

The Elemental Magic Class

**Courses 1-3,
Lectures 1-24**

Lecture 1

Defining Magic

The point of discussion for this week is the definition of magic, its nature, and the semantics by which we will work with the word through this course. If you do not like the view provided, then hopefully in time this will change, but for the mean time these are the definitions by which the material of the class follow. We will begin by examining a few qualifying quotes:

“Magick is the Science and Art of causing Change to occur in conformity with Will.”

-Aleister Crowley, *Magick in Theory and Practice*

"Magic is the Highest, most Absolute, and most Divine Knowledge of Natural Philosophy, advanced in its works and wonderful operations by a right understanding of the inward and occult virtue of things; so that true Agents being applied to proper Patients, strange and admirable effects will thereby be produced. Whence magicians are profound and diligent searchers into Nature; they, because of their skill, know how to anticipate an effect, the which to the vulgar shall seem to be a miracle."

-The Goetia of the Lemegeton of King Solomon

"Sorcery has been called Magic: but Magic is Wisdom, and there is no wisdom in Sorcery."

-Paracelsus

“The Occultist is one who intelligently and continuously applies himself to the understanding of the hidden forces in nature and to the laws of the interior world, to the end that he may consciously co-operate with nature and the spiritual intelligences in the production of effects of service to himself and to his fellow-beings.”

-Manual of Occultism

“A thorough familiarity with the occult faculties of everything existing in nature, visible as well as invisible; their mutual relations, attractions, and repulsions; the cause of these,

traced to the spiritual principle to manifest itself, in other words a profound and exhaustive knowledge of natural law – this was and is the basis of magic.”

-Helena Blavatsky

Each of these remarks regarding magic illustrate certain principles: that the will of the magician is the mechanism of magic, and that magic itself is a path of wisdom which pursues the sublime laws of nature, and utilizes them for spiritual evolution. Now let us consider briefly each of these quotes in turn.

Crowley's distinction is that of the mechanism, and is the most broken down. The effect of magic, not its process, is that change is wrought in conformity to the will, to passion, to desire, strung together under the controlled volition of the mage. This is an amiable definition, but is far too limited. By this definition, and which Crowley says even himself, any willed action becomes an act of magic. Typing these words, for example, becomes an act of magic. It comes into light then that this definition is far too broad to define magic itself, and so we use it merely as an observant of the result: change produced by the will.

The explanation Solomon gives in his Lemegeton is arguably one of the most passionate definitions of magic, but rightly so, for if you should pursue this path long you shall see for yourself how it can stir, exalt and lift the soul. Solomon says that magic, quite rightly, is the righteous pursuit of certain divine principles, divine here meaning those which exceed the physical world, and their applications towards things which they are usually not directed at. In this pursuit those occult virtues which govern the world may be discerned by the scholarly initiate, and that these once known may be put into play to create "miraculous" effects.

A shorter but very correct definition of magic is given by Paracelsus, wherein he instead says what magic is by saying what it is not. Magic, simply put, is wisdom; a perfect wisdom of certain virtues which exceed the understanding of the uninitiated, and often cross outside the small circle of light created by physical sciences. Without wisdom, magic is merely sorcery: it is the application of basic rules towards a gross principle, making the vehicle of their use gross itself. For this reason the magician has always been seen first as a wise man, holding true to the very definition of its original uses. By this very means Solomon became wise, and not merely wise in the ways of magic, but wise in the arts of the world entirely. There was no situation which the magician can not penetrate to the core of, and understand from the very origin of the circumstance.

The last two quotes merely exhibit again the traits expressed by the words of Solomon and Paracelsus. In sum, that the magician is a student of nature, and of the divine principles which govern it from the very core. To this end, he studies the relations amongst these principles and qualities, how they act upon one another, and how these basic ideas may be applied towards other accomplishments.

Q&A

Question: In explaining the first quote you used the term "righteous pursuit of knowledge." Does this mean that someone who tries to understand the universe with the intent to hurt someone is not practicing magic?

Answer: That I did. In magic, the pursuit of knowledge may be called the pursuit of truth, according to its nature, and therein the pursuit of wisdom. Wisdom itself is seen as a righteous aspiration. Someone who studies with the intent of harm is not a theurgist, and theurgy is hermetic science, which is what you will be learning here.

Question: Therefore, magic is the science that allows the craft, and is often mistaken with the craft, but you mean the most important part is the science, am I wrong?

Answer: Hardly. The most important part is the manner in which the craft is approached, as this defines the dimensions within which that magician will operate.

Question: What is a person who is a Black Magician, not a theurgist, and yet at the same time a person with malicious intent?

Answer: Merely a black magician. To this end, it may be well to state a certain principle: Magic, in particular the hermetic science, is a path of self evolution. A path that develops the soul's faculties and allows it to transcend into higher domains.

Question: You say the miracles performed by magicians are comparable to those performed by religions. Does the magician utilize his knowledge to perform a thing, and the priest call for aid from God, or am I misunderstanding?

Answer: The miracle-working priest merely puts into play certain principles which he is oblivious of. A prayer is merely an operation of the will supported by the emotionally-charged energy of the enflamed devotee. This is not a miracle; we shall define miracles at a later time. The magic of a wise person in the native religions for example, which is essentially prayer, works in the same general way. They are merely ignorant of the principles at play, which usually results in the desire of the prayer not manifesting entirely as intended, or with prayer itself not working consistently.

Question: Why is it that prayers, even when coming from devout people, don't always work. Don't usually work. Could it have something to do with the prayers focusing on the mercy of another being, instead of on the willpower of the person who prays?

Answer: Different levels of spiritual development, and therefore different levels of authority and developments of willpower. Momentary inspirations of emotion or senses of revelation will greatly increase the chance of the prayer working, but these are not reliable mechanisms.

Magic is first of all the realization of your own sphere of influence in life and death, followed by the study and practice of expanding that sphere, so that more things in the universe may enter into connection to your will. As Crowley says, it is the science of causing change to occur in conformity with the will, so that even as you will something and have faith in it, it shall be done. As King Solomon said, it is the divine knowledge of natural philosophies, simply advanced in its works and operations by a good knowledge of the most sublime virtues of those things which are called occult. These things are unknown in the world we identify as “modern science,” overlooked by the grounded rationality which veils the eyes of men and prevents them from seeing that which is, therein capable of only building things over it, that they may never see it in its concealment, never touching the divine origin of that which they have built, and therein never truly understanding the foundation of things, but only the blueprints of that which was built on top of them.

Magic is, above all, the understanding of those hidden things in the universe, the knowledge of which can be applied in a natural(not supernatural) way to wrought such things that the vulgar would call miracles, and which could be comparable to the miracles of authorized religions. However the working of such feats, which are called operations, are simply an exercise of the knowledge and wisdom which magic is. In truth, I wish there were a better word to define what we call magic, as “magic” itself seems to denote only the feats brought about by the sublime understanding of the universe, and not that understanding itself, which is in fact the most imperative part of that thing which we call “magic.”

So it is that what I shall teach you is not so much how to bring into effect those things which some would call miracles of God, and others, trickeries of Satan, but instead I shall try to give unto you that knowledge which has been given unto me by other great magicians, who understood the value of such knowledge, as well as a small portion of those revelations of what could be called Sacred Wisdom, the truths that have been revealed to me thus far as I perceive them, ringing true to my Individual Truth. My goal is to bring about within you the realization of your own Individual Truth, which is the culminating understanding of the nature of yourself, completing the old ideology “Know thyself” to an extent more advanced than most ever attain. Once such is completed, you too shall begin to ascertain by revelation that wisdom which is concealed within the depths of your soul, and shall be brought about into your mind by that which St. Augustine called the “Illuminating Light,” so that no longer shall you need to read books to learn more, but shall know how to turn inwards, and in turn upwards, for all answers you shall ever need.

You are connected to all things in the universe by a binding force, which causes all things to be of a dual and non dual nature. Magic is the realization of that natural concept, and use thereof to affect those things which you are connected to. It is the wisdom which turns your eyes inwards in self contemplation, searching for the God within yourself, that He may show you that divine spark in all other things. It is the understanding that you are a Son of God, that the angels have been commanded to kneel

at the feet of those of you which have that Sacred Wisdom, which perhaps does not extend further than the realization that you are such.

So it is, then, that magic is more than anything the understanding of the virtues and orders of the universe's actions, how they reflect within yourself unto The Divine, and the ascension of the self into union with the universe, that you may be made a better vessel for such wisdom which Solomon says is worth more than all the gold of men. Power may come, or it may go. Such is irrelevant. It is the wisdom that is magic which is the precious jewel. Power is only a brass ring which you may put that jewel in to display it. Blessed is the man who keeps that jewel concealed, carrying it under his garments with him always, for he knows above all its true value. It is from the mouths of such as these that the truest wisdom is exhaled to be taken in by those who listen to and understand his proverbs. For it is in him that those who hide in the shadows shall see kept a shining jewel, for he needs not to display it on rings or necklaces, because its beauty shines from his eyes.

Now as my students you shall be learning a particular system of magic, or rather, though the teachings are rather general, most of the theory and application shall come from a single encompassing paradigm: this paradigm is known as the Hermetic Science. Other names it has acquired are the Hermetic Arts, Hermeticism, The Great Work, Alchemy, The Holy Science, Theurgy, and the Sacred Doctrine. All of these are appropriate, and I tend to use them interchangeably according to the nature of the subject, but the most common you shall here mere refer to is the Hermetic Science. So, why is it called "hermetic science"? Hermetic is a word that comes from the root name "Hermes," the Greek messenger of the gods. When used in the sense of hermetic science, however, it is referring to a very real person; not some pantheonistic god. The name of the man is Hermes Trismegistus, a name which translates roughly into "Thrice Greatest Hermes," or rather, "Thrice Great Messenger of the Gods." Originally called Mercurius, Hermes recieved this honorary title due to his efforts in instructing the holy sciences, which had been revealed to him by the gods, to men. He also acted as a great oracle, and was believed to have daily conversations with gods of his delight. The science he taught, which told us that we are divine beings who may take back our inheritance as gods, was called in his honor "Hermetic Science."

So what of the science? The reason I prefer the phrase "hermetic science" as opposed to hermetic arts, hermeticism, etc, is because I believe the word "science" particularly plays upon the actual process of the art. The hermetic magician does not break laws; he in truth rarely even bends them. What he does is use perfectly natural laws which are, to the physical sciences, "hidden" at this point, or "occult." If these laws are known and understood then proper play upon them will produce the promised result every time. Just as in mathematics we know that every time the number two is added to the number two the result will always be the number four, so are there likewise equally dependable formulae within hermetic science. These things may be tested, and if done properly, shall always be found true.

This is the key to the progress of hermetic science, and why it has become so powerful, seeing as how the only people worth calling "adepts" in the world all seem to be its scholars. The hermetic scholar does not merely believe blindly, as one might in a religion (fortunate are those who experience their religious convictions, instead of merely holding to them). He instead believes only what persistent study, experimentation, trial and error have revealed throughout the ages. In this way Hermetic Science, which has been in existence for easily 5,000 years in the cradles of Egypt and India as a coherent system, has developed throughout the ages into a reliable philosophy. If something were tried and did not work, it was discarded. If something were promised by bore no fruition, then the speaker to the hermetic scholar was no more than an ignorant fool at best, and a complete liar at worse. In this way, much as typically understood science, hermetic science has developed and come into being.

It may be divined easily that all of the methods and all of the philosophies of hermetic science need not go back and be singly tested. Why? The same reason that a chemist does not have to go back and try to do the work of constructing the period table of the elements himself. If every generation of chemists were forced to spend their entire lives' work figuring out how to correctly classify all the known elements, there would never be any progress past this point, and science would exist merely as a stagnant relic! However, because others have done this lengthy experimentation for us, and devoted their lives to unveiling certain secrets, chemistry may advance through the ages as it always had.

The exact same principle is at work in hermetic science: because people have devoted their entire lives to the contemplation and experimentation of certain divine principles, resulting in the creation of certain distinct hermetic doctrines, no student is required to go back and figure it all out himself either. Instead, he is encouraged to take these stepping stones and progress the science even further in his generation.

These principles are those which I shall be presenting to you, and to this extent I make a very solemn, a very serious, and an entirely binding oath to all of you: I will teach you nothing in this course, nothing at all, that I have not personally found to be true. Not a single philosophy will be proposed if I have not found it to be an answer to certain otherwise unanswerable questions. Not a single exercise, training method, practice or approach thereof shall be presented if I have not personally gone through that exact system, and bore the exact fruit that I promise. As I am often asked about, and as I often say, I believe what I believe because I have sweat for it, I have lost sleep over it, I have cried for it, destroyed it, created it, loved it, hated it, and bled for it. In the end, you shall find that you too shall be able to say this, and remain unshakable in your convictions of truth. In that way, you will become a magician.

Lecture 2

The Elemental Key

Having now defined the hermetic view of magic proper, we may now advance to build upon this concept and the associated philosophies to consider the elemental approach to The Great Work. I might add that without understanding and taking to heart the basic principles proposed in the first lecture, some of the more complex theory of the second and third course shall be a different language to you, and all greater mysteries after your time with me shall be concealed.

Just as on any map, be it of the roads or of the world, there is always a particular key of correspondences by which means the viewer can understand what he is looking at. In precisely the same manner there are several keys within the realm of magic, particularly within the hermetic paradigm. These keys serve as templates of categorization that allow the magician to label and therefore understand and work with the energies at play in his path and in his life. Without a proper understanding of a desirable key, and through it an understanding of the laws of analogy, all practical work in magic would be impossible. A few of the more well known keys are those of the Zodiac, astrology, the Tree of Life (the Otz Chiim, to use proper terminology) and the tarot. Unfortunately one key that is often left out in both modern and ancient texts is the one we shall concern ourselves with here: the elemental key. Now, each of these keys act as windows that decide how the magician will approach the cultivation of his spiritual path, particularly the manner in which he categorizes those energies with which he shall come into contact.

The Zodiacal key would use the twelve zodiacal signs as a frame of reference for his experiences. The astrological key would utilize the 360 degrees of the sky to understand the influences of the planets in their signs and houses, particularly the 22 degrees of the moon. The key of the Qaballah would utilize the diagram of the Tree of Life, the Otz Chiim, to divide the magician's experiences amongst ten fruits on the diagram. The tarot would use the suite and trump cards of the tarot deck and their corresponding meanings to detail exactly what each experience and energy belongs to. The elemental key, the one with which we shall be most concerned, is in my opinion one of the simplest and most effective: it breaks the magician's universe into four parts: fire, air, water and earth. At the foundation of each of these four parts, acting as the core upon which all attributes are created and impressed, is the Akasha, which some call the fifth element, and which the Rosicrucians teach to be the Spirit Principle. Each of these elements shall be considered in turn successively in the second course, as well as a thorough examination of the Akasha.

Q&A

Q: Should the magician have a thorough understanding of all the keys of magic (apart from the elemental one) or is the understanding of the elemental one enough for his progression?

A: A workable knowledge of the all of these templates should be had by the magician, yes, particularly so that he may understand the diverse number of approaches. For our purposes however we begin and focus on the elemental paradigm, as for reasons to be explained shortly it is the most practical. Likewise, the elemental diagram of existence seamlessly merges into the Diagram of the Tree of Life once all four of the elements have been conquered. That, however, will be left for the discretion of the magician once such has been obtained.

Q: In actuality, is the Akasha principle truly a fifth element?

A: It is not proper to call the Akasha a fifth element. It is instead the building blocks upon which the other elements are designed. At the core of each element, of everything in existence, is the same substance: the akasha. It is merely the qualities built upon the Akasha that cause differences. It is a uniting force; the Prima Materia of the alchemists.

Q: So would that possibly explain the relationship of spirit to the other elements on the Great Tablet?

A: It would explain the relationship of Spirit to everything. And therefore, necessarily, the elements.

The utilization of the elemental key to understand, categorize and work upon the forces of the universe is the practice known as Elemental Magic. We have already discussed in our previous lecture that magic itself is the operation of the trained will to put into use certain natural laws which have remained "occult" to the masses. Elemental magic and the use of the elemental key is the first step towards turning this process into a science as opposed to leaving it merely as a far over-generalized statement. This science teaches that there are four elements, that each of these elements have certain qualities, and that they will therefore behave in a particular manner under certain circumstances. Likewise these qualities, when expressed upon other circumstances, shall in turn act as an added chemical to the equation and therefore change the outcome in a manner appropriate to that quality's nature. My intention is to teach you how these elemental energies and their occult qualities can be applied specifically to reach certain desired ends much faster than the magician's will alone would have originally allowed. More so than any other key, the elemental key corresponds excellently to the physical world. This allows for a sphere of operation that most magicians today attempt to operate upon but rarely can: the physical sphere.

Unlike the abstract qualities of distant planets, mathematical degrees, celestial fruits or simple cards in a deck, each of the elements have direct physical expressions with which even the lay-man may work upon. The magician can penetrate into the essence of these

physical expressions and manipulate them as he desires, even take those same qualities into himself, and express them with the same power that the physical element itself produces. Fire, then, shall allow the magician to control forces such as heat, which with much training he shall be able to condense in such a manner as to allow the physical manifestation of the element: an actual fire. This is one of the most appealing things to the magician, particularly in the beginning, where it is seen as a symbol of power. It is correct to believe that this is a symbol, but of more importance to the trained magician is not its representation of his power but its representation of his authority over the physical world wherein he lives.

In light of this statement however, there is deserved a momentary consideration of the Law of Analogy. The Law of Analogy is the law with which the magician works; it is the mechanism of "As Above so Below," and by it the magician may use celestial things to understand natural things, and natural things to understand celestial things. In this observation it should be noted that the elemental fire we work with in magic is not fire as we know it in the physical world. Tejas, the substantial essence worked with when one engages in the elemental magic of fire, is not fire itself. It is merely a force which finds its best representation in the physical world as fire, and because of this link the magician may observe a natural fire, its qualities and tendencies, and as such derive the qualities of the higher, true fire which the physical manifestation is only a limited symbol of.

Using these basic principles, it is quite obvious why the Elemental Key is one of the most advantageous. I can try to determine what is "watery," and by examining the nature of water philosophically can quite perfectly come to my own understanding of what else may be called analogous to water. One can not, however, try to discern the qualities of Saturn by looking at it through a telescope, or by reading about the materials that it is created by, the nature of its rings, or even the details of its orbit; none of these shall provide any important analogies by which means the student of hermetic science will be able to divine what is saturnine. There are fundamental principles associated with the planets, and they no doubt have their uses in broadening one's understanding of the world, and furthermore they most certainly exert a definite influence upon us. Regardless of all of this, however, they can never meet by comparison the practicality of elemental work, nor stand up to the influence which these fundamental building blocks of our world impress upon us.

Lecture 2.1

The Magical Journal

This week's assignment of sorts is to procure for yourself a personal notebook, of varying size depending on your preference. A physical notebook is by far the most advantageous, as it may be carried with you places, taken outside, and may be at hand at the same time as an important experience or revelation. It does not matter the material of the notebook. I had a personal apprentice who, in virtue of the fact that he was a server, kept an extra meal ticket book in his hind pocket wherever he went, and it acted as his personal magical journal. All that is important is that it has enough room to express full ideas.

This notebook shall be used only for purposes relating to your magical development, but not exclusively for this class. Record in it any inspirations you have, any questions you have throughout the week that you may want to ask me, and even perhaps a possible answer to your own questions. If you already do certain daily routines, keep track of them in this journal. Record the day and time of every exercise you do, as well as the success you had and the progress (or lack thereof) that you are noticing. This will become particularly important starting next week, when you will be given the first part of a string of exercises that will constitute your daily routine for quite some time to come.

Every session of practical work must be kept recorded in this journal. Likewise, starting next week there should naturally be a journal entry for every day, as you will have something solid to put into the journal after each session of practice. Anytime you experience a particular step forward, or book good success in something that you were not doing well in, it should be recorded in great detail in the journal. I might add that every entry should have a day and exact date, and if there are multiple entries in a single day, there should be included times as well.

It must become a habit to keep up with this journal. In the beginning the upkeep of this journal may seem a punitive and worthless task. Keep with it, however, and you shall no doubt begin to see its great effects on your psyche, your practice and your understanding.

To give an example of a very basic journal entry, I will provide briefly one of my own:

1st Saturn, Martian Night, Libra 6th.

Continuing to observe the effects of prolonged dynamism on the body, today I spent two hours going through casual daily interaction with approximately twenty full azoth exaggerations in somes. The observed effects after the two hours were a kind of nauseating physical excitement, stimulation of lust, nervous shaking of the limbs, lack of focus and a particularly bothersome burning sensation in both eyes. After completing the exhalations at the desired time, all symptoms automatically subsided, with the exception of the burning sensation in the eyes, which I calmed with a fitting poultice.

All exercises were done appropriately today, lasting a total of two hours in the morning while Jupiter and Mars ruled, and one hour under the second term of the moon.

There has been a particular success with the earth element as of late. I may now focus it so as to allow walking across the bottom of a pool while the lungs are full of air.

This entry was from Saturday, September 30th, 2001. The planetary information at the top of the entry is merely an encrypted way of keeping the date and time, and while it is not necessary, you will find that the more "occult" you can make the journal, the more appealing it will be to you and less likely peeping eyes will understand what is contained. In my own case, the information says, in order: The first Saturday of the Rule of Venus, during the hour of the rule of mars, while Venus was in the sixth degree of Libra. Translated further, this becomes the Saturday of September 30th, during the year 2001 A.D., recorded at approximately 9:00 P.M.

There are several important components to this entry which should be present in all entries:

- Time, day and month
- Present points of interest
- Data regarding the daily exercise routine (if it was all done or not, and if not, then why)
- Record of progress (should be in at least one journal entry a week).
- Discreetness

The last point is particular observable: without an understanding of both alchemy and Latin, it would impossible to know precisely what I was speaking about in my first paragraph of the journal entry. This protects the information therein from wandering eyes and prying hands, in addition to personalizing the information so that it only holds meaning to you. The tendency of the adept to obscure his personal notes in this manner lead to the creation of the so-called "barbaric names" which are present in so many grimoires today. Without the proper key, these apparently meaningless words have no use at all; they are merely the personal shorthand of a particular magus, the personal records of whom somehow got into the hands of a cunning charlatan and were eventually published.

You do not have to be knowledgeable in the Qaballah, alchemy or some strange language to properly encrypt the information recorded in your journals. For that matter, it does not have to be encrypted at all to begin with: the information can tend to be harmless enough, and even in the above examples of my own entry the encryption was more out of habit than it was out of necessity. If, however, you find yourself speaking of particularly important personal matters in regards to magic, your practices and/or your discoveries thereof, it is best that you think of a fitting key by which means you can render the entry meaningless in the hands of anyone else other than yourself. I might also add that the

planetary attributions and the likes are by no means required either: they are merely a matter of preference, and in my case, a matter of habit.

As a note, however, Azoth is the vital force, and "de Azoth exaggeratio in somis" means "accumulations of Azoth in the body."

Lecture 3

Man as Microcosm

There is a certain belief that the student must contemplate and try his best to understand before the reasoning behind much of hermetic science is both revealed and understood. This conjecture is eminently that the human being is his own microcosm, or “small universe.” Likewise his own existence as a small universe is reflected in the ethers of the macrocosm, or his environment in sum. This fact, however, is only known to the magician and only via magic can the realities of this hermetic law be brought about to cause change in the outer world.

While the root of this idea is somewhat controversial, it would in all reasoning be drawn to the age-old concept of “As Above So Below.” If you truly thought that this idea applied only to hermetic science then you are not very well versed in Medieval literature or the writings of the saints. The idea that all organization on Earth reflects a parallel but higher level of organization in Heaven and in Hell has been proposed in the western world as early back as Plato. In the land of Egypt this is traced back to wherever that ancient religion may have found its beginning.

The mechanics of this belief essentially exist in the philosophies of Universal Love and Duality (“Love” here not referring to the conventional sense of the word, but to the principle of attractive forces). In respect to the proper religious backgrounds it is said that we are all the reflections of God, for it was written in the Torah “and He crafted man to be alike unto His own image.” Now whether or not this literally means that God has feet, eyes, allergies, etc, is of little relevance to the magician: we shall let the philosophically perplexed deal with such whimsical connotations. What this sentence reveals to the hermetic scientist is of much more relevance to us here. What is the hermetic stance on this thesis? It is held that within God is to be found all things in their archetypal form. All that is left for the resolution of this proposition is a simple transitive conclusion: If God issued forth from Himself all things, then all things must exist within Him. If He in turn created mankind in His image, then it would follow that so also do we in some manner retain all things within ourselves (“Look not for the coming of the Kingdom, for it is within you”). To expand upon this we use another fundamental thesis to be found this time within the Christian doctrine: the attractive power of God. If we all exist within God, and yet are individuals (as we are certainly not “God” ourselves), then there is some exterior connection to this Supreme Identity. If this is the case and we do indeed possess the direct link which Christians such as Eckhart claim “draw us closer and closer unto Him”, and if we are to assume that our souls are a part of this Intelligence, then we are indeed a part of God. If this is established, then because the parts are directly connected to the whole, then so do we (who have our residence with God) have direct access to what He does (“All of The Kingdom is yours”). It is only philosophically correct to presume at this stage of reasoning two things:

- 1.) That if God has access to all the world’s information and wisdom, then so do we, who are intrinsically a part of Him, have the ability to tap into the same.

2.) At the highest level of initiation the will of the magician and of God become somewhat merged. Because God is omnipotent, then the magician at this stage also obtains some level of the same.

So what is the iconoclastic resonance of this proposition? A most intriguing thesis: the magician is capable of accessing the entirety of the macrocosm via the evolution of his own microcosm. Through obtaining inner resolution with God, so also does he obtain exterior harmony with the world. This is the meaning of the first lesson I was taught when I began this path, as an elder adept whispered to me "You can never find God in all the depths of the universe until you find Him within yourself. When you do that, He shall show His existence in everything else." I shall leave this for you to further contemplate.

Question and Answer

Q: Why is it that as a part of God, we automatically have access to all information?

A: It is a general rule: the mechanism is similar to multiple computers set up on a network around a main mother computer. Each of the individual computers are still their own computers, but with the proper information you may learn how to access the mother computer from any one of them, and so know all the information of every other computer hooked up to the network.

Q: When you said all knowledge lies within ourselves, is this why magical knowledge is referred to as "a divine spark" in some texts?

A: Absolutely. Saint Augustine referred to this as the Illuminating Light, and believed that by it the meditative could learn all things, and all their questions would be answered by the depths of their own souls.

Q: I read about the theory of the "collective subconscious", which would mean humans could be able to access knowledge gained by other humans... In this theory, you talk about being able to connect with God... That would also mean being able to receive info from other souls, too, right?

A: Jung's "Collective Unconscious" applies to this situation as one of the results of this connection.

Q: You have said that everything is a part of God. Does this mean that the stones, the trees, the clouds also have a divine nature or only humans possess it?

A: Everything has a divine spark, but only mankind possesses the divine nature of the soul. The connection at the fundamental core, however, is the same: the Akasha, the underlying spirit-principle present in all things, and therefore uniting all things.

Q: If you can access the wisdom of the microcosm and that of other humans... Could you distinguish the information that springs from Source from knowledge that could come from humans and be misled, erred or intentionally harmful?

A: The trained magician can always distinguish such things, for he knows how to hone in on his source, so that there can be no possible interference. Then, if there is such somehow, he will be able to feel the difference, or even see for himself the difference in the energies which carry the thoughts and information.

Dr. Lomer once wrote that it should be obvious to any atomic scientist who looked with open eyes that we are the natural reflection of the universe. He theorized that man was indeed composed of small indivisible units known as atoms, with trillions of them composing the physical gross body, and he pointed out that around the center of each nucleus revolved a series of small electrons. Lomer suggested that in the minds of the observant a parallel should be drawn between the circling electrons of the nucleus and the circling planets of the sun. Each atom could be seen as its own small galaxy consisting of several planets revolving around a single focal point, and therein man could be seen as being composed of trillions of galaxies pieced together to create a universe; the microcosm.

While an interesting proposal, there are of course certain logistic condemnations of it. However, for our purpose here I believe it served as one interesting way of looking at the composition of the man within respect to the two universes, small and large. Hermetically, I believe man is best looked at one of two ways (or perhaps even both for the more comprehending student):

1.) Man is composed on a physical, astral and spiritual level by the interaction and consequent operation of four primordial elements: fire, air, water and earth. These four elements exist within man as a reflection of the forces by which all other things in the universe were created. One may question to himself "What of the chemical elements that science uses?" Suffice it to say for now that while a certain analogy exists, the hermetic elements are not parallel to the physical elements we know.

2.) For the Qabalist: Man is both the Ze'ir Anafin and the Arikh Anafin. The energy consciousness and weight of Ze'ir Anafin superimpose the Briah, Yetsirah and Assiah, all three of which the cosmic consciousness resides within. The Ain in Arikh Anafin leaves Atziluth through which all thoughts begin before manifestation at the will of the magician. Therein, the entire Qabalistic cosmos exists within the magician, and an analogy can be drawn between the two in the mind of the studious.

The references to the Qaballah in this particular lecture have been presented in light of the fact that most hermetic theorems, particular this one, have their roots in a scholarly study of the Otz Chiim, the pictorial diagram of the abstract Tree of Life. For your own education, a short consideration of this source is necessary, seeing as how you are to be informed to a higher degree than the average members:

The Tree of Life represents simultaneously three things: the process of creation, the universal machinery, and the perfect man. Naturally under the auspices of the present subject the matter which concerns us the most is of the latter: that the Tree of Life is a diagram of a man. His name is Adam Qadmon, the Perfect Man, or God-Man, and his symbol is expressed hebraically with three prime characters, reflecting the existence of a trinity between mind, body and soul. Adam's head is the Crown, resting at the top of the diagram in a sphere called Kether. Each of his shoulders are the divisions of the world into a duad: male and female. Following down one arm is the path of mercy, and in the hand at the bottom of this arm rests a scepter for jurisdiction. Following down the other arm to the hand is the path of severity, and within the hand is grasped a double-edged flaming sword. At the bottom of the Otz Chiim is Malkuth, the kingdom, and herein are his feet. This is the description of the cosmic man, and by its means the Qaballists decided that the idea of the perfect man is one who walks upon the earth but can see into the heavens, can extend both mercy and wrath, and contains within him all of the components of the universe expressed metaphorically and allegorically. They personified this figure with the grace of the magician: the Hebrew letter Aleph. Aleph, as may be noted, is the figure of a man pointing upwards to the heavens and down to the earth, with the actual man in the middle. This is the symbol of the magician as a mediator between heaven and earth, wearing a crown upon his head and having the tools of the universe upon his altar; it is the first page of the Book of Wisdom, the tarot card known as The Magician.

The magician then wears the Crown of Kether, a symbol of his divine authority. In one hand he brandishes the Wand, or Scepter, a symbol of his absolute will and judgment, and in the other hand he holds the flaming sword, lit afire by its consecration to the Great Work, ready to exact wrath upon the disobedient. In this image of the magician rests nearly the entire practice of the evocation of spirits; the magician has the royal authority. Observe that the undisputed royalty of the magician is not of this world, and comes not into the competition of kings and emperors.

This last paragraph has contained several particularly heavy and profound statements at your point in development, and it would do you well to read it several more times throughout the week, explore some of the subjects yourself in your own research, and record your findings in your journal, as well as your thoughts on the subject. A year or two from now, look back upon a copy of this lecture and read that paragraph again, and you will observe many profound changes in the way it appeals to you, presuming you have maintained the systematic study and practice of hermetic science.

Question and Answer

Q: You said that the perfect man "can extend both mercy and wrath..." Does this mean he is free of moral judgment?

A: He is not free of morality. However, he may act as a judge of sorts when he has obtained such a level of authority, and so become the instrument through which Karma

retaliates, so to speak. Such authority will naturally only be granted to a magician of high maturity and nearly perfect morality.

Having now traversed the philosophical, theological and Qaballistic derivations of this theory, we turn finally to the elemental consideration of it.

Through observation and experimentation, it was decided that man has qualities which correspond to all of the elements, and that these qualities only demonstrably exist together within the triune human being. The willpower of man was the analogical representation of fire, his intellect the representation of air, his emotions the representation of water and his consciousness, with its properties as the mechanism of manifestation of the former three elements, as the earth. His subconscious represents the Akasha.

In the body, the head belongs to the fire element, the throat and chest down to the diaphragm belong to the air element, from the diaphragm down to the waist belong to the water element, and from the waist and hips down through the legs and to the feet belong to the earth element. This derivation came of the fact that the eyes see, sight being a properly exclusive to light, and light being a property exclusive to fire. Likewise within the head is seated the brain, the dominant source of the will and of thought, which is constantly active and processing. Air was brought through the passages of the mouth and throat down into the lungs, which extend essentially to the diaphragm, their rhythmic actions being controlled by the same. Below this in the stomach occurred the process of digestion, which the alchemists always attributed to the water element, as water is the universal solvent, as we know the food is always dissolved and broken down in this area. Finally below this rests the earth, and the mechanisms we were principally built to traverse the earth with: the feet through the legs, controlled by the hips.

In working with the elemental energies, which can also be called the tattvas, the magicians noticed also peculiar effects upon these parts of the body when used. It was observed, and may be experimented with by yourselves as well in the future, that when tejas, the elemental fire, was gathered in the chest and left there for longer than a few minutes, a sort of imbalance would occur. The chest would feel strangely expansive and strained, and a slight head ache would begin to develop. This same energy centered instead in the head would produce a sense of alignment, having no negative effect on any other part of the body, but both sharpening the senses of the head region and giving clear, dominating thought instead. Similar observations, I am quite certain, were made regarding all other areas of the body with the other elements, until inspiration was verified by experimentation. In other words, the information that could quite likely have been received by initiates who spoke with various spirits regarding the elemental composition of the body was verified through experimentation. It bears mentioning also that blood belongs to the Akasha.

The rest of this matter belongs to occult anatomy, which naturally has close ties into any explanation of the microcosm of the magician. A segment of it has been provided

here merely to illustrate certain manners in which the microcosm of the magician and the macrocosm of the universe have similarities and relationships, as opposed to merely telling you that there is such a relationship without providing any examples.

So ends the third lecture regarding man as the microcosm.

There was a question following the lecture regarding the manner in which the descending emanation works, that is to say, the descent of “above” to “below.” The best symbolic depiction of this is the triangle with a line dividing it from the apex to the center of the base. The two slanted lines represent the mental and celestial spheres, and the line through the center represents the astral sphere. At the apex, all of these spheres meet, and so are the same source.

The line proceeds through the center of the triangle and down through the base, where it is met with a short perpendicular line precisely the same length as the line is beneath the triangle, thus forming an equilateral cross. Each of the four line segments which make up the cross represent the four elements, and their meeting point in the center of the cross is our physical world. The alchemists represent this by their symbol for sulphur, which they believed to be a physical substance analogous to the spirit.

A similar occult depiction of this principle is found in the Included Cross, which has become the signet of the Rosicrucians through the centuries. It is depicted by an upwards triangle, within which is a smaller inverted triangle, with each of its three points touching each of the three sides of the larger triangle. The large triangle here represents the macrocosm, and the small triangle the microcosm. Within the small triangle is the cross, bearing the same symbolism as has just been explained, and within this cross is a rose, symbolic of the blooming of the soul which occurs during the Great Work.

Lecture 3.1

Thought Control

The first exercise we shall begin is the simple task of learning to control one's thoughts. The importance of this exercise is paramount for reasons that most should identify immediately, and that everyone shall fully appreciate as time progresses. The goal of this exercise, which is to be made a daily routine from here on, is to be able to completely silence your mind's thoughts when desired and to focus learn to focus your complete attention on a single thought or desire.

Every morning when you wake up, before actually getting up out of bed, pick a point on your ceiling and stare at it. When you have the precise point in space that you are focusing on, close your eyes and continue to focus on the location of that point. Even though you can no longer see the point visibly, retain focus on the point in space where it was located. This spot will become your focal point, and will be the mechanism by which means you force your thoughts into submission.

While still holding the focal point, begin to observe your thoughts from a detached point of view. Do not become involved in the strings of thoughts that will ensue, as this will only result in your being swept away from your focus and into a day dream. Instead merely watch them as they go by; observe them, but attach no significance to them. No single proposal from your thoughts should be allowed to arouse such interest as to remove your focus. Should you begin to feel being pulled away into thought as opposed to focus, immediately direct all the mental focus you can conjure back at your focal point, so that it becomes all that exists for you. Automatically all other thoughts shall be, if only momentarily, forcefully expelled from your mind. Retain your focal point, and every time you begin to drift into a string of thoughts, pull yourself together and direct all of your attention back to it. At first it is merely necessary to do this for one full minute. If you can gain control of your thoughts to such an extent that during the length of a full minute you are never pulled into a string of thoughts, but that you instead remain the objective force in your mind, then expand the practice to two minutes. You should aim at expanding the practice by one minute every day, so that after a week you can concentrate for five minutes with no breaks in concentration. This will likely require more than one minute of practice itself for each session. Keep in mind that you're aiming for one minute of full concentration, not merely one minute of the practice. It may take you five, six, maybe even ten minutes to control your mind so that you remain in focus for a full minute. Spend however long is necessary, but ten minutes is a most reasonable limit.

At the end of the week you should be able to retain concentration on your focal point for five minutes with no notable break. Continue this exercise throughout next week as well, as this will be your only assignment in so far as practice next week. Two weeks from now you should aim at being able to concentrate without breaking at all in focus for ten minutes, presuming you have practiced this exercise at least twice a day (though more is preferred). Naturally there are different aptitudes for every practice, which we shall discover for ourselves as we advance, and therefore some students will accomplish ten

minutes of concentration in a week, others in two, and some perhaps not for a month or so. Work at your own pace, but push yourself hard. As with all the exercises we shall practice in this class, do not be content with mediocrity. Do not be content with what you feel is the best you can do, because the untrained mind will tell you that you are finished before your soul fully believes you are.

Lecture 4

The Models of Magic

This week's subject of consideration are the three models which encompass the various systems of magic. There are, within the grand field of study that is magic, three particular “models” of magic, each one viewing the forces they work with a different way, and therefore containing within different procedures and methodologies for their different operations. These three are most commonly referred to as the Spirit Model, the Energy-Spirit Model, and the Energy Model. The Spirit Model and the Energy-Spirit Model are the two paradigms within which hermetic magicians practice, the Energy Model being the preferred model of psychics and the likes, as well as the Eastern Mystics who focus on the cultivation of the Life Force, and how to use it to change certain things in the world.

We shall first concern ourselves with the Spirit Model. This model is arguably where the most ritualism is found in the field of magic, and is by nature surrounded by lengthy, often confusing and unneeded mythos. The most common example of a typical Spirit Model system would be the clergy of the Catholic church, exorcists, and many pagan systems which utilize sect-specific rituals for the fulfillment of their desires.

The feature that is characteristic of any spirit-model based system is both the belief in and the reliance on the perpetual order of some type of hierarchal structure composed only of spirits in varying degrees of power. To magicians of this paradigm, all things have a corresponding spirit, as opposed to an inherent energy, and by that spirit the target in question can be altered or controlled. A prime example of the spirit model is the priesthood of the pagan religion, which has of itself a large multitude of spirits. If the priest/ess can come into contact with the spirit/god/goddess which presides over the desired force, certain changes can be arranged. In much a similar way, the Christian prays to the entity known to the Jews as YHVH, in hopes of essentially bringing about some type of change outside the common sphere of influence. Because the magician who has been brought up in this manner does not have a trained mind and spirit, his sphere of influence can not encompass all things desired and therefore he must rely on the perpetual influence of other spirits, within the sphere of which the desired effect manifests naturally.

This is not to say that the magician who spends great amounts of time communicating with and working magic through the spirits is not a true trained magician. It means that one who has come to rely only on these spirits, such as those who put too much emphasis and faith in the power of prayer towards patron deities, does not possess the power to operate such changes himself. It may be found in many cases that the magician need not turn to spirits if he has been properly trained. The spirits themselves operate changes in the world in precisely the same way the adept does, and knowing this, he knows that he can accomplish anything a spirit can. Evocation, however, is slightly different than mere appeal. The true magician, the hermetic adept, evokes entities for wisdom. He learns from them by what means they affect their various spheres, and in doing so can come to

control those spheres by the same methods. If he so desires he may request the spirit to operate certain things for him, but it would only be because at that exact point in his development he is not yet quite skilled enough to operate his desire on his own, or because he does not wish to busy himself with such worries when a spirit would gladly do it himself for a true magician.

Unlike the well rounded magician however, the strictly spirit-model magician works his magic indirectly through the spirits of the world, which is still entirely effective (though seen as a fetal reliance from which to be weaned by a hermetic student). As such the Spirit Model is a system of indirect magic in which the magician does not cause the immediate changes desired by himself, but instead uses a medium for which the power already exists. It is a system of practical persuasion and indirect interaction as opposed to control and direct operation on the magician's part.

So we see that this system's power exists strongly in the magician's ability to persuade the desired spirit. By what means may this persuasion be attained and then capitalized on? To this, there are several approaches.

Sadly, most of today's spirit-workers try to exercise their magic via the forceful submission into servant hood of various entities which have done no particular astral crimes to deserve such bondage. In a way similar to how a devil should be treated, many of today's magicians try to bind into submission the various elemental spirits, and even some of the lesser angels in the lower choirs. This is one approach, that the magician may forcefully command a spirit to enact certain operations at his will.

A second approach is to deal with the masters of various spirits, achieving their cooperation by a level of agreeable compromise and/or synergy. With compromise, the magician may have to give up something earthly in order for the desired Duke/King/General/Marquis/Marshall/President/Prince/Emperor to command his subservient spirits to enact the desired operation. A different approach which the spirit may chose to take is to bestow upon the worthy magician a number of subservient spirits which he may make use of to enact his own operations in the future. The most common example of this is the gift of a familiar unto the summoner.

Now, to move from compromise to synergy, the magician may be able attain "gifts" from the spirit in question, if he be a powerful enough entity. This gift is attained only if the magician is worthy, and particularly "pure" in the entity's eyes. In this way may strictly spirit-model magicians gradually become effective independent of reliance on entities, for he may eventually various of his own powers and skills which allow him to work magic directly. He will never have complete control over these powers unless he in fact had earned them via other means and the spirit merely activated them further.

The third formerly common, but now not so often used approach is that of making a pact with an entity. In a pact, a bond is made between the entity and the magician, with the exchange of the entity's services(as well as the services of the spirits under command) for something which the magician has. In legend, this is the infamous exchange of a

spirit's power for the magician's soul, and is often viewed as a pact between a man and the devil. However, such a thing is not always the case, as not only devils make pacts(though they are most commonly the ones to propose such an action). Sometimes all that is required of the magician is a sacrifice(not necessarily a flesh and blood sacrifice), and then after the spirit fulfills the promised operation, the pact is fulfilled and done away with.

Here now, for those of you interested, it seems fitting to address a certain issue. Demons and devils, as mentioned, most commonly offer pacts to the summoner. Why is his? In the case of High Magic, the magician threatens the devil with horrible consequences if obedience is not had. In order to avoid a painful retribution, as well as expand its own territory, it shall try to exploit the greedy nature of humanity by offering continued power and services to the magician if he but agree to be a servant in death. For anyone who would like to further investigate pacts, I strongly suggest reading the book which is known as both *The Black Raven* and *The Threefold Coercion of Hell*, the writer of which had made a pack with a devil himself. You may also wish to get your hands on *The Tragedy of Faustus*(which, incidentally, is the name of the writer of the aforementioned grimoire "*The Threefold Coercion of Hell*"). Naturally such research will only be for theoretical purposes, and never come into practice. A pact is the quickest, most efficient way for a magician to completely impede his spiritual progress, and so shall be detested by the magicians who seek not simply power. They shall allow pacts to be a thing of sorcerers.

There is a fourth manner of working with these spirits, but it is by necessity reserved for the Energy-Spirit model, the only one which the magician knows is entirely efficient, as it requires the spiritual conditioning and training of the magician. This is the manner of assuming the authority of God through putting one's self into the Akasha Principle and speaking with the divine authority which he has earned. He then moves easily, having mastered mental projection, into the sphere of the being he desires to contact and calls to him. The spirit, who in his mind is being called by God Himself, would never ignore the magician's call, and so would always come to him.

Questions and Answers

Q: How would one approach an entity to ask for synergy? In 'Abramelin the mage' the one commands the 7 princes to make a oath to him, to get familiars.. How would one approach it in a normal manner?

A: Synergy would require complete dedication to the sphere of the entity. To conjure entities of the water sphere, for example, they would immerse themselves in the principle of water. This causes spiritual dispositions towards a particular sphere, and so is counterproductive to actual magical training. However, people who follow this path need only petition for spirits of that sphere to come, and they shall be heard very easily, and identified as "one of their own" by the spirits of that sphere. If the magician proves himself worthy, he may ask for a certain gift and have it granted.

Q: "With compromise the magician may have to give up something earthly in order for the desired spirits to enact the desired operation." How would this benefit the spirit? What does it gain from one's sacrifice?

A: That act of sacrifice is an act of subordination for the magician's will to the spirit. The influence which that sphere has over the magician will expand in such a manner. In this manner the dominion of that particular spirit expands.

Q: I take for granted that a Sphere is somewhat the field of domination/wisdom/knowledge of a spirit, but what exactly can it be made of? And, are there only elemental spheres, or are there also Wisdom/nature/forest spheres, such as in the "kami" spirit mythos?

A: A sphere is the area of influence for a particular group of spirits, but also a level of vibration and density which encompasses a certain kind of entity. Water elementals, for example, have their own water sphere from which they control the water element and things connected to it. They can not exist in the air sphere, as it is a different density and vibration, and has energies which are not complimentary to it. There are many different spheres. The ones of most concern for the magician are the elemental and planetary spheres. There is nothing in this world or the next which do not come under the direct authority of the spirits from at least one of these spheres. Their natures are outside the scope of this class, however.

Q: So then, surrendering the magician's will to the spirit is, I suppose, not recommended?

A: Correct. The complete Spirit Model as a total system of magic is not advised, as it impedes the magician's spiritual progress.

Q: "...offering continued power and services to the magician if he but agree to be a servant in death." Why would any (sane) magician agree to such a pact? After all, any kind of magician usually has some control of will and hence would surely give some thought to it?

A: I am sure thought is always given to it. On the other hand, many people are entirely obsessed with the idea of power, and when not just the opportunity but the absolutely certainty of obtaining that sought for power is right in front of them, they become blinded by their passion.

Q: Are there spirits that cannot be threatened to cooperation by the magician?

A: There are many such spirits. In fact, it is outright dangerous to threaten many spirits. Such is the price of ignorance.

In the Spirit Model, we saw that the magician uses those intelligences which are termed "entities" to cause changes in an indirect manner in the world around him, those changes being usually outside the magician's sphere of influence. In the Energy-Spirit Model, what we have is a useful synthesis of the magic theory that comprises the energy model in conjunction with the reliability of the spirit model.

So what characterizes the energy-spirit model as separate from the spirit model? The first, and most obvious one is that where as the spirit model unquestioningly sees the forces it works with as intelligences of a non-corporeal nature, the energy-spirit model goes in to define how that spirit exists. To make that clearer, it examines the theories behind the composition of spirits. So in the transition from the spirit model to the energy-spirit model, entities go from manifest intelligences to complex matrixes of thought and association woven together by the bindings of different corresponding energies. In light of the fact that entities are viewed as matrixes of energy, composed ultimately of the energies which govern the manifest forces of this world, one may see that they are dealt with differently.

As opposed to the pact-making and sacrificing characteristics of the spirit model, the energy-spirit model approaches the matter of spirit communication via mingling and interacting with their respective energies and characteristics. By summoning enough of a specific type of energy, a desired corresponding spirit can also be called upon by applying the principles of the energy-spirit model. In evocation this is called the magical preparation of the atmosphere.

Here, then, is the basic theory of the energy-spirit model:

In all the universe, every action, and all consequent reactions, are brought about by, and therein controlled by, the movements and actions of energies on a higher realm. It is within this model, as it borrows from the energy model, that we see Hermes' adage "That which is above is like unto that which is below" begin to manifest in a direct manner. In charge of these energies are particular intelligent beings whose compositions are homogenous with the substances they control. All those energies which are above cause the changes in the world which we see here below. For every action taken, you can find its foundation in the celestial level. For every business choice, murder, lottery winner, etc, there is a very defined matrix of energy which brought the aforementioned into play in this world. These energies are put into action by both natural order and what we call "free will."

There is however another complexity to the system. Every type of energy, assuming there is enough corresponding energy of that type, can assimilate similar energy into a compound form in a manner similar to the reaction of water as it touches another droplet of water. For every collection of anger, there is a spirit of anger. For every collection of earth energy, there is an elemental, and so forth, attaining to the laws of Cohesive Similarity. The universe, by natural order, puts into contained and defined forms collections of energies programmed to enact certain operations. To illustrate this, we can examine the genesis of what we call elementals: In the case of an air elemental, there is a sufficient build up of air-energy on the celestial level in one place on the astral that a cohesive motion is set into play, collecting the energy into a conglomeration of sorts, be it formless or no. The stronger of these collections, which we would call Sylphs, are matrixes of those energies which more specifically define the actions of wind here on our manifest level of existence.

Now how are these matrixes of compound energies and thoughts wound up into a definite form? Ultimately there is no definite form. However, as our cells have naturally arranged themselves into a manner which essentially represents the template of shape that is the “human being,” so do certain energies with their inherent operations and activities arrange themselves into specific forms on the astral level. If the spirit appears to us, our ideas of how the form should appear will naturally affect it to some degree.

The attribution of intelligence which defines a spiritual being from an assortment of energy is taken on via the energy matrix’s natural sorting of which actions should and should not be performed at a given time. In this same way we have seen, using a scientific outlook, the evolution of man as we know him now, going from base instincts, and through a process of doing and learning(which on the celestial level, is simply the application of more commands, and which ones work), we have come to be the intellectual beings we now are. Therein, over periods of time, these clusters and matrixes of energy not only acquire more energy, but “learn,” so to say, using both natural do-and-learn reflexes and the assimilation of thoughts and ideas we have crafted ourselves in the celestial world. Over particularly extended periods of time, such as centuries, the power of these entities may grow proportionally, as does their intelligence, until they attain what may be called “god status.”

This does not always occur, as many spirits formed in this manner come under the immediate control of the authorities and principals of the corresponding sphere. This process quite naturally does not and never could encompass all aspects of the universe. It leaves out a particularly vital point: that there are beings who exist entirely of themselves, by themselves, and who were created by the very Will of God, coming into existence already as complete beings in their stature, never having to go through a "learning process" of any sorts. These are the higher entities, the rulers and kings, the princes and principals, etc. To this end there is another explanation, which holds a more theological view, and yet a more complete one as it properly incorporates certain truths of the spirit paradigm into it:

The One is the source from which all emanates. In the process of creating this universe, He had to set into motion certain operations that would keep The Universal Machinery (as Levi terms it) going. It is herein that we see the establishment of hierarchies, each level on the hierarchy being a varying degree of the power which emanates from The One Source. Consequently, there is a machinery set up (known as The Universal Machinery) that utilizes the said hierarchal system in all its many limbs to create a system of perpetual command-and-obey actions which keep things ticking, so to say. Though these spirits have free will, and can ultimately do as they wish, any true deviance from their natural activities will cause them to misalign themselves from the Divine Emanation which ultimately sustains them. Needless to say, they could be replaced where the aforementioned to occur. These entities have intelligence by the same Divine Grace that we do, being of the Breath of God, as it were. Each hierarchy respectively keeps in motion the energetic operations which cause things to continue on our manifest level of existence.

Using the aforementioned information, one may arrive at a fitting idea as to what the energy model is: the view that all is energy, and all magic is worked via that medium. In the energy model there are no entities, there is no God, there are no occult virtues or anything else of the sorts. Entities are simply matrixes of programmed energy, God is simply the sum total of all energy in existence, and all occult abilities are worked via the understanding and manipulation of the required substances. The followers of this model are very much practice-based, and for this the system is admirable.

The system itself is very much flawed however, from the hermetic point of view, as it does not allow methods for the spiritual evolution of the individual, which should be the first and foremost concern of every true aspiring student of magic. Magic worked in this manner will afford the magician no actual authority, no true conditioning of the self, and all power gained in this manner will leave the magician upon the expiration of his ethereal double and physical body at the point of departure known as death. He will reincarnate, and in his following life be little more advanced than he had been when he came into his previous existence. The soul shall gain the maturity acquired through usual earthly experiences, but in the magical sense it shall have actually evolved very little, as no attention was ever accorded it previously.

Lecture 4.1

Thought Control, Exercise Two

At this point in time you should be able to hold onto concentration for a period of two or three minutes. If you can not, then you must increase your practice time and regularity; to avoid meeting the standards I provide you with will only result in your lying to yourself, and therefore true self betrayal in the worst sense. If you can hold five or more minutes, then you are indeed advancing well and should continue the practices in the manner you have been. In the next two weeks you are to aspire for ten minutes in this manner, so that in ten minutes, though thoughts may arise, then quickly disappear and you never actually lose focus.

It will likely take you more than the next two weeks, but do not worry, for the next month or so shall be dedicated to this and one other entirely different but complimentary exercise which shall be given next week. Either way, ten minutes should be your goal. When you can perform this exercise for a solid ten minutes without becoming the victim of thought, then a different kind of control is to be taken up.

Here you are to think of a single thing, a single subject, and you are not to wander from it. A good exercise towards this end is to imagine in your mind a square cube, and when you have it well in your mind, begin rotating it in different directions and observing its actions. You should aspire for same general goals as with the previous exercise: eventually you will desire to book a solid ten minutes of focus in this manner, but this time your concentration can not be interrupted at all by any thoughts which do not pertain to that square and its rotation.

By achieving success in both of these aspects of thought control you will be able to immediately force out thoughts which you do not desire to have in your being, which helps remarkably with other areas of self mastery where conquering desires and urges is of necessity. Likewise, whatever you dedicate your attention to, there shall your attention stay. Your focus will never waver from the subject of your will and intent, and by this training alone the willpower of the magician can acquire such strength as to allow it to work magical phenomena directly upon the mental sphere. The will that has been strengthened and conditioned through the discipline of the thought control exercises will be the dominant force in every situation involving other, lesser trained wills.

In magic, especially when working upon astral and mental effects (which are both required to create physical effects), complete control of one's thoughts must be had at all times. If you are attempting to collect energy in your body for the purpose of health, and your concentration wavers onto another subject for merely a passing instant, that thought shall be impregnated into your body along with the desire for health. On the mental body such impurities can create real troubles for the practical magician, who will find himself suddenly having new bad habits, strange urges and desires, and uncommon emotions. Likewise if you are sending out energy for a particular purpose, no matter what it is, if anything but the purpose is held in mind during the energy's impregnation then you have

allowed a zone for interference in your operation. Effective and reliable magic can not be worked with such variables.

Once again I stress this point: mastery of this exercise is an imperative tool for the magician, and shall allow him far greater success and faster progress than the untrained will of another could ever allow.

Lecture 5

The Threefold World

I have treated to no small extent in several of my articles of the threefold nature of our universe, namely that all things have their pure existence in the Celestial sphere, and emanate downwards into our physical world. I shall treat of this in specific elemental detail here.

The Celestial Sphere

The Celestial Sphere is the Qabalist's Briah, but for our sake we shall see it as the primordial world within which exist five primary substances: Akasha, Fire, Air, Water and Earth. In gross manifestation, four of these are principally expressed: the familiar fire, air, water and earth. The four Platonic elements exist in the Celestial Sphere in their most pure form, incapable of being refined to any more subtle form less they lose what characterizes their forces as individual units.

It should be noted here that while there is a relative relationship, the hermetic elements are not to be considered within the same context as the traditional four elements, and therein can not be compared amongst the chemical elements of the periodic table. The terms "fire, air, water and earth" were chosen by the adepts of old to represent entirely celestial forces in a manner understandable by the corporeal mind. By drawing certain analogies between these four primordial and formative forces and forces within our own physical world the magician can directly work upon those things which would usually be out of his reach. This is commonly called the Law of Analogy, and throughout the course of this class you shall quite automatically begin to understand how to use this principle for your own operations and enlightenment.

There are no adequate words to express the nature of the primordial forces, and so they are best dealt with within the confines of those four physical attributes attributed to them, sharing many of the same qualities. It is indeed because of the parallel between the physical forces and the celestial forces that we can work not only upon the celestial with the physical, but upon the physical with the celestial. The studious magician shall find a key used in ritual magic amongst that truth.

The Celestial Qualities are as follows, so far as the mind can understand them:

Fire: Expansion, electric, motion, brightness and thinness

Air: Balance, connection, thinness, motion, darkness

Water: Magnetic, retraction, darkness, thickness, motion

Earth: Tetrapolarity, union, darkness, thickness, stillness

Of importance to the magician is that with each movement upon the celestial there is made manifest a consequent movement in our world according to the laws of cause and effect in conjunction with the axiom "As above, so below." Naturally, this principle applies to all spheres of existence, one always working upon the other. Now it should be

known to all that the elemental energies can not be worked with directly as their substance in this physical, restricting world. We can not, for example, put fire energy into a jar and study it; nor can we examine water-element energy under a microscope and therein understand its composition and nature in relation to the other elements. These energies will of themselves demonstrate no prime direct influence over material things. Why is this? Because the human being, as all things, operates on three layers: The Celestial Sphere, the Mental Sphere, and finally the Material Sphere. At any given moment the magician exists on all three of these layers of his being in a parallel manner, so that where the physical body stands in our world so does the astral body stand in a parallel astral dimension in a place congruent in proximity and correlation to our present geography. Because of this threefold existence of man, when the mind directs the soul to manipulate energy we in fact manipulate the spiritual embodiment of the targeted energy in a plane parallel to our own. It is only via the emanation downwards from the celestial through the astral and into the physical that, via condensing the desired substance, any real physical effect can be had. So, for example, if it were my wish to construct fire in such a way as to set a piece of paper ablaze, it would first require that I condense the fire element in such a manner on the celestial sphere so as to cause its emanation downwards to still possess enough density by the time it reached our level of existence.

It bares reiteration that any change operated upon the celestial sphere will necessarily manifest into the physical world, and one should keep in mind that every day this happens billions of times according to the universal machinery, which has set into play those motions necessary to perpetuate the ebb and flow of nature's operations.

Now the Celestial World, much as the Mental, as two aspects: the pure and the astral. The pure Celestial Sphere is beyond the direct manipulation of the magician, or rather even if it were his desire, would not be practical to work with. The Celestial Sphere as reflected in the Astral Sphere, which is the source from whence the astral draws its energy, is the actual mechanism of change for the magician. Simplified: There is a part of the Celestial Sphere woven into the astral, and this part is the energy that is to be found in the astral. Likewise there is a part of the Mental sphere woven into the astral, which is seen as the thoughts and qualities of the latter. As should now be apparent, the information involving the actual pure component of the Celestial Sphere is provided only for theoretical reasons, so that the student may understand the source of the energy he works with.

Question and Answer

Q: "At any given moment the magician exists on all three of these layers of his being in a parallel manner." Does Etheric vision allow one to see the astral body of other people?

A: Yes. The Etheric Vision, as a form of clairvoyance, allows the magician to see the astral forms in the Archeus, which is the lowest sector of the astral sphere.

Q: Are the Conscious beings which exist on the celestial sphere or is it a place of pure elemental energies?

A: Pure energy. The energy is necessarily directed by certain reflexive actions.

Q: So the astral is like a glue that connects all spheres?

A: Yes; the astral sphere is a sort of mediary substance connecting and blending together the mental and celestial, and the directing them as a single cohesive substance into the physical world to operate change.

Q: Exactly why is the pure celestial sphere beyond the magician and why would it be impractical to work with it?

A: The pure Celestial Sphere is highly condensed, highly vibratory energy. In an actual sphere of pure elemental energy the tetrapolar soul would either be torn apart or completely converted to a single property. Only entirely pure and singular forces can exist within the respective Celestial spheres. Therein, only pure Fire can exist in that part of the Celestial Sphere: anything else will be destroyed. In light of this, the magician instead works with the more accessible and already qualified astral energies. For a short clarification also, there is a practice known as Tattvic Skrying employed by some magicians, particularly those of a Golden Dawn lineage. Tattvic Skrying, the practice of using certain portals in order to cross into an elemental sphere, is done entirely mentally, and is therefore only a manner of mental projection. They do not, as it may appear, project into the celestial sphere of that element.

Q: You mentioned that the magician can meet God himself directly. Does this take place on the Celestial Sphere? Or was that only symbolic?

A: The emanation of Intelligence which the High Adept may embrace as God upon complete spiritual enlightenment is entirely condensed Akasha, and therefore if he is strongly conditioned, will not tear his soul apart. This all takes place within the Akashic Sphere, the sphere of the primordial substance and Divine Light, in the Celestial Sphere.

The Mental Sphere

The second sphere is the Mental Sphere, also sometimes called the Intellectual (Agrippa) or Symbolic Sphere. It is here that the elements begin their downward descent towards our physical outer world, and wherein the magician may first come to aptly work with the elements in an important form. In the mental sphere we find the correspondences associated to the pure elements, and so it is here that “Fire” picks up the quality of heat, passion, love, anger, jealousy, action, enthusiasm, etc, and so forth with the other elements in a respective manner; we shall treat of the associations of the mental sphere as they affect the magician’s composure in a later lecture.

Because the mental sphere is the place of the perceptible mind, be it conscious or unconscious (each with its respective quadrants), it is here that human perception begins to distort and corrupt the purity of the celestial elements, thus associating them with their physical representations (which are, of course, poor representations, though the best we could understand). Thus expansion becomes growth, electric becomes heat and passion, motion gives birth to anger, love, action and enthusiasm, and so on appropriately. Regardless of the exact order, the celestial qualities are dimmed amongst the presence of a plethora of man-made associations by which means we can try and understand the celestial elements via the mechanism “As above, so below.” These qualities, which the

magician knows as Occult Virtues, are the levers by which means the magician can move the celestial elements at will. As will be discussed next week, not all of these qualities are man-made. Some of them were already natural combinations caused by the Law of Attraction, and others were automatic qualities created by thoughts, though those thoughts may never have been attributed to that item. Here do we find the value of the Principle of Sympathy, so that by taking on the qualities of action and energy one can call via synergy the presence of the fire element to do his bidding, and more importantly, can the magician employ the converse so that he may understand that by using the element of fire he can manipulate all associated qualities in this world.

Illustration: Were the element of fire the desired element to conjure on the intellectual level, some magicians would meditate upon its qualities until those qualities were present within themselves. They would, so to say, take on the identity of fire on the mental sphere, and from there obtain a synergy with it that may allow him to work upon either the celestial or mental spheres in turn with that particular element. There is another, far more effective method also, and this is known as deductive filtering, which we shall discuss at length in our third course.

Were it not for the Mental Sphere the magician would find himself utterly unable to work with the elements, for they would have no tangible expression within his mind and therein no medium via which they could be handled. If we did not understand the passionate quality of fire within the mental sphere we would not know how to employ the fire element towards such an end (while I use fire as an example, words can be replaced appropriately to make all such statements true for any of the elements). We shall deal with how to operate magic upon the mental sphere later.

There are many occult uses for the mental sphere, and I dare say that many learned magicians spend more of their time here than most other places. Through the invaluable skill known as mental projection, which we shall begin to develop through the process of thought transplantation a few weeks from now, the magician may know the thoughts, mood, disposition, core nature and destiny of anything and anyone. He will learn how to project his mind into the akasha principle of any person, and there read perfectly that individual's karma and therefore his fate. Apart from this he may use the mental sphere to climb into other spheres and their mental qualities, which still maintain the vibration of the astral spheres, and so come to know spirits of other spheres. It is needless to say that by understanding and using the nature of the mental sphere the magician may influence any intelligent thing to do precisely what he desires, put himself into the thoughts of any person, take place in anyone's dreams, and project to all places no matter how distant they may be, and there see what is occurring.

Question and Answer

Q: So, a skilled magician can 'puppeteer', just like a demon can another human body? Can he also change the thoughts of a person into something of his desire?

A: Yes, though naturally a morally mature magician would only utilize such a skill for proper reasons.

Q: What about the existence of Time and Space in the Celestial and Mental Spheres?

A: In the Celestial, there is space but not time. In the mental there is neither space nor time. In the astral there is time, but not space, and the laws of time apply differently. In the physical, there is time and space.

Q: Can you explain the way spheres are affected when we visualize something (e.g. a pentagram in the LBRP)?

A: The aspect of your being corresponding to that spheres being affected performs the operation. For this reason a ritual performed merely with physical movements but not with the direction of the soul and focus of the mind can not operate change. In the case of something such as the LBRP, the magician utilizes certain symbols and vibrations which have exact affects on the mental and astral spheres. He uses the physical body as the vehicle to properly move and control the other two in this operation, via the law of analogy.

Q: You said that through projection through the mental sphere one may see what is occurring in distant places. Is this a clear perception of the physical or its equivalent on the mental sphere?

A: In mental projection the image is actually quite perfectly clear, unlike during astral projection where images and energies present in the ethers of the Archeus can greatly impact the quality of what is being viewed.

Q: When asked the question related to "puppeteering" you said "Yes, though naturally a morally mature magician would only utilize such a skill for proper reasons." What kind of reason is a proper reason to manipulate someone's thoughts?

A: When that person is the fitting tool of a greater cause of which he is likely ignorant. It may also be permissible in lesser degrees for the sake of demonstration between Master and Apprentice, for which purpose I have utilized it several times.

Q: Using the LBRP as an example, could it not be done via mental projection upon the astral or something of the sort? Primarily after said ritual is done a number of successful times?

A: Quite so. Many people perform the LBRP only on the mental sphere once they have become good at the physical gestures. I, for example, perform the LBRP almost every morning by standing up in my mental body and doing it in the center of the room before my physical self gets out of bed. Apart from being excellent practice for mental projection, it is a good habit to get into.

Q: What effects does, say, a Pentagram have on these Spheres and how is it that the Pentagram has come be of this nature? Does it have any meaning on the Celestial also?

A: On the Celestial Sphere most symbols are relatively meaningless, as the thoughts and qualities attached to them via the mental sphere in the astral are no longer present. How it operates these effects began with certain geometrical rules which naturally, by certain laws, operated the effect of banishing a particular force when done a particular way.

Using that as the foundation, mankind has built upon its power greatly by giving it a very powerful causal sphere through constant repetition throughout the ages.

The Astral Sphere

The astral sphere is of great importance to the magician, most especially if he ever desires to work magic on the physical sphere. To explain the astral sphere a short consideration of the “locations” of the other spheres are necessary:

Paying no attention to the usual associations of the colors, we may see the celestial sphere as a thick white bar ascending vertically, and the mental sphere as a thick black sphere doing the same. These two columns of black and white and directly parallel, and where they meet there is a third column formed from the clash: a grey column which naturally is a little more black on one side and a little more white on the other, but merely gray in the middle. This third column, parallel once again to the other two columns, is the astral sphere. It ascends up through their entire lengths as the gray area combining the black and the white, allowing both to coexist. Seeing as how the celestial sphere is one of pure energy, its density and vibration, and the mental sphere is one of pure thought, with its vibrations and attractions, then the astral sphere must be where thought attaches to energy, allowing them to coexist as single units. In this way an entity which can be seen on one sphere as intelligently directed energy, and on another sphere as merely a consciousness with authority, is on the astral sphere an intelligent entity consisting of energy which corresponds to its nature, and who has control over all such associated energies.

There is a point where the black and white columns completely bleed into the grey column, so that the latter is all which exists. This is the lowest level of the astral, and the nearest point between the physical world and the higher worlds. Magicians call this thin but important layer of existence the Archeus, and it is the grossest form of the astral before it becomes physical. As we shall see in the next two lectures, the Archeus is the aspect of the Akasha which weaves into everything in physical existence, giving it all of its qualities and determining both its nature and its fate.

The fabled and romanticized skill of Astral Projection belongs to a proper understanding of the working of the astral sphere. This is a skill which every magician eventually makes a point to develop, due to the limits that he eventually reaches from earthly sources of instruction and information, should he desire honestly to continue his enlightenment beyond the sources available to him in physical existence. Apart from that, it serves the magician many other ways, such as allowing him to see and even experience things going on elsewhere (mental projection allows one to see, but not experience).

Through astral projection into the Archeus the magician may interact with the astral bodies of other people, and in this way operate many healings at a distance. If his astral body has been conditioned by proper magical training, which you have all already begun to undertake, then he may raise his vibrations and therefore ascend through the various sub-spheres of the astral sphere, namely those belonging to exact qualities, such as the

elemental spheres and the planetary spheres. In this way the magician can learn directly from adepts who are not presently incarnate, as well as from the many learned entities in the various spheres. The magician must be especially careful in this regard, however, for when one travels to the spheres of spirits they are not under your dominion as they would be if you had evoked them into the physical sphere. Instead you are the guest in their kingdoms, and you are taking the risk of whether or not they shall receive you kindly. Before astral projecting to any of the sub-spheres, the magician would do well to befriend at least one of that sphere's authorities through evocation so that it may act as a guide and host during his travels.

It should be known finally that all the actions of the mental and celestial spheres culminate in the astral sphere, which acts directly upon this world and its inhabitants via the Archeus. If an operation is to achieve physical results, it must completely come into being in the astral first, and there naturally emanate through the thought and energy directed by the magician into the physical world.

A scholarly examination of the material sphere should not be required, as it is the sphere with which everyone in this room is by far the most familiar. Suffice it to say that to the magician this sphere plays as the receptacle of higher forces, and by understanding and influencing these higher forces it becomes possible for him to act upon this world in a manner that would appear entirely indirect or disconnected to anyone who was not initiated.

Question and Answer

Q: "Mental projection allows one to see, but not experience." Does this mean that one can experience pain, or in a lesser form, touch?

A: In the astral body, yes. The astral body, called by some the vital body, is an analogous reflection of the physical body. It possesses all of the qualities that the body has, though in a slightly different manner of function by necessity. When these "senses" of the astral body pour over into the waking mind and the physical body, they become known as "extra-sensory" perceptions, or psychic faculties.

Q: It was said "In the mental sphere we find the correspondences associated to the pure elements, and so it is here that fire picks up the quality of heat, passion, love, anger, jealousy, action, enthusiasm, etc." Why those associations?

A: That is merely what is happened automatically over the ages. One would have to travel very far back and ask that question to the first intelligent beings who made those associations. Naturally any given element has a vast array of qualities, far more than one would ever care to categorize, but the ones which are the most dominant due to consistent association are the most practical to work with and the most readily activated. Water for example holds the some the idea of terror and drowning, but to others the idea of serenity. In this case, the latter is the most readily activated by the magician, though he may also make use of the former if he desires.

Q: Are remote viewers performing perhaps a weak form of mental projection?

A: Remote Viewers perform mental projection, though from every record I have seen of successful controlled Remote Viewing performed by people who have not been magically trained, the results are very skewed and obscure. In that sense, their mental bodies have not been cleaned. You may still look out a dirty window and see what is on the other side, but it is much clearer if you clean it well first.

Q: What can you say about the electric and magnetic properties as they relate to the spheres?

A: Electric and magnetic properties are uniform throughout the entirety of existence on all levels and all spheres.

Q: You said that most symbols are relatively meaningless on the celestial sphere, are there exceptions?

A: There are always exceptions, though usually few. There are certain laws which allow symbols, usually in the form of vibration, to affect the celestial sphere.

Q: What do some people refer to when they talk about the Etheric projection?

A: Etheric projection and astral projection are one and the same.

Lecture 5.1

Asana

While there are more complex connotations of the term Asana and the area of practice that the term ultimately entails, for our purposes here we shall see the practice of asana as the practice of gaining control over your body.

At this point in the class you should be keeping a daily magic journal, within which you should be keeping details regarding your studies, anything you desire to contemplate, your inspirations, and thus far your success with thought control. The fervent student should now be able to at least hold his concentration for ten minutes, presuming he has followed the instructions for thought control provided two weeks ago accordingly. This practice has prepared him for asana training in two ways: in one instance it has strengthened his willpower, though which virtue alone the practice of asana shall be accomplished. In another instance, the state of focus required for thought control, and the length of time required to accomplish it gradually, has conditioned his nervous body to stay still for the desired length of time. These two will unite in the following practice.

First obtain for yourself a comfortable chair, but not one so comfortable that it makes you tired or over relaxed, and most certainly not a chair which you can sink into the cushions of. It should be comfortable enough, but still rigid, and for this reason such things as common computer chairs and business chairs are unacceptable, as are any chairs which can recline or move about of themselves. Place the chair in the center of the room facing whichever direction you like and take a seat in it. Sit naturally in the chair with your back straight, your chin level with your floor, your knees about shoulder-width apart from another, and your feet flat on the ground with the palms of your hands resting on the respective thigh. If the chair is high or low enough so that your body forms two 90 degree angles, the first in respect to the thighs, waist and body, and the second in respect to the thighs, knees and shins, then all the better. This will be your asana: in hermetics it is the God Posture, or Posture of the Throne, but for our purposes it is merely the best way to sit during this and most other meditative practices. In future exercises when I make reference to your asana, I am referring to this position.

When you are sitting properly in the chair, close your eyes and direct all of your attention to your physical body. Try to feel everything your skin feels, and shut out as best as possible all other sensory perceptions (naturally a room-temperature quiet place is the best place to do this exercise). As it should no longer be difficult to fix your concentration, merely hold your mind's focus on your body for a few moments. Very shortly you will begin to notice various annoyances emerge. You will feel the hair on your body moving around, and it will tickle your skin. The electrical discharges and firing of neurons throughout your nerves, which usually go entirely unnoticed, shall occasionally be felt as a sharp itch or even as a small needle poke. Even your eyelashes will begin to bother you as you feel them against your upper cheek, and the hair that rests on your head will begin to seem in the way. No matter what happens, no matter how painful a certain spur is, or how obnoxious and irresistible a sudden itch, you will not

move your body the slightest bit to compensate, nor shall you attempt to direct your focus elsewhere in hopes of ignoring what you are feeling. You will sit in your asana with every bit of your focus directed at these annoyances, and you shall do nothing to get rid of them.

In the beginning it will suffice to sit in your asana for two minutes, immediately after which you may take care of any itches or the likes that were bothering you and continue on to doing something else. As with thought control, this too should be practiced every morning and every night. During these sessions you must count even the slightest movement to compensate for the annoyances as a failure, and you will start the practice over again until you can maintain the required length of time. Every day you will extend this practice by one minute, until finally you can hold the Asana without moving for a perfect ten minutes.

After about six or seven minutes of the asana, the exercise of the will shall overpower the body's nuisances, and all of these itches, pains, irritations, etc, shall suddenly cease altogether in a span of about ten seconds. At this point the session of practice may be seen as a success, and you will patiently continue to hold your asana position for the remainder of the time.

In conjunction with being a practice of the willpower and gaining dominance over the body, this exercise is also a practice in patience. If at any time you find yourself anxious to get up and do something, or begin to reason with yourself that you are done with the exercise before you really are, instantly dismiss such thoughts and return your focus to the asana. You will reason with yourself that you are finished, that continuing is not necessary for the moment, or tell yourself that you will just do it later instead of now, that you will finish it later, and finally you will often try to convince yourself that there is something else that is somehow more important and requires your immediate attention at that moment. It may merely come as a "well, I should probably do this anyways before I practice my asana exercise." Instantly dismiss such thoughts, because honestly there is nothing that you could possibly need to do at that exact moment which is more important than your progress in this class, and therefore your progress as an aspiring magician. These are merely the excuses of the weak, untrained will of the uninitiated. Destroy them and continue the exercise.

For the next three weeks you are to continue in this exercise until you can hold the asana posture for ten minutes with no feelings of anxiety or urgency to get up and do something else. You must also continue practice of thought control, holding solid at ten minutes until you can perform this exercise perfectly without even the single intrusion of an undesired thought. For some this will take a matter of weeks, and for others a matter of months. As this exercise is to become a daily routine the length of time it takes to accomplish this level of focus is irrelevant, though we must remember to always push ourselves hard towards perfection in all of these exercises. Continuation of this exercise past ten minutes is unnecessary, as after about this length of time the mind has become completely subdued by the ruach, the conscious willpower of the soul exerted upon the untrained mind. Through this practice the mind will develop the traits of the ruach, until

eventually the two become one. When ten minutes of concentration can be held perfectly, one will find that there is no difference between holding this concentration for ten minutes or for thirty minutes, even an hour if he desired. The gauge of success in this will also be determined by the progress of asana and the control of anxiety, as one must remain completely calm and patient in order to sustain the practice of thought control as long as one wants. Several months from now the student should be able to hold this state of mind for an hour or more, which at some point down the road of advancement he should attempt to do at least once.

Lecture 6

Occult Virtues

Let us start with a definition:

Occult Virtues: The qualities and characteristics of a particular thing on a psychic and spiritual level, sometimes manifest and sometimes not, which decide that thing's effects upon other things and how it interacts with its environment.

The virtues of an item are sometimes latent, sometimes expressed, qualities attributed to it intellectually (in most cases) by some form of intelligence. Occasionally the source of this intelligence is what some would call God, sometimes the qualities come from men, and quite often the qualities have existed indefinitely within the item and have merely been discovered by men through alchemy and observation. Let us consider each of these three possibilities in turn:

1.) Qualities impressed by God

The first order of qualities, being themselves most particularly expressed in the physical world through the item, are those which the celestial sphere attributes to each individual object. These characteristics quite often manifest themselves, and act as the blueprint by which the actual physical nature of the item is determined. To use an example we shall look at the celestial qualities of the four elements:

Fire: Brightness, thinness and motion
Air: Thinness, motion and darkness
Water: Darkness, thickness and motion
Earth: Darkness, thickness and stillness

Each of these qualities can be seen in the physical natures of their respective elements. Fire generates light, and being the only of the four elements which does so, is the only one which possesses the quality of brightness. In accordance to observation of its weight, which is much the weight of air, it is called "thin." Likewise fire, much like air and water, are found to be in constant motion, or if not in motion immediately, subject to the slightest disturbance before coming into motion (such as a bowl of water being merely tapped, causing vibrations to ripple across its surface). Water and Earth both maintaining a noticeable weight, they each observe the quality of thickness, and as they can not generate light, and because without the presence of fire they are entirely dark, they have the quality of darkness. Earth alone possesses the quality of stillness, for it is not subject to the disturbances of the other three elements.

There are secondary qualities which come from this first order of qualities, and they are the results of these energies acting in the physical world. For fire, this is the quality of heat; for air, the quality weightlessness; for water, the quality of coldness; for earth, the quality of weight. Heat is merely a product of fire's brightness, weightlessness of air's thinness, cold of water's darkness, and weight of earth's thickness.

The celestial qualities which descend into the Akasha of the Archeus to be woven into the fabric of existence also act as the blueprints which decide the forms of things. Thus celestial qualities also contain color, height, lifespan, composition, manner of creation and of destruction, and many other qualities which a few moments of personal reflection will allow one to see. If you examine any tree, for example, the exact qualities of that tree as you see them were all determined celestially and imprinted upon the protean seminal substance of the seed long before it ever conceived the tree. That tree's height, how many limbs it has, the manner in which it continues to live, how many leaves are to be on every branch at any given moment of that tree's existence, how quickly it grew and how quickly it will die are all woven into its substance by the Akasha, the astral light, as it passes through the Archeus.

It bears mentioning that the magician who can manipulate this fabric, the Archeus connected to that tree, can control all of the aforementioned qualities with much practice and patience. In such a manner a tree may be rendered from a seed to a sapling in the course of several hours, which would usually take several months. Likewise the tree will assume the shape of the magician's will. Franz Bardon makes reference to this as the "Mango Tree Miracle," and one of the most well known incidents of its demonstration was by an Adept known as Kavindasami to the journalist Louis Jacolliot in the late 19th century, to which Bardon likely made reference.

Question and Answer

Q: Which book contains the mango tree miracle? Or where can I find a thing of two about Kavindasami?

A: You may read his book, "Occult Science in India and Amongst the Ancients," or his paper "Exoteric Manifestations and Demonstrations Among the Initiates of India as Shown by the Fakirs." You may also read about the event in Blavatsky's "Isis Unveiled," Volume 1. If you desire to read about actual magical demonstrations, his paper is quite enjoyable.

Q: When elements interact upon one and other can they take on qualities of other elements? for example physically if you apply fire to water you give the water the quality of heat and it eventually becomes steam which is akin to air?

A: Steam is one of the "thrice compounded" manifestations, particularly to the occultist, Air of Water of Fire. Through various combinations, the interactions of the elements can be used to create various phenomena. This knowledge is quite valuable in some aspects of elemental magic.

Q: Please explain the difference on how you are referring to the celestial sphere here as opposed to how it has been viewed before.

A: This was a distinction present in one of the headings of the sections that this lecture was originally divided into, and it presents that the first order of causes, which we have discussed, are the causes which originate in the mind of God, the second order of causes being those which originate in the mind of men (which we are about to cover). As there

is no intellectual aspect of the actual celestial sphere, celestial is here being used loosely as a term denoting "above", or at the source. In essence, entirely divine in origin. I am sorry for the indistinction of the terminology.

2.) Qualities impressed by humanity

The second in our order of qualities are those occult qualities which were impressed by man upon the things he saw. There is a very difficultly perceived yet defined line between this and our third order of qualities which we shall shortly discuss, as it is sometimes impossible to tell exactly which order the quality belongs to: they both exist on the astral and intellectual spheres.

As soon as a man forms an opinion about a thing, the idea behind that opinion comes into existence in association with the seminal idea of the thing which the man's idea was about within the Intellectual Sphere. If you look at a particular tree and think to yourself "that is a malicious looking tree," then you have given birth to an association in the Intellectual Sphere which attaches the tree to your association of looking malicious. On a personal level this result is hardly relevant, and the association of those ideas will readily dissolve in a short amount of time. There is also the possibility that the idea does not dissolve, but that rather on its own the idea is so small that, rendered in the presence of the thousands of other ideas attached to the subject, its existence is entirely irrelevant. Observation suggests that the latter is most likely closest to the truth.

That single thought will have little impact. But what if you are not the first to think this of that particular kind of tree? To use a common example, the Osier tree, also called the Willow in common tongue, has acquired the definitive verb "Weeping" before its name, so that we now have the Weeping Willow, one of the most commonly known of the Osier. Why do we say it is weeping? When we look at it the leaves and branches hang long and low, and the entirety of the tree seems to be sulking over something. This of course is an entirely subjective opinion: there is nothing inherently "sad" about the posture of the tree. However, with our fondness of personification, mankind has decided that this tree appears to be quite sad, a tree of sorrow, and so it is called now the Weeping Willow. If such an association has a reflection even in the name then it most certainly has its dominance in the mental sphere, where this emotion or thought is attached to the symbol of the Weeping Willow, the symbol acting as a gate, comes down through the astral and into the very Archeus, so that this quality is actually woven into the fabric of the tree. Now instead of this association being purely mental, it has become astral and made its presence known in the Archeus which decides the nature of that tree. At this point the association is entirely workable, and here exists all notes of any importance in the operation of alchemy.

The Weeping Willow is no longer a symbol for sadness on the mental sphere, but through the astral sphere and the Archeus has in fact become a host for that emotion. Sadness is woven into its branches and, most particularly, its leaves. It has gone from being a subjective attribute to an objective quality with which anyone who knows how may perfectly and successfully operate. To illustrate one such use, let us examine the

creation of a very simple yet, if properly employed, effective tincture which creates sorrow:

The magician will take the leaves of the Weeping Willow, about a handful, and bruise them in a bowl until they are smashed and the leaves are moist from the exposure of the juices in the veins of the leaves. The bruised leaves should then be thrown into a pot with water thrown across their surface and boiled for about twenty minutes. Take and strain the decoction into another pan, so that only the liquid remains. Boil again until there is only a thin layer of the liquid left (about 50-70 ml). Add an equal amount of alcohol to the mix for the sake of preservation, and a small amount of Gold Chloride (can be straight Gold Chloride, or may be substituted with a slightly larger amount of Aurum Metallicum). Filter it again, and keep it in a cool place. Before using, the tincture must be shaken well.

Another option to the above is, after you have added the alcohol to the mix, to place it in a dark place for about two months without adding the Gold Chloride. The alcohol will extract the essence of the juices into it, which will become evident by the changing of the color of the alcohol. What will be left of the original juice is now known as the caput mortum, or death head, and may be discarded as the actual essence of the juice has been taken into the alcohol. Pour the juices out carefully, keeping the alcohol in the container. Add a small amount of Gold Chloride to the tincture, shake it well, then put it back into a cool and dark place to be kept.

The former method of preparation is the creation of the simple condenser of the quality of sorrow. Before being used for such a purpose the magician must charge it with his intent, and the nature of the tincture will amplify it greatly according to its occult virtues. Naturally using a tincture for the purpose of making someone sad would be seen as black magic unless certain more enlightening circumstances surrounded the reason, but continuing with the example of the Weeping Willow was more educational than changing the subject of examination. The latter method of preparation is known as the extraction of the quintessence, and need not be charged by the will of the magician as it shall operate alone quite well, but in the process the magician loses some of his control over the extent and degree of its function. As can be seen, both methods have their benefits and downfalls.

I understand well enough that the majority of you likely have little interest in the subject of alchemy, and until just now some of you may have even believed it to be an outdated form of science with no practical magical use. Those of you who knew its magical uses likely do not have the means or privacy of creating tinctures and the likes, and so combined with the former the actual practicality of these instructions are nil. Their purpose, however, is to enlighten you as to applications of occult virtues, and under which circumstances the knowledge of these virtues will aid the magician. Suffice it to say for now that while alchemy is still a dark subject to many aspiring occultists, it is in truth one of the most practical applications of magic in the higher levels, and one of the best practical applications of the magician's knowledge. Let us remember that as great a magician as Franz Bardon was in stand alone operations of the energies and spheres, he

consistently used alchemy for the purpose of supporting his healings and helping his patients, and by the means of certain tinctures created for these purposes was he able to cure cancer up to the second degree (after which it is fatally interwoven into certain vital organs).

Another example of the practical application of occult virtues is to be found in talismanic magic. To continue with the example of the Weeping Willow, one may take from a branch a shaving of the Willow's wood about one centimeter deep and several centimeters wide and long. Onto this can be engraved a sigil which has been constructed for the purpose of making the possessor of the talisman sad (even if he does not know he possesses it), or perhaps a bindrune of the same nature. Because the sigil was engraved upon a piece of wood which had natural properties complimentary to its aim, the degree of operation of the sigil will be greatly enhanced by the natural quality of the Willow Tree.

Question and Answer

Q: So it can be said that these qualities run in parallel to the first set you mentioned?

A: More that these qualities and the previously mentioned qualities all come together in the melting pot of the Archeus.

Q: Occult virtues can be created by man on the mental sphere because of his thoughts. Is this the way that some entities can also be created?

A: Yes. These entities are called egregores, which are thoughtforms perpetuated by the mental energies of people who have thought at length about them, and given them certain qualities.

Q: So by occult virtues, the magician can effectively use any concept related to an object to amplify a particular intent? In other words, engraving a sigil intended for healing onto a piece of wood from a tree which has healing incorporated into its archeus will amplify the healing properties of the sigil?

A: Correct.

Q: If these virtues can be mixed, then can't they be substituted for another virtue?

A: Correct, though it is a tricky process. Within a certain sphere of compatible associations, the qualities of an item may be changed directly by the magician through an extension of his own spirit into the Archeus of the item.

Q: Since the Osier tree was given the name weeping willow have there been changes to its physical form because of this?

A: While the general form is the same, it is quite likely that the extremity of its form in the sense of giving the impression of sorrow has increased.

Q: My question concerns associations on the intellectual with an item. Is it possible for opposing ideas to conflict? If so, how would such conflicting ideals react with one another, and what effects would (could?) it cause?

A: Opposing ideas do not conflict by their nature; the most dominant of the two in conflict is the one ultimately allowed to be expressed.

3.) Qualities shaped after certain laws

As should be well known by now to all of you, there are certain perfectly natural laws on all spheres of existence, be they mental, physical, astral and even celestial. These laws give certain exact things certain exact qualities when done under proper conditions; in essence, they are rigid mathematical formulae which, when followed accurately, create exact causes.

The most well known of these qualities are the natural qualities of geometric figures, numbers, the planets, and the constellations of the stars. After certain natural laws each of these mentioned things acquire certain qualities which may be used and applied by the magician through their expression. The pentagram, the hexagram, the circle, the square, the triangle, octagon, the pentagon, and several more important shapes all have exact qualities when used in the operations of magic which are unknown to the schools which teach these shapes to children. Likewise there is a certain occult science to numbers, their progressions and combinations, so that 1 can be a certain thing, and 11 can mean a thing both complimentary of the virtues of 1 and of 2, the progression from 1 to 2 also having its own significance. Knowledge of certain number codes play infinitely into exact occult operations where certain delicate forces are being balanced out and worked with, such as in the creation of the proper atmosphere for the purpose of evocation. Likewise the magician will know by what means the number two may be employed to both create and destroy hauntings, or to render one safe during a dangerous journey. He will know also how three whistles may both call forth and send off the wind, and what the significance of three is thereof. These are merely simple examples; when combined with the Qaballah the magic of numerical formulae become very intense.

The planets and the constellations require little examination, as while their occult qualities are likely not known to you at the moment, the fact that they possess such qualities is a common suspicion even amongst the masses. The Tail of the Great Bear, a star known as Alkaid, is supposed to oversee the fall of empires. The magician will know how to apply this knowledge through the observation of Alkaid to bring down the fall of someone's ego in the proper karmic manner. He will also know that, being in the nineteenth degree of Virgo, it has an earthy quality and so in ritual work its rays may be focused by creating an earthy atmosphere, etc. Those familiar with evocation will know that the Principal of Alkaid is Cobel, and that this entity may be evoked to further fine-tune such an operation.

Through the examples that have been provided it should now be quite evident that for a perfect understanding of the most effective magical operations a true and accurate knowledge of occult virtues is required, and that by these means a very precise and highly proficient operation can be worked with no fear of failure whatsoever. When such natural laws are brought into the play through the knowledge of the vessels of certain

virtues, be they plants or stars, failure becomes impossible in the same way that if we drop a brick from a roof, failing in our goal to have that brick travel downwards is impossible.

As may have already been observed, the actual incorporation of such virtues is one of the true secrets to the effectiveness of ritual, and ritual itself being an advanced form of magic, such a comprehensive knowledge of occult virtues is not practical for you to have in the present, and in truth you may never actually require it at all. This is not to say that ritual will never be required, but merely that such an exhaustive knowledge of occult virtues will come as such knowledge is required. As for ritual, I have never met a successful magician who did not come to a point where ritual was occasionally required for higher operations. However, a surface understanding of their function in magic and the ability to know the virtues of the things you work with are paramount in nearly all practical magic. Even when we will begin working with the tattvic energies in the second course, they have little practical application in magic if you do not know the occult virtues of their respective elements. For example, if you do not know that water possesses the virtue of serenity and therefore the power to calm disputes, you will never be able to apply it practically in the mental sphere for the purpose of causing two people to stop arguing or fighting, etc. Even when trying to operate physical effects, we know now that the physical starts in the astral, which has many of its sources in the mental sphere. If the magician is ignorant of the effects of these energies in the mental and astral spheres, then no magic whatsoever can be reliably worked.

Question and Answer

Q: Which books do you suggest to read about the Numerical formulae in the Qaballah?

A: There is nothing which Adepts have made public up to this point regarding that matter. It must be learned either directly from an adept, but careful study and practice, or from an entity knowledgeable in that field. However, regarding numbers I can suggest studying Pythagorean philosophies, reading Agrippa's Second Book of Occult Philosophy, and reading about the number correspondences of the Qaballistic paths and fruits.

Q: Will we be incorporating ritual into this class?

A: No.

Q: If one would need to know certain occult virtues, where would one start looking? In the mental or astral spheres? Certain written sources? Or just to expect understanding to come as it is needed?

A: Research is usually a good place to begin, preferably from resources you feel are reliable. John Baptista's and Agrippa's books on Natural Magic are good and reliable resources. Apart from that, intuition and philosophical knowledge lend much aid.

Lecture 6.1

Discerning Occult Virtues

One of this week's two new exercises is the practice of discerning occult virtues and categorizing them into the divisions of the Elemental Key. For this task you will be provided no preliminary information regarding the elements themselves: you will have to use your own observation and contemplation of the physical natures of the four elements in order to try and surmise their philosophical and occult qualities. You should spend at least one day at the beginning of your commencement of this exercise for this purpose; throughout the day, whenever possible, dedicate your thoughts to the consideration of the elements. When you believe you have a firm idea of their qualities, write them down in your magic journal.

With these qualities in mind, and remembering the Law of Analogy, spend the next few days categorizing as many things as possible into one of the four elemental divisions. For this purpose you may desire to carry your magic journal with you for the next week, so that whenever you decide to catalogue something into the elemental divisions you may do so right then without having to rely on memory. In this way you shall record many more observations than you would have if you were merely attempting to remember everything at the end of that evening. Do not be shy with this exercise, but do not be overzealous. Record generals, must not extreme specifics. For example, you may categorize what a certain kind of metal or gem corresponds to, but do not try to categorize its shape, weight, etc into such divisions. To give you a good starting point, here are some good things to observe and record the suspected qualities of:

Smells
Tastes
Colors
Emotions
Actions
Types of Birds, Animals and Insects
Types of Flowers, Plants and Trees
Types of Metals, Stones and Gems

For the purpose of your near future training, pay particular attention to categorizing smells, tastes, colors and emotions. This does not mean you should neglect the others, but merely that you should try to figure out which colors, tastes, smells and emotions most readily correspond to each of the elements in the least, and when you have done so the immediate purposes of this exercise shall have fulfilled. The other recordings shall come in great use at later times in your own studies and understandings.

Do not share these with each other in either the chat or the discussion forum; you need to avoid the possible influence of other people's ideas regarding their cataloguing onto your own. Keep your recordings private until their actual correspondences are revealed in the second course, at which point you may share them freely.

Lecture 6.2

Training of the Imaginative Faculty

At this point in your training you should be able to hold solid concentration without being wrapped up into a thought process for at least five minutes; if you have booked solid success with ten minutes of concentration, and may repeatedly achieve such success, then you may consider the first part of the thought control exercise mastered. At this point in your training you will now only be required to hold the exercise for as long as is required for your thoughts to be brought under control. Though you no longer need exact practice sessions to develop this skill, you should still make it a habit to perform the exercise for five minutes every morning upon waking and five minutes every night before sleeping. Likewise, you should use it practically whenever you feel you need to gain better control of your thoughts before an undertaking. Even adepts of high grades do not maintain constant control of their thought patterns at every moment of the day, and even such adepts will still have daily events that trouble them, demand their attention, or linger in their minds throughout the days. Thought control may be used as a suitable means for bringing the mind back under control when one desires to do something which requires complete focus. I, for example, perform at least five minutes of thought control in my asana posture before every session of practice and every magical operation.

You should now also have fairly solid control of your devotion to a single thought when required. To the magician such a skill is far more practical and valuable than the ability so valued in the East to clear one's mind for great lengths of time, devoid of any thoughts whatsoever. No matter what subject you choose, you should be able to devote your attention to it unerringly and without distraction for a solid five minutes. At the present time this exercise of devotion in thought shall now be converted into this week's exercise for training the imaginative faculty, which will develop into a mastery of the former exercise quite naturally.

The importance of the power of imagination should require no in depth consideration for any student of occult science who has followed the lectures and practiced the exercises up to this point. Imagination is the power of visualization, and allows us to work with forces which have no directly visible component, but which may none the less be affected directly by the will through the vehicle of imagination. By keeping firm concentration on what it is he desires to accomplish, the magician plastically shapes the forces required to make his will a reality by means of seeing it first in his imagination. This imagination to him becomes reality, as if it already existed, and by the proper occult methods this personal subjective reality becomes the external objective reality. Without a trained and powerful imagination the template into which the magician spills the new reality will begin to fall apart in form, and so his results will be skewed. If however the picture of reality which his imagination has formed is strong and immovable, to him an already very real thing, then it shall hold firm and without fail the necessary components required to become objectively real.

As mentioned, apart from being the means by which the magician shapes the form of his reality into objectivity, it is also the only means by which he may operate with and fully control the subtle and fine forces with which he works. The elemental energies, for example, can not actually be observed by the untrained eye. However, thanks to the power of his imagination, this invisibility is not a barrier which prevents him from working with these forces. By shaping his desire for their action and movement in his imagination he controls them in the same way that one's desire to grab a cup moves his arm and closes his fingers. Both actions are equally real, though only one may be observed before the result is made manifest.

For the purpose of this exercise we shall begin by sitting at a cleared-off and clean table, with the exception of a single thing: a pencil. Look down and stare at the pencil until its image is literally burned into your mind (a solid sixty seconds should accomplish this attachment). When you feel as if you know the pencil's image very well, close your eyes and recreate it. Do not worry about the table or any other such surroundings: focus only on recreating the image of this pencil in the darkness of your mind. Create the image as perfectly as you possibly can, though you need not worry about certain finer details. For example, do not bother trying to perfectly imagine the lettering on the side of the pencil, where the graphite met the wood, any abrasions on the pencil, etc. What is important is that you recreate as accurately as possible the width, length and color of the pencil in your mind. When you have created this image, hold it in your mind without any deviation of attention for a solid five minutes. If you can not do so, then start with one or two minutes and practice this exercise two or three times a day, so that in a matter of days you will be able to hold it in your mind for five minutes without being distracted.

When you are capable of imagining this pencil accurately in your mind for several minutes without distraction, return again to the table with the pencil on it. This time, instead of only staring at the pencil for a minute, take a few extra minute to stare at the table as well. When you have an idea of what they both look like, close your eyes and recreate the image of the pencil on the table. Recall the table's width, length, height and color, as well as precisely where on the table this pencil was. When you can do this with great precision and detail, you may move on, experimenting with other simple things.

Work your way up until you are visualizing several objects altogether with relative ease, and without forgetting any of the objects you are supposed to be visualizing. When you can do this with inanimate, motionless objects, move on to a single moving object. A good thing to do is to imagine a face clock ticking away at the seconds, a pencil rolling up and down a table, a pendulum swinging back and forth, etc: be creative, but simple. When you can do so easily and without distraction, add gradually more detail to the picture. For example, the pencil is now rolling, but it has several seams along its sides that give it its shape (most pencils are not cylindrical). When you can hold onto this image with ease and for a length of time you feel appropriate, move on, gradually adding more and more to the picture, perhaps multiple things moving at once in the process.

When you can accomplish all of this, and can hold in your mind a fairly complex and active scene, start again the simple process of a single thing being visualized, but this

time let it be something living. Let it be a horse, or a man, or a mouse, or a pig, or a bird, or whatever else you desire to practice with. Begin by making the thing stationary in your imagination, but once you can imagine the animal with high detail (hair, body parts, eyes, colors, etc), let it start to move in your imagination. Practice holding the image of a horse galloping along in the darkness of your mind, or an insect flying around aimlessly. When you can accomplish this, begin to add gradually detailed scenery, first stationary and then some interactive things.

The ultimate goal of the training of the visual imagination in this manner is to be able to easily hold in your mind a complex scene, such as a horse galloping in an open field with the wind blowing through the grass and the trees, causing them both to gently sway side to side. There are smaller animals also in the field, and perhaps a man riding this horse as well. There are a few insects flying around, a birds flying from tree to tree in the background. When a scene of this or similar complexity can be held with ease and potency, you may consider this exercise mastered.

Using the guideline which has just been provided in detail for the visual imagination training, proceed in the same way with the auditory, tactile, olfactory and gustatory training of the imagination. I shall provide examples of staring places for each of these senses:

Auditory Training: Begin by listening to the rhythmic striking of the second hand of a face clock. Listen to it for several minutes until you have the sound memorized, and then begin to imagine the sound in your mind along with the actual sound. With some practice, exercise recalling the sound of the clicking while in a silent room without the actual clock. You should almost hear the ticking with deep concentration.

Olfactory: Take a certain strong odor and smell it until you believe yourself to have memorized its smell. Perfume or cologne would be good to this end, but food can also be used with good success. Practice recalling that smell in your imagination until you can actually almost smell it yourself.

Gustatory: Have a certain strong taste, such as that of a juice or a flavorful food or spice, and become familiar with it. When you believe you are, try to recall that single taste with all of your imagination and focus. When it is as if the thing is actually being tasted, though there is nothing present, then this part has been mastered.

Tactile: This is one of the more difficult senses to train in the imaginative faculty, but will be very important for our future work in this class. For this you are to focus primarily on four sensations: hot, cold, heavy and light. For heat, you may practice first holding your hand some distance above a candle or stove top, and once familiar with the heat, trying to recall it in that part of the body. For cold, do the same thing with ice or something which emits coldness, such as a freezer. Try also practicing with a bowl of ice-cold water. For heaviness, try practicing sitting down with a backpack that has some books in it strapped onto your back, or some other suitable addition of weight. For lightness, the best advice I can give is if you have the ability to avail yourself of a pool or

other such body of water, in which case try to hone in on the feeling of floating freely in the water. If you do not have such a luxury, then you must turn to an instinctual feeling of what weightlessness is like, perhaps the feeling in your gut when you are somewhere high up and about to drop, in which case memories of a rollercoaster ride will aid. Also if you can recall the feeling of flying from dreams where you have done so, this will also help. Whatever the means, try to recall that feeling of weightlessness.

For the time being, the latter faculty of tactile imagination is entirely subjective. However, when we learn to combine these feelings with the energies that they are most complimentary to in the second course they become objective and even transferable. To give an example, the accumulation of tejas, the fire elemental energy, will warm your entire body, but through practice you will also obtain the ability to warm a room or another person in the same way. By familiarizing yourself with the tactile perceptions you are providing a means by which these elemental energies can actualize their qualities according to the analogies they have with their physical counterparts.

To be at a point where you can combine all of these senses in the imagination into a complete and complex scene will be when you can actually have a shamanic experience in the truest idea of the term. You will be able to completely create an imagined reality, and through the tools you will learn, be able to express it objectively. This will take you a long time or regular practice, and so I have not provided an exact time limit. However, a good time would be to have accomplished such, after regular practice, in a span of about three months.

Lecture 7

The Archeus

The Archeus has been mentioned in passing during several of our conversations and lectures thus far already, though we shall now work out a few of its finer points. To begin with, a basic definition of the Archeus will suffice: The Archeus is the lowest level of the Astral Sphere, the grey area between physical existence and astral existence, wherein are blended energy and thought. Its substance is woven into all things in the physical sphere, where it acts as a mediary of instruction and quality, giving the blueprints and tools of existence to the appropriate bodies. It makes the grass green, the trees have bark, the birds chirp, the dog growl and have fur, etc.

In the Archeus is decided all the qualities, both expressed and occult, of everything in existence. In the latter incident, that of occult virtues, the Archeus weaves into the etheric substance of the object its occult virtues, so that they become an actual part of that object, as real as anything which may be perceived by the physical senses. Now the Archeus is known by other names, which here deserve momentary consideration. Amongst them is the gross astral light, the sidereal light, the Soul of the World, the World Spirit, the Earth Sphere and the Zone Girdling the Earth.

The actions of the Archeus take place in two manners: automatic and intelligent. This comes from the two things to be found in the Archeus: natural laws and the spirits which govern those laws. A vast array of terrestrial spirits exist within the Archeus, such as all of the elemental spirits, and they act as both emanations of the elemental energies on the crude level as well as the workers who shape energies appropriately. Within this sphere, the most powerful entities are Metatron and Sandalphon, followed immediately in jurisdiction by the 360 Principals of the Degrees of the Zodiac, who are in turn succeeded by the Elemental Kings and their subordinates.

In so far as the magician is concerned, the importance of the Archeus exists due to its necessity in the process of manifesting things in the physical world via the manipulation of energies in the dense astral world. All of the energies with which we shall work in this class, including the Vital Force and the Akasha, exist within the Archeus, and therein is where we manipulate and work upon them. A second area of importance for the magician, most especially in the realm of practical work in the mental sphere and the practice of alchemy, is the association of occult virtues with physical things. In the former instance, it allows the magician to use the symbols of the physical world as a portal by which means he may interact with the respective occult virtues. For example, physical fire becomes the portal for mentally interacting with the associated virtues of fire. Only by establishing such connections can incorporeal things be given a corporeal nature.

To elaborate upon this, Tejas, the elemental fluid associated with the fire element, does not have an actual physical form in the world. It does, however, via the virtues of the mental sphere in the Archeus, have a symbolic representation: physical fire. By this

means it may be brought into work upon the physical sphere. Likewise with the mental sphere. Tejas does not actually exist in someone's mind, per se. However, the occult qualities possessed by that energy allow it to be represented by thoughts analogous to fire, and therefore find expression in the mind. As for alchemical work, were it not for the nature of the Archeus the practical use of occult virtues in this manner would be utterly impossible. This however has been thoroughly discussed, alongside practical examples, in our previous lecture.

Question and Answer

Q: You mentioned that Metatron and Sandalphon are the most powerful entities on the Archeus. Are there similar hierarchies throughout the other planes of existence?

A: Yes. Hierarchies are a rule of thumb on all levels of existence. Not the same hierarchy, however: The 360 Principals of the Zone Girdling the Earth have little influence on the 28 Intelligences of the Mansions of the Moon Sphere for example, and so on and so forth.

Q: Does this mean that such entities exist as intelligences on all planes?

A: In all spheres. In the astral, they are entities of energy and intelligence. In the mental, they are Intelligences which have form according to the mind's images. The hierarchies exist in the many spheres, both within the mental and astral planes.

There are four fundamental tools of the Archeus, layers if you will which each serve their purpose in the formation of physical existence, and they are the four ethers: chemical, life, light and reflective.

The most dense of the ethers is the chemical ether, and therein it is typically the first grade of ether seen by the developing magician. When you catch a small blur around a person or some other form of living thing, what you are seeing(if only in part) is this blue-indigo substance known as the chemical ether. The function of the chemical ether(which corresponds to the earth element) is essentially to regulate and mediate those functions necessary for the operation of things here on earth. Its primary function would be that of maintenance, and in our human forms it is found within the body as a substance which breaks down negative energies, fuels the etheric bodies from the food and drink we consume, etc.

In the Archeus the Chemical Ether is naturally woven into every living thing, and holds a certain analogy to the natural body heat of warm-blooded animals. When we are first developing the psychic sight and we begin to see multicolored dots of blue, red, silver, and other such colors, it is some density of the chemical ether which we are observing. In this state, freely roaming about the atmosphere, it is the sustaining force which permeates all things in the environment to sustain their lives. It is not the life force itself, though it does ensure that all living things receive a properly regulated and constant flow

of the vital force. Instead it is the operating mechanism which maintains the actions necessary for life, though it is not their fuel directly.

At night, particularly with a little moonlight, you may look at the tops of trees and see the chemical ether spreading outwards as water being shot up from a fountain and spreading across the roof of the world. What you would be witnessing is the role of trees in the process of cycling the chemical ether from the earth, through the air, around into the atmosphere and then back down into the earth once more.

The Life Ether is the next subtle grade of the substance we have called "ether." While not as all-pervasive as the chemical ether, its role in life is(as the name would suggest) paramount. It is within the life ether that the race intelligences and other entities responsible for the formation of nationalities, ethnicities, etc, operate freely to perform their unique tasks. This life ether is the formative principle of God.

We may view this ether as Agrippa's "Soul of the World" or the Archeus(to use proper occult terminology). It is the substance by which means the mundane receives the divine, and is likewise that conduit by which men receive that divine spark and authority. For our purposes here however, we shall view the Life Ether as only the basic formative principle of the Archeus, recognizing the Archeus as the larger sphere within which this action takes place.

A meditative substance, the Life Ether receives the blueprints created in the Archeus for the subject which this ether has embedded within, and thus is the force which decides how a given thing will mature, appear, etc in a physical sense. The spirit operates very closely with the Life Ether, and could correctly have it said that this ether is the lowest density of substance that the soul would manifest in. This etheric body, often mistaken for the soul by various seers, can be seen about 28 days before birth hovering over the body of a mother. At that point in creation certain qualities have already impregnated the life ether and decided how the child will mature. The etheric body then enters the mother to be acted upon by her own life ether, thus adding her part to the mix(the life ether of the father having already been added). When the proper blueprints have been thus created by the aforementioned intermingling, a proper vehicle for the soul is created and the animation of the child in the spiritual sense has begun.

The Light Ether transmits the motive power of the Solar energies along the various nerves of living bodies and makes motion possible. That is to say, it is the mechanism which gives potential to otherwise inanimate bodies and allows for purpose in our lives. It may be called rightly the "Purpose Principle, in so far as it is what allows a man to examine his fate and choose to one degree or another his own path. Only in the union of the light ether with the life ether do we effectually create that which can be realistically coined as "life." The final touch of sorts is added by the Light Ether in the manner of perception, so that the attributes managed by this ether are those of the five physical senses. Likewise it follows psychologically that because it regulates sensation, it must also regulate perception, and so the light ether is that inwards Illuminating Light which allows us to decide how we wish to interpret certain stimuli.

The magician who can see the light ether can likewise see the motive behind certain events, be that motive human or otherwise in origin. He may also behold certain interesting phenomenon, such as showers of magnetic solar fluid that charge bodies of water in our world with certain peculiar traits. By the descriptions thus given, some may already observe that the Light Ether is also known as the form the Akasha, or the Divine Light, takes in the Archeus.

The final of the four ethers is the reflective ether. The Chemical Ether is associated with Earth, the Life Ether with Air, the Light Ether with Fire and the Reflecting Ether with Water. Of these, it is only the latter ether which plays no particularly predominant role in the life process here on Earth, but it bears some discussion none the less.

The Reflecting Ether, in the negative pole, is the memory of the physical nature. It is a substance which contains within it the impressions of all life processes, and can likewise reflect the things which have happened in this world for a second occurrence and manifestation. However, its name is for more than the reflection of this memory, as it contains within it reflections of a much higher Intelligence, and could be considered one of the Qabalah's "Illusory Worlds" created by the reflection of God upon a certain substance. This Reflecting Ether, however, must never be confused with what we have coined the Akashic Hall of Records. The reflecting ether can only display obscure and scattered images to the occultist, as its composition is relatively unstable when being used in this respect. The trained occultist taps into higher sources, such as the AHR, to see most perfectly various events he wishes. This ether serves as a memory storage for nature, whereas the AHR serves as the memory storage of God, who is of Himself omnipresent and omniscient.

As a practical observation, it should be noted that a large number of so-called hauntings, wherein ghosts are seen "reliving" the events of their death or of their life over and over again. The clairvoyant magician knows perfectly well that these are not real spirits, and that in fact there is nothing there of the sorts. Instead the explanation exists in a peculiar characteristic of the Reflective Ether, where it can be scarred in certain geographical areas. Usually the cause of such an "injury" to this ether is a highly emotionally-charged event. And what is more emotionally exhilarating than the events of a murder? Few things, one could be quite certain. For such a reason is it most often reported that only the events of the ghost's death are being relived. When an event of this manner affects the Reflective Ether, the result is something akin to a broken record, where the geographic area in the reflective ether itself can not suppress the memory by virtue of its potency, and so expresses it instead.

Question and Answer

Q: When you were talking about how "murders" can cause effects similar to a haunting, how can one solve such problems if there is no spirit to exorcise?

A: By banishing the emotional energies that have been caught up in the archeus of that area. The LBRP usually suffices for that purpose, combined with a little bit of mental projection to manually set things back in order.

Q: According to Heindel, females can draw more of the solar fluid than males. Does this give an advantage for them at magic?

A: No. It merely means they are more receptive to changes in the ether, hence why the majority of natural mediums and psychic sensitives are female.

Q: In Heindel's book, it says "In THE ROSICRUCIAN COSMO'CONCEPTION, pages 37 and 38, Max Heindel has written: "The Reflecting Ether deserves its name for more than one reason, for the pictures in it are but REFLECTIONS of the memory of nature. The real memory of nature is found in a much higher realm."

A: I differentiate between the two, but to Heindel the Reflective Ether was what we have called the memory of nature, and what he calls the memory of nature we have called the memory of God, the Akashic Records.

Q: Can you explain the term 'race intelligence'?

A: There are certain entities assigned jurisdiction over certain races of species, including the various races of the human species.

Q: With no outside assistance, do such 'injuries' to the reflective ether dissipate or repair themselves over time, or do they become a permanent facet of the ether in that area?

A: They become repaired, but the memory of that area remains strong: hence why you can "feel" the presence of a battle in a certain area, etc, long after it has happened. Certain spirits are assigned to such reconstruction.

Q: Is it true that people astral project into the Archeus during sleep?

A: Very, very minimally. During sleep there is about a three or four inch difference between the location of the physical body and the location of the astral body.

Practice for this week is to continue the training of the imagination and the practice of Asana.

Lecture 8

The Impression of Occult Virtues

Having now discussed the nature of the Archeus and the theories behind occult virtues, let us examine slightly more in-depth precisely how this operation takes place, and how if desired the magician may replicate it himself. This will be a shorter lecture than some of our lectures, as it shall merge into certain concepts that will be examined more in-depth at a later point in the class.

The Archeus is a naturally transitive, receptive and simultaneously emissive body composed of certain subtle fluids. At the core of the Archeus exists the Akasha, and upon it work all of the magical energies, be they elemental or planetary. Due to the nature of the Akasha, which is the magician's LVX or Divine Light, called the Sidereal Light by Paracelsus and the Astral Light by Eliphas Levi, all things which it contains it naturally radiates. All things which it holds in its bosom it naturally projects outwards to some extent of a ratio fixed in time and space, allowing various bodies to exert influence on one another.

This influence manifests differently between different bodies. Through the astral light and the subtle fluids, things as far away as planets may exert certain electric and magnetic influences upon all things here on earth. The various zodiacal houses and the signs of the stars as well operate influence when the rays of the planets pass through them, and these influences are impressed upon all bodies here on earth, which by virtue of the Archeus are prepared to receive them as sponges receive water.

The rays of the planets exert influence through the direction of their associated Intelligences, and so may man, being intelligent and possessing reason, direct the influences which emanate from himself much as how the spirits of the planets direct those influences from the planets. Man, after all, is merely a divine entity manifest in flesh; a flame concealed in a charred lantern. Through magic the lens surrounding this flame becomes polished, and gradually more and more of this inner light may shine through to illuminate all it touches. If this fire is impregnated with a desire, then the light it emits shall carry it through space and time, and so it is that as the magician evolves through the Great Work and the accomplishment of true alchemy, he shall gradually come to emit more of his own light, and with it pierce even substance, so that nothing can not be penetrated by him.

If we are then to call the process by which the Archeus impregnates the world with its virtues the natural laws, then magic is the understanding and replication of the laws at desire. Much as the magnet will pass its quality to congruent metals, so may the magician impregnate a properly prepared circumstance with his own desires, which here shall function in the same manner as occult virtues. Through an understanding of natural law, the magician may turn his will into his own private Archeus, using the same subtle energies at his own command, and turning his desire into an occult virtue to be emanated.

The mode of this power of impression for the magician is the imaginative faculty, by which means he may shape the Archeus itself, the manner in which it receives virtues, and which virtues it decides to excite into activation. Likewise, instead of working upon the astral light as it passes through the Archeus, the magician may use the analogy for his own energy, particularly the vital force, affectively making himself the source of the imitative "astral light."

Using the imaginative faculty the magician has the option of impregnating his energy with whatever it is he desires. It could be a quality, an action, a set of instructions, or any other sort of mental articulation. The best substance to hold these ideas is, by its nature, the electromagnetic fluid known to most as the vital force. As we may now know enough of in the ways of terminology, it may be surmised that something which is electromagnetic has the ability to receive, hold and give as required, making the electromagnetic fluid a fitting vehicle for the act of receiving the magician's will and then transmitting it into another substance. The nature of this vital force we will begin considering in our next lecture week, the exercise for which shall deal with feeling the vital force within one's self as well as the development of the so-called "scanning ability" or psychic sensitivity.

Question and Answer

Q: Does man stand alone in the ability to act as the Archeus?

A: In the world, yes.

Q: So is this how the entire Elemental magic works? Through the magician, when he "becomes" the Archeus, or are there any other ways?

A: It is how magic works entirely. Without the basic ability of the magician to control that which controls this world, nothing in magic may be accomplished. Elemental magic in particular works through the magician's understanding of the Tetragrammatic formula, YHVH, which is that of the four elements, and how their laws and governing principles controls the world of manifestation.

Q: If the electromagnetic fluid can receive, store, and transmit, can the magnetic receive and store, and the electric transmit, or how does that work?

A: The magnetic fluid receives and stores, the electric transmits. We will discuss this in detail in the several upcoming lectures.

All magical operations which do not involve purely spiritual development and the heightening of consciousness tend to have their mechanisms in the ability of the magician to work directly upon the Archeus. By this means he may transmit his thoughts across the physical world, he may read minds, actualize his desires in any area whatsoever, exert influence over all things governed by the ethers of the Archeus, etc. In this manner he ascends out of the Qaballistic world of Assiah, the world of material existence, and establishes himself as royalty in it. Having mastered this world and its mechanism, he ascends to higher worlds to meet with their spirits and gain their loyalty in turn.

Exerting control over something via the Archeus may be done in two manners: from the outside in and from the inside out. The former of these is the easiest, though not suitable for all circumstances, and up to a point in training is the most practical method until other preliminary skills are acquired. In the former case of the outside to the inside, energy in the Archeus is manipulated via the will and the astral body, and the energy along with its qualities is directed into the object until it is completely saturated into the substance. In the case of adding qualities and desires which are not immediately complimentary, the affect is similar to that of adding dye to a glass of water. With enough dye, the original color and representation of any body of water, no matter the scale, may eventually be transmuted. Through this alchemical transmutation nearly all practical work in magic is done, with the exception of certain rare cases which exceed present consideration.

In regards to the energies which may be used, the magician has two options: the work with the default and uncategorized vital force, which serves as a generic medium for all impressions, or to work with specific energies that already possess an affinity for the desire in question. Naturally in the case of the vital force the desire of the magician will still be materialized with enough question. However, just as a horse is better for riding than an ox when you desire to cover great ground quickly, so certain energies which are naturally inclined to certain qualities are often the wisest decisions. To this extent you will all be instructed in the four primary energies which govern this world, being Tejas, vayu, apas, prithivi and akasha, as well as the electric and magnetic fluids which underlay them. While the definitions and meanings of these energies will be considered in detail in our next lecture, suffice it to say for now that they are respectively (in the order given above) the energies which most closely represent fire, air, water and earth. As we will learn in our next lecture, these energies are not these physical elements themselves, though there is a powerful analogy.

Question and Answer

Q: I have a question. Out of interest, from where is it that the names of the four primary energies originate?

A: Eastern cosmology. Their views are the only ones in the breadth of hermetic science which originally represented the energies behind the elements as opposed to just the physical elements, and as that part of their teachings explain them quite well, no western hermetic scholars have ever seen a need to change their names.

Q: So with Elemental Magic the magician works specifically with one of the four elemental energies? Would it not be simpler to use the akasha from which they all originate?

A: The magician works with all of the elemental energies, as well as the Akasha (necessarily). The Akasha itself serves different purposes, particularly in practical magic, as it has no counterpoint in manifestation and therefore can not be used to produce physical results.

Q: What are some cases where the first method you explained is unsuitable?

A: When the use of particular energies themselves are not desirable due to circumstances of delicate tension within the subject, and so the core of the thing must be manipulated first before any other form of practical work can be commenced.

Q: You said that different qualities are better for certain situations when it comes to manipulating the Archeus. How many different qualities are there?

A: I don't desire to count them, nor do I know anyone who has. There are enough, by law, to encompass every conceivable circumstance in the physical and mental worlds.

Well, that ends the lecture for this week, but before we go into open discussion I will require a few more moments of your attention. There will not be a lecture next week. At the end of every course there will be a short gestation period for everyone to catch back up, pull themselves together, make sure they are where they desire to be, reread lectures, ask questions, etc. For this course it will be one week long, and so our next lecture will be given Saturday, December 23. We will return to Sunday lectures afterwards, but to avoid Christmas Eve, it will be held on Saturday this next time.

On another note, this entire first course has been entitled "Preliminary Instruction," and rightly so. You will notice with the exception of passing mentions, little has been said hitherto about elemental magic, and more has been devoted to magic principles in general. This will change entirely with the second course, where we will start right away with a consideration of the elemental energies and some of your first practical energy work. Likewise the exercise you will have for this week will greatly prepare you for future practical work. This week's exercise is that of conscious breathing, eating and drinking, and is the first exercise you will have in controlling and impressing virtues into other things in a manner that will eventually become objective.

Lecture 8.1

Conscious Breathing, Eating and Drinking

In coordination with this week's lecture, this week's exercise shall focus on affecting the akasha principle of certain items, in this case things which you take into your body, and to operate personal effects as the result. Through the Archeus we shall implant a few of our own desires into the natural energetic fabric of the air we breathe, the food we eat and the water we drink. With these things loaded with our desire from their akashic matrixes through the principle of the Archeus, they shall convey these qualities back to us naturally upon consumption, and therefore be spread through our bodies.

Conscious Breathing

The first thing we shall do is impregnate the akasha of the very air we breathe. Sit down in your asana and relax, using the thought control process for a few minutes so as to ensure that you have control over your desires, thus preventing unwanted qualities from being put into your surroundings. With your eyes closed so as to allow better visualization, firmly hold in your mind a certain personal mental quality or attribute you desire to obtain. Perhaps you are too anxious at times, and so you would focus on the quality of calmness. Perhaps you are too sexual, and so you would focus on control of lust. Whatever the particular quality is, it should be a virtue which you desire to possess for yourself.

When you have the virtue firmly in your mind, visualize it in the very air around you. Feel that every particle of the air you are going to breathe has a natural occult quality that instills one with that particular virtue when it is consumed. When you have adequately obtained this acknowledgement, start the exercise by taking deep but relaxed breaths through your nose. Know that every time you breathe, you are taking this virtue into yourself. It is going into your lungs, and through osmosis is being put into your blood and circulated through your entire body. Through the blood is the link with the very core of your own akasha, and so your own roots shall be impregnated with this desire through the air you are breathing.

The length of time which you use on this exercise is up to you. I would advise starting with seven breaths and adding a breath every time you practice until you feel that you are sufficiently full with the virtue you desire. In any case, you should only work with a single desired virtue at a time, and in this way you will certainly obtain success. Do not move on to another desire until you have seen that the first virtue has fully been assimilated by your persona. You may also use this exercise to obtain such things as health, a stronger immune system, etc, and the same principle applies: do not progress until it is obvious that you have obtained what you desired. When you have done so, you may safely and efficiently move on to another quality. For the sake of clarity, this exercise should not be extended past half an hour, no matter the apparent speed or lethargy of success. As mentioned before, and as I shall reverberate several more times throughout this class, everyone has different aptitudes for different practices, and what

will take some a week to accomplish will take others several months. In any case you must always push yourself with confidence and will.

Conscious Eating and Drinking

The same operating principles which were explained in the last practice apply for this one: the impregnation of the archeus connected with a particular thing with a desired quality. For whatever quality you have chosen with your breathing exercise, the same quality should be the one sought for using both the conscious eating and conscious drinking practices, so as to ensure a steady progression and ultimately a most certain success.

For the conscious eating and drinking, one must impregnate the fabric of the physical substance with the desired quality. The quality, as with the breathing, must seem entirely real to you. It should make sense that by eating or drinking that substance, you would naturally acquire that particular quality. When this seems to be the case, continue the eating or drinking. Know that as the food is digested and its core nutrients are dispersed throughout your body, with each of those nutrients is invested the virtue of your desire, and that you shall most certainly obtain that virtue in time. This practice should be done with every meal and every drink.

I should mention here that the consumption of food and drink is a sacred thing to the magician, and that he should do so with complete calm and focus of mind, ensuring that the qualities of his desire are being taken into his being. He will never gluttonously stuff his face, or eat his food mindlessly and quickly. If he is not actually hungry, then he will not eat. If he is full, he shall most certainly not continue to eat, no matter how few or how many bites of food are left. If he is not thirsty, then should he drink anything at all, the only thing he shall avail himself of is water for the sake of purification. Otherwise he will refrain from drinking anything at all until he is actually thirsty.

This practice is the secret of the Eucharists, who consume the body and blood of Christ ceremonially by implanting the akasha of their substances with his qualities and sacrifices. For our purpose it is a tool for self perfection.

Lecture 9

The Tattvas

A tattva is the essential aspect of a particular element in the Eastern tradition, and which terminology we shall utilize for our own purposes here in light of the ease of naming the tattva as opposed to saying the “fire elemental energy,” for example. When we work with the elements practically instead of merely philosophically, the actual substance we are manipulating, the etheric fluid which we are working with, is the tattva associated with that particular element. To use an example then, if we were working with the water element practically, we would be working with its fluid energy known as Apas. In reference to this energy we would say merely Apas as opposed to “water elemental energy” every time we desired to refer to what we were working with.

This distinction, even if automatic, is still important to remember. We are not actually working with the element in the sense that we have come to know it in daily living when we work magic with them. We are instead working with a certain ethereal substance, which shall here be called a “fluid.” Individually amongst the elements we are working with the various tattvic substances, each one attributed to the respective element which it embodies the essence of.

“Fluid” is a term you will hear me use often, and which you shall also encounter in the writings of Paracelsus, Anton Mesmer, Eliphas Levi and Franz Bardon in particular. When used in the context of occultism, it is referring to a fluid as physical science defines it: a substance existing in a constant state of motion. All ethereal energies exist in a constant state of vibration and flux, and so it is natural for them to be called “fluids” when used in practical work. The five tattvas and the electromagnetic substances within them are all called fluids in practical hermetics.

Q: So the fluid contains the tattva we need to use in majority?

A: Four of the tattvas are fluid energies, represented in our world by four respective elements. The fifth is more a principle than it is a substance.

Now let us move on to consider briefly the actual tattvas themselves:

Tejas - Tejas is the luminous fluid at the core of the astral, mental and celestial fire. In the mental state it possesses all the mental attributes of fire, and may be applied so as to convey them to other things which do not naturally possess these qualities already. In the astral, tejas contains all of the latter qualities, as well as the properties which it reproduces in its physical counterpart, the element of fire. Within tejas is found the electric fluid, and by working with the former you are automatically working with the latter, making the fire element the most practical way to work with the electric fluid.

Vayu - Vayu is the mediary fluid at the core of all things considered “airy.” In the mental state it possesses all the mental attributes of air, and in the astral both the former and the physical qualities which it expresses analogically through its counterpart, the actual air.

Unlike the other tattvas, Vayu does not possess a defined electric or magnetic fluid within it, but instead only takes partially of properties of both, making it mildly electromagnetic. This electromagnetism, however, is not powerful enough to be considered the substantial electromagnetic fluid; instead, Vayu operates more as a mediary substance upon which both electric and magnetic currents are neutralized, allowing their safe coexistence. Without a proper knowledge of how Vayu works, nearly all healing operations beyond the simple and basic would be impossible.

Apas - Apas is the receptive fluid at the core of the astral, mental and celestial element of water. As with all the other tattvas, it possesses both the qualities of the mental and physical spheres, and through working with it things may be affected on a mental, astral and eventually physical level. Its natural representation in the material sphere is the element of water, through which it expresses its properties metaphorically. Apas is the natural counterpoint of Tejas, and therefore where Tejas contains within it the electric fluid, Apas naturally contains within itself the magnetic fluid. The knowledge of Tejas and Apas, and their practical applications, allows for the practice of electromagnetism in magic, as well as magnetic therapy and all sorts of other magnetic phenomena, particularly involving the influence and control of living things.

Prithivi - Prithivi is the essential fluid which correlates to what we understand to be the philosophical concept of Earth, and which finds its expression in the physical substance of earth. It also finds its expression in anything which holds together, particularly the shape of things. It is the skin of the human body, allowing all the other aspects of the human organism to exist soundly and protected from physical influences. It is the very soil and core of the earth, allowing a place for water to rest, fire to find fuel, and through the compression of the air, the creation of an atmosphere which makes the coexistence of the elements, and therefore life, possible in the sense we know it. Under this property of unification, Prithivi contains within its substance the property of electromagnetism. Now it is important to remember not to confuse this property with the actual electromagnetic fluid: Prithivi possesses the ability to reconcile the electric and magnetic fluids, and therefore allow a place for them to exist together in their activity. It does not possess the actual electromagnetic fluid, which is the vital force, and a different fluid altogether. The term used to describe Prithivi is "tetrapolar," a term also used to describe the human soul, as they both contain within them all of the other elements.

Akasha - Akasha is not an element proper, having no expression in the physical world per se (though it does have certain correlations which we shall consider), but is still very much a tattva. The Akasha is the core of the other four tattvas, and the primordial substance upon which their basic attributes were built. It is the Astral Light, and permeates by its nature throughout all of existence. In property and action it is the L.V.X. and the formula of the statement "Fiat lxx," or "Let there be Light." It does not contain another fluid within it, being the very core of all such things, but it does have an expression more closely linked to our astral existences: the vital force. The vital force is the smaller avatar of the greater Akasha, and therefore the electromagnetic fluid through which all may be accomplished in one manner or another. Much more consideration is due to this subject, and shall be had in coming lectures.

I have here endeavored to explain only the properties of these tattvas in so far as their natures as fluidic substances are concerned. A much more thorough and hermetically philosophical examination of the tattvas and their corresponding elemental properties shall begin next week, when we consider the element of fire.

Question and Answer

Q: May the electric and magnetic fluids be independently impregnated with the will of the magician to exact different results such as healing, etc?

A: They have different natures, so yes.

Q: Can a magician, through manipulation of the archeus and the tattvas, make something tetrapolar that is not naturally so?

A: No.

Q: Using the fire and water elements, is it the sole way of manipulating the electric and magnetic fluids, or is it also possible to do it in a more 'direct' manner?

A: Once one has completely familiarized himself with the tattvas, he may use tejas and apas as gates to the pure electric and magnetic fluids. This is done via two processes known as Inductive and Deductive Filtering. We will cover this techniques in the third course, though it will be a great deal of time before the information is practical.

Q: Can you explain the difference between the electromagnetic nature of vayu and prithivi?

A: Vayu is electromagnetic because it is the intermediary substance which allows fire and water to interact without destroying or repelling one another. Prithivi on the other hand is the electromagnetism formed by the actual tension created of fire, air and water being within proximity of one another. In vayu the electromagnetism is a channel, whereas in prithivi it is a force.

Lecture 9.1

Thought Transplantation

Through years of training students, certain methods have been found which are more conducive to culture, society and certain approaches into occultism. You will have noticed hitherto that some of the exercises given are essentially based upon the instructions in practical occultism given by Franz Bardon in his Initiation into Hermetics. Indeed one could go as far as to say that if there were a text book correlative to this class, the mentioned book would most certainly be it. However, through trial and error I have found that certain methods are more conducive to the circumstances and demands of my target audience than others, and also that while Bardon's methods are highly effective, some of them lack finer points of instruction that would act as guidelines for the student who is having problem in the exercises. Through trial and error I have discovered, tested and validated certain additions or changes to Bardon's methods which result in more effective training, and also provide more detailed guidelines of instruction for those who are not naturally apt to perform certain exercises, and for this reason all of the exercises given hitherto have been written by myself using Bardon as a kind of framework for practical reasons. The same can not be said about the present exercise however, as I can think of no better a way to explain the procedure than Bardon did in Initiation into Hermetics, and so an exact rendition taken from the latter book shall be given here with only a brief elaboration as to its importance and practical use on my own part. The same thing shall be done with any other exercises or information from various adepts; there is no reason to rewrite what has already been quite perfectly explained.

Taken from Step IV of Initiation into Hermetics:

Quote from: Franz Bardon

I shall describe here how to transplant your consciousness outwards. We must understand how to transplant our consciousness optionally into every object, animal and human being. Similar to the concentration on objects, put some objects which you are using every day in front of you. Sitting in your habitual position, fix your eyes for a short while on one of the objects, and inculcate the shape, color and size of it firmly in your mind. Now imagine yourself being transmuted into this object. In a way you must feel as the object itself and adopt all its properties. You have to be quite certain of the fact that you are fastened to the spot you have been put, unable to abandon it except through an outside influence. You should even be capable by intense concentration to regard your surroundings from the point of this object, and to grasp its relationship to other objects. For example, supposing the object happens to be on the table, you feel the relationship to this table as well as to all the other things on the table, including the room in which the objects happen to be. Having managed this exercise with one object, you can gradually turn to the other things. The exercise is fulfilled if you have managed to connect each object you selected to your consciousness so that you have adopted the shape, size, and quality of the object, and that you remain in it for at least five minutes without any interruption. It must be possible for you to overlook and forget your body completely. Having managed this task, you can choose bigger objects like flowers, plants, shrubs,

trees, etc, for your concentrative transmutation of consciousness. Consciousness knows neither time nor space; it is consequently an akasha- principle.

Nobody should be deterred by the unusual kind of the exercises and by eventual failures at the beginning; patience, perseverance and tenacity will soon lead to the success aimed at. The scholar will learn later what significance these preliminary exercises have for the further magical work. As soon as one is able to manage transplanting consciousness into inanimate objects, the exercises with living objects will follow. It has been said before that consciousness is timeless and spaceless, and it is not necessary, while doing the exercises with living creatures, to have the object concerned directly before our eyes. By now the scholar should be trained to far as to be able to imagine any creature he likes to. Let him therefore transplant his consciousness in the imagination of a cat, a dog, a horse, a cow, a goat, etc. the kind of experimental object does not matter; it might as well be an ant, a bird, or an elephant. At first one begins with the imagination of the animal in the motionless condition, later on walking, running, creeping, flying or swimming, corresponding to the kind of object in question. The scholar must be able to transmute his consciousness in any form he likes to without interruption if he wishes to regard this as being mastered. Adepts who have been practicing this exercise for years are able to understand any animal and handle it by their will power.

In connection with this fact, all we need is to remember the legend of werewolves and other tales in which wizards transmuted themselves into animals. But fairy tales and legends have a far deeper significance to the magician. There is no doubt that these are cases of the so-called black magicians, who adopt all sorts of animal shapes in the invisible world not to be recognized while doing their wicked work. The good magician will always condemn such actions, and his spiritual faculties allow him to see through such creatures and to recognize the real figure of the artificer. Our preliminary exercises do not serve to induce the scholar to wicked deeds, but to prepare him for the higher magic, where he will have to adopt higher divine forms into which he will transplant his self-consciousness. If one has been trained during the exercise to the point of being capable of adapting any kind of animal shape with the consciousness, and if one can manage to maintain this imagination for five minutes without interruption, then the same exercise has to be practiced on human beings. For the beginning, select acquaintances, friends, members of the family, whose imagination you are able to keep in mind, without discrimination of sex and age. One always has to be very sure about how to transplant the consciousness into the body so that one feels and thinks oneself as being the imaginary person. From well-known people one may turn to strangers never seen before, and therefore to be imagined. Finally you may choose people of different races as experimental subjects. The exercise is ended if you manage to transplant your consciousness for at least five minutes into one of the imaginary bodies. The longer the spell of this achievement, the more profitable it will become.

This particular exercise gives the magician the power to connect himself with every human being, not only to know the ideas and feelings developing in the imaginary person, is past and his present, is way of thinking and acting, but even to influence him according to his own liking, but still with the proverb in mind: "What a man sows, he shall reap".

So the magician will never use his influence for anything bad or force people to act against their own will. He will use the great power over every human being given him through these exercises for the good only, and the blessing will never fail. The magician will learn from these facts why the Oriental scholar bestows the highest worship to his master. By worshiping the master, he connects himself instinctively with the master's consciousness, and so being influenced indirectly, his progress will be far more certain and faster as well. It is quite obvious that the oriental training methods regard a master (guru) as absolutely necessary for the development of the scholar. The well-known Tibetan ankhur is based on the same fundament, but in the inverted order: the master connects himself with the scholar's consciousness and transplants power and enlightenment to him. The same thing happens in the case of the mystics, the point in question being the pneuma-transfer.

This exercise, in a manner similar to what should still be the ongoing practice of the training of the imaginative faculty, will naturally take a considerable length of time to accurately and truly master. Its benefits are almost limitless however, and many things that the vulgar would call miraculous, and which most certainly even the aspiring initiate will consider incredible and helpful, may be accomplished through the mastery of application of this skill. By its means the magician may both know and influence the thoughts of other people. He will understand what it is like to be anything which he may desire, from the simplest to the most complex of the world's creations. By properly identifying with the consciousness of animals, he will be able to render his appearance identical to that of the animal he connects with in the mental and astral spheres, and so the senses of the animal shall identify the magician as one of its own. In this way he may obtain great harmony amongst nature, so that no animal shall run from him or attack him, seeing him as a friend instead. It is needless to say that the magician may also directly influence the actions of animals and humans alike, and so calm the fury of a beast as well as the anger of a man amongst many other things.

The ability of the magician to transplant his consciousness into any part of his body is also of extreme importance, and should be practiced regularly. He should be able to project his consciousness into any of his organs, any division of his body, etc. In later exercises this will allow you to charge certain exact areas within the body with either the vital force or proper elemental energies, pending on the desire. Likewise it will allow you to treat others when we cover the proper methods of magical healing, so that exact areas will receive the energy required, be it from the universe or directly from the magician.

At a point this exercise replaces the necessity for the exercise given earlier in this class for the purpose of training the imaginative faculty. As soon as the student attains to the point where he is transplanting his consciousness into imaginary things he no longer needs to practice the former exercise, as the principles being worked upon are one and the same.

Lecture 9.2

The Vital Force

The “life force” of the magical paradigm is entitled the “vital force.” It is the Odic force of Reichenbach, the animal magnetism of the mesmerists, in quality is the Anima Mundi of the philosophers, and in application is the electromagnetic fluid of the hermetic magicians.

There are several quintessential and naturally occurring qualities to be found in this energy, emanating from the celestial levels into the astral construction of its substance. Of particular relevance are those qualities of expansion, motion, conductivity, malleability, radiation and the particular innate ability of this substance to operate as a most perfect healing agent. Considering these, we find that the vital force is an active principle and constitutes the terminology of a “fluid” by virtue of its perpetual internal motion. It is malleable and easily impressionable by the trained will, and once shaped in accordance with the desire of the magician it readily takes on the function of being a vehicle for the will. When the energy reaches the target of the willed desire it radiates the idea it was impregnated with into the very fundamental substances of its target, affecting change at the core and working outwards.

Basic functional qualities aside, its actual nature is quite blank, as it must be in order to adequately receive and accurately transmit the will of the magician. “The vital force is a blind vehicle at the command of the trained will,” states Helena Blavatsky in her “Isis Unveiled.” Eliphas Levi agrees with this statement, and adds to it that “It is a most perfect medium.”

One of the most accurate portrayals of this substance I have read comes from Anton Mesmer himself in his “On Animal Magnetism”, wherein he proposes two principles that establish the working foundation of the practice of mesmerism:

“1. There exists a mutual influence between the heavenly bodies, the earth, and the living bodies.”

2. A fluid, universally diffused and continued, so as to admit no vacuum, whose subtlety is beyond all comparison, and which from its nature is capable of receiving, propagating, and communicating all the impressions of motion, is the medium of this influence.”

Reichenbach echoes this in his paper on the substance of the Od, stating “It is a mutually attractive electromagnetic force diffused through, radiated by, and at all times acting upon, the heavenly bodies, the world, and its living things.”

We have hence established several important things: that the vital force is a fluid diffused throughout the cosmos, that it is the medium by which forces act upon each other, and that it is electromagnetic. This should provide suitable insight as to its uses in

practical magic, where it serves as a sort of “generic” energy for the purpose of conveying desire and interacting with the universe, the elemental energies being the more specific forces for this manner of work.

By far one of the things for which the vital force is more well equipped than any other energy is healing via magical methods. The vital force, plainly put, is the true “Panacea” of the alchemists. It is the mythical cure-all sought blindly by the European and Chinese alchemists, unaware of the true meaning of their doctrines. It is of this force which Jesus of Nazareth made mention when he spoke saying “Who has touched me? I have felt power leave me.”

The first step in practical energy work is the development of sensitivity to its presence, and therefore this shall be the logical starting point for our work in this area, seeing as how the vital force is the most malleable of the energies which shall be presented to you in this second course. Take up your asana and perform a few moments of thought control, being certain to silence all of the noise in your head and remaining in a relatively calm state of mind. Focus on yourself for a moment, and see jelly-like arms of golden light extend from your aura and spread through the room which you occupy. Let there be many of these arms, each one with its own “nerves” of sorts, which will react to any foreign impulses which are not of you in origin, just as your own physical nerves react to such foreign interaction by the sense of touch. From each of these arms let a golden mist emanate so that the entire room is filled with a golden haze in your mind. Once done, turn your attention to the feelings of this “arms.” What do they feel with their senses of “touch”? Let all that they feel travel back into your mind for processing and feeling. You should find that in various places in your room there are certain strands of energy. It is around these lines of energy that much of the Eastern Fung Shui practices are based. Examine each one, feeling how strong it is, which way it flows, etc. This is the first step in developing psychic sensitivity.

After some practice, and corresponding progression, begin to practice by feeling the energies of your family and friends(anyone you’re around often). When they’re not paying attention, close your eyes, relax, turn on your inner senses, and extend a golden arm out to the target. See this arm touching their aura, and interacting with it, sending the information it receives back to you. Specifically, if your eyes are closed, you should see an image materialize from random colors on the back of your black eyelids. Command your subliminal faculties of the mind to present the information it receives about the person as a whole as a diagram of the human body, so that you see the form of the person in question materializing out of the colors in the darkness of your closed eyelids. Then, let other colors fill this form in a way that parallels how the energy within the actual person is present. At this point, if the person has been doing(for example) some type of workout involving the pectoral muscles, you should see a stronger collection of energy in that area. At this time, it may do you well to find a partner to practice sensing with, so that you can learn how your mind presents certain things with its colors. For example, though for me any irritated area of the aura presents itself in my mind as red, it could present itself as neon green for someone else. If you have a partner, you can ask them

about how certain parts of their body feel, and by their answers, judge for yourself which colors mean what in your mind.

After a time of practice it will no longer be necessary for the accompanying visualizations: they act in the present time merely as tools to focus your mind and allow your senses to expand via an exact route outside of their usual sphere of influence. When success has been booked regularly in the mentioned exercise, one should begin to try and receive the same result merely by focusing the attention upon the area in space which that person possesses, in a manner similar to how you would focus on your focal point in the beginning of the thought control exercises. When you can do this at any distance at any time, and receive accurate and true information in the form of both knowledge and imagery, you have more or less mastered the skill known as “sensing” or “scanning.”

Lecture 10

Fire

Let us first treat of the original “element,” which we have given the name fire so as to understand it by its representation on the material sphere. It is said in the hermetic science that the sun was bestowed an igneous spirit by the Creator, which it would convey to the planet earth so as to excite two principle things: movement and heat, each of which are the property of life. By operating that Fire which is innate in all living bodies the “sun” preserves the principles of generation and life together in a successive manner. Fire being the principle of movement, it moves the seminal seeds of the Archeus into actuality as opposed to letting it exist in potentiality, and therein fire is attributed the power of creation. This fire produces light, as has been mentioned briefly in an earlier section, and in this we find it the first agent of the world. This light has the power to pierce the transparent body and make apparent the compositions of the world, whereas this heat has the power to penetrate to the interior and animate the torpid and hidden nature of its subject.

The fire, which should be understood as analogous to the celestial fire, conveys its essence throughout the material world via the element of air, which mingles with water and fire, to impress the qualities of the Celestial Fire upon all of the terrestrial bodies. Its key principle, that of emanation, is the means by which the celestial rays from whom the terrestrial bodies receive their qualities are created and thrown outwards for manifestation. Fire, then, contains within it a key ability which the magician must contemplate: the power to emanate outwards into action its interior qualities. We shall find that earth does not of itself produce anything which consumes space outside of its present mass, nor do water or air. Fire, however, has the power to be in a precise area of space, and yet though its body is there may stretch outwards and permeate a room with its being via the mechanism of light. Within this operation is a great occult truth which may easily be applied to practical magic with the elements, of which I shall give a few examples for each element.

Fire is a bipolar element within itself, consisting of two extremes: The Celestial Fire and the Infernal Fire. This is the actual key to positive and negative qualities: positive and negative are not synonyms for active and passive in the occult world, and so something which is negative, such as the infernal fire, need not necessarily be passive, and vice versa. To the Celestial Fire we attribute the qualities of heat to make all things fruitful, and light to give all things life and motion. To the Infernal Fire we attribute the parching heat to consume all living things, and darkness making all things barren. Now one may wonder of the latter quality of the Infernal Fire, in so far as how fire in its natural context can not produce light as the Infernal Fire is attributed. In this we find the concept of the “Dark” Hell, wherein everything burns but there is no light, one being trapped in perpetual darkness. In this way fire’s principle of destruction is still in play, yet that very thing which causes its principle of creation(light) is robbed from it. One who can work with both the Celestial and Inferior Fires can operate many things that the magically

ignorant may be compelled to call miracles; the magician, however, knows that his operations are quite natural and can explain them(if at length) to any willing to listen.

Due to its analogy with the Original Fire, or Divine Fire, one will find that the presence of fire in a ritual (as is represented by the burning coal of the incense burner) strengthens godly beings in its presence, and is likewise a powerful mechanism to strengthen the force of one's prayer. For its connections with the divine it is seen as a representation of He who said "I am the Light of the World," and consequently its presence wards off negative entities so long as that connection is made concrete within the mind of the magician lighting the fire. Likewise it was taught to the Jews that they were to make all their sacrifices consecrated by fire, fire being a principle link between the Celestial Fire and the terrestrial world. It is, due to its qualities, a representation also of man's soul, and mystic Kahlil Gibran spoke saying "You are flames, though you live in lanterns." It has been observed throughout all of history, and retold in nearly all stories of heroism, that fire in the ways of torches, processions and religious candles inspire men to do all sorts of brave and courageous acts. To this extent the angel Jeremiah spoke to the prophet Ezra "I inspire men to bravery, and stir the fires of their passions." It is also common knowledge that a good fire keeps away beasts of all sorts, and by understanding all of these mechanisms the magician can avail himself of each without every actually using a fire.

Much more can be said about fire and its animating principles, but I shall leave the rest to the studious magicians and move on to a few practical applications. Note that in this particular lecture I shall not provide how to operate these applications, but simply what these applications may be, so as to incite thinking. We shall move on to treat of ways by which these applications can be made a reality when we come to the appropriate part of this class.

Keeping in mind all of the aforementioned, the observant scholar should have already noticed certain principle ways in which the fire element can be operated. Seeing that fire is the principle of creation and life via the excitement of movement, he may have inferred that via proper manipulation of the correct aspects of this element the master adepts are able to animate that which otherwise is inanimate, sometimes even bring back to life that which was previously dead by sparking once more the igneous flame of life within it. Knowing now that light is a force which pierces the transparent body and reveals its composite nature so may one have concluded that within the power to extrude this light from his own presence the adept can peer directly into the soul of another man and know his very nature. This light, being blocked by no thing, is likewise the mechanism of clairvoyance in the eyes of the trained magician, and you shall be instructed in its use for obtaining this ability in the third course. So also can you learn from the statements above concerning the nature of fire that via knowledge of the principle of light, which is the emanation from a single source, so may one emanate his own nature outwards as appropriate. This emanation may in turn imprint the will of the magician upon what things are receptive of his rays. Likewise, with a knowledge of both the creation of one's own "light," or emanating rays of intent, and a working knowledge of the principles of air (of which we shall treat next week) the magician may likewise work such things as

telepathy, being able to impregnate the surrounding air with his thoughts and direct them as he wishes. Let it not remain unspoken that amongst many other things the ability to properly manipulate the essence of fire can enable the elemental adept to work such wonders as the igniting of objects into flame, the control of the temperature of a room, mastery of thunderstorms, and the ability to internally warm himself and others, even entire places, with the wave of a hand.

For our purposes here we shall refer to the elemental qualities as a set using the term “fire,” and shall refer to the fluid energy with which we work(apart or connected to the qualities) as Tejas. The use of this Tibetan term will allow an easier distinction between the element and the elemental energy, and shall also save me the time of writing “_____ elemental energy” over and over in later discussion. Tejas is represented symbolically as the red triangle pointing upwards. Its Divine Name, being that combination of vibrations and intent which resonates most clearly with its own frequency, is YHVH Tzabaoth(Yod-hey-vau-hey Tsah-bah-ohth). The archangel assigned to its commission is Michael(mee-kay-el) and his corresponding angels are the Arallim.

Soul Mirror of Fire:

Positive: Energetic, courageous, creative, valor, loyalty, motion, perceptive, activity, enthusiasm, eagerness, resolution, productivity.

Negative: Sporadic, breakative, irritable, destructive, intemperance, anger, caught in illusions, gluttony, jealousy, lustful passion, easily persuaded, quickly put out, easily let down.

Correspondences:

Direction - South

Gender - Male

Energy - Projective, electric

Qualities - Hot and dry; light and active; motion

Colors – Red and/or orange

Correlation to the Law – “To Will”

Point of Pentagram - Lower right

Season - Summer

Hour of day - Noon

Tools - Wand, athame, incense

Animals - Lion, serpent, dragon

Alchemical symbol – Red triangle

Elemental being - Salamander

Manifest Representations - Fire, sun, stars, volcanoes

Human sense – Sight(the principle of light)

Finger – Index finger

Tattwa - Tejas

Lecture 10.1

Feeling and moving the Vital Force

We have now learned the basics of the electromagnetic fluid, or the vital force. We have discussed its basic properties, and you should be finding yourself progressively more able to feel the energy around you. Our attention will now be shifted to the vital force within you as opposed to the free vital force (prana) surrounding you.

To allow for an explanation, there is a reason why you are going about this in what do doubt appears to some to be a backwards manner. It would seem logical to begin by feeling energy within you before feeling energy outside of you, but there is a method to our order here. By default you do not feel the many actions occurring within your body, most likely by virtue that you are so use to certain actions (such as the pounding of your heart) that you have become callous to internal sensations, and also that by the nature of the nerve system certain parts of our internal organism have no sensation to speak of. Your heart is thumping within your chest as you are reading this, and yet you probably can not feel it. On the other hand, if someone were to come up and tap your face with the same force that your heart is expanding and contracting, you would not only feel it but likely try to stop it by virtue of its annoyance. This general rule holds true throughout: by our natures we are more sensitive to external stimuli than we are to internal, and so to sharpen the psychic senses we must allow for the presence of the law of analogy and begin its honing back allowing to begin feeling that to which it is more sensitive: external input. Once it has at least been aroused to a woken state, this psychic feeling can then be directed internally for the same cause.

Sit in your asana and calm your thoughts. Try to ensure that you are in a relatively quiet and stable environment, and that there are no distractions. Turn all of your attention inwards, and focus on the feelings of your body. Try to feel “inside” your body as opposed to merely the flesh. Try to feel the location of your stomach, your pulse and your heart. After a few moments you should begin to feel your heartbeat in the least, and this means that you are managing to turn your attention inwards. Visualize your body now as a shell which houses white light within its being, and hold onto this visualization. Think of this white light permeating everything within you, and see it moving, circulating, throughout your being in the same way blood moves through your veins and arteries. When you have a solid grip on this image, extend your hands limply out in front of you, stretching your arms but leaving a slight bend at the elbow so that they are not hyper-extended. With your imagination, let a large amount of this light gather at your solar plexus into an orb for several moments. Direct all of your attention to this area and you should notice a particular feeling that sets that area apart from other places in your body. Leading with your imagination, direct this orb to split in half into two orbs, and direct each orb down each arm. Do this all very slowly, and try to receive a definite sensation from the area the orb is at. When the orbs get to your hands, let your hands fall down and rest on your knees. Hold your concentration on this energy in your hands for at least three or four minutes, then with your imagination lead these two orbs slowly back up their respective arms, once again paying total attention to any sensations in those

areas, and back up into your solar plexus where they will reunite. When they become a single orb again, imagine that the orb is losing its structure and falling apart, dissolving into the rest of your body until it no longer exists.

This exercise is quite literally a training method for your vital force. In the beginning it is quite likely that any sensations you feel will only be sensory hallucinations of sorts, caused by an overt amount of attention to single places on or in the body. Such concentration can cause nerves to misfire, and also has a tendency to direct more blood flow than usual to that particular area. Likewise when concentrating on a particular spot in the body you begin to feel heat: this is not necessarily energy you are feeling, but more likely your own body heat isolated in the area of your concentration. Because you are focusing on a particular place, you will feel normal sensations (such as body warmth) that you are usually oblivious to. Ignorance of this basic psychosomatic principle has caused much disillusionment amongst followers of internal systems of energy control, resulting in “warmth” being considered a principle quality of the vital force. That there is a certain warmth to this energy is true, but also there is a certain warmth to the energy of the water element though its dominant association is that of coldness. This relation exists by virtue of a certain principle law that states the unification of virtues in lesser degrees throughout the elements: in order from fire to air to water to earth, each element is twice as bright, thrice as thin and four times more moveable than the next. The only exception to this relationship is between fire and air, where fire is twice as thin, three times as moveable and four times as bright.

The value of the above relationship is clearly understood when confusion is not attached to it: though fire possesses the virtues of heat and brightness, it does not mean that these virtues are entirely absent in water. It merely means that in water they are so insignificant as to hardly matter at all. To bring this back to the vital force, the ability of a chi kung master with five decades of training to light something small on fire or heat it up with his vital force is due to the fact that he has practiced each day holding to the idea that warmth is a property of this energy, and so it has become far more expressed than it usually would have. If he were to have devoted as much attention to the development of his control over tejas as he did to the vital force, he would find that in a matter of years (as opposed to decades) he would be able to do the same. As has been demonstrated by internal martial artists too many times to recount, warmth is certainly a property of the vital force: it is merely so minimal when compared to its existence in tejas that to the magician using it for such a reason is utterly impractical.

This entire deviation was meant to instill a single rule into your mind: do not view “heat” in an area as a valid sign of the presence of the vital force, for in the beginning especially it is most likely only the heightened acknowledgement of your own natural body heat. If you progress through your training holding to the idea of heat as a property of the vital force then you will most certainly grade your progress incorrectly and sluggishly.

What then is the proper sensation? There are several which apply to the vital force, and they are the feelings of static electricity, magnetism, numbness and expansive pressure.

Any sensations of an electric nature in particular should be viewed as steady progress in this field, and you will find that eventually accumulating and moving the vital force throughout your body will cause your hairs to stand on end quite often (bodily hair, not necessarily head hair).

As mentioned, in the beginning you will likely only be playing mental tricks on yourselves, but this is all and well. By using your imagination and creative faculties to repeatedly form pathways for the allowance of your vital force you will inevitably wind up attracting and leading the vital force itself. With regular practice you shall find in a considerably short amount of time that there is a distinct difference in the way you are feeling the vital force, and you will realize that it is now certainly present.

The development of the vital force is paramount, and this internal manipulation is only one of the ways we shall avail ourselves of. In a sense, it is conditioning the astral and physical bodies for when we begin to accumulate larger amounts of this energy than those respective bodies are accustomed to, and therefore this practice shall allow you to work much easier with practical amounts of the vital force at a later time. To consider very briefly three of the chief employments of the vital force for practical work, let us examine these:

- 1.) Magnetism, also called Mesmerism, is a property of the vital force. Through gaining mastery over its control the magician can influence any living thing quite easily, causing them to move as he desires, think as he desires, and eventually will even allow the magician to render a living animal into a deep sleep best described as a hypnotic state. In this hypnotic state many miracles of healing can be worked.
- 2.) Malleability to the will is a key aspect of the vital force due to its electromagnetic nature. The vital force is an easily impressed substance, and serves as an excellent generic carrier and transmitter of the magician's will in any circumstance, though certain elemental energies are most practical in certain situations.
- 3.) The vital force is properly the Panacea of the alchemists. For operations involving healing the vital force is an invaluable tool, and can accomplish many so-called miracles in this respect. All excellent healers have had complete control of the vital force, and where an individual to devote his entire lifetime to the study and control of the vital force for this particular application, there is no doubt he would be able to accomplish the apparently medically impossible. The magician of course understands that there are many more ways he can help his neighbors apart from healing their sick, and so he will never devote an irrecoverable amount of time to a single ability.

Lecture 10.2

The Black and White Soul Mirrors

The subject of the Black and White Soul Mirrors is of the utmost importance to the student who desires to undertake serious occult training and eventually aspire towards true initiation. To this end a sufficient consideration of this subject must be had before we advance in curriculum, just as its commencement must begin before you advance in serious elemental practices. Properly seen, this is your first strictly elemental exercise which will help lay the ground for future elemental work.

We must begin by considering one incredibly important yet remarkably overlooked aspect of any true magical training: the proper shaping of the character. The chiseling of the character into a form and nature proper for the housing of occult wisdom and spiritual evolution is of the utmost importance to anyone who would desire to become more than a mere sorcerer, and the most efficient method towards this end begins with a process known as the creation of the Black and White Soul Mirrors.

The Black and White Soul mirrors are metaphorical mirrors of the nature of your character. They represent all of the dispositions of the mind and astral body towards the four elements, and by applying the proper analogies via correct use of the elemental key, can be used to remove all of the elemental impurities and imbalances within the individual. Due to the progressive nature of the class, we will consider in depth the nature of each of the four elements every week, and along with that week you will be required to go through and classify all the characteristics of your persona amongst what you now know of the elements. Towards this end in the present the list of associations which you were required to make previously should be employed, and in the next few weeks you shall learn how near or far you were from intuitive knowledge of the four elements.

The process of the creation and application of the Soul Mirrors begins in introspection and ends in alchemical transmutation. To begin the exercise, sit down with your magical diary and a good deal of extra time on your hands, and plunge yourself into a sort of contemplative or meditative state. Allow yourself to relax for a few moments completely, and via the employment of thought control, silence some of the noise in your mind. This basic preparation is a good thing to do before anything involving the intellect or the training thereof, as it allows you to focus the maximum amount of your attention to the subject at hand. When you feel suitably calm and focused, begin to evaluate your character. Systematically work through your persona, kneading and pressing it at every end, and discover as many of your personal characteristics as possible. Engage your personal feelings about yourself, and when you have exhausted all character traits from that angle, begin to tenaciously work through your memories, being sure to give the highest scrutiny to all of your usual or daily routines, actions and, most importantly, reactions. As each character trait comes to mind, record it in the magical diary.

While all traits should be examined, you should be particularly merciless with yourself in regards to negative traits. You should employ all manners of ridicule and criticism against yourself, examining your character as if you were someone who hated the thing at which you looked. To this end do not leave even the apparently smallest and most insignificant stone unturned, for you must search the entire area of your personality. Be harsh and critical in the evaluation of yourself: if the end result is a list of dominantly positive and good qualities about you, you have not looked hard enough. All possible and conceivable negative traits about your character should be sought and, upon discovery, recorded. The reason such importance should be placed on the acquisition of negative traits is that they are the focus of the application of this exercise, which we shall discuss momentarily.

You should aspire for at least forty character traits total. If you are having trouble, employ the aid of other people's opinions on the subject. Do not be afraid or ashamed to ask someone "What things do you like most about me?" In fact, this is a most appropriate approach, and an exercise in both restraint and humility, as well as allowing you to gain an outsider's opinion. When that person expresses his or her opinion, do not argue or battle with them regarding it. Thank the person, then move on.

Once you have a fairly exhaustive compendium of all of your personality traits begin to organize them according to elemental correspondences. Create a table consisting of four quadrants, if you will, each one corresponding to an element, and fill each quadrant with the qualities of your character which relate to that particular element. Once again your personal records of elemental associations which you have gathered hitherto will serve you as a tool for educated guesses in this field. In the following weeks I shall provide you with more exact correspondences, after which you shall rearrange the table accordingly.

When you have categorized every single one of your vices and virtues into an element, divide again each quadrant into two parts: positive and negative. On one side of the division line, preferably the upper part of the quadrant, record all of your positive traits in that element and vice versa for the negative vices. When all of this is done, create the layout of a bar graph on another blank sheet of paper. To do this, merely draw a horizontal line across most of the paper, and then a vertical line at one end. Along the vertical line, number from one to twenty (more if the situation requires) going up, and again from negative one to negative twenty going down. The result should be a vertical line with a horizontal line extending out perpendicularly from its center, and the vertical line should count to twenty both up from and down from the horizontal line. When you have this simple layout drawn then you are to count the number of qualities in each square of your original table. Let us say then that in the fire quadrant you had three virtues (positive traits) and eleven vices (negative traits). You would count upwards from the horizontal line three units according to the numbering on the vertical line, and there draw a basic bar graph of the number three. Immediately below this bar on the other side of the horizontal line you would count down eleven units and draw a similar bar. Draw on top or within this bar the letter "F" for fire, or the alchemical symbol for fire (an upwards triangle), and you shall have for yourself a pictographic and quantitative

representation of your character's elemental disposition towards fire. Proceed in a similar manner for the remaining three elements until all four are appropriately graphed. When you are finished, in combination with the previous table that holds the names of all of the virtues and vices of your persona, you shall have successfully created your black and white soul mirrors.

You now have a working place to begin the proper shaping of your mind into an elementally balanced and magically effective temple for the sacred science. Your job now is to begin the process of transmuting the plethora of vices you have recorded into positive virtues. Every negative vice must eventually be tackled, but for the sake of efficiency we shall focus on one set of negative traits each week in particular, progressing alongside the knowledge lectures which go with them. This week, then, you shall focus predominantly upon the vices which correspond to the nature of fire. For example, excessive passion, lust, anger, egotism, over confidence, flamboyance, and anxiety are all negative virtues of fire. The goal, then, would be to convert them successively into positive water virtues: excessive passion to serene love, lust to sexual calm, anger into acceptance and calm, egotism into humility, flamboyance into tranquility and anxiety into patience. You may note that two of these virtues particularly correspond to positive virtues of earth as well, namely humility and patience. You will find such things quite often, usually amongst congruent elements. Fire and air are congruent elements, as are earth and water. Occasionally it will also be found that certain negative vices for a particular element correspond to a positive virtue of the same element as well, and this is also perfectly fine and natural.

Proceeding in this manner, you are fulfilling two age-old magical principles: "Know thyself" and the proper formation of the character of the magician. As a hopeful initiate, you will aspire only to the loftiest and most noble character for yourself, transmuting all base led into mental gold, and in this way the rust shall be knocked off of the old tool called the mind. By obtaining the elemental balance, which is had when all negative vices have been changed into positive virtues and when these positive virtues themselves keep one another in balance and check, you will be able to practice elemental magic safely under all circumstances without allowing cracks in the walls of your temple to rupture your internal homeostasis from the outside. Without this kind of balance all higher forms of magic are far more dangerous, and some of them utterly impossible. Apart from that, the student who is too dominantly disposed towards the water element (for example) shall find it very difficult to work anything effectively with the air and fire elements, thus greatly limiting the scope of his practical work. Only in balance can all areas of elemental magic be fully and properly explored, and therefore shall the physical world become a step by which means the magician may ascend into higher worlds.

Lecture 11

Air

Air is the midway between that which is above and below; the principle link (metaphorically) connecting the heavens to the Earth. We find it situated between fire and water, and being not a singular element of its own, assimilating parts of both its neighbor's qualities. For this reason the air is seen as receptive, and is the mechanism by which the celestial rays are received from the heavens and then impressed upon those virtues of the earth. In its function it can indeed be seen as close to that of the Soul of the World, and its operations can be seen as having some congruity with that of the Akasha. Air is the glue connecting above and below so that they may not be foreign to one another, and for this reason it is seen as the principle link between man and his soul, this link being the mental body. We shall, however, examine the body of man within elemental context in the appropriate part of the work.

Though the Platonists would disagree, the Hebrew doctors do not identify air as its own element, having none of its own unique qualities. Indeed, within the Qabalah we find only two principle elements, fire and water, from the interaction of which existence as we know it was hence derived. This element, as has been made note of, receives the influences of celestial movements and then carries the appropriate messages into the core of men and animals, impressing upon them the proper qualities. Due in large to this quality may the properties of air be those by which spirits may be evoked into manifestation, being capable of receiving what movements are given to it.

The secret of evocation into visible form is represented in the ritual work as the Censer, which being the mechanism of the incense and the filling of the room with the appropriate scent (scent belonging to the air element), is the depiction of the air element in the operation. In this circumstance the air element is satisfied by filling the entire room with the desired and corresponding scent. In doing this, two things are accomplished: a physical atmosphere is created that is agreeable to the operation, and the smoke may act as a means of materialization. For this reason the censer is often placed either within or just outside the Triangle of Manifestation in the operation of Evocation, as a sort of offering. In some forms of ritual it is a sacrificial herb or spice, such as Tobacco for Martian or Fiery forces, which is burned instead of incense.

Even though air is not considered an element of its own accord in Qaballistic philosophy, it is still afforded great significance, even more than the element of earth. This is demonstrated by its honorary position in the Three Mother Letters of the Hebrew Alphabet, where it is represented by the letter Aleph sitting between Mem and Shin, or Water and Fire. Here, Air mediates between water and fire, allowing them to interact, and the significance of this deserves a short dissertation.

As some will know, the Hebrew alphabet consists of three Mother Letters, seven doubles, and twelve simples. The Three Mothers are the three primordial forces in the spiritual sense, or the three primary elements. The Seven Doubles are the seven planets

or rays, each one having two possible pronunciations, denoting which aspect of the planet is expressed. The Twelve Doubles, naturally, expresses the power of the twelve zodiacal symbols. Of importance to the elementalists is that the three Mother Letters, Mem, Aleph and Shin, are the three primary elements in the archetypal world, whereas the Three Fathers, Yod, Heh and Vau, and the representations of the elements in the outer worlds. So it is that Yod Heh Vau Heh, YHVH, is the key to the elements in magical work up until the highest levels, where the key then becomes Mem Aleph Shin, MASH. In magical practices, the latter is somewhat irrelevant in practice but important in deep meditation. The inverse is true of the Fathers, who are very important in practical magic work, and less important in transcendental meditation.

In the Qaballistic tradition, Mem represents a particular state of consciousness reflected by the Sephiroth known as Chokmah. This is a state of mind that is pure serenity, a very deep state of meditation, where nothing is being considered or attempting to be understood. Instead, things merely "are." If one is meditating on a symbol for example, one becomes enraptured by it, becomes it, and therefore no longer needs to think about it. This state of meditation is very difficult to sustain, and is usually accomplished in every increasing "swings," much as a pendulum swings. On the other side of the completed swing is fire, the letter Shin, which is a deep level of understanding, where one is still strongly contemplating the thing in question. If the fiery contemplation is the maximal of the left swing, and the watery understanding is the maximal of the right swing, then the airy breath is the point towards the bottom where the pendulum itself has the most velocity, and therefore the point of oscillation.

Here we find the importance of the philosophical Air in deep meditation, and why so much emphasis is placed on proper breathing before every beginning real meditation. Even in some practical magic, breathing is an important part of certain rituals. Those familiar with Eastern systems of mysticism will know that sometimes years are spent mastering breathing before any real meditative work is ever commenced. The fact that proper breathing is so valuable in proper energy manipulation is demonstrated by its usual association with the Divine Breath, or Ruach of the Hebrews. In the Bible, when "Breath," "Divine spirit," "air" and "wind" are referred to, the common word is Ruach. This should strike a familiar chord to those who have studied Eastern practices, who know that the translations of Ki and Chi are practically identical, as is the Greek Pneuma. Air is not associated with spiritual forces for mere semantic purposes, but as we should now see, there is exact reason for it.

Question and Answer

Q: Is Air then the functional expression of the Hermetic maxim "As above so below"

A: The Astral Light or Akasha is the mechanism of that maxim, and air merely holds an analogy to it in principle. Bear in mind that the similarity is in principle, not in substance.

Q: Are there any specific kinds of breathing we should do in daily meditation? Or anything we can do to maximize the effects (for example vibrating names or something)?

A: Anything which has a vibration to it naturally enhances the effectiveness of meditation. The Buddhist "Om" works excellently for this, for "Om" is essentially the vibration of the sound of Mem, the Hebrew letter corresponding here to water and deep meditation. In the western cosmogony, Yehovau has a profound impact if repeated as a mantra in meditation.

Air, none the less, is vital in sustaining the process of life which the actions of fire have put into motion. Until fire is applied the air stands dark, and therein we find two types of the air element: night and day. To night is attributed arid manifestation and mystery, for without the illumination of fire nothing contained within the air can be recognized and understood. It is the cold principle which it has borrowed from water brought into play, and its key sense upon which it operates is that of hearing. To day is attributed realization and understanding, with all secrets having been brought out and recognized by the emanation of fire(light). There is a key here again to this analogy which refers back to the mentioned functions of the mystical Three Mothers. The Water, the deep understanding and emersion, is a mystery until it is sought out in deep meditation induced via proper breathing, where it then shines forth in our contemplation as the fire. Air having not existed before fire, "day" is considered its primordial manifestation, though of its own accord it is dark. Because fire is seen as the animating principle of life, so is the pass from day to night often seen as a symbolic passing from life to death.

Of importance within the air element are the four winds, each with their different attributes, and each to be operated for different reasons as seen appropriate within their qualities.

-Boreas, the northern wind: Fierce, dry, cold; makes the air serene and binds the water

-Notus, the southern wind: Cloudy, moist, warm; that which brings rain]

-Zephyrus, the western wind: Soft, cold and moist

-Eurus, the eastern wind: Cloudy, ravenous and warm

To each of these winds are attributed a ruling archangel, whose names are Gabriel, Uriel, Raphael and Michael respectively.

The principle winds here are Boreas and Eurus, being the polar opposites, and each one with a corresponding wind which borrows attributes from both poles: for example, Zephyrus has the cold of Boreas and moisture of Notus. With the knowledge of the qualities of the winds(more of which may be discerned by the scholar upon contemplation) one may work many interesting operations, as they are the Four Forces, each issuing from one of the Four Towers and commanded by one of the archangels. I could here provide the angelic and demonic correspondences of the winds, but I shall leave that to the studious.

With all of the above the observant magician shall have noticed certain ways in which the air element may be applied for magic. He knows now that air is the principle of communication and conveys that which it carries to the other gross bodies, and therein that this element may act as a fitting conduit by which means his will can be carried. Just as air imprints qualities, so is it receptive of the celestial rays, and within its proper understanding may the magician ascertain by which means the qualities given to a substance can be controlled and altered according to the will. Likewise we have seen that air is the vehicle of messages, be they celestial or otherwise, and in this may the power of telepathy be exercised, as Agrippa said: "Hence it is possible naturally, and far from any manner of superstition, that a man should be able in a very short time to signify his mind unto another man, abiding at a very long and unknown distance from him." This principle operated, as one should now see, by the air's power to receive the thoughts of the magician and imprint them upon the desired recipient, so as to create the "sender and receiver." The innate occult operation of air's transmission has even been made use of today by such things as radios, televisions, phones, and all else which receive invisible transmissions via the space of air. Should one be studious, he shall draw many more analogies by which to understand and activate the powers of this element.

For your further study I shall provide here an algorithm of clairvoyance. Regarding the principle of air known as the day principle, day is obviously the transmission of the rays of fire through a proper medium so as to spread its radiation and the resultant known as light. While there is always radiation from the primordial fire element, it does not have the power to penetrate until it is combined with basic air principles. For this reason a word uttered in space can not be heard, nor can the temperature of a place be regulated outside of the atmosphere where there is no air in the common sense. The sight is a fiery quality, and so the student surmises that clairvoyance, which is merely an extension of the natural sight, must work closely with the principles of fire. But what makes clairvoyance so effective? What separates it from the mundane sight? The degree of penetration. The physical sight is obstructed by all sorts of things, and so is very much imperfect and fetal. We must instead seek a higher penetration. By now you have been instructed in the nature of the Archeus, and knowing now what you do about the element of air, may devise a common analogy between the two. Just as the air is the glue between fire and water, above and below, here and there, so is the Archeus the same in a spiritual manner. What composes the Archeus? Most certainly the Akasha is the mechanism of the Archeus, and so the Archeus is merely a segment of the all penetrating Akasha. In this we see another analogy to air, that being the idea of penetration. This principle is demonstrated easily enough by taking something slightly porous, and yet solid enough so that you can not see through it, and squeezing air in one side and out the other.

We now arrive through philosophical yet scientific deduction, something which is not possible without proper education in this field, at our two mechanisms of clairvoyance: the radiation of fire in the sight, and its penetration via the air's analogy to the Akasha. This is merely one example of how the knowledge of the elements can come into play so as to reveal to the magician many of the secrets of the natural world.

The Tattvic designation of Air is Vayu, the symbolic depiction begin a blue circle. The Divine Name which causes this fluid to excite by means of its innate vibration is Shaddai El Chai(Shod-dah-aye El Kaye). The designated archangel is Raphael, who's angels in this respect are the Chassan.

Correspondences:

Direction - East

Gender - Male

Energy – Neutral; balance

Qualities - hot and moist, light and active

Color – Yellow, light blue

Correlation to the Law – “To know”

Season - Spring

Time of day - Dawn

Tool – Interchangeably, the incense and the wand

Point on the Pentagram - Upper left

Animals - Eagle, human

Alchemical symbol - Triangle with a line through the middle

Elemental being - Sylph

Manifest Representations – The sky, wind, clouds

Human senses - Hearing, smell

Finger – Ring finger

Tattva - Vaju

Lecture 11.1

Pore Breathing with the Vital Force

Through conscious breathing we have learned that we may take things from the surrounding area into our beings. We may inhale the qualities of the air surrounding us, impressed there by our own willpower, and take them into our beings to be spread throughout our body by the blood and therefore dissolved by virtue of the Akasha into our total being on all levels. Using this same mechanism, we will now work with the vital force in this manner.

It should be known to most who have some level of biological understanding that, though our dominant sources for inhalation are the nose and mouth, every pore in our body also breathes. Without constant air supply to the pores of our body we would develop dead cells and the result would be quite painful ulcers: for such a reason are immobilized patients in a hospital manually rolled over by nurses two or three times a night, and for this reason do we also naturally move and roll during our sleep as an automatic protective measure. Knowing this, it should be quite evident the importance of our skin acting as a porous device for breathing.

The magician, as with many things (which you are no doubt beginning to see), finds in invaluable use for this natural process in his magical work, and by applying the law of analogy utilizes the oxygen flow of the pores in the same way he would utilize natural breathing to bring virtues into his being. This process is called “conscious pore breathing,” and is an important skill for the magician as it allows him to bring energy directly from the universe into specific parts of the body as well as to significantly increase the amount of energy he can internalize in a single breath. The first of these energies which he may bring in this manner that we shall work with is the vital force, as previous exercises have already prepared you for its reception.

It should now go without saying that surrounding us regularly is a constant source of permeating force known as the vital force, and that this is a very important energy to the magician in many areas of practice and even personal health. Sit down in your asana and gain control over your thoughts, also taking care to relax the muscles of your body. Turn your attention now to the space surrounding you and try to both visualize and actually feel psychically the vital force permeating the area. Take a moderately slow breath, and as you do so visualize not only the vital force being taken in through the nose, but also being pulled into your being through every pore in your skin. You should become a sponge, expanding and absorbing all of the vital force. See this force as very bright light, and when you inhale, allow it to illuminate your body entirely. When you exhale, return this light back out to the universe entirely, leaving no trace of it in your body. Exhale and return this light entirely to the universe, leaving no trace of it left in your body. When you have finished exhaling the vital force, your body should be once again dark in your mind, and the light should be around you.

Repeat this procedure, performing the inhaling and exhaling of the vital force seven times. Be certain that with each exhalation you remove every trace of the vital force you brought in from your body and return it completely to the universe. At this time do not leave any of the vital force within your being; we will get to that later. In the mean time you are conditioning your astral body to receiving the vital force and to giving it back, both being important skills without which a great deal of practical magic is rendered impossible. Every day that you practice conscious pore breathing with the vital force add another breath, and proceed in this way until you are given your next exercise (i.e., two weeks).

Lecture 12

Water

Water is, by Qabalistic terms, the second and last of the true “elements.” Only by the interplay of water and fire were the air and earth consequently wrought. According to its nature this element both attracts and seeks those things both inferior and superior, and therein is the magnetic force which creates the tension between this world and the next. As fire and water are the polar opposites, fire being electric and water being magnetic, they are constantly pushing and pulling against each other, and the tension consequently established amongst the world is referred to as “weight”, which is not to be confused with our physical perception of weight(though a certain analogy exists). In the Qabalah this weight is referred to as the weight of the Middle Pillar, where each sephiroth is weighed in “NOT,” or to speak plainly, had its counterweight in the negative veils of existence before manifestation. Towards this end water and fire establish a similar tension referred to in the Qabalah as weight, and the tension or pressure of this weight is known as air, with its regulator being earth. Though called “weight,” it is perhaps best thought of as the attractive current between two magnets which are constantly oscillating compulsively and contractively.

From this distinction we must again note the inherent properties of these two elements in their respective tattvic fluids, tejas/fire being electric and apas/water being magnet. Naturally this interaction establishes electromagnetic tension, this force being required for the creation of the other two fluids of vayu and prithivi, most particularly in that latter, which allows all forms of life. Seeing then how on the Tree of Life it is tension which allows everything to suspend itself in motion and life-giving activity, it is very significant that the two elements the Hebrew scholars site as being the only two "real" elements establish the same kind of tension on the astral level.

Question and Answer

Q: “In the Qabalah this weight is referred to as the weight of the Middle Pillar, where each sephiroth is weighed in NOT.” What does that mean?

A: "NOT" is the term used in The Zohar, The Book of Splendor, being the cornerstone of all Kaballistic knowledge, to define God before he was manifest. God before he came into existence is called "Not," because there is nothing by which means he can be defined by the terms we understand in existence. In short, existence can never understand non-existence, especially if this non-existence still technically "existed," but in a different cycle which has thus been rendered forever out of reach by the creation of the present cycle of existence.

Q: Can Fire and Water be seen as the most pure expressions of electric and magnetic force?

A: Yes, they do. Philosophically they are the only two elements which form a perfect counterpoint to one another, therefore most perfectly representing the Law of Polarity, with which I imagine most of you are already familiar.

Water is the molding vehicle which consequently helps decide the shapes of those things which are brought into manifestation via the qualities of earth. It receives into its bosom the light, and there refracts its many rays across its depth until they are no more. In this way water exhibits its power to take a small thing and spread it out across a great distance, much as the moisture in the sky helps spread the refraction of light.

The element of water, when in play with earth, possesses the quality of sustaining life, though the quality of creating life belongs specifically to fire. Its child is the reflective ether upon which we look to find God and see only ourselves. By this means all which occurs above is reflected unto that which is below, and so it becomes the messenger of the gods. In this effect it is the magic mirror, the scrying tool of the magi and the great crystal ball of the clairvoyant seers. It is not clairvoyance itself, for this property belongs to fire; it is merely the reflective surface upon which the truths of higher worlds render themselves real through the veils of illusion. It is the great purifier and inquisitor, seeking out what is deemed evil and purging it of existence; for this reason long has water been used in the rituals of men for the sake of cleansing and baptizing. Within its reflective principles and the transduction of divine light to which it belongs exists the secrets of the power of baptism, should a fitting conduit perform the ritual.

The primordial chaos of the universe was analogous to water, or more appropriately, to steam or vapor. God organized this vapor by collecting it into one place, and so that which was chaotic become serene. Just as its brother element contains the principle of creation and destruction, so does water retain the principles of life and death (life and death not being the same as creation and destruction, which the aspirant should make note of). Water is the symbol of he who said "I am the fountain of life," and often was it testified by Paul that Christ was the Holy Water, and this we must remember to be congruent to the Cosmic Christ which is cultivatable within ourselves, that we may all achieve perfection and godhood. The key to this perfection is water, without which (as Jesus testified to Nicodemus) spiritual regeneration can not occur. As Agrippa said:

"Water swallows up the Earth, extinguishes the flames, ascends on high, and by stretching forth clouds challenges the Heavens for their own."

Questions and Answers

Q: "...life and death not being the same as creation and destruction, which the aspirant should make note of." How exactly are they different?

A: Your mother can give you birth, and your mother can take your life away while you are asleep if she so chooses. In neither circumstance is your actual soul, the true essence of your being, created or destroyed. The physical world, in its function as a mirror of higher worlds, has even naturally depicted this universal law through the Conservation of Mass, so that even in birth your flesh was not created of nothing, and upon your death your body shall not suddenly vanish, forever gone.

Q: I remember as an altar boy for my church filling up the holy water containers with plain tap water; what is it that makes holy water any different than other water?

A: The Blessing and Benediction. While tap water, by virtue of it being water, will still have great value for the sake of baptism and the likes, properly and magically prepared holy water is far more efficacious, as is usually the case in magical matters. In my own instance, for example, the creation of Holy Water is about a two day process.

Q: Can you elaborate on the process?

A: I can somewhat, and I will allow you all to do your own further research on the matter. Perhaps at the end of the third course I will include my complete method of Holy Water as a gift of sorts. The method consists of creating a sacred salt, Sal Salis, which itself is a lengthy process. With the Sal Salis created and properly consecrated, The Benediction of the Mingling of Salt and Earth and the Mingling of the Water must be recited. Celestial fire must then be imbued into the water via the proper method, thus revealing the secret of "Putting Fire into the Heart of Water." We shall save further consideration of this for a later time.

So what applications shall the scholar find for water? I shall make note of a few, so as to brighten your inspiration for continued study and training. Water is the magnetic force, and therein attracts that which is within proper polarity unto itself, and repels that which is not further away. By this means, and the careful manipulation of water's inherent principles, the adept can learn many ways by which spirits may be warded off or conjured into manifestation. Likewise can curses be cast off and returned to their masters. The scholar should have noticed that, because of its properties, the proper manipulation of water can allow one to sustain the quality of an enchantment by the same magnetic force, and in conjunction with his knowledge of air, see that enchantment belongs to the principles of air and water mutually. This is not to say, of course, that virtues of enchantments can only belong to water and air; simply that it is the latter principles which keep the enchantment in operation and bind the will of the magician to an object.

Not amongst the least of the powers one can ring out of the essence of water is the power of true baptism, which unfortunately is often lost to the church these days and drug through the mud by unfit preachers. A true baptism is one the likes of which Paul gave, wherein the recipient received various spiritual powers (such as the speaking of tongues) after immediately not only being cleansed of negative energies (operated by the interplay of fire and water/electric and magnetic), but having the Holy Spirit fill them (operated by the magnetic property of water alone). Yet another marvelous feat which bares mentioning is the rumored power of the archaic mages to live under water for long periods of time, wherein the mage (by the power of air and water) can sustain his body as well as cipher oxygen under water where the normal human body would deteriorate. Yet one more interesting power is that of resurrection, operated almost entirely upon the principles of water, wherein the animating qualities formerly present within the body (and attached to the soul) are attracted and rebound back to the physical vessel, presuming this

process can be operated simultaneously with the healing of whatever caused the vessel's ceasing.

A great spectacle of the secrets of the virtues of water is the creation of Holy Water, which when sprinkled about casts out demons and keeps all sorts of evils away from the magician. It cleanses the souls of men and as water running through the soil it wipes clean the toxins and poisons which have gathered beneath the surface. When applied properly to a place, no one who is unclean will be able to compel themselves to cross that line, and this I have witnessed and reproduced myself to verify. The nature and creation of the proper and true Holy Water is outside the scope of this class however, as verily a full ten or eleven lectures could be written specifically for that purpose. Suffice it for now that the secret of Holy Water rests in the ability to put fire into the heart of water.

There is a law behind many of these mysteries attributed to water, including and exceeding even the Eucharistic mysteries of the conversion of wine to blood. The law is that of attraction and containment, and then clean passing on to elsewhere. Holy Water purges the soul by virtue of water's natural ability to withdraw into its bosom anything which is desired: should the Baptist then desire that by sprinkling the Holy Water upon the forehead of the recipient that the water shall withdraw and absorb from him all of his gross and imperfect energies, it shall be so, and upon completion not a trace of it all shall be left. This same law is behind the proper use and power of the ritual bath, which extracts from the magician all of the impurities and imperfections within his physical self, mind, astral body, spirit and soul, so that he may be perfectly clean of all the effluvia of daily living before proceeding to his sacred ritual place.

The true energy which has its closest expression in the manifest world as the element of fire is that of Apas, the power of the watery principle. It is through the nature of Apas that water acts as a symbol by which means it may operate its virtues truly and accurately. To this end water is the symbol, the gate, which allows Apas to come through and express its mental or astral qualities. Within Apas is an even greater and universal power which acts as the cornerstone of the entire watery element and its laws: the magnetic fluid. Apas and the physical element of water are mere analogous reflections of the powers of the magnetic fluid, and it is by the magnetic principle that water holds its importance and use in practical magic.

The Letter of Water in the Tetragrammaton is the first "Heh," H, in YHVH. The Divine Name with which even the fluid apas vibrates is Elohim Tzabaoth. The archangel which presides over water is Gabriel, and the elemental angel is Taliahad.

The Soul Mirror of Water:

Positive: Respectability, modesty, compassion, devotion, seriousness, docility, fervor, cordiality, comprehension, meditation, calmness, quick to give one's confidence, forgiveness, tenderness, mature love, wisdom, understanding, ability to listen well, keeping entrusted secrets, adaptation, pacifism, depth.

Negative: Indifference, depression, apathy, shyness, laziness, over emotional, disintegrating, dissolving, overly secretive, no foundations, ungrounded, forgetful, lustful, clouded, easily confused, withdrawn, introverted, lack of output, easily overcome.

Direction - West

Gender - Female

Energy – Magnetic, passive

Qualities - Cold and moist, heavy and passive

Color – (dark)Blue

Correlation to the Law – “To dare”

Season - Autumn

Time of day - dusk

Tool - Chalice

Point of pentagram - Upper right

Animals - All aquatic life

Alchemical symbol - upside down triangle

Elemental being - Undine

Manifest representations - Waterfalls, ocean, rain, etc., fog, the Moon

Human sense - Taste

Finger - Thumb

Tattwa – Apas

Lecture 13

Earth

Earth is the principle of manifestation, without which no things could exist on the material sphere as such a sphere would not be created. Without this element there is no "logical end" of the emanation of any element. It halts the embracement of air, stops the flow of water, and requires that fire feed on fuel to continue its existence. For this reason it is sometimes referred to as "The Elemental Opposition," being the only element which puts a firm halt to any other element.

Due to earth being the subject of manifesting principles it consequently contains within its bosom the seminal virtues of all things. These seminal virtues are operated into movement by the qualities of fire, grow by the qualities of earth, and are connected to the process of nature by the qualities of air. What does it mean to be "operated into movement" by fire? It means that the energies represented in our world as the solar rays are the forces which stir the root ideas implanted into the Earth by the Archeus. In this natural order of events so do all things find themselves created, sustained and connected, each unit bound to the operations of its higher unit: Nature. Earth is wisely called the "first matter of our creation, and the truest medicine that can preserve us," as it truly is the first means by which we come into actual materialization, and it seems only natural that the physical best nurtures the physical. By reason of this principle, a healer will never allow a client to disregard the use of physical medicines when they are required or appropriate, for they are a natural thing to the body. This especially applies to the use of herbal and homeopathic medicines.

Because it is the recipient mechanism of the other three elements, earth is called the tetrapolar magnet, containing within it all polarities. Having received the qualities of both fire and water this element is rightly called electromagnetic, the synthesis of which is made possible by the element of air (for it unites all, even the opposing polarities). Every element, principle, quality and polarity finds its manifestation upon this element, and so it is seen as the all-embracing cornerstone of nature. One may, in sorts, imagine earth as a great sphere, within which is found the other three elements. It receives the virtues of all things, the end of the beams of light so to say, and with that light reveals all virtues.

The heat peculiar to the earth is only fit for corruption. Its moisture weakens it, and could produce nothing unless aided by the celestial heat (as has been made note of already). Let it therefore not be thought that earth is the principle of creation, as we have already mentioned that creation belongs to the qualities of fire alone. It should be minded that without the interplay of the other elements on a celestial level earth could not be a vessel for manifestation, being incapable of and within and itself to produce any type of life.

There are several applications which the scholar should recognize from the given body of information concerning this element. We find first that all manifestation belongs to earth,

and the magician should draw an analogy between this principle and the subject of manifesting his own will as actuality on this material sphere. Being the recipient of the celestial rays, and their logical end into manifestation, earth is likewise the recipient of the magician's own emanations and their consequent halt. Due to this principle of limits, given birth only by earth, one may see by what means the actions of nature, men and animals alike can be halted by the will of the magician should he make use of earth's qualities in his operations. In conjunction with the air the secrets of transmuting the electric principles into magnetic principles, and therein the keys to such feats as levitation and resurrection, belong to the proper manipulation of this element and employment of its tetrapolar activity. As the physical nurtures the physical, so does the essence of the earth element nurture the condition of its physical children; in this manner one may learn to enhance the growth of plants by employing both earth and water, or specifically, water of earth(which we shall treat more of later).

Also belonging to earth is the revelation of its secrets, for it contains the blueprints of all manifest qualities and knows the actions of all who move upon its surface and within its sphere. Therein the magician should realize(in light of aforementioned knowledge) that by shining the principles of fire upon the bosom of earth, all otherwise hidden virtues shall be brought into sight. The final quality of Earth which may be employed by the magician belongs entirely to the play of earth: decay, or what is properly referred to as entropy. It is only by the presence of earth that fire can burn out(fire of earth), water can be sucked up(water of earth), bodies can rot(fire of earth), air can be made polluted(air of earth), and so many other such operations as are worked by the interplay of earth and the other elements.

The energy which finds its closest physical representation in the element of earth is the tattvic energy called Prithivi. It is the tetrapolar magnet, and has the property of "grounding" the electric and magnetic principles altogether. When condensed to such a manner as to render physical existence, the property which it first takes from the physical world is that of weight, and seeing as how weight is depicted by the equation $F=ma$ (force equals mass times acceleration/gravity), condensing prithivi is the secret to creating actual physical force at will.

Question and Answer

Q: When you said that by using the qualities of Earth, a magician can halt the actions of people, would this be seen as morally wrong?

A: That depends on the action being stopped. Naturally a magician would never stop something righteous. However, he may deem it necessary for something unjust to be stopped immediately.

Q: How would one direct this "weight"?

A: If the weight is manifesting, then it is because you are condensing Prithivi. If you are condensing Prithivi, it means that you are directing it with your will. Therein, directing it with your will shall direct the weight. This is a particularly interesting skill, for it holds the secrets of Fa Jing and Lin Kong Jing, namely the "Distance Power" of the Eastern

Martial Arts. Likewise, a room filled with Prithivi will cause someone with an unconditioned astral body to begin to feel bodily pains when they enter into the room, as if there are weights suspended from their bones and muscles, and they shall quickly fall short of breath.

Q: Where you mentioned that the equation $F=ma$ is the depiction of creating physical force, is fire the acceleration part of the equation?

A: One could say that, in so far as motion and acceleration somewhat belong to the element of fire. This is only in philosophy however. In practice, the "acceleration" is your willpower's direction of the prithivi (the mass).

Q: "Also belonging to earth is the revelation of its secrets, for it contains the blueprints of all manifest qualities and knows the actions of all who move upon its surface and within its sphere." ...and the rest of that paragraph. is this use of the earth element similar/connected/equivalent to the use of the akashic records?

A: The analogy here drawn in philosophy is between the principles of Earth and the operations of the reflective ether.

Q: You mentioned that this process is related to weight, but I recall also in discussion of elemental meditations that proper accumulation of the air element causes lightness. This is obviously also related to weight and gravity (though the inverse), so is the air element also useful for the manipulation of physical force in some way?

A: Not particularly, because vayu does not correspond to force/weight, but rather lack thereof. For example, the feeling of vayu is not that you are being lifted up, but that you are merely ceasing to be held down.

Positive: Respectability, reputation, endurance, consideration, resolution, firmness, seriousness, scrupulousness, thoroughness, concentration, sobriety, punctuality, reserve, objectivity, infallibility, responsibility, reliability, circumspection, resistance, self-assurance.

Negative: Greed, addictions, obsessions, laziness, tired, lack of control, forgetful, anger, slow, insipidity, unscrupulousness, misanthropy, dullness, unreliability, laconism.

Correspondences:

Direction - North

Gender - Male and Female

Energy - Mutual interplay

electromagnetic Qualities - Cold and dry, heavy and passive

Colors - Brown, black, green

Correlation to the Law - "To keep silent"

Season - Winter

Time of day - Midnight

Tool - Pentacle

Point of pentagram - Lower left

Animals - Bull, sphinx, bear

Alchemical symbol - upside down triangle with a line through the middle

Elemental being - Gnome

Manifest representations - Mountains, caves, gems, fields, rocks, forests

Human sense - Touch

Finger - Ring finger

Tattwa - Prithivi

Lecture 13.1

Accumulation of the Vital Force

The accumulation exercises are really the core of practical magic work before one advances to the stage of working with spirits from other realms. They allow the magician to bring into his own being, and therefore under the domain of his own will, certain otherwise external energies which are responsible for the many effects produced and maintained in this world. The first of these energies we shall be working with is the one which hitherto you are most familiar with: the vital force. Before we begin this exercise however, let us examine precisely what is happening during an energy accumulation.

As we should all know by now the vehicle by which means we interact substantially with the Archeus and its energies is the astral body, the way our conscious minds control and direct this interaction is through the imaginative faculty, and the force which gives our imagination its plastic formative power is the disciplined will. During an accumulation all of these factors are powerfully at play, and so exercises in this line are highly beneficial to the student.

During an accumulation the magician sits in his asana and places himself imaginatively in a sphere where only the energy he is accumulating exists. Surrounded by this pure energy, he draws it straight from the source as opposed to through the intermingled ethers, and brings them into his astral body. Once again, it is the astral body which performs this operation and which benefits directly from its practice; the undeniable benefits it has on the other bodies are merely byproducts of the astral mechanisms. When the astral body takes into its being a particular energy in a larger quantity than it is normally accustomed to the effect is similar to bench-pressing more weight than one would usually lift on a casual daily basis. You are working out the astral body, so to say, by testing and gradually increasing its resistance to and tolerance of ever higher amounts of condensed energy. Just as in weight lifting, though you may not be able to lift much at first, you will gradually find the maximum amount consistently increasing, and therefore eventually see great quality in your results. In the astral body, though you may not be able to accumulate enough of the energy at first to really notice the results, eventually you will become more elastic in this respect, and shall be able to hold more and more energy. The more energy you can accumulate, and therefore the more you can condense something in the astral body, the greater the effects are felt on all levels, especially the physical. Therein when you begin the accumulations the effect may only be imaginary, and then with practice it will become mental, so that you actually feel undeniably the effect of the energy's presence in your astral body in your mind as certain states of mind or as certain emotions. With more time and more practice, with the quality of the accumulations ever increasing, you will gradually be able to condense within your astral body an energy to such a degree that it shall have physical effects directly upon your body. In the case of the accumulation of tejas, for example, the actual body itself shall grow very hot, so that you will begin to sweat, and even the uninitiated will be able to touch your skin and feel this heat.

This tension in the astral body is very important as it is its primary form of exercise and one of the largest determinants of its strength and power. Through much successive practice in the five accumulations of Assiah, being those of the elements and of the vital force, the astral body establishes a strong tetrapolar strength known as dynamide, or dynamic force, and therefore gains control over the elements in the same manner that consistent practice with weights gives one control over all levels of weight up to the muscles' maximum point of conditioning.

The first accumulation we shall practice is the vital force accumulation, and for that matter this is the only accumulation which can be practiced without taking into consideration the problem of equipoise. The vital force, as has been explained in previous lectures, is a generic substance with no elemental disposition, and therefore accumulating it individually into the body operates only to strengthen the tension within the astral body and increase the sensitivity of the other bodies. The elemental accumulations on the other hand, which we shall begin to practice in about a month, must be practiced with the elemental equipoise in mind. Therein, you can not only practice with the fire and air elements, for this will result in a large and psychologically dangerous imbalance in the astral body and in the mind. However, we shall discuss the difference between tension and dynamic tension (dynamide) when we come to the lecture on the elemental accumulations. In the mean time, let us move on to the practice of the vital power.

Sit in your asana and silence the noise of the mind. Relax your muscles and make sure you are neither mentally or physically tense. Visualize that you are in a universe expanding in all directions of brilliant white light. Nothing else in the universe exists except for yourself and this light, which surrounds you in all directions. In the same way you practiced in the pore breathing of the vital force, inhale slowly and bring into your being this brilliant and glowing vital force which permeates existence, inhaling it both through the nose and the pores. Let it saturate your body, and try to both visualize and feel your body containing this substance within it. This time when you exhale leave your mind blank, and do not allow any of the inhaled vital force to escape back into the universe. Keep it inside your being, and feel the pressure of its existence in your body, as well as the light it is emitting. With each inhalation this accumulation of the vital force within your body grows, and as it does so you feel the pressure of its condensation within your being as you gradually become brighter and brighter, emitting light from yourself in all directions. With each breath the vital force becomes more condensed, more pressurized, and you become more bright, the brilliancy of the light becoming progressively more powerful with each inhalation. Proceed in this manner through seven complete breaths. When you have completed the seventh breath the visualization should be such that you are absolutely glowing, that the vital force completely fills your body and is strongly radiating light in all directions for hundreds of feet. In short, you should see yourself as the sun, radiating strongly its light in all directions. Hold also that this light is never halted by physical things: it moves through walls and pierces all objects in its way with utter indifference, nothing dimming its brilliance.

When you have reached this seventh breath, begin to release the vital force from your body with each exhalation. This time when you inhale you are to visualize nothing, but when you exhale you are to lead with the imagination the vital power from your body back out into the glowing universe through the pores and through the breath. If you have filled the body with seven inhalations, then you must empty it with seven exhalations. With each exhalation the glowing brilliance gradually leaves you and is let back into the universe. Your light grows gradually dimmer, and slowly decreases in its reach. By the seventh exhalation you should feel entirely empty of the once accumulated vital force, the flow should be entirely gone, and you should feel normal again. With your visualization imagine that the universe of light is disappearing and being replaced by the actual physical world until there is nothing left of it. At this point the accumulation exercise is finished.

One of the most significant properties of the vital force is that of radiation, and in the proper use of this power exists many powerful operations. The same radiation of light which spread over great distances during your accumulation may be condensed and directed to fill a particular room, object, space, etc, with whatever desire the rays of light are carrying. When done, whatever desire the force is radiating shall completely saturate the room, and if the magician wills it, shall remain in that place for a very long time. In this way one may charge a room with the feeling of discomfort for visitors when he does not wish to be disturbed, so that anyone who comes in will feel compelled to leave. Using a minimal amount of imagination the student should be able to conceive of many other possible applications for this emissive power of the vital force.

One such application is that of biomagnetism, which entails filling something with either the vital force directly or with only its radiation, and then commanding that moment by moment, day by day, the power of the radiation or vital force within that things gradually strengthens and increases. To this end I can not speak more clearly or accurately than Franz Bardon does in his appendix to step III.

Lecture 14

The Akasha

It should be known that Akasha is by no means an element as we know it, though is represented as one of the primordial forces upon the celestial sphere, and is consequently the material upon which all fabrications of existence are woven. This substance, which some philosophers referred to as the "dry water" is rightly called the Soul of the World by some occult authors. The function of the akasha is thus: It receives first the will of Divine Providence and, from its primary seat in the celestial sphere as the Prima Materia it sends the celestial rays downwards into the mental and physical spheres, wherein the elements are impregnated with their qualities. In a sense the akasha sends these celestial rays from itself to itself, similar to throwing a ball into the air and then running to catch it yourself. The reason this can be so is that, as a rule, all the elements contain degrees of the akasha within them, even as you contain genetic similarities to your parents. Through this principle the celestial rays are received by the elements and then, according to the principles already thoroughly treated of, put into play as is appropriate to their nature.

The common term for the Akasha as it is found throughout the entirety of the universe is the Astral Light. This Astral Light penetrates the entirety of the astral universe, carrying in the vehicle of astral permeation the very Mind of God, and in this way it holds the proper programming for every component of the universe. When God said "Let there be Light," He was creating this Light so that he would have a force with which He could unite the fabric of the entire universe, binding it all in to a single thing, the Astral Light. Since this was the primordial frame of the universe, for the creation of Light was the first decree, everything subsequent of this was built upon the fabric of the Astral Light. In this way there was a direct link between all things in existence to their Creator via a core substance, what some have called "spirit" and we called the Akasha, which is nothing but essentially a piece of God stretched out across existence. It is by virtue of the Akasha that "All is One and One is All," and when in deep meditation it is said that a connection is felt to all else that is in existence, it is because the consciousness of the mystic has delved into the Akasha principle.

There is a certain analogy which requires consideration here, and it is that both the vital force and the Akasha serve very similar roles, merely on different levels of existence. In the dense etheric world, the world which practical magic is initially most concerned with, the electromagnetic fluid (which some call the vital force) serves on a microcosmic level the magician in the same way that the Akasha serves God on a macrocosmic level. The electromagnetic fluid is extremely malleable by the will of the trained magician, being able to hold any desire or quality without any elemental disposition whatsoever, and once held, being capable of manifesting that quality if given an appropriate target. This is possible on account that this substance is electromagnetic, and as you have learned, the electromagnetism with which the magician is concerned is a common ground between extremes wherein things from all sides may come into and safely coexist. This characteristic of the electromagnetic fluid as a "default" substance with no apparent disposition is identical to the Akasha, which being the foundation of all elements, is

disposed towards none of them. We must bear in mind however that there are two different causes at work: the electromagnetic fluid is the natural result of the interaction between electric and magnetic forces, whereas the Akasha is merely void of any particular association, having the formative seeds of all things within itself.

The most famous subject of the Akasha to the aspiring occultist is without a doubt that supernal collection of ideas known as the Akashic Records. We shall, for a moment, treat of the dynamics of this "archive" of sorts. All things which exist existed first as a thought within the mind of Divine Providence, i.e, within the akasha. Everything which ever was, is and shall ever be had/has/will have its roots in the akasha principle, as it is the supreme force which decides the traits of the seminal vessels before ever impregnating the material world with such occurrences. Because of this one may find within the Akasha, which is the Universal Mind (for it is a hermetic law that "The Universe is Mind; All is mental"), everything from the nature of a grain of sand up to the business affairs of a given young man 300 years from now. For this reason it is said that God "Knows all and sees all," which is rightly said, for all which could possibly be known was created by the Akasha principle. In light of this knowledge one may see that everything concerning existence and all its units is kept within the akasha in a manner similar to how a good cook records his own recipes in a personal cook-book. In light of the human mind's power to organize these otherwise random assortments of knowledge spread throughout the akasha, one is capable of consulting them in a similar manner to how one may consult a book for knowledge, or perhaps more specifically, the internet. In a sense you "type in" what it is you want to find, and results (according to your spiritual maturity) will be brought into your view accordingly. With the proper operation of the Akashic Records nothing is hidden from the mage. In time the magician must necessarily learn how to look into the Akasha, for this is a prerequisite to effective and complete healing. We shall come to this in its appropriate place, however.

Question and Answer

Q: I understand how the akasha would have the quality of water but why is it called by some the dry water?

A: It is one of the many paradoxes which the Neoplatonic philosophers revelled in. By saying it is dry water, it is illustrated that though it has certain qualities which make it like water, it is not and could never actually be considered water.

Veering from Eastern terminology for a moment, the western identification of this substance is as the LVX, which we have called the Astral Light. To now provide a further consideration from a philosophical standpoint, this Light comes from fire, naturally, and so this fire is called by the philosophers the Celestial Fire or Great Fire, which acts as the furnace of creation, emitting its creative rays of light throughout existence much as the rays of the sun penetrate the solar system. Seeing as how this light was second in substance to God, revealed by Genesis as "fiat lux," the astral light is seen as the most pure substance in every level it is to be found upon. In its path from the

Godhead down into the physical world and beyond it remains the creative substance and the vehicle of the Will and Plan of God.

It should be kept in mind, as a mere point of educational information, that there are several schools of magic in existence which believe that the Akasha, that is to say the Astral Light, is the one and only medium of magical phenomenon. Proponents of these schools suggest that the vital force and the Akasha are identical, and that when one performs any magic he is plastically shaping the astral light via his imagination. This is not an incorrect approach, but rather an incomplete one. It is entirely feasible that one could work practical magic without ever worrying about the study of the elements, and indeed to some people this study is a burden, and they train only the imaginative faculty and the willpower to accomplish their phenomena by forcing the movements of the astral light. In a very similar manner to this do active psychics, that is to say those who are commonly called psions today, operate. Through the training of the will and the imaginative faculty, the power to act upon the astral light via plastic visualization dramatically increases, and one is able to work many things. When this is combined with the active use of the akasha, as in the extension of the soul in certain psychic practices, a very powerful practice can be formulated. The problem with this approach is in manifestation into the physical world, for the astral light has no direct vehicle in the world, and so can not operate upon it directly. As such someone who learns only how to operate in this manner is forced to encounter great difficulties with any physical phenomena, and also encounters difficulty in accurately dealing with the mental sphere. While certain things that may result in subtle physical changes, namely the alteration of probability or "future selection" as it is sometimes called, are very powerful and of great importance in certain situations, the physical world can not be seen as conquered until mastery is gained over its four primary components.

Question and Answer

Q: Would not the akasha seek to manifest through the elements even if said magicians didnt work through them directly?

A: It could, but we must remember that most forces are essentially blind, and operate only within their natural laws. Something such as the Akasha the magician would be required to show how to manifest, leading it through the process so to say, and even then the Akasha would still have to select which force it acted through. The force chosen may not always be the most agreeable to the magician's aim in this respect. As mentioned, working with the Akasha alone is a viable form of magic, merely not the most complete. It is far better to walk directly to where you want to place something and place it there yourself than it is to roll something towards that general direction and hope for the best.

Q: If you deprived something living of the Astral Light, what would that do? Kill it instantly, or turn it ill?

A: Kill it instantly. All of the subconscious psychosomatic operations of the body, such as the autonomic, nervous and sympathetic systems would all halt in their actions, for the primal substance which regulated their actions shall have been withdrawn violently.

Q: If removing the Astral light would kill, would adding more heal?

A: I am afraid it would not. The Astral Light does not have a naturally healing property. It is merely necessary for certain operations in the body of a living thing.

Q: Can the Astral Light be brought back to body once it is taken out in the aforementioned fashion, therefore bringing the person back to life?

A: Yes.

Q: When the akasa is taken away, would merely the physical body die, or would the etheric body be afflicted as well?

A: There is a difference between removing the Astral Light from a body and removing it from an etheric vehicle. If we remove the Astral Light from the body, then the spiritual bodies are withdrawn from it as well, along with the mental.

Q: What would be the effect of depriving the astral light from a non-living object? Or maybe more precisely: How is non-living objects depending on the astral light?

A: The roles are naturally different. In a living thing, the Astral Light supports the processes of life, usually through the Chemical Ether. In inanimate object, the Astral Light functions through the Archeus, giving that object its various qualities.

The subject of future selection and its intimate partner, fate, require expression here seeing as how fate, destiny and karma all belong to the Akasha principle. This first requires a consideration of a deeper occult philosophy than is ever usually spoken of: the subject of free will. At this point you have been with me for nearly four months, and in this amount of time I firmly believe that it will be impossible for anyone here to still be so immature that this subject remains taboo for them, presuming that the practices have been kept up with and the lectures have been laboriously studied. I whisper this to you with a caution and a disclaimer: the subject of free will is best left alone if you are not speaking in the presence of initiates, for the world at large is quite resistant to what I am about to present to you, and this is yet another example of the reason for the Law of Silence, and why it has always been upheld with the utmost severity. If you ignorantly regurgitate these words to the uninitiated, you must expect only a violent backlash. This known, I shall continue:

Free will is a luxury of two kinds of people: the magician, in whom it is true by virtue of his training, and the ignorant, for whom it is true by virtue of the bountiful willingness to accept illusions. Only a master, a High Adept, a magister temple, an adeptus exemptus, i.e., a true magus, can truly be said to have free will. But behold, even here there is a paradox: that the adept having obtained free will immediately renders himself a servant to a much higher will, that thing known as Divine Providence, for which he becomes a vehicle on Earth.

Only the adept truly knows where he will be tomorrow, and at what time. Why? Only the adept can ensure that precisely what he says is precisely what shall happen. Only a

true master can ensure his decisions from one to the next. The words of the Adept alone are Law and Truth to the physical world. This is the secret of the formula ABRACADABRA, which means in its root expression "It is created as I speak." Why do you not know, at this moment, exactly what you shall be doing one year from now? You do not know because there are too many natural factors, too many social events, personal changes, natural occurrences, etc, that shall ultimately change any intended path. Your parents may die, you may lose a leg, you may become married, have a child, get in a car accident, develop a life of crime, wind up in jail, and these are merely examples of the many things which the natural forces of the ebb and flow of the Akasha may exert upon your life. Consider this now in conjunction with all the forces at play with your intended destination! If you desired to be at a particular college one year from now, perhaps this college shall burn to the ground, or be something other than a college by then. Perhaps the standards shall drastically raise, or the department which you were interested in excelling in shall no longer be offered at that institute. Even before philosophical or occult speculation, it is evident merely from rational evaluation that you do not have free will, that is to say, you do not have the power to make a reality that which you intend to do. You are at the beckoning of a ceaseless tide, and what it brings when it comes in or what it takes as it goes out you are powerless to stop. Factor the mentioned components into the magnificent equation of every individual human will which shall come into your sphere of action within the next year, and you shall find that the probability of arriving at your exactly intended place, at the intended time, in the intended fashion and in the desired state of being is fractional at best. Even with this possibility, it is still only a matter of random probability, and we can hardly agree that hoping for a certain event in a large ring of probabilities is anything deserving the title "free will."

We now enter into our occult speculations: In the Astral Light are held all energies, all sways, all tendencies, all dispositions, all influences, all associations and correspondences. In short, within the Astral Light is to be found everything in existence alongside their relationships between one another in a vast ocean that is constantly ebbing and flowing, waning and waxing. By mastering the Astral Light, that is to say, by mastering the forces therein, one can direct this concurrence of forces. At the microcosmic level, this is done by peering into the Akasha and selecting the future you desire, and then concentrating thought and energy into that orb, thus expanding it and increasing its dominance. Even this, however, is a mere alteration of probability by making one thing more likely than another. This still does not suffice to be called free will. To be masters of our own lives we must be as certain of the event as we are that striking a metal object with another hard object shall produce the series of vibrations called "sound." To be this certain is to understand perfectly the natural laws which influence all things, and to arrange your desire not by mere force, but by the strategic alignment of natural laws. When these laws are taken into account and worked with properly, the only reasonable assumption is the calculated ending.

Let us presume that there is a regular man and a physicist, both of whom intend to project a marble in such a way that it shall hit an exact point marked on the floor five feet away. The regular man depends upon his throwing skill, and after taking aim, makes his attempt to throw the marble in such a way that it lands precisely where the mark was

made. There is a chance the projectile will meet its mark, but how shaky that chance is! There are as many chances he might miss as there are muscles and nerves in his body. The physicist then goes to work. He prepares a thin tube which the marble may roll down, and creates a stand upon a table whereon he places this straight tube. He then weighs the marble and measures the length of the tube. Rolling the marble down the practice set several times, he makes exact note of the amount of time it takes for the marble to roll down this tube. Using this information he calculates the velocity of the marble, and with this known, he proceeds to calculate the height of the exit point of the tube above the ground, and the distance from it horizontally to the intended landing point. Factoring these calculations into the necessary angles, he comes to an exact equation, a nearly infallible mathematical hypothesis, and armed with the laws of physical movement, velocity and projection, he lets the marble roll down the tube. Out it goes, and with a level of precision unknown to the former man the marble lands approximately where our physicist intended it to.

The analogy should be clear: The mark on the ground is the conceptualized goal. The marble is the desire and focused will of the trained magician. The first man, relying only on his ability to throw something with some degree of accuracy, was the individual who relies only on the power of his will to accomplish something. The second man, relying on his extensive knowledge of physical laws, used physical labor and technical skill in order to set up a scenario which would consider and employ these physical laws. This is the magician who, using his profound knowledge of natural and occult laws, proceeds to use the magical skills he has developed to set up a scenario which will include these laws, utilizing them with great precision. The result of the former man's endeavor was a matter of aim and steadiness, and while the desired outcome is possible, it is hardly likely enough to be considered effective. The result of the latter physicist's endeavor was a mathematical equation which, if followed, would yield approximately the calculated result. The throwing man hoped he would be accurate in his aim, while the physicist was entirely certain that his calculation would produce the intended result if followed through. If the man had hit the mark with the marble, those watching would have been quite amazed. If the elaborate contraption of the physicist missed its mark, likewise would the audience be equally amazed. In short it is remarkable if the former is successful, while it is remarkable if the latter is not.

The magician lives his life in alignment with these natural laws, in the same way the physicist arranged his contraption in alignment with physical laws, and being a master of the forces which support these laws understands perfectly how to calibrate them properly for his own purposes. Because he is a master of the forces which influence his life, he is properly called a master of his life. The adept then is a master strategist, one which never makes a careless action, never utilizes a decision which was not thought out, never speaks an idle word, and never makes an idle gesture. This applies to his magical operations as much as it does to his daily life.

In practical magic a proper knowledge and ability to work with the Akasha allows for three things: the ability to change something from its core (the akasha principle) and therefore from the inside out, the ability to put one's consciousness into the seat of his

own spirit (trance), and the ability to connect with anything, particularly with incorporeal spirits and other magicians (telepathy). Likewise by knowing how to accumulate the actual “substance” of the Akasha into his being, the magician may completely harmonize with the spirit world and in this way communicate with all primarily-akashic beings. The beings most effectively communicated with in this way are the souls of deceased human beings, as they are made entirely of the Akasha with no primary elemental attributes that would allocate them in a particular sphere. Knowing the true process and meaning of life and death, the magician has the right (should he earn it through training) to communicate with those souls that are presently in transit between lives, for physical death means nothing to him.

Question and Answer

Q: Is there such a process, or does it not matter? For example, the Buddha or Jesus.

A: If such archetypes are built around the individual, he need merely reinforce the Akashic connection. In the case of such people as Jesus and Siddhartha however, one must remember that he can not communicate with people of a spiritual maturity higher than himself of his own will. The reason for this is simply that his vibrations do not allow him to penetrate into that degree of the Light.

Q: When manipulating various different laws to attain your goal are there any rules in relation to karma? To use your example, if I manipulated the circumstances to get into a university, yet by doing this someone else was kicked out/declined, would I feel some Karmic repercussions?

A: From something that far removed, the karmic repercussion would likely amount to a sneeze or bug-bite. In more intimate circumstances, it depends on the maturity of the magician. If the magician has the power to directly control something such as this, then he has the maturity to know that he should first look into the Akasha and ensure the decision is karmically just.

Q: What exactly denotes the severity of karmic repercussions?

A: How direct your role was in a particular event, how many fates were consequently influenced, if these influences were out of line with their intended fates (and if so, how much), the purpose for the operation, and how just the purpose was.

Lecture 14.1

Transplanting the Consciousness into the Akasha

You should now have a working practical skill with putting your consciousness into physical objects. You should be able to project into a cup filled with water, for example, and know precisely what it is like to be that cup, to be on a table, to be filled with water, etc, and you should also be able to survey your surroundings from that perspective. Through your developing imaginative faculty you should also be able to imagine any form and put your consciousness therein, and observe an entirely imagined environment from that point of view. We now advance to putting the consciousness into the very core of an object as opposed to merely its form, which is called putting the consciousness into the akasha principle.

Place a small object in front of you and focus on its shape and composition for a moment. Imagine that it is made of billions of atoms, each atom consisting of smaller particles, and each particle having an underlying force itself. Put your consciousness into the object for a moment and feel it out, know what it is like to be it, etc. After a moment, when you have a feel for the object, turn your attention to the many atoms composing this object. From the launching point of the pencil, project your consciousness deeper into one of these atoms. Become an atom and observe the object from this point of view: to you the object should now appear to be an entire universe of its own, with no end in sight. In light of how small you are, everything else is unfathomably large. Once in the atom, try to feel an underlying force even smaller than this atom, and project into its core. Go deeper and deeper in this sense until eventually all sense of scale is completely lost, and your consciousness notices a sudden sense of connection to everything, and that it is in the foundation of the object itself. When you have gone further into the core of the object than even the smallest particle used to create it you should be at this point. You are now in the Akasha principle of this object. Spend at least four or five minutes here, basking in this principle of connection and unification. After you feel it has been about this length of time, return your consciousness back to its place in the body.

You should aim to be able to sustain this projection of the consciousness into the Akasha for a solid ten minutes, as anything after ten minutes should be easily enough done when required. Once you have experimented for ten minutes in this manner with inanimate, animate, moving and stationary things alike, and known all of them from the inside out, then you may progress to the next part of this exercise: the induction of trance via the akasha principle.

Sit in your asana and completely relax. Free your mind of all noise and distracting thoughts. Using the skills you have already developed at this point, move your consciousness from its seat in the brain down into your solar plexus, in the precise center between your chest and your back. Observe your body from this point of view for a moment, and then begin to focus on all the atoms which make up that part of your body. While remaining in the general region of the solar plexus, begin to delve deeper and deeper into your own frame. As you did with the other objects, penetrate past even the

smallest particle in your composition and place your consciousness in the underlying principle found beneath all components of existence. When there you should have no perception of space, and shall find that you quickly lose perception of time. Feel yourself in the seat of your spirit, completely ignoring the idea that there even is a physical, mental or astral component to your existence. Feel your connection to everything in existence through this unifying akasha principle, and remain here for at least five minutes. When you are satisfied, return to your regular state of consciousness by resurfacing into the usual world of existence and placing the consciousness back into its seat in the brain. As with the prior exercise, you should aspire to be able to do this for at least ten minutes.

While your consciousness is in the seat of your own spirit you are in a true state of controlled magical trance, and the only one which the actual magician should ever concern himself with. Because it is not only your consciousness but your disciplined will which is being placed into the spirit the magician remains in complete control, never more passive or active than he desires to be, and from this seat and exert influence upon anything he desires in any manner he desires. In all other forms of trance, such as hypnotic induction, conscious regression, lucid dreaming or very deep meditation the individual is rendered entirely passive. For the mystic this is all fine and well, for the mystic remains passive in the physical world so that he may be active in the spiritual. Likewise for the medium, with his usually very little occult training, remaining entirely passive is no doubt the most reliable way to attract spiritual guests and allow them to come into the body or to use the mental and spiritual powers of the medium to create phenomena in the room, etc. The magician has nothing to do with these ideas however. He remains passive in the spiritual world, and channels from its heights whatever he requires so that he may be an active force in this world. However, should he desire it, it is needless to say that he may go into as deep a passive trance as he desires, and therefore render himself entirely inactive on the physical plane while traversing across all manners of spiritual planes.

The peculiar and useful aspect of willed trance via the akasha principle is that you may still control the physical body from the seat of the spirit, and if more magicians underwent the training to allow them to do this they would find that the powers of their rituals would greatly increase, for the spiritual would be commanding the spiritual. Naturally making the connection from the spirit to the physical vehicle somewhat lessens the state of trance otherwise employed, by the magician will still remain in a very altered and magically-conducive state of being, for he is now making his commands from his spirit and not from his body. Mastering this ability is quintessential in later magical work, particularly the evocation of spirits, where the magician will call the spirit he is summoning from the seat of the spirit, and so therefore his voice shall reverberate with command through the spiritual worlds without ever first having to ascend through the physical world.

Lecture 15

A Review of the Elements

As we have spent the last couple of weeks observing and studying, the physical world is the domain of the four elements: fire, air, earth and water. Through their primary existence they establish polarity, and through their interactions and multiplications into gross compounds they allow for most of the natural phenomena of the material sphere. The student should spend this week reviewing the material from lectures of the second course up to this point, while keeping in mind certain ideas represented in this week's lecture.

The first in the line of elements is fire, revealed by the formula "fiat lux," for where there is light there must first be fire. Second in order of creation was water, for as it was said, "He moved upon the waters of the deep." As a result of this polarity there emerged in between them a certain unifying principle: air. With the electric nature of fire and the magnetic nature of water, air intervened as the sort of vaporous electromagnetic substance, borrowing from fire its movement and dryness, and from water its darkness and adaptability. From the interplay of these three elements was created a fourth, that of earth, which acted as the force which kept the domain of the other three elements in check. So it was that fire required fuel now to burn, air could no longer penetrate all things, and waters flow became directed. Because of its property as retaining within its bosom all other elements, it became known as the tetrapolar magnet and represented by the equilateral square.

In analogy to the formula of the tetrapolarity of earth so was the human soul formed, for as holy scripture testified, "Man's body was shaped from clay." Just as the elements of fire, air and water found their consummation and confinement within the element of earth, so would all four of the elements find the same within the confines of the human soul, each one generically set perfectly in balance with one another until various life experiences and the formation of character would come along and throw them out of harmony.

This tetrapolarity is what allows man's soul to have dominion over all, for all other things are restrained to a particular sphere. An air elemental can never enter into the sphere of fire, nor can the Intelligences of the Moon ever ascend to commingle with the Genii of Mars. All beings, whether they be demonic, angelic, elemental or planetary all have their spheres of restricted action, and may never leave them without special permission. The magician however may move freely across all planes and interact with all manners of beings. Upon his physical expiration his soul shall not be confined to the Earth Sphere, as the souls of the uninitiated are, but he shall be able to move about freely in the universe into any sphere he desires. He shall be able to do this by virtue of his magical equipoise, without which it would be dangerous to go anywhere but the earth sphere, and which restricts nearly all of mankind to this sphere upon physical death. Through the evaluation and strict consideration of your character, as well as by splitting them into elemental categories, by consciously spending time converting vices into

virtues and balancing your elemental disposition you are already allowing all levels of your being to slowly move back into tetrapolar harmony, i.e., the magical equipoise. This we will consider more in-depth in next week's lecture.

This week you are to take time every day to meditate on the properties of each element. Merely sit in your asana, whatever position it may be, and slow your thinking, quieting the noise of your mind, so that you have complete command of your concentration. Then, using everything you know about the elements now, meditate upon the properties and nature of each one in turn. I would advise allowing at least ten minutes to the contemplation of each element in turn, and so therefore a total of about forty minutes of meditation throughout the day. If you desire you may meditate upon one in the morning, another at noon, another in the evening and the fourth before bed. However, it would be far more advantageous to meditate upon each of them in turn in a single sitting, and would also serve as a means of further discipline for your mind. After meditation upon each element, be sure to break for a moment and record anything new or significant that has appeared to you through intuition into your magical journal.

You should also pay particular attention to the balancing of your elemental qualities this week. Every day try to work very determinately upon a single vice: devote all of your mental power to converting it into the opposite virtue. Towards this end it would be an excellent idea to employ the impregnation of food and drink with the desired positive quality every time you have a meal. By this time you have been working on the transformation of your elemental character for five weeks, and you should already be noticing significant changes in your persona, the way you govern yourself, the way you handle situations, etc. All of these should be positive changes, and should certainly be noticeable by the people you interact with on a regular basis. In the past five weeks the extremities of your soul mirrors should have begun to level out, so that there is now no particular elemental extreme in your character. There are naturally still many powerful imbalances in your character, but ideally you are working these out: some of them may take a great length of time to truly conquer and transmute. The character is a reflection of the soul, and by balancing the former out the latter shall come into harmony as well. The more balanced you become the easier magical operations and experiments shall be.

Lecture 16

The Magical Equipoise

We have mentioned in passing several times by now the existence of something called the magical equipoise, which may practically and properly be called the elemental equipoise as well. This week we will devote special time and consideration to this enormously important subject in practical occult philosophy.

The Magical Equipoise is one of the single most important and dominating possessions of the magician. Without some degree of it a large scale of practical magic will either fail, be rendered impractically weak, or backfire all together upon the magician both psychologically and spiritually. Most certainly all magic destined to have a material manifestation, and therefore exist in balance on the astral world as a highly condensed and concentrated substance, would fail if the operator had no prior conditioning of the astral and mental self to allow for the existence of this equilibrium. The reason for this is quite simple: complete power over the four elements can only be had if there are no extremes within the elemental composition of the individual attempting to operate such authority. Seeing as how the four elements are the four keys of The World, and therefore the secret of the Tetragrammaton in the outer world, they are the keys to all magic operated entirely in the physical world. Without the ability to command them nothing may be condensed enough in the astral to allow a bleed over as expression in the physical world.

So what precisely is this equipoise? The magical equipoise refers to the balance of the four elements within the human unit on all levels of existence above the physical (physical reaction being merely a shadow of higher bodies). This means that every inclination or tendency in the mental or astral body must be in complete balance and harmony, no extremes existing therein, in order for the individual to be considered within the magical equipoise. If for example one is overly emotional then one is psychologically inclined towards the water element in a negative manner, possessing in dominance one of water's negative vices. Whatever the nature of this vice, it is domineering enough to overpower both the positive water and positive fire qualities which could counteract its presence. This simple fact shows a series of imbalances: first that the individual, if this emotional melodrama is one of his primary characteristics, is largely water-inclined. The lack of counteractive qualities shows that not enough water virtues exist, and that instead there are too many water vices. This in turn can also tell us that there are not enough fire virtues within the make-up of the individual, for certain fire virtues will naturally counteract certain corresponding but oppositional water vices. From this we may further deduce that where there is an extreme high in the water element, there is likely a following extreme low in the fire element. In the magical world high and low do not create balance: they are merely two extremes, and extremes are always signs of imbalance.

All of these imbalances present themselves in the aura, and we may therefore conclude that the stability and equipoise of the aura of an individual represents the mental and

emotional character of that person, and vice-versa. You do not need to be clairvoyant then to understand that someone who presents themselves commonly in an aggressive manner will have a disposition towards fire in his aura. Using your knowledge of the tempers, you should be able by now to tell which temper a given person dominantly belongs to, and in turn which element said person leans most strongly towards. It should be a given by now that the magician has a balanced aura, belonging to no temper, and that any clairvoyant could sufficiently see this.

By now you have learned to create the Black and White Soul Mirrors, and were instructed to begin transmuting negative vices into positive virtues accordingly to the elements which you were most disposed towards. The purpose of this is to create not so much the elemental equipoise, but instead to at least allow enough time and training for the extremes in your elemental character to become more level, and therefore allow for safe and effective training. To speak practically for a moment about one of the implications of the equipoise, one of the upcoming practices you shall engage in is known as elemental accumulation. If one is to practice them with certain extremes still in his character then psychological trauma can be the result. Even if practiced entirely correctly, the aspirant who has not spent at least some time bringing into relative harmony his elemental traits shall have a great deal of difficulty achieving success, for his body shall naturally try to fend off an influx of any energy which it already possesses in comparable excess. “Comparable excess” is a key term here, for every person has a natural and default amount of elemental energy within the makeup of his astral body, and therefore also the makeup of his mind. However, while an over-all level is maintained regularly in order to keep the multilayered human being correctly functional, any one energy can be prevailing at any one time. Therefore to suggest that one has an abundance of fire does not mean that he has a normal set of elemental qualities, and then an additional set of fire qualities which go beyond the possession of most peoples’ total threshold, but instead that in comparison to his other elemental qualities his being has the most tendency towards the fiery nature.

Of particular importance to the initiate is that he rid himself as much as possible of any elemental vices by transmuting them into the opposing virtues. There is no such thing as imbalance caused by too many virtues of a single element: only in cases where certain single virtues come in excess are they no longer helpful but instead counterproductive. For example, optimism is an exceedingly good virtue, and one which every initiate should pride himself in when the situation permits, for more so than most others the initiate knows that not everything which appears bad or unfortunate in the outer world maintains that same status on the inner planes. However, optimism in excess and therefore when inappropriate will cause a failure to acknowledge when a situation requires to be manually dealt with, as well as when one should try to escape a truly bad situation. Such an extreme can most certainly be dangerous.

Apart from molding the character into a vessel fitting to receive divine power and grace, converting vices into virtues of an elemental nature is particularly important during the conditioning of the astral and mental bodies before serious practical application. During the accumulations every vice you have shall be exploited by its elemental force.

If you are too earthy, for example if you are very stubborn, then in the beginning of your elemental conditioning this stubbornness shall be exaggerated by the energies you are working with until it is brought under control by the coinciding development of another positive element within yourself. In this manner the characteristics act as a flame which flickers most violently just before it goes out. While this is one method of conquering these vices, it will ultimately only wind up suppressing the vices through the domination of virtues. Unlike when one actually transmutes the vice into a virtue, the vice shall still be present: merely hidden from view until poked the right way.

Questions and Answer

Q: Can humans alone gain magical equipoise?

A: Yes.

Q: "Unlike when one actually transmutes the vice into a virtue, the vice shall still be present: merely hidden from view until poked the right way." Why does this not happen when you counteract it with a virtue (which is inherently also transmuted)?

A: Because the virtue is everything which the vice is not. The presence of the virtue negates the very existence of the vice.

Q: Is it better to get rid of the vices all in one try or to gradually eliminate them?

A: Gradually eliminate them.

Q: What of a magicians tools? For example is not the sword an extension of the magician and could it not be forged with the right balance of metals and imbued to have the equipoise of the magician wielding it?

A: It is still only a tool, and therefore only as good as its wielder. A magician can make tools, but tools can not make a magician.

Q: "...one element can be dominant at one time..." Is this how one would work a spell that relied on a single elemental energy (for example, if one wanted to quench someone's anger with the water element, he would gather the water element into himself before working the spell)?

A: That is correct.

The Elemental Accumulations

By this point in your training you should have essentially whittled away most of your elemental extremes. Ultimately you should no longer be entirely disposed to a single element any longer. This of course does not mean that by now you should have the elemental equipoise, for this takes a very long time to truly acquire in its best sense. What it does mean however is that there are no longer any dangerous extremes in your elemental make up, and that so far as possible your character has been brought into a scale of balance, and most certainly control.

Asana should be second nature to you at this point, and if you desire to assume your posture then you should be able to rid yourself of all distractions very quickly. Thought control should be nearly automatic, and having practiced it extensively you will most certainly know its value and appreciate its applications during any situation. Through the discipline of your mind and body you have developed a far greater and more focused will than you previously possessed, and at this point I believe I may honestly say that with this focus alone you are already capable of certain magical phenomena that do not require exact laws to operate. Something you may have noticed by now, for example, is a peculiar influence upon others around you based upon what you are thinking. This is called telepathic suggestion, and if directed by your focus and strengthened by your will, it may be honed down to an exact method producing exact results. You may also have noticed by now, presuming you have kept up with your practices on a daily basis, a certain level of sharpened intuition that is beginning to prove itself to be quite accurate. These two powers alone are true jewels in psychic practice, and by their means a great range of things can eventually be accomplished.

Through the practice of the accumulation of the vital force you have already begun to establish a certain amount of dynamic tension with your astral body. You are giving it pressure and force in this manner, as well as keeping it healthy and vitalized. When the astral body can handle a quantity of tension produced by forces within its being, and through such becomes stronger and more condensed, it begins to open the gateways between the body, the mind and the soul. Through their common extension of the astral body all the components of the human unit begin to come into communication, allowing for the channeling of many mental and spiritual forces which would have otherwise remained in their respective vaults.

With the rays which radiate from your accumulated vital force you should be beginning to acquire the ability to exert your influence over other things. This means that by directing these rays and impregnating them with the desired quality, you may pass that quality on to other things, and by practicing this you shall understand the mechanism of enchantment. Towards this end your consistent practice of conscious eating and drinking will lend invaluable experience.

As much as the vital force alone helps to strengthen and fortify the astral body, its training is far from complete until it has gained its dominion amongst the four elements as well. A great deal of strength comes to the astral body when it is allowed to establish

elemental tension, and to avoid this and only practice with the vital force would be akin to sitting in a very small space for a long time, and only stretching your back instead of stretching your arms and legs as well. Without adequately stretching and conditioning all parts of your body, the unit as a whole shall ultimately fall into disrepair. A man with a strong back and torso, but without legs strong enough to support them, is only half a man.

The method of conditioning the astral body in the best possible way is through the accumulation of all five forces: tejas, vayu, apas, prithivi and the vital force. As a description of this exercise I can think of no better way to present it than Franz Bardon, as the explanation of this exercise is one of his most complete and thorough explanations throughout the entirety of his works:

The task of this step will be to acquire the basic qualities of the elements, producing and dissolving them in the body at will. We are already acquainted with the theory of the action of the elements. Let us deal with the practice:

Fire, with its expansion or extendability in all directions, has the specific quality of heat, and therefore is spherical. Let us then, first of all, acquire this quality and produce it at will in the body as well as in the soul. In body-control we chose an attitude allowing us to remain in a comfortable position, free of any disturbance; Indians call this position asana. For the sake of better understanding, we shall also use this expression henceforth. Take the asana position and imagine yourself in the center of the fiery element which, in the shape of a ball, envelops the universe. Imagine all around you, even the entire universe being fiery. Now inhale the fire element with your nose and, at the same time, with your whole body (pore-breathing). Draw deep breaths regularly, without pressing air or straining the lungs. The material and the astral body ought to resemble an empty vessel into which the element is being inhaled or sucked in with each breath. This heat ought to grow more and more intense with every breath. The heat and the expansion-power must become stronger, the fiery pressure higher and higher, until you feel yourself at last fiery red hot. This whole process of inhaling the fiery element through the body is, of course, a purely imaginary occurrence and should be exercised with the utmost plastic imagination of the element. Start on seven times inhaling the fire element and increase each exercise by one breath more. An average of 20-30 breaths will do. Only physically strong pupils of great willpower are allowed to exceed this number at discretion.

Use the string of beads again to spare counting the breaths by moving one bead with each inhalation. In the beginning the imaginary heat will be perceived psychically only, but with every repeated experiment, the heat will become physically as well as psychically more perceptible. From a rise of temperature (outbreak of perspiration) it can actually increase to a fever. Once the scholar has managed to establish the balance of the elements in the soul, such an accumulation of elements in his body can do him no harm.

Having finished the exercise of imaginary accumulation of the fiery element, you will, through imagination, feel the heat and the expansion of the fire, and now you may start on the exercise in the opposite succession, inhaling the fire element normally through the

mouth and exhaling through it and through the whole body (pore-breathing) into the universe again. The number of breaths done when exhaling the element has to correspond exactly to the number of inhalations. For example, if you begin with seven inhalations of the fire element, you must also exhale seven the element seven times. This is very important, because after finishing the exercise the scholar should have the impression that not the smallest particle of this element has remained in him, and the sensation of heat it produced in him must disappear. Therefore it is advisable to use the string of beads for breathing in as well as breathing out. Do the exercises with the eyes closed at first, and then with open eyes.

In the Orient, there are adepts who perform this exercise for years and are able to condense the fire element to such a degree that they walk about naked and barefoot even in the winter without being affected by the cold; they can, indeed, in just a few minutes, dry wet sheets which they wrap around their bodies. By accumulating the fire element, they affect even their environs, which means the surrounding nature as well, so that they succeed in melting snow and ice not only around themselves, but at a distance of kilometers. Such and similar phenomena can be produced by a European also if he can afford the necessary time for it.

For our progress in magic we need, however, to master not only one but all the elements, a fact that is absolutely correct from the magic standpoint. So much for this.

Let us now pass on to the exercises concerning the air element. What has been said about the fire element applies in the same way to the air element, but for the fact that a different imagination of the senses has to be considered. Take up the same comfortable position, close your eyes, and imagine yourself to be in the middle of a mass of air that is filling the whole universe. You must not perceive anything of your surroundings, and nothing should exist for you but the air-filled space embracing the whole universe. You are inhaling the air element into your empty vessel of the soul, and the material body thorough the whole-body breathing (with the lungs and pores). Every breath is filling the whole body to an increasing extent and with more air. You have got to hold fast the imagination of your body being filled with air by each breath in such a way that is resembles a balloon. Combine it at the same time with the imagination that your body is becoming lighter, as light as air itself. The sensation of lightness should be so intense that finally you do not feel your body at all. In the same way you did begin with the fire element, start now also with seven inhalations and exhalations. With this exercise done, you should again have the positive feeling that not the smallest particle of the air element remains in your body, and consequently you should feel in the same normal condition as before. To avoid any counting, use the string of beads again. Increase the number of breaths (inspirations and expirations) from one exercise to the next, but do not exceed the number of forty. By constant practice of this experiment, adepts will succeed in producing phenomena of levitation such as walking on the surface of water, floating in the air, displacement of the body and many more, especially if one concentrates on one element only. But magician is not satisfied with one-sided phenomena, because this would not agree with his aims. He wants to penetrate far deeper into the cognition and

the mastery, and achieve more.

Now follows the description of the practice concerning the water element. Take up the position you are accustomed to by now, close your eyes, and forget all around you. Imagine the whole universe is an enormous ocean and you are in the center of it. Your body becomes filled with this element with each whole-body breath. You should feel the cold of the water in your whole body. If you have filled up your body with this element in seven breaths, you should empty it with seven breaths. Not the smallest amount of water element should remain in you at the last exhalation. Here again the string of beads will be a great help to you. With each new exercise, take one more breath. The more often you practice this exercise, the more distinctly you will feel the cold properties of the water element. You ought to feel, as it were, like a lump of ice. Each of the exercises should not exceed twenty minutes. As time goes by, you ought to be able to keep your body cold as ice even in the hottest summer weather.

Oriental adepts master this element in such a degree that they can perform the most astonishing phenomena straight away. For example, they produce rain during the hot or dry season, and stop it again at will. They can ban thunderstorms, calm down the roaring ocean, control all animals in the water, and so on. Such and similar phenomena are no miracles for a real magician who understands them perfectly.

All that is left is the description of the last element, that of the earth. Take up your routine position as you did before. This time, imagine the whole universe being the earth with yourself sitting in the middle of it. But do not imagine the earth as a lump of clay, but being a dense earthy material. The specific property of this earthy material is density and gravity. Now you ought to fill your body with this heavy material. Begin again with seven breaths and increase one breath more with each new exercise. You must manage to concentrate so much of the earthy material into yourself that your body seems as heavy as a lump of lead and almost paralyzed by the weight. Breathing out happens in the same way as it did in the other exercises. At the end of this exercise you ought to feel as normal as before the beginning. The duration of this exercise also is limited to twenty minutes at the most.

This exercise (sadhana) is practiced by a great deal of Tibetan lamas mostly in such a way that they begin meditating on a lump of clay, dissecting it and going on to meditate on it again. The genuine magician knows better how to approach this element in a much simpler way, and to master it without such a difficult meditation process.

The color of the different elements may serve as a useful resort to imagination, as far as fire is red, the air is blue, water is greenish blue, and the earth yellow, gray or black. Color vision or sensation is quite individual, but not absolutely necessary. Anyone believing it to favor his work may make use of it in the beginning. What chiefly matters in our exercises is the sensory imagination. After a longer spell of exercises, everybody should be able, for example, to produce heat with the fire element in such a degree that it

can be demonstrated with a thermometer as a fever heat. This preliminary exercise of element mastery needs to be given the utmost attention.

The adept can produce manifold kinds of phenomena say by controlling the earth element, and it is left to everybody to meditate on this problem for himself. Mastery of the elements is the darkest chapter of magic about which very little has been said to date, because the greatest Arcanum is hidden in it. At the same time, however, it is the most important magical domain, and he who does not possess the elements will scarcely get on in magical science.

The mention of the string of beads in this explanation requires a moment of consideration, as it is a most useful tool. Take a simple string and buy a pack of beads from a local supplier (beads are exceedingly cheap). Make sure that the string is long enough so that it may be held by each hand when your hands are on their respective legs during Asana. On this string place twenty identical beads, preferably smooth, and tie a large knot on each end of the string so that the beads can not fall off. During the accumulations it will be with these beads that you will keep track of the number of your breaths, and in this manner you will be able to devote your entire attention to the accumulations, sparing none of your focus for keeping track of which number you are on. If you are doing seven accumulations, then hold thirteen beads in one hand, letting seven rest freely on the string. Count these seven beads only with your other hand during the meditation, and when there are no more beads on the string (for your opposite hand is concealing the others), then you know that it is time to do your exhalations.

It should be obvious that you will not actually be able to condense the respective elements to such a degree as to render physical results on the first try. This will likely take months of consistent practice with all of the accumulations every day. Therein at first the effects are entirely in your imagination, having no actual physical expression at all. You are merely imagining that you are hot, cold, light or heavy, and then imagining that you are not. In time however this imagination creates the proper grounds through which these elements may manifest. Gradually you will be able to condense the elements in the astral body to such a degree that their effects are felt even the physical body. Once you have reached this level, the fire accumulations will make you sweat, the water accumulations will make your skin cold to the touch, the air accumulations will render the feeling that you are not even sitting in your chair, and the earth accumulations shall actually feel like a great weight upon every part of your body.

Some of you will have greater aptitude for this exercise than others, but in general this is a very difficult practice which requires a great deal of patience and devotion in order to come through successfully. Do not be deterred from your practice if after weeks or even months you are still not having any real success: perseverance will be the determining factor here. I may promise you however that if you practice sincerely, every day, nothing shall prevent you from eventually meeting your goal. On the other hand some of you may have success with this even the first time you try it, and such as you would do well to keep your ego in check, for the tendency is to believe that this step may be skipped if this is the case. The cause for this is almost always a powerful imagination as opposed to

the actual accumulation of the elements, and so even if this degree of apparent success is had immediately from the beginning the aspirant should still maintain this practice daily throughout a span of five or six months.

I must echo a most important warning: do not become infatuated with the idea of certain so-called “powers” that focusing on a single element may give you. For example, do not practice only the vayu accumulations because you are lured by the promise of levitation. Such urges as these must be done away with immediately, for they are detrimental to your growth. Practice everything in balance, and believe me when I say that there will come a time somewhere down your path when you shall acquire the methods to do all of these feats without requiring to devote endless years to them alone. People that waste entire decades merely for the production of singular one-sided phenomena are only to be pitied by the true magician, who understands the actual value and purpose of magical evolution.

Lecture 18

The Elemental Meditations

By now you have been introduced to the concept of the elemental accumulations, and should be doing them on a daily basis if at all possible. If you can not do them daily, then a regular weekly routine must most certainly be established if any degree of success is ever to be booked in this respect. Failure to give to these exercises the seriousness which is due them will only result in a waste of your time, but I do not believe I need to elaborate upon this any further, the rest being self evident.

The meditations I will now present to you are of a much different nature, for they will begin to spur your intuitive faculties into motion, and allow you to learn a great deal that would take me far too long to relay to you myself. These meditations, just as many meditations of this nature, will develop your insight into the fundamental natures of the various elements, and in the process shall bring your mind into alignment with them and develop their respective positive attributes across the individual. For an illustration of this, the main developmental aspects of the four elemental meditations are as follows:

Fire: Develops the focus of the mind, and its ability to concentrate on a single thing. Gives the meditator an understanding of how to properly exert and emanate his will.

Air: Develops the clarity of the mind, and its ability to think concisely on all issues, never being clouded by unwanted things. The meditator shall always be able to clearly and precisely word his thoughts for the sake of effective communication.

Water: Develops the receptive nature of the mind, and its ability to calmly sort through and contemplate various subjects. It allows for complete calm of mind, and an understanding of the natural tides of thought.

Earth: Develops the memory, and the ability to allow new thoughts to gain root deep within reason and firmly-grounded logic.

It should be evident by these basic descriptions that whereas the elemental accumulations are astral in nature, and therefore directly benefit the astral body, these meditations are highly mental and therefore benefit the mind. These are only a few of the basic faculties that are naturally developed by these meditations; they are not the fruit of the tree, however. The fruits are the revelations and moments of insight that these meditations shall give you into the mental and ethereal aspects of the tattvas through deep contemplation on the natures of their physical representatives. I shall mention a few details of the possible revelations when we come to each element in turn.

With the present practice of the elemental accumulations you are no doubt finding that a great length of time is now being devoted daily to the magical training. This is understood entirely, and I do not ask you to adopt the present meditations on a daily basis, but recommend instead that the most concentration is directed towards maintaining

regular practice with the elemental accumulations. However, should you find an ideal time to perform any of these meditations, I advise that you do not let it pass, for the sense of harmony and peace which shall come to you by engaging in these meditations has a remarkable cleansing effect on the mind.

Air-

Find for yourself an outside place where you may remain relatively undisturbed by the world for about half an hour, and which is accommodating for a seat. On a windy day, preferably 5-10mph winds or so, go to this place of solitude and assume your respective meditative position. Regulate your breathing using appropriate methods and clear your mind, as is the norm for any good meditation.

Turn your mental attention outwards to the wind itself, feeling it blow against your being. If you can, try to feel it coming even as you can feel energy moving. As it brushes against your face, inhale deeply, bringing into your bosom all the glory of the sylphs which they dance about so well for. Hold your breath, and think of the wind itself halting in expectation for your exhalation, as if it needs your permission. After a moment's rest, exhale slowly and rhythmically, thinking of the wind resuming its course once more. For all intensive purposes, believe that your breath is the microcosmic reflection of the macrocosmic wind. Repeat this process for at least ten minutes, attaining a degree of rhythm with the currents of the wind about you.

After the time has expired and you feel in tune to the wind, turn your focus to the feeling of the wind against your body. Focus on this feeling, and dissipate it as you dissolve the barrier of the flesh, allowing the wind to flow freely into your very ethereal being. When the wind blows against you, do not offer up resistance, but instead mentally let it seep through you and into your bosom, where you shall retain it. Every inhalation see this being done, drawing the wind through the skin and into your being. When you exhale, cast out the wind you have drawn in through your body. Do this process for about five minutes, at which point you should actually begin to feel yourself sway with the wind's currents, though you do not move yourself.

When you have attained the aforementioned, take the meditation one step further. When the wind comes to meet your skin, offer no resistance, allowing the wind to pass through and by you as if you were not even present. Do not allow it to accumulate within you, but let it flow entirely through you, entering one side and passing out the next as if your presence were not a blockade to its beautiful serenade. Inhalation and exhalation should no longer matter at this point, as you shall subconsciously be breathing in some type of rhythm to the wind's currents. You and the wind become one as you dissolve into its flow, letting it carry you where it will.

While in this state of sympathy with the air, return your focus to the idea that your breath truly and accurately reflects the rhythm of the wind. On your next inhalation, hold to the idea that as you inhale the wind comes out of the direction behind you, and then as you exhale it goes bursting forth out into the direction you are facing. If you have achieved a significant state of synergy at this point already, then you may experience a

very real result on even the first attempt. If you do not, then do not be deterred: continue with this visualization, and in a matter of minutes the wind shall come into the rhythm of your breath.

When you truly feel merged with the quintessence of the wind itself, it is time to return to your center. Go about this meditation backwards, seeing yourself slowly materialize again, and gradually offering resistance to the wind until once more it breaks across your flesh, no longer able to flow straight through you effortlessly. When you have regained your center and returned to a calm, yet essentially normal state of being, close the meditation as is custom to your preferences.

During the meditation, open your mind up to anything which the wind may bring you. Contemplate the nature of the air element during this meditation, and as it feels your being, try to come and know its innermost nature. With practice you shall find that some very peculiar thoughts and insights shall come to you as if out of nowhere, and that more than naught these random inspirations shall often have a great deal of sense about them.

Question and Answer

Q: In the past, I have done this same exercise and I have felt a pressure on my forehead (where the third eye is). Is there any reason for it to act that way?

A: The air is, by its nature, a very cleansing and releasing thing. If you feel pressure in any particular part of your body during this exercise, it is most likely because the element is clearing some manner of block that is there.

Q: When greater skill is attained with this meditation can it be practiced when there is no wind to start with, to call the wind as it were?

A: Yes, it most certainly can. It can also be a trigger for mental projection, where you can allow your mind to fly away with the wind for a short while.

Q: Is this meditation (and generally, the other three) more effective than what is in Initiation Into Hermetics?

A: That depends entirely on what you are aiming for. I believe they compliment one another. The exercises in Initiation into Hermetics give you astral control over the astral substances of the elements, whereas these meditations give you mental control over them through a manner of harmony. Both of them have their applications. The powers gained by this meditation, for example, can allow you to begin to demonstrate control over the actual wind itself in a very short amount of time. On the other hand, calling the wind is difficult to do by vayu alone. By the same token, making an object physically lighter and even levitating small things can be an eventual manifestation of the astral control of vayu, whereas the powers gained in this meditation alone would never allow you to do such a thing. This is because you are not exerting control over the astral substance that manifests itself as air, but rather you are establishing mental control over the subtle sways in the ether which cause physical wind. In essence you are working with the same element, but with two different aspects.

Q: With this type of mental projection should the magician leave the destination of the projection up to the winds desires?

A: Yes. This manner of mental projection is not done so much for a particular purpose of retrieving information, but more to enwrap one's self even more into a state of mental harmony with the element.

Earth-

Start into your usual meditation stance, preferably sitting. Open your senses and silence your mind, beginning a process of rhythmic breathing, 4 seconds in, 2 seconds hold, 8 seconds out, 2 seconds old, and repeating over and over until it becomes reflexive, no longer requiring you to think about it. Once done, you should find yourself comparatively relaxed. With your mind clear, visualize yourself sitting on the soil of the earth(as such, you should be meditating outside for this). Focusing clearly, visualize roots thrusting from the bottom of your body(such as the parts of your legs touching the ground, etc) down into the depth of the earth, latching into the deep soil firmly. When done, visualize the earth beneath you, and particularly along these roots, vibrant with a green or brown energy moving slowly throughout the dirt. Focusing, inhale and visualize this energy being absorbed by these roots, and in turn, traveling up the roots and into your being. Let this energy gather inside of you, first filling your legs, and gradually working up with each breath. Continue this visualization until the energy fills you up to the crown of your head, permeating your being with this earthly force of life, even saturating your aura. After this process is complete(taking about ten minutes), begin to not just visualize, but actually somewhat “feel” your skin turning into tree bark, and the rest of you slowly mold into stone or soil, until you are a being of earth. All the while, however, let not your mind wander too deeply into the earth itself, but keep your wits about you, and let no roots come up from the earth and attach to you, for Gaia delights too much in pulling her children into her bosom, and this is dangerous for the unfocused magician, who appears to Gaia as one of her own at the moment of this mental transfiguration.

Finally, after holding your focus for a few minutes at this point, relax, and begin to systematically visualize yourself turning back into a normal human being, with the rock, dirt and bark becoming flesh, muscle and bone once more. Turn your focus downwards, and uproot yourself, perhaps accompanied with a shrugging of the shoulders and tightening of the muscles of the legs for a moment. Bring your focus back into position within yourself, breathe for a moment, then open your eyes, having completed the meditation.

Now, here is an experiment for you. Take either a single plant or section off an area of grass no larger than a circle of about a five-foot circumference. Sit down either next to the plant or within the section of grass, and go about this meditation. When you get to the point where your roots are within the earth however, do not imagine that you are extracting the life force of the ground up into your body, but merely that the soil and the likes is extending up into you. Let it become a part of your being, until as was described earlier, you feel like a part of the earth. The point of view of the consciousness should almost seem as if it is actually underground at this point. Now, imagine that your aura

has the function of leaves, and is receiving nourishing energy from the light and from the air. Draw it down into your physical body and let it pour down your roots into the area you are connected with. If with a planet, your roots should be imagined as intertwined with the roots of the plant. If with grass, you should imagine that your roots contribute to the entire area of grass around you. Let this vital energy pour down into the earth and spread throughout whatever you are connected with, and then let the roots of those things draw up that power into themselves. If you desire to do an experiment with this, then perform this exercise every day for about ten or twenty minutes, always in the same spot with the same plants. Observe the difference between this area and other areas after about two weeks.

Question and Answer

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Q: What did you mean by "keep your wits about you..." when you spoke of Gaia? "Gaia delights" in making an individual "one of her own?"

A: Do not become too sunk into the earth. This is a very beneficial and very empowering meditation, but if you lose all of your personal concentration and allow yourself to be sucked down into the earth by roots coming up into you as opposed to the roots which you sent down into the earth, adverse effects can manifest. The results on your psyche can be a strange mental transmutation. You will redevelop many of the earth vices which you have sought to remove, though most likely far more dominantly than they existed before.

Q: Is the same true for the air meditation?

A: The same is true to one extent or another of all of these meditations, and so no matter how much you come into harmony with an element, you should never forget your own identity. The danger is most prominent with the earth element however, for it amongst all the others is the most stable and dominating.

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Fire-

The fire meditation given in the Treatise on Elemental Magic we shall skip, as it is essentially an accumulation of tejas, which we already have an effective method of performing. The only difference is an increased synergy with solar energy after a while of practice, which is not useful until much later practical work. For those who would like to practice a meditation of harmony with the fire element in general, pursue the typical meditation on a flame, and mentally mimic its movements. With your eyes closed, try to feel the light of the flame flickering here and swaying there. You should begin to feel as if you are the flame. As if your consciousness is within the flame itself, and as it weaves through the air, so does your being. After about ten minutes this connection should be so strengthened that even with your eyes closed you can feel within you which way the flame is bending, or when it is extending or shortening. It should be a part of you. At that time you will be able to control the flame based on your own desires. If you take that feeling of connection and stretch it out, so that it rises, then the flame itself will rise up and stretch out. If you let this feeling weave from side to side, then the flame itself shall

do so. Your mental movements and those of the flame are intricately connected at this point. To come back to a normal mode of consciousness, merely work backwards from connection to disconnection, until you feel that you are yourself again, and the movements of the flame no longer affect you.

Water-

I am afraid that for this meditation, you must be at the beach. As such, while you may not be able to practice it every day, when you find yourself at the beach, this exercise would be a good one to remember and put into practice. Perform it during the incoming tide.

Stand in the shallow water of the ocean, going no deeper than ankle-high waters, and close your eyes. Silence your mind, and open your senses, relaxing your muscles from head to toe systematically. Begin the normal process of rhythmic breathing, further relaxing and focusing you. Turn your mind down to your feet and ankles, and begin to concentrate on the feeling of the tide as it brushes up against them, first coming to you, the pulling off the shore and back into the ocean. Contemplate this motion for a few moments, trying to get the feel of it. If you're particularly relaxed, you will notice after a few sessions of this exercise that you will be able to feel the tide within yourself when your eyes are closed, thus enabling this meditation to come into effect quicker. Focusing on the water as it brushes by your feet, begin to visualize your feet slowly dissipating with each passing of the water towards and away from you. As the water comes up to your feet, visualize the essence of the water throwing itself into the essence of your feet, becoming one. When the tide pulls the water back into the ocean, see the water pulling particles of your feet back with it, starting with the very bottom skin of the feet. Slowly, but surely, your feet will begin to disappear in your mind, and you will begin to "shrink." Continue this process of visualization, coupled with your breathing in correspondence to the tide. When your feet have dissipated into the ocean, let the water climb up to your ankles, climbing slowly higher and higher, until you have completely dissipated into the water. At that last wave, when the last part of your body is broken down and pulled into the ocean, your consciousness will quite automatically be projected into the ocean, where for a time you will be "one" with the energies of the water element. Do not lose your focus! The feeling will be soothing, and you should embrace it. However, do not lose yourself to it. After a few moments, begin to see the process occur in reverse, first with the reconstruction of your head as the water brings particles of it back into its original place, then traveling down to your shoulders, lifting your head higher off the ground, etc, until finally you are a whole person once more. Open your eyes, and the meditation is complete. This meditation will take a total of at least half an hour.

However, many people become so embracing of the soothing promise of the ocean that they find, upon snapping back into a normal state of mind and closing the meditation, that they have been meditating for well over an hour.

If a body of water is not available to you, then a small amount of ingenuity will allow you to adopt this meditation for the purposes of a shower.

Question and Answer

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Q: Does it matter if we are not able to perform these meditations at the same rate? For instance, will not performing the water meditation as much as the other make an imbalance within us?

A: No. These meditations do not actually stretch out and mold various parts of your being, doing one more than the other has no negative effects, so long as you can always keep your focus and never become lost to the element during meditation.

Q: Would the water meditation be as effective in a small flowing creek?

A: It could be done in such a setting, yes.

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All of these meditations have the effect of connecting you with the beings of the respective elemental spheres. Through these meditations the creatures of the elements begin to know you, become acclimated to you, and through repetition they shall even begin to remember and recognize you. During that meditation the creatures of the respective element shall even identify with you, seeing you as one of their own, and will develop for you that same kind of love which they have amongst their kind.

This kind of relationship eventually proves invaluable to the elemental magician, who should consider himself at home amongst any element, while always maintaining his tetrapolar authority. Once befriended, the elementals shall go out of their way to help you. If you desire a breeze, the sylphs shall come swiftly to cool your sweat. If you are cold and desire a good fire, then the salamanders shall see to it that your fire is sustained properly, and gives off a good warmth. Other suitable circumstances can be imagined.

After enough practice, one develops the ability to connect to the respective physical element with only a moment of concentration. By this means he can learn to call forth the winds and calm them once more, merely by a raising and lowering of his hand. Likewise he can make a fire to start which was having much difficulty in being lit, and he may again make a fire start to calm down and even extinguish (he will not be able to actually start one, as this belongs to the control of tejas). He will be able to influence the rate of growth of all plants, and with practice, shall be able to connect with trees to such an extent that he shall be able to see what that tree has observed throughout its life. He shall also come to be able to communicate with the dryads which inhabit certain trees. Through the influence he will gain over the water, he shall be able to know merely by stepping ankle-deep into the ocean when and where a large wave shall arise, and shall even be able to influence the height of some waves in the distance. And now I can give something of my own testament towards the power of this last meditation: If continued over years, and if supplemented by the natural authority given from years of spiritual evolution through magic, he will even be able to affect the tides.

Not to mention, with all of these elemental meditations the magician shall shortly find himself capable of passively communicating with many different elementals. He will be able to connect with Salamanders in fires, with the Undines of lakes, rivers and oceans,

with the Gnomes of the earth and with the sylphs of the winds. He shall be able to speak to them telepathically, and with the development of clairaudience, shall even be able to hear them audibly. There are still magicians in the world who communicate with the magicians of other places in this same manner, letting the sylphs of the winds carry their messages.

Question and Answer

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Q: Exactly what is the difference between passive and active communication with the elementals?

A: Active communication is via such means as evocation. Passive communication entails speaking with them in their natural environment.

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Lecture 19

Projection of Elemental Energies

At this point you have been performing the elemental accumulations for about one and a half months, that is to say six weeks. You will likely not be proficient in these meditations yet, though you should at least be beginning to feel some sort of sensory manifestation which coincides with the element being accumulated. Even if someone else can not feel or observe this change, or if, for example, the accumulation of tejas does not render results on a thermometer, as long as the change is real to your imagination you may count yourself as having great progress and success. At only six weeks into the accumulations you will likely not be ready, or anywhere near it really, for some of the more serious exercises in the projection of tattvic fluids. You will however be ready to start dealing with magic on the mental and astral sphere, and in time, perhaps several months from now, you will also be able to start working the magic on the physical sphere.

Let us consider the transfer of energy. The first thing we shall do is formulate our desire, and then consider which element will best fulfill this purpose using the knowledge of the element hitherto acquired. As mentioned, the focus here will be a result on the mental and astral plane which will ideally have a real result. Let us say then that the desire is to calm someone down who has been very tense and anxious as of late. For this purpose we may presume that you are worried about the individual's health and the stress on his nerves that his condition may cause. As such, we shall see this application as a suitable one directed at helping someone else and not merely done for idle entertainment. We shall then pursue this exercise in the light of our example, which shall be the use of water for the sake of calming someone down and releasing nervous tension.

Assume your Asana, and perform the required elemental accumulation. Extend the accumulation a little further than you normally would this time. Extend it, for example, to about thirty accumulations or so. Naturally if you begin to feel overstressed, if a heavy pressure comes upon your chest, if you have any trouble breathing, or if you begin to feel nauseous, stop the exercise and dissolve the element out of your body. You should none the less push the accumulation a little, but I would advise not exceeding thirty generally speaking, most particularly with fire. Seeing as how we are working with water in this instance, accumulate every breath with the idea in mind that the aspect of water which you are gathering is the quality of complete calm and relaxation. With each breath instead of focusing on feeling cold, let coldness be a background feeling (as it will likely occur anyways) and direct more of your attention to an increasing calmness within yourself. With each breath you become slightly cooler, but particularly more relaxed and in a state of less tension.

By the time you have reached the desired number of accumulations you should feel absolutely relaxed, as if you would be happy never to move from that spot. Your body should of course feel this way, but keep your mind focused, so that it is not too infiltrated by the mental force. Bring up in front of you, in your imagination, the image of the

person who you desire to send this energy to. By now your visualization should be quite effective, so make sure to include details which set that person's appearance apart from everyone else's. You should be convinced that the person is actually right in front of you, as though you could reach out and touch him. When this is so, begin to push the cool, calming fluid out from your solar plexus in a line towards the solar plexus of the individual.

As the apas leaves your body, you should feel less calm and less cool, your body gradually warming up and your mind returning back to a normal state of activity. Simultaneously you should be firm in your conviction that the energy is being absorbed through the solar plexus of the target and is being dissolved into his astral body. You should feel as though with each moment of the transfer your target feels more and more relaxed, gradually increasing in calm, until he is just as calm and collected as you had previously been. When finished, you should not feel as if there is the smallest part of the apas left in your being. It is important that while you are transferring the fluid you affirm mentally that only as much of the energy shall be retained by your target as is necessary for astral balance in that individual. You must be absolutely certain that any energy which can not be used for this purpose, but which would result in a water based imbalance, will be cast out of the target's being.

Once you feel as though the energy is permeating your target appropriately, you must fill the requirements of space and time in order to create a link into the physical body, which is just as much a source of tension as anything mental. We would do this by affirming the following as if speaking to the energy: "This energy shall remain in <name of person> until he is calm and relaxed, and his energies are brought back into balance. The energy shall remain in him every minute until his nervousness and tension is completely dissolved."

You have now established the operation in the astral, mental and physical spheres. You made it astral by using energy, you made it mental by giving it an attribute or occult quality, and you made it physical by establishing time and space for its operation. When these observations are upheld, a great deal of magic can be worked. Negligence of these basic principles causes a great deal of error in the operations of would-be magicians.

Now let us move on to projection within an atmosphere, as opposed to the transfer of energy between two people. With very little alteration, this same process can be applied for projection of a substance into a general atmosphere as opposed to a person or thing. Go about the method previously given, and to continue the example, we shall assume we are working with the water element. This time instead of projecting the accumulated calm into a person, merely let it pour freely out of your solar plexus and begin to fill the room around you. Affirm that it shall be within the walls of your room, and shall remain there minute by minute until you release it. Let the calm of the water element permeate the entire room, so that you feel calm merely by being there. Once you have completely saturated the room in this manner, and you are quite sure there is no more of the element in your being, step outside the room for a few minutes. So long as you affirmed that the energy shall remain in the room until you release it, it shall stay there even if you are

gone. Once you are in a normal mood and state of mind again, enter the room once more. You can judge your success with this exercise by seeing how entering the room affects your mood. If upon entering you feel like relaxing, perhaps laying down or just sitting in a chair for a while, then it is fair to say that the projection worked.

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Q&A

Q: I have nearly finished my hypnotherapy course. Would the projection of apas be usefull for deepening the trance state of the client?

A: Yes.

Q: Is the same basic technique for projecting elemental energies into another individual applicable, with the obvious changes, for projecting the vital force, constructs, etc to people?

A: Absolutely. It is a universal method.

Q: As in this example: If you filed a room with a feeling of calmness and left it that way, would the energy automaticaly be released eventualy or would the energy of the room eventually start causing imbalances in the people remaining there?

A: If you program it to simply remain their minute by minute, continuing, it will eventually be dissolved by other energies, but this would take time. Even after its dissolution, it would still have a predominant watery feel. It is best to personally clear the room of the excess energy when you are done with it.

Q: Would there be advantage then to leave a therapy room filled with apas for the previously mentioned purpose?

A: Yes.

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With enough time and practice, the magician will eventually be able to condense the astral substance to such a degree that its physical properties begin to manifest. Using the same method mentioned above for projection into an atmosphere, you can choose to focus only on the physical quality of apas, that of cold, and practice lowering the temperature of a room. It will take a great deal of practice to be able to do this to a suitable degree so that even others can verify a temperature change, but steady practice and unwavering patience are always the keys to success in such matters. You may also fill a particular person with one of the physical qualities. If someone is cold, for example, you can warm them up with a transfer of tejas. This method can be done using

the previous method of imagination, but is easiest when the individual is right next to you and you can actually make physical contact.

Manifestation into physical qualities is a long and difficult road, and in all honesty does not need to be pursued to that end. When the changes in atmosphere are real to you, especially the temperature changes, then this shall suffice. Even though you may not have made it bleed objectively into the physical world, it will still be very condensed in the Archeus of your surroundings. This setup of an astral atmosphere is what the projection exercise is really meant for, and not some sort of physical feat only gratifying to the ego. In time this skill will allow you to prepare a proper atmosphere for ritual working such as spirit evocation, where this power is essential.

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Q&A

Q: Earlier you have mentioned that even if an element is not removed from a person by the magician it will naturally dissipate over a day or two. Does this happen by a raising of the opposing element or is it a simple dissipation?

A: The process is more like a natural immune system in a healthy vital body. It will cleanse out imbalances if it is able. Over time the body balances itself out through diffusion, where the unwanted is tossed away.

Lecture 20

Inductive and Deductive Filtering

At this point the concepts of the electric and magnetic fluids should not be a strange one to you. You should be comfortable with the idea of these fluids, and have at least a working knowledge of their natures from our prior lectures. We have learned, for example, that fire is the house of the electric fluid and that water is the house of the magnetic fluid. We also know that air and earth are electromagnetic, though the former is a medium and the latter is a container. In this lecture we will use that knowledge in order to learn to work with the electric and magnetic fluids directly, without having to work with them through the levers of their associated tattvas.

We shall examine two principles methods for this: inductive filtering and deductive filtering. We will, in effect, “filter” the desired fluid out of its tattvic housing and either into or out of ourselves, depending on what we desire to practice or what the situation calls for. Here are the methods:

Inductive Filtering

For the Electric Fluid

As with most of our more meditative exercises, you may start this by assuming your preferred asana to calm your mind and relax your body. Take a few moments to grab a hold of your thoughts, which should be a common practice before every exercise, and then focus your mind on your environment. Using your developed and honed imagination, put yourself in the center of a great sphere of fire, much as you do during your elemental accumulations. Allow this fire to press against you on every side, so that you can even feel its warmth on your skin, but do not allow the fire to enter into you as you do in the accumulation exercises. Hold this visualization for a few moments until you can definitely feel the heat of the sphere of fire. When you can, turn your attention towards light that is coming from the fire. Imagine that this light, which is the electric fluid, is also pushing against you from every direction. This time however, allow this light to filter through your pores and into your being. You should have the idea that you are completely hollow, and that this light is filling you up entirely. Allow only this light, and not the fire from whence it issues, to enter into you. Do this for several breaths until you feel completely filled by the light. When you do, take a few moments to feel out the electric fluid which now saturates your being. Your hands, and especially your fingers, should definitely feel as if an electric current is running through them. Impress the feeling of this fluid upon your memory, as it shall allow you to recognize and call it up with greater ease in your continued practice of this exercise. Once you have a good feel for the electric fluid, beginning mentally dissipating the sphere of fire around you, and as you do, also imagine that the light within you is leaving your body, growing dimmer and dimmer. Finally, you should feel as though all the electric fluid has left your body, and you are sitting back in your chair, surrounded by your normal atmosphere.

For the Magnetic Fluid

The procedure is essentially the same. Assume your asana, and this time imagine that you are in the center of a sphere of water. When you can feel the cool dampness of the water around you, turn your attention to the magnetic essence of that water. Here you may be a little creative with your visualizations, for the water has no exact mechanism in the sense that fire had its mechanism of light. If you would like, you can imagine that the electric fluid is the actual color of the water, without any of its physical associations (no coldness, etc). Imagine that this color is pressing against you from all directions, and then gradually allow it to filter through your pores and fill your hollow body. When you feel as though you are completely magnetized, take a few moments to examine how that feeling affects you, what sensations it produces, etc. When you are familiar with the feel of the magnetic fluid, then begin dissipating the water and the fluid as you did before with the fire element.

Deductive Filtering

With the Electric Fluid

In order for deductive filtering to work, you will need to have thoroughly familiarized yourself with the inductive exercises for both elements, and most particularly with the physical sensations that the electric and magnetic fluids produce.

For the electric fluid, go about your normal fire elemental accumulations, as we learned much earlier. Allow the tejas to fill your entire body, so that you are hot and even sweating, but do not devote your attention to those physical sensations; they should occur automatically without your full attention. Instead, once you are completely filled with the fire element turn your attention to your skin. Focus on the feeling of the electric fluid pulsating within and radiating from the tejas which you have accumulated, and imagine that it is a fine layer which encases all of your skin. Feel the effects of the electric fluid upon your arms, your back, your neck, fingers, etc; it should be as though you are filled with a static charge, and in this exercise the hairs on your arms and even the back of your neck should actually begin to stand on end. The static current, in other words, should be very real. When you can feel the electric fluid affirmatively throughout your skin, dissipate the fire element entirely and allow the electric fluid to dissolve as well in order to close the exercise.

With the Magnetic Fluid

The process is much the same with the magnetic fluid. This time, however, perform the apas accumulations instead of the tejas accumulations. Allow the water element to fill your body, and when you are entirely saturated with it turn your attention to your skin, as we did in the prior exercise. Recall the feeling of the magnetic fluid from the inductive exercise, and feel it encasing your physical skin. You should feel as a sense of cool contraction, and almost a gravitational feeling, along the skin of your body. When you have mentally isolated and can completely feel this magnetism, then the exercise is complete and you may dissolve both the element and the fluid.

The Applications

The inductive filtering method is best for causing a force to work from the outside in, and therefore allows you to use the electric and magnetic fluids in order to work personal inner changes, whether they be on a spiritual or mental level. By this means, for example, one can master all four elements: the electric fluid for fire and air, the magnetic fluid for water and earth. By internalizing the fluids through the inductive method, you can direct those fluids to work an appropriate change on a personal level. You can fill the electric fluid, for example, with the desire for mastery over fire and air, and this desire shall bleed over into your spiritual levels, greatly hastening the speed with which you conquer those two elements. You may choose that the most noble fire qualities become a part of your character, and so you would fill the inducted electric fluid with the desire for whatever quality you are seeking. A great number of personal changes can be produced by the inductive method. With the magnetic fluid you can gain mastery over water and earth, and can also gain the quicker and more masterful activation of various psychic faculties, such as clairsentience and clairaudience.

The deductive filtering method is best for working on something from the inside out, and therefore through radiation. The element and its associated fluid are within the magician, and he radiates the power of that fluid outwards through his skin. He can charge objects and people with the electric or magnetic fluid which is accumulated deductively. If he charges himself with the electric fluid in this manner, for example, it is entirely possible that he eventually reach such a degree of mastery over it that he could light a lightbulb by touching it, or give someone a shock by touching them. For healing purposes, he could use the deductive filtering method to work with nervous disorders, and all disorders involving an imbalance of the electromagnetic forces in a person.

Through a complete mastery of both inductive and deductive filtering, and therefore a complete mastery of the electric and magnetic fluids, one gains the capacity for creating electromagnetic volts, which are highly condensed spheres of electric and magnetic energy bent on a single purpose (one which will without doubt be fulfilled). Such a volt can be used to charge anything with any desire, and there is nothing that can not be accomplished by an impregnated volt. This far exceeds the scope of our class, and so for further information I refer you to Bardon's Initiation into Hermetics, step ten.

Lecture 21

Clairvoyance

We come now in our lessons to the subject of clairvoyance, which is, as we shall see, one of the most important powers which the magician can possess. Unlike most of our other subjects in this course, this one shall again be divided into two parts: theoretical and practical. Today we shall discuss the theory, and at a later time, either tonight or tomorrow, the exercise for the development of clairvoyance will be posted.

Perceptual clairvoyance is the most widely known characteristic of clairvoyant power in general, as it is to this that the ability to see entities, the spirits of the deceased, and the energies of the incorporeal world are most famously attributed. There is, however, much more to this ability than mere seership. By far one of the most interesting core powers attributed to clairvoyance is something called etheric vision, this being the power of the clairvoyant to see the energies which effect this world. We shall now discuss a few forms of energetic clairvoyance:

Etheric Vision

The etheric vision is the common “psychic sight” and involves most levels of clairvoyance. It is a distinct sensitivity of the physical eye to very subtle substances which we call ethers, the degree of this sensitivity directly affecting to what degree and deepness we may view the aforementioned. Ether, as it were, is all around us, permeating our beings, processing energy from our food, stirring our thought processes and, perhaps most importantly, providing a definite medium by which higher intelligences can operate upon our physical sphere of existence.

Etheric vision is, in my own opinion, of the most paramount importance to the magician. When left undeveloped he may spend his entire career never seeing that which he is working with, and this leaves him in a most pitiable state of ignorance amidst which he is forced to only speculate and theorize. What this vision allows the magician to do is EXPERIENCE, and this is extremely important for the magical maturity. Likewise it is by this power that the magician may know the processes of a person, to what extent he is mature, what demons he has attracted to himself, etc. In sum, it may rightly be called one of the most powerful and important tools that the experienced magician should have at his disposal. With it, doubt is erased and faith as well as understanding replaced in the void it left behind. Should an adept have no other power than this, he would find himself more satisfied than many who would be considered more powerful than he.

In all the gifts which the adept holds, and of which much lore and legend has been written, it has been the powers to control the elements and command spirits which seem to have demanded the most reverence from those who knew these adepts, and to these abilities were romantic thoughts given. However, if one were to go and view the personal writings of those about whom much myth has been written, he would find that the etheric vision was held above all his other abilities, and that it would be written quite romantically about. Some of the most passionate writings about this vision have come

from Max Heindal, Beverly P. Randolph and Rudolf Steiner, all of whom had developed it to such an extent that they could see the ether and all inherent forms of energy and thought in an entirely normal state of mind; for them the presence of these ethers had become a fact of daily life. Max Heindal, for one, could look at a person and know precisely which sins they had committed in the recent past, as he could see the demons of those sins crowding around the individual in question.

There are many layers of this etheric vision. Before any actual sight advancement occurs, one comes to be able to feel an underlying force within all things: objects, living things, words, etc. Shortly thereafter the aspirant may begin to see slight waves, often times of diverse colors (typically green, red and blue), around the bodies of the more energy-dominant life forms. Therein the first useful sights tend to be of the human aura, followed by the mechanical auras of animals, and then down to plants. Due to the very faint nature of these energies, the aspirant may notice that they are best seen in a particularly dark setting, but one which is not devoid of light entirely: a full moon night tends to be an excellent time to grade your advancement. Gradually the ability to see these energies becomes more efficient as the energy forms begin to take more meaningful distinctions. As the aspirant becomes the adept, the magician will find himself capable of seeing the very life-flame which engulfs all living things.

Color Vision

This is not the same idea of “color vision” the term likely conjures in the mind of the reader. This color vision is in reference to the power of the magician, having cultivated his etheric clairvoyance to some extent, to see the mind-stuff upon which our thoughts and emotions are built. It is the power to gauge the joy or anger of a person, to what extent his emotions are being expressed, and even read his thoughts as one may read a book should it so please the magician. If etheric vision is to be seen as belonging to the physical sphere, then color vision belongs to the mental sphere.

The reason the term “color” is used can not fully be understood until this vision is obtained. Human thoughts and emotions are most complex organisms on the mental sphere, and the ability to actually view them as opposed to feeling them operates a kind of color-scheme which goes far beyond the limitations of our physical color spectrum. There are colors to be seen with this vision which have no earthly parallel, and so attempting any explanation is entirely foolish. To each color is an associated state of being, this state being expressed by the ethers as certain emotions within a given human being, and consequently giving rise to various thoughts. The ability to operate this vision is rightly the power to know all things about a certain person at a glance, and so no secrets are held therein. It is the second grade of etheric vision.

Tone Vision

Tone Vision would be the kind of vision that would correspond to the lowest densities of the celestial sphere, what we may call the astral sphere for all practical purposes, and by union with the Color Vision allows the magician to observe certain higher intelligences which he was previously either ignorant of or had only been told about.

On the physical sphere the Tone Vision, when operated while looking at a physical substance, turns that object into somewhat of a void that is oddly not empty or void by any means. It is as a split in the worlds, and where the physical object had previously resided is now a window into a completely different existence that is merely shaped like the object was. Unlike Color Vision, where a most grand array of colors are expressed, this vision operates upon a certain kind of tone and frequency made visible to the magician. For this reason this vision is entitled "Tone Vision," and allowing the magician to see through the rays of light and up into the cosmos, it is the final degree of etheric vision.

Spiritual Vision

Spiritual Vision is a form of vision altogether detached from the physical mechanism, unlike the prior three discussed. It is the most common form of magical sight, and often develops of its own accord in any practicing magician. Operating entirely on the spiritual planes, it is the sight of the soul transmitted into the mind. Spiritual Vision is often the mechanism of skrying or divining, and during both astral and mental projection directly determines how we perceive the spiritual worlds. If the spiritual vision is undeveloped, then one may find everything inverted, glitched, mutated, etc, during astral travel. If it has been developed in the magician, however, then the astral world will seem quite normal and stable.

This vision unites with a very advanced form of etheric vision to allow the magician to visibly see spiritual beings who have been evoked into the Light Ether, or who stay within the Light Ether in order to govern certain operations. It will develop of its own accord during development of the etheric sight, as will the previous two forms of magical sight. You can not have the etheric sight without having the other three forms eventually, but one may have any of those three sights without having etheric vision.

Question and Answer

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Q: Colour Vision in particular seems like quite an impressive ability, one to easily abused. Can we assume that if we have developed it, that we have also gained the right to use it as we see fit?

A: Only when what you see fit parallels what the cosmos sees fit. The two higher grades have strings attached: they must both be earned from above and below. Color vision is partially earned, and partially granted. This means that you do a great deal to earn your right to have it, but that part of earning that right is also showing higher spiritual intelligences that you are not the kind of person who could ever abuse it. To that end, I must say that the highest grade, Tone Vision, particularly tone vision when it interacts with spiritual vision, is the highest grade of clairvoyance and can be seen only as a gift. No matter how much you do to earn it, it shall never be granted to you without the blessings of higher forces. It is a power so phenomenal in its nature that mankind, even the adept, is not supposed to be able to possess it. Therefore when it is given, it is given in grace and love. Someone who has acquired Tone Vision can speak with complete truth by saying to themselves "I am among The Elect of God."

Q: "[...] they could see the ether and all inherent forms of energy and thought in an entirely normal state of mind": Didn't they need to go through some kind of meditation? How is that possible? They could just look at the ethers by willing to do so?

A: Correct. It had become a part of their waking consciousness.

Q: Is it possible for an entity to provide you with a method to successfully develop Tone Vision? If yes, why many people cannot do it?

A: No, it is not possible.

Q: And the last question, if each thought has a different color in Color Vision, how may the adept learn the correspondences?

A: It is not that each thought has a different color, but that each kind of thought or emotion has its own peculiar color. Likewise, let us remember that though red, dark pink, and maroon are all essentially only different colors of red, they are still different colors within themselves. We may none the less be able to know that they have a common base in the color of red. It is the same with color vision: by telling the general shades of the colors, you can find their common grounds.

Q: "For this reason this vision is entitled 'Tone Vision,' and allowing the magician to see through the rays of light and up into the cosmos, it is the final degree of etheric vision." Could you please clarify what is meant by the "rays of light" and "up into the cosmos?" How far extended is the vision?

A: Quite literally you can look upwards and see into heaven.

Q: If color vision is developed and mastered, then how much is "anything about a person" in regards to how much an individual may learn through a "single glance" at a person?

A: How much? That depends entirely on how much one desires to see. Would you like to know if that person is dating someone? If so, who? How far is their relationship? How long have they been together? What did he eat for breakfast? Where did he get it? What is he afraid of? Why is he afraid of it? The list can go on as far as you desire it to.

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So what exactly is the psychic/magical sight, and how does it operate? The psychic sight is the result of enhanced communication between the mind and the body; the mental perception and the physical perception. As the mind is placed allegorically between the body and the spirit, the natural development of internal communication that the magician experiences will result first in the view of the mental body being expressed to the physical body. While the physical eye sees space and those things which obstruct and occupy space, the mental eyes perceive qualities held in the Intellectual Sphere, wherein the mental body has its being. These qualities pertain to emotions and actions, particularly the motivations behind them, and by their observation a great deal may be made known. Through systematically subjecting the perceptions of the mental body to the optic faculty of the physical body, one may perceive in various symbolic ways

information regarding the state of various things. One with the psychic sight, for example, will be able to merely look at a man and know what kind of mood he is in, what he has experienced that day, what he is thinking (often personified as a sort of "TV" sitting above his head in the triangular shape of the beams connecting the mind to the causal sphere), amongst other things. The lethargic or easily satisfied individual shall suffice to leave the resultant perceptions as various symbols, and much of what he shall perceive through his psychic sight shall be as veiled and symbolic as the information we all receive in our dreams. In time a fitting understanding of these symbols may be aroused, but they will never be entirely efficient for understanding. Coming hand in hand with the communication between the mind and the body comes the communication between the astral and the mind, and therefore the astral with the body. These two mesh together to come into the physical appearance as a single unit, and so one winds up with perceptual clairvoyance, even if only a low grade. Your physical eyes, by virtue of a manner of translation, begin to see precisely what your mental and astral eyes are seeing at that moment. All three bodies become summarized by what the clairvoyant is looking at, and so he sees with his own eyes in his waking consciousness things which would have otherwise been hidden from him..

There are many rumors, speculations and some outright fallacious assertions regarding the nature of this power, how it is developed and to what extent it may be applied. For exactly these reasons is this ability so rare, as people will no doubt labor endlessly to develop it using false methods, only to find that they were the victims of fraud or misinformation. I shall attempt here to provide not only a fitting explanation of exactly what the psychic sight is, but also how it operates and an exercise by which means both it and general psychic sensitivity may be developed.

One of the most common misconceptions surrounds something known as the "third eye," which now deserves discussion. There is a great deal of fog surrounding the concept of some so-called "third eye" which I would like to now unveil. The etheric vision is no more than the result of the proper stimulation and conditioning of the physical eyes and the matrix known as the spirit or astral body which connects the physical body to the soul, or inner self. The soul/astral body/etc naturally sees everything which it commingles with quite perfectly, much as we may quite easily observe essentially all physical things. Each body is adapted to perceive those things it shares existence within in its respective world, so that the physical eyes may see physical objects, the mental eyes may see intelligent attributes and thoughts, and the spiritual eyes may see ethereal and spiritual substances. Each of these bodies communicate in a parallel manner, but this communication is often merely instinctive, and remains either dormant or, at best, uncontrolled amongst the uninitiated. The proper way to develop the etheric sight is to stimulate physical eyes with an ethereal substance, such as the vital force, or to train it to perceive mental qualities, gradually allowing it to see those energies attached to the qualities. In either case what you are doing is the same: you are conditioning the physical eyes to provide an image perceptible to the brain that would usually remain imperceptible.

None of this relies on some supernatural “third eye.” It is all a perfectly natural extension of the physical eyes by allowing them to communicate with what the spiritual or mental eyes see, so that the images of one may pass on and be perceived by the other. In this manner what the soul sees on its level of your parallel existence may be conveyed to the physical eyes, allowing that vision to become perceptible to the waking consciousness. Pumping flamboyant amounts of energy into the Ajna chakra merely stimulates the pineal glands when done with the intent of developing psychic vision as opposed to developing Kundalini; this area will naturally leak these energies into the physical eyes, and as such reproduce as a bi-product the effect of increasing the communication which makes etheric vision possible. When developed in this manner clairvoyance comes neither quickly nor completely, but instead slowly and imperfectly. These claims may easily be experimented with by the magician who has a knowledge of the vital force: accumulate only a small amount of the vital force into the physical eyes, and then perform any operation which would require clairvoyant sensitivity. Perform the same operation, but instead put much more energy into the lower forehead area and go about the same exercise. The observant magician will notice every time that the tiniest orbs of the vital force pushed into the eyes can create more perfectly the etheric vision than a much larger amount pumped into the location of the ajna chakra. The mesmerist, or any magician who is skilled in passing his vital force to others, may experiment with this on other untrained individuals who, though they know nothing of occultism, are willing to act as test subjects for this purpose.

I can not stress enough the practical importance of the development of these grades of sight, joined together under the single broader name of clairvoyance. The difference between theory and practice, between speculation and experience, reaches its apex here. It is this accomplishment which separates the armchair would-be magician from the true magician; the speculating theorist from the servant of the light. Some of the most important levels of practical magic, such as evocation (or any other manner of spirit work), rely almost entirely upon the development of clairvoyance within the magician. What is a man called when he evokes spirits he can not see? He is called a fool by magicians; he is called prey by Hell.

Apart from this, the clairvoyant magician who is the unfortunate member of a community of theorists will find himself quickly shunned at every corner for the statements of the things he has experienced. Why? Because quite often the truths of the matter do not fit into the nice templates that the theorists maintain to be iron law. They will mock the clairvoyant magician, and even deny that he has that power, merely because they are uncomfortable in the presence of the kind of authority which they know deep within themselves can most certainly only come from direct experience. The clairvoyant is instructed to deal with them as such: give them a true and accurate account of your experiences, correct them about their philosophies, leave a means of contacting you for those who gained from your teachings, and then leave the community before they turn their weapons upon you. There is no need to attempt further education in such a group; Those who can hear, hear. Those who can see, see.

Clairvoyant investigation is the hallmark of a genuine magical practice, and the writings of those few magicians who have been generous enough to write their experiences down for others, and their deductions therefrom, should be seen with more authority than the author who offers nothing other than theory, and ignores the results of centuries of clairvoyant investigation. A magician who has developed it to a degree capable of demonstration should be regarded with the utmost respect, for he has seen things which are best kept in the dreams and nightmares of the untrained. You can not lie to him. You can not deceive him. You can not hide anything from him. The adept clairvoyant will know your thoughts, your emotions, your nature, your level of spiritual attainment, and even the most recent or most crude sin you have committed. All of this is open to him at his discernment.

Question and Answer

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Q: So, before developing clairvoyance, should we firstly try to enhance communication between the physical and the mental eyes and also between the physical and the astral ones?

A: You will be given a specific exercise for this, but all magical exercises increase this communication naturally, and so many magicians develop a degree of clairvoyance without every trying.

Q: It is said that the Rosicrucian Order is the best at developing clairvoyance within its initiates. Is your method as good as their own, and if not, will clairvoyance develop faster if both are used to complement each other?

A: I believe both methods are quite effective, though I have had the most recurring success amongst my students using my method, which is also Bardons.

Lecture 21.1

The Light-Eye Clairvoyance Exercise

The exercise you shall be given this week is straight from Bardon's Initiation into Hermetics, as there are no extensions or further applications which I desire to add to it. I can promise that if this exercise is persisted in, great results can be seen in even a matter of weeks. Here is the exercise:

"Before I describe the proper exercise, I must premise that here we have got to deal with the aspect of the light. As you know, light is an aspect of the fire element, and therefore analogous to the will and the eyes. Consequently, the point of this experiment is to intensify the imagination of the light, i.e., to imagine the light optically to such a degree as to grant the success aimed at.

Take up your asana posture and imagine that you are inhaling the universal light – similar in form and brilliance to our sunlight – whether through the pulmonary and pore breathing or only imaginarily. Regard your body as a hollow organ filled completely with this universal bright white light. Now concentrate the quality of clairvoyance into this light in the body, i.e., imagine that the light is penetrating everything, seeing everything and looking into everything. Neither space nor time is any hindrance to this light. Your conviction of this quality of the light is to be firm as a rock, and not the faintest doubt is allowed to arise. If you are a religious man, it should be easy for you to believe that this universal light is representing a part of God, who owns all the qualities described here. As soon as you have sucked in the light into your body in this manner, together with the quoted qualities, and if you can feel its tension and penetrating power inside you, accumulate the light with the help of your imagination from the feet and hands towards the head, compressing the light to such a degree that it includes both your eyeballs. You can also fill first one and then the other eye with the accumulated light as described here, if this way is more suitable to you.

There are magicians who develop and enliven clairvoyance in one eye only, leaving the other eye free and undeveloped. It is left entirely to the scholar's judgment whether this pattern is worth imitating but as I see it, it is far better to prepare both eyes equally for clairvoyance.

As soon as you have performed the accumulation of light in your eyeballs, imagine that your eyes have got all the abilities concentrated in the light. Endure for at least 10 minutes in this exercise, and if you are quite sure that your eyes, which are imaginarily filled with the universal light, have also accepted the quality of this light, allow the light to disperse again with the help of the imagination, whether directly from your eyes into the universal ocean of light, or to enter your body in its original form, and from there to dissolve in the universal light. Both the methods described here are equally good, and the outcome will be the same.

The important point is that the eyes will become receptive again in the normal way as soon as they are set free from the light. This is necessary for the simple reason that the astral eyes of the magician, when developed in this manner, will not become over-sensitive so that they would not be able to discern what normal eyes or the clairvoyant ones are seeing. Supposing that the magician failed to dissolve the concentrated light, his eyes probably would remain clairvoyant and he would hardly be able to distinguish between material and spiritual matters. Therefore he ought to have his power of clairvoyance well in hand and allow it to become effective only if he thinks it desirable.

By frequent repetition of this exercise, the magician will achieve such skill that he can allow his clairvoyant eye, the so-called light-eye, to function in a few moments. Eyes prepared in this way, whether closed or open, can see anything the magician wishes to, whether in a crystal globe or in a magic mirror; his clairvoyant eye will see everything. The quality of clairvoyant perception then depends exclusively on the purity of his character."

Lecture 22

Vital Force Healing

This week we shall discuss the matter of healing, as I have mentioned earlier in these classes. We shall examine healing in two lights: this week by means of the vital force, and next week by a consideration of electromagnetic imbalances. Of these, naturally, the former is the most simplistic and, in many cases, will satisfy the requirements of the circumstances. I have worked a great many healings using the vital force alone in the manner which I am going to teach to you.

Before any healing is undertaken, as best an understanding as what you are working with as is possible should be attained. What, exactly, are the ailments? What are their symptoms? How long do they persist? Are they chronic or sporadic? These are all important considerations, as they will allow you to “calibrate” your aim, so to speak. If you are working with a more uncommon ailment, such as migraines, nervous problems, etc, then you should do as much research into what medical science knows about the causes as possible, and in most cases, you would employ the magnetic therapy which we shall discuss next week. In all cases, no matter how complex or simple the problem may be, the healer should endeavor to have as good an understanding of medical science as possible in relation to the situation. The further you educate yourself, particularly in pathology and anatomy, the more effective and complete your healings shall be. Let's say, for example, that you have a patient who has been experiencing chronic pain in the upper frontal quadriceps. This may seem, at first glance, to be easily enough taken care of: naturally it would seem that putting positive vital force in the area and allowing it to replenish and reinforce a healthy energy flow in that area would lead to an alleviation of the pain. However, what if it is a quadriceps tendon cyst? What if it is patellar tendonitis? Perhaps the problem is to be found in the base of the spine as a result of nervous damage, making the source of pain somewhere other than the leg? In this case, merely filling a thing with the vital force will not be enough. You must know where to fill, with what intent, and how multiple areas should interact with each other. If we take the example of the cyst, for example, it is common for a tendon to actually shrink away from a suffocating cyst in order to alleviate some of its own pain. By putting vital force through the tendon and revitalizing it, the tendon shall expand back into the cyst causing far more pain than it had been previously. Just by trying to help, if you do not understand the situation, you can in fact make the situation much worse.

So how does the healer avoid these complications? He learns about them from medical science as he confronts them, he learns what the body's natural reaction is to the problem, and how he can use that to his advantage. Another phenomenally important thing to do is to ensure that you get as much information out of the patient as possible. If it seems like there is much more going on than the surface reveals, demand that the patient go and be examined by a doctor, and then if he so pleases, you may both go over the results together and work out a plan of treatment. In more complicated problems such a plan may require repeated treatments over a considerable span of time, and in some, all the

magician can promise is that he shall help make the pain more bearable by making it less acute.

After receiving as much information from the patient as is practical about the history of the problem, if a doctor has examined it (and if so, what he said), etc, the next thing to do is to run a “diagnosis” of the individual. This requires that one is sensitive to the flow and feel of energy, which by now should be becoming more natural. The way I do it is by focusing on my dominant hand for a moment and enforcing the idea that it is very sensitive to external energies. I then run my hand through the aura of the afflicted area, about six inches off of the skin of the area, and make my judgments according to what I feel. The injured area is almost always marked by an absence of energy, a hole in the aura if you will, and my hand responds to this by sending forth energy into that gap. Therefore, I know when my hand has passed over the area which is the source of the problem when I feel power leave my hand. I then work over that area in the manner I will describe until it is regenerating its own part of the aura. Over time this can become very accurate: I almost always diagnose someone in this manner before they even tell me exactly what the problem is, and in my recent memory, have not made a mistake in this respect. How you choose to diagnose initially is up to you, but the knowledge that the aura is broken over a damaged area is very valuable when trying to locate exactly where you should be working.

Questions

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Q: Will Clairvoyance help you identify the physical cause and symptoms of an extremely unusual condition (CVS) or can it only see things that are not physical?

A: There are etheric counterparts to every physical situation, and so clairvoyance can aid greatly in diagnosing the cause of a problem.

Q: Why is it that the hand, and by extension, the vital body, responds to a wound in another person, as you described?

A: It is electromagnetic in nature. In a similar way an open door creates an air vacuum. This is particularly true if you are searching for the abnormality, and so are exponentially more receptive than usual.

Q: Is this power who leaves the hand the vital force and also, is it your own vital force?

A: Yes and yes. However, only a very small amount leaves, and usually most of it returns instantly.

Q: Does this energy leave your hand without you controlling it?

A: If it is what you are using for the diagnosis, then you are in fact willing it to extend itself into the hole of the aura. It is a natural thing however for energy to be sucked into a vacuum. Towards this end a certain bible verse may be of interest:

"When she had heard of Jesus, came in the press behind, and touched his garment. For she said, If I may touch but his clothes, I shall be whole. And straightway the fountain of

her blood was dried up; and she felt in her body that she was healed of that plague. And Jesus, immediately knowing in himself that power (literally, spirit) had gone out of him, turned him about in the press, and said, Who touched my clothes?"

This is from Mark 5:28-30. Here we see an abundance of healing power in Jesus, and when a vacuum approached and made contact, his abundance filled her lack, and she was healed.

Q: May we presume that if one is a capable magician, it is enough to touch him so as to be healed?

A: Yes.

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Once step one (information) and step two (diagnosis) are complete, then you can move on to step three, which is the accumulation of the vital force. Ask the patient to have a seat, lay down, or whatever is necessary in order for you to go to work (laying down is usually preferable, as it naturally puts the patient's body in a receptive state). Direct your focus towards your accumulation of the vital force, and accumulate as much as you feel should be necessary in accordance to the severity of the affliction. It is very important for our purposes here to put particular emphasis on the light which radiates in all directions from the vital force during this accumulation, so that when you are finished you feel as though you are the sun itself. During each breath, each accumulation, you should be maintaining the idea that you are filling yourself with a powerful, healing agent which alleviates all pains and ailments. When you are done, your presence alone should be enough for the person to say that he feels a noticeable loss of pain, and indeed many people radiated this so strongly that just walking into the room of the afflicted person would heal him. The so-called "infamous" Rasputin, only infamous because he was on the wrong side of a political battle (much as George Washington would have been an "infamous terrorist" if America had not won The Revolution), had this ability particularly well honed. He was able, merely by looking at someone, to not only diagnose but heal practically any ailment by virtue of this light. It is this healing light which we should imagine radiating from ourselves.

When you pass your hands over the afflicted area, holding them preferably over the hole in the aura, allow this light to bathe the source of the problem so that it is completely saturated in the cleansing, healing light of the vital force. Allow this radiation to continue until you feel as though every fiber of the afflicted area is glowing with this light, and while doing so, mentally specify that you desire the light to stay in that area, strengthening minute by minute, revitalizing the afflicted place, until it is completely healed. In your mind, after a few moments the afflicted place should begin to glow of its own accord, having received and retained your light, and this glowing should extend outwards and fill the aura of that place, thus closing the hole in the aura and revitalizing it. When you are finished with saturating the area with this light, and when the aura is closed and the area is glowing of its own accord, take a few minutes again to mentally

affirm that this light shall be constantly healing that place until the problem is completely gone.

This is the preferred approach, namely using the light instead of the actual vital force, for several reasons. If the magician works his healings in this manner then he can tackle many energy-demanding situations without actually draining any of his own vitality, because the light is constantly renewing itself as it radiates from the vital force. Just as a fire shall continuously emit light so long as there is a flame, so will the vital force perpetually radiate light so long as it is present. This allows the magician to work with many patients in a single day if that is what is required without noticeably draining himself. Likewise it saves a great deal of time, for the magician will not be forced to spend time doing accumulations in between patients.

In very serious healings, the vital force itself will be required, and this should be done by a simple process of transfusing energy from yourself through your hands into the afflicted area. This manner of healing is required when a vital organ has been damaged, or when an electromagnetic medium is required in order for the safe interaction of two extreme imbalances. Many nervous disorders, for example, are caused by a severe excitement of the electric fluid through certain membranous channels in the body, and this excitement will cause nerves to fire of their own accord, sometimes causing great deals of uncontrollable pain. In such situations the vital force can be used as a dilutor of sorts, as it shall not conflict with the energy as the magnetic fluid would, but it shall still bring down the activity a noticeable amount.

Returning back to the healing process, once the light has been infused into the injured area it is often wise to use your knowledge of anatomy to spread some of the light into attached parts of surrounding tendons, muscles, ligaments, veins, nerves, or whatever the situation may call for. Pathological afflictions can often cause far reaching damage apart from the central area of focus. A sinus cold which leads to a headache will still demand that the sinuses themselves be taken care of, and so light may need to be drawn down even as far as the chest. Actual wounds, be they external or internal, often cause a lot of trauma to surrounding and connected tissue, and when dealing with a wound this must be taken into consideration as well. In all of these situations your knowledge of anatomy will be your greatest aid.

This concludes the exercise, and essentially the lecture. I would advise that for those of you who intend to pursue the ability to heal seriously to spend time researching anatomy and pathology to some degree or another. I likewise advise that everyone in this class, no matter how far you pursue healing, spend time researching the basic physical causes, symptoms and reactions of headaches, stomach aches, sinus colds, and fevers. These are basic, common things which every magician should be able to heal. And in the end, remember that the magician has traditionally always been told to say only one thing when asked about the extents of his powers: profess only to be a healer.

Questions

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Q: Is the process different when healing oneself, if so how?

A: No, it is not.

Q: Are diseases treated the same way, by finding holes in the aura?

A: Holes in the area tend to occur in multiple places in the case of diseases, but yes, based on what the patient has told you, what you feel in the aura, and anything which clairvoyant investigation reveals.

Q: Would the use of vital force which has been accumulated from the universe reduce our vitality?

A: Not as much, but it would still drain your time.

Q: you mention using a specific amount of vital force in proportion to the affliction to be healed- what levels of vital force would be required for afflictions of a given severity? how much for, say, a headache versus, say, a sprained ankle?

A: This is a subjective matter, as it depends upon your command of the vital force. Twenty accumulations for one person may be the equivalent of thirty or more for someone else. It comes down to how you feel about it; your professional opinion, if you will, based on your ability to sense energy and weigh proportions. The more vital force, the more intense the light is. I tend to do about twenty before any healing operation, no matter of what severity.

Q: Could this method of healing be used to protect someone who was being attempted to be possessed? Maybe by filling any weakness in their energy field which the entity may be using to attempt to enter?

A: It can be used for that, yes.

Q: If you are healing yourself, when you are at the point when you do the diagnosis, should you just try to feel out your own weak spots in the aura or is there a better way?

A: Just try to feel out your own weak spots in your aura, presuming you are not sensitive enough to turn inwards for a moment and know where those weaknesses are already.

Lecture 23

Magnetic Therapy

We have now discussed the nature of healing with the vital force, the electromagnetic fluid as it were, and how this is accomplished. All of this has been considered in rather general detail as opposed to exact specifics, for the best methods of healing for each person tend to differ one from the other. Therein I have provided a general outline of how I might do your average healing with the electromagnetic fluid, and I provided my own method as opposed to someone else's not only because I have found mine to be very successful (I treat about three or four people a week), but because I have taught it to students who have also had great success with it. I hope that this holds to be the case with you all as well.

In most realistic situations the general vital force therapy will be sufficient. Here are a few of the things I have successfully used the vital force healing methods on alone:

- The Common Cold
- The Flu
- Stomach Pains (caused by internal problems, menstrual cycles, or illness)
- Fevers
- Various fungi infections
- Wounds, both clean and infected
- Allergies
- Skin problems (such as Dermatitis)
- Strep Throat
- Bronchitis
-Just to mention a few.

It is likely pretty fair to say that nine out of ten problems you will ever encounter can be solved by the vital force alone, for it is an electromagnetic substance which quite naturally will not only work to revitalize afflicted areas, but will also mediate electric or magnetic extremes back into a healthy midpoint.

The simple fact of the matter however is that the tenth patient will eventually come along, and when he does, you must be able to help him. Apart from that, magnetic therapy offers a few advantages over vital force therapy. The most prominent of these is the speed with which something can be healed, the depth to which it can be healed, and the permanence of the healing itself. The vital force healing method dissipates a problem, but magnetic therapy manually fixes the problem's original source. Because of this, it is only magnetic therapy which can cure ailments where the problem is self-replicating, such as cancer. In less severe problems, such as headaches, etc, the problem can be alleviated and balanced in only a moment of passing hands.

Before we move on to the method of magnetic therapy, we must first familiarize ourselves with the essential details of the magnetic dispositions in the human body. If we

know these, namely if we know how the body should be when it is balanced, then we know what we need to do in order to return it to that balance.

The electromagnetic equilibrium of a right-handed person:

The Head: The forepart, center and right side of the head are electric. The left and back sides are magnetic.

The Eyes: The forepart and back are neutral. Both the right and left sides are electric, and the middle is magnetic, especially the lens.

The Ears: The area surrounding the whole that is actually the ear canal is neutral. The back part of the canal, including the eardrum, is magnetic. The area between the outer entrance and the back of the canal is neutral as well. The fleshy area of the outer ear is electric (the body part that is commonly called the ear). The right ear is naturally more electric than the left, and the left more magnetic than the right.

Mouth and Tongue: The front of the mouth and tip of the tongue are both neutral, as is the entrance to the esophagus. Both the right and left sides are neutral, with the center and most of the tongue being magnetic.

The Neck: The forepart, back and left sides are magnetic. The right side and the inside are electric (property of the vocal cords in particular).

The Chest: Forepart is electromagnetic. The back and the right side are both electric. The left side and inside are neutral. Note that the “chest” region is considered to be the actual cage of the chest, not extending as far as the shoulders. The lungs are considered “inside”, and are therefore dominantly neutral. However, the right lung is more responsive to the electric current. The heart is electromagnetic, but unless the magician is particularly advanced and knows with certainty all its properties, should never be tampered with.

The Abdomen: Forepart and right side are electric. The back, left and inside are magnetic.

The Hands: The palm is neutral, as is the back. The left is magnetic, the right is electric, and the inside is neutral. The left hand is naturally more magnetic, as the right is more electric. The basic electromagnetic composition of each hand remains essentially identical to the other, however.

The Fingers: Foreparts and backs are neutral, left and right sides are both electric. The inside is neutral.

The Feet: Forepart and back is neutral, as is the inside. The right and right sides are both electric.

The Male Genitals: The forepart is electric. The back, left and right sides are all neutral. The inside is magnetic.

The Female Genitals: Forepart is magnetic. The back, right and left sides are neutral. The inside is electric.

This chart consists of three sources: Initiation into Hermetics by Franz Bardon, my own experience as an active healer for several years, and discussions with other hermetic healers. When reviewing Bardon's list in Initiation into Hermetics, around which the given list has been structured, it occurred to me that there was a certain incongruence between my own practices and the positions given by Bardon. This issue was resolved, however, upon a certain realization: that when Bardon provides his list, he does so from the point of view of the healer as opposed to the client. Therein the client's "left" is the healer's "right," and this I believe has caused a great deal of confusion amongst students. With the given list I hope to have somewhat remedied this problem.

This table only works accurately for a right-handed patient, wherein the dominance is in the right side of the body, and therefore the right of the body is electric and the left is magnetic. If you are dealing with a left-handed patient, then the left and right magnetisms will be switched around. For example, with a left handed person in the neck the forepart, back and right sides would be magnetic, as opposed to the forepart, back and left sides. There are rare occasions where the magnetism of the individual does not correspond to his hand dominance, such as if that person is naturally left handed but has been forced to use the right hand during his life so often that now he considers himself right handed. In situations like this, clairvoyance and the ability to feel out the energy of the patient will be the key aids.

Now then, on to the method of the healing. The first thing you will do is use the deductive filtering process, but instead of using your entire body, you will filter the energies only through your hands. If you are right-hand dominant, you will use deductive filtering on your right hand with the electric fluid, so that your right hand becomes completely charged with it. You will then perform the deductive filtering method on your left hand with the magnetic fluid, so that it is charged magnetically. When you are done, your right hand should be charged electrically and your left hand magnetically. As in the vital force healing, ask the patient to lie down upon his back, feet and knees together, chin up, hands resting at his sides near his thighs. Now, pass your hands gently with mild speed over the afflicted area of the patient, and note what you feel, and how it corresponds to your knowledge of what the electric and magnetic balance in that area should be. If your magnetic hand feels a pull, then it has passed over an electric area, if it feels a push away, then it has passed over a magnetic area. If the electric hand feels a pull, it has passed over a magnetic area; if it feels a push away, it has passed over an electric area. Keeping in mind the table given to you above, be very careful to try and feel out any irregularities.

Let us consider a headache: in the head of a right-handed patient, the forepart, center and right sides of the head are electric, with the left and back sides being magnetic. With

your average headache, the cause of the problem tends to be an over accumulation of the magnetic fluid to one area of the head (the part that feels the pain). Let us say that an abundance of the magnetic fluid has gone into the center of the head, which has in turn taken away from the amount of magnetism in the left and back of the head. When you pass your magnetic hand over the head, as it comes over the center you should feel a noticeable push, which will register to your memory as in inconsistency with what you should have felt (a pull on your magnetic hand, a push on your electric). This instantly tells you that the cause of the headache is an abundance of the magnetic fluid in a part of the head that should be dominantly electric. You would take your electric hand and place it upon the back of the patient's head, while taking your magnetic hand and placing it upon the top center of the head. This will naturally pull the magnetic accumulation back into its place of equilibrium at the back and left of the head, while encouraging a flow and attraction of the electric fluid to fill in its rightful place in the center of the head. This will of course happen naturally without any further aid once your hands are properly placed, but if you lead the process with your imagination, it will be both quicker and more complete.

It is important while your hands are charged during the initial scanning of the afflicted area to do only passes over the area as opposed to allowing either of your hands to linger in any one place. If you leave on of your charged hands over a place in the patient's aura for any real period of time, the charge of your hand shall begin to influence the electric and magnetic balances of that area. For this reason you should not actually lay your hands upon the patient until you have located the area. Simple passes, no matter how often they are made or over what length of time, can not disturb the balance of a place.

The method given for the headache, with the proper considerations of equilibrium, will work for nearly any ailment (though unlike the vital force treatment, magnetic therapy can not heal wounds or stop bleeding). To end the present lecture, I will give a few common situations and their magnetic causes for your memorization and for the sake of easy reference:

Typical Headache: Abundance of magnetism in a single place.

Migraine Headache: Replacement of electric fluid on the right of the head with an abundance of the magnetic fluid, and an abundance of the electric fluid in the left of the head.

Sinus Headache: Miasma ("filthy" electromagnetic fluid) between the ears and the back of the throat, characterized by some energetic irritation down the throat and towards the chest as well. Use vital force to treat the sinuses themselves.

Fever: An overabundance of the electric fluid in the forepart of the head.

Sore Throat: Typically caused by a hard cough (see next). Use vital force treatment to alleviate the physical pain.

Cough: An abundance of the electric fluid in the center of the lungs (center should be magnetic, outer membranes should be electric). Also on occasion a build up of miasma in the center of the lungs.

Stomach Ache (upset stomach only): In cases where stomach pains result from an upset stomach, stomach acid problems caused by illness, etc, the problem tends to be an electric abundance in the center of the stomach.

Lecture 24

Gesticulations

Today's lecture is the last lecture of our class, and it will be concerning the proper use of gestures, movements, etc. Though it is likely that none of you have done a proper, full and through ritual operation, you can likely all conjure a notion of what a ritual might be like: items with particular occult virtues, a dimly lit room, a magician in a robe walking to and fro saying and doing certain things. There are two components to this setting: the first is obviously the array of various items, colors, smells, etc, all of which stimulate and express certain occult virtues so that exact energies can be channeled and utilized for the purpose of the ritual. The second component is made of the various motions, prayers, orations, circumambulations (the order in which things are done), etc. These, too, are also very important.

Some of you are familiar with the LBRP, for example, and the arm motions and pivots are just as important as the pentagrams themselves. Why is this? These motions create a synergy with something called the causal sphere of the ritual. What is a causal sphere? A causal sphere is an astral current of energy which becomes associated with an exact action and energy when combined. The Lesser Banishing Ritual of the Pentagram, then, has two sources of power: the power drawn from the actual pentagrams and godnames, and the power drawn from generations of magicians which have all performed that ritual in the same way, and have therefore added to the strength of its causal sphere.

This principle applies to nearly any magical operation. The more it is done, the more astral, emotional and mental energies which are added to its causal sphere, which is quite literally an extra "battery pack" for the magical operation. Commonly known rituals have their advantages and disadvantages, however. Naturally if every magician practicing the LBRP only contributed to the strength of the ritual, then the first time a novice performed it he would visibly see the flaming pentagrams, and could expel all manner of forces from all places. This is obviously not the case. How so? Just as there are people contributing to it, there are people taking away from it and utilizing its power. In a massive way, this means that there is less "pressure" of sorts built up within the causal sphere. One of the qualities of this sphere is that though it can lose pressure, it never actually loses strength. Thus the sphere itself is always strengthening and so the LBRP is indeed more powerful now than it was a century ago. What this loss of pressure means, however, is that the force which shall be added to each LBRP shall be less than it would be if suddenly only one person knew how to properly perform the ritual.

Thus, one advantage to commonly known rituals is that it shall indeed overtime have accumulated more overall strength, but because more people are performing it, the power added to the operation is not as forceful. This is one of the reasons why some magi will occasionally go in search of "ancient, secret operations." Because they are ancient, at one point in time they were likely performed rather often by powerful initiates over a long period of time. Because they have since been lost, there is now no one to

weaken the strength of the causal sphere. Thus, such operations, when indeed they are rediscovered, lend great power to those who have discovered them. It should go without saying that this has naturally been overrated by some, but I tell you all of the reality of these operations and their power simply so that you may not be ignorant.

What I want you all to begin applying to a great deal of your practical magic is the power of building up a causal sphere. How is this done? By associating an exact motion with a magical action, you will begin to create a "code" of sorts which will allow you to connect to a causal sphere which shall increase in power each time you use that code. Let us take the example I used a few weeks ago for the projection of the elemental fluids into another person. We examined how one could fill himself with the quality of "calm" and project it into another person via the mechanism of vayu to calm that person down. If every time we did an operation that involved making someone else feel calm we also drew a circle with the right index finger, and then drew some symbol in the center of it, then making someone feel calm would become associated with drawing that symbol with that finger.

This "association" is more or less the causal sphere, with the exception that there is a "battery" supply attached to it which strengthens each time that association is enforced through repetition. After much time and practice, there will come a point where drawing that symbol in the air alone will be enough to make the person you are focusing on feel more calm, without even accumulating the energy beforehand; it shall all happen automatically, because you are essentially creating a trigger for a process.

Questions and Answers

Q: Do different variations of the same rituals have their own casual spheres?

A: Yes.

Q: If the gesture was something simple, let's say merely pointing your index finger to the sky and touching your wrist with a different finger, could you do magic without actually trying to? Or do you have to explicitly want to do a spell each time...

A: The intent is part of the "code," and so it will not happen unless both the motion and the intent are there.

Q: Is it possible to 'lock' a casual sphere to a single entity or person?

A: One of the parts of the "code" can be that it has to be you doing the operation, but these are far from infallible. The gesture and the intent are the two most important keys.

There is much to be said about associating gestures with some of your more common magical operations (once you have been practicing long enough to have operations which you do often). I would advise, however, not making a great number of such associations. Try restricting these "mini rituals" to the operations which you feel you may do often, as you shall not have enough time to practice operations which you do not do often to merit creating that manner of causal sphere. Thus, you could make an association between a gesture and causing a dying flower to renew itself, but unless that

were something which you intend to do often, you will not perform the operation long enough for the gesture alone to ever really be able to replace a complete process. Therefore find operations which you do often. I would advise, for example, to have a gesture for the sake of quickly expelling the negative energy in a room. I would also advise creating a gesture for healing, for inductive and deductive filtering, and for the occasional miscellaneous operation you may do for the sake of practice (such as calling the wind, once you can do so).

It would be wise to make a maximum of ten or so gestures which you can dedicate entirely to memory. Once created, do not share these gestures with others for reasons which should be clear. Most especially, do not share them with other practicing magicians.