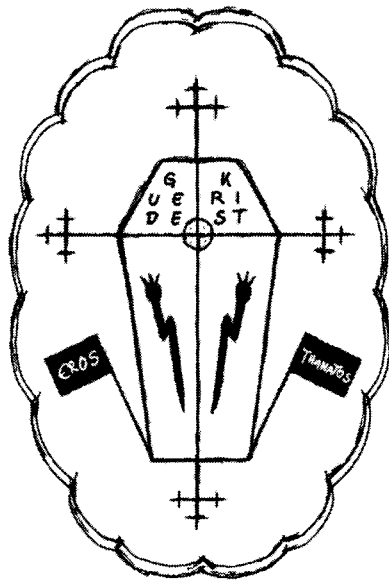
David Beth has known Michael Bertiaux for many years now, and has acquired a great deal of experience in the myriad aspects of Michael's work. In the present book he picks out various themes from *The Voudon Gnostic Workbook* as well as from the *Courses* offered by *The Monastery of the Seven Rays* and offers his own insight into them, on the basis of his own experience. This experience is of course the crucial factor; without it we would have a merely academic exercise. Drawing upon an analogy with Hebrew gematria, gnosis or experience may be seen as the vowels which breathe life into the

consonants, generating unique cadences. When approaching a vast body of work such as *The Voudon Gnostic Workbook*, it is of inestimable value to have the guidance of someone who has worked with this material. This value consists not in learning thereby the meaning and significance of this work, but rather in suggestions as to how we might find our own way into this work and experience the gnosis for ourselves.

Michael Staley
London,
August 2008.

INTRODUCTION

...in opposition to all humanistic culture, we are lured ever to the brink of chaos. We want to go where we are forbidden. We want to know what has been denied to us. We seek, in a word, the 'more'.¹



The core of this work is formed by the revised essay *Into the Meon – Approaching the Voudon Gnostic Workbook*, published in *Howlings*.² The publishers and myself received repeated requests from many occult students around the world to make this essay available again. This interest gave rise to the idea of using the heavily revised chapters of *Into the Meon* as the foundation for a unique book on Voudon Gnosis. My intention with the original essay was to provide an initiated commentary on parts of the gnosis of Michael Bertiaux's *Voudon Gnostic Workbook (VGW)*. I wanted to offer insights into my own personal understanding and adaption of the Black Snake current hoping that it would enable students of Esoteric Voudon and other related traditions to travel deeper into these fascinating magical and gnostic worlds. It was the practicing sorcerer and gnostic that the original essay was intended for and it is the same type of occult explorers I want to reach with this book.

¹ Michael Bertiaux, *The Voudon Gnostic Workbook*.

² Scarlet Imprint, 2008.

While the main focus of this work will still be on the Esoteric Voudon current as expressed by the *VGW*, I have drawn on many other sources inside and outside Voudon Gnosis to explain, highlight and put into context important aspects of our system.

The content of the *VGW* cannot be fully understood without knowledge of the larger tradition it was crafted from. I want to explain some of the important foundations on which Voudon Gnosis is built. Above all however, it is a personal vision and appliance of Esoteric Voudon in my own occult work and gnostic transformation which I want to share with you. Like Bertiaux, Kenneth Grant rightly observes that:

*It is the task of the Initiate who represents a particular magical Order, to develop the work of his predecessor.*³

One must keep in mind the gnostic character of Esoteric Voudon. This means that every student of our system will be able to construct his/her own magical universe built on universal truths and principles through keys unique to the current. The works of Michael Bertiaux are an example of such a magical universe. In the *Courses of the Monastery of the Seven Rays*, the *VGW* and many other papers, he has shared with us parts of the occult realms which he built from the initiatic tools and universal laws of the Voudon Gnostic current, as were transmitted to him by his teachers. While sharing much of his occult vision he has also passed on to us certain keys and mechanics with which to build our own gnostic and magical universe according to our individual needs

³ Kenneth Grant, *Nightside of Eden*.

and understanding. Maybe even more actual now as it was then we can say with Grant that:

*Unless occultism becomes creative in the sense of opening up new approaches, modifying and developing traditional concepts and generally revealing a little more of that Supreme Goddess whose identity is hidden behind the veil of Isis, Kali, Nuit, or Sothis, there will be stagnation in the swamps of beliefs rendered inert by the recent swift acceleration of humanity's consciousness which is little short of miraculous. If the science of the unmanifest is not to remain grounded at a prepubescent stage, while the manifested sciences soar into space, the mature occultist must put aside the toys of superstition and face fearlessly the Trees of Eternity whose trunks and branches glow with solar fire, but whose roots are nourished in the dark.*⁴

While I hope that the following chapters will provide some logical insight and understanding of our work it is to the non-rational that I aim to appeal most. Travel beyond the world of reason. Join me on a magical journey through chthonic underworlds and kosmic dimensions.

⁴ Kenneth Grant, *Nightside of Eden*.

HO OPHIS HO ARCHAÏOS

Before embarking on the more advanced and complex operations of the Secta Rouge cult of La Couleuvre Noire and its main training tool,⁵ *The Voudon Gnostic Workbook*, an initiate of Esoteric Voudon needs to build up a strong and systematic foundation of esoteric theory and practice. This must be in place in order to be fully capable of approaching the intensive work of the L.C.N. This is usually done by initiatic work within the Monastery of the Seven Rays.

Intensive work with the four year *Courses of the Monastery of the Seven Rays* forms the basis of the initial work of a Voudon Gnostic initiate and his work in the L.C.N. He may also be given other materials or papers at this time,⁶ but it is the principles outlined in the four courses which provide the foundation for all future studies.

The Monastery is technically a separate and independent body, but is in fact connected to the Voudon Gnostic Orders and acts as their major teaching vehicle through its four year⁷ coursework.⁸ Many people experience difficulties when first approaching

⁵ There are many other materials for L.C.N. apart from the *VGW*.

⁶ It is absolutely possible to begin work in the L.C.N. at the same time.

⁷ The four year guideline is not a static rule but a reference.

⁸ More courses will be published in the future.

the coursework. The material at times can appear rather abstract and is very complex. The depth and density of the papers is far beyond that of most groups, and so people looking for their simplistic and superficial occult fix will be quickly disappointed. It is not surprising to find that the majority of people engaged in the *Monastery Courses* are adepts with a background of advanced magical and spiritual practice, whose focus is on true magical and spiritual transformation. One must understand that such fantastic changes do not come easily. These students value the existence of such a great and unique body of material.

The *Courses* demand a lot of close attention and they are not designed to be understood purely rationally. On the contrary, the principles are to be integrated into your magical persona in order to fully absorb their benefits. It is clearly stated in the papers that the system presented in the *Courses* is a subjective system, created by Michael Bertiaux, with certain aid from higher beings, utilizing the keys and secrets of his spiritual and occult background. So what we have is a result of this 'utilizing of the keys', a system perfectly designed to lead by example – to help a student step by step in the creation of his own magical universe, to inspire him to build his own magical world rather than becoming a mere imitator.

One thing you can be sure of is that all which is presented in the *Courses* works beyond any doubt. There are no mathematical proofs to support this, but we are talking about a gnostic science, knowing. The principles set forth and the keys presented are proven to lead towards a true gnostic Luciferian transformation. Keep in mind, you are not supposed to copy everything that is said in the *Courses* -- you need to understand the principles and then construct your own magical

universe – this is the treasure of the *Courses*, applicable for anyone who studies them, initiate or not. For initiates of the L.C.N. these materials possess many more additional qualities and possibilities – and we have many more materials, guidance and initiations to supplement and deepen them.

The secrets are not in a book! The *Courses* are not the secrets of the Orders, and nobody will be able to penetrate to the deeper layers of the Voudon Gnostic Orders who has not got any kind of link to the Orders and any kind of guidance. The same applies to work with the *VGW*.

The *Monastery Courses* were, amongst other things, direct results obtained through the L.C.N. work and teachings. To this Bertiaux added many other ideas derived from his diverse spiritual and intellectual background, such as theosophy and philosophy, to create a complete path to gnostic initiation. Though what we see in the *Courses* is in part a result of working with keys, they are not the keys themselves. Bertiaux intended the *Courses* to be of gnostic and magical inspiration, something which people like Kenneth Grant understood well, and used. The *Courses* do not, however, provide initiation into the L.C.N. or the Voudon Gnostic current in their own right. For those aligned with the L.C.N. and sister organizations, the *Courses* hold many surprises and many doors are inserted which lead the observant and dedicated student deep into the labyrinth of the Voudon Gnosis. With help from mentors and guides, human and non-human, within the Orders, the student is led on a magical journey. Students can obtain many extra papers, initiations and empowerments upon showing that they have successfully entered the deeper layers of the Orders' work through the *Courses*.

La Couleuvre Noire is a specialized cult within the Voudon Gnostic continuum and not everyone interested in Esoteric Voudon need or should join it. Indeed he may not be able to join it at all, as the spirit guardians of the L.C.N. have to accept you into their cults. Before the publication of the *VGW* only special students who successfully worked within the Voudon Gnostic Orders were allowed to begin studies in the L.C.N. due in part to its extreme elemental nature. However, the *VGW* now provides the possibility for non-initiates and Voudon Gnostic initiates alike to work certain aspects⁹ of the L.C.N. and become inspired and magically entranced by the powerful elemental gnosis it represents.

From my personal point of view, Master Michael Bertiaux's *VGW* is among the most important of the modern magical grimoires. No other single book, except *Vom Kosmogonischen Eros* by Ludwig Klages, has influenced my occult life and development as much as this tome. The *VGW* is a collection of gospels, techniques and instructions of the ophidian serpent cult the L.C.N. Perhaps the most notorious and infamous of the modern grimoires, its content connects us directly with ancient times of primordial Saturnian and cosmic gnosis. Esoteric currents are made available to us via powerful transmissions from archaic entities and strange magical realms.

The nature of *The Voudon Gnostic Workbook* can be unsettling, shocking and terrifying to those who truly work the lessons, a constant threat to the magician's status quo. The book is not concerned with occult political correctness, nor having a pleasing style.

⁹ They are of course different for the non-initiate and initiate.

Rather, it is a daring exposure of sorcery and a vision of a mythical tellurian and Pelasgian past where the realm of the Gods was immediately accessible. For the initiates of the L.C.N. this immediate esoteric universe becomes a concrete reality through the pathways outlined in the *VGW*.

There has been sufficient introductory information on the work of the Voudon Gnostic Orders and L.C.N., and the nature of its sorcery, such as in the excellent chapters on the Black Snake Cult in Kenneth Grant's *Cults of the Shadow*. Therefore the focus of this book is on presenting a glimpse of my personal understanding, evaluation and application of Esoteric Voudon in my work.

WRITTEN MATERIALS AND INNER WORLDS

...Psychic approaches to the outside of the mystery are possible, otherwise we wouldn't have a course available. [But]Physical initiation is the method of Voudon.¹⁰

Before plunging deeper into the magical labyrinth of the Voudon Gnosis, I want to present some ideas on the value, use and status that written materials have in our current, and how they relate to the Inner Order secrets, initiatic work and esoteric transmissions.

The power and value of written materials in an esoteric context is undeniable. Often, writings are a proof of great magical creativity and initiation. The magic of the word may be a tool, a key, and an engine in itself. It helps to explain the gnosis of a person or group and serves as an inspiration to others. At times it operates as a foundation on which further ideas are based and thus supports the evolution of thought within a continuum.

Sometimes Inner Order material may be released to the public without it causing any harm or disclosing the innermost secrets and gnosis. This is the case with some materials of the Voudon Gnostic Orders, including the L.C.N., specifically the four year *Courses of the Monastery of the Seven Rays* and the *VGW*. Although Master Bertiaux never cared nor intended to appeal to the mass market,

¹⁰ Michael Bertiaux, *The Voudon Gnostic Workbook*

nor to achieve any kind of fame, he and the Great Voudon Gnostic Masters decided to make some teachings available to the greater public. Bertiaux has always had a great interest in esoteric healing and compassion for fellow seekers on the path to gnostic enlightenment. He knew that some of the results and modes of work from the research laboratories of, amongst others, the L.C.N. could indeed aid adepts, whether connected or unconnected in a direct way to the Voudon Gnostic continuum, to develop as gnostic individuals. And indeed this happened many times as these books not only greatly influenced contemporary occult circles and individuals, such as the Typhonian Kenneth Grant, the Chaos magick scene and Gnostic circles, but also musicians and artists including Grant Morrison, creator of *The Invisibles* comic series. Bertiaux always intended these materials to be an inspiration to others, to support their spiritual quests. He has never intended to be dogmatic or worshipped.

Yet sometimes the written word can be more than merely inspirational and instructional. The Voudon Gnostic materials, and especially the *VGW*, also possess a deeper layer. They contain secret doors which may be opened to admit the seeker into other universes and dimensions of sorcery, of Esoteric Voudon. There exist strange places of magical powers and spiritual energies, which contain precise formulae for gnostic transformation. These realms are hinted at in the books and materials of the Orders, but the keys to unlock the doors leading to them are not in written form. The gates are being guarded by the spirit wardens and human protectors of the Orders, who operate in an esoteric symbiosis to admit only those loyal students capable of navigating these esoteric and nocturnal worlds.

The deeper layers can only be penetrated through direct guidance and initiation by a few Masters of the Voudon Gnostic Orders and L.C.N. Members with potential are guided by those teachers of the tradition holding special sacramental power towards the revelation of the Inner Mysteries. Access to the inner worlds and temples always means direct contact and work with the Loas and spirits of the Voudon Gnostic continuum uniquely attached to the Orders. These realms can only be accessed if one is formally attached to the initiatic chain of the Orders of the Hierophant Michael Bertiaux and to the Masters with sacramental power who transmit the *Afflatus* which serves as a magical link to the Inner Order. It is impossible to achieve this link and access to the inner layers without being attached to the continuum of Michael Bertiaux and his appointed High Priests, as they are the successors of the Jean–Maine family to which the spirits of the Inner Temple of this continuum are bonded and loyal. Only those who possess special powers coming through hierophantic initiation have the duty and abilities to feed the energies from the Inner Orders, the spirit pools, to the Outer Courts.

In the Afro–Atlantean tradition, direct and personal empowerments and transmissions are the only valid way to pass on spiritual and magical powers. These empowerments and spiritual transfers can only unfold and function properly if the magician operates inside the magical and spiritual continuum governed by the Hierophant, High Priests and its spirit patrons. There is no other way. Everyone who leaves the continuum or has been disconnected from it will lose his ability to enter the Inner Temples of the Voudon Gnosis and will lose the protection and support of the Voudon Gnostic spirits.

Only very few Masters of the Orders have and had the powers and duty to serve as a bridge between the Inner and Outer Orders, and hold special sacramental tools to protect the Orders. While an initiate can be guided to the highest level of realization and empowerment of the Voudon Gnosis, the sacramental powers to confer and transfer powers to others are only possessed by an esoterically chosen few High Priests within the Orders. These Masters have always worked inside the Orders and not once has one of them left the continuum. There are esoteric reasons and laws which would make this impossible.

Now you understand why the Voudon Gnostic Orders and L.C.N. freely offer insight into many areas of their work and even publish 'secrets' for others to study. It is for esoteric inspiration and for personal spiritual growth. It will not enable anyone not formally connected to the Voudon Gnostic continuum of Hierophant Michael Bertiaux to enter the Inner Orders or claim any kind of sacramental power. Much insight can be gained from the study of the books outside the Orders and probably many ideas and transformations can occur. However, there is a limitation in this process and this limitation can only be transcended through initiatic contact with the sacramental Masters and guides of the L.C.N.

There are many types of empowerments and initiations in the L.C.N. which are given from master to student. They are given to special students who have distinguished themselves and have proven their loyalty and abilities. Those are the people who enter from the Outer Orders to the Inner Orders and layers. There are different types of such rites. At this point, only a handful of Voudon Gnostic masters are able to give out any kind of initiations or empowerments. In contrast to

the rather static and sterile temple initiations of many Orders, such sacramental rites are being given in a 'freestyle' shamanistic fashion. Whilst they do follow certain guidelines and esoteric rules, they are given individually to each candidate who is ready to receive them.

One such initiation into the L.C.N. type of work requires the anointing and activation of certain points on the naked body of the initiand, while the initiator who is possessed by the patron spirits, speaks and chants in the Langue Mystère which he was trained to 'receive' and 'utter'. The initiations and empowerments in the L.C.N. are only concerned with magical transmissions.

It is not unusual for a candidate to experience vision, trance, possession and extreme emotions as well as altered states of mind. This is totally different from the experience of a typical initiation ritual. Pure spirit force is activated here and is transmitted from the Master to the candidate in order to unlock power zones in the body, or to activate sexual centres or prepare the 'meat' to receive spirits as permanent residents. Other initiation rites are hinted at in the *VGW*,¹¹ although they are at times quite concealed.

¹¹ For example in the *Guzotte Papers*.

VOUDON GNOSIS

Something that attracted me deeply from the beginning to the *VGW*, and in fact in all of Bertiaux's writings, was its inherent gnostic character. Michael Bertiaux boldly states that as gnostic magicians:

*...in opposition to all humanistic culture, we are lured ever to the brink of chaos. We want to go where we are forbidden. We want to know what has been denied to us. We seek, in a word, the 'more'.*¹²

And truly, on our quest there must be no boundaries beyond which one is forbidden to venture, and we must fear no current as too deep or dark. The frontier must be constantly pushed forward!

Bertiaux acknowledges that at the root of all religions and spiritual systems lays a gnostic source and that by the application of precise occult and esoteric formulae we can draw power and energy from various systems and use them for magical operations in our laboratories of Luciferian transformation. In our school the Christ myth, for example, is not so much associated with sun worship in its primitive form, but rather with an elaborate transfer and absorption of solar qualities into the Christ-figure. This way we are able to create a powerful god image befitting and empowering our

¹² Michael Bertiaux, *The Voudon Gnostic Workbook*.

work as alchemical sexual magicians. From the dawn of Christology, this true esoteric relating of Christ to the sun was done only in a few Gnostic sects, like La Couleuvre Noire who also equate him with Damballah and Leghba. He is thus turned into the Sun God at the crossroads. A magical formula of application enables the ophidian sex magicians to draw upon all the magic done in the name of Christ and transfer its power to their rites. In this way all the psychic energy generated by the Christian faithful, which is stored in a vast astral reservoir, can be tapped into by the Voudon Gnostic sorcerers for the empowerment of their work.

In the *VGW* Bertiaux uses a range of spiritual and esoteric systems, like Hinduism and Shinto, in this way and so opens up a very broad magical universe. But make no mistake, this process of absorbing the esoteric energies of different systems requires a deep initiatic knowledge of certain occult procedures and is not a random and superficial adaption of other systems. The initiatic knowledge and tools of incorporating the esoteric cores of other systems are provided to us through the secrets of Esoteric Voudon. Esoteric Voudon, a deep system in itself, is the thread that runs through the whole of Voudon Gnosis.

LA PRISE DES YEAUX THE ELEMENTAL VISION

*The elemental vision signals rebirth; within us, the element recalls its limitlessness amid the primordial flux, as element and flux devour themselves anew: the winds, the trees, and the stars now speak. Through immeasurably distant ages, death and birth greet the soul of man in the wavering blade of grass, and they hear the dark inner night of the blood of man in the falling rain, as it trickles through the leaves outside.*¹³

There is one vital factor to understand when working with the *VGW* and all the more advanced areas of La Couleuvre Noire and the Voudon Gnosis in general. It is not the conceptual but elemental type of (sexual) magic, with its focus on the elemental kingdom, which is the central form of work. It is directly from elemental contacts that we were able to draw a whole encyclopaedia of elemental sorcery, and some of these results are to be

¹³ Ludwig Klages quoted in: H.E. Schroeder, *Ludwig Klages, Die Geschichte Seines Lebens*. Michael Bertiaux has actually been the first occultist/philosopher/gnostic in the English speaking world to understand, acknowledge and point out the esoteric significance and character of Klages' work in general and especially also for Voudon Gnosis.

found in the *VGW*. The Voudon Gnostic and L.C.N. tradition focuses largely on working with the roots of sexuality. Here, elemental magic very often finds expression in the production of signs. These signs then explain and show the true nature of elemental life. Such signs are often artistic in expression, like Bertiaux's paintings. What we have come to term Esoteric Logic in the secrets of the Voudon Gnostic Orders and L.C.N. is, in essence, not a conceptual type of work or expression. The essence of our Esoteric Logic is connected to a deep level of elemental manifestation. It is non-verbal and deeply plutonian in its rawness. In the elemental cells of the Voudon Gnosis the body is being experienced as raw and elemental, as pure instinct. Esoteric workings of this nature lead to a metaphysical breakthrough, a certain type of violence which is not esoterically evil as long as it is not conceptualised. Bertiaux correctly states that:

*...(e)vil is in the world of conceptualized types of language, but violence in the unconscious realm – violence as Lebensphilosophie (after Klages) is the basis of all true art, all gesture, all hedonic tone, and the elemental motion of primitives, be they society, people or sounds.*¹⁴

One cultus within Voudon Gnosis makes the soul (including mind)/body complex the elemental pole of action, which becomes their esoteric poiteau mitan. Similar to the devotees of exoteric Voudon when they dance in a frenetic ecstasy around the poiteau mitan and hurl themselves like energetic sparks and howls of psychism at all the participants, the Esoteric Voudoist

¹⁴ Michael Bertiaux, unpublished paper.

engages in what Bertiaux calls 'mediumistic wrestling with the spirits'. This is the way the spirits want to work and interact with us. In our interpretation, this would also be the way of interacting with other spirits, like those of grimoires such as the *Goetia* and *Grimorium Verum*. This special cultus teaches the worship of a certain type of god-possession acted out through the phenomena of the body. Another related very powerful method of expressing this energy worked within our continuum is a cult that was taught by the late Hector Jean-Maine and is connected to a phantastic magical and initiatic faculty, *La Prise des Yeux*, the seizing of the eyes.¹⁵

La Prise des Yeux is one of the mysteries of the Voudon Gnostic Orders and is achieved through the raw furor of our elemental worship. *La Prise des Yeux* in our system is also called the Esoteric Vision, occult imagination or inner sight. As one of the powers of the High Priesthood it is given as a gift from the world of the spirits to those who have dedicated their fullness of being to the Voudon Gnostic Gods. These powers, of which *La Prise des Yeux* is one of the most significant, are instruments for the initiate as an esoteric technician in service to the spirits. Through them he is able to participate entirely and without limits in their worlds. Entities, inner plane adepts from beyond the physical, seize the eyes of the initiate and enable him to 'know' any object they want him to investigate or he wants to understand in its metaphysical reality. He is enabled to 'see' the object in its magical reality beyond the profane image and enter into communication with it. Another related esoteric tradition calls this 'the regaining of the

¹⁵ This is also employed to work the earlier mentioned mediumistic wrestling in its highest forms.

language of Avalon-Thule', in which we are suddenly able to reclaim the primordial ability to understand the language of animals, plants and landscapes and move beyond the profane vision and image of the physical world. At the same time the initiate will be able to enter the territories of the inner planes and investigate them. Producing art as part of ritual became strongly connected to this cult as the initiates drew more and more powers and pictures from the world of the spirits. Through creative and symbolic reconstruction of what the initiate experiences through *La Prise des Yeux*, he is able to develop a coherent map of the magical universe, inner and outer, and allow a progressive mystical and magical development. It is not unusual to see the temple of a Voudon Gnostic initiate filled with art and creative objects which are representations and reconstructions of his inner plane experiences through *La Prise des Yeux*. Through this reduction of complex and precise magical experiences to artistic symbols and signs the occultism of such cults becomes highly individualised.

*For while each magician 'saw' the very same objects of existence and empirical possibility in the inner regions of intuitional space, because of the ways in which experience was organised and personalised, each magician saw frames and reference as different in aesthetic qualities and so reconstructions show both the fundamental unity as well as the mythical diversity of initiatic perception.*¹⁶

¹⁶ Michael Bertiaux, 4th year, *Course of the Monastery of the Seven Rays*.

Through these processes we are also able to show to other initiates of the Order, still lacking the ability of La Prise des Yeux, how the:

*...phantastic realms of the spirits manifest and how in the multiplicity of spirits, we have one vision of power – the elemental and raw vision of the Gods of Vudu.*¹⁷

Candidates to the High Priesthood may receive the powers once they are carefully and ritually prepared by a sacramental Master who already has obtained them himself. These mysteries, with their unbroken chain of Masters and adepts, have come down to us from the ancient esoteric schools. Here we are able to show the individual but universal gnostic and esoteric validity of the Voudon Gnostic system, as the source of this transmission is likely to be the same as is being found within the ancient cults of the Kosmic Gnostics.¹⁸ Of these the Fraternitas Borealis, a universal Hyperborean Order, and the Ecclesia Gnostica Acterna, are the most public.

Not only did Bertiaux and Jean-Maine refer to Voudon Gnosis as 'northerly', the original sanctuary in Haiti was called the 'Temple of the Two Yggdrasils'. More importantly, during Voudon Gnostic and L.C.N. inner plane contacts, deities have identified themselves as Voudon Gods and Germanic deities. The Orders teach that the Gods of Voudon and the Germanic/Norse sorcerers are the transported Gods of

¹⁷ Michael Bertiaux, unpublished paper.

¹⁸ This common source is clear when one analyses the nature of the Voudon Gnostic system in depth – there are many clear indications.

Atlantis and could be related in this way:

NORSE	VOUDON
Odin (WoDan)	Damballah
Friggya	Aida
Loki	Leghba
Thor	Ogou–Fer
Balder	Ghuedhe
Freyr	Simbi
Freya	Erzulie ¹⁹

Bertiaux states that the magic of the Norse sorcerers²⁰ and that of the Voudon Gnostics is essentially the same, and that the Monastery of the Seven Rays can be said to teach the 'Norse–Voodoo magic of Atlantis in its traditional and futuristic dimensions.'²¹ What Bertiaux describes as La Prise des Yeux in the *VGW* and the *Monastery Courses* is taught within the Kosmic groups as the Elemental Vision, which leads to the regaining of the faculty of the language of Avalon–Thule:

The elemental vision signals rebirth; within us, the element recalls its limitlessness amid the primordial flux, as element and flux devour themselves anew: the winds, the trees, and the stars now speak.

¹⁹ Compare Michael Bertiaux, 4th year, *Course of the Monastery of the Seven Rays*.

²⁰ This is true for a specific type of 'northern sorcerers' such as the adepts of the Fraternitas Borealis but not, of course, for the multitude of neo–Norse, runic and Asatru groups.

²¹ Michael Bertiaux, 4th year, *Course of the Monastery of the Seven Rays*.

*Through immeasurably distant ages, death and birth greet the soul of man in the wavering blade of grass, and they hear the dark inner night of the blood of man in the falling rain, as it trickles through the leaves outside.*²²

Here Ludwig Klages, the great champion of 20th century life–philosophy and a profound influence on Bertiaux and myself, points straight to one of the most important reasons for using the elemental and ecstatic path and its esoteric possibilities. It generates rebirth and revitalization, and allows us to metaphysically partake in the world and its soul, and through this become initiated into true esotericism and absolute Being.

The Voudon Gnostics share another concept with the Kosmic Gnostics, the preference of the path of the magician to that of the mystic; the preference for the esoteric principle of the soul to that of the spirit in its traditional sense. This most probably comes to them through the mythical tradition of Hyperborea–Atlantis. While the spirit–principle in its untamed and unrefined form²³ demands disengagement with the world of the body and sensations by following the call of the a–cosmic ‘intruder’ (spirit), the principle of ‘soul’ acknowledges a profound mystery through the

²² H.E. Schroeder, *Ludwig Klages, Die Geschichte Seines Lebens*.

²³ Despite its dangers and traps the spirit–principle however, also has a unique deifying and liberating aspect which must be acknowledged when we attempt to achieve the highest summits of initiation. Both the *Ecclesia Gnostica Aeterna* and the *Fraternitas Borealis* devote substantial teachings to this field.

experience of the soul which is connected to the body and senses. While the rule of the spirit–principle is mainly characterized by a denial of the world and the chastising of elemental experience, the soul–principle advocates a Dionysian ecstasy in experience, and becoming empowered by what the Kosmic initiates have come to term the ‘Eros Cosmogonos’.²⁴ This Eros, like magnetism, pulses through and permeates the entire being because it has the capability to make time and space disappear, or rather, be changed into an elemental and all present ocean that binds together the poles of the world. I call it cosmogonic because it makes inner feelings become outward reality. It is the continual revelation gushing forth from the deepest soul. This force allows us to experience a creative ecstasy which has two successive stages, the sublimation of the ego and then the resurgence of life.

When Bertiaux explains the mysteries of the Body of Osiris–Leghba and the Black and Red Rays in the *VGW*, he points to precisely this. As the initiate is gradually led by the Hierophant through the esoteric processes and magical stages of the Osirian mythos, he enters and passes through the halls of the mysteries.

These halls are within the initiate’s own body but they are also deep states of awareness, whereby that part of him which is the Osiris–Leghba soul takes over, upon awakening, and replaces the persona of the mere mortal. When this happens, the soul is then awakened to its true essence and we are able to understand that the Osirian Resurrection has

²⁴ ‘Eros is not just a fine, blind, animalistic sensuality; we must be more precise: Eros is sensuality at the very moment of its realization.’ Ludwig Klages, *Rhythmen und Runen*.

*happened. These mysteries are physical processes and they are related to the laws of the awakening of the body and its understanding of itself as the soul.*²⁵

Through this process the initiate turns his body into a perfect map or network of the ideal and total worlds of being.

*These worlds come and are present in the body and in the processes, which enable the body to function in every way, from exoteric to the most esoteric, because the spirits of these very high or remote worlds are totally in the field of the body, present really in the incarnation of physical substance, and awaiting the magickal awakening of their true essence.*²⁶

Perfection is achieved when the soul awakens, and the awakened soul is vision! What is revealed is the esoteric actuality of the primordial images.

*He who is inhabited by Eros–Dionysus is a daemon whilst he yet remains a man. Such a being sees through the shadow–body of things into the flaming night of the images. He himself is destiny; he himself incarnates a Gorgonic dread. The streams of earth, the storms of heaven, and the starry vaults above are all within him, and his power reaches beyond the orbit of Saturn.*²⁷

²⁵ Michael Bertiaux, *The Voudon Gnostic Workbook*.

²⁶ Michael Bertiaux, *The Voudon Gnostic Workbook*.

²⁷ Ludwig Klages, *Rhythmen und Runen*.

SEXUAL MAGIC

The esoteric fuel to empower all of the Voudon Gnostic operations and transformations is distilled through the use of sexual energies and sexual magic. Those who have studied the second year of the *Monastery Courses* know just how elaborate and multilayered sexual magic can become. I am very confident that the sexual magical system taught in the Voudon Gnostic Orders and L.C.N. is far more complex and elaborate than most, if not any other sexual magical system in existence today.

While the Voudon Gnostic continuum is concerned with the whole spectrum of sexual magical energies and work, as ophites the L.C.N. focus especially on the more elemental type as the root and source of all sexual magical energy. The operations to access these types of energies can take on many different forms. The elemental shadow–power shaman of the L.C.N. is interested in drawing the most powerful magical energies from the rawest archaic and aboriginal elements of man, and indeed his pre–human heritage. Untamed primordial powers are accessed and released and can be put to use by the sorcerer. While at the point of orgasm the sorcerer can direct his energy into the future towards an ideal evolution, which opens up a variety of operational possibilities. He may also move backwards into those deep primordial states of consciousness within the ocean of absolute psychic awareness.

*(H)e may then direct the energies which are deep within the psyche to well-up to the surface, to rise and flow, to surge upwards again from the very depths of consciousness and experience and to manifest themselves as new and different forms of magical experience and power, which can give to the magician a more complete knowledge of his experience than what is available to his more ego conditioned states.*²⁸

The sources from which these energies originate are the Id, and beyond that, the transcendental Id. The transcendental Id is the archetypal source of all magical force and its realm is identified with the powers of the cosmic serpent in their most archaic manifestation. The transcendental Ego is identified with Damballah, and so the sorcerer is a fusion of the two forces – of the cosmic stellar Draco, and Damballah.

Many are aware that the Voudon Gnostic Orders and L.C.N. include some of the most highly elaborated forms of gnostic thought and magical philosophy. Master Bertiaux once said in an interview that, without having studied Hegel and the German philosophers, which he considers highly esoteric, one cannot be his student. He and other adepts of the Orders have and had great intellectual training and thus were able to incorporate highly abstract and theoretical systems of philosophy and thought into the occult and gnostic framework of the Orders. But unlike the philosophers, who were in most cases 'only' thinkers, maybe esoteric thinkers, but not occultists, the adepts of the Voudon Gnostic Orders were indeed able to bring these systems

²⁸ Michael Bertiaux, 4th year, *Course of the Monastery of the Seven Rays*.

alive in a magical way – to empower and feed these theoretical systems and turn them into practical magical and esoteric worlds for the use of a spiritual and magical evolution. They empowered these abstract, philosophical and highly elaborate systems with the most primitive, potent and elemental kind of sexual energy accessible, thus uniting two powerful poles and giving birth to a new creation.

In the elemental temples of the Orders we are convinced that we must build out of, and focus the energy, upon the low and elemental powers. We want to stir up ancient powers and kosmic emotions and memories. We prefer the low to the high vibrations to achieve this.

In the secret research laboratories of the L.C.N. we are constantly working on new methods for obtaining and using sexual magical energies. In the following, a short excerpt from a paper authorized for the inner elemental cell of the L.C.N. by the Choronzon Club within our continuum, we read:

Seated in his throne in the north of the temple, in the place of the least light, the master will sing the conjuration of elemental being: 'Numesama, Alfragor, Darteamas, Kasqecot – I am without beginning and without end, I am the wideness of space and the thinness of time, I am nothing and I am everything, for my name is darkness and my essence is the firstborn of all potencies. Come forth and worship me, I am your master and your god.' The servitors will now break forth and worship the master and his body with their lips, mouths, tongues and hands. The Master rises and is possessed by the invisible and terrible powers of darkness and weirdness, as strange voices are heard

and a great fear descends upon the assembly, a fear of death and loss of one's very being. The Master begins the second conjuration in a mysterious tongue...

And then later in the text the Master proclaims:

'I am Gog and Magog, there is no power to restrain me!' – If he wishes to practice ritual sexual intercourse of any type, he will hold them and have them stand next to his throne.²⁹

Lycanthropy, time travelling and esoteric psycho-analysis are all amongst the techniques employed by the initiates of these elemental sexual temples.

The adept will be confronted with forms of energy and practices which he may find extremely unsettling and against his civilized nature, so only those who feel the call to travel back to the beginnings of time, to the creature of instinct and raw power, will be allowed access to these special sanctuaries.

During the work with this elemental sexual sorcery there are often times when we engage directly with the spirits, who by their nature do not suffer the same problems as we humans do, especially in regards to moral codes or confinements. Moreover, the guardian spirits of the Voudon Gnosis delight in sexual magic as it is a direct link to them and a way of communication and exchange. And I am not referring to the theoretical, highly abstract forms of sexual magic but to direct, primitive forms of sexual sorcery that create the most powerful effects when working with the mysteries of the Voudon Gnosis. In these, our nocturnal temples of

²⁹ Michael Bertiaux, unpublished paper.

primitive powers, the sexual magic of secret cults of ancient times are being continued.

In the dark mysteries of the High Priests of Hades, of Ghuedhe–Nibbho and Bacalou Baca, strange rites are carried out which bring us back into contact with the elemental powers of our pre-civilized Self. I will not go into detail here and explain exactly the rites and methods of those specialized Inner Order cults as this is reserved only for those few adepts actually entering this field of work. I will say only this much: To work in this field it is not only necessary to have a fundamental understanding of the usual forms of sexual magic, like we find in the O.T.O. system or in other systems of the East and West, but one must have done intense and thorough investigations into the Self, and must have thrown off most of the conventional and modern shackles that keeps the primal man in bondage. A preliminary work before entering the shadow sorcery could be the work explained in the *Guzotte Papers* of the *VGW*, especially the development of the 'Eros of Les Loa' and, of course, the development of the Points Chauds. All of this involves a very explorative mentality, and the potential initiate must be ready to venture far into the dark realms of the Self and its magical universes.

These Inner Cults of elemental sexual sorcery are not the same as the Inner Cults usually spoken of when discussing the more advanced work of the Voudon Gnostic Orders and L.C.N. These Inner Cults and Inner Order work can be very well accessed without ever moving into this field. In fact, most Inner Order adepts will never enter and descend into those temples of the High Priests of Hades, as they lack the natural predisposition for such work.

For most members and higher adepts it is more than sufficient to make use of the results of the fusion of the highly elaborate and advanced thought systems with the most elemental and primitive sexual magic. They will surely be able to reach the highest summits of spiritual and occult attainment.

Their talents and abilities are put to use on other fronts and in different research laboratories of the Inner Orders. Their contact with sexual magic will also be very challenging and intense, as the sexo-magical energies are the foundation of all our work. They will be able to use all the results and benefits created by the adepts of the elemental sexual temples as in turn those adepts will be able to use their results and their creations.

But there remain those Masters in the secret laboratories and temples who will continue to explore further those dark realms and perform these rites of sexual magic to create pools of strong raw elemental energy and power from which all the High Priests of the Voudon Gnostic Orders can draw energies to empower or initiate their students along the lines of the system.

POINTS CHAUDS

Intimately connected to the sexual magic of the Voudon Gnostics is the development of the Points Chauds, or Hot Points. The Points Chauds are intelligent entities, as well as dynamic processes of energies. They have their roots and source of power in the bisexuality of Esoteric Voudon, and thus are ultimately principles and communication energies of Les Vudu, the Gods of the Voudon Gnostic world. In total we have 336 Hot Points – 16 basic axioms and the 64 magical interpretations plus the 256 amplifications.

However, before the Hot Points can be developed in any way we need to provide a magical force field in which we can create and activate them. This magical force field in our system is constructed out of ‘mating’, ‘contracting’ extreme energies, the 16 genital and 16 cerebral centers,³⁰ according to a special sex magical formula. By means of an hieros gamos of the negative and positive centers, magical energies are created. These form a matrix, the creation of a field of power upon which the work of the Points Chauds is built.

*The energies and the elixirs, evaporations and magical tonics, essences and presences create collectively the ‘magical nest of serpents’.*³¹

³⁰ See more on these centers in the 2nd and 4th Year *Course of the Monastery of the Seven Rays*.

³¹ Michael Bertiaux, 4th year, *Course of the Monastery of the Seven Rays*.

This nest of serpents, *le nid de serpents*,³² is the force field of extreme magical power upon which the Points Chauds can be created, fed and activated.

The next step is the induction of the Points Chauds into the individual's system of magical operations (his [in]visible bodies) in order for an initiate to function perfectly as a Voudon Gnostic magician. The Points Chauds are centres that when activated can release specific kalas/Ojas manifested through sexo-magical work.

So how are the Points Chauds given or received?

There are different ways in our system to do this. Let me now touch upon a procedure described in the *VGW* and which is referred to as the Guzotte system.

The Points Chauds are closely associated to what we call the *Presentments*³³ which are in their essences very powerful 'appearance elementals'. These Presentments are the way in which Les Vudu interact with the body of the initiate. It is the communication of initiatic energies.

³² The created 16 magical serpents are designated by the Ophidian Tharot, 'which imply all of the meanings associated with the mated chakras and with their mystical correspondences and powers, as well as the magical energies which are now represented so well by the serpent products of this magical mating.' See Michael Bertiaux, 4th year, *Course of the Monastery of the Seven Rays*.

³³ Presentments: 'This is a Haitian magickal word for the things that appear to the senses, inner and outer. Thus the color blue would be an example. But such 'things presented' are really magical objects. They are appearance-elementals and are therefore quite powerful. Guzotte has sought to focus on them in order to call our attention to their powers'. Michael Bertiaux, *The Voudon Gnostic Workbook*.

These Presentments now need to be developed and then become Hot Points. This development must take place through viewing and understanding the Presentments as *Pheonismes*.³⁴ The understanding is done through a process Bertiaux refers to as 'Esoteric Logic of the body'. This process is both individual and experiential, but is also in parts guided by initiatic transmissions from a High Priest. When this integrative and esoteric process of understanding the Presentments as Pheonismes is achieved, the Pheonismes become Hot Points and can then be mapped out and inducted in the various power zones of the body. After they have been opened and activated they merge with the mind and psychic field of the Voudon Gnostic initiate. As radiations of the Voudon Gnostic archetypes and spirits they are sustained by these specific energies unique to our system.

In the *VGW* we read the following:

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

A: Both. Everything in this field is both an intelligent entity (beyond human levels of intelligence) and a dynamic process or energy. When the candidate is with the system, these Points-Chauds merge with his mind and psychic

³⁴ Pheonismes: 'These are thought forms of an extremely sexual, sensuous, and exotic character. They are cultivated by the Guzotte magicians in very exciting and possibly dangerous ways. They are used like articulate but artificial elementals. They may come and go from the magician. Wherever they are the atmosphere is one of intense lust and sexual excitement'. Michael Bertiaux, *The Voudon Gnostic Workbook*.

*field. They do not when the same person is separate. They are like psychological complexes of the most creative sort, which being radiations of the archetypes are sustained by the planetary energies in question. Hence, it would be possible to lose the powers if you withdrew from the gnostic continuum of the system.*³⁵

Upon receiving the Points Chauds a link is established between the sexual energies and the cosmic lifestream. As a result, the perfect Voudon Gnostic, whose Points Chauds have been opened, also becomes a living vampire.

³⁵ Michael Bertiaux, *The Voudon Gnostic Workbook*.

LE TEMPLE DES HOUDEAUX: SPIDER SORCERY AND TIME TRAVELLERS

*Esoteric voodoo is the science of the orientation of the temple of consciousness, which you must create with your will, mind and imagination.*³⁶

This seemingly simple sentence contains the essence of much of Esoteric Voudon. The key to successfully working the Voudon Gnostic system is the construction of a magical temple in your consciousness. To achieve this, a radical transformation and activation of your consciousness must take place. Once this temple is erected, consecrated and activated, the initiate will be able to achieve gnostic states of being, and to work truly powerful magic without elaborate and complicated rituals and tools. One has turned one's own consciousness and esoteric body into a magical temple and esoteric laboratory.³⁷ This orientation of consciousness is achieved through powerful symbols which are also used as magical engines. These symbols, *vévés*, allow the Voudon spirits/Loas to overcome the barrier between inner and outer, and communicate with us. By allowing them 'into' our world, these spirits bring their power with them and will do as we want

³⁶ Michael Bertiaux, *The Voudon Gnostic Workbook*.

³⁷ See the 3rd year, *Course of the Monastery of the Seven Rays*, Esoteric Engineering, for further ideas on mind machines and mental temples.

them to do. It is a very symbiotic way of working. The highest adepts of the Orders also make use of a special form of esoteric prayer to interact with the spirits. This means that no symbols are employed but rather that contact is made entirely and directly with the mind. This, however, is often not such a precise method and thus the use of symbols is preferred by most Esoteric Voudoists.

At one point of a Voudon Gnostic's development he will have turned his body into a living temple and atua for the spirits and has given them many places to dwell inside his esoteric body. At such a stage he is able to summon forth the power or presence of a specific spirit, for example by simply tracing the appropriate vévé on the part of the body where this spirit resides. At such a stage, and with highly developed abilities of esoteric prayer, he may also activate the spirits without the symbols.

Of course, the esoteric science of turning the body into such a temple is a very complex and partly secret transformation.

The first very important temple to be erected in the esoteric consciousness is the Temple-Des-Houdeaux. This is especially important for the members of the L.C.N. sub-cult of Les Houdeaux.³⁸ The sectaries of Les Houdeaux are first and foremost operative magicians, esoteric explorers. The spiritual ancestors of Les Houdeaux are the children of Binah, the Black Goddess of Space. She is the emanation of Mother/Father/Space/Time, also called Saturn, or Ghuedhe-Nibbho in the Voudon system. The consort of the Black Goddess is none other but Death himself. He

³⁸ There are different sub-cults or sects in the L.C.N. such as Les Houdeaux and Les Ophites.

is the god of transformation known also as Mystère Royale,

...who shines his supreme eye through Saturn when in the sign of Scorpio 'whose throne is in the east'.³⁹

We become one or fuse with Les Houdeaux when we act within the temple of Esoteric Voudon as we then become operative magicians. To receive the greatest benefit from working with Les Houdeaux, we need to construct the temple as precisely as possible to make it perfectly suitable for the spirits.

There are four levels to the Temple:

Level 1. Les Houdeaux: Where we are now

Level 2. Les Linglessoux: Realm of the Shrouds of the Dead

Level 3. Les Cadavres Piquantes:

World of the Embalmed Corpses

Level 4. Les Faiseurs-des-Zombi:

The Zombimakers/Necromancers

These levels or power zones consist of, or are expressed as, various Hot Points (Points Chauds) which need to be developed to fully transform into a child of the Dark Goddess of Space and her consort, Death.⁴⁰

Now to become fully operative as a magical temple and engine, we need to assign magical directions to each

³⁹ Michael Bertiaux, *The Voudon Gnostic Workbook*.

⁴⁰ How they are developed is described in further lessons of the *VGW*.

of these levels. These eight directions or pathways of power are the following:

1) North: *the pure past; present of other universes beyond Pluto; the absolute realm of history; other doors beyond our past measurements.*

2) North--East: *Ancient esoteric past; the ultimate doorway beyond Pluto (Kether); the past of other universes; the region of absolute history where the past is now and only the past is.*

3) East: *Remote far ahead future (pure future); other universes beyond the Sun.*

4) South--East: *Future — with some tendency towards the Earth; some references to universes near our solar system.*

5) South: *Very immediate future about to pass; the world of the Earth's own future.*

6) South--West: *Earth's future as the present moves more and more away from us; here we can reach the present of other worlds; sometimes the past of futuristic zones can be accessed here.*

7) West: *Present that is just passing and becoming past; The here and now on Earth.*

8) North--West: *Immediate past, past of the Earth and also past of other worlds; the future of realms contacted via the pure past (North).*

Each of these directions has specific Loa attributed to it and within each there are many subtle variations.

1) North: *Les Houdeaux.
The spirits of the Hoodoo science.*

2) East: *Mystère Royal.
Father of all gods or angels of Death.*

3) West: *Mahakali.
The Black Goddess of Space. Place of lunar influence.*

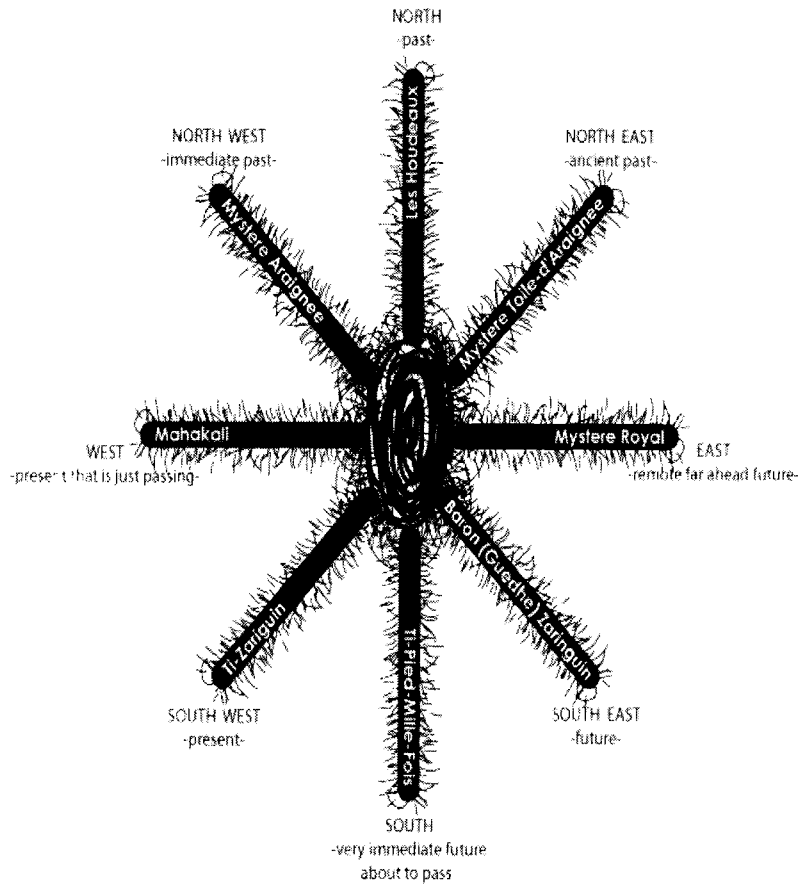
4) South: *Ti--Pied--Mille--Fois.
Thousand Little Footsteps. He is the principle spirit who greets those who come to serve the Dead. He is a Were--Loa who is a transvection of Limbi and is the kliphotic King of the Larvae of the Dead.
He is the link to the remaining were--insect spirits who occupy the NE, NW, SW and SE:*

1) North--East: *Mystère Toile--d'Araignée.
Spider Goddess of Capricorn.*

2) North--West: *Mystère Araignée (La Maman Regne).
The Mother Spider of Scorpio.*

3) South--West: *Ti--Zariguin.
Inventor Loa of Aquarius and the brother and son of the previous Loa. This Loa rules the inventions of esoteric engineering, dream control and ontic sphere mediumship.*

4) South--East: *Baron (Ghuedhe) Zaringuin.
Father of the Spider Loa, assigned to Leo as the most deadly aspect of The Grand Lion.*



Le Temple Des Houdeaux

With this information it is easy now for us to set up a precise mental temple and begin operating. The fuels or energies to power this terrific machine are of course sexual in nature. Bertiaux refers to them in the *VGW* as kalas, Shaktis, Ojas and sexual radioactivity.⁴¹ These energies are also sought after by very negative vampires who need the sexual energies to sustain themselves. This is a reason why we must only use the most horrific Loa, the positive vampires of space/time travel, in our work – as they automatically scare off the undesired negative entities. So caution is very important here in distinguishing the negative from the positive beings who manifest in our work as were-spiders and zombi Loa. Not only do they guard the temples of our esoteric sciences but also provide their energies to fuse with some of our own esoteric energies. This blending of energies, amongst other things, provides the possibility to create what Bertiaux calls the ‘Cartesian Vortices’.⁴² Through these the *Voltigeurs*, the leapers of Esoteric Voudon who operate mainly on the backside of the Tree of Life make contact with other worlds and dimensions.

Once the initiate enters and activates the Temple Des Houdeaux, he becomes a were-spider sorcerer. The eight arms of the spider connect to forces beyond the planes of manifestation which are drawn into his perfect mandalum. This temple is very suitable for time and space travelling. You can use a variety of instruments, such as a magic mirror or a shew stone, for the exploration of alternate universes and dimensions. However, the mind and the will in accord with imagination also works, and is the preferred method for the beginner.

⁴¹ Michael Bertiaux, *The Voudon Gnostic Workbook*.

⁴² Michael Bertiaux, *The Voudon Gnostic Workbook*.

To embark on a specific time travelling journey you would ask the appropriate Loa presiding over the space/time region you want to reach to be your guide.⁴³

The Voudon Gnostic Orders and L.C.N. have substantial teachings devoted to time travelling. Let me share some additional ideas with you. We must first of all investigate what time travelling really means to us. Clearly, time travelling requires a special metaphysics as it states that you can move about from one point to another. This suggests a type of continuum with components or parts, similar to the structure of space. Some of the parts are in the past, some are in the present and some are in the future.

Michael Bertiaux defines some of these parts as Nodes, Points--Instants, Events, Dream Views, Acosmisms and Synchronicity.⁴⁴

Time travelling is not the same as astral travelling. This is an important point to understand. As esoteric researchers we must define and examine such points to avoid questionable, shallow and merely subjective experiences. The astral world could be regarded as having more of a psychic nature, and thus has many subjective qualities.

Time travelling requires very precise conscious efforts, and the mental abilities of the time travellers are cosmic in their significance as they work with the 'objective mind of the cosmos'. The objective mind of the cosmos may be a complete collective unconsciousness that may also be the creator of the physical world in which the uninitiated falsely believe

⁴³ For an example of a time travelling operation see the appendix.

⁴⁴ Michael Bertiaux, unpublished paper on time travelling.

they are 'awake'.⁴⁵ We may be able to say that the mind of the magician is within and a part of a greater mind, while at the same time, independent from that mind. The memory and anticipated experiences of that greater mind is what the time travelling magician is able to experience.

Within the Voudon Gnostic current different groups of sorcerers and esoteric explorers are using time travelling to develop their esoteric research. Let me introduce you to some of these.⁴⁶

Tantric Physicists:

Being tantrics this group naturally works with kalas, emissions from the Mother Goddess. Within the bounds of time travelling time lines and rays are viewed here as kalas as well, and so time travelling is employed to explore and investigate them in depth. Tools that Tantric Physicists would employ for their time travel work, apart from their mental capacities, would consist of yantric systems such as mandalas. The fuel to empower their work, as that of all time travellers, naturally comes from sexual magical energies, as we described earlier. This group is usually associated with inner plane groups of time travellers who operate along a nodal⁴⁷ network of time energies. These inner plane travellers are able to initiate us into learning their methods of accessing the various time lines.

⁴⁵ In a gnostic sense most people in the waking state are actually as passive and enslaved as they are in a non-lucid dream.

⁴⁶ The following descriptions are based on a paper on time travelling by Michael Bertiaux.

⁴⁷ Node: a point in a network at which lines intersect or branch.

Gnostic Explorers/Physicists:

These Gnostics, who are members of very complex esoteric schools, approach time as both a continuum and as units or events. They are highly experimental and use time travelling to confirm their inner spiritual and esoteric beliefs.

They work with a multitude of aeonic powers, the most important being the Pleroma. The nature of the aeonic powers can be explored in detail and various entities and energies can be located and interacted with. Especially in the Pleroma they could share with us higher forms of technical gnosis and esoteric initiation in the same.⁴⁸

Voudotronicians:

They view time as a system of interconnected lattices⁴⁹ of energy.⁵⁰ Time is treated here as a vast ocean of psychic energy and power. Apart from possessing initiatory powers, Bertiaux also describes time for the Voudotronicians as being a 'method of consciousness'.⁵¹ Past, present and future are seen as different aspects of the same supreme logical system, the Genius of Leghba.⁵² Preferred tools for this group of time travellers are sacred and magical sigils, the *vévés* of Voudon, which here are also understood as plans and designs of time travel instruments.

⁴⁸ Such as physical and mental magical machines, gnostic radionics etc.

⁴⁹ Lattice: a regular repeated three dimensional arrangement.

⁵⁰ These lattices are also linked to the Medjis (Marassas), the Divine Twins.

⁵¹ Michael Bertiaux, unpublished paper.

⁵² In a very certain esoteric way, this corresponds to the 16 degrees of the Voudon Gnostic Orders.

Ma'atian Physicists:

Not to be confused with other groups working with the Aeon of Maat, these magicians are naturally interested in the particularly Ma'atian futuristic energies. The Ma'atian Physicists attempt to measure these energies, which helps them to understand and evaluate them better. Another method at their disposal is the process of invocation/evocation which make these energies phenomenologically reducible.⁵³

Magicians as agents of Nemirion and Nemirion Physicists:

These magicians employ time travelling to link this planet to other spatial systems. Time (and transmission) stations and corridors are used as connective links between different systems in different time regions. Their pioneer work involves very complex gnostic and occult operations which lead to initiation into the deepest regions of space.

⁵³ In the Heideggerian sense, rather than pure Husserl.

THE GRIMOIRE GHUEDHE

Making use of the mysteries of the Points Chauds, and a major step on the path towards the realization of the complete Voudon Gnostic universe, is the work with the *Grimoire Ghuedhe* (GG). The GG teaches the intimate contact between initiand and powerful Loas of death and sexuality, the Ghuedhes. The sorcerer activates certain Hot Points on his body which then become dwelling places for the spirits of the GG. Through this he enters into a constant symbiotic relationship with these entities, and is able to activate them quickly and easily through sexual magical techniques in order to help him in any desired magical operation. There are some basic workings which can be engaged in by anyone who has entered the L.C.N. current. But after the initial phase and before entering the more advanced areas, one must be called to the inner cultus. Great Grimoire Ghuedhe himself, who is a Loa, must call you to be a member of his cult and we have ways to determine when he does. All other candidates will be refused because we cannot go against the will of the Loa.

Work in the GG centres on quite a number of Loas – in the VGW initially forty of them are introduced. All of them have their *vévés*, their magical symbols through which we get to know them very well and which are also a way of contacting them. Each of these Loas has his special area of work and thus is called upon individually to do his assigned tasks. The magic done with the individual Loa is ritual action and is different for every Loa, so all magical operations are unique to the spirit you work with. Every Loa of the GG has his inner school



and his inner teachings and special initiations for the cult member. Additionally, each Loa of the various sub-families also has a special map of consciousness which is not the same as his vévé. This map is used to locate that Loa on the inner plane and many Loas of the same family exist near to each other in connecting territories. This way we are able to map out and thus make the best use of the potentials of the G(huedhe)–Universe.

The Loas form different families: the spider family, the liturgical family (connected to initiations and temples) and others who have different areas of specialization – divination, lycanthropy, research etc. The GG is highly experimental and every student is encouraged, along certain lines, to establish his contact with these entities. As the Loas are rather conservative and do not change much, newer Loas are constantly added to the GG to meet the special needs of the initiates. This leads us to another important point. If we want to work the magic of the GG and VGW in its depths and fullness we need to be initiated.

Properly speaking the student has to be physically initiated into the depths of the sigil (the Veve), but psychic approaches to the outside of the mystery are possible, otherwise we wouldn't have a course available. However, Dr Jean Maine, nor his late father, ever said that physical initiation was non-essential in the voodoo arts, as voodoo is physical, northerly, earthly and ceremonial. It is not a Golden Dawn, or English OTO 'astral confraternity' to which all are invited to be actual members. Physical initiation is the method of Voodoo.⁵⁴

⁵⁴ Michael Bertiaux, *The Voudon Gnostic Workbook*.

As was mentioned before, the main practice within the GG is based on sexual and elemental work connected to 16 sexo-magical centers (Hot Points) in the body, to which are assigned the Loas of the different families. These spaces can be further subdivided so that we get 256 spaces. The purpose of the GG is essentially to create a simple personal and practical way to work with the most essential Voudon spirits. The initiate will build a temple out of spiritual forces within his own occult anatomy, and thus the spirits will become operational in his own esoteric experience as he gives them places to live. Essentially, his occult body becomes the temple of the Loas of GG.

In our work with the GG we are totally unconcerned by what materialistic religions and profane ethics define as good or bad, positive or negative, and this is the policy in the whole of the Voudon Gnostic work. As initiates of the GG we are true Catholics, members of the Catholic Church of Ghuedhe, and thus our work is not limited by human-made concepts. The Ghuedhe Catholics focus on true occultism and gnostic unity with Christ-Leghba-Ghuedhe-God. Bertiaux rightly states that:

...(e)vil and black magic cannot exist for they are outside of the God-Man who died on the Cross, who in his death upon the cross destroyed the power of demonic and negative demonic beings to provide resisting centers of evil power to the Catholic Church of Ghuedhe. It is true that to each center of power we can find some spirits which are constructive and some which are destructive. However, all spirits are serviteurs of Ghuedhe and so all are included in his plan to lead all beings to the Man-God who died on the Cross. All Loa are

*saints attributed to Famille Ghuedhe. That is why the Catholic Church of Ghuedhe and the Black Pope are sources of very successful magical achievements. This is the pathway of the Cross.*⁵⁵

There is one addition I need to make in regards to the GG and the Catholicism it implies. While in the past true Catholic occult anatomy was only concerned with men, and taught that in any true Catholic church we find no women, we have today created, with Bertiaux's blessings, a very powerful way to include priestesses in our GG work. This has been done in adherence to true liberal Gnostic tradition and has been extremely successful. Let us also not forget that the number 256 corresponds to certain very important and occult 'secretions' and magical venoms which are very suitably worked with by a priestess.

Teachers of spider magic (as the sexual Voudon of the GG is called) are those who derive their power and initiations directly from the Zothyrian time-system. The essence behind all the spider sexual alchemy of the GG is derived from the so called rites of Zom – and thus their teachers are called *Zomates*, or priesthood of Zom. This is the most dangerous and archaic, but also the most esoteric form of the Zothyrian metaphysics of magic. These rites of Zom are based in large part on sexo-magical and sexo-alchemical contacts between certain magical beings, angels and planets known and unknown in our solar system. Kenneth Grant has referred to this type of work in his book *Cults of the Shadow* when talking about the Trans-Yuggothian Transmission Station.

⁵⁵ Michael Bertiaux, *The Voudon Gnostic Workbook*.

INTO THE MEON

The dæmonic transformation, the achievement of the elemental vision, and in fact all of the *VGW*, is very tightly connected to the gnosis of the Meon, or Universe B, and its esoteric science and study, Meontology. Kenneth Grant has correctly attributed Universe B to the nightside of the Tree of Life. It has been clear to the magicians of Esoteric Voudon that:

...full magical initiation is not possible without an understanding of the so-called qliphotic paths which are, in practice, as real as the shadow of any object illumined by the sun.⁵⁶

The Meon, this icy realm of nothingness, is also the Hyperborean shadow realm, that place beneath the fires of Hel(l) where, at the centre of the lost soul, the lost city lies in the rigidity and silence of the eternal and frozen cold of the Hyperborean underworld. It may also be the Neither–Neither concept of Austin Osman Spare.

⁵⁶ Kenneth Grant, *Nightside of Eden*.

There are many reasons why sorcerers of our tradition travel and explore these spaces. In fact, I would go as far as to claim that the fundamentals of the magic in the Inner Temples of the Voudon Gnosis and L.C.N. are based on contacts with the Meon. The Meon is amongst other things a source of tremendous magical creativity and esoteric power, of which the Ojas are amongst the most supreme. Ojas, although a very complex matter, are basically esoteric primordial energy. They are not to be confused with certain other energies called by this name. The Ojas unique to our system are also the ideal source of sexual radioactivity within the higher adepts of our school.

We may ask what are the advantages of an Ojas based sexual radioactivity? In answer we can say that they are simply these: the magician has access to another power source which he would not have otherwise. His magical power is much more increased and he can produce exact measurements of his progress as a sex magician of our lineage. (...)The magician who makes use of Ojas is simply more powerful and more efficient in his psyche and his magical work is thereby superior.⁵⁷

They manifest their magical qualities and potency in many different ways and can empower all the rites of the Voudon Gnostic sex–magician.

While Ojas may be present to some degree in a student of our system due to his magical work with our current, they need to be inducted into the student by a Master of the Orders to reach their fullest potential. Firstly, the Bishop or Master will detect and measure

⁵⁷ Michael Bertiaux, *The Voudon Gnostic Workbook*.

the level, quality and area of Ojas in the student's esoteric body. This is usually done with instruments derived from Esoteric Engineering as described in the third year *Course of the Monastery of the Seven Rays*, which is the teaching vehicle of the Voudon Gnostic Orders. Once the master has analyzed the student's occult anatomy in regards to Ojas, he will begin to deduct Ojas from the Meon to induct them into the student, to charge his esoteric power-plant.

The deduction of Ojas from the Meon can happen in various different ways. The High Priest will either use his ability of La Prise des Yeaux or he may deduct Ojas from the energies of Aiwaz-Physics, whose basis is to be found in the ontic sphere and which connects directly to the meonic zone. The most radiant form of Ojas is received through the Daathian deduction via the magical operations of Uranus and Vulkanus, the Marassas of ideal fire. This is the most dangerous form of deduction of Ojas and only workable for very few magicians who have been sworn to the Law of Daath. This work is symbiotically connected to Choronzon and Baron Lundy who is Choronzon in the Haitian Esoteric Voudon. Choronzon and his hierophant Lundy are the Pleroma of the Meon and the sorcerer will need to travel the pathway of Chronos-Saturn, the Lord of time who has been released from all spheres and restriction of being and existence. This path will lead beyond the sphere of Chronos-Saturn to that of Lord Choronzon/Lundy.

*So let him look for the darkness in which is illumined, for that is the sacred fire of Lundy.*⁵⁸

⁵⁸ Michael Bertiaux, *The Voudon Gnostic Workbook*.

The Temple of Lundy-Choronzon with its 11 gates and 16 doors (and which is the Temple of the Meon) is directly related to the Hyperborean mysteries of the:

*Black Sun, the Sol Niger which shines above the Midnight Mountain and illumines the Hyperborean alchemical temple of absolute Nigredo, the Darkness that shines.*⁵⁹

⁵⁹ From a paper by David Beth for the Fraternitas Borealis called *The Black Pilgrimage*.

EPILOGUE:

LIVING THE DREAM-IMAGES

*The seat of the soul is located at the point of connection between the outer world and the inner.*⁶⁰

The Voudon Gnostic Workbook with its unique word creations, terrifying symbolism, phantastic realms and worlds, stirs the soul and stimulates the mind of any reader who approaches it openly. It allows us to extract much concrete knowledge from its pages and to put it to practical work immediately. But indeed there is much more to it. Not unlike Austin Osman Spare's *Book of Pleasure* and other writings, the book is in itself a magical machine or tool. A specific composition of language creates an esoteric symphony of destruction – and what it helps to destroy or to overcome is the conscious rational, a bastion of that a-cosmic power which I call spirit. Language that has been infused with the ardor and wildness of true life possesses the power to induce in us the meonic state. This sorcery of language alone may activate occult dimensions of our soul which then allows us to undergo more than human experiences. We enter the gates to unknown magical universes and become the true Dionysian man who lives his dream images of creative ecstasy.

⁶⁰ Novalis, *Blütenstaub*.

Once we are able to understand and integrate the magical system underlying the teachings in the *VGW* we will be able to realize in the flesh what the Kosmic adepts of the *Fraternitas Borealis* have termed the 'kosmic isolation of the risen Krist'.⁶¹ In this gnostic-Luciferian transformation the consciousness of the Kosmos and perfect Being breaks into man as the flowering of the elemental powers. We experience directly the awesome might of the Gods of Esoteric Voudon as they incarnate in our own being. Let us always remember the profound words of Novalis:

*The outer world is only an inner one that has been raised to the condition of secrecy.*⁶²

⁶¹ Taken from the paper by David Beth for the *Fraternitas Borealis*, *The Kosmic Resurrection*.

⁶² Novalis, cited in Klages, *Vom Kosmogonischen Eros*.

APPENDIX I

NGANGA – THE FETISH MASTER

This paper introduces the cult of the Nganga, the master and priest of the fetish, which has taken up its work within the Voudon Gnostic Orders. This area of work was not just simply added randomly to the current of Esoteric Voudon. We have already spoken about the importance of initiation and transmission, so we can note that this cultus has been duly empowered and was transmitted by a lineage of African Ngangas directly to myself. I was born and have spent many years in Africa, which has influenced me profoundly on a magical level and where I have received a number of important magical transmissions. Sometime ago I fused the transmissions of the African fetish masters with the magical current and teachings of the Voudon Gnostic Orders and created a very powerful system and magical vehicle to be at the disposal of the Voudon Gnostic initiates. There is however, also another body of teachings and transmissions that has been inherited by the author. From the Kosmic-Hyperborean tradition, teachings about the realm of the Dead and the mysteries of the soul have been passed down which have powerful implications on working with the fetish. These teachings are in their essence absolutely compatible, and in fact of the same origins, as those of the African fetish masters.

The area of true fetish magic is perfectly suited for our specific type of Voudon as it is mainly of a very elemental character. The fetish can become a very powerful tool for the control and use of magical energies and spirit power, similar to some of the physical instruments of Esoteric Engineering or Gnostic Radionics. But the fetish is much more, as we will see.

The Voudon Gnostic works with a great number of spirits and many of these spirits help and aid us in different ways. These beings and their energies are of a great variety and quality and thus we have different methods of interacting with them in order to receive the most precise and most powerful results. This is the reason our Orders have developed so many different techniques to work with magical energies and magical entities.

Before going deeper into the nature and work of the Nganga, let me explain exactly what a fetish is to me and my work. A fetish is both a demonic entity and the seat of such an entity. The spirit of the fetish is always a soul of the dead. So the material fetish is the temporary seat of the soul. The real living image of the entity, the actual soul itself as represented by the fetish object/figure, is visible through *La Prise des Yeux* or what is called esoteric *Schauung* by the Kosmics. The fetish sorcerer is able to ritually enclose the soul/entity into the object and is then able to interact with it precisely.

As we have just shown, fetish work is very closely connected to the cult of the Dead and ancestor cultus – here I am especially referring to spiritual ancestors. These beings are of course of the Ghuedhe family. However, behind the realm of this fetish and ancestor worship exists another world of more distant and powerful deities, a specific type of Les Vudu, who have



control over the elemental natural forces of the universe and which can come through to us directly via the fetish-spirits who act as mediators. Besides making use of the fetish spirits' own individual elemental powers, you could also think of an activated fetish as a type of spirit control -- a transmission station using the indwelling spirits to engage even more powerful entities to draw their powers down to us.

The number of spirits for use in fetish work is infinite and their powers are as varied as we need. As Michael Bertiaux has stated in the *Grimoire Ghuedhe* lessons of the VGV -- the spirits tend to be conservative and do not change -- rather we add new spirits to the families to serve special needs. To simplify initial understanding of this area of work, let us employ a series of Q&A between a student, Soror J. and myself:

Q: How many spirits do we work with in the Nganga Cultus?

*A: We work with many spirits assigned to different families. As in the *Grimoire Ghuedhe* new spirits can be assigned to the families if new areas of work are to be engaged in. As we know, spirits and Loas tend to be conservative and do not like to change, thus new spirits can be included in the families.*

Q: What are the names of some of these families and can you tell me a little bit about them?

A: Certainly. Let me introduce to you five types of families perfectly suited to the work with the fetish.

1) Famille 'Manu' Magique des Morts :

This family usually consists of human disembodied spirits from the land of the Dead who are very eager and interested to help us, probably due to their close relationship to spiritual life during their earthly incarnation (for instance priests and magicians).

2) Famille Abambo 'Grande Terreur':

These are vague beings from a realm of foggy shadows, ghostly entities that strike great fear into people.

3) Famille Ombwiri Noire:

These beings have a very close connection to nature and the wilderness. They prefer taking up residence in 'unmanufactured' fetishes, such as rocks, branches of trees etc. This class of spirits can become very dangerous to the uninitiated who intrude on their territory. They are only and always approached and worked with in the nude.

4) Les Mionde Rouge:

One of the most elemental types of fetish spirit. They are formidable weapons of attack and defence. These are beings that are agents in causing sickness, death, and either aid or hinder human plans.

5) Famille Lycantrophique:

This family must not be confused with other lycanthropic families we know, although they may be related. These spirits are used to enter an animal, usually a predator. The fetish master, through the fetish, commands and steers the spirit and uses the powers acquired through the possession of the animal.

Q: Can you tell me about the construction of a fetish. Is there anything I need to observe?

A: This area of work is very complex indeed and offers many possibilities. Building the fetish itself is not very difficult. You do not even have to construct it yourself. What is important is that you have an object that you think fits the family and type of spirit. Even someone else can create an object for you. Again, it is the ceremony and the 'secret attachments' added to the object and the ritual of invitation and imbuing of the spirit into the fetish-home, which is important. If you have been made a Nganga, you will be taught what types of attachments are needed for each family.

Q: Please, could you tell me more about the nature of the fetish object as such?

A: To the Ngangas of our cult, the fetish-object is both a home for a spirit or entity, and thus a place of reverence and worship, and is also a magical tool with which to work. Many types of objects can become the basis for a fetish. I personally prefer wooden figurines. Of prime importance are the additional attachments to the fetish – usually the fetish has a small compartment in which to stuff the magical 'additions'. What is attached to the figure is determined by the powers to be associated with it. The fetish can be empowered to be a figure of 'attack' or of benevolence which protects against sickness

or magical/spiritual attacks by both humans and vampiric entities.

Q: At what point does the spirit enter the fetish-home and where does the spirit power come from?

A: With its specific and particular attachments the figure is imbued by the fetish sorcerer with an empowering spirit. This particular type of spirit is always conceived as a certain power emanating from the unseen world of the Dead, the realm over which the Ghuedhes preside.

After being persuaded to take up residence in a particular contained space, the spirit can then be charged with work by the Nganga.

Q: Once the spirit has entered how do I handle and keep the fetish?

A: This is a very important matter. Make no mistake, once a spirit has entered a fetish-home, regular rituals and activities are needed to keep the spirit 'happy' and to develop the power of the fetish. If one is not ready to observe the needed rites, the fetish can become extremely dangerous to its owner or, in the best case, lose its power as the spirit moves out.

Once the relationship between master/owner and spirit is established, the fetish turns into a formidable magical weapon and can be used in any magical operation in which the power of that particular spirit is wanted.

Q: How do I know what type of rituals and activities I need to observe in regards to the fetish?

A: When an active fetish is given to you by the Nganga or you have been made a Nganga yourself, the rites will be communicated to you, or you will be able to create them yourself according to the spirit you will work with. There is also a certain degree of individual freedom in creating such rituals.

Q: What about blood sacrifice and animal sacrifice to the fetish?

A: As Esoteric Voudoists we do not use animal sacrifice. We understand that there is a much more valuable energy than that of animal blood – sexual energy. All the spirits in our system are ultimately fed with this type of Oja. So the ultimate sacrifice or offering, to the spirit of the fetish in return for their help and service, is sexual in nature. You may use energetically charged secretions or other means with the fetish. It is only on a very rare occasion that you would use your own blood as a connecting agent with the spirit. But as this is only an introductory instruction, we will not talk about this right now.

Q: Most importantly, how do I use the fetish as a weapon or a spirit control. How do I get it to 'work'?

A: If you keep the spirit happy and well in his home, the fetish in this state is thought as

'cocked and loaded' and ready for use at any time. Each Nganga has his special method of operation. We teach a procedure and give guidelines to be observed when creating appropriate rituals to work the fetish and cooperate with the spirit. One such method, maybe the most powerful, is the use of nails in connection with certain ritualistic acts, including the sacrifice of sexual magical energy. The fetish spirits, being of the Secta Rouge type, require elemental and martial types of ritual to be activated. Invocations, in bloodthirsty language, sexual ritual and other elemental forms of encouragement and provocation are needed to kick the *Nkisi*, the activated fetish, into action. At the height of the ceremony, during or right after the sexual magical offering and with the direction of intent, a nail is hammered and driven into the fetish which then triggers the fetish-spirit to begin operation.

As we see, the Nganga, through the fetish, is directly able to participate in the realm of the Dead; he is a mediator and channeler of the dark forces. By nature the Fetish Master must be someone who is able to live and partake in the 'open life', as defined by Ludwig Klages and Alfred Schuler. This means he is able to exist in a non-dual world where the realm of the Dead is ever present and is in constant exchange with the world of the Living. As the fetish is a powerful elemental weapon, a Nganga is often also a 'protector' of the esoteric cell he works in, a member of the gnostic militia, ready to direct his force at the enemies of the orders. He may also act as a peacekeeper and mediator,

bringing about contracts between rival parties, sealed by driving a nail into the fetish – and dire are the consequences for those not adhering to the contract.

Last but not least, the fetish acts as a spirit control allowing us access to realms and dimensions not accessible without such a transmission station. They convert messages and transmissions from dimensions and beings so that we are able to digest and understand them.

The world of the fetish is one of strange elemental exchange and contact and it is a more dangerous path to take, but again, the rewards are great for those who dare.

APPENDIX II

The following paper was written years ago for the teaching of some of my occult students. It was designed to shed some light upon a highly complex and important area of occultism. While the principles shared here are largely adoptable by both male and female, the emphasis can sometimes appear to be somewhat male centered. The reason is that we have other papers dealing specifically with the female aspect of our occult work – and these may be published at a later point. Both Voudon Gnosis and Kosmic Gnosticism represent a symbiotic occultism and spirituality, meaning that women and men are equally important in our work.

Symbiotic in the way that men and women do not work together in a completely uniform way – claiming the same methods and skills based on the assumption that 'equal rights' require 'equal' (the same) behaviour – but that they work together (with equal rights) contributing and combining their gender-specific differences – forming a complimentary symbiosis.⁶³

That said, every student of magical and gnostic systems concerned with sexual magic and the use of Eros, regardless of his/her gender or sexual orientation should find some inspiration and insight here.

⁶³ Jessica Grote, *Blood & Tear – Women and 'Northern Magic': Symbiotic Occultism*, unpublished paper of the Fraternitas Borealis.

A-MOR

AN INITIATED ANALYSIS OF LOVE

*Let me tell thee the mystery of that which my soul received secretly from my five external senses and communicated to my inward senses. My thought beholds the Beloved with the eye of my phantasy, and I wonder at my drunkenness without wine, and am thrilled in the depths of my being by a joy that comes from myself, and my heart dances, and my spirit is my musician. Every organ of sense unites me with Her, and my union includes every root of my hair.*⁶⁴

This paper was inspired by a discussion on the meaning and use of Love in an initiatic context. The following ideas should serve as inspiration for those few true esoteric warriors and explorers who have chosen the ‘merciless path’⁶⁵ and who have forsaken everything and sacrificed all to a life dedicated to full esoteric knighthood. In the following I will share initiatic views based on metaphysical truths related to me in the past by my masters and teachers in the Universal Hyperborean Knighthood (Fraternitas Borealis) of the Kosmic Gnosis and Voudon Gnosis, two traditions which fully compliment each other and work on similar lines. Needless to say, their principles are my own.

⁶⁴ Umar Ibn al-Farid.

⁶⁵ A phrase taken from the Kosmic Gnosis which denotes the ultimate Luciferian–Saturnian path.

Sometimes esoteric truths and ideals may be hard to accept, or collide with our profane ideas and status quo, and we often at first react strongly or antagonistically to them. But as true magicians and gnostics we must push away all sentimentality and try to access the roots of things. We must resist the urge to only follow and accept that which sounds pleasing to us – often this is already a metaphysical trap. To achieve true esoteric success we must overcome our own prejudices and escape our comfort zone. While we may become able to create and shape our own (magical) universe, the tools with which to achieve this, and the truths which reign in this universe, are universal – and we must not allow our profane fears and preferences to distort and weaken the awesome powers at our disposal. We must not allow the archontic and demiurgic forces to continuously blind us. It is necessary to keep these things in mind to fully benefit from my writings as I do not intend to please anyone, or to be everyone’s darling. I am not an enunciator of ‘convenient truths’ and I know this will find the full appreciation of the chosen few men and women that the spirits have prepared for this work in their wonderful unique way.

Eros and Love are crucial areas for adepts of our traditions⁶⁶ as we work in a certain Saturnian, ecstatic and sexual magical current. We perceive the Divine manifestation and undergo personal spiritual transformation through contemplating, experiencing and intimately knowing Eros and Love in an esoteric context. All phenomena of the universe are linked to one another by the threads of erotic love. Erotic love on all levels is the great life force, the *prana* which flows through the cosmos, the cosmic libido. The term Love

⁶⁶ Voudon Gnostic and Kosmic Gnostic respectively.

has been used widely in the occult and spiritual field and I want to share some ideas and thoughts on this topic. This is not supposed to be a paper on sexual magic but on the related area of love, esoteric Love and to some extent Eros.

The first thing we must do if we want to investigate this field is to separate the occult and magical idea of Love from the romantic, profane use of the term love. The occult and mystic Love is not the same as romantic, profane love.

Love in all its forms is one of the strongest feelings, motivations and drives of the human being. However, the profane man is very often caught up in concepts of love which leave him as a slave to it. The archons and demiurgic powers use this need and overpowering feeling of love to tighten their grip on the mind and soul of man. When 'in love' man very often becomes unstable and loses all his reason. He is most vulnerable to the powers of the evil forces who want to keep him enslaved and so more often than not he constructs his reality in accord with his need for 'romantic' love. We hear expressions like 'soul mate', 'lost half', 'true love' and so on, as a result of a person projecting all his ideals and hopes and profane fears onto another person, creating a larger than life fantasy – very often not in accord with reality or reciprocal feelings. Slowly he becomes addicted and dependent on this projection of his love. Of course, rarely does anyone admit this or can even see when it happens; he will assure himself and others of the truth and uniqueness of this love. We have all seen this and most probably also felt this way at some point in our lives. We also know how it feels and what can happen if such a relationship fails – one falls into the greatest depths of despair and hell, with all hopes and dreams shattered, and projections are unveiled as

illusions and false dependence. Many break in such a situation (especially after years of togetherness) and never recover. Those who recover tend either to make the same mistake in the next promising relationship, or are disillusioned, do not allow themselves to love anymore and instead turn sour. Profane love and projection onto a partner helps to cover up one's own shortcomings and fear, it helps to gloss over personal weaknesses and gives (false) strength. This is why it holds such great power over man, especially the uninitiated. Unfortunately, seekers on the occult and spiritual path also fall prey to the siren powers of profane, romantic love and then begin to compromise all aspiration, becoming dependent and weak.

The initiated man (or woman), or the aspiring gnostic magician in our tradition, wants to perfect the Self. He wants to become independent from the archons and binding powers. He wants to achieve complete individuation within himself. Love, esoteric Love that contains the transformative powers of the divine Eros, can, in fact must, be one of the greatest agents in this process. Most true adepts throughout history knew, to one degree or another, the importance of Love in the work of the initiate.⁶⁷ It is not surprising to find Aleister Crowley emphasizing the notion of Love in his system of Thelema and, of course, we all know his famous dictum ending with 'Love is the Law, Love under Will'. Here it becomes clear what Crowley has stressed many times: That it is not a romantic love he is referring to, but, amongst other things, the burning Love of the

⁶⁷ Amongst many other writings I suggest everyone doing some research on the notion of Love and Eros in the writings of the great Sufi saints as well as in the writings of certain sects of the Tantric-Hindu tradition.

initiate towards the Great Work and ultimately towards his own god-becoming. And, of course, Love in Crowley is an explanation of the True Will, as we know through his commentaries:

This is to be taken as meaning that while Will is the Law, the nature of that Will is Love. But this Love is as it were a by-product of that Will; it does not contradict or supersede that Will; and if apparent contradiction should arise in any crisis, it is the Will that will guide us aright. So, while in The Book of the Law is much of Love, there is no word of Sentimentality. Hate itself is almost like Love! 'As brothers fight ye!' All the manly races of the world understand this. The Love of Liber Legis is always bold, virile, even orgiastic. There is delicacy, but it is the delicacy of strength. Mighty and terrible and glorious as it is, however, it is but the pennon upon the sacred lance of Will, the damascened inscription upon the swords of the Knight-monks of Thelema.⁶⁸

And indeed the tradition we work in is a tradition of warriors, of solitary warrior monks, male and female, who are united in the bonds of sacred comradeship and companionship. Our work is northern and Saturnian in many ways.⁶⁹ The Fraternitas Saturni, who work differently from us, have added to Crowley's dictum 'Love is the Law, Love under Will – compassionless Love', to emphasize the nature of the path.

⁶⁸ Aleister Crowley, *Liber II: The Message of The Master Therion*.

⁶⁹ Michael Bertiaux, in the 4th Year Course of the Monastery of the Seven Rays, even refers to the Inner Order of the Voudon Gnosis as being an Atlantean Brotherhood of Saturn.

The true adept of the Kosmic Gnosis and higher Voudon Gnostic tradition is an adept who follows an individual path but who also acknowledges the vocation to the priesthood of divine Eros. He will be driven onwards by the fabled sacred furor, a mysterious and powerful energy that will help him to endure and walk where others fail. The sacred furor, this dæmonic frenzy, will allow him to sacrifice all to his cause and abandon everything, and if it becomes necessary, to risk all.⁷⁰ Such an adept is also an:

...esoteric day-dreamer, dreaming the myth of kosmic resurrection and eternal gnostic Love which he will seek to incarnate in the flesh.⁷¹

His chosen few kosmic comrades in all corners of the earth who have established power zones of the Orders will be his support, and the ideal of Love they share is the Love of the initiate.

For the adepts of the Kosmic current, Parsifal, the archetypal form of the warrior-monk, becomes an ideal. The Parsifal myth tells us that the hero won the Grail and, in Jungian terms, his supreme individuation, his esoteric totality – not through the love or grace of God – but through his inherent sacred furor. The furor drove him ever onwards against all odds and enabled him to endure and sacrifice all. Besides this

⁷⁰ The sacred or esoteric furor is a mysterious, non-human and irresistible force utilized by the kosmic initiate. From an unpublished paper by David Beth for the Fraternitas Borealis called *Die Heilige Wut des Kosmischen Adepten (The Sacred Furor of the Kosmic Adept)*.

⁷¹ David Beth, *The Kosmic Resurrection*, unpublished paper of the Fraternitas Borealis.

indispensable furor, Parsifal also carried with him the 'memory of a beloved'. Something of such central importance to him and the success of his quest that he advised his friend Gawaine to do so as well. This powerful icon, the memory of the Beloved, is not the memory of a specific woman but the image of the *Soror Mystica*, the ultimate consort of the alchemists. Parsifal's goal, and ours as initiates of this Gnosis, is not the achievement of Samadhi (as this would be the path of the saint), the fusion with the primordial Being. We, in true Luciferian fashion, aspire to what in Hindu esotericism is called *Kaivalya*, Absolute Personality, emancipation and ultimate solitude. Our goal is the 'cosmic isolation of the risen Krist'.⁷² This is the way of the gnostic-magician, the tantric Siddha, the sexual-alchemical hero of the Grail.

Coming down to us in the *Fraternitas Borealis* in direct lineage are the secret teachings of the hermeticism of the German and Provençal troubadours and of the *Fedeli d'Amore* of northern Italy. Their songs about the Grail quest, and their love poetry in its essence, re-tells an initiation cycle disguised in erotic and heroic symbolism to hide it from the profane. These esoteric voyagers of Love practiced, not unlike their Sufi cousins,⁷³ a certain alchemical tantrism of the Left Hand Path. Based on a complex metaphysics of Love, the union of opposites and the Divine, these adepts

⁷² David Beth, *The Kosmic Resurrection*, unpublished paper of the *Fraternitas Borealis*.

⁷³ The famous *Fedeli d'Amore*, Sufis such as Ibn Arabi, of the Islamic medieval world.

worked ritual and degree initiations.⁷⁴ If successful, the adept would achieve an androgynous state. With the help of sexual magical ritual they would finally achieve the ultimate resurrection and individuation into the absolute personality. In alchemy, the corresponding states are Nigredo, Albedo and Rubedo, the resurrection in the immortal energy-matter.

The magical *Soror Mystica*, the woman who is always at the side of the alchemist, is also the magical bride of the troubadours' esoteric Love. She is the *Yogini* and *Parastri*, the initiated bride of Tantrism.⁷⁵ We must not confuse this esoteric bride with one particular physical lover or partner⁷⁶ whom we may attach ourselves to in our life. Rather, we must be able to 'carry the face of the Beloved' in our soul and be able to project her at will, or when possible. A most important tool in this process is the practice of esoteric active imagination. In this context it means the ability to project the divine feminine, the *Sophia Aeterna*, onto a living person. The better the abilities of active imagination, the more complete the magical substantiation becomes and the more intense the magical and spiritual work and results will be.

⁷⁴ Julius Evola in *The Mystery of the Grail* describes four hierarchical degrees and virtues: liquefatio (melting), languor (feebleness), studium (zeal) and extasim (ecstasy).

⁷⁵ In a certain esoteric way I would also relate the *Soror Mystica* to Crowley's concept of the Scarlet Woman, whose office is not confined to one specific mortal female and who is also the initiating inner goddess of the sorcerer which he may manifest externally.

⁷⁶ Whether we are monogamous, serial monogamous, poly-amorous, heterosexual or homosexual etc.

Fundamental to this work, especially in its cosmic expression, is an understanding of the world as polarities and poles. When we strive for the androgynous state we must overcome the polarities of male and female within ourselves, and this is only possible if we are able to recognize the inherent unique esoteric qualities and possibilities of male and female and use them symbiotically. We recognize the esoteric significance of those myths which join to every god or hero, every transcendent power, a corresponding female bride – Shakti, which also means ‘Power’. In Greek mythology Hebe was given to the hero Heracles as a wife, in Egypt divine women offered lotus flowers, symbols of rebirth and the key of life, to the king. In the North the Valkyries represent the forces of the warrior’s destiny and victories. Women are seen here esoterically as the dispenser of the sacrum, as the bearer of a life that animates, liberates and transforms mere being.⁷⁷ The Fraternitas Borcalis teaches that in order for man or woman to achieve the highest summits of spiritual development, the virile, conquering principle of man must be magically joined with the potentially liberating, transfiguring principle of the woman.

Of course, it is very possible to find profane, romantic love in a partner who may serve as a personification of the mystical bride. However, we must never confuse the ‘profane’ partner with being the *actual* Soror Mystica,⁷⁸ to give her a life *only* outside ourselves. To make ourselves and our salvation dependent on one particular person is a grave danger and a fatal mistake. Henry Corbin, the great scholar and visionary of Sufism, summarizes:

⁷⁷ See Julius Evola, *Eros and the Mysteries of Love*.

⁷⁸ Or the actual ‘hero’ in case of a woman.

...that the [Sufi] *fedele d'amore* has understood that the Image is not outside him, but within his being; better still, it is his very being, the form of the divine Name which he himself brought with him in coming into being. And the circle[...] closes on this fundamental experience: ‘Love is closer to the lover than is his jugular vein.’ So excessive is this nearness that it acts at first as a veil. That is why the inexperienced novice, though dominated by the Image which invests his whole inner being, goes looking for it OUTSIDE of himself, in a desperate search from form to form of the sensible world, until he returns to the sanctuary of his soul and perceives that the real Beloved is deep within his own being; and from that moment on, he seeks the Beloved only through the Beloved. In this Quest and in this Return, the active subject within remains the inner image of unreal Beauty, a vestige of the transcendent or celestial counterpart of his being: it is that image which causes him to recognize every concrete figure that resembles it, because even before he is aware of it, the Image has invested him with its theophanic function.⁷⁹

The burning Love and fire for the Beloved within must always burn the brightest as she will be with you always and is your collaborator in the alchemical laboratory of Luciferian transformation.

At this point, let me repeat again that we are not here concerned with materialistic or moral ethics and that we have to strictly separate the profane ideas and realm of

⁷⁹ Henry Corbin, *Alone with the Alone: Creative Imagination in the Sufism of Ibn Arabi*.

love from our treatise and work of esoteric Love, although of course there can be connecting points.

When we speak of such work, we do not attempt to devalue Woman or Man, or turn them into simple objects of personal empowerment. On the contrary, with our work a more sacred dimension can be added to any kind of relationship or even sexual encounter. This work is symbiotic in many ways and male and female must work together, totally unattached to passing and profane ideas of contemporary ethics and worldly ideals. We must unearth cosmic and universal truths which will help us to achieve our spiritual and magical goals – after all, this is why we have started on this path – and we must beware not to become corrupted or distracted by importing our worldly and profane ideas into the spiritual/occult realm. If we choose, like or dislike a path simply based on how much the jargon, teachings, techniques or symbolism fits with our ideas at that moment, with our status quo, we would have already fallen into the archons' trap – we would never move out of our comfort zones, but shape our spirituality and occultism according to our prejudices. Is not the first goal of true occultism and spirituality the breaking of frames, the burning down of the status quo, the courageous integration of the dark side? I think it is, so we will never try to be pleasing, to charm people, but to tell it as it is -- so those who truly dare and seriously embark on this journey have a better chance of succeeding in their daring venture!

In the legends and traditions of our current, this secret gnostic initiation and mystery is said to come from an unfathomable past, from the original Hyperborean polar continent, where the priestesses of magical Love and Eros, Morgana and Allouine, appeared together with

the women who, in the legend of the Grail, healed the wounded warrior and the sick king.

In the West, this initiatory knowledge was nearly destroyed and lost with the Cathars and the Knightly Orders, with the Minnesänger, the Fedeli d' Amore and the Troubadours.

With their superior forces the powers of the counter initiation⁸⁰ have tried again and again to crush this gnostic knowledge and transmission. But despite their attempts to assassinate the sacred way of esoteric Love and *magia sexualis*, the secrets and modes of initiation survived in a few cults of the polar adepts⁸¹ and were also infused into the Sovereign Sanctuary of the Voudon Gnosis.

The hermetic initiation of 'loveless' Love has been nearly destroyed and forgotten. And even in occult circles the notion of esoteric Love is often distorted and misunderstood, resulting in confusion and error. The path of 'loveless love' of the spiritual Saturnian warrior, of the troubadour, is the mystery of the Grail. The love of the profane, unresurrected woman and man is symbolized by the Church of Rome and its materialistic, escapist Christianity.

As adepts of an Hyperborean myth, we must again look beyond the novels and stories, at what is truly the hermetic knowledge and the path of Love of the initiated knights of the Grail and the Minnesänger. We must again look behind the written word and their language to decipher it with our esoteric knowledge and initiation which has been passed down to us from our spiritual ancestors.

⁸⁰ Such as the major exoteric Christian Churches.

⁸¹ Polar because the initiates of the Fraternitas Borealis see their ancestry in a universal Hyperborean polar tradition.

Love to the Hyperborean/Saturnian initiate does not mean what it means to most people today. A simple analysis of the word *Amor* can show this. To us the word *Amor* is a codeword. Spelling the word backwards we read *Roma*. Thus we receive the opposite to *Roma*, to all that Rome in its dogmatism represents. Moreover when breaking the term *Amor* down into *A* and *Mor*, we receive 'Without Death' or 'non-Death'. Thus the way of initiation of *A-Mor* leads us to immortality. This is a path of initiation totally opposite to the way of exoteric Christian Rome. It is the path of *Eros* and an esoteric *Kristianity*, hinted at by masters as diverse as Meister Eckhart, C.G. Jung, Hermann Hesse, Ludwig Klages and indeed, Michael Bertiaux.

The resurrection of the inner *Krist* in one's soul is central to this initiatic hermetic path. So now we can see why *Roma* tried to destroy *Amor* and nearly succeeded in doing so. The love we read about in novels and books, the love for thy neighbour and love for humanity, this universal love of the churches and the profane⁸² has nothing whatsoever to do with the loveless or compassionless Love of the Hyperborean and higher Voudon Gnostic initiate.

*Kosmic Man does not 'love' [in the profane sense], he burns in his own flame. The 'other' at best is the wick of his candle. Often however only trees, cliffs and storms are rich enough for this.*⁸³

This polar Love we teach is a pathway to metaphysical immortality, the true Grail, it is strict discipline, as cold as ice and as cutting as a sword.

⁸² No matter how valuable that may be in other areas.

⁸³ Ludwig Klages, *Rhythmen und Runen*.

APPENDIX III

RITUAL OUTLINE: TIME TRAVELLING USING LE TEMPLE DES HOUDEAUX

Once you have successfully established the Temple Des Houdeaux you can begin to use it for a great variety of magical operations. I will now give you an outline for a time travelling operation which should be quite easy to follow after studying the previous chapters of this book. Keep in mind though that Gnostic Voudon is always partly spontaneous and individual, thus the ritual may be adapted to personal preference once the concept is understood. The following is a personal version of a ritual for travelling into the past of our earth adapted for the use of any student progressed to this point.

- 1) Sit at your Voudon altar in a room only illuminated by candles or natural light.
- 2) Take some moments to concentrate and to get into a ritual mindset.
- 3) Open the Gates to the world of the Voudon spirits.⁸⁴
- 4) Begin to raise sexual/eros energy by any means necessary. Remember that sexual energy is the fuel of the operation and you will later need to regulate the inflow of these energies into your projection work.

⁸⁴ *Opening and Closing of the Gates* by Courtney Willis is recommended for the opening and the closing rite. If you do not have this ritual it can be freely downloaded at: <http://www.techniciansofthesacred.com>

5) Once you feel that the necessary quantity of sexual energy is circulating in your body, enter your mental Temple Des Houdeaux.

6) When you feel that you have comfortably established the temple, begin to visualize yourself as a were-spider with eight legs sitting in your temple net.

7) Now concentrate on your spider leg pointing west. Begin to visualise Mahakali, the Black Goddess of Space, and draw her vèvé in the West. Ask her mentally to help you with your experiment, to allow you to travel with her to the past of the earth.

8) After you feel that contact with Mahakali is established, focus your attention to your north-western leg and visualize the *Mystère Araignée*. Draw her vèvé and thus establish contact. Ask this spirit to provide her energies to act as a control in your travels, to adjust and modify the trip according to where exactly you want to reach.

9) Once you feel *Araignée's* energies present, focus back to the West, to Mahakali, your prime agent on this voyage. You are ready to begin your explorations now.

10) Again, visualize the vèvé of Mahakali and then project yourself through the sigil.

11) Once you have projected through the sigil you have entered the dimension of time travelling and should travel at a great speed through time. You can slow or speed up through the amount of sexual energy you feed to the projection. You will be able to move back and forth in (historical) time at will, as the energies of

Mahakali and *Mystère Araignée* are acting together now.

12) When you reach a time and place that you want to explore, simply begin to investigate the terrain.

13) When you choose to finish, reverse the process of travelling and return to the present, project back through the sigil and visualise yourself again as the were-spider in your web.

14) Close the gates and write down all you have learned and experienced on this time travelling journey.

TIME TRAVEL CALCULATIONS

What follows are some examples of the combination of the appropriate spirit powers/directions for use in time travelling experiments:⁸⁵

To travel on earth one uses mainly the Western power modified by NW, SW and South.

Travelling in the earth's past we would use West, modified by NW.

To travel in the earth's future we would use West, modified by SW and South.

If we wish to travel to other universes the following combinations would be appropriate:

Present of other Universes:

E, SE, NE, N modified by any of S, SW, W, NW.

Past of other Universes:

E, SE, S, SW modified by any of NE, N, NW, W.

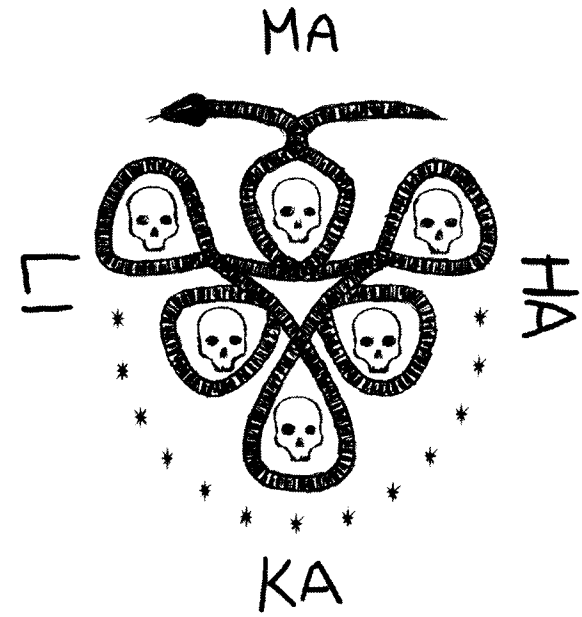
Future of other Universes:

N, NE, NW, W⁸⁶ modified by any of S, SE, E, SW.

Many more combinations are possible and will lead you to a great variety of (magical) universes such as the trans-Plutonian realms. You will also be able to find doors to magical realms which are beyond our human conception and make contact.

⁸⁵ All calculations done on the basis of the information provided in the *VGW*.

⁸⁶ Keep in mind that the W-power is used for travelling on Earth.



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E, SE, NE, N modified by any of S, SW, W, NW.

Past of other Universes:

E, SE, S, SW modified by any of NE, N, NW, W.

Future of other Universes:

N, NE, NW, W⁸⁶ modified by any of S, SE, E, SW.

Many more combinations are possible and will lead you to a great variety of (magical) universes such as the trans-Plutonian realms. You will also be able to find doors to magical realms which are beyond our human conception and make contact.

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