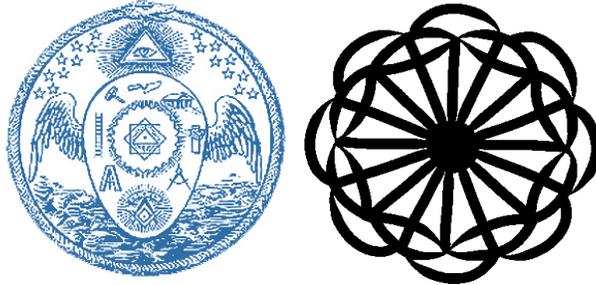


# EPOPTeia

Gnostic Ascent through the Rites of Memphis+Misraïm



EGYPTIAN INITIATION BEGAN, FOR ME, ON THE INNER PLANES AND SO it seems completely natural to write of these degrees and their gnostic, interior power and processes. No doubt inspired by the turn of the century, I had what I would describe as a SOUL DREAM<sup>1</sup> in the month of January and the year 2000. This dream, as strange as it may sound, directed my life-course in many facets afterward. In brief, the dream was comprised of an eschatological event--an apocalypse of sorts--which was nothing short of terrifying. There was absolute chaos and horror on all sides and a phantasmagoria of evil beings, death, and destruction from above and below. I recall feeling my body stiffen in bed, an almost twilight feeling of half-consciousness and an emerging fear that if I awakened fully, I would be in that nightmarish landscape permanently. It wasn't until I had almost completely given up hope that I was met by a towering dark figure that I recognized as an Egyptian god immediately. Having never made a study of Egyptology, it was a cursory recognition as it was a very commonly depicted god. This colossal, black and gold figure approached me, yet I did not fear or tremble. Something about his presence sent waves of calm and trust through my body and I began to regain my normal breathing even as the world around us continued to dissolve and crumble. Finally, in an initiatory gesture, he touched my lips with his two fingers and from within me his voice sounded the words: *Horus Hawk*<sup>2</sup>. The most penetrating assurance, faith, love, and hope filled my soul as I was lifted from the earth by the power of this figure, and then I awakened.

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<sup>1</sup> The concept of SOULDREAM is developed fully in Patriarch Bertiaux's, *The Voudon Gnostic Workbook*.

<sup>2</sup> It is of note that when I began to research the meaning of this dream, I only found Horus mentioned as a falcon in all of the archaeological and historical texts. The only time I found mention of him as a hawk was in reference to the Western Esoteric Tradition, and so my course was charted.

Listening to another's dream sequence can certainly be a banal activity, so I will simply add that there were four more concurrent dreams over the period of two years, all of the initiatory type. In most of these dreams, I was on the receiving end of initiations sometimes taking place in catacomb-like scenes, while at other times on water. During one of these initiatory dreams, my wife found me in a somnambulistic state, walking in circles on the bedroom floor with my arm outstretched and parallel to the floor—as if I was being conducted. These dreams cast me into a whirlwind of research and practice, which began with my initiation into Freemasonry on that fateful day of 9-11-01.

Almost two decades and hundreds of initiations later, I am **STILL** feeling the vibrations from this singular, powerful and prophetic dream. This past year my Lodge received its Charter under the auspices of the APRMM-Europe and FLC, Bertiaux-line, with the very capable Illustrious Brother Alexander Rybalka<sup>3</sup> as our Grand Hierophant. Throughout these two decades I have left no stone unturned in my search for “more Light,” finding the colorful and esoteric worlds of Michael-Paul Bertiaux most conducive to my creative and visionary slant. As all students of the **OTOA-LCN** are aware, the mysteries of Memphis Misraïm are referred to frequently in the Monastery of the Seven Rays coursework, especially in the higher grades. They operate in tandem to the Orders, as it were, within the “Inner Retreat.” Working with one of Bertiaux's former students, author and Ufologist, Allen H. Greenfield on a number of projects, I've explored what I refer to as the 2<sup>nd</sup> Echelon of Memphis+Misraïm through points-chauds empowerments which ultimately open up the magical realms of the Rite. This brilliant and non-dual gnostic connection between the human body and the Memphis Misraïm series of degrees inspired both of my previous books, *Spirit Builders* and *Enkrateia*<sup>4</sup>. From this practice and exploration, along with Patriarch Bertiaux's personal instructions via letters and a Charter for a Research Lodge from Allen, I began to experience aspects of the degrees that rose above regular Lodge working and entered into more noetic possibilities and magickal qualities.

During the Autumnal Equinox of 2018, after receiving our Charter from Bertiaux for *Lux Occulta Chapter* (Ordre Martinésiste de CHENU), we began delving deeply into the **V°** Catechism of CHENU which is a Memphis-Misraïm study. The wording of the Catechism is mysterious and points to the **V°** working as a form of *initiatic physics* with the Rites of Memphis Misraïm. Upon further investigation in Bertiaux's *Voudon Gnostic Workbook*, I found that initiatic physics is conflated with the term **ÆONOLOGY**, which connects with the syzygical **ÆONS** of Gnostic lore that are at once time related beings, as well as being particular spheres within the sublunary and planetary realms. This rather

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<sup>3</sup> On May 29<sup>th</sup>, 2019, Michael Bertiaux formally transferred the powers of the Ancient and Primitive Rite of Memphis Misraïm to Most Worshipful Brother Alexander Rybalka.

<sup>4</sup> Forthcoming in 2020 from Transmutation Publishing.

abstract conceptual work was marinating in the back of my mind as our CHENU Chapter inched towards the major Operation of the Vernal Equinox, when a piercing flood of light invaded my mind and began organizing the ÆONs with the series' of M+M degrees.

Shortly after this enlightening insight, I began experiencing a “lifting” sensation while meditating on these spheres. I recalled the methods of the surviving text of the Rites of Mithras and began an Operation using that text as a launch pad. Combining the 16 Time-Stations and cycles of Psalms I had previously charted in my book, *Syzygy*, with the 16 ÆONic Syzygies of Valentinian Gnosticism<sup>5</sup>, and meditation and visualization of the ritual work of each series' of M+M that I related to the ÆON, and...taking on the form of a hawk (interiorly, of course), I began to rise through the sublunary spheres, into the planetary spheres, and unto the 8<sup>th</sup> and the 9<sup>th</sup> (as the Hermetic texts suggest), entering the zodiacal regions and capturing a glimpse of what the *Pistis Sophia* so eloquently calls the *Treasury of Light*. As my goal from the year 2000 has been more LIGHT, this process—though incomplete and awkward at first, swiftly became the Summum Bonum of my Masonic endeavors. Labeling this experience the 3<sup>rd</sup> Echelon, following regular Lodge working as the first and necessary beginning and points-chauds empowerments as the opening of the interior worlds of the degrees as the 2<sup>nd</sup> Echelon, I began trying to make the work more efficient and the process cleaner.

Around this same time, I reinvigorated conversations with GH Alexander Rybalka, as per instructions from Master Bertiaux. Discovering his remarkable work with the Tracing Boards of Memphis+Misraïm<sup>6</sup>, I began treating each Tracing Board (created in the style of a tarot) as a mystical *passport* into the points empowerments in the body. There was some agitation noticed in this working, though I felt the instructions from my Angel were accurate: *there is a connection with the body and these degrees and these cards which I had not unearthed completely*. Abandoning the points for a time, I endeavored upon a close reading of a number of differing Gnostic texts. Reading from the Nag Hammadi library, a wave of light streamed from the *Apocryphon of John* when I began reading of the spirits of the Demiurge responsible for crafting the human body<sup>7</sup>. Reading each name, I began to visualize the dissolution of each portion of my body—my head, my brain, my limbs...even as my body of light or *robe of glory* began to shimmer and my “silver cord” begin to loosen. This was the ultimate liberation hinted at all along in mystical Freemasonry!

I continued reading, studying, and meditating and discovered that many of the ancient Gnostics had quite an original take on the “resurrection.” Reading apocalyptic texts as ritual instructions had become commonplace in our Chapel—with the Valentinian

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<sup>5</sup> See Figures 1 & 2.

<sup>6</sup> See: *The Tarot of the Egyptian Freemasonry of Cagliostro* by Grand Hierophant, Alexander Rybalka and artist, Alexander Naumov, Silhouette Publishing, 2015.

<sup>7</sup> See Figure 3.

*Apolytrosis* in the IV° of CHENU as well as the Book of the *Revelation of St. John the Divine* as a *Quarantine* and transition procedure into the Section Ésoérique of that same Order. Additionally, many have come to look at more ancient texts such as the Egyptian *Book of the Coming Forth by Day* as not only a funerary text, but as a ritual instruction booklet<sup>8</sup>. Many later Egyptian and Coptic texts of the gnostic varietal such as the *Pistis Sophia* and the *Books of Jeu* have ritual instruction that could be viewed as preparations for the dead, but which were probably ritual instructions for ascent into the Treasury of Light. As I looked further into this subtle distinction concerning the resurrection, my memories of my original Masonic initiation began to surface:

*...would you be 'of' or 'from?'*

*From.*

*From what, to what?'*

*From a dead level to a living perpendicular.*

This mysterious exchange of words found within the 1<sup>st</sup> degree of English Masonic working suggested to my mind precisely what the Gnostics were saying concerning the resurrection. They believed that the resurrection mystery is *from* the body, not *of* the body. The transition from a “dead level” to a “living perpendicular” is precisely the spiritual movement from being attached to the body and the earth to truly being liberated. This gives further instruction on the Masonic requirement of being “free born,” as this was our original and pre-existent state. This simple distinction in prepositions alters the entire theology of the resurrection, for we can then ascend *from* the body, while still living and attached through the silver cord, unto the heavens and ultimately to the Treasury of Light of the True God. This resurrection *from the body* requires a method that harkens back to the points-chauds empowerments of the Free Illuminists: while laying hands on specific sectors of the body and calling forth the individual spirit of Ialdabaoth<sup>9</sup> responsible for that sector, we can begin the “dissolution of the body” in preparation of the ascent. The spirits’ names and sectors of the body are absolutely traditional, taken directly from the Secret Book of John. It was as if the entire systematic working revealed itself as an ancient secret in need of a specific spiritual technology and mechanism for activation. *These are truly the mysterious ways of the Monastery of the Seven Rays!* Each name and physiological attribute become a focal point to truly *realize* and *incarnate* the gnostic mystery hidden within each of the 100 degrees of Memphis+Misraïm.

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<sup>8</sup> See the excellent treatment of this subject in Algis Uždavinys’ *Philosophy as a Rite of Rebirth*, 2008, The Prometheus Trust.

<sup>9</sup> Again, listed in Figure 3.

While practicing the inner workings of the higher grades of Memphis+Misraïm, and studying the syllabus of each degree (its collection of words, grips, tokens, etc.), I began noticing, again, a strong dream sequence arising during the nights following such study. Suddenly I began to perceive all of the embalming images of the *Papyri of Ani*, all of the priestly ceremonies of preparing the dead, as simply preparing the body before sleep. I recalled the singular method of the Valentinian *Apolytroxis* ritual where St. Iranaeus suggests that the priests anointed the body and whispered the *voce mysteria* into the ears of the candidate. I recalled how the frontal cortex is virtually suspended during dreams, removing the reasoning and rational faculty and allowing liberation of the other regions of the mind. The end was the beginning: all had begun with a dream and the final entry into the Treasury would be accomplished the same way. And so with the assistance of my beloved Salome+, the working commenced.

One morning after awakening from one of these sequences where it was clear to me that I had ascended into a very precise realm, I felt the Angel prompting me to take up one of the texts from the *Corpus Hermeticum*. Opening to the 11<sup>th</sup> Book where *Nous* is speaking to Hermes I read:

*Command your soul to go anywhere and it will be there quicker than your command. Bid it to go to the ocean and again it is there at once, not as if it had gone from place to place but was already there. Order it to fly up to heaven and it will need no wings, nor will anything impede it, neither the fire of the sun, nor the ether, nor the whirlwind, nor the other heavenly bodies, but cutting through them all it will soar up to the last body. And if you wish to break through all this and to contemplate what is beyond (if there is anything beyond the cosmos), it is in your power<sup>10</sup>.*

It was now clear to me that journey undertaken with Osiris with the sun can be accomplished overnight, while the earth spins. One only has to remember one's dreams, and for this our Order has a remedy: the *draught of memory* from our very first degree of Memphis Misraïm. Through the proper preparations and ascetic regime of the body and the mind during the day and the assiduous carrying out of a simple, but profound ritual prior to falling asleep, the candidate can begin the gnostic ascent through the ÆONs utilizing the degrees of Memphis+Misraïm as the spirit map and lattice into each of these sixteen gnostic spaces. Keys are cloaked within each degree and each syllabus which become clear within dreamtime. With the daily meditation on the Tracing Boards for the degrees aligned with the ÆON, along with the study of the contents of the degrees and the magical properties of the degrees discerned through the 2<sup>nd</sup> echelon, or points-chauds empowerments, the

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<sup>10</sup> From page 57 of the newly translated, *Way of Hermes*, Inner Traditions, 2004.

candidate will be equipped with tools for checking the spirits and defending himself from the Archons. Through the ecclesiastical and traditional means of laying on hands on the sector of the body to be dissolved and reassembled through spirit building, as well as calling upon the spirit attached to that sector, the Nous is free to move consciousness into that physiological space to propel itself into the ÆON. Once beyond the lower rungs of each space, the candidate is equipped with the traditional gnostic seal, name, and cipher to gain full possession of the sphere and entrance past the Wardens, who were symbolized by the Officers in the Lodge all along. These same gnostic seals, names, and ciphers<sup>11</sup> are written on parchment and placed under the candidate's pillow at night to assist in the journey.

Deeply connected to the *Arcana Arcanorum* (87-90°) of the 1788 Naples Regime, this method of achieving a form of immortality and passing through the ÆONs during sleep is assuredly original to Horus Lodge, but it is our hope that other Lodges will take up the sword and the trowel and explore the inner domains of Memphis+Misraïm in this manner as well. The internal alchemy of the *A.: A.:* is realized and accomplished over time and through the efforts of the individual, yet there is no end to the work as it is a system of infinite progress into the Treasuries of Light.

Nothing about this research is sacrosanct, but we are engaged in this labor in association with the *Ancient and Primitive Rite of Memphis Misraim*, Bertiaux-Line, and with the formal blessing of the *World Association of Egyptian Obediences* (WAEO). In keeping with Memphis+Misraïm's colorful history, this approach should simply offer *one more means to enlightenment* for the High Grade Mason and mystic of our Orders.

PALAMAS 96°

Venerable Master of *Horus Lodge*



SEAL OF **HORUS LODGE**, APRMM-EUROPE AND FLC  
BERTIAUX LINE  
ZENITH OF ATLANTA, GA

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<sup>11</sup> These are traditional Gnostic seals and ciphers provided to members of the appropriate degree in our Research and Philosophical Lodge.

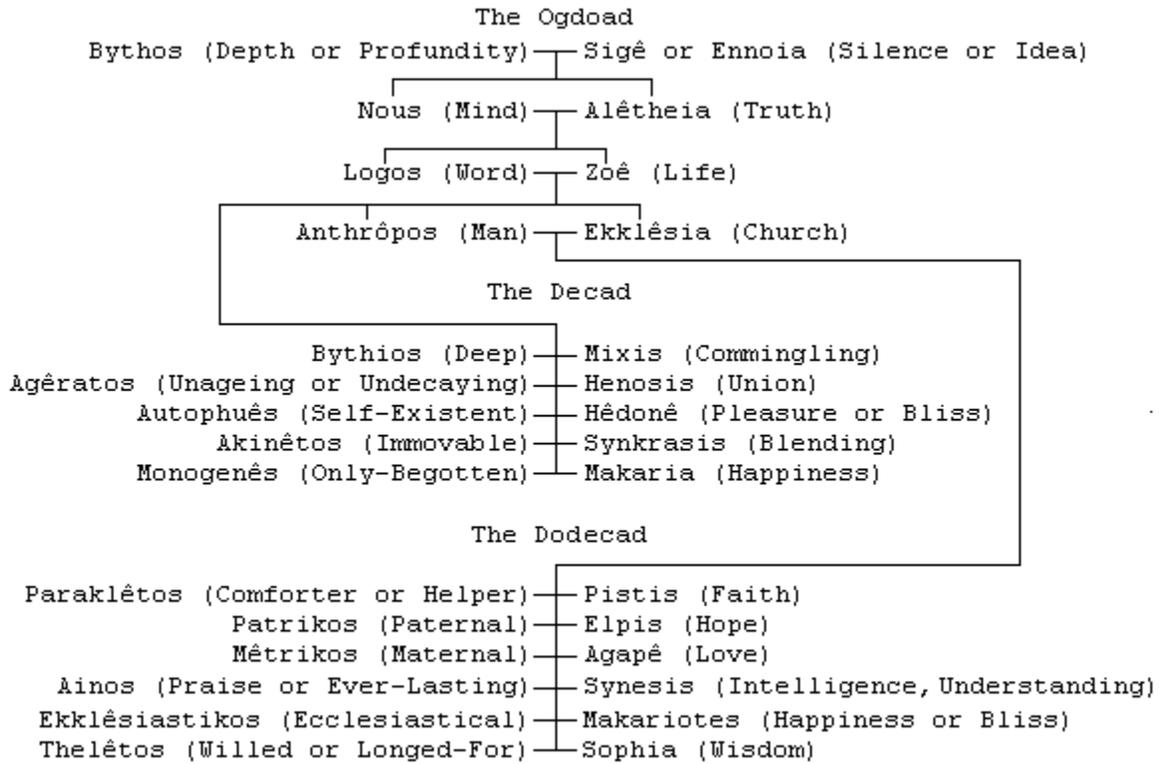
**Figure 1**

# ÆONIC SYZYGIES

Male/Day	ÆON	Female/Night	APRM+M Series
Theletos	I.	Sophia	1 <sup>st</sup> series, First class Symbolic Grades, 1-3°
Ecclesiasticus	II.	Macariotes	Lodge of Perfection, 4-14°
Ainos	III.	Synesis	1 <sup>st</sup> series, Second Class, College, 14°
Metricos	IV.	Agape	Council of the Princes of Jerusalem 15-16°
Patricos	V.	Elpsis	Sovereign Chapter, Prince Rose+Croix, 17-18°
Paracletus	VI.	Pistis	Council of Kadosh, 19-30°
Monogenes	VII.	Macaria	2 <sup>nd</sup> series, Third Class, Chapter, 31-33°
Acinetos	VIII.	Syncrasis	Consistory of the Sublime Princes of the Royal Secret, 32°
Autophyes	IX.	Hedone	Supreme Council, 33°
Ageratos	X.	Henosis	2 <sup>nd</sup> series, Fourth Class, Consistory, 34-35°
Bythius	XI.	Mixis	Fifth Class, Areo- pagus, 36-49°
Logos	XII.	Zoe	Senate of Hermetic Philosophers, 50-62°
Anthropos	XIII.	Ekklesia	3 <sup>rd</sup> series, Sixth Class, Consistory, 63-75°
Nous	XIV.	Aletheia	Seventh Class, Council, 76-90°, Arcana Arcanorum
Ennoea	XV.	Thelesis	Official Degrees, 91-97°
Bythos	XVI.	Sige	Grand Hierophanie, 98-100°

Figure 2.

# The Treasury of Light



From G.R.S. Mead's, *Pistis Sophia*, 1890, The Theosophical Publishing Society

Figure 3.

## AEONOLOGICAL Listing of Hot points

**“The throng of angels stood by and received these seven psychical substances from the authorities in order to create a network of limbs and trunk, with all the parts properly arranged.”**      *Apocryphon of John*

1. **Raphao**—the Head
2. **Abron**—the Skull
3. **Meniggesstroeth**—the Brain
4. **Asterechme**—the right eye
5. **Thaspomocha**—the left eye
6. **Yeronumos**—the right ear
7. **Bissoum**—the left ear
8. **Akioreim**—the nose
9. **Banen-Ephroum**—the lips
10. **Amen**—the teeth (infused water essence)
11. **Ibikan**—the molars (infused
12. **Basiliademe**—the tonsils (salt water infusion)
13. **Achcha**—the uvula (clove oil for teeth)
14. **Adaban**—the neck
15. **Chaaman**—the vertebrae
16. **Dearcho**—the throat
17. **Tebar**—the right shoulder
18. **N---**, the left shoulder
19. **Mniarchon**—the right elbow
20. **----e**, the left elbow
21. **Abitrion**—the right underarm
22. **Euanthen**—the left underarm
23. **Krus**—the right hand
24. **Beluai**—the left hand
25. **Treneu**—the fingers of the right hand
26. **Balbel**—the fingers of the left hand
27. **Krima**—the fingernails
28. **Astrops**—the right breast
29. **Barroph**—the left breast
30. **Baoum**—the right shoulder joint
31. **Ararim**—the left shoulder joint
32. **Areche**—the belly
33. **Phthauē**—the navel
34. **Senaphim**—the abdomen
35. **Arachethopi**—the right ribs

36. **Zabedo**—the left ribs
37. **Barias**—the right hip
38. **Phnouth**—the left hip
39. **Abenlenarchei**—the marrow
40. **Chnoumeninorin**—the bones
41. **Gesole**—the stomach
42. **Agromauma**—the heart
43. **Bano**—the lungs
44. **Sostrapal**—the liver
45. **Anesimalar**—the spleen
46. **Thopithro**—the intestines
47. **Biblo**—the kidneys
48. **Roeror**—the sinews
49. **Taphreo**—the backbone
50. **Ipouspoboba**—the veins
51. **Bineborin**—the arteries
52. **Aatoimenpsephei**—the breaths in all the limbs
53. **Entholleia**—all the flesh
54. **Bedouk**—the right buttock
55. **Arabeei**—the left buttock
56. **Sorma**—the genitals
57. **Gormakaiochlabar**—the right thigh
58. **Nebrith**—the left thigh
59. **Pserem**—the muscles of the right leg
60. **Asaklas**—the muscles of the left leg
61. **Ormaoth**—the right leg
62. **Emenun**—the left leg
63. **Knux**—the right shin
64. **Tupelon**—the left shin
65. **Achiel**—the right ankle
66. **Phneme**—the left ankle
67. **Phiouthrom**—the right foot
68. **Boabel**—right foot toes
69. **Trachoun**—the left foot
70. **Phikna**—left foot toes
71. **Miamai**—the toenails

**Those who activate the limbs**

72. **Abrana**—the toes of the left foot
73. **Marephnouth**—the left foot
74. **Archentechtha**—the toes of the right foot
75. **Bastan**—the right foot
76. **Charaner**—the left ankle
77. **Aol**—the right ankle
78. **Toechtha**—the left shin
79. **Aroer**—the right shin
80. **Charcha**—the left leg

81. **Choux**—the right leg
82. **Bathinoth**—the genitals
83. **Chthaon**—the left thigh
84. **Charcharb**—the right thigh
85. **Sabalo**—the womb
86. **Arouph**—the abdomen
87. **Sunogchouta**—the left ribs
88. **Asphixix**—the right ribs
89. **Odeor**—the left shoulder joint
90. **Koade**—the right shoulder joint
91. **Pisandraptēs**—the chest
92. **Imae**—the left breast
93. **Barbar**—the right breast
94. **Leekaphar**—the fingers of the left hand
95. **Lampno**—the fingers of the right hand
96. **Arbao**—the left hand
97. **Oudidi**—the right hand
98. **Ouerton**—the left shoulder, **Yakouib**—the right shoulder (consecration)
99. **Yammeax**—the neck
100. **Diolimodraza**—the head