

Miscellaneous Subjects

Healing the Group Mind

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What I propose may take a bit of explaining (and may likely not be everyone's cup of tea), so please bear with me.

There are two levels at which I perceive we have the power to heal this "Deeper Wound". The first is at the individual, personal level of treating our selves and one another with respect and loving kindness.

The second level pertains to the human group-mind. This is the more difficult aspect of the work of healing. I wander this realm of our group-mind frequently and it is often a very disturbing realm. For the most part it suffers from a lack of coherent structure. It is in an adolescent stage and most often acts with a mob psychology. It rapidly swings from one extreme to another and finds no center upon which to anchor.

Like a teenager, it is torn between two essential poles. One is its assertion of its own, barely formed, independent individuality, and the other is its undeniable attachment to, and dependence upon, its parent (the whole). This is a natural stage in the evolution of our human consciousness, but it is also a very dangerous and delicate stage.

What I propose, and have been working to accomplish myself, is that we introduce a known structure into the group-mind that will provide it the anchor it so desperately needs for its survival. The structure I have been working with is that of the kabbalistic Tree of Life, but any similar structure will suffice. Eventually, the group-mind will evolve any introduced structure until it meets the needs of the emerging, integrated group-mind. The introduction of a specific structure will act as a seed for this newer, emergent structure.

So, one does not need to employ the same structure as I employ in order to participate in what I am proposing.

Here is the technique I propose:

Sit comfortably or lie down and entirely relax your body and mind. Close your eyes and imagine a great sphere, suspended in space. Let the human group-mind fill this sphere. Now enter the sphere and take a moment to perceive the state of the group-mind as it exists presently.

From your position within the sphere of the group-mind, begin building the structure you have chosen to work with. Construct it from Light-substance and let it fill the sphere. Be certain that your structure is connected to the highest source of Light and that it is grounded in the densest level of physicality. Let the Light pour continuously into this structure.

Once your structure of Light has become stable, visualize the surrounding matter of the group-mind adhering to it. Let your structure become the anchor to which the group-mind attaches itself.

Hold this visualization for as long as it suits you. When you feel complete, return slowly to your normal state of awareness.

Upon your return to normalcy, take a moment to remember the structure you have imposed upon the group-mind and try to bring this structure with you as you proceed with other activities. Keep this structure in your heart and express it through your actions. Return to the visualization work as often as it suits you to do so.

I hope you will join me in this work.

My best to you,
:) Rawn Clark
14 Sep 2001

Redemption, the Discipline of Karma

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>> Would you mind penning a few words on what you mean by "redeeming" karma (as opposed to paying back / suffering the consequences, etc.) I have a feeling this is a very important point. Could you give a (simplistic if necessary) example? <<

To re-deem a thing is to restore to it its original value or, to give it a new value. This is the proper action in regards to karma, as opposed to "suffering", "wallowing in" or "paying back".

Karma is best described by the Golden Rule: "Do unto others as you would have others do unto you." The part that's usually left out is: "For surely, what you do unto others will, in the end, be done unto you." This expresses the fact that we live in a reciprocal universe wherein every causation creates an effect that ultimately returns to its source.

In practical terms, this means that every one of our actions has consequence, either positive or negative, depending upon the nature of our action and its relationship to the environment in which it occurs. When our action is motivated by negativity or when it is inappropriate, a negative effect ensues. When this negative effect returns to us, we call it negative karma. Conversely, when our action is motivated by positivity AND is appropriate, a positive effect ensues, and when this positive effect returns to us, we call it positive karma.

At its root, karma has one purpose: to teach us a lesson. What resolves karma is the learning of the lesson it seeks to teach us. With negative karma, this lesson is to never repeat the negative causal action. With positive karma, the lesson is a bit different; namely, that we must multiply positivity.

Negative karma is not redeemed when all we do is suffer its effects. It is only redeemed when we have completely integrated the lesson it carries for us. For example, when I was young and foolish, I cheated on my lover. This causation resulted in the ending of that relationship and in my entering into another relationship wherein my lover cheated on me. This negative karma taught me exactly how painful it is to be cheated upon. Once I integrated that lesson and learned to never, never cheat on another person, I was released from relationships in which cheating was a factor. Now, I would never cheat on another person and I do not attract people who would cheat on me. Out of this negative experience, a positive result was achieved, and this is the aim of karma. In this way, I returned the original positive value to my negative karma and I gave to it a new value -- I re-deemed it.

Similarly, positive karma is not redeemed by merely basking in its glow. To redeem positive karma we must pass our good fortune on to others and in this way multiply the positivity we receive. When we treat our positive karma in a self-centered way, it demeans it and drains it of value. But when we instead, spread our good fortune outward and share it with others, it then acts as a positive causation anew and within the lives of others. For example, when I was young and foolish, I was allowed, due to an accumulation of positive karma, to penetrate a ways into the Mystery. I basked and reveled alone in my discoveries and in the end they amounted to little -- I drained their value away through my selfishness. Eventually I learned to share my good fortune instead of hoarding it all for myself. In time my good fortune multiplied as I repeatedly shared it, and now I share it freely and my penetration into the Mystery continuously grows. In this way, I increase the value of my positive karma -- I re-deem it.

The key to the redemption of karma, is our discovery of its essential lesson. When we experience either negative or positive karmic effects, we must look within for its root causation. We must seek out the

causal act and understand why this act caused this effect. From this dynamic we must learn what it is about our actions that we must change (in the case of negative karma) or increase (in the case of positive karma). Otherwise, our karma will accumulate and repeat itself until we do make these discoveries. Karma is neither punishment nor reward -- it is our most persistent teacher and task-master.

The greatest guide in this journey of discovery is our conscience. It alone will tell us where we have erred and where we have excelled.

I said previously that in order to be free from the wheel of Samsara, the adept must redeem karma the instant that it is created. At the moment of the adept's physical death, all personal karma must have been redeemed or reincarnation will ensue. Thus for the adept, the redemption of karma is a continuous discipline. As each negative effect is caused, its root lesson is immediately sought out and integrated; and as each positive effect is caused, its positivity is passed outward and multiplied throughout the lives of others.

It is important to note that it is the elimination of ALL accumulated personal karma -- negative AND positive -- that frees the individual from Samsara. Negative karma accumulates until we learn its lesson and change our behavior, but positive karma accumulates when we hold onto it and do not pass it freely on. Thus the adept gives freely and without reservation, acting as a conduit for positivity, not as a source. This is a subtle and important distinction between being a conduit and a source. When you are a source of positivity, you accumulate positive karma, but when you are merely a conduit, you do not accumulate -- you re-deem.

As incarnate beings we incur not only personal karma, but also group karma (i.e., family, nation, species, etc.). Personal karma we can redeem on our own, but group karma must be redeemed by the entire group. Thus, the redemption of group karma requires more time. As we redeem our own personal karma, we are doing our part in the redemption of our group karma. But we can never alone redeem the entirety of the group karma. All we can do is our part and actively promote the group's awareness that it has karma that requires redemption. This is where the multiplication of positivity enters in. As we multiply positivity, it helps redeem the group karma, or at least, brings the group one small step further toward its redemption.

When we redeem our own personal karma, we, in effect, remove ourselves from participating in the increasing of the group's negative karma -- we therefore diminish the rate of accumulation. But we will still experience the effect of our group karma at a personal level, just as all the other members of our group experience it. For example, an instance of group vs. personal karma would be the destruction of our planetary environment. At a personal level, we can change our habits so that they are not destructive and we can promote the knowledge that our actions are destroying our planet, yet still we all experience the negative effects our species has wrought upon our environment. Until we learn, en masse, that our actions are destructive AND then change our actions, we will all suffer.

Another example of where personal and group karma intersect is war. We can individually live in peace and manifest love, but until we, as a whole people, learn to live in peace and manifest love, war will remain.

When we redeem our own part of our group karma, we remove ourselves from many of the group consequences; or rather, we change our relationship to those group consequences and experience them in a more positive way. For example, when we live in peace and manifest love in our lives, we are less likely to find ourselves in contentious, violent situations; or when we do, we deal with the contention

from a place of peace and love.

Whether karma has a personal or a group causation, it must be redeemed at a personal level. Ultimately, group karma is redeemed the moment all members of the group redeem their own personal parts in the group karma.

Karma is not an onus or burden, nor is it a debt owed. Karma is our greatest opportunity for spiritual growth. If approached correctly, it is our surest, most trustworthy, friend. It's our conscience turned outward for us to see. It's the voice of our Holy Guardian Angel, whispering its message of love. All we need do is listen, trust and follow.

My best to you,
:) Rawn Clark
12 Nov 2001

Dreams

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>> *What is the significance of dreams? What actually are they? Everyone has said so many and varied things about dreams its not funny. What do you believe them to be and are they useful or simply imaginings to be ignored? How are they related to Hermetics or magic? <<*

I define the dream state very specifically. Others tend to include astral wandering in with their definition of dreaming, but from the Hermetic standpoint these are two distinct things.

In order to enter a dream state, our physical body must essentially shut off. Sleep, mental distraction, hypnosis or physical trauma can induce this state. Sleep, of course, is the most common cause. During sleep, the bodily senses are, for the most part, internalized. This frees the astra-mental body from its normal focus outward and thus it focuses inward, upon the realm of the person's own psyche. This is the lowest of the astral realms. Since it is the astra-mental body which dreams, we experience sensation, but the sensation is keyed by mental and emotional causes instead of physical causes. So, even on a hot night while our physical body is sweating, we can dream of and feel cold.

With the dream state proper, the astra-mental body does not leave the locality of the physical body. Generally, it puddles around the physical chest and head. Sometimes, if there has been some sort of physical trauma, it will pool around the locale of the trauma and one's dream will concern the trauma itself.

When in the dream state (typified by REM), the astra-mental body is focused upon and within the subconscious mind or psyche. This is a **very** creative realm. Nearly anything can happen here, from the ultimately sublime, to the terrifyingly horrific. It all depends upon the contents of one's own psyche.

During dreaming, we explore our own psyche. Often we process things that we have stuffed into our subconscious self and would otherwise avoid given half a chance. This is one reason why dreaming is so healing and why dream-deprivation is so harmful.

When approached consciously, dreams can become a training ground of sorts. We can explore our own subconscious psyche with intention and purpose if we so choose.

Lucid dreaming is an example of this. With lucid dreaming, you enter into sleep with the intention of waking up within your dream so that you can function within the dream state with full cognizance of the fact that you are actually dreaming. In a lucid-dream state, you can accomplish a great amount of work upon your own psyche and you can learn the rudimentary laws of the astral realm.

Dreaming can become a doorway to higher states. One can go still further than lucid dreaming, by consciously separating the astra-mental, or the solitary mental, body from the locality of the physical body and the psyche. This however, would no longer be classified as a dream state (in my book, at least).

As I said, the human psyche is **very** fertile ground. As a very low level of the astral realm, it's composed entirely of charged symbols. These symbols are of an extremely personal nature. They are based upon archetypes, but they are the most personalized expression of those archetypes. This is why I never recommend using a dictionary of dream symbols. The only way to truly understand the significance of

your dream is to think about it, feel it, and use your intuition. Dream symbols communicate their meaning very directly to the dreamer, whilst in the dream, but afterwards, your conscious awareness has a hard time deciphering them. This is due to the fact that our conscious awareness is trained to be more rational than intuitive. So we must draw upon our intuition and gut feeling when it comes to the waking contemplation of our dreams.

Many folks dispute the idea that their wonderful dreams occur solely within their own psyche. Mostly this is because they don't realize how creative the human psyche really is. Plus, it's hard to admit that when god last spoke to you in your dream it was really just a delusion. ;-)

My best to you,
:) Rawn Clark
15 Nov 2001

On "Black Magicians" and the Use of the Terms "Black" and "White" in Hermetics.

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>> *I've been re-reading IIH and I was just wondering ... most of the "higher" forms of magic (like evocation or kabbalah) don't really "work" unless the magician has worked thru steps 1-8 (at least) or does equivalent work in other systems. Even the "lesser" (please note the quotes) forms of magic (say those mentioned in the addendum to step 3) require that the magician be "elementally balanced". Given this, how can black or "selfish" magic/magicians exist? It seems to me that these folks wouldn't make much headway and hence wouldn't be too powerful anyway . <<*

The majority of "Black" magicians are really not all that powerful in and of themselves. For the most part they vampirize their power either from their victims or from some other established source. In every case, the magics that they employ would be classified as "low", since as you rightly point out, the "higher" magics are only attainable in the presence of highly developed morality.

The average "Black" magician has very little actual training. Most often, they progressed just far enough to evoke an entity that has deceived them and is using them to accomplish their negative deeds. This is the most common source of power for a "Black" magician and accounts for their appearance of strength. Another common source of power is a group egregore. But every "Black" magician vampirizes energy from their victims. This is why ignoring a "Black" magician is often the most effective way of diffusing their power.

>> *But I do hear of black magicians who tried to make Bardon's life a misery. Do these guys really exist ? <<*

Yes, they do exist. And yes, they can cause a lot of suffering. But even so, their power is ALWAYS limited and therefore defeatable.

>> *Or is "black magic" another blind? <<*

"Black magic" is a blind but the existence of "Black" magicians is not.

>> *If they exist are they capable of evocations, etc.? <<*

Any person is capable of evoking the contents of their own psyche. This is the most prevalent form of "evocation" and the most risky. When I said above that most "Black" magicians attained just enough ability to evoke a creature that would take advantage of the would-be magician's weakness, this is what I was referring to: a creature evoked through the magician's own un-regenerated psyche. A true "Black" magician is capable of evoking an entity other than from his/her own psyche only if the controlling entity gives them the power to do so. In other words, the "Black" magician vampirizes the entity they are dependant upon for the power to actually evoke. This is not the same as the Art of Magical Evocation that Bardon teaches with PME.

My best to you,
:) Rawn Clark
27 Nov 2001

>> Why is that "black" is always looked at as being negative and white positive in hermeticism? I was always under the impression that black was a principle of pure absorption (used with great caution) and I do relate it to the goddess. I think that people (specifically those in the new age community) overuse "white light". Isn't the truth somewhere in the middle? I mean aren't these terms a human construct placed onto principles that existed before humanity took its first step? <<

I hope you noticed that throughout my post, I placed the word "Black" in quotes. I don't like this term much because there are too many different things stuffed into it. To one person it will mean "evil", to another, it will mean "negativity" and to another it will mean "the opposite pole of +".

There is also the factor of racism in the general use of these terms white and black. Here especially, there are undertones and overtones of the good-evil polarity.

But when we pare all this crap away, 'black' and 'white' can be useful Hermetic terms.

'Black' indicates: The absence of **reflected** light. In other words, black absorbs the entire spectrum of radiant light **and holds onto it**. By extension, black is the "color" achieved when all the pigment colors (**refracted** light, as opposed to **radiant** light) are united or when all of the radiant light colors are nullified. Thus it makes for a good symbol of the Magnetic Fluid and the negative electromagnetic pole. It serves as the archetypal symbol for absorption, form, a mother's nurturance, Goddess, Earth.

'White' indicates: The absence of **refracted** light. In other words, white reflects the entire spectrum of radiant light **and retains none of it**. By extension, white is the "color" achieved when all of the pigment colors are nullified. Some would say it is also the "color" achieved when all of the colors of radiant light are united, but this is a misnomer, since "white light" is actually better described as "radiant brilliance". The entire spectrum of radiant light, when united, is clear, not white. There really is no such thing as **physical** white light. But there is an **astral** and a **mental** White Light which truly is white. Similarly, there is no true black light.

Because it is reflective instead of absorptive, white makes for a good symbol of the Electric Fluid and the positive electromagnetic pole. It serves as the archetypal symbol for reflection, force, a father's nurturance, God, Sun.

I think that where the 'evil' and 'bad' connotations entered in had to do with the primal human fear of the of nighttime darkness. Therefore everything black or dark became "dangerous" and "mysterious", and from there "evil". We began to worship the bright light of day as if it were "safe", a mystery revealed, and from there, "good".

In essence, both these words reflect unification: black is the unification of the pigment colors, and white, the unification of the radiant light colors. Conversely, they both reflect negation: black is the absence of radiance , and white, the absence of absorption. And still, they are both dependant upon the same one thing -- light.

We can set this up as a Quadrapolar Magnet thus:

- +Black = Unification of the pigment colors.
- Black = Absence of radiance.
- +White = Unification of radiant light colors.
- White = Absence of absorption.

As words for describing a magical practice, they really don't serve well at all. A "Negative-White" magician who absorbs no light and just irradiates the heck out of everything can be just as destructive as the "Negative-Black" magician who hoards everything for themselves and vampirizes the light of others.

For the Hermetic, the concepts of "good" and "evil" resolve into "positive" and "negative", "constructive" and "destructive". And each is seen as an integral part of The Whole. They are inseparable. The one does not exist without the other and vice versa.

But this does **not** mean that there are not good and bad choices, and actions which serve or which harm. The universe is filled with moral choices to be made. This is what distinguishes between the two poles of magic: either you work for the betterment or for the detriment. When I referred to a "Black" magician, I was referring to one who practices magic detrimental to others and ultimately, to Self. But the path of the True Adept is neither Left-Hand nor Right-Hand exclusively -- it is the Middle Path that unites these two poles.

My best to you,

:) Rawn Clark

28 Nov 2001

On Prayer and Worship

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>> I have been wrestling with this question a while and would appreciate any help, insights etc . The common man's notion of prayer goes something like this: "There are Deities "up there" watching over the world . IF one asks for help sincerely you *may* get some help. And sometimes nothing happens so then one resorts to explanations like "Man proposes and God Disposes ". I guess what I am asking is "what is the Hermetic perspective on prayer " ? Does it work ? What can be done to make it more effective ? Bardon's IIH seems to imply (to me at least) that even Prayer is truly *effective* only after Level 10 +. Am I right ? Does a sincere "appeal for help" (with no magical abilities to back it up) work ? Why ? Do Deities "want to" help ? Do they help only if asked ? Are there more and less effective "modes of asking" ? <<

An adept prays (in the common sense of the word) only as an act of worshipful devotion, never in supplication. What you call "prayer" in relation to Step Ten is not actually prayer. With Step Ten, the adept raises their own level of awareness to that of Deity, as opposed to prayer in which one tries to draw down the attention of a separate Deity.

Prayer-as-supplication has at its root the concept that the one praying is separate from Deity. To the magician this concept is anathema. A primary Hermetic Axiom is that Deity is immanent -- The All in ALL. In Step Ten, the magician incorporates the four Divine qualities into their own self awareness. This is a process of raising the magician's own awareness to the level of Deity, not one of drawing the Deific awareness down.

In such a merged state, there is no need for supplication -- there is only willing. Thus, it is not "prayer".

Some people report remarkable results with mundane prayer, while others report no success at all. The main factor is in how reasonable one's desire is. If the desire is in sync with the universe's own timing and if it fits within the Laws of Nature and is appropriate with one's own karma, then results are more likely. But when we desire the truly impossible or when our desire does not fit with our karma or the universe's own timing, results are nil.

The greatest power of mundane prayer is it's focusing of the suppliant's mind and the raising of their own awareness. Ultimately, the prayers that "work" are the ones that raise your own consciousness until you become in sync with the flow of the universe.

But it is not a separate Deity that answers. Rather, it is the immanent Deity that, by course of nature, responds to a desire within ItSelf. When we raise our consciousness and get into sync with the universe, we open a pathway for our desire to be realized -- we create conditions that allow its realization. In other words, it's not up to some separate g-d to deem our prayers worthy of attention. An immanent Deity needs no prayers to know that a desire is in someone's heart. Every desire is a part of an immanent Deity so how could there be any not-knowing? Or any true need of prayer other than on the part of the one praying? Prayer is entirely about the consciousness of the one doing the praying.

The psychological ramifications of mundane prayer are an important factor. Often, a prayer to g-d is sufficient to quiet the disturbed mind and allow one's own psyche to find the proper solution.

A mystic prayer of worshipful devotion is an entirely different matter. Here, there is no want, no desire or need, other than the expression of love.

>> You make the following statement in the IIH Commentary on your web site: "Devotion, especially as it manifests through the act of worship, is a very powerful force that the magician can employ in their process of spiritual ascent." What is an "act of worship" from the Hermetic perspective? <<

Responding to your questions is one act of worship for me. I define the following as acts of worship:

1) Witnessing Beauty. For me, just perceiving a beautiful thing, thought, sentiment, etc., and recognizing it for what it is (a thing of Beauty) is an act of worship.

2) Creating Beauty. The creation of Beauty, in whatever form that may occur, is one of the most worshipful acts possible for humans to achieve.

To my mind, "devotion" is the deeply rooted, unshakable desire to perform acts of worship for no other reason than that this is what fulfills you. True devotion and true worship are gifts to a divine universe, freely given with no strings attached.

Acts of worshipful devotion bring one into sync with the universe that expresses a similar Loving Kindness in all its aspects. Thus it is a very powerful tool for the aspiring magician who aims for the highest of heights.

In Kabbalah, the manifestation of Beauty (Tiphareth) within the mundane realm is an act of universal healing of the utmost importance. It promotes the evolution of the mundane universe itself and of the human soul and spirit.

My best to you,
:) Rawn Clark
10 Dec 2001

Karmic Relationships and Loving Acceptance

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>> I have read that people often go through many incarnations closely associated with the same group of people in family / business / friendship situations to work out certain karmic debts or problems they have between them. <<

There is also another aspect to this sort of mutuality of purpose aside from the resolution of karmic debt. Some of us incarnate together intentionally for the creation of Beauty and for the sheer joy of being together. :)

>> Also, is it possible to take on someone else's karma, at least in part? <<

In certain cases, yes, this is possible. But in general, all we can do is help another work out their own karma.

>> Using the example above, if the wife, having advanced spiritually, is not adversely affected even by the beatings i.e., she understands and feels loving compassion for the husband in his ignorance, will this lower the karmic effects of his actions towards her? <<

Not really, this would primarily effect the wife's karma, not the husband's. Your own accumulation of karma has very little to do with how another person receives your actions. However, the manner in which another receives or reacts to your own actions can have a significant impact on your understanding of the ramifications of your actions and their subsequent karmic consequences. In other words, if your husband beats you and your response is one of loving compassion, then this may help him to resolve this karmic issues but you will not be resolving them for him.

As an aside, considering the nature of your analogy, I have to say that to most abusive husbands, such a reaction of passivity to their abuse would be more likely to incite them further and deepen their psychosis. My point being that you have to be careful how you conceptualize spiritual advancement -- passive acceptance of abuse in the hopes of manipulating your abuser into changing is not a sign of "advancement". This is manipulation, not love; and represents a continuation of karmic debt, not its resolution.

>> I'm using the extreme example above, but can this also be used in everyday life, with everyone we deal with on a day to day basis? If we don't allow anyone's negative actions to affect us negatively, then are we not also somehow preventing them from accruing negative karma in relation to ourselves? <<

No. What you are doing is making sure that you do not participate in the creation of a mutual karmic debt. This will lessen the ultimate debt incurred by the other person, but it will not absolve them from responsibility for their own actions.

This attitude you describe of not allowing another's negative action to incite a negative response from you, is the essence of what it means to experience an Elemental Equilibrium. It is also the first step in understanding divine Love.

At its root is the certainty of self-love as well as other-love. Ultimately it is all Self-Love but it manifests as these two phases. Once we have come to love and accept our own self, there is no external influence

that can mar that beauty. Nothing that can diminish that solid foundation of self because the whole of self has been accepted with love. There remains no Achilles' heel.

When that same self-love and self-acceptance is turned outward towards 'other', we create a safe place for this 'other' to be exactly and completely themselves. This is a "sacred" space that we have the power to give to others and the giving of it is a very powerful act of magic. We are so rarely given this blessing of loving acceptance that when we do receive it, it is a cathartic, transformative experience.

When we give this sacred space to another person who is projecting negativity toward us, we do not directly diffuse their negativity. What we do is allow them to spend it without a target, thus giving them an opportunity to self-examine. Most often this results in a diffusion of the negativity, but the actual work of diffusing is accomplished by the negativizer since it is their own negativity. We are only affording them the perfect atmosphere for self-examination and self-transformation.

When negativity meets a solid target that reacts with negativity, the original negativity is multiplied exponentially. So when we remove ourselves from that equation by refusing to respond in kind, we eliminate the multiplication of negativity. Ultimately, a projected negativity that finds no target to multiply itself through, will either turn upon itself or dissipate.

My best to you,
:) Rawn Clark
23 Dec 2001

>> Knowing this, the answer to your question about whether we can help others with their karma becomes clear - of course ! It has long been said that the presence of one Master can light up a whole room (this alludes to what Bardon mentions in IIH regarding eastern practices of transmission of light between Master and Apprentice). <<

The essence of this practice, whatever Traditional form it takes, is really quite simple. It bodes back to what I just wrote to concerning the creation of that sacred space of loving acceptance for 'other', except that for the true Master, 'other' and 'self' are encompassed within Unitary Self. This adds a new dimension to what I described above.

This is a more dynamic space in that it almost forces the 'other' to self-examine AND it opens the 'other' to the inner world *as the Master experiences it*. In other words, this space turns the 'other's' focus directly and immediately inward and simultaneously reveals a realm that the 'other' would not have so easily or quickly accessed on their own.

This is also the essence of what a true Initiator does. The Initiatrix creates a specific state or level of awareness within their own self and then encompasses the 'other', thus simultaneously directing the 'other's' focus and revealing the designated state/level.

This ability can be seen in its most rudimentary form in the common ability to put another at ease (a matter of acceptance and love). For the Master, this becomes a fully conscious faculty, multiplied by the fact of their Unity. In the hands of a Master, it becomes an Art. A Master can tailor their projection of this sacred space so that it perfectly fits the needs of 'other' and of Self, simultaneously.

My love to you, :) Rawn Clark 23 Dec 2001

The Mercury Glyph

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The Mercury symbol contains the three main symbols used to indicate the nature of the metals/minerals.

Gold, the highest and purest of the metals, is represented by the circle. Gold can take the highest degree of fire and still remain intact. It never rusts or patinas. Gold condenses the Electric Fluid.

Silver, which is precious but not as pure as Gold, is represented by the crescent. Silver will develop a patina. Silver condenses the Magnetic Fluid.

Earth, or decomposed/digested minerals, being the least pure, is represented by the equal-armed cross. Earth condenses both Fluids *through* the four Elements.

Gold equates to yellow and red. Silver, to white and blue. Earth, to blackness.

Thus the symbol for Venus, a circle surmounting a cross, denotes a yellow/red (Electric condensing) metal *internally*. [By "internally" I mean the metal in its purest form.] Externally however, it is corrupt. [By "externally corrupt", I mean that it oxidizes or rusts.] Hence the lower cross indicating Earthiness or blackness. This is the metal copper. The color of copper's oxidation (verdigris) is green -- the color normally associated with the planet Venus.

The symbol for Mercury is a Venus symbol surmounted by the symbol for the Moon/Silver. Thus it is a silver colored metal that contains an inner purity or redness, but is externally corrupt. The crescent over the circle symbolizes a "Volt" (in Bardonian terms), indicating that the Magnetic Fluid surrounds the Electric Fluid. The circle surmounting the cross indicates that its most common impure form is reddish - Cinnabar. Cinnabar is yellow-to-red in color and orange is the color most often associated with the planet Mercury. Its true color, an opalescent-silver, is only discovered when it is released from its impurities.

The Philosophical Mercury is the Volatile Principle in all things. In the laboratory work, it is what gasses off first and is therefore the most difficult to capture. It holds the essence, the spirit or mental body of the materia. It is also the Universal Solvent -- it can "open" or penetrate any thing.

My best to you,
:) Rawn Clark
13 Feb 2002

BEing, Consciousness and Self-Awareness

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>> *What is the difference between 'consciousness' and 'awareness'?* <<

At first, we are barely aware of Self. It doesn't even enter into our daily lives as something of practical importance. But eventually we do become aware that there is this whole other layer of existence, both inner and outer, that we call Self. This is the first stage of Self-awareness. It is mostly investigative and Self is still a separate entity. Eventually we become conscious of Self. By 'conscious' (as opposed to 'aware') I mean that we come to a point where we know Self well enough that we begin to *participate* in Selfhood. We BE Self, if you'll excuse my poor use of Ebonics.

This, at least in my book, is the essential distinction between consciousness and awareness. Consciousness is participatory and immanent; whereas, awareness is a self-other dynamic. Awareness is 'self' referenced but it is a small 'self' that exists in relation to 'other' -- consciousness is Self referenced, period.

BEing is consciousness of Infinite Self.

Awareness shares the same essential *quality* of Selfness that we find in consciousness, but each expresses a different *quantity*.

>> *If I climb to the top of the pyramid, and observe the divine workshop, am "I" simply pure inter-relatedness, qualitatively SELF realizing, as a velocity BEing?* <<

When you reach the top of that pyramid, you don't just observe (become aware of) the Divine workshop -- you BE it (become a conscious participant). It may be for only an instant in temporal terms but when you touch eternity, it touches you eternally. But we must always climb back down that pyramid, reduce our velocity, and fit back into our finite temporal bodies. This descent reduces our 'awareness' but it does not diminish our 'consciousness' of what we have seen.

My best to you,

:) Rawn Clark

18 Feb 2002

Subjective and Objective Perception

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Dear Friends,

Several posts [to the FranzBardonMagi discussion board] lately have, in one way or another, concerned the topic of subjective versus objective. I see one very important factor missing in these discussions; namely, the faculties of perception developed through the work of IIH.

From the Hermetic perspective, we do indeed exist in relation to an objective reality. *Normal* human perception however, is a subjectifying process and it is only in this sense that we "create our own reality" or live in a subjective universe of our own making.

There are several levels of this subjective human universe existing between the poles of the human collective and the human individual. It has mental, astral and physical density. As a whole, it is a feature of the objective reality but it is a VERY small, finite part of this objective whole.

The human brain-bound mind is not capable of perceiving the infinite objective reality all at once. Therefore our mechanisms of perception interpret this infinite wholeness into finite increments that are processed sequentially, and related *to* and *through* the filter of the small human self. In other words, normal human perception is a subjectifying process of interpretation, not one of direct objective perception.

Normal human perception places us slightly out of temporal sync with the objective reality. The amount of this discrepancy is the time required for us to take a finite snapshot of the objective infinity, interpret that snapshot, and then integrate it into the sequence of past snapshots. During the phase of interpretation, we subjectify our perception and it is here that perception becomes more about the perceiver than the object of perception. This is where emotional reaction comes into play.

The result is that we treat our subjective perception as an objective thing, hence our confusion as to what is really real.

With IIH however, we are taught a different form of perception that is not "normal" in human terms. This is objective perception of the objective reality.

Objective perception has two basic phases. The first is when we learn to identify the subjectifying mechanisms of normal human perception, within our own selves, and then look for the underlying objective bits that initiate our subjectification. In IIH this is achieved with the early work of the soul mirrors, the mental discipline and the work with the senses. This work slowly teaches us how to identify those factors of normal perception

responsible for subjectification (i.e., responsible for reducing the infinite into sequential finitisms). Once we are able to identify these aspects of ourselves we can then filter them out and begin to perceive the objective cues upon which our subjectification is initially based. In essence, it's a matter of becoming so familiar with our own internal processes that we can then see what underlies them.

For example, if you know that you are looking through a red filter, you can eventually figure out that a green object looks black when viewed through a red filter. Obviously then, what *appears* black may in fact be green when you remove the filter and look at the thing itself.

By knowing the ins and outs of our own subjectifying filter, we bring ourselves *closer* to directly perceiving the objective reality. But this is like looking through a dark glass since many other things can, to use my analogy, create the appearance of black through a red filter. The only way to directly perceive the objective universe is to remove our filter of subjectification entirely. However, this requires more than just the normal brain-bound human mind.

In order to achieve objective perception we must entirely set aside our subjectifying filter. This is the point of the Center of Stillness Meditation and of the middle work of IIH (such as the transference of consciousness) -- teaching one how to set aside the sensory input, and the input of the emotions and the mind's chatter, since these are at the root of our mechanisms of subjective perception. This reveals the raw mental body itself which is the only part of (human) self capable of perceiving an infinity directly.

When the filter is removed, an entirely different universe is revealed -- this is the objective universe. To perceive objectively, you must *become* the object of perception, which is to say, you must come into absolute sync with the objective reality.

This is extremely rare for the modern human, but not at all rare for the non-human beings that surround us. My favorite example of a being that perceives objectively is a blade of grass. Its body turns in perfect sync with the sun's rays. It doesn't need time to realize that the sun is actually striking it, nor does it need time to decide whether or not to turn. It exists in perfect sync with the objective universe and has no bubble of subjectivity that separates it from its objective surroundings.

This is the degree of perception that the work of IIH eventually builds into the magician.

It's important to consider this in relation to interpreting the meaning of the later Steps of IIH and to interpreting the life of someone like Franz Bardon. In fact, it's an important factor in the interpretation of many things written by those who have gained the faculty of objective perception.

The early work of IIH is designed to inform you, *through direct experience*, of your own mechanisms of perception. These are primarily emotionally driven reactions to objective events that we encounter. The most important part of this process of self-discovery is the Step One soul mirror work where you pick apart and define your own emotionally rooted personality. This is the first step in identifying your own subjectifying filter through which you normally perceive EVERY thing.

The Step Two work of character transformation forces you to learn that you can set aside your emotionally driven, habitual reactions and look at things more objectively. This is the second step toward objective perception in that it teaches you how your subjectifying filter alters the appearance of things and that you do have some control over it.

The Step Two work with the senses informs you of the nature of the sensory input and of its control. The Step Three work with the senses then teaches you their creative use. And so on. Throughout the course of the Steps, the faculty of objective perception is built piece by piece.

By the time you reach Step Eight and begin the work of mental wandering, this faculty is well established. It is even more so when you begin the Step Nine work of astral wandering. To my mind,

this is THE major distinction between the popular "Astral Projection" and Bardon's astral wandering. It is also an important distinction between what popularly passes for evocation and Bardonian evocation per PME, and between popular kabbalah and Bardonian kabbalah per KTQ.

In Bardon's system all of these experiences (astral wandering, evocation and kabbalistic speech) occur entirely within the context of fully conscious, objective perception.

My best to you,
:) Rawn Clark
08 Mar 2002

In the Image of G-d?

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>> Bardon states that God made man in his own image. I understand the meaning of that completely - I think. But does that imply that humans are the superior physical race in the Universe? I don't know whether there is life on other planets or not, but if so, have we been singled out as above all such life as "Man" of the Divine? A very big question I know - but I would like to understand that one! <<

Here is my Understanding of this, but I must warn you that it lies in contrast to most popular belief and in some small, superficial way, is contrary to Bardon's statement.

The modern conception of this idea stems from the Genesis 1 creation story. To my mind, it has been totally misunderstood. Primarily this has to do with the taking of highly symbolic statements as literal things instead of the symbols they are. There is also the additional factor of translation -- Hebrew does not translate well into other languages.

Attendant to the idea that humans alone are made in the image of Deity, is the idea of "dominion over", also derived from a misunderstanding of Genesis 1.

In short (and believe me, I can be VERY long-winded on this topic ;-)) the Hebrew term translated as "man", in the context of Genesis 1, refers to corporeal life of ALL kinds. The things that "man" (corporeal life) is to have *precedence or superiority* over (this does not imply a right to *use*) are the astral and mental realms, and the Elements that compose all three realms. The references to "beast, fowl, fishes, trees, etc." in Genesis 1, are actually references to the Beings of the Elements -- i.e., the astral Elements.

Corporeal life (i.e., EVERY physical thing) is said to be "made in the image of Elohim" because it is composed of a mental, astral and material body that surrounds an Akashic root. In other words, EVERY physical thing reflects the structure of the Whole.

We humans are, in general, very self-important creatures and it comforts us to think that we are special. This however, is The Great Lie, a delusion that blinds us to the greater reality of the Unity of ALL things. We are not special, we are only unique, just like every other thing that exists. But in our desire to be special, we create concepts of Deity that are made in *our* image as a way of justifying or validating our specialness.

Life exists in EVERY thing, EVERY where, when, who, what and why. The real question is whether or not there is other *humanoid* life "out there". The great pity though, is that in our quest for "life" in the rest of the cosmos, we've overlooked the fact that everything surrounding us is alive, but in a non-human way. Perhaps it is even this ignorance that drives us to look elsewhere.

My best to you,
:) Rawn Clark
11 Mar 2002

Genesis, Chapter 1 & Human Superiority

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*>> This is a very, very big issue and certainly needs to be discussed and clarified. I have subsequently noticed in fact that FB actually initially goes as far as saying that, and I quote, "The true image of God is the Human Being, who has been created in the image of the universe". Now that is a *very* definitive statement which can easily be interpreted as Humans being *the* superior race of beings in any form throughout the entire universe. <<*

It *can* be interpreted that way, yes. But if you very carefully examine Bardon's statement he's saying that the physical universe (which includes ALL things) reflects the structure of the Unity (the Akashic, mental, astral and physical planes combined) and that the human being also reflects this structure. In essence, this is saying that EVERY thing reflects this structure. This is not really a statement pointing out the difference or uniqueness of the human being -- it's saying that EVERY thing has the same structure.

>> I still go back to the statement "Human Being" in this context. And is has to be said, that regardless of whether there are other intelligent life forms in the cosmos, Man occupies some very high ground due to our unique intelligence in Earth Corporeal terms. <<

We are indeed unique but we are in no way superior. Our consciousness differs only very, very slightly from many other forms of life on our own planet, and difference has nothing at all to do with superiority. The rest of the planet thinks we are anything but superior. To the rest of our earth, we are destructive, parasitic creatures.

It always amuses me when spiritually minded folk talk about how we must destroy the little ego with one breath, and then with the very next breath, speak about how superior human beings are in the grand scheme of things. To my mind, THAT is the sort of egotism that must needs be destroyed! ;-)

>> It would appear, on the face of it, when comparing us to other fauna, that we have differentiated ourselves (or have been differentiated) dramatically. The question is - is this cosmos wide or just Earth wide? And what of other life? <<

The Step Four mental work of the transference of your mental body into other creatures and things will (rather rudely) answer many of these questions for you. That specific work is VERY transformative. When you begin to see the world from other non-human perspectives, it is very humbling. Until you experience the differences from a non-human perspective, you cannot grasp the significance of the similarities.

My best to you,
:) Rawn Clark
19 Mar 2002

*>> I agree with you. I certainly regard *all* life forms as equal. But the point I was making is that*

mankind has been entrusted, due to its - well - shall we say a "unique" or "trusted" position of responsibility on this planet in terms of its degree of control. <<

I don't see any evidence to support the idea that humans have been entrusted with this responsibility. It is not a responsibility, it's merely an ability. There's a big difference between these two things. The human idea that we are responsible for controlling this planet is a rationalization and attempted justification for our own unwise use of our ability. It is a human delusion. It is at the root of the schism within the human group mind. It is what prevents us from living in harmony with our planet and our fellow creatures.

>> To put it another way, whereas most life forms exist in the environment they were provided with, and are content to do so, man has the ability to modify or destroy it, and does so without apparent regard for flora and fauna. <<

It's interesting to note that your description of most life forms (that they exist in harmony with the objective universe) is also the definition of Wisdom and of what it means to be an Adept.

My best to you,
:) Rawn Clark
19 Mar 2002

>> The main problem I have with the former, and I have just got to get my mind around, is the symbolism of Genesis. My problem is, that even in the written order of things, it is at odds with my extensive studies and knowledge of evolution from a scientific, factual point of view. <<

To begin with, the Genesis story has nothing to do with the physical world.

In kabbalah, there are three essential phases to "creation". The first is Briah (creation proper). Briah occurs non-sequentially and is a feature of the eternal realm. This is the phase to which Genesis refers.

However, it is impossible to describe a non-sequential thing with sequential words without introducing sequence. It's like a scientist trying to describe the sequence of events within the "big bang", things which occurred in nano-seconds. Take that a step further and remove the factor of sequence entirely and you'll see the problem. Non-sequential reality just cannot be described with any accuracy with sequential words, period. But that doesn't prevent us from trying and the Genesis One story is one such attempt.

Creation occurred/occurs all at once, in the eternal sense, and is enacted throughout the entire infinite span of the sequential reality.

The second phase is Yetzirah (formation). This IS sequential but is not referred to in Genesis. Formation concerns the "lower" sequential aspects of the mental realm and the entire astral realm. The "Sepher Yetzirah" (Book of Formation) is where you'll find the story of Formation.

The third phase is Assiah (making) and this concerns the "lower" astral and the material realms. Assiah is also not referred to in Genesis One, nor is it referred to in the Sepher Yetzirah.

>> Genesis, as written and translated, in my humble view, entirely reflects the level of scientific and

astronomical knowledge of mankind at the time Genesis was written. <<

Only the symbols that the author used to express the higher concepts, reflect this. The concepts themselves, aside from the symbols they're clothed in, have nothing to do with material knowledge.

>> In this context, how would you interpret Genesis 1:12, 1:21 and 1:26? <<

Gen 1:12 -- "And the earth brought forth grass, herb yielding seed after its kind, and fruit-tree bearing fruit, wherein is the seed thereof, after its kind; and Elohim saw that it was good."

Here we are defining the types of consciousness or mental density. This passage refers to the type of consciousness that is *similar to* that which inhabits plants within the physical realm. In terms of the "evolution" of types of consciousness, this does indeed proceed the following --

Gen 1:21 -- "And Elohim created the great sea-monsters, and every living creature that creepeth, wherewith the waters swarmed, after its kind, and every winged fowl after its kind;"

Here we have the types of consciousness that are suitable for inhabiting the Elemental realms of Air and Water.

Gen 1:26 -- "And Elohim said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'"

The Hebrew word ADM ("man") is a very complex word. I analyze it to some extent in "A Path To Understanding". At any rate, it means more than just human life or even human-type consciousness. Here, Elohim is setting the stage for Yetzirah and the descent into matter that necessitates Yetzirah.

Whereas the earlier passages referred to the types of consciousness suitable for inhabiting the Elemental realms, this passage refers to the type suitable for inhabiting an astral and, eventually, a material realm.

Since this is the ultimate level of density so far as consciousness-types, it is inclusive of the previous types mentioned in Genesis One. This is the sense in which "dominion" is meant.

My best to you,
:) Rawn Clark
21 Mar 2002

>> In physical world existence terms, I am often asked whether I am a "creationist" or "evolutionist", and I say both. Creation had to occur before the evolution of life on the physical world could take place at all. <<

I don't think you've considered the deeper implications of what I said about creation (Briah) being an eternal, non-sequential act. This IS difficult to wrap one's mind around! ;-)

At any rate, an eternal act encompasses the whole infinite span of the temporal realm. In other words,

our temporal realm is the sequential enactment of that eternal act of creation. The creation is not something that happen_ed. Rather, it's something that's happen_ing. Evolution IS creation, and vise versa. They are just different dimensions of the same thing.

>> This whole aspect also serves to highlight, that despite its scientific complexity and obvious mundane visibility, the physical universe is really only the lowest manifestation of a much, much greater and more expansive work - a work which is the realms of the Magician and Kabbalist, and simply not recognized even by the vast majority of people, or even by religions and the most advanced modern science. <<

This is not entirely accurate although that is how it *appears*. In truth, the material realm is inseparable from the rest of the cosmos. These other realms permeate and cause the physical realm. It is only the sequentialized humanoid consciousness that subjectively perceives the physical realm as a separate thing.

The material realm is also not the nadir of a linear hierarchy as your words imply. In truth, it is one spot on an endless loop. It is part of an integral cycle that has no true linear hierarchy.

The *appearance* of linearity, hierarchy, etc., is a distortion caused by the subjectifying mechanisms of human perception.

My best to you,
:) Rawn Clark
22 Mar 2002

>> For a while now I've been pondering the concept of the Evolution of the Spirit. Given the ultimate goal of Hermetics to become one with g-d and given that this can be achieved through the human spirit, and assuming that animals have lesser evolved spirits, is there a point at which an animal spirit is promoted so-to-speak and re-incarnated as a human so as to eventually also be able to merge with the g-d ? <<

I don't find any evidence to support this "Evolution of the Spirit" hypothesis. Each type of sequentialized consciousness (spirit) follows the same path to Unity. An animalian spiritus does not need to evolve into a human spiritus in order to achieve Unity. The human-type spiritus is no more nor less capable of achieving Unity, nor is it any closer to Unity than any other type of spiritus. Each is just *different*. None is superior or inferior to another.

The Step Four work of the transference of one's consciousness into other life forms makes these things self-evident. It becomes quickly apparent that this hypothesis of human superiority is just a human delusion.

My best to you,
:) Rawn Clark
16 April 2002

Divination

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>> I hear that one should take preliminary steps not to be fooled or tricked by whoever gives you answers. What can these steps be? I try to collect myself and avoid asking impertinent, indiscreet questions. Humans do not like that kind of thing, so why should other intelligences? <<

A practice that I suggest is that you always direct your query to your own "higher guidance". Ask that your higher guidance speak through whomever you are consulting, be it a set of runes, the tarot, I Ching, or your neighborhood oracle.

The main issue with divination however, is not the truthfulness of the oracle, but whether or not we lie to ourselves about the meaning of the answer. How much does what we want the answer to be, influence our interpretation of the answer we do receive? Unfortunately there's no simple formula for solving this central issue!

What has worked for me personally, is to center and ground myself before consulting an oracle; then focus my mind on the question, remembering to direct my question to my own higher guidance and ask that it speak through the oracle; and then separate my conscious mind from my desire for a particular outcome. I try to remain completely receptive to whatever answer may come and during my interpretation, I try to retain this detachment.

The more you use a particular oracle, such as a set of runes or a tarot deck, the easier it gets. For example, several years ago I made myself a set of runes. When I first started using them, they were more confusing than helpful, but I persisted and now, I use them almost exclusively and find them very helpful.

>> So my second question is, have people actually uncovered their earthly future in advance, and what's their story? Most people try to some extent peep into the future, but would they be happy if they could? (My own guess: the near future, yes, the far, no.) <<

;-) I don't use my oracles for prediction of the future. Instead, I use them to gain insight into the present situation. I find this to be their best use and the arena in which they are the most accurate.

My best to you,
:) Rawn Clark
02 Jun 2002

>> What do you consider to be the problems connected with future prediction? <<

The future hinges on the present and what we do with the present is what determines the future. When we look into the future, what we usually seek is what *will* happen, not what is *likely to* happen given present circumstances. But the truth is, all an oracle can predict is what the future is *likely to* be based upon the factors inherent in the present moment. If those factors change, the future changes.

The mind-set of looking to see what *will* happen dis-empowers our ability to change the present moment and thus *create* the future. In this sense, it diminishes our power of free will and locks us into a predetermined course. By building into our psyche the idea that this or that *will* happen in this or that way, the likelihood of it happening exactly that way is greatly increased. It becomes set in our mind and our actions naturally follow along.

However, if instead of looking to the future, we look to the dynamics of the present moment and seek clarity concerning our own actions, thoughts, emotions, etc., *in the present moment*, we are then given the opportunity to change. Instead of hemming us in, this liberates us and places the future in our hands.

So long as we are fully conscious in the present moment, the future takes care of itself.

My best to you,
:) Rawn Clark
03 Jun 2002

>> *If I understand you correctly, future-divining with the possibly more realistic attitude of looking for 'likely tendencies' and 'probabilities', instead of looking for The Fated Future, is less dis-empowering.*
<<

Yes and it's more likely to offer productive results.

>> *But where does that put Nostradamus. among others? He wrote a long time ago, does that invalidate him totally?* <<

Here we see the difference between *prophesy* and *divination*. Divination occurs entirely *within* the temporal realm where future is not fated. Prophesy however, is the product of an eternal perspective in which the whole of time is perceived and everything can then be said to be fated. Prophesy doesn't *predict* -- it *perceives*.

Nostradamus was one of the very few true prophets and one of the most accurate and prolific. Nonetheless, the result of his prophesy is like the product of any oracle -- we must still interpret what he wrote, and that's where we run into trouble.

>> *The course of the present has been altered many times since then. Or has it?* <<

The present moment is in a constant state of flux and from a temporal perspective its course cannot be predicted with accuracy.

>> *How do we know we have changed the factors inherent in the present?* <<

;-) By changing them.

>> *So much for the future, but what about divining about the past? Is that like reading the "book of Akasha"?* <<

No, "reading the Akasha" is a different matter entirely, again having to do with an eternal perspective. The Akasha holds not only past and present, but also "future"; whereas mundane divination, since it occurs within the temporal realm, can comprehend only past and present, but not "future". In other words, with the Akasha, one perceives the full context of any temporal event, but with divination, one perceives the past only in terms of the present and thus in a limited context.

My best to you,
:) Rawn Clark
04 Jun 2002

J. commented:

>> I think that when someone is given a glimpse of the future it is for our benefit so that we can make changes happen so that the predicted outcome will not happen. <<

S. replied:

>> Yes, except when the outcome is a vacation on the Riviera with wine, women and song! <<

You raise an important point, S. Namely, that when we are presented with a glimpse of what we *want*, we automatically stop questioning. We immediately assume that this is a clear sign that we're on the right track and therefore don't need to look within or change anything. At that point, we generally stop *interpreting* and take the divination literally.

Yet when the divination indicates something we don't *want*, we begin hemming and hawing, drawing another card/rune/whatever, and so on, until we get the answers we do *want*.

The question then becomes, are we divining just to make ourselves feel better or are we truly interested in an accurate insight into a situation? If it is to be the latter, then whichever way the divination goes, we must still look within and evaluate our own role.

My best to you,
:) Rawn Clark
06 Jun 2002

>> It seems then that answers depend very much on questions, and types of questions. And questions sometimes spell out negative assumptions, like "life is happening to me" or "I am a victim". Perhaps just by asking better, more intelligent questions things can be changed. Perhaps the oracle gets confused (and pissed off) by "What will be the colour of my fiancé's eyelashes" ? <<

Of greatest importance is the spirit in which a question is asked and the receptivity with which one approaches the "answer".

*>> Would it be indiscreet to inquire what kind of questions *you* ask your oracles? I think it could be illuminating. <<*

I always ask my oracles for guidance and clarity. I see my oracles as an extension of my own intuition. I find that sometimes I'm too close to a situation for me to simply intuit the proper course. When that happens, I use my oracle to help bring my attention, and thereby the force of my intuition, to the heart of the matter. It helps me pinpoint the crucial issue that I'm otherwise unable to pinpoint.

So, if I'm stymied over situation X, I take my Tarot in hand and think about the situation itself. Then I ask for guidance and clarification and draw my card. Then, I apply my intuition to the symbols of the Tarot card. This always brings clarity to the situation and helps me find my proper course in the matter.

>> *Any good exercises for developing prophecy? (I predict you will say: IIH...) <<*

Damn you're good! ;-) Can you tell me what the stock market will do next Tuesday at 3pm?

>> *So even if prophecy perceives, things are still not clear as water... Or perhaps they are clear in a non-rational, right hemisphere kind of way? <<*

Things are always clear to the prophesier. The difficulty is in translating a perception that occurs at an eternal level, into temporal terms. This is why prophesies resort to symbolic language. In the end, prophesies require more than the rational mind to interpret just as they required more than the rational mind to perceive in the first place.

>> *I guess "event" is mainly a convenient term, for how can we really say that something started or ended? Do they not flow into each other? Is it not one long thread? <<*

Yes. Which begs the question, why bother with trying to peer into the future at all? Why not just be, fully, a part of the *present* flow? Impatience, perhaps?

>> *One final point: the future is, from a temporal perspective, fluid and possible to change. But is the past written in stone? I now mean the past as it appears to us, i.e. as memory patterns and traces. <<*

From a temporal perspective, the past does not exist, just like the future does not exist (from a temporal perspective). The only thing that truly exists is the present moment which is of infinitely finite duration. This infinitely finite present moment is the product of a "past" which no longer exists except as the body of the present. Similarly, the "future" exists within the present moment only as unrealized potential and is the product of infinite change. The infinitely finite present moment contains both infinite continuity and infinite change.

Hidden within the now-ness of the infinitely finite present moment, lies the infinitely infinite eternal moment (the arena of prophecy).

>> *That's all for now. I predict that some people will read this post to the end, and that my next post will be shorter. (But don't count on it ;-) <<*

As an example of how changeable the future is, I predict that your next post will be shorter. But of course, since I've made that predication, you will take it as a challenge and write a still longer post. And, having said that, you will of course write something really short just to spite me. Or will you? ;-) Oh well, I guess I'll just have to float along in the present moment and eventually I'll see . . . Or maybe I should exercise my impatience and consult an oracle?

My best to you, :) Rawn Clark 10 Jun 2002

Personal Belief Systems Vs. Objective Reality

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>> However, my personal belief is that since billions of people throughout history have empowered this great entity (God), that even if the Almighty did not exist then He did come into being and is extremely powerful and capable of whatnot. That's one of the reasons why High Magick works so well. <<

What you suggest is partly true but again, it comes down to understanding the differences between the human-universe and the rest-of-the-universe. We humans have indeed created an entire class of gods and goddesses *out of the substance of the Universe* and *as an unconscious, unintended consequence of nature's own mechanisms*. However, there remains infinitely more to the universe than that encompassed by these human creations. They are a *part of* the Whole, but not the Whole ItSelf.

Humans hold sway over an infinitesimal part of the physical universe. Likewise, we hold sway over an infinitesimal part of the astral and mental levels of the Universe. In other words, we are simply not capable of creating a god or goddess powerful enough (i.e., ALL powerful or omnipotent) to truly be the Ultimate Creatrix.

>> For example, if one is Catholic and has a great amount of guilt for the wrongs that he has done in the world, and also believes that he will burn in hell for those, then shall burn in hell, only because he believed he will. On the other hand, no matter how sinful a life a person lives and does not believe in any kind of hell (atheist?) then he will not. <<

Yes, this has to do with the nature of the astral realm. This is a demonstration of the mind's power to shape the astral materia. When the average human psyche is released from the physical body, it "arises" (or "descends") to a level of the astral that is predicated upon their own beliefs, expectations, etc. This dense level of the astral realm is the

personally created arena where we then process our baggage from the incarnation that just ended. As we process our "stuff", the nature of this realm changes apace with our own transformation. Eventually, the astral body itself becomes so purified that it completely disintegrates and we "rise" to the level of the mental plane that we're most suited to.

In any event, this 'heaven-or-hell-or-neither' that a person enters after physical death, is a temporary state, created by the person themselves, out of the astral materia. It is only during this transitional stage within the denser layers of the astral that our surroundings are determined by our physical-lifetime's belief system. Beyond that point, our perceptions are not limited in that way and we then directly experience the Universal forces that lie behind those densely astral experiences. We then see that, although our beliefs determined the shape of the symbol-language in which we perceived those Universal Forces, they did not determine the shape of the Universal Forces themselves. In other words, we shape only our *interpretation and perception* of the Universal Forces -- not the Forces themselves.

Ultimately, our physical-incarnation's belief system has no power to absolve us of the consequences of our actions. In other words, if an atheist murders someone they must still deal with the consequences, whether they experience an after-life hell or not. Their process of redemption is still undergone, but it transpires within the context of symbols relevant to *their* beliefs and expectations instead of those relevant to a theist.

>> One of the most standard beliefs of some serious occult orders and occultists is the realization of one's current faith or belief system. The same standard idea holds true for all kinds entities, maybe even

God (although I am not too sure about this), that if one believes God to exist then He does, otherwise not (just for that specific person). <<

The idea that our beliefs create our own reality (which is the philosophic root of this "standard") is only partly true in that it applies to only part of our total experience. At the level of personal incarnation this is most true, but as soon as you step beyond the personal level, it becomes less and less true. What we do most certainly create is our own personal response to, and interpretation of, Universal Forces.

Magic can be just about these human created levels of reality or it can also be about those greater levels that our human-level merely symbolizes. In other words, we can reach beyond the symbols we interpret these Universal Forces through, and directly experience these Forces themselves. For example, in a "standard" evocation, what is most likely to be evoked is a human-interpretation of a Universal energy or force -- it has shape and characteristics understandable to a human experience. But in a true Bardonian evocation, the Universal Force itself is evoked into astra-material form within the Triangle. It may be *consciously* dressed in symbols relevant to the magician, but this is only a matter of Art and the magician recognizes the true essence of the Force. In other words, the Bardonian evocationist penetrates to the essence of the Universal Force instead of focusing just upon the humanized symbolic clothing it may wear.

My best to you,
:) Rawn Clark
02 Jul 2002

The Placement of IIH, PME and KTQ on the Hebrew Tree of Life

>> Interesting - where would you place IIH and KTQ? I had never thought of placing the books on the Sephiroth before; I thought they related to the Major Arcana (and thus the Paths). <<

They do relate to the paths but keep in mind that paths connect sephirot. The path Gimel (The High Priestess in Tarot), to which PME corresponds, connects (in the Hebrew Tree) Gedulah with Chokmah, hence my attribution of Gedulah in terms of an initiatory, upward journey.

IIH corresponds to the path Beth (The Magician) which connects Tiphareth with Kether, representing the rise along the Middle Pillar of Equilibrium.

KTQ however, is not a part of the ascent as much as it's a part of creative descent -- i.e., integration of the Unity into the lower levels of self. KTQ corresponds to the path Daleth (The Empress) which connects Binah with Geburah (again, in the Hebrew Tree) and since Quabbalah is a work of creative descent, I attribute it to Binah instead of Geburah.

>> Oh, I see, when you were saying PME corresponds to Gedulah you meant that the work of PME should be done when you reach Sephirah Gedulah. That makes more sense! Just a minor point: you don't actually cross the Abyss until a late stage of Step X, when you merge with the Unity, so the PME (and KTQ) work undertaken while you are still on Step IX is only preparatory to crossing the Abyss, right? Also, isn't part of the function of PME and KTQ not to lead you across the Abyss, but to fully integrate the experience of Union into the lower levels of the human existence once it has been achieved? <<

The primary function of PME is the exploration of the sequential universe. This brings one to the edge of the Abyss, so to speak, and is indeed preparatory. But once one crosses the Abyss, it also serves a creative, descending function wherein the initiate manifests the non-sequential universal forces within the sequential realm directly. PME teaches one the nature of the veil which clothes the descending causality with sequential symbol and eventually the initiate becomes a master of this process and can then employ it a creative, downward manner, using it to integrate their experience of Unity into their mundane lives.

The preparatory work of KTQ (the first 5 Steps) *begins* in Gedulah like PME, and does aid in leading the initiate across the Abyss. The first five Steps of KTQ develop the necessary abilities and during this development these growing abilities are focused upon the initiate's own self and the transformation of their astral and mental bodies. However, it's not until the initiate crosses the Abyss and reaches Binah that true creative kabbalistic utterance begins. This is the first, or single-letter, key which, as Bardon instructs, is used solely for self-transformation.

At the moment that the initiate breaches the veil and enters the non-sequential realm (eternity) there is a merging with Unity (Kether), however this Union takes time (for the sequential aspects or levels of the initiate) to fully integrate. The stages of this integration process are represented by Binah and Chokmah. With Binah (Understanding) the integration is achieved through kabalistic utterance. With Chokmah (Wisdom) the integration is achieved through the obverse of evocation. This is a form of magic even higher than kabbalah in which one manifests the Primal Causation directly, without words, sounds, colors, etc. Whereas, kabalistic utterance is the "speaking" aspect of the Chashmal, the Chokmah magic is the "silence" aspect. ["Chashmal" = "speaking-silence", corresponding to the path Shin which

connects Chokmah to Binah.]

I attribute this higher "silent" magic of Chokmah to the path Heh (The Emperor in Tarot) which connects Chokmah with Kether and corresponds to Bardon's fourth book, "The Golden Book of Wisdom".

My best to you,
:) Rawn Clark
28 Jul 2002

>> *If this is Chokmah, does anything correspond to Kether in this context? <<*

Yes, Pure BEing on a *universal* level.

>> *So both KTQ and Alchemy correspond to Binah. <<*

Yes, but in different ways, as the Tree illustrates: KTQ-Daleth descending *from* Binah and Alchemy-Vav descending *into* Binah.

>> *One question: if the Chokmah 'silent' magic is 'non-action' or 'acting-through-being', which is characteristic of the magician who has attained to the Unity and fully integrated the experience of Union into the lower levels of their human existence, what is the point of Alchemy (and any further 'leaves of the Book of Wisdom')? <<*

Each of the leaves is an avenue through which the Kethric Light flows in both its creative descent AND its redemptive ascent. In this regard, each leaf is of equal relevance to the Unified. Which leaves are the most relevant to the Unified initiate at the *Individual level* however, depends upon their own part in the Work.

My best to you,
:) Rawn Clark
02 Aug 2002

>> *But what need does a Unified initiate have of any of the leaves other than IV, given that this involves 'acting-through-being', the natural alteration of temporal reality and the direct manifestation of Divine will? <<*

Whilst acting-through-being within the temporal realm, the Individuality of the Unified initiate must abide by the rules of the temporal realm. Therefore, this "action" occurs through the employment of any of the leaves that may be necessary. All of them are equally accessible to the Individuality of the Unified initiate. But this is not so much a matter of "need" as it is simply the way of nature. The Unified initiate embodies the laws of nature -- i.e., the leaves of Wisdom.

>> Furthermore: Does Leaf IV also have both a creative descent and a redemptive ascent? If so, is the 'acting-through-being' a descent or an ascent? <<

Yes, it has both an ascent and descent. The descent is acting-through-being; the ascent is the gaining of Wisdom through direct perception of the Legality inherent to all things.

>> Also, are any of the leaves useful in the ascent besides leaves I, II and III (and IV?) <<

Yes, definitely so, but not in the same manner as the aforementioned. My next book, "The 32 Paths of Wisdom" [tentative title] will delve into this somewhat. At least it will touch upon the initiatory (i.e., ascending) use of these 32 Paths of Wisdom -- 22 of which are the leaves under discussion.

My best to you,
:) Rawn Clark
07 Aug 2002

**My Response to Paul Allen's "Bardon's Errors" and "Did Bardon Commit Suicide?"
Articles**
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RE: "Bardon's Errors" --

Dear Paul,

I just received a very excited email telling me to rush to your website! ;-) This note came with the warning: "the latest addition should bring some controversy!"

THANK YOU, Paul! I truly enjoyed your excellent article about Bardon's errors, etc. I wanted to read the "bardonsend.html" but that link isn't working (I get the "That page doesn't exist!" note from Geocities).

The great secret about PME is that only the first part -- the theory section -- is worth anything at all. Yet nearly everyone buys it for the grimoire and ignores the theory section.. ;-) They also ignore everything Bardon says about how you should go out and meet the beings of the Elements and Spheres on your own, without relying on things like grimoires. Of course most who pursue PME do so without having yet completed Step 8 of IIH and haven't gained the insight to realize that they've entirely missed the point of PME.

I've often wondered and theorized as to why Bardon included the grimoire at all. Over the years I've come up with three theories:

- 1) Perhaps he thought that the only way the theory section would see print and remain available was to include such a hot selling item as a grimoire. This would also perhaps lead folks to IIH if they were unaware of it.
- 2) Perhaps he thought that the only way his theory section would fall into the hands of practicing evocationists was to include a grimoire.
- 3) Perhaps he meant the grimoire as a test of whether or not one had listened to, and understood, what he said in the theory section. If one had and if one had indeed completed Step 8 of IIH prior to pursuing PME, then it would be obvious that the grimoire was pointless. But if one had not listened to the theory section nor understood it, then the grimoire would be all that one focused upon and what he revealed in the theory section would be "safe".

Personally, I adhere to my third theory the most strongly. I think the Stejnars "controversy" (over nothing of importance, in my opinion) and now your "Bardon's errors" article, both support my pet theory. I think this air of uncertainty over the PME grimoire is a very good thing! Hopefully it will make people stop and think, and force them to ask, "what's really of importance in this book?"

Your criticism of Bardon's analysis of conscious vs. subconscious however, I must disagree with. At a purely anatomical and psychological level, you're absolutely correct. However, Bardon's anatomical references were to the astra-mental body, not the physical body. Furthermore, his conscious vs. subconscious model is VERY practical and effective from the magical standpoint (as opposed to the psychological perspective) and serves as a VERY accurate description of the relationship between the mental and astral bodies. Whether it would stand up to scientific scrutiny or not, is not the least bit

important, since it is not used in a scientific context.

Throughout all three of Bardon's books there are what *you* would call "errors". Some of them are glaring, but most of them are subtle things that you wouldn't notice unless you've actually done the work up to that point. The glaring one's are supposed to make you stop and reconsider, such as Bardon's brain anatomy lesson. ;-) Beneath that "error" there's something else -- another perspective, vis a vis the astral-mental "physiology". The subtle ones though, are, I suspect, in line with my pet theory #3 regarding PME. I feel they are tests, because in each case they are associated with things that Bardon says the student should discover for themselves, using the abilities they've already gained, instead of relying on his list or diagram or whatever other external source one may find.

These tests, if indeed they are "tests", serve to keep the student on track since if the work is not done completely, then basing one's practice on these subtle "errors" simply won't work in the way Bardon indicates it should.

It's very much like working with an Alchemical text. If you're not in the laboratory, following things to the letter, you won't understand how something that seems misleading gibberish is actually a test to see if you've done the previous work correctly. If the experiment doesn't work the way it's supposed to, then you must back-track and try a new approach, and keep doing this until it does work the right way. Then, in retrospect, it makes perfect sense!

On the surface, Bardon's system looks fairly simple and straight-forward, but from the inside it's really a VERY complex system filled with endless subtlety. It, like all things, is imperfect, but to my mind, that's sort of the point since it demands that the student bring their own 'urge-toward-perfecting' to the process.

Thanks again, Paul! I look forward to reading your article on Bardon's death when the link is fixed.

My best to you,
:) Rawn Clark
29 Jul 2002

RE: "Did Bardon Commit Suicide?" --

This morning I found that the link to Paul's "Did Franz Bardon Commit Suicide" article worked. :) Again, I have to shout THANK YOU PAUL !!!

Other than a certain sadness for Bardon's own personal struggles, I'm left with gratitude to Paul for making a VERY, VERY important point -- Bardon was a HUMAN being.

Initiation is a process of becoming *more than human*, not *other than human*. We are HUMAN beings, even when we leave our physical bodies. But few understand the fullness of what it means to be a human being. Initiation teaches the reclaiming of this fullness that most folks have forgotten. And once one is FULLY human, initiation demands that one become more than human. This is an expansion, not a loss of one's humanity.

The relationship that an adept, such as Franz Bardon, has with karma is quite different from the norm. He or she will want to redeem every bit of karma that arises during incarnation as quickly and directly as possible, so as to leave no residual. However, that will look one way from the outside, observing the adept's mundane life, and look quite a different way from the inside -- from the adept's own perspective.

This relationship to karma is an aspect of what it means to be fully human.

The adept's understanding of death is also quite different from the norm. There is no fear. There is no "unknown". For the adept, death is a fluid, fully conscious experience. This is another aspect of what it means to be fully human -- this conscious, unafraid relationship to death is our birthright, so to speak.

The adept's relationship with their own "suffering" cannot be comprehended from the outside. What may seem absolutely horrific from the outside may be nothing of the sort from the inside. The adept determines their own emotional response to external events of the mundane realm. This is our forgotten human inheritance of an Elemental Equilibrium.

Hermetic initiation does not turn us into goddesses or gods or make us other than human. It merely teaches us what it REALLY means to be a HUMAN being.

My point is that the label 'human' is not a bad thing. ;-) We humans are often despicable creatures but this has little to do with our essential humanity. We are despicable only when we are not manifesting the fullness of our humanity. Usually however, when someone points out the humanness of a respected individual it's meant to make them seem less respectable, a phony, etc. The opposite of this is to deify an individual and think of them as other than human, a perfect being, etc. Both miss the most important point that we are ALL human and that what really matters is whether or not we are good humans.

In my estimation, Franz Bardon was a VERY good HUMAN being. As a human being he lived in the service of others and left us this wonderful legacy. *HE* made no demands that anyone think of him as a god. He was simply himself to the fullest.

My best to you,
:) Rawn Clark
30 Jul 2002

Physical Manifestation of an "Ascended Master" Such as Babaji

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>> *Can a perfected human being manifest a physical body at any point in time, before or after the incarnation in which they attained perfection? Can this be done whether their physical body died or they 'ascended'? <<*

Yes. In my "Sowantha" piece I mention that the Greater Self often retains the pattern of those Individual Selves that have been successful in their work of perfecting themselves. The Greater then uses these Individuals for communicating directly with the other Individual Selves that it projects. The physical body that the Individual dresses itself with will be its most famous, final form. Such is the case with Babaji. He reached perfection whilst incarnate as 'Babaji' and now uses this old familiar form to communicate the intent of his Greater Self. This Greater Self periodically appears, in astra-physical form, as Babaji. Babaji is perhaps THE purest, most comprehensive expression of this Greater, at present. However, this same Greater Self also incarnates through Individuals who have not yet perfected themselves.

Since a Greater Self is an eternal mental body, it can (and does) manifest itself at *any* specific point along the time-space continuum. It doesn't matter if the physical form once died or whether it "ascended". The physical form itself is accrued anew by the Individual Self (i.e., temporal mental body) in each instance of materialization. It is the nature of the temporal mental body that determines the ultimate physical appearance. Thus, the Individual 'Babaji" will always look like Babaji did while his physical body was alive because that is how physical materia naturally adheres to the 'Babaji' Individual's mental matrix.

My best to you,

:) Rawn Clark

10 Sep 2002

More on the Direct Perception of Essential Meaning

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A quote from an earlier post on the Sensory Concentration exercises:

Okay. Say you're smelling a rose. It has a fruity lemon overtone and a musky undertone, which strike your olfactory sensors in two distinct places. This gives you a feeling of an expansive lightness, but with a sense of groundedness. It pleases your body to smell this rose. You are happy and content.

What I am suggesting is, at this juncture, you shift your focus to the kinesthetic feelings of expansive lightness, groundedness, happiness and contentment. Examine them, using the one-pointedness technique, and find out what these emotional responses are communicating aside from their obvious emotional content. Perhaps they are simply communicating an encounter with Beauty? Perhaps these smells are linked to past pleasant memories? Perhaps these emotions are telling you something about your body, such as it's lacking in something that this smell brings or reminds you of?

*Once you have isolated the meaning behind these kinesthetic/emotional reactions, return to your focus upon the smell. Set aside the kinesthetic input (i.e., detach from it and ignore it) and replace it with your awareness of the essential meaning it was communicating. Now look again at your perception of the smell and see how the *smell* communicates what you formerly perceived through your kinesthetic feeling sense.*

The above quote is a description of how one learns the direct perception of essential meaning. Here, it's applied to the sense of smell, but the process is essentially the same for any of the senses -- each sense perceives some part of the essential meaning and will lead, when treated in this way, to a direct perception of the *whole* essential meaning. The key is to focus on the mental input underlying the astra-physical sensory input. When you touch upon that mental core of *essential* meaning, then the astra-physical layers of its expression take on crystal clarity.

In metaphor-speak, this is what is meant by the phrase "seeing with the mental eyes". Once you become accustomed to using your mental eyes in this way, it becomes second nature and you don't have to go through this process of isolation and penetration -- you simply 'look' and perceive at will.

And indeed, it's a different world to the mental eyes! It's ALIVE! ALL of it.

This leads not only to direct *perception* of essential meaning, but also to the direct *communication* of essential meaning . . .

>> *This is really moving into a personal, "interpretational" relationship with the world. <<*

No. It's not at all about "interpretation". It's about direct perception of *essential* meaning. The interpretive layers of consciousness are only used as the gateway to the perception of the essential meaning that *underlies*, and gives rise to, the interpretation.

My best to you,
:) Rawn Clark
18 Sep 2002

>> *It's interesting, that meaning behind the sensorium appears to be the progenitor of the perceived sensorium, or, perhaps it is the actual carried inner meaning of the sense data.* <<

Essential meaning is what makes a thing sensible. Without this root force, a thing is not a thing and cannot therefore be perceived or sensed. Our sensory apparatus is entirely oriented to perceiving the layers of expression of this root. Normally, we focus our senses only upon the densest layers of this manifest expression (i.e., the astra-physical expression) and thus perceive only a small glimmer of the pure root itself. But when we shift our focus to the root itself, the denser layers of its manifest expression become radiant with the light of their root. This light is present at all times, it's just that we are unaccustomed to perceiving it.

When we do perceive this light, the fabric of the universe is healed ever so slightly by the fact that we have witnessed it. It is like when you are trying to get an important concept across in conversation and someone finally gets it. Their getting it (i.e., their perception of the essential meaning you were trying to convey) completes and fulfills your expression.

>> *It's a perception that I can't say I have all the time, as my concentration very often is extremely insular in nature due to various pressures such as PAYING MY RENT THIS MONTH!!!!* <<

;-) Well, sometimes this dance is a tango, sometimes it's a fox trot, and sometimes it's like being at a heavy metal disco. Besides, it can be VERY inconvenient to *always* have this sense in active mode. It pays to be able to turn it off and on at will.

My best to you,
:) Rawn Clark
20 Sep 2002

Defining Hermeticism

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>> Please define Hermeticism for a beginner. <<

;-) Do you always ask such monumental questions?! ;-)
It may sound a simple question, but to answer it is not since the term "Hermetics" means so many things to so many different people. The best I can do for you is try to express what Hermetics, specifically Bardon's Hermetics, means to me.

According to the established historical mythology (i.e., there's no physical proof remaining), Hermetics originated in ancient, pre-historic Egypt with the person of Hermes, Thrice Great. At that time, humanity had for the most part lost its understanding of what it is possible for a human being to be and was in need of some system by which it could reclaim its true human heritage. This is essentially what Hermetics is -- a system by which to reclaim the full realization of our true heritage as human beings.

There are several features of the Hermetic philosophy that are defining. Here are a few:

- 1) The philosophy of the Four Elements, plus the Akasha; and of the two Fluids (Electric and Magnetic).
- 2) The philosophy of the Four Realms: Akashic, Mental, Astral and Physical.
- 3) The philosophy of the three bodies: Mental, Astral and Physical.
- 4) The philosophy concerning the causal relationship between consciousness and time-space.
- 5) The philosophy concerning the structure of Self which declares that ALL things exist as part of the divine Unity of Self.
- 6) The philosophy that ALL things are alive and, in their own way, conscious.
- 7) The philosophy that not only are human's *capable* of communing with the divine, but that this is our birthright -- our true "normal" state of being.
- 8) The philosophy that declares "know thy self" as being the *first* step toward knowledge of The One Self.

There are also features of the Hermetic practice that are defining and here are a few of those that are specific to Bardon's Hermetics:

- 1) Introspection and examination of the immediate, personal self. This is done within the context of the Four Elements and the three bodies. In Step One of IIH, this is seen in the work of the two halves of the soul mirror AND in the mental exercises. Through all of these, you come to know yourself -- what you manifest currently and the mechanics of how you manifest it. This is also seen in Alchemy (one of the traditional "Hermetic Arts") -- the *first* operation is the examination of the base "first matter" through laboratory work that divides it into its various constituents.
- 2) Self-transformation. This is also accomplished using the context of the Four Elements and three bodies. This is the longest, most arduous task since there are so many layers of Self to be transformed. The first stage is the transformation of the personality as witnessed by Steps Two through Four of IIH.

This entails the complete transformation of the astral body, hence all those exercises that develop the magical abilities. The second and far longer stage is the transformation of the Individual Self (i.e., the temporal mental body), as seen in Steps Five through Eight of IIH. The third and final stage of Self-transformation is perhaps the most challenging; namely, the *conscious* integration of the Greater Self (i.e., the eternal mental body) into the Individual and personal levels of Self.

3) Transformation of the external world. Even though this is thought of as being concurrent with the task of Self-transformation, it is secondary to it and is actually part of the process of Self-transformation. When the Self-transformation reaches the completion of its third stage and the eternal mental body is consciously manifest at the level of personality, there is suddenly no "external" world -- at that point, the formerly "external" world is experienced as a *part of* Self. At that point "transformation of the external world" **IS** Self-transformation.

4) Personal experimentation and direct personal experience are important tools used in the accomplishment of the above tasks. The practical work of Hermetics materializes the intellectual comprehension. It also provides the fertile ground from which the intellect may grow still higher.

5) A sharp intellect is the another important tool. Hermetics hones the mind to a razor sharpness.

6) The guide of Equilibrium is another important tool. Every bit of the work of Hermetics is done to augment and create balance within the levels of Self. The first goal is the attainment of an astral Equilibrium of the Elements within the personal self. Once achieved, the goal then becomes a mental Equilibrium of the Elements within the Individual Self. All of this leads one to the Abyss between the temporal and eternal realms, the crossing of which requires an absolute and steadfast Equilibrium.

7) Self-direction, or conscious control of the self, is yet another important tool. The Hermetic training teaches the student how to make *conscious* use of nature's own forces. This pertains to the natural forces that operate within ourselves and those that operate external to us. For example, Step One of IIH teaches the student the nature of their mind and trains them in the art of how to control it. It also teaches the student the nature of their own personality (soul mirror work) which is THE crucial ingredient to the art of successful self-transformation. Furthermore, it teaches a rudimentary way in which the student can make conscious use of the laws of nature to effect external change (the Eucharistic magic of air, food and water). In order to grow in the ability to effect external changes, the student MUST learn the ability to control their own self. Self-control (i.e., the ability to define one's own responses to external and internal stimuli, instead of those stimuli being the determining factor) is an essential ingredient to attaining an Elemental Equilibrium.

8) A respectful and worshipful attitude is also an important tool. At the heart of the Hermetic philosophy and practice there lies a devotion to the divine Unity of Self, "The All". This manifests as a sort of moral code that emphasizes loving kindness toward others and service to humanity. This is the beating mystical heart that powers Hermetic magic. Even so, this spirit of respectful worship manifests itself in a multitude of forms, but it is the nature of Hermetics that its practice breeds unique Individuals.

Well, I could write on and on and, given enough time, could list many more items for you. I hope these few provide you some insight at least. :) You might also want to purchase the book "Kybalion", by Three Initiates. This is a statement of some aspects of the Hermetic philosophy that might help you understand more clearly than my words have. ;-) It is however, a bit outdated in its presentation.

My best to you, :) Rawn Clark 22 Sep 2002

On Pride and Humility

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>> So many times in the course of a day, I am quick to become angry and brash because of the slightest provocation. In many cases, I try to actively avoid being conceited, but when someone says something the wrong way or doesn't pay respect when I think they ought to, I respond like the proverbial "cut snake". I get angry at myself for being overly proud and letting my pride get hurt so easily - but I can't shake it easily because I spend a lot of the day jostling and confronting people at work, and I need a certain amount of "pride" or dominance to get things done. <<

The ONLY thing we have any true power over is Self. This is the key to true power -- if we cannot experience a thing as a part of Self, then we have no true power to transform it. We can certainly have an effect on 'other' but *we* cannot transform *it* -- only self can transform self. Following the Hermetic Path demands that we being by internalizing all of the energy we formerly spent worrying about 'other' and focus it like a laser beam upon 'self'.

A very simple "rule of thumb" pertaining to the work of introspection is that what bothers you in another's behaviour, bothers you *because it is a part of your own behaviour*. Instead of turning our criticism inward, it is easier to turn our criticism outward. By doing that, we avoid self-examination and the need to take responsibility for our own behaviour. At a superficial level, this habit allows us to feel okay about ourselves since, quite clearly, this other person is the complete ass, not us. The only problem is that this tactic doesn't work! ;-)

Like all negative character traits, this habit has at its root a positive core. The positive core in this case is that our critical analysis of another's behaviour alerts us internally to our own shortcomings. Ideally, this is meant to assure our continual self-improvement. Unfortunately, very few of us learn how to translate the self-awareness that results when we see another's rudeness, into positive self-change. Lacking the skill to internalize this information about the own self in a positive way, we instead react in self-preservation mode and convince ourselves that this trait exists only in the other person. This habit of pushing away what is inside of us, is generally formed unconsciously when we are very young and don't know any better. When we are very young this response makes sense since it allows room for the nascent ego to grow independent of others, but as adults, this response has the negative effect of making the ego a very brittle and volatile thing.

Many will tell you that the ego must be destroyed but this lies contrary to the Hermetic Path. What needs be accomplished is the *transformation* of the ego, not its destruction. Ego is necessary to corporeal life. The mistake we make is that ego becomes a rigid and brittle thing -- egotism -- instead of merely self-awareness and self-definition. A healthy ego is one that is constantly seeking to perfect itself. It accepts self-criticism and pursues self-change because of it.

The key to transforming any negative trait within ourselves is to first discover its positive root and then to *consciously* adopt an equally positive expression of that root. In this case, the positive expression would be to treat the bothersome behaviour of others as a mirror of the own self and turn the critical mind inward. Each time someone annoys you and your mind turns to criticizing them, immediately look inside yourself to see how you manifest the exact same bothersome behaviour yourself. Use it as an opportunity to know *yourself* better. Use your mind to *discern* instead of to merely criticize.

When this becomes a habit, the world is transformed into an ally in your quest toward self-perfection. This habit also softens and positivizes the ego.

>> In order to move from a state of pride (feeling superior) and insecurity (feeling inferior) I will meditate on the true state of equality between souls, irrespective of ego conditioning, and also my desire to follow Divine Providence in loving all souls as my family, as my own self in many ways. <<

The feeling of superiority and the feeling of inferiority are one in the same. Both are the result of a lack of *self*-acceptance, *self*-worth and *self*-love. The reason, in most cases, why these two are lacking is because we have not been taught to exercise the tools of self-change and self-improvement by which we could transform ourselves into the lovable creatures we want to be. Instead, we wallow, powerless in where-we-are-at and merely dream of becoming more, all the while continuously frustrated by the fact that we don't know how to attain our dream.

In the transforming of this issue, a far more effective method than meditating on the *idea* of universal equality, is to directly address your own *self*-worth through the soul mirror work. This, above any other technique, is the most direct route to satisfaction with the state of one's own self -- *become* the self-of-value that you know to be possible. Then you will have no need of either superiority or inferiority.

>> I am wondering if even that level of seemingly reasonable pride at some point in time mustn't be dealt with as well. I mean, how can an initiate evolve as fast if he spends time dwelling upon how great his accomplishments were? Especially if he is aware and has come to the realization that what he accomplished on the grand scale of things is next to insignificant. Next to all that is possible, next to all that he will eventually be capable of achieving should he persevere, I would have to come to the logical conclusion that no accomplishment thus far is really deserving of pride. If we are to strive toward true humbleness, then once we achieve this will there still be any space left for pride? In other words, as initiates, are we to strive toward a level of humbleness that eventually eradicates ALL pride? <<

The positive side of pride is *satisfaction*. Satisfaction that you have done the very best that you are capable of in that moment. When we are dissatisfied with ourselves we seek, through an externalized pride, to gain the support of others -- if *they* think our accomplishment is great and wonderful then our dissatisfaction is ameliorated and we can ignore it. Similarly, the internalized pride you describe, is just an internalized version of covering over a dissatisfaction. It too shows externally as your internal pride manifests through your attitude and your actions. Who can't tell when another person is proud of themselves whether they announce it to the outside world or not? It still oozes through their pores, so to speak.

Pride is an externalization and an unsettled state; whereas satisfaction is completely internal and is a settled state. When we are satisfied with our own accomplishment, then there is no need for gloating since all we have done is our best. Doing one's best, even though it is rare, is really nothing special -- it only seems that way because of its rarity! ;-)

When we put our "best" on a pedestal and pat ourselves on the back for doing it, we are subtly lying to ourselves. Higher levels of our Self are fully aware that the "best" we are so proud of having accomplished is a pittance when compared to what our best will be 10 years hence or a 1,000 years hence or a 1,000,000 years or . . . But when instead we honor the fact that we have truly done the very best that we are capable of doing *in this moment* (assuming that we have indeed done our best), then we find that sense of simple satisfaction. It doesn't inflate us nor does it deflate us. In fact, it places us into perfect sync with our true Self.

When we do not do our best, instead of beating ourselves up for it, the better tact is to figure out why we didn't do our best and learn from that experience how to do our best from that moment forward. This is the commitment that transforms the self -- to always face learning and self-change with an eager and open heart.

True humility is rooted in satisfaction and has no relationship to pride. Humility is not external -- it is a completely internal state that permeates the whole person. The truly humble person is satisfied with who they are and with what they do because it has become long habit to always do their best in every situation. Thus satisfied, there is no internal *need* to seek external aggrandizement or even notice. Pride and egotism arise from a lack of self-knowing, whereas true humility is the product of self-knowledge and self-acceptance. And when you truly know yourself and truly accept yourself, you also know all others and can equally accept all others *as they are*.

>> *We are basically all the same, just in different stages of evolution. <<*

This simple statement, which we have all heard at one point or another, is THE crux of the present discussion. But I think it is perhaps difficult for most to truly understand. It's an easy phrase to speak but seldom is it internalized and manifest through our actions.

I think the first point at which this essential truth hits home is when the initiate becomes cognizant of their Individual Self. This is the Tiphareth Self, the temporal mental body that repeatedly incarnates. From the Individual perspective, the mundane life circumstances of the present incarnation are viewed with detachment and placed in a broader context. [For a description of this state, I refer you to my "Eight Temples Meditation Project" meditation ritual for [Tiphareth](#).]

Until that moment, the personal self remains some 'thing' that we must examine and transform -- in other words, it is only barely cognized as a part of 'self' and is treated like a patient on an operating table. But when we reach this Tiphareth perspective, we perceive exactly the connection between personal self and Individual Self. We see exactly the ways in which personal self does and does not accurately reflect the Individual Self. We see exactly why it does or does not, and the ways in which we must remedy any disparity. We see that the disparity has absolutely nothing to do with the mundane circumstances of our incarnation -- in other words, we lose the delusion of blaming 'other' for our own state of 'self'.

This is especially true when, in Tiphareth, we reclaim the *conscious* memory of all of our past incarnations. When this occurs we see that we have, at one time or another, committed every conceivable "sin", as well as every conceivable glory. How then can we not understand another's actions, no matter how despicable?

From the Tiphareth perspective it is perfectly clear that everyone else is in exactly the same situation. This recognition of commonality breeds compassion for others and for the personal self. It breeds an acceptance of others *as they are* and a respect for their sovereignty.

From the still higher, eternal perspective, it is perfectly clear that ALL inevitably reach perfection. The temporal question is only one of "When?" By taking up the work of the Hermetic Path, we are saying "Now!" We are making a commitment to *consciously* do everything we possibly can to forward our own path toward ultimate perfection.

My best to you, :) Rawn Clark 28 Sep 2002

Relationship Egregore

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>> *About this egregore thing: Say a couple are together, then separate, move apart. If they still like each other, will the egregore still be active -- even though they consider themselves separate and divorced? <<*

The egregore is the personification of the emotional and mental ties that bind. It is as strong and as active as the emotions that empower those bonds. If those emotions are weak, then the egregore reflects this weakness and vice versa.

>> *What would it take to dissolve it? <<*

The complete severing of every emotional or mental bond. In other words, it's very hard to accomplish. Usually, the egregore will just change instead of truly dying.

>> *If one or both parts were infatuated in someone new, or had sex with someone new, would that kill/weaken the egregore? <<*

It would definitely *change* the egregore, but whether it would weaken or strengthen it depends upon the parties involved. If turning outside the core relationship was mutually beneficial and okay with both, then this could well strengthen the egregore while changing it. If it was not okay with either party then it could weaken the egregore, but *most* likely the fact that it was not okay would create still stronger emotions and ultimately strengthen the power that the egregore exerts upon both parties (in a negative way).

>> *For example, say I have separated from my partner. I am not sure about her but *I* definitely think we should be together, again. I feel that we are not "through" with each other. I have probably fed this "egregore" more than she has, but I think it is *there*. I have not entered into new relationship, and I think neither has she. The egregore would depend as much on her feelings as mine, would it not? <<*

Egregore psychology, if you will, is a complex thing. So long as there is an emotional connection you are not, by definition, "through". An egregore is created by, and owes its existence to, this connection. Its reflection or personification of that bond is usually a mixture of the sub-conscious and conscious aspects of how each party feels about the other. [I say "usually" because there are also intentionally created egredores that act by a somewhat different set of rules.] Most often, it's composed primarily of the sub-conscious feelings and less the conscious ones. This is the power it holds over the parties involved -- that of one's own unknown, sub-conscious feelings and motivations.

It exerts this power negatively when a change in the relationship is unrecognized, denied or resisted. On the other hand, it exerts a positive, supportive power when change is recognized, accepted and openly dealt with.

When both parties are capable of recognizing the egregore and are willing to learn from it, it can become a tool for facilitating change and growth. It will reveal that which each party needs to have revealed in order for the relationship to flourish and for each party to flourish independently.

My best to you, :) Rawn Clark 20 Oct 2002

Mundane Love and the Pursuit of Hermetic Initiation

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>> *And here is my question - what is the relation of Hermeticism to mundane love..? <<*

Both are *human*. Mundane love is a vital part of human existence.

>> *Does it help to have someone close to your heart or is it a disadvantage of spiritual growth...? <<*

Love, in all its forms, is THE key. If you are fortunate enough to have someone close to your heart, it can be the gateway to incredible spiritual growth. Love is NEVER a disadvantage -- it is THE advantage. It might hurt sometimes and cause intense emotional confusion, but this brings rapid growth does it not? Doesn't it make you question your whole existence? And doesn't the pursuit of Hermetics do the same?

>> *but I just wonder if this is an appropriate motive - to live with Hermetics just because I couldn't manage to live with someone...? <<*

No, escapism is not an appropriate motivation for the pursuit of Hermetics. Besides, the self-transformation of your character would inevitably bring to the surface all of the unresolved emotions you'd be trying so hard to avoid. You would still HAVE to deal with them.

On the other hand, the pursuit of Hermetics and the self-transformation that it brings about, make *you* a more complete person. To my mind, that's THE best definition of an ideal lover! ;-) Some one who is completely their own self. Some one who has already examined their emotions and who has already started living life honestly.

>> *and I know that being a 'Hermetic' means being more 'human'... <<*

AND a better lover! ;-) Seriously though, I suggest that you try to imagine what loving is like for an adept . . . Can you imagine the degree of intimacy and surety? The depth of emotion possible?

>> *I am also aware that Hermetics is the way of living, and not actually something to solely practice upon... but again - where is the place for this beautiful, very mundane feeling of love...? <<*

Where is there not a place for it? Love AS an Hermetic, not "instead of".

>> *is it a feeling one should move aside with other emotions...? <<*

In Hermetics, you don't "move aside" your emotions. Instead, you examine them and transform them. Instead of your emotions controlling your life, *you* direct them, *you* determine how far you will follow an emotion's lead. You don't deny them.

>> *I'm pretty confused now..... <<*

Good! That means you're questioning things that NEED to be questioned. If they didn't need to be questioned, you wouldn't be confused. At the heart of the adept's Equilibrium is a fearless self-honesty and willingness to confront whatever part of the self might show its face. Love is like the purifying Alchemical Fire that heats the materia, opens its structure and frees the most volatile part -- the true

spirit. The changes that loving another person puts you through, should be embraced with your whole self, not denied or run away from.

I think that Hermetics does an excellent job of providing a person with the tools that enable the embracing of the WHOLE self. It's not an "alternative" to being human and encountering the experiences that every single human being encounters, such as loving another person. It just makes those experiences richer and more beneficial to the self. It illuminates them with a deeper significance.

My best to you,

:) Rawn Clark

07 Nov 2002

The Process of Incarnation and the Implications of Abortion

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>> I am particularly interested in is the process of incarnation itself. <<

Once the astral body of the former incarnation has completely disintegrated, the temporal mental body (Individual Self) is freed. At this stage, there is a degree of unification between the temporal Individual Self and eternal mental body (Greater Self) and a temporal "conference" of sorts occurs. This is when the eternal Self informs the temporal Self of what is to come and what lessons the temporal mental body must undergo in the next incarnation. Even though these details are known as fact to the eternal Greater Self, the Individual Self *chooses* to embrace and enact them within the temporal realm. The Individual Self, following the instruction of the Greater Self, then chooses the right time and place for incarnation, the parents, the circumstances of the incarnation that will force the needed lessons and experiences, and the time of death.

Once all of these decisions have been made, the desire to procreate arises within the parents. At the pre-determined moment of conception, the temporal mental body descends into the fertilized egg and the astral body begins to crystallize. As the egg develops, so too does the astral crystallization. During gestation, the mental body becomes gradually more and more attached to the physical body until at the pre-determined moment of birth, it emerges bound to the nascent astra-physical body. At the moment of birth, the astral body is formed sufficiently for the new incarnation, nonetheless, it continues to mature throughout the incarnation.

>> Also, I would like to relate this issue to another, very controversial issue of abortion. Namely, what are the implications of abortion (also having in mind different stages of pregnancy) in the light of the Hermetic explanation of incarnation. <<

Abortion is death. The moment of death is fated, from the eternal perspective, just as the moment of conception and birth. With abortion or fetal death of any sort, the incarnating mental body is meeting the lessons it must meet in order to evolve. From the perspective of the aborted spirit, the abortion is necessary for its development. The temporal mental body along with the partially formed astral body of the fetus, is released from physicality and re-enters the process of astral disintegration. This is very brief compared to the process that follows an incarnation of longer duration.

The moment of death, whenever it may occur, is an expression of the karma of the incarnating spirit. The circumstances of death however, are an expression of a mixing of the karma of the incarnating spirit and the person(s) who function(s) as the agency of death. In the case of abortion and fetal death that's due to parental negligence, etc., there is a karmic debt formed between the incarnating spirit and the parent, doctor, drug dealer, etc. The nature of that debt depends entirely upon what is in the heart of the parent(s) and can vary from the extremely negative to the extremely positive.

The stage of fetal development has no bearing upon the karmic consequences that those participating in the abortion incur.

Karmically, it is the right of every woman to choose what she will do or not do with her own body. Therefore, abortion does not equate karmically with murder.

My best to you, :) Rawn Clark 13 Nov 2002

The Effects of Mind Altering Drugs on the Three Bodies

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>> *Drugs. What are your opinions and effects on all 3 bodies of the following drugs : Heroin, crack, cocaine, ecstasy, speed, cannabis, LSD, Magic mushrooms. <<*

The pharmaceuticals like crack, cocaine, ecstasy, speed, etc., all damage the physical body and tend to dis-integrate the three bodies in a negative manner. They are VERY destructive to the silver cord that connects the astra-mental body to the physical body and equally destructive to the violet cord that connects the mental body to the astral body. Just plain bad news, as far as I can see.

Heroin and LSD tend to cause a separation of the astra-mental body from the physical body and are less negative in their overall effects but still have a negative impact upon the silver cord that connects the astra-mental body to the physical body. They do not directly damage the violet cord.

The hallucinogens that nature provides, such as cannabis, amanita, peyote, etc., are another matter entirely. Some do have toxic effects (and others, tonic effects) upon the physical body, but these are usually not permanent since they arise from an organic substance that the body is naturally able to process. They do NOT damage either the silver or violet cords. Nor do they induce dis-integration. Instead, they *loosen* the bonds between the three bodies without damaging them. They organically force open the senses of the astral and mental bodies, much like eating some Chinese hot mustard forces open your sense of smell.

The great disadvantage of pharmaceuticals and organic hallucinogens is that you have no control over their effects and duration other than the minor control over dosage. You can't simply turn them off when you desire it, nor does it enable you to replicate the same states of consciousness without depending upon the substance to induce it.

However, you can learn to self-induce any state reachable through the use of pharmaceuticals and organic hallucinogens (plus a few billion states they can't possibly reach) AND be in absolute control of every aspect of it.

My best to you,

:) Rawn Clark

13 Nov 2002

On "Satan"

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>> On a forum where I moderate religion, I got into a nasty dispute about the existence of Satan as a real and overarching source of evil on Earth. Even though I am Catholic, I never could accept something like Satan. I have always thought of it as a cognitive tool by which people rationalize their own mistakes. <<

For the most part you're correct, the concept of Satan is a tool used by organized religion to distance the individual from the power to change themselves. By attributing one's own negativity to an external god-like being, it enables a denial of personal responsibility and disempowers one's ability to change. This leaves the individual dependant upon the religious hierarchy.

The concept also presents a subtle schism to the psyche of the believer. For example, how can an all-powerful and perfect god be in contention with an equally powerful imperfect devil? This essential dualism simply doesn't fit with a *mono* theism and this confuses the psyche at an unconscious level, again increasing both the sense of self-powerlessness and dependence upon the religious hierarchy.

However, Satan does exist. Because this concept has been believed and, in essence, worshiped for such a long period, it has been given both mental and astral density by humanity. In effect, it has become the representative of (anthropomorphization of) all the negativity resident within the human group-mind. In other words, humanity creates its own devil, out of its own self and calls it 'other'. This is the greatest schism of all within the human group-mind.

>> But, if that is true, then black magic is bogus, as well as black magicians. However, as far as I can tell, those people DO exist, and they do harm unto others, and seemingly get away with it, inasmuch as they are able to repeat their mischievous work. <<

"Black magicians" derive their power from this anthropomorphic representation of the negativity resident within the human group-mind. They increase their power by manipulating the negativity resident within individual human psyches.

>> Secondly, how does one defend from such influence? <<

The Elemental Equilibrium (i.e., the complete positivization of the individual psyche) renders one impervious to such influences. When there is no unknown negativity within the self, there is then nothing upon which a "black magician" might prey.

>> The second reason why I want to ask you this, Rawn, is connected with Hermetics. In most places on the internet, the term "hermetics" is tied to Satanism. I found no evidence for something like that... But it still disturbs me greatly that, wherever I mention magic or hermetics, the word "black" or "Satan" springs up as well. <<

This bias is common and is the product of millennia of organized religion. Magic has always been perceived as a threat to organized religion, especially ones adopted by state government, because it frees the individual and places responsibility in their hands instead of the hands of the established hierarchy. Magical philosophy empowers the individual and disempowers the hierarchic governing body, whatever that may be. When you label anything that empowers the individual as being evil, witchery, satanism, etc., then you have effectively swept it into a corner where it cannot effect the larger society.

Of course, these things cannot last for ever. Eventually, the schism they cause within the human group-mind will erupt and the cycle will be broken. All of which is part of the maturation and evolution of the human group-mind.

My best to you,
:) Rawn Clark
06 Dec 2002

On the Consequences of Suicide

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>> I have a query about suicide and the soul... Obviously, in vast majority of cases, it's not a good thing. Could you indicate what Hermetics might consider the likely fate of the soul? Would it be quite horrendous in the various regions? Lead to an early reincarnation in the same family? I have read all sorts of things re: suicide and the soul, and am obviously only interested in the truth of the matter. Basically it is a wrong thing to do and the nature of post mortem existence is quite drastic. But I genuinely have wondered if there is a quick reincarnation as some say, etc. <<

The act of suicide itself changes nothing. One must still go through the astral post-mortem process of resolving all of the past incarnation's left-over emotional baggage. Therefore, what matters is how much one has left unresolved (and, of course, how willing one is to face it when it comes to the astral post-mortem context).

Most often, suicide is the response of someone overwhelmed by the emotional issues faced during their corporeal life and thus, their time in the post-mortem astral demands a great deal of work resolving the issues they could not face during incarnation. One would think, logically, that this would translate into a long time between incarnations but this is often not the case. The reason being, that most who are moved to suicide are very sensitive and (internally) open individuals and as such, they tend to manifest a greater ability to process the left-over baggage of incarnation in the astral context. In the astral context, emotions are immediate things without the distractions incurred within the physical realm (such as drug dependence, desperate circumstances, etc.). So, often an individual who commits suicide returns to incarnation rather rapidly . . . to once again face the learning of the same lessons they failed to learn in the previous incarnation (just like everyone else).

An individual who commits suicide also incurs the specific karmic burden of how their suicide affected their family, friends and loved ones, and this carries over into their next incarnation. Therefore, the greatest gift you can give to someone who has committed suicide is to forgive them and love them, regardless of their taking their own life and inflicting such emotional pain upon you. Your resolving of your own emotional response to their suicide (and don't forget to forgive yourself!) will greatly ease their own karmic burden.

My best to you,
:) Rawn Clark
31 Dec 2002

Questions on Shielding

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>> *I have been meaning to ask about the purpose of rotating the shield. I have heard of 'white light' shields and the like, but making it rotate is new to me. I have thought that it may have something to do with keeping the shield around your body like a center of gravity, or to keep it from going 'stagnant'? Is clockwise the active direction? <<*

Rotation keeps the shield active and the clockwise rotation specifically, works to maintain the integrity of the shield while gradually increasing its density and power.

A shield that stands still, especially one constructed of the VE, tends to dissipate fairly quickly. One set rotating however, tends to remain focused for a longer period. It's also much easier to make a rotating vortex of energy, tap into and continuously replenish itself from the universal storehouse of energy, than it is to do the same with a standing-still, inert cloud of energy.

Setting your accumulation of Light or VE into motion directly communicates your intent to the shield. It gives it immediate and unmistakable purpose. Therefore, when something you want to shield against enters your environment, it will immediately recognize the intent of your shield.

>> *As part of Thought Discipline (step 1 of IIH) I frequently need to dismiss thoughts inappropriate to my current environment (i.e., thoughts of work intruding at home and vice versa). I have developed the habit of banishing these thoughts with an imagined sweep of my arm (I envision my gesture sweeping the intruding thoughts away). I instinctively sweep right to left (counter clockwise). Since initiating the shield (rotating clockwise) I have encountered distinct resistance to sweeping away thoughts with a counter-clockwise gesture--even though I wasn't thinking of the rotating shield at the time. I have had to use my "other" imaginary arm to sweep thoughts away left to right. That works just fine without resistance. I have no idea if this is a purely psychological phenomenon or if it has something to do with the shield itself. <<*

It's likely a combination of these two factors but primarily due to the shield itself.

It *is* possible to program your shield so that *it* accommodates you and what you are used to. :) You can direct it to offer no resistance to your counter-clockwise banishing. Or, you can adapt to a clockwise banishing and take advantage of the extra oomph that your shield can offer in that process. For example, for banishing you could use your right hand in a sweeping motion from your left shoulder outward and in this way, forcefully cast out all negativity, etc., with a clockwise motion. And for invoking, you could also use your right hand, starting in front and slightly above and to the left of center, and sweep downward to your right hip, thus following a clockwise direction.

Best of all is to follow *your* intuition and shape your shield into a tool that suits *you*. :)

>> *A question related to shielding: In some traditions, it is said that clockwise gestures are used for invoking something or other, and counter-clockwise is used for banishing. Is this supposed to be a universal rule, or just a matter of preference? I ask because you suggest that the rotation of the shield be imagined as clockwise. Is that for a particular reason, or just a personal preference? >>*

A clockwise rotation increases power and defines a contained space, such as in a magical circle casting. A counter-clockwise rotation releases energy and opens established confines, such as in a magical circle banishing at the end of a ritual. A shield is very much like a magical circle. It defines a space and acts as an energetic and philosophical barrier to what exists outside of that enclosed space. It separates an interior from an exterior and creates an interface between the two.

By rotating the shield, you create a sort of dynamo which steadily draws energy to itself and converts it into 'shield'. Since you've programmed your shield to draw this energy from the universal storehouse of undifferentiated energy, it taps that source instead of your general surroundings, thus keeping your shield vital and at-the-ready.

And when you need your shield, it's an easy matter to simply think of it and visualize it spinning around you. This ignites a shield more quickly and more forcefully than imagining a static skin, for example.

If you think of a spiral universe that rotates clockwise, you will see how a clockwise rotation can be either radiant or constricting. It really depends upon your mindset and what you want to do with the rotating energy. It can be used to banish or to invoke.

My best to you,
:) Rawn Clark
11 Feb 2003

Self-Expression Vs. Withdrawing From the World

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>> I'd like to ask for the advanced students' opinion on a very strange topic: What seems to be of great interest to the other "normal" people (business, career, objectives, you name it) becomes more and more irrelevant to me day after day. And my concern is that a gap between my topics of interest and my social relationships' may put a distance between me and ...the social and economic reality. <<

Your post has roused me from my holiday slumber because it raises a crucial question and one that every initiate must face at one point or another. How one faces it really determines the future course of initiation and spiritual growth.

I think the ultimate point of initiation is to plummet the internal realm *and then to externalize what you find within*. It does no good to just leave it inside. If it is not externalized, it has no genuine life. But said externalization is not a matter of externalizing it just in order to change the external world. It's not a matter of trying to sway everyone else to your way of thinking and being. It is instead, simply a matter of BEing who *you* are.

There's an ancient Chinese proverb that says this perfectly: "A bird does not sing because it has an answer. It sings because it has a song." And as we know, a bird will sing its song in a city full of people just as beautifully as it will in the deep forest.

What lies within each individual is like a bird's song: when sung, it increases the beauty of this world. Yet we humans are taught to edit our inner song so that it conforms to acceptable social behaviour and consequently, few of us truly sing it. Instead we make it an "answer" -- a thing with purpose other than simple, spontaneous song.

It does not matter one bit how others sing or don't sing. All that matters is that *you* sing. I say sing your song in *every* circumstance but sing it only because it is *your* song, not because you need others to sing their own songs. Don't bother wasting your time making judgments about whether or not others are actually singing their songs. Instead, keep your focus upon singing your own song.

I have found that with practice, I can sing my own song anywhere and at any time, regardless of circumstance. It comes down to the art of singing in harmony with the circumstance of the moment. I sing my song when discussing mundane affairs and my discussion becomes an aspect of my song. Instead of withdrawing from the world, I bring myself to the world.

>> I was just mentioning that it would be problematic to reveal to business relations that I don't have lots of interest for their business or topics of conversations anymore. How could I feel lots of interest in discussing budget and dead-lines and lobbying and war-at-the-office after having meditated on akasha, or made exercises in the Archaeous e.g., ...and read things about large-scale and long-term pollution, with its impact on Earth ? Remember that I'm not talking about logic, but emotions. And I believe here lies part of the issue : it's precisely because I worked "on" my astral body that I now have to acknowledge this type of emotions. Positive thing in itself - but full of consequences socially speaking, because I cannot ignore them. <<

Your emotions must not be in control of you. Rather, you must learn to take command of the consequences that follow from your spontaneous emotions. Honor your emotions for what they are and then determine what you do with those emotions, instead of letting the emotion itself determine your expression of it (especially in habitual ways).

I suggest that you *do* express the emotions you describe, but express them in a manner consistent with, and in harmony with, the circumstances. This is what I meant by my expression: "the art of singing in harmony with the circumstance of the moment." What is to prevent you from bringing these core values with you into your day-to-day business dealings? Why not express the *core* values through your every action and adapt their expression to fit each circumstance.

In a way, this is an aspect of the Step One "thought discipline" exercise in which you focus the whole of your attention upon the task at hand. If your task is a business luncheon or meeting, then bring your whole self, along with your whole attention, and intentionally express your core values. Interact with your business partners in a way that holds true to your core values -- in a way that expresses your concern for the world *and in a way that manifests what you think is the path to healing the world's wounds*. In other words, enact your core values. With a bit of artfulness (NOT falseness or role-playing, such as Castaneda seems to recommend), it is easy to express your core values through even the simplest, most mundane situation, without offending anyone or damaging your business opportunities. In fact, I suspect you would find what I've found -- that this actually increases the likelihood that your associates will sincerely like you and want to work with you.

You see, when you DO express *your* Self *fully and truly*, you create a safe "space" for others to likewise, express themselves fully and truly. This safety is something most humans long for and when found, its makes us happy. :)

>> I have found a "few" things in the realm within indeed (although they are still a bit fuzzy). Apart from questions linked to my mirrors and a few ...boons to develop, the main element is this cry : "We are diverging. Gaia is suffering. The "spirits of Nature" are suffering. What can be done ?" <<

The ONE thing we each individually have the power to do is to truly express our inner self by enacting it, making it a real and concrete presence within the mundane world. If you see that humans have diverged, then merge! In other words, if you understand the human behaviour that could remedy the situation, then enact that behaviour yourself. Become an example of the cure by treating others in the way that you see all humans "should" treat one another!

>> And as I am relatively empathic, the contrast between "IIH ambiance" and down-to-..Earth business is a dissonance to me when I'm in a business group. <<

Hermes is a way of balance. It is important that we bridge any gaps between our Hermetic practice and our mundane interactions. It is this act of bringing the spiritual side of ourselves, into our mundane interactions, that grounds what we learn and makes it a genuine force instead of just a bunch of ineffectual pretty thinking. Yes, it can be a challenge to figure out how you will bring your inner content outwards and express it effectively and appropriately, but it is NOT an insurmountable challenge and it is a challenge that is important for the Hermetic magician to master.

I suggest that you examine what it is within you that finds it easier to feel separated from the mundane world than to bring your whole self TO the mundane world.

My best to you, :) Rawn Clark 16 Mar 2003

Manifestation

By EMC

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Some thoughts on manifestation...

It's a weird thing about Bardon. I've found myself, in the past, going off on tangents to Bardon and exploring all sorts of sundry techniques and more immediately seductive byways of magic and enchantment. And, after these long loops, I find myself back to discover the essence of my new experience was actually distilled in some form or another in

Bardon's IIH. The reason I didn't see it, at first, was that in his written form it is sometimes difficult to pick out where the emphasis should be. Or he will mention something seemingly in passing that is a critical distinction in the effectiveness of a technique or practice. Some of these distinctions, especially for manifestation, are packed into the first two steps.

The model of magical manifestation, as I work with it to date, deals with bringing a form down through 4 layers into the physical. The shifting from one layer to the next needs to be smooth and integral... A martial arts example is "punching with your feet." Force is transmitted through the linking your entire body into one fluid and coordinated movement.

In manifestation, I believe this movement must start *well* in the mental. This can mean a couple of things.

1. Clear outcome. You have to know what it is, specifically, that you want so your intent is not ambiguous or ill-defined. If you can't see this clearly in your imagination you cannot coalesce a structure for the energy to manifest materially.
2. Your thought-form needs to be strong, not a nebulous wish. Strong has some very quantitative measures. For example... you should be able to hold this intent for at least 17 seconds for it to have the slimmest chance of making it any further than just a random thread which is the typical nature of most everyday thinking. Strength also pertains to how vivid you can make this thought form.

Once you have a finely honed thought-form, which is actually the building blocks of exercises in step 1 and 2 you need to link it to energy. Energy as a property of the astral and the emotions -vs- the mental plane.

Here it's easy to make a mistake, even if you created the thought-form impeccably and have collected the typically nebulous, diffused energy of the tick-tock mind into a focused, compact intent of magical volition.

There's a tendency for us to think "about" something or to think "of" something -vs- a more powerful way of forming this directional energy on the astral, Neville captures this distinction in his excellent book "Awakened Imagination" as follows:

"...we must use imagination masterfully, not as an onlooker thinking *of* the end, but as a partaker thinking *from* the end. We must actually *be* there in imagination. If we do this, our subjective experience will be realized objectively."

Of course, this is stated in Bardon more succinctly with his advice to use impregnation as-if you already

contained the quality you seek.

The key is to invoke this energy with the feeling of you already having accomplished your goal and experiencing now how it will feel "then." You may often discover, in this step, that it is not really or exactly what you wanted, and you'll need to go back to work again on clarifying your intent. This usually indicates parts of yourself that are not aligned with your goal and that would have ultimately sabotaged your intent.

I believe this also utilizes the law of attraction and the natural magnetism of the astral plane to pull this manifestation toward you even more powerfully.

The next plane you navigate with your crystal clear intent, cloaked with its energetic sheath is also in Bardon, but it is not explicit. It is something you may discover through working the exercises diligently.

Through the observation of thoughts, localizing pore breathing and transplanting consciousness, you might come to discover our experiences are encoded in our energetic forms, or the etheric layer. You can also find this through studying Reich or NLP to see it more clearly in Bardon. For example, if you've been observing your thoughts closely, you'll note that the way you think about things that have happened is subtly different from thoughts about things that are going to happen or that have never happened. Most people "represent" these thoughts spatially. When they think of what they ate yesterday, they may note the thought is behind them or to the left. As the events recede further and further into the past they are placed further behind or to the left. When they think of something they know they will be doing tomorrow, it may be close and in front or slightly off to the right. In other disciplines this is called your "timeline."

Using this encoding you can now "place" your energized thought-form in your future energetically, rather than just letting it float as some anomalous blob in a space disconnected with your events. You can also play with other encodings, like where you place things you believe -vs- things you doubt. But the timeline is sufficient alone for this experiment.

Finally, you'll want some linkage in the material plane. This can be as simple as saying "So mote it be" out loud or writing an affirmation or it could be a ritual or spell that you enact as you unfold the process above. Based on the correlations in the spell or helpful magical implements, this can pull in more sympathetic resonances to enhance the intent. But the ritual alone cannot make up for the missing elements in the core of the practice above.

So these are some thoughts on the subject, hopefully there will be something of use in this long-winded reply.

-emc

"Gems of Akasha"

By EMC

© 2003

[This beautifully written, insightful and eminently practical exposé was written by "EMC" and was originally posted to the BardonPraxis discussion group on 04 May 2003.]

Whatever you want to manifest will have an emotional tone. Even if it is an "external" accomplishment or condition, the end result is always something you anticipate experiencing or feeling as a result of your objective. This emotional tone is going to fall into a broad category, but it will also be very specific to a particular objective.

This tone can be used to build a symbolic representation. It is built using calibration with the tone... does it increase the intensity and quality of the tone or does it diminish it? You are not going to know intellectually what is going to symbolically create the best representation of this tone... you will have to cycle through imagery, color, form, sound, scent, taste and expression that arises intuitively, without judgment, to find the most powerful building blocks and final form for this "talisman."

These are re-usable constructs, and it seems valuable to collect a set of half a dozen or so that represent to you, at your current stage, the most valuable states of being you would like to experience in this existence. Perhaps when one is more advanced, this can be done easily on the fly. I've found at this point, I need to take time to construct and calibrate energy into these carefully, and in advance, for the greatest effect. It's like collecting a set of magical gems for one's personal "medicine bag."

When you utilize any of these gems in the future, they are already attuned to the tone and they are easily energized, in fact, the work that went into their calibrated construction helps tap the energy they require in subsequent application.

An important difference is that these magical gems aren't about pulling a particular thing or circumstance, they are about manifesting a particular experience. A distillation of sort. It is different from holding and experiencing the physical condition in a magnetic form for manifesting and channeling the intent down through the 4 planes as described previously.

Constructing akashic gems can point out some interesting ways we have put blinders on our imaginations. It is sometimes easier to think of the things, situations or characteristics that we desire than to explore what these circumstances allow us to be or experience. What is it that you ultimately want to be in this existence and how would you experience the world in that state of being?

Using a simplistic example, say you wanted to have no material concerns about money. Whatever money could provide you in terms of free time, travel, living conditions, etc. was something you no longer had to even consider consciously. Can you tap into the emotional tone of what your world would be like? It's weird, and oddly liberating to begin thinking of what, in the vast palette of potential states, we want to experience rather than focusing on the obstacles and strategies and necessary requirements for getting there. Ultimately, for any of our goals, it's the experience of how we will feel that we are actually after.

Now if your medicine bag contains gems for the selected states that you feel represent all your highest aspirations of bliss at this stage of your learning, you can pull any one out at any time to impregnate the

akasha around you. And then forget it. But at the end of the day, reflect back on when and where you might have tapped or brushed synchronistically across responsive notes of this frequency. Your medicine bag begins to seed the fabric of your routine existence with the highest aspirations you can conceive. (Although it can be used as effectively for more modest tones to gain facility with the technique.)

There is an alchemy here that only akasha can provide.

If this sounds too abstract, a better way of getting a handle on the principle is through the use of your own personal sanctuary. Finding/building an interior environment that represents to you, most accurately, the feeling tone of "home." Not home remembered from childhood, but home that calls to you from the core of your being. Using this feeling tone as a guide you can learn how to interact with symbols and images during the construction of your sanctuary that calibrate with a single focus. After this, the gems may make more sense.

The sanctuary has the side effect of giving you a solid sense of grounding and centeredness in the everyday world. Most people don't have this type of space in their experience, and this is a "power spot" as potent, if not more so, than any sacred spot that you can visit in the material world. ("Spaces" of interior experience are just as important, if not more so, than exterior spaces, which are actually interior themselves, if you think about it.)

So this is the first half of the technique. In summary, using emotional "tone" to shape through calibration a multi-modal (form, color, sound, etc.) construct, the tone ensures this is not strictly a linear, intellectual construct but has the unique and specific elements that represent this intent for you. The second half of the technique is projecting or seeding akasha with this precise energy.

For this, you need to make the construct the center of your "I" or presence. In the west our center of consciousness is usually located in the head, typically somewhere between the eyes and a few inches back. This nexus of center is what needs to be moved into the construct so you experience your perspective from the construct rather than the notch that you typically rest your "identity" in (which is a type of Akashic imprint in its own right.) An easier start to get a feel for this might be this exercise:

<http://www.chioshealing.com/Meditation/MeditationTechnique/meditationtechnique.htm>

To me, akasha is a holographic medium and it can be impregnated as a "whole" by centering awareness in the construct and feeling the expansion of boundaries in this energy extend to infinity. It is the kinesthetic equivalent of each of us being the center in an infinite universe. A very similar sensation to "soft" eyes or hakalua, when you spread your vision out to include all of your peripheral sight. This may be where description starts breaking down too and you'll just have to try it :-)

A related technique is impregnating a circumscribed substance, like the air around you or food, etc. In this sense, rather than extending out to infinity, you project the construct into the substance (or keep it in the center of the body for breathing) and feel the periphery as the circumference defined by the substance. So for food, you would project the construct into the food and with your awareness in and of the construct, expand it out to include the substance within the boundaries of its physical form. This "patterns" everything within that space with the holographic imprint.

I've noticed there are usually small differences that make a major difference in the effectiveness of any magical technique. These can be highly individual but it is important to discover them rather than apply the exercises by rote and repetition.

-emc

>> *To do the 2nd part of the process, is it necessary to master step five? <<*

The projective step in the gem procedure accounts for a way of feeling and interacting with space. You don't need to have mastered space magic in step 5 to experience this or to use it for patterning akasha. However, with each step you advance in Bardon, almost any expression of magic becomes more powerful and effective. Step 3's space impregnation, step 4's transplantation of the focal or assemblage point will also make this pattern and many other forms of intent more potent. The use of the "sanctuary" can both facilitate and benefit from the skills you've obtained from Step 3's sensorial combinations. You can even see the concrete benefits of Step 1's single thought focus and Step 2's working to hold the separate modalities reflected in the ongoing cohesiveness of the sanctuary. So I believe wherever you are in Bardon, these experiments are effective and with each step you'll accrue more benefit and, no doubt, more creative distinctions to explore. I think of it as a sort of holistic/biofeedback exercise that lets you see how the steps you are on can be applied with immediate calibrations and prime you in some fertile ways for the steps to come.

Note, the projective step of this pattern plays with our experience of awareness in subjective space and our intuitions of infinity which I believe starts awakening some nascent perceptions of akasha in a more direct fashion. Like Rawn's perceiving of "essential meaning." And there's another vector interesting to explore in this vein, that is time.

-emc

An Exercise in the Direct Perception of Essential Meaning

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>> Whatever you want to manifest will have an emotional tone. Even if it is an "external" accomplishment or condition, the end result is always something you anticipate experiencing or feeling as a result of your objective.

Ultimately, for any of our goals, it's the experience of how we will feel that we are actually after.

This emotional tone is going to fall into a broad category, but it will also be very specific to a particular objective. This tone can be used to build a symbolic representation. It is built using calibration with the tone... does it increase the intensity and quality of the tone or does it diminish it? You are not going to know intellectually what is going to symbolically create the best representation of this tone... you will have to cycle through imagery, color, form, sound, scent, taste and expression that arises intuitively, without judgment, to find the most powerful building blocks and final form for this "talisman." << [From "Gems of Akasha" by EMC]

At the beginning of May, I had a visit from a couple of my closest Companions, during which we were discussing, among other things, the direct perception of essential meaning. Much of that discussion is relevant here . . .

EVERY *form* is a manifest expression of an essential meaning. In other words, *form* communicates something of significance to our perceptual faculties. We are always perceiving essential meaning every time we perceive a form of any kind, be it mental, astral or physical. Ordinarily, this perception is an unconscious experience and consequently, we are seldom aware of the fact that we are perceiving this essential meaning. Yet it informs our every perception in significant ways.

As an experiment to demonstrate my point, I set out several small plastic figures in front of my visiting Companions. These were toy caricatures of different dinosaurs, a Godzilla, King Kong, the Hunchback of Notre Dame, and so on. Each one of them expressed a unique and easily identifiable "personality". For example, the little King Kong figure expressed a very gregarious personality, while the Hunchback expressed a hurt innocence.

Each one of these figures communicated something about itself *through* the details of its particular *form*. This 'something' is its essential meaning. The *voice*, so to speak, of that essential meaning is the form's personality -- i.e., its *emotional tone*.

The personality of each one of these figures is VERY easy to perceive, and because it "speaks" so loudly, it's also fairly simple to *directly* perceive the underlying essential meaning that their personality communicates.

Having opened their awareness of this level of their own perceptual faculties, I asked my Companions to examine the forms of the other objects in the room and try to perceive *their* personalities and underlying essential meanings. Most of the other things in my living room (where we were seated at the time) don't "speak" themselves as loudly as the plastic figures do, until you get into the groove of this level of perception. But once you do get the grasp of it, EVERY form is expressive of an inner, essential meaning.

This little experiment was quite a success! :) And unlike many things you see on television or at the movies, this IS safe to do at home. ;-) Seriously, I recommend this experiment! It's an excellent method for exercising the *whole* of one's perceptual faculties.

At any rate, our conversation ventured onward, as it always does, and we landed on the topic of the Step Two sensory concentration exercises. I raised the point again that EVERY *form* expresses its essential meaning. This holds true for those forms we create with our imagination as well. When we visualize a gold box, for example, the *form* we have created possesses its own essential meaning, expressed through a perceivable personality (or "emotional tone"), all of which is inherent to its *form*. The essential meaning, in this case, comes from *us*, the creators of this image. It is our own *will* which establishes the essential meaning of "gold box" and it is our own mind from which the visual details are harvested which, in turn, adhere to this essential meaning and result in the visual *form* of the gold box.

Therein lies an important mechanism of nature which magic takes full advantage of. Namely: when an essential meaning is created, it serves as a causation which will take *form*. The density that the form will reach depends upon the force of will which empowers the creation of essential meaning. For example, given sufficient power of will, the creation of the essential meaning inherent to 'gold box', will result in an astral-density image which we can see with our mind's eye.

Nature herself takes care of adorning the essential meaning with appropriate astral materia, drawing it as I said, from our own mind's storehouse of images and emotional significance. It's not something we can force or direct with the rational intellect alone. Nature directs the process, not us, and if we try to impose an ingredient that doesn't fit with the essential meaning, Nature rejects it for us.

The same holds true for bringing an astral *form* into a physical density. Nature adorns the astral form with physical materia appropriate to the form's essential meaning. In other words, physical form is the result of essential meaning, not the other way around. If you alter the essential meaning, then the form changes apace; but if you alter the physical form alone, you do not thereby change the essential meaning -- all you do then is express it less clearly.

In each of these natural transitions, from mental to astral-density and from astral to physical-density, the magician has the opportunity to aid Nature and to speed Nature's work by supplying a ready source of the raw materials that Nature works with. For example, one can accumulate the Earth Element (which contains Fire, Air and Water by nature) into an astral-density visualization, thus providing the raw materials it will need to gain physical density. Nature herself will see to it that what is needed is drawn from this source of raw materials, all the magician does is supply the resource -- s/he leaves to Nature that which is Nature's domain and doesn't try to micro-manage processes so complex that only Nature can manage them. :)

My best to you,
:) Rawn Clark
05 May 2003

>> Recently I have been trying to delve into a greater understanding of the Tree of Life in preparation for working on The Key to the True Quaballah at a future point in time, probably years down the road in fact. What I'm wondering is: due to the fact that Bardon places a great influence upon colour, as such, it should go to reason that a great influence should be placed upon the colouration of the sepheroth within the tree of life. Or should the core essential meaning of the sepheroth take precedence over colour? <<

The color attributed to a Sephirot is one of the many "voices" that the Sephiroth possess which express their inherent essential meaning. It is one doorway by which you can penetrate to a *direct* perception of a Sephirot's essential meaning. The only importance or value that the color has, is due to this fact that it expresses essential meaning. So it's not really a matter of 'precedence' exactly, so much as it is one of recognizing that EVERY form communicates essential meaning, including the color of the Sephirot. In other words, the color IS important *because it is an expression of the essential meaning*.

For the kabbalist, the Sephirotic colors are tools, again *because they express essential meaning*. But it is always the essential meaning that the kabbalist wields when s/he is using color. For example, just 'condensing a brilliant blue colored light' is NOT the same as 'condensing the essential meaning of Chesed/Gedulah *as* a condensation of brilliant blue light'. Do you see what I'm trying to get at?

With practice very similar to creating the "finger ritual", the condensation of a brilliant blue light and the condensation of the essential meaning of Chesed/Gedulah, become simultaneous and thereafter they are inseparable.

So, yes!. Color is an important tool. It is also something unique to each individual's perceptual abilities. For example, take the color blue. To my mind's eye 'blue' evokes a very specific shade which is most likely different than the shade of blue that your mind's eye evokes. So when we say "brilliant blue" for Chesed/Gedulah, it sort of points the way, sort of gives you the general idea of where to begin to look for 'The Correct Color'. The key to recognizing when you've come upon 'The Correct Color' is when the color suddenly communicates its essential meaning to you very clearly; or rather, when it is suddenly very easy for you to perceive the essential meaning of Chesed/Gedulah within the brilliant blue color, for example.

Studying the origins of the color attributions may prove interesting as well. :) The most commonly used set in the Western Tradition owes its origin to Alchemy. They are the colors of the metals which are attributed to the planets, which in turn, have been attributed to the planetary Sephirot in the Western Tradition (and much of the later Hebrew Tradition). For example, the color of Netzach is green -- because this is the color of Venus -- because this is the color of oxidizing copper (verdigris, copper's patina or rust) and copper is the metal of Venus. Geburah is red -- because this is the color of Mars -- because this is the color of oxidizing iron (rust) and iron is the metal of Mars. Tiphareth is yellow -- because this is the color of Sol -- because this is the color of Gold, the perfect metal which never oxidizes, and Gold is the metal of Sol. Etc.

My best to you,
:) Rawn Clark
07 May 2003

>> *So the "light blue" is meant to express the essential meaning of Aleph. Yet "light blue" is different for each person, despite the fact that the essential meaning of Aleph should be the same. Which doesn't make much sense to me, or am I trying to rationalize an essentially intuitive process overly much? <<*

The specific shade of 'light blue' that clearly and without a doubt expresses the essential meaning of Aleph will be the same for every person. But each person will *start* from their own version of 'light

blue' until they find The One Shade of 'light blue' that expresses the essential meaning of Aleph. The attribution of 'light blue' therefore, merely directs the person where to start and the person must find The One Shade on their own.

>> Let's see if I can put this little technique into my own words. One starts to look for the essential meaning of things where essential meaning is clearly expressed. Then move onto other things in which essential meaning is less clearly expressed. So, how do you know that you've hit upon the essential meaning of a thing? I mean, if I looked at that figure of Quasi Moto I might get the feeling of hurt and loneliness whereas, as you stated, one could also interpret it as hurt innocence. Is this direct perception of essential meaning? Or is it rather the perception of essential meaning through the filter of one's own psyche? <<

Let me quote something from that post:

"Each one of these figures communicated something about itself *through* the details of its particular *form*. This 'something' is its essential meaning. The *voice*, so to speak, of that essential meaning is the form's personality -- i.e., its *emotional tone*, to use your own term.

"The personality of each one of these figures is VERY easy to perceive, and because it "speaks" so loudly, it's also fairly simple to *directly* perceive the underlying essential meaning that their personality communicates."

So, for Quasi Moto, my description of "hurt innocence" was a description of its *personality* -- the "voice", so to speak, of its essential meaning. A direct perception of the essential meaning occurs when you look beneath the personality-voice. As I've said before, essential meaning itself cannot be put into words. Words *interpret* essential meaning -- they are not a *direct* perception.

>> For example, when I look for the direct perception of a broom, I get the feeling of "sweeping dust and debris" as it's essential meaning. Yet at the same time I know that the broom can be used for a multitude of other uses that this broom could be used for. The statement of essential meaning of "sweeping dust and debris" would just appear to be the most common use for a broom, not exactly the best expression of essential meaning... <<

The direct perception of a thing's essential meaning occurs *before* you start putting your perception into words and *before* your mind begins its process of associating past experiences with your perception. I suggest that you work further at letting go of the rational intellect. When your mind goes into analysis mode, force it to stop and, instead of analyzing, just *perceive*.

My best to you,
:) Rawn Clark
17 May 2003

>> I worked through a rather lengthy meditation to see if I could figure out what all this fuss about essential meaning is about. As a whole the meditation lasted for the better portion of a number of hours. Essentially, I just started out working with one pointedness during work, trying to quiet the mind as much as possible. You know, get rid of all that verbal chatter that goes on inside one's head. Eventually I managed to get into a state that could be classified as

a rather deep state of vacancy of mind which I maintained for quite some time. When I looked at a broom, perceived it, it was like a rush of information was rushing at me. Almost like I had always had a vision problem and suddenly a set of proper prescription glasses and was seeing things clearly for the first time. It was like an epiphany, and "ah ha" experience. The left brain, which is primarily language and logic bound, would not have been able to handle this bandwidth, working within a certain sort of Aristotelian syllogism. Route processing if you will. Whereas the right brain looks at the whole, the gestalt...which I seemed to be perceiving. Something that seems quite akin to what you keep on calling essential meaning.

I also took this gestalt of a broom, and other things that I perceived and was able to make some rather clear images of them with my imagination. It was odd, and rather clear. I also turned my perception to a page in a book that I had recently read and recalled it almost perfectly. With further experimentation, this could prove to be quite a useful in the future.

Comments, questions, ideas are more than welcome. <<

Excellent!!! :) :) :) Congratulations!

My best to you,
:) Rawn Clark
20 May 2003

Cleansing an Object of Negative Energies

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>> *I sometimes shop in the second-hand market. Some items, however, do not feel particularly fresh. How do I clean second-hand books or clothes from old, possibly negative energies? <<*

I suggest a combination of visualization and willing. At the same time as you *will* that the item be cleansed of all negativity, *visualize* that the object is, in fact, being cleansed. Visualize all of the negativity flowing out of the item, in sync with your willing it so.

A little ditty that I learned in Coven makes for a handy tool in this regard. It goes:

***"I cast out all negativity and in its place, let harmony be.
I now invoke the Law of Three and as I will, so mote it be."***

As you say, "I cast out all negativity", willfully cast out all the negative energetics of the item and simultaneously visualize this happening.

As you say, "and in its place, let harmony be", willfully create the state of harmony within the item and simultaneously visualize this happening.

As you say, "I now invoke the Law of Three", affirm you work by visualizing harmony within each of your item's three bodies. See a harmonious mental body of your item, a harmonious astral body and a harmonious physical body, in that order.

As you say, "and as I will, so mote it be", willfully assert the reality that your item has indeed been cleansed of all the negativity it came with and is now "fresh".

It is also helpful to burn some herb Sage as incense during such a cleansing since Sage chases away negativity and invites harmony.

Other techniques that can be used for this sort of cleansing are an accumulation of the Vital Energy, a filling with Akasha and use of the Fluids, to name a few, but the one I've described is the simplest and is certainly sufficient for most needs.

My best to you,
:) Rawn Clark
04 Jun 2003

A Question of Omnidience

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>> *My question is, Omnidience doesn't literally mean that you would know every sort of thing, unless you came across it before. A master would not be able write computer programs unless he learns it like everybody else. A master would not be able to speak a new language unless he learns it like everybody else. Am I right? <<*

Yes and no. It depends upon the "master". Some for whom it is important, do have this ability to connect with whatever knowledge they desire in the moment. Others do not, because it is unimportant to them.

>> *So what do you exactly mean by "The magician who merges with the Unity knows everything while in the merged state"? <<*

Just that. EVERY thing. Simultaneously.

But since there is so much (i.e., an infinite amount of information), all at once, it takes a certain skill to be able to bring that awareness downward and into the lower levels of personal awareness. And in the temporal moment, the brain (i.e., the mundane awareness) can only hold a very, very small amount of that infinite whole.

At first, the magician's personal and Individual levels of awareness will be completely overwhelmed by the shear force of SO much information. Neither levels of Self are accustomed to processing this much information all at once and therefore can do little other than merely bask in its radiance. In other words, at this stage, very little information is integrated into the lower levels of personal awareness.

Nonetheless, the initial experience of Unity initiates a process of transformation within the Individual and personal levels of Self. This transformation eventually allows for more and more of the Unitary experience to penetrate directly into the personal levels of the magician's awareness.

Ultimately, not even the highest of Adepts or Masters can bring the entirety of the Infinite into the temporal moment.

My best to you,
:) Rawn Clark
12 Jun 2003

Nocturnal Emissions and Celibacy

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>> I have been practicing celibacy and experiencing occasional "nocturnal emissions" while dreaming. What are nocturnal emissions from the magical standpoint? I remember reading at some point in IIH that it was a "ghost" trying to feed itself. <<

I suggest that you re-read this section concerning larvae and phantoms. It's in Step Six, Magical Physical Training.

A larva is something you create yourself, subconsciously, out of your own astra-mental energy. As Bardon explained, we each create larvae constantly and they are constantly dying off and being created anew throughout our lives. Most larvae are very weak and short lived, but the stronger emotions, thoughts and desires, create longer lived and much stronger larvae called phantoms. A phantom has a strong will to survive and to do this, it must actively feed off its creator's astra-mental energy.

A sexual based larva (i.e., one built upon repressed or unsatisfied sexual desire) will definitely manifest itself during the dream state as an object of sexual desirability. A strong larva of this nature can, by manipulating the contents of the subconscious mind, bring its creator to ejaculation/orgasm and thereby harvest (i.e., feed upon) the vital energy within the male semen and upon the vital energy released during either a male or female orgasm.

The only cure for this is to destroy the larva. This is done by addressing the psychic issues (in this case, repressed sexual desire) which give strength to and feed the larva. In other words, larvae are destroyed by starving them or cutting off their supply of astra-mental energy.

Celibacy means more than just abstaining from sexual intercourse and masturbation. Since our sexuality is such an integral part of our humanness, the celibate must be very careful in how they manage their natural sexual inclinations, thoughts, desires, etc. These cannot be merely repressed and ignored if celibacy is to be a positive practice. Instead, they must be directly and honestly confronted and *transmuted* -- never repressed or ignored.

>> Is the energetic emission the same as with masturbation? <<

No, it isn't exactly the same because with masturbation you are *consciously* releasing your pent-up sexual energy; whereas, the dream experience occurs entirely within the realm of the subconscious psyche, even though it has physical consequences. In this case, there is no release of what has been pent-up and, in fact, it places those pent-up desires under greater pressure.

>> Are you depleted because of it? <<

Yes. You are depleted *more* than during *conscious* sexual release.

>> How to avoid it, if it is bad? I personally can sense the dream coming, but I can't awake, or I don't have any reason to awake until it's too late. I know that these dreams couldn't have come if I had good thoughts on my mind... <<

Here's the crux of the matter. Namely, your feeling that sexual thoughts are "bad" things. This is the downfall of many who practice sexual abstinence because this valuation goes against Nature. When it is

what motivates abstinence, a schism occurs within the psyche between what Nature dictates and what the person thinks. A great pool of shame and self-disgust grows since sexual thoughts and desires naturally arise, even if the person *feels* that they are "bad" things. In the realm of the psyche, when one considers the Natural to be "bad", it increases the power that Nature exerts over the person and decreases the person's own sense of self-powerfulness.

The powerful "battery" of energy that this schism develops within the astral psyche, takes on a life of its own (the definition of larvae) and will emerge or manifest in a variety of ways, usually with a sexual theme. Your dreams are one example, but the results can also be very extreme -- the preponderance of sexual abuse by the supposedly "celibate" clergy of the Catholic Church, for example.

The amazing thing is however, that when this incorrect valuation is dealt with and transformed and sexual thoughts are then recognized as Natural and therefore *not* "bad", the intensity of those thoughts diminishes and their nature is transformed. That psychic battery of negative energy is diffused since the schism no longer exists and the larvae whither away.

It is *only* when sexual thoughts are diffused in this way and accepted as Natural, that the truly positive practice of celibacy is possible. *Only* when this schism is disabled is it possible to *transmute* the _mental_ energy that sexual thoughts represent.

The true celibate does not repress sexual thoughts; instead, they *transmute* them and employ that quanta of mental energy in other ways. They therefore never get the chance to become astral or physical sexual energies. In other words, true celibacy is not about diverting astral or physical energy -- it's about transmuting *mental* energy.

>> I'm not familiar with the equilibrium of elements, but I sense a decrease in my meditation abilities after it. <<

This is not at all surprising considering how much energy a larva can harvest from you. This depleting effect is compounded by the fact that with each feeding by the larva, the power of the schism itself increases and becomes more condensed, thus more radiant and more influential. Both the feeding by the larva and the increased condensation (i.e., pressurization) of the schism, contribute to the sense of mental, astral and physical depletion.

Very strong larvae can also be quite clever. For example, it could feed your powers of mental concentration out of its own resources, in order to make you forget about, or not care about, the low point after each time it feeds upon your astral and physical reserves. By making that low point insignificant to you in contrast to something personally significant about your "normal" state (for you it might be your "normal" facility with meditation), it can effectively hide itself from your day-to-day awareness, thereby assuring its survival and the continuation of the schism that empowers it. Remember -- a larva is a part of *you* that exists within your own psyche, so it knows you better than you might know yourself because *it* sees very clearly into every dark corner of your subconscious mind.

As Bardon wrote in Step Six:

"The magician will now realize, why there has been laid such a stress on the importance of introspection, control and mastering of the thoughts at the beginning of the practical part of this work."

In other words, the Soul Mirror work and mental discipline are the remedies when it comes to larvae and

phantoms. Whether or not you continue to practice sexual abstinence, I suggest that you examine your *feelings* and *beliefs* about sexuality, sexual thoughts and desires, etc. Where do those valuations come from? Do they serve you well? Are they realistic? Do they agree with Nature? And so on.

Since Hermetics is the Path of Nature, I think it behooves every magician to examine their beliefs about something so fundamental to Nature as sexuality and see how well those beliefs reflect the Laws of Nature herself. A large part of attaining the Elemental Equilibrium involves the aligning of our beliefs about ourselves into harmony with Nature's Laws. While it is possible to weave those Laws in inventive and magical ways, it is *never* possible to violate them no matter how strongly we believe. :) When our beliefs, about ourselves in particular, are in harmony with Nature's Laws, then all that condensed energy we formerly spent upon internally defying Nature is released and freed up for better, more productive use -- such as weaving Laws in inventive and magical ways. :)

I've said all these things to you, not to dissuade you from your practice of abstinence, nor to criticize your choices in that regard; rather, I'm saying these things so that you might more fully understand the true nature of the path of celibacy. Furthermore, I think it's important that you understand the natural consequences of those choices and how to remedy their possible side-effects.

My best to you,
:) Rawn Clark
17 Jun 2003

My thoughts on celibacy, sexual thoughts, larvae, phantasms....

© 2003 **By Babak**

[This was originally posted by Babak on the FranzBardonMagi forum and appears here with permission.]

Dear friends,

You addressed a problem that is of great importance to me too, namely taking the vow of celibacy. I would like to share my experience and thoughts on the matter with you, in the hope that it may be useful.

First of all, I would like to say that I completely agree with Rawn, on the fact that sexual activity is a very natural and basic part of every living being's life, including humans. I do not think however that sexual thoughts/desires are the same. For a long time I tried to repress sexual urges of the body myself, but it was a useless fight, because I only had my will power, and a vague wish to free myself of all my bodily desires on my side. This was too little, as was proved to me, because on the other side of the field, there stood the needs of a young body, a million sexual imaginations that rose up without any alarm, all passionate feelings that had been repressed, the need to love and be loved, that would, curiously enough, present itself in one of its lower forms, sex, and all other cultural pressures, which in a very funny form suggest that more sex is always better, or even cooler.

Now, before taking any vow of celibacy I felt the need to isolate various mechanisms that would stir up my sexual desires, and win a few friends on my side before the battle started. Please note that I am not trying to say that sexual gratification is your enemy. In some stages it can be your best friend, but beware, for if you are in control of your urges and direct them to their destiny, which can be a beautiful relationship with a partner, creation of another human body, or the knowledge of higher forms of sex, from observing your mental state during sex, etc., you truly are the king of these urges. If they control your mind and body, however, in time they will create more and more urges and fantasies and totally wrap up your mental and physical functions in blindness. They will deplete you and leave only a shell of you. Please take a good look at those people who indulge in sex day in day out. Look into their action, words, etc. It will be clear to you how a friend can become the worst enemy through indulgence. The battle I talk about is not against the natural sexual functions of your body, it's against the desire that takes control of the normal functioning of your mind, and veils your awareness of yourself.

Some of the things I tried and did work:

-Food! Yes, I didn't believe at first, but eating onions, garlic, and meat products truly can veil the awareness. Don't make fun of me for saying this, I talk by experience. Eating yogurt and drinking milk tended to still the desires. I suspect this can be proven on a medical basis, and has to do with the physiology of the material body.

-Magical exertion of the will power! Any time you direct your will to a specific non-sexual task, you will be depleted of mental energy. If this task is a noble one and takes you along the road to realization, it is by far a better way to spend your energy than dumping the energy by sex/masturbation. This is the best way to starve that atavistic part of you, larva, as some call it, that tries to draw all your energy to its mere survival and growth. Engaging in magical activity, even performing the Lesser banishing of the pentagram, in the beginning months, will take a lot of resources off your mind. Where there are no food rests, the larvae will soon be starved.

- Higher forms of mental/emotional gratification! After reading beautiful and meaningful poetry, sexual

thoughts/desires would never even arise for a few hours. Reading philosophy does the same for me, but it may be tiresome to others. I think this is one form of "Converting" sexual energy. Meditation may be another, but it takes some time to still the mind, and in many moments of meditation sexual imagery crept in on me, which of course says nothing against the efficiency of true meditation, but does a lot about my own failing in this regard.

- Stop your train of sexual phantasies as soon as you get aware of what you are doing. Once you are in bed with someone it is hard to return!
- Look at the battle for control as a fun thing. If it becomes too hard, it is better to engage in some form of gratification, than to fall prey to the feeling that you are loosing life, and taking unnecessary pain on the path, or even leaving the path altogether (believe me, there is a part of our mind, that can fool us into anything.) In the end, serenity is the most important thing. (Aleister Crowley puts it in an extreme but nice form: one aim of meditation is to create peace between you and all beings, but if the neighbor's dog starts howling whenever you meditate and disturbs it completely, by all means go shoot the dog!!! ;) I love dogs, and shooting them would be stupid, because maybe the next one you shoot is your neighbor himself, for mowing his lawn when you meditate! The solution to all problems is within, not without, but hey, it's still a useful metaphor!)
- Never ever think that the battle is won! If for a moment you do so, the entire creation will move to prove you wrong!
- I have had nocturnal emissions only when I was repressing my sexual urges. If you convert them, it is a very rare occurrence. Even then, I believe they should not be viewed as such a great loss, because very few of us are masters of their dreams, and we are still stronger during conscious life. Some methods of dream-control, lucidity and/or astral wandering can be useful in controlling this, but then again, who can guarantee that we wouldn't use these for even more gratification! Thus I think the best way is still to fight the root, and start converting energies today!
- Do not externalize the functions of your own mind as larvae, phantoms, etc. That is just a way to name part of your own psyche. Your entire psyche can be controlled by your will if you try hard enough. There are no external dangers. If you are fortified within, even death itself will come as a sweet change to you. Why would you fear anything then?

As I said, this is no battle at all. It is about control. Remember that mastery is the only aim. We are not here to eradicate the most basic appearance of the polarity concept on which the entire cosmos is built. We are here to master the laws, not to deny them. Thus, see anything you are doing as a measure of control. A wise king, doesn't kill his people, he merely makes them subject to his rules. Society, nowadays, tries to impress the falsehood on us that little sex is good, and a lot of it is even better. Many times we have sex with people we don't even love, and you will agree with me if you have had such an experience, that this causes a great depression in our feelings that may last for very long, depending on how sensitive and pure we are. Cast away this foolishness that some are trying to push you into. Be the creator of your own ideas, if you are not, others will decide for you.

To take a vow of celibacy, in my mind, is not right before you have passed through the veil and seen the great beauty of the soul in its purest form. When you are there, you will know. And then celibacy will come natural to you. You will see beauty in other human beings beyond any sexual fantasies. You will soon see the true thing. Until then, as long as that conviction and wisdom has not dawned on us, it is a good idea to strengthen your reign on your desires, sexual or not, and not cause a stirring up of feelings

of regret every time you see a happy and loving couple pass by. Don't deprive yourself of a strong ally before you have a stronger one. Know the urges, how they arise, and when and why, experiment with them, and confirm your results. This will make you the ruler by knowledge. And it will help you store your energy for nobler causes (i.e. propagation of love, creation, etc.) the whole thing is a chore in itself, and as Yogins say, someone who controls his semen, controls all his subtle bodies! Thus it is a live-long work, but rejoice, for it is "you" trying to know "you", and it is a great part of the road to realization. Besides, victory is guaranteed for someone like yourself, because you have consciously chosen to walk the harder, yet more beautiful way.

Sorry for the all too many words,

In Love and Light,

Babak.

21 June, 2003

Cannabis Use and the Bardon Work

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>> Does this mean that at some stage in your development you turn onto a permanent cannabis like trip? <<

;-) Not exactly, no. One distinct difference is the fact that with cannabis (or any other such mind altering substance), you can't turn the heightened perception and mental functioning, on and off at will. Unless, that is, you've developed very strong mental discipline.

>> Also, does anybody know how this plant could help Magic studies? - I am thinking about trying it. <<

The planetary associations of this herb are Venus and Mercury, which well describes its ability to pleasantly ease open the mind and create a certain harmony between emotion and rational intellect. This can lead to either positive or negative effects. For example, it can inspire your mind or it can put you in a stupor.

Which pole it manifests depends upon many factors, foremost of which is the nature of the individual ingesting it. The effects of cannabis upon the human body vary greatly from person to person and from strain to strain. Some strains of cannabis WILL put you in a stupor, no matter what! ;-). And other strains will barely effect your body, while vastly liberating your mind.

The living cannabis plant itself is very intelligent and highly sensitive to the "vibe" surrounding it. It has a great affinity for humanity and has been used by human beings for unknown thousands of years, as everything from food, to clothing, to medicine. It's only been over the past several decades that it has been grown under some pretty bizarre conditions and often with all kinds of nasty chemicals involved. All of these things change the herb from its pristine state due to its intelligence and sensitivity. [The primary psychoactive parts of the cannabis flower are housed in a crystalline form, which is ideal for capturing "vibes", so to speak.] So it's important (for magical use) to ingest only organically grown cannabis, preferably grown outdoors with loving care.

While cannabis offers many good attributes, the main negative in terms of magical training, is the issue of not being able to turn its effect on and off at will. During the training, it's *vitally* important that you learn how to reach the mental states you need to reach *on your own, by your own will and not become dependant upon cannabis as a crutch to reach those states*.

This is especially important during the Step One mental exercises. If you do these while you still have the effects of cannabis in your system, then you will not be observing your *normal* state of mind in the first exercise; will not be gaining control over your *normal* state of mind (which has a few different rules than the mind on cannabis!) in the second exercise; and will not learn how to reach a VOM from a *normal* state of mind in the third exercise.

It can also interfere with the development of the Step Two, sensory concentrations. These exercises really must be mastered with the normally functioning mind, otherwise a dependence upon the cannabis can easily develop and you'll find yourself unable to visualize, audiolize, etc., when you're not high.

But once you've achieved strong mental discipline, this is not so much of an issue so long as you do learn to master the exercises without the help of the cannabis.

I find Cannabis to be a very friendly, pleasant and beneficial herb. It is not however, a replacement for hard work, nor is it a short cut.

My best to you,
:) Rawn Clark
03 Jul 2003

Fasting

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>> *Fasting is mentioned over 40 times in the bible. In various books written on the Hermetic sciences, it has been suggested that before performing certain rituals, it is essential to fast for up to 9 days. I cannot find any reference to fasting in FB materials - did he not consider it a worthwhile practice? <<*

To understand why Bardon does not recommend fasting for magical purposes, we must first examine the goal of fasting as a magical practice. Its primary purpose is to diminish the Earth Element within the three bodies. The Earth Element is what holds the three bodies together, so when you diminish the Earth Element, it is easier to separate the three bodies, most especially the mind or mental body. In other words, fasting is used as a method to increase the magician's mental focus.

For the Bardon-trained magician, this is not necessary. The work of IIH trains the mental powers to such a degree that the astral and physical bodies do not pose a barrier. Furthermore, if such an imbalance of the Earth Element were necessary, the Bardon-trained magician could directly manipulate the Elements in the three bodies and immediately achieve the same result as would be achieved by several days of fasting. Plus, the Bardon-trained magician would be able to reverse this imbalance just as quickly; whereas, by employing fasting, one faces several days of recovery to regain their Elemental balance.

My best to you,

:) Rawn Clark

22 Aug 2003

Vegetarianism Vs. Eating Meat: The Karmic and Moral Consequences of Our Dietary Choices

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>> Might we infer that to eat an animal and expect to take on its Karma and emotional state (at the moment of death) is similarly unfounded? I understand that Hare Krishnas avoid meat for this very reason: to avoid the Karma & (final) emotional state of the deceased animal. <<

Karma is not something that can, in any manner, be passed along through the consumption of flesh. It is not a *physical* substance. However, the final emotional state of terror that commercially slaughtered animals experience does effect their flesh and as a consequence does effect the person who eats that flesh.

>> I understand that Buddhists avoid meat because the flesh of animals is of a "lower vibrational frequency" than that of plants. And that if one aspires to refining their own mental processes, avoidance of these "lower frequencies" is recommended. <<

There is validity to the concept that different foods have different "vibrational frequencies". In conjunction with this, different foods require different actions on the part of the human body to digest. For example, meat requires a different set of enzymes and acids to digest than do vegetables. Many folks do find great value in a vegetarian diet in relation to their spiritual quest. However, vegetarianism does not in and of itself mean that one is therefore more spiritual than a meat eater. I have personally known many vegetarians who possess a very "low vibrational frequency" and also many meat eaters who possess very "high vibrational frequencies".

*>> Besides, surely the Karmic profile/emotional state of any incarnated being (animal, plant, whatever) is not "stored" in the physical body anyway, and therefore not transferred during the *eating* of that body? <<*

Emotional states are stored in flesh. For example, when an animal experiences terror, great amounts of adrenaline are excreted into the blood stream. On top of the chemical composition, emotions are also stored in the energetic composition of flesh.

*>> Similarly, with respect to Buddhist philosophy, surely the ingestion of material of a particular vibrational frequency by the *physical* body would have little or no bearing upon the refinement of the *mental* body? <<*

Once again, it's an issue of the Earth Element (primarily) and its function of holding the three bodies together.

*>> Finally, regarding the other popular argument - that's it's cruel to contribute to the slaughter of animals by being a meat-eater - while compassionate, surely misses the point that it's *just* as cruel to kill plants? Would a plant not suffer as much as an animal during harvest/slaughter? <<*

A vegetable is the plant's attempt to make seeds. It is not the life of the plant itself. When you harvest a zucchini, for example, the plant will feel the wound of where you've severed the zucchini and will immediately begin the process of healing, but it does not experience terror. Many other vegetables are harvested at the very end of the plant's life cycle, such as rice, for example, when there is no loss to the

plant at all. Commercial mono-culture however, is offensive to the plant's consciousness, especially when it is treated with chemicals.

>> *Which might leave one wondering: "What *can* I eat with impunity?". I would suggest: "Anything you like!". Anyroad, I'm off to get a Big Mac or two..... ;-);-)<<*

It depends upon what you mean by impunity. Surely those two Big Macs come with a high price to your health and to the planet in general. Ignoring consequences is not impunity.

Since we must eat in order to sustain our bodies, it's more a matter of which consequences do *you* feel comfortable bearing.

My best to you,
:) Rawn Clark
23 Aug 2003

>> *(one eating the others for always, the purpose of this creation being completely obscure). <<*

:) It's really not that obscure. It's an aspect of the *cycle* of life which is one of infinite change, guided by infinite continuity. If all living things were *not* part of a food chain (it's not just us animals who consume each other) we would not be expressing and experiencing the *cycle* of life in the way that we are -- we would not be earthlings all. But we *are* earthlings, all of us, regardless of species. Here and now, this is how the *cycle* of life is manifest, as it should and must be. Eating each other is part of what keeps life going, ending and in balance. This is Consciousness constantly changing its *forms*.

>> *From the point of choice, I feel better being not eating meat (especially when knowing how we treat animals ...). But what you are saying is also true, it has no effect in itself on my vibes. This choice bears no compensation in itself; it does not improve my fate or improve my Karma. <<*

What does bear compensation and does improve your karma is the fact that you *have* made a *conscious* choice! :)

>> *And also, there is apparently no karmic price for eating meat while there is seemingly for other behavior. This is because Eating meat is not against this world's law. <<*

Where the karmic price or debt enters into the equation is in how we collectively and personally treat our food. If we *unthinkingly* eat a hamburger made from the ground up flesh of a bull that's lived its short life standing in its own manure with 300 others, while being pumped full of antibiotics and growth hormones, and never shown any affection whatsoever by the human race, then we connect ourselves very personally with the karmic wrong done to that poor, innocent creature, even though it was not done by our own hands.

In our modern world, we are accustomed to assuming this burden and don't even notice its accumulation, don't even recognize its existence for the most part. It's sort of like karmic white-noise to most of us -- something in the back ground that's been there so long and so constantly that we're almost incapable of hearing it. But imagine for a moment, the volt of negative astra-mental energy that has

accumulated over millennia of human disrespect for other animals. Multiply that bull's terror an unimaginable number of times . . .

There is nothing that a single individual can do to completely absolve the human collective from this karmic debt. However, we can each chip away at it by addressing our personal connection and responsibility, just as we must with all of our actions. As you said, by thinking about what your food has experienced on its journey to your mouth and honoring, acknowledging and thanking it for *its* struggle, you compensate for your personal responsibility in that larger debt. If done properly, this will also counter-balance the negative energetic residue that fills the food itself.

>> What if we apply the analogy law to our life ? what is the real purpose of our being here (apparently we are now at the very top of the alimentation laden). <<

;-) Silly human! ;-);-) I'd say that in the eyes of a virus, fungus, bacteria or mosquito, we humans are way, way down there on the food chain!

>> Surely the cow diet has little effect on its final fate -same for human, <<

I don't know if I'd really go that far. I think that our attitude in relation to what we eat *does* impact our "final fate". The cow, chewing her cud, doesn't have to worry about such things and therefore doesn't accrue karmic debt in regard to what she eats, in the way a human does. She is not abusing the grass she eats, she is merely eating it and probably thinking "Yummy!". :)

My best to you,
:) Rawn Clark
23 Aug 2003

>> I understand that the emotional state of the animals, and also the way they are treated while farmed carry along into the meat. Does the blessing and honouring of food before eating help transmute this? <<

Yes. When you make that interior contact with the food and honor its struggle and then thank if for having gone through all that just to end up sustaining your body, you open up that kernel of negative energy -- you soften its shell, so to speak, and begin its release and transformation. And when you follow this by a blessing of the food (however you might conceive of such a thing), you are creating a positive force which counter-balances the negative one. This positive energy enters into the food at the level at which that negative residue exists, penetrates its softened shell and, if it is strong enough, neutralizes it.

My best to you,
:) Rawn Clark
23 Aug 2003

>> *But as you are a gardener yourself, what is the proper way to harvest your food from the hermetic standpoint? I can see that you can do everything you can to give the plants and animals under your care a nice life, but when it's time for reaping', what is the appropriate attitude? I mean, how can you bear to face that damaged zucchini plant 'the morning after'? Do the surviving carrots in your plot quiver in fear when you enter your garden? Are there rituals you should use, offerings etc.? I have worked with some of this myself, but I would really like to hear your point of view on this one. <<*

Starting with the day I first took shovel to soil in my little garden space, I've been singing one song in particular every time I'm in the garden. It goes like this:

Lady weave your circle bright
 Spin your web of golden light
 Earth and Air, Fire and Water
 Bind me to you.

This describes my relationship with all of the plants that grow in my garden. I provide them with the things they need for vibrant life and they, in turn, provide me with the things I need for vibrant life. I am always thankful to them and they are, likewise, thankful to me. We have a symbiotic relationship that nurtures us both.

When I harvest a zucchini, I praise the plant and express my joy at the beautiful zucchini it has grown for my consumption. As I cut the fruit from the vine, I thank the plant and wish it well. In return, the zucchini plant is glad to feed me its fruit and happily grows the most beautiful fruit it can to please me. It doesn't mind my cutting the fruit and sends its healing juices immediately to the cut end, healing the wound very, very rapidly. And then it focuses all its energy upon producing the next zucchini for me to pick.

I treat all of the plants in my garden in this same way. In return, they are all happy to feed me. They are all happy to be living in my garden. :)

My best to you,
 :) Rawn Clark
 24 Aug 2003

> "However, the final emotional state of terror that commercially slaughtered animals experience does effect their flesh and as a consequence does effect the person who eats that flesh." <
 >> *In what way? Is it the physical body that's affected, or all three? <<*

The meat flesh is affected in two ways. #1) The animal releases large amounts of adrenaline and probably several other fear-related chemicals into the blood stream which in turn saturates the flesh. #2) The emotional energy of fear and resentment is astrally bound to the flesh. Both of these factors negatively impact the physical and astral bodies of the person who consumes the flesh, which (since our three bodies are united) in turn affects the mental body.

>> *I'm thinking that the only way to get off the wheel is to redeem all of one's existing Karma, and - in*

*the process - actually do *nothing*, so to avoid further attracting negative Karma. This feels like a circular reference to me, so I'm sure I'm missing something!! ;-)* <<

Here's an excerpt from <http://www.ABardonCompanion.com/Redemption.html> that will help explain:

"I said previously that in order to be free from the wheel of Samsara, the adept must redeem karma the instant that it is created. At the moment of the adept's physical death, all personal karma must have been redeemed or reincarnation will ensue. Thus for the adept, the redemption of karma is a continuous discipline. As each negative effect is caused, its root lesson is immediately sought out and integrated; and as each positive effect is caused, its positivity is passed outward and multiplied throughout the lives of others.

"It is important to note that it is the elimination of ALL accumulated personal karma -- negative AND positive -- that frees the individual from Samsara. Negative karma accumulates until we learn its lesson and change our behavior, but positive karma accumulates when we hold onto it and do not pass it freely on. Thus the adept gives freely and without reservation, acting as a conduit for positivity, not as a source. This is a subtle and important distinction between being a conduit and a source. When you are a source of positivity, you accumulate positive karma, but when you are merely a conduit, you do not accumulate -- you re-deem."

>> *The only solution I can find is this: the attraction of negative (and, indeed, positive) Karma is more about one's *intent* rather than one's actions. Is there any validity in this?* <<

It's really a combination of the two. Right action, combined with right intention, generates positive karma. When eating a Big Mac, for example, having a right intention will diminish, and possibly eliminate, the negative impact but it will not transform the act into one that generates positive karma.

>> *Which is what I meant by "Eat anything *you* like". For if one feels that the killing of an animal is "wrong" (by one's own conscience), then one may attract negative Karma by killing/eating an animal. However, if one's conscience is not bothered by such an act, then perhaps killing/eating *won't* attract negative Karma.* <<

No, this is not accurate. This is like saying that if someone murders another person but doesn't possess the scruples to know it's a wrong thing to do, then they suffer no karmic consequences. Like I said earlier, ignoring consequences is not impunity.

My best to you,
:) Rawn Clark
24 Aug 2003

>> *This is leading to other questions, but all of them are finally coming to the ones forever asked by mankind such as "what is the manning of creation as it is and why is it so ?" Despite a straight answer is unlikely to bring a definitive of these ultimate questions.* <<

I think the answer is so hard to Understand by the sequentialized consciousness because it is really so simple and such simplicity is an unacceptable thing to the sequentialized mind. :)

The simple answer to "why?" is "because that's the way it is here and now".

The sequentialized mind perceives only an infinitely finite slice of time and space, and therefore has no direct comprehension of all that the Infinitely Infinite contains. From the eternal perspective of non-sequentialized Mind however, it is apparent that EVERY one of the infinite possibilities are manifest at one point or another in the infinite course of sequentialized time-space. From our sequentialized perspective, there have been and will be times and places where the cycle of life does not manifest the way it manifests here and now. From an eternal perspective, where ALL things happen simultaneously, the cycle of life is manifest in an infinite number of ways all at once, within an eternal Now.

It's really only from an eternal perspective that the simple answer of "because that's the way it is", can be truly *Understood* without the mind rebelling. From an eternal perspective it's perfectly clear that the way things are over there/then is the way the *must* be, and that over there/then it's the way *it* must be, and so on. That is how The Whole is eternally complete, even though seemingly incomplete from a temporal perspective.

>> *This is becoming more philosophy than Bardon Praxis, ;-)* <<

:) But philosophy is an important *part of* a Bardon praxis! It's inevitable that as the initiate advances, they will come face to face with these issues, not just as 'questions' that need answers, but as matters of Understanding. Pondering these questions and seeking out your answers through experience, are important steps toward Understanding.

My best to you,

:) Rawn Clark

25 Aug 2003

>> *But now my question is- what about the animals that we must (?) eat? What is the proper way to relate to them? It seems somewhat more problematic. Obviously that avoiding big Macs and other ecosystem destroying meat sources is wise, if possible. But what is the best way to actually obtain meat from an animal from the Hermetic standpoint? Is it possible to have animals 'happy to be living in my forest' at the time of sacrifice? I suppose it seems easier (but not necessarily better) if you purchase organic, range fed meat, and say thanks in some way. Most people can do this, but that leaves the 'dirty work' for the butcher. What about those who 'grow their own' or practice hunting and gathering? How would they best handle things? <<*

I'd say that the native cultures of our own [North American] continent offer us an excellent example of how to create a "right" relationship to our sources of sustenance, be they animal, plant or mineral. The primary ingredients are respect, thankfulness and conscientiousness.

In our modern setting where we buy our meats from a supermarket, this must be done after the fact since we have no direct contact with the animals we eat. It's the process I described in an earlier post. One establishes an inner contact with the spirit of the animal one is about to eat the flesh of, acknowledge their life and thank them for the sacrifice they made to feed you.

My best to you, :) Rawn Clark 25 Aug 2003

On the Occult Anatomy of Minerals, Plants and Animals

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>> *Do plants, objects and animals have astral feelings in the same way as humans do? <<*

While *every* physical thing has an astral body, the structure of the astral body itself and its relationship to the mental and physical bodies, is different in each of the three categories you list. The astral body of the average human for example, is very complex and capable of a broad range of experience and expression. The astral bodies of most other animals are not quite as complex and not capable of the same degree of expression and experience as the human. An animal does experience emotion as they interact with their environment but it is significantly different than human emotion. The astral bodies of plants, while quite complex, do not experience "emotion", per se. They do interact with their environment and experience an astral reaction, but these reactions are very simple (unlike "emotions") and are necessitated by nature as opposed to choice. Objects, in general (unless they are infused with an astral charge through magic, worship, etc.), possess very rudimentary astral bodies and while they are capable of storing emotional/astral energies, they are incapable of experiencing emotions or of emotional expression.

>> *Do plants, objects and animals have thoughts in the same way as humans do? <<*

For physical things, *thinking* requires a physical brain so only animals and insects are capable of *thinking*. However, *every* thing exists within an ocean of ideas, so to speak. The temporal mental body of *every* thing attracts ideas, ingests and expresses ideas, but not all temporal mental bodies are capable of *interpreting*, comparing* and *choosing* from the ideas that surround them. An object for example, expresses at least one idea by its very nature but is incapable of doing anything other than purely expressing the idea(s). It does not filter those ideas or think about how it might want to express those ideas. A plant, since it has a more complex temporal mental body, experiences and expresses ideas but again, it is not capable thinking (i.e., interpreting, comparing and choosing). Animals, which have rather complex mental bodies AND brains, are indeed capable of thinking. Some species (such as humans, Elephants, Whales and Dolphins, to name a few) have very, very complex mental bodies with brains to match and are capable of profound thinking. In general, insects are capable of thinking but it is probably the most rudimentary type of thinking, except when it comes to hive- or group-minded insects. Some of the most complex insect group-minds are capable of profound thinking.

>> *Do they have an immortal spirit in the same way humans do? <<*

Yes. *Every* thing has an eternal mental body. Or rather, every *thing* is an expression of an eternal mental body / immortal spirit.

I think that you will find great pleasure in the "transference of consciousness" exercises. Using those techniques, you will be able to experience what an object experiences, feel what a plant feels, think an animal's thoughts, etc., for yourself. :)

My best to you,

:) Rawn Clark

14 Oct 2003

>> But there still is one kingdom missing: the mineral (and metallic) kingdom in special. This part of our matter cannot be classified as being only a part of "objects" in general. <<

:) In relation to the original question which was about thinking and feeling, the mineral kingdom does belong to the category of "objects", especially when compared to animate life forms such as plants and animals. However, I understand your Alchemical viewpoint of their significance! Just because something is not capable of thinking or emotional feeling, doesn't mean it lacks significance! ;-)

>> From my point of view - as you know an Alchemical one - one can find the purest expressions of mental and astral energies in minerals and metals. Perhaps that was the deeper reason why true alchemy primarily was concentrated on the so called mineral kingdom more than on the plant or animal kingdom, human himself included. The alchemists always said that the strongest energies are enclosed in the mineral kingdom. Who learns to release these energies from this kingdom will have much more energy at his disposal than he ever can concentrate in products derived from plants or animals. <<

The *pure* minerals and especially the *pure* metals express, through their forms, *a* single essential meaning or root idea more clearly than any other physical substance. The clarity with which they express their essential meaning is what generates their power -- the essential energy you seek.

Power is a product of the clarity with which a *form* (be it physical, astral or mental form) expresses its (Akashic) essential meaning. The metals express their essential meaning with great clarity at each level -- 24k Gold being an example of perfect clarity in which even the physical form is a perfectly clear expression of the essential meaning. A human on the other hand, generally presents a very muddy expression at the physical level and of a compound essential meaning instead of *a* single essential meaning.

But at *each* level, that essential meaning is bound up in the form (be it mental, astral or physical). *Form* is the *medium* of expression. At the mental level, where *form* is at its most rarified state, essential meaning is a radiant thing and one's mental body can easily perceive and absorb the power of its radiant clarity. At the astral level, the clarity with which an astral form expresses its essential meaning becomes an important factor in one's ability to perceive and absorb its essential meaning. At the astral level, the essential meaning has usually been muddied and compounded by its passage through the astral materia. However, with 24k Gold for example, which possesses a *physical* purity and clarity of expression, the astral expression is just as pure and radiant as the mental expression and one can easily perceive and absorb its radiant clarity with the astral body as well.

To perceive and *absorb* the essential meaning and thus the energetic power of a metal with one's *physical* body would, I'd imagine, require several conditions. #1) The integration on your part of what you have perceived and absorbed at the astral and mental levels, into your physical body. #2) The development of your ability to *directly* perceive essential meaning at a physical level. #3) The "opening" of the physical form of the metal in such a way that the essential meaning is no longer bound up by the physical materia and is thereby allowed to radiate as *physical* energy.

>> But the big problem is to find the method to "ferment" minerals and metals in a way, that the hidden inner fire of matter really can break down the dark imprisonment of the physical bodies of minerals and metals, i.e. the material cage in which the inner fire of nature is bound and hidden. <<

I should think that this operation would be a process of a) purifying and "loosening" the physical form of

the metal; b) placing in its physical presence a combination of other equally purified metals which act as an extreme polar contrast (of essential meaning) to the primary metal you're trying to force "open"; and, c) creating within *yourself* the essential meaning expressed by your primary metal as a way of *drawing out* the *physical* radiant clarity (employing the mental Law of "like attracts like").

>>*I would be very interested in hearing from you some illuminating thoughts about this kingdom concerning its mental and astral qualities. <<*

Mind you, my thoughts are not those of a practicing Alchemist, as you well know. :) Nonetheless, I hope my perspective fertilizes your own and that you can make a useful translation of my thoughts into "Alchemese". ;-)

My best to you,
:) Rawn Clark
18 Oct 2003

>>*As usual your explanations are fertilizing the own thoughts and experiences. But there still is left one point worth discussing:*

*You wrote: >Power is a product of the clarity with which a *form* (be it physical, astral or mental form) expresses its (Akashic) essential meaning. The metals express their essential meaning with great clarity at each level -- 24k Gold being an example of perfect clarity in which even the physical form is a perfectly clear expression of the essential meaning.<*

Would this mean that the purer a metal the stronger its power?

In alchemical writings you often can find declarations the raw material i.e. the ore of a metal be more located to the root of the metal or in your terms to its expression of its essential (akashic) meaning (of all three levels mental, astral and physical) than the perfectly purified metal. They say, that an ore after heating and reducing it to the pure metal loses its ability to become living in an alchemical sense. They say, the metal be dead instead of still alive. How can you explain the difference between your statement of a pure metal having "more power" to these traditional statements of being dead i.e. without still containing the living metallic energy of life?

According to my experience there is an explanation which can bring together both seemingly contradictory "theories". A pure metal is very closed in an alchemical sense, i.e. to release its great power is the more difficult the purer the metal is. And because WITHOUT THE AID OF A MEDDLE MATTER - the universal solvent - you never can get the energies you are searching for: a pure especially a precious metal is "dead". But "dead" means in no way "without power", it only means useless for alchemy because of the lack of its own medium for releasing power. Or: A metal is too much closed in our physical world so that we could use its hidden fire or inner energy directly.

But the ore of a specific metal is still in its natural matrix i.e. bound to a kind of womb of its being so that using the ore together with its matrix it is much easier to release the energies of the hidden metal though the ore itself really is impure and cannot express the essential meaning with such a great clarity than the pure metal is able to. In an ore the essential meaning is strongly darkened, but nevertheless an

ore is more alive than the pure metal enclosed in it.

The important conclusion: The essential meaning is much clearer and more perfectly expressed in a pure metal. But to really release it practically it's easier to use an ore. Or - as an alternative of great practical importance - if you know the mentioned "meddle matter", you can directly extract the essence out of a pure metal easier than using the ore (another seeming contradiction). In the alternative case you only have to learn how you can get your "meddle matter" outside of the ore or metal you are working with.

So the contradiction is only a seeming one. Regarding the clarity a pure metal has reached a much higher level than an ore. But regarding the easiness to extract the pure energies hidden in the metal the usage of an ore is the more appropriate method.

Could you agree with this my explanation from a magical point of view i.e. "reading in and out of the things"? Have you some more thoughts about this matter very basic to alchemy? <<

>> *Would this mean that the purer a metal the stronger its power? <<*

If we define 'strength' as the degree of clarity of the given power, then yes.

>> *Could you agree with this my explanation from a magical point of view i.e. "reading in and out of the things"? Have you some more thoughts about this matter very basic to alchemy? <<*

The conundrum you present, and your solution, make perfect sense to me. As an ore, the pure metal exists within the context of energetic contrasts. To my "eye", it's like an oil floating atop water. The energy/essence of the pure metal is more readily accessible because the contrasting energetics push it to the surface, so to speak. I imagine that it's this dynamic of contrasting energetics that Alchemy recognizes as "alive" or "life".

In this sense, the essential meaning of the pure metal is somewhat less bound to the *form*; or rather, it exists within the ore as smaller, individual quanta of form-bound essence, which would be easier to capture away from the ore than from an equal mass of the purified metal. A mass of purified metal, while it expresses the essential meaning more clearly, also creates a deeper bond of the essence to the form itself, since it is a single, larger quanta.

If you apply your "meddle matter" to the pure metal, you extract *only* the energetic essence of the metal itself. On the other hand, if you apply it to the ore, this process is interfered with because of the presence of the impurities and their dynamic energetic contrast with the essence of the pure metal.

Clear as mud? ;-)

My best to you,
:) Rawn Clark
29 Oct 2003

>> It seems that We are All One down to the level of Chokmah, but what about at the Binah, Tiphareth, and Yesod Levels of being? Say for example with animals- does each animal have a unique Personal self, Individual self and Greater self, or is there a group self at one or more of these levels, like a 'group dog greater self'? It seems to me that each animal has a unique personality, but do they each have a unique individual self that reincarnates as well? <<

Most individual animals do have a unique Individual Self that incarnates as one single personal self at a time. However, not all animals are the same in this regard. For example, there are certain fish species that possess a "hive" mind and each "hive" represents a single Individual Self and a single personal self, even though this is manifest in a series of simultaneous physical bodies. Such a "hive" Individual might incarnate for several centuries duration while constantly renewing the bodies which compose its incarnate "hive".

ALL things are part of a Greater Self at the level of Binah. With some animal species, all the Individual Selves and their personal incarnations belong to a single, species-wide Greater Self. But the more complex animal species represent several unique Greater Selves.

>> And what about plants and minerals? Is there only one eternal tree, or one eternal tree for each species, or for each tree? <<

Plants make for an especially interesting study. For some species of plants there is only a single unique, species-wide Greater Self. For other species there are several Greater Selves, each representing a specific variety within the species. Some plant species, for example the foresting trees, manifest many, many Greater Selves, each of which might incarnate as a specific group or forest of trees. There can even be several Individual Selves composing a really complex forest. Generally, each Individual Self will incarnate as several simultaneous personal selves, thus prolonging the temporal duration of a single incarnation for several thousands of years (as in the case of Redwoods).

Minerals, on the other hand, have a very simple occult anatomy (which is one reason why they are so useful in Alchemy). Each specific, unique mineral has a single unique Greater Self at the level of Binah. Each Greater Self manifests a single, unique Individual Self or temporal mental body. And while each of these Individual Selves manifests only a single astral body (of VERY long temporal duration), it will have countless physical representations which either exist in combination with other minerals, or exist in their (physically) pure state amid other minerals.

>> I also know that our beloved ancients had goddesses and gods that 'represented' regions of the Earth in addition to the beings of various plants and animals. Are these the eternal Mental Bodies of these regions and organisms? Do they also have Individual and Personal levels? <<

Yes, on all counts. :) Many of the aboriginal cultures' Deities were anthropomorphizations or animalizations of either the Binah level Greaters or of the more inclusive entities of Chokmah. The Individual and personal manifestations of these Deities were, of course, the physical animals, plants, minerals, regions, etc.

>> Sorry to bombard you with all of these questions. But I would think that this sort of knowledge would be very useful in using TMO to contact and connect with all of our companions who are mostly

disregarded today. I would think it would be profoundly healing for one's self as well as the planet. <<

Yes, it is healing for both one's own self and for that of the planet -- for all the Deities, so to speak. This is one thing that I think most folks don't fully understand. Namely, that *recognizing*, *perceiving* and *communicating with* the Earth and all the Deities that compose it, is VERY healing *for the Earth and Her Deities*.

It is also healing when we bestow these gifts of recognition to our fellow humans. :)

One thing that we're learning in the TMO-Working Group is the ultimate healing and harmonizing power that is generated by simply *recognizing, perceiving and communicating with* another individual at *each* level of their unique being (i.e., Binah, Tiphareth and Malkuth). And the same holds true in our work with animals and plants since our methodology works with a subject, even a plant, at the Binah, Tiphareth and Malkuth levels of its being. One of our first experiments was with a newly planted row of Beet seeds and over a span of 5 weeks we clearly proved our effectiveness when it comes to increasing plant growth and overall health.

Based upon our findings, I theorize that with a sufficiently large group, TMO could be beneficially applied to things like ecosystem restoration, forest reclamation, the promotion of fading species, revivifying of ancient location-Deities, etc.

My best to you,
:) Rawn Clark
04 Nov 2003

>> I suppose flocking birds are like this as well? <<

A few are, though this is less predominant than with fish. An example would be the Starlings that come after the grape harvest here in Northern California. They will form great clouds of birds that look and act exactly like a dense school of small fish.

The larger migratory birds however, are usually social groupings.

>> I have some other questions related to this that pertains to the 'involution and evolution' of the kingdoms of nature. Does for example, a dog or dolphin 'develop' spiritually with multiple incarnations like humans do? Does a plant or animals consciousness split off then expand as ours does? Is there a 'purpose' of sequential existence for them? <<

Yes.

<< Based upon our findings, I theorize that with a sufficiently large group, TMO could be beneficially applied to things like ecosystem restoration, forest reclamation, the promotion of fading species, revivifying of ancient location-Deities, etc. >>

>> I am fascinated with this possibility. I have a lot of questions about how you would do this,. Many of these can wait till I'm 'there' I suppose. But for now, how do you contact these spirits the first time, and learn there 'names' or other identifying sigils etc? <<

The group TMO work is evolving (very rapidly), so I can only really speak from where we're at presently. Who knows what the future will bring in terms of perfecting our technique? ;-) At any rate, as far as I can see, such things as names and sigils are irrelevant for making contact or for continuing work with the contacted entity, when using TMO. Here's our current method which we use to contact our healing subjects and which could just as easily be applied to contacting **any** form of consciousness --

As a **group**, we create a triple accumulation of the Adonai Light and impress upon it our intention to contact a specific subject at a specific temporal "location". Then, as a **group**, we send our accumulation out to the metaphorical edges of the universe for the Divine Blessing. This prepares the Light.

Then, as a **group**, we rise to Kether **with our accumulation** and descend through the layers of the IHVH, all the while holding our intention of contacting said subject at said temporal "location". As we descend through the layers of IHVH, we make contact with that level of our subject's being. At the level of Yod / Chokmah, our intention is critical as this is what decides our **choice** of "direction" into Binah. At the level of the first Heh and Binah, we enjoin the Greater Self and HGA of our subject. At the Vav / Tiphareth level, we enjoin their Individual Self, and then at the final Heh / Malkuth level, we surround their personal, incarnated self.

A simpler technique is described in Lesson Eight, "Healing From Afar", in which one impresses their intention upon the accumulation and then rides along with the out-flowing wave to their intended target. However, this seems more appropriate for solitary, individual work than for group work.

<< Yes, most definitely! :) It is worshiped in many places and times as Mother Earth, for truly she provides us with all we need for life. She isn't just all the life **on** Earth -- She is also the life **of** the Earth itself. >>

>> *These higher levels of consciousness must be quite fluid if there can be several 'beings' manifesting through one place or organism (like a local deity and a more universal one like Mother Earth)* <<

Consciousness is infinite and it "pools" or "collects" or "solidifies" at an infinite number of levels. It is really the **sequentialized consciousness of the observer** that splits this unbroken, infinite continuum into specific, defined and finite levels. Thus it's just a matter of "where" (i.e., at which point along that infinite continuum) one looks or rests their vision, if you will. If one focuses upon the planet as a whole, then one sees Mother Earth, but if one narrows the focus to a specific location upon the earth, then one sees the Spirit of a Mountain, for example.

My best to you,
:) Rawn Clark
08 Nov 2003

What Is the Definition of a "Thought"?

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>> *My question is more along the lines of: "What is defined as the thought?". During observation of the 'mind-chatter', that which is observed is sensed much more like a wisp of feeling below my observation or *within* the observation. It becomes what I would categorize as a thought when it is consciously or unconsciously focused upon, drawn into the observational 'sphere' and gravitates an enhanced magnetic attraction to the focus of the self observing. <<*

To understand the definition of a 'thought', one must first understand the definition of an 'idea'. An 'idea' is a finite quantity of infinite essential meaning as *perceived* by a mental body. A 'thought' on the other hand, is what a mind does with the *perceived* 'idea'. An 'idea', even though it is a finite thing, holds within itself the potential for a countless number of 'thoughts' as the mind processes it. This 'thought' processing by the mind, is a matter of *personalizing* an otherwise impersonal 'idea'. The personalization is accomplished by "clothing", if you will, the 'idea' in countless reactions and evaluations. Thus the mind *recognizes* a swarm of different perspectives upon the original 'idea' that it *perceived*.

The mind's chatter is primarily composed of *emotional* responses to the thoughts the mind generates to clothe an 'idea'. This is a very dense and busy aspect of the mind which taps very directly into the subconscious.

When one detaches from participation in the mind's chatter, that busy-ness fades to reveal the underlying 'thoughts' and the *thinking process* itself. It is within this context that one-pointedness occurs. And within the EOM, one directly *perceives* the 'ideas' that underlie 'thought'.

My best to you,
:) Rawn Clark
06 Nov 2003

On the Question of Free Will in the Temporal and Eternal Contexts

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>> I have a query regarding free will. Rawn mentioned a while ago that by living in the temporal now is the only way you can maintain free will (after you reach a certain level of integration with the higher self and the all). I have long been under the impression that there is no free will at any point as every action undertaken is a perfect representation of every circumstance that has lead to the present level of consciousness, thus any action / reaction that occurs in the physical is, by definition, the only action that could have taken place; any other response / action / whatever is physically impossible to happen. So the question is, to what extent is there genuine free will, as I am under the distinct impression that the illusion of free will in workers is the main driving force behind life and QED the magics. <<

For the sequentialized mind, the apparent conflict of free will is the most difficult aspect of the eternal perspective to integrate.

The fact that what *is*, is as it should and must be, applies *only* to what *is* -- i.e., to what *exists*. From an eternal perspective *EVERY* thing *exists* and the whole infinite span of time (i.e., the sequential realm) *exists* as a whole -- within an infinitely encompassing *Now*. So *in* the eternal realm, it's a fait accompli and there is no free will (in the mundane sense).

However, in the sequential realm the only thing that *exists* is the present moment of the sequence. In the sequential realm, the past doesn't *exist*, nor does the future *exist*. The only thing that *exists* in the sequential realm is a finite *now*. Since future does not yet *exist*, it is *created by what transpires within the finite now*. Free will is our ability to decide *right now* how we will act and it is these temporal decisions that create the future; or rather, when we make a choice, we change the *now* and move it forward through the sequence.

Within the temporal present moment we *do* have free will. In fact, everywhere within the sequential realm we have free will.

An important aspect of integrating the eternal perspective (or rather, the eternal *experience*) into the sequential layers of conscious awareness, is learning how to hold these opposite perspectives simultaneously. One must be able to function within the temporal realm and consciously exercise their free will, while simultaneously remaining aware of the eternal perspective. And vise versa, while in the eternal perspective, one must also be cognizant of one's temporal existence and experience. [This deepens the eternal experience since its essence is that of *participation* (immanence) and not that of separation.]

This means that the enactment of one's temporal free will and the intentional creation of the future (i.e., continual re-creation of the *now*) are essential parts of true "ascendance". This is what brings the eternal *into* the temporal and "heals the rift".

My previous comment to you in private regarding the loss of free will when one relies upon the eternal perspective to view what, from the temporal present moment, appears to be "future", will hopefully make more sense now. :) When you *know* what your next choice will be *before it has occurred temporally*, you are then bound to following *that* choice. In other words, there is no longer any *choice*. The essence of free will is the *power to choose*. This power stems from Chokmah (Wisdom) and is an *essential* part of the sequential realm. It is not an "illusion" as many state -- it is a

Primordial Law.

>> *Also, does the extent of potential free will differ depending on the level of an initiate? <<*

No. One's freedom to will is infinite. What *does* differ is one's ability to *manifest* their will. This has primarily to do with the fact that the process of initiation brings the individual into ever greater harmony with the Divine. The petty will is transformed into the Divine Will. Ultimately, none of one's willings conflict with the Divine Will and there is then a *direct* and immediate manifestation of one's free will. But you must understand that the Infinite Divine Will manifests *through* the finite free will exercised an infinite number of times throughout an infinite number of temporal present moments.

Many equate this with greater freedom, but this is not so.

>> *I am aware that this argument can be used as the perfect cop-out for anything, but I think it's also a necessary realisation for ascendance. <<*

To my mind, it's the easy way out. It absolves one from all responsibility for their actions and for the future. If that were the Ultimate Goal, then why bother. ;-)

This attitude/assumption is also indicative of a dis-Equilibrium of the Elements in the temporal mental body, with roots in the astral personality structure. It reflects a character need to be absolved of, or to avoid, personal responsibility. Often, this is very subtle -- so subtle that it doesn't make itself known to the initiate's consciousness until the work of integrating the eternal experience is begun.

One doesn't just *cross* the Abyss -- one must also *return*. :) There are two legs to the journey.

My best to you,
:) Rawn Clark
07 Nov 2003

>> *But finally, for me, when looking around at the succession of events and determinisms - and I am still trapped in it- the most puzzling question is - God, this is completely crazy, on one hand you can experience Eternal Bliss, on the other hand you are in this limited world. Why is it so ? <<*

You answer your own question at the end --

"And finally, what I have left is no "plateau to reach", but deepening the experience and getting more clarity at the mental and emotional levels so that I can also feel the Unity in my mundane life."

The "point" (I use that word reluctantly) is to bring the eternal *into* the temporal present moment. *That* is what transforms the present moment reality -- *because* it transforms your mundane self.

In many respects, the "return" is more difficult and arduous for the mundane self than the "Crossing". It's not *just* ascension -- it's *also* the descent of what you ascended to. :) It's the cyclic spiral alluded to in the "Emerald Tablet of Hermes".

My best to you,
:) Rawn Clark
07 Nov 2003

>> *I am starting to be conscious of what implies the fact that the past, future and present does exist simultaneously.* <<

I suggest that a better way of conceiving this is to say that the only thing that exists is *now*. In the non-sequential realm of eternity, *now* is infinite and all-encompassing (i.e., it includes what, from a temporal perspective, we'd call 'past' and 'future', all in a single, infinite *now*). But here in the sequentialized temporal realm, *now* is an infinitely finite thing that encompasses only the present moment. In other words, within the temporal realm, 'past' and 'future' do not exist since they are not encompassed by the temporal *now*.

But still, what doesn't change is the *quality* of *now* -- only the *quantity* of *now* changes. The infinitely finite temporal *now* is our doorway, if you will, to the infinitely infinite eternal *now*.

<< In many respects, the "return" is more difficult and arduous for the mundane self than the "Crossing". It's not *just* ascension -- it's *also* the descent of what you ascended to. :) It's the cyclic spiral >>
 >> *Yes, although, this is tempting just to leave "It" there, cutting all attachments results in Freedom because, you are not bound to "It". BUT, it is greater to cut the attachments AND to TRANSFORM the present moment.* <<

Freedom *from* inevitably leads to the responsibility inherent to freedom *to do*. Becoming free *from* what binds us is not the end of the story -- freedom is not a static state of nothingness. Freedom demands that we then *do* something with our freedom, otherwise we are just bound anew but this time by inertia.

My best to you,
:) Rawn Clark
09 Nov 2003

>> *Hum, possibly and thus, doing something is putting you back into the chain of causes and effects. Are we then forever bound to it? And are we obliged to always be actors in the Cosmic Drama?* <<

So long as you are incarnate within the realm of sequence, you *exist within* the realm of cause and effect. THAT is inescapable. However, this doesn't mean you must remain "bound", "chained" or in any way limited *by* it. The key to unchaining oneself is to become *in harmony with* the Laws of the Realm, so to speak. That, after all, is the essence of magic.

The alembic of initiation purifies you and transforms all of the dross into purest essence. In other words, the petty ego gives way to the Divine and all that one *does* is done in perfect harmony with the

Universe. THAT is what true freedom is about -- it's not about gaining license to do things contrary to the Laws of Nature.

So long as you are attached to your suffering, you cannot be free. So long as you feel that cause and effect are a burden, you cannot be free. The only way to be free is to embrace your captors.

>> In the Corpus Hermeticum (apparently as well in the Emerald Tablet), there is sometimes the implicit paradigm that the world is the manifestation of "The One". So, to me this World, "the temporal Now we are now living into as a member of the humanity on Earth" is not in perfection as it would be if only "ALL THINGS WERE MADE FROM CONTEMPLATION OF ONE, SO ALL THINGS WERE BORN FROM ONE ADAPTATION." So possibly, all things were made as described, but they have not remained so. This implies that "The ONE" did not create this world, because the perfect and eternal cannot create anything else but the eternal perfection. And if it would be so, then creation would not have fallen. <<

"All Things", in this context, refers to the sequential realm. "The One" refers to the Eternal Unity. This creation was not created, in the *past* tense. Remember, to the Eternal Unity, there is no "past" -- there is only the infinite NOW. This means that, in temporal terms, the Creation is a *continuous*, eternal act. To quote Paul Case: "#1. I am a center of expression for the Primal Will-to-Good which eternally creates and sustains the universe."

From the eternal perspective -- *which encompasses, or sees, the whole infinite span of time and sequence, all at once* -- the Creation ***IS*** perfect, because it is seen in its wholeness and in its completion. But way "down" here, stuck within an infinitely finite moment of time-space, all we see is imperfection. What we can't see from here is that an ***infinite*** number of imperfect moments add up to ultimate perfection.

The sequential realm IS the body of The One. As such, ***in its infinite totality***, it IS Perfection.

>> However, as the spark of Eternity does exist within oneself, what can be brought back to Eternity is Oneself. This ultimately will free us from the Cosmic Drama, which will be forever otherwise. <<

The spark must become the flame and it must grow in size until that is all one manifests within the temporal realm. When the eternal is made temporally manifest, the Individual is freed from the wheel of rebirth.

My best to you,
:) Rawn Clark
09 Nov 2003

>> Is it possible that one can experience freedom from a particular circumstance without changing or leaving the circumstance? I would think that merely coming away from one's circumstances or a physical change would not necessarily solve the problem, if there is one. It would be to the individual's advantage to experience "freedom in" before "freedom from". Otherwise, we would be taking the same old self with us, which in turn would produce similar or new circumstances. <<

True freedom is not situational. It's *internal*, not external. One can be free within ANY circumstance. Our essential freedom is our ability to think and feel any way *we* want. No external circumstance can steal that away from us.

Of course, we always face limitations placed upon the externalization of our internal freedom -- or rather, we face *consequences* that move us to limit our own externalization. If you do not fear the consequences, then no externally imposed limitation can prevent you from expressing your inner freedom in whatever way you choose.

>> *Some philosophers have said that "freedom" is an illusion. There ain't no such animal. That's an interesting thought. <<*

;)-) Yeah, philosophers have said a lot of rather silly things over the ages. Seriously though, freedom *seems like* an illusion only to those who are not themselves free.

My best to you,
:) Rawn Clark
09 Nov 2003

The "Golden Book of Wisdom" and The Emperor

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>> I was wondering if anyone could possibly give me a bit of information on how "Golden Book" is connected to The Emperor and how it would relate to the Tree in an Initiatory context. <<

The Emperor (or Imperator) is associated with the Hebrew Letter Heh which, in the Jewish Kabbalistic tradition of the 32 Paths of Wisdom, is the Second Path connecting Kether to Chokmah. The Torah verse associated with Heh is:

Genesis 1:2 -- "And the earth was unformed and void, and darkness was upon the face of the deep; and the spirit of Elohim hovered over the face of the waters."

And the Path description from the "32 Paths of Wisdom" document reads:

Path #2 -- "The second path is that of the illuminating consciousness. It is the crown (Kether) of creation (Briah), the splendor of the unity, like unto that which "exalts itself as the head over all." The masters of kabbalah call it the second glory."

And to quote from my own commentary upon the 32 Paths of Wisdom:

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Here we see the Kethric Light emanating down to Chokmah. This emanation of Light "crowns" Briah. In other words, it stands above the Briatic World of Chokmah-Binah. This descending illumination carries the "splendor" aspect of Kether, the Primal Glory. Therefore, Heh is called the "second glory" and is depicted in the Tarot as an Emperor who "exalts [him]self as the head over all." The Emperor may wear and personify the power that the Crown confers, but he is not the Crown itself.

Heh represents the "first" non-sequential act of creation (Briah) which is/was/will-be a matter of Elohim turning Its attention "downward": Here, Elohim "does" nothing more than take notice of the state of potential and "hover over" attentively. Yet this divine attention is what ultimately sustains the universe since it provides the mental pattern for all that follows.

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My understanding of what Bardon hoped to accomplish with the "Golden Book of Wisdom" is: 1) a theory section in which he discussed the occult anatomy of The One Self (i.e., the structure of the universe), and 2) a practical section in which he hoped to teach three things -- (a) the direct perception of essential meaning (or, in Bardon's own terms, "legality"), (b) a first hand, experiential understanding of the occult anatomy of The One Self, and (c) the *direct* creative manipulation of essential meaning / legality.

I would think that the theory section and parts (a) and (b) of the practice section would have been *very* helpful for students at any Step of IIH and that section (c) of the practical section would perhaps only have been appropriate after mastery of Step Eight of IIH.

In his introduction to the "Golden Book of Wisdom" Bardon stated:

"The description of the fourth Tarot-card is of very great help for magicians, spheric magicians and also for quabbalists, for it makes them penetrate deeper into the secrets of wisdom and thereby enables them to solve the greatest problems. **This is not only possible from the point of view of knowledge, but -- what's more important -- from the point of cognition, i.e., the point of wisdom.** An initiate must be able to answer, at any time, any question that he may be asked. If he has taken the right way, he must be capable of solving any problem that he may be facing in connection with the universal laws."

"Logically, it is not possible to accommodate and explain all the wisdom in only one book. Part of it though, is contained in this work. **Above all, the subject matter contained in the preceding three books is illuminated from many aspects, so that any practitioner who becomes absorbed in the study of what this book contains will become more acquainted with the universal laws and their effects by extending his consciousness and enlarging his knowledge.** The more he identifies himself with the comprehensive subject matter, the stronger will he be seized by the greatness of power of these laws, and he will be filled with unbounded awe, will look up to Divine Providence in humbleness."

"Anyone who masters this Book of Wisdom completely will thoroughly know the foundations of hermetic philosophy and may be considered a hermetic philosopher from the standpoint of the universal laws."

The foundation of Wisdom is the *direct perception of essential meaning*. With this faculty, the magician is able to understand any thing and any situation. In his "Golden Book of Wisdom", Bardon would have related his own *direct* perceptions of how our universe is structured, phrased in the "language of intellectuals". And, as was his way, he would invariably have included a section of exercises that reveal an initiatory path which trains the student in the faculties they will need to make their own *direct perceptions* and then how to make Wise, creative use of those perceptions and the Understanding that arises from them.

Hence the Emperor -- one who is absolute sovereign over the "realm". In the standard Tarot image, he is enthroned and bears all the symbols of rulership. Personally, I prefer the image of the "Imperator" from the Tarocchi del Mantegna, which serves as the foundation of the image I developed in my "32 Paths of Wisdom Tarot" for the Letter Heh. In this image, the crowned and enthroned Imperator is gazing into a sphere that he holds in his left hand. At his feet, there stands a Raven. To my mind, this image presents a more accurate depiction of the branch of magic which pertains to the Letter Heh. It is about *direct perception* and about the levels of creative power that *direct perception* opens the initiate to.

My best to you,
:) Rawn Clark
18 Nov 2003

What Makes a Student "Ready" for the Teacher to "Appear"?

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>> I am curious if I can use magic to attract such a master or spiritually advanced teachers into my life. I am aware that if I am not ready, such an experience will not manifest, but I am curious about using manifestation techniques in IIH to attract spiritually advanced souls to me on the physical plane. <<

The saying, "when the student's ready, the teacher will appear" is bandied about quite a bit, but what does that really mean? I think the prime question here is what defines "ready"?

"Ready" does not mean just that you desire a teacher. That is not readiness, that is only desire. True readiness is when a student realizes that EVERY thing is their teacher and when the student is prepared to *learn* from EVERY thing. If the student has realized that initiation is not a matter of finding *a* teacher, but rather a matter of cultivating the ability to *learn from EVERY thing*, that is when they are "ready".

The "ready" student doesn't wait around for *a* teacher before beginning their work of initiation. The "ready" student doesn't stop their work when it gets frustrating just because they don't have *a* teacher. The "ready" student is already well along their path and has a rock-solid commitment to continue whether or not they ever find *a* teacher.

If finding *a* teacher is a requirement for the student to continue with their work of initiation, then they are not "ready".

A "true" teacher will recognize a student's readiness immediately. A "true" teacher will never make the student dependent upon them, not even for encouragement when the student gets frustrated because the "ready" student must already be a master of their own impatience and of their own commitment level.

That said, if you feel that you are "ready" then I suggest that you pray to Divine Providence, asking that you meet a "true" teacher. Open yourself to the possibility of this meeting and then *patiently* await it.

But most of all, cultivate your ability to *learn* from EVERY thing. "Teachers" are a dime a dozen -- it's "ready" students who possess the ability to *learn* that are the rarity.

My best to you,
:) Rawn Clark
02 Dec 2003

Synesthesia

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>> *Synesthesia per my understanding is the crossing of the senses - hence SEEING sound, or FEELING scents, etc. <<*

It's really the *combining* of senses, because when you see sound as color, for example, you're also hearing that sound. But first, let me say something about the difference between clinical synesthesia which Peter described very well, and what an occultist would *call* synesthesia.

We occultists have the bad habit of taking modern scientific terms, which have very specific definitions, and using them to explain or describe occult concepts. This is another case of that where we've adopted the scientific term synesthesia to mean something slightly different than what the scientific definition really is. *Clinical* synesthesia is as Peter described -- a matter of neuronal connections within the brain itself. *Occult* synesthesia however, has nothing to do with the brain's structure -- it has to do with *perception*.

>> *This presumably encompasses the astral and mental bodies, as they are where sensory information is processed (I think), as well as the Brain, as this is where physical sensory information is received. My original question was, does anyone have an explanation for why/how sensory crossing occurs, or how to develop the 'ability'. I also think that it would be invaluable to understand how the brain and its processes relate to the other bodies, and exactly how the brain CONNECTS to the other bodies (i.e. how the astral/mental matrix works). <<*

In the Step Two sensory concentration exercises while you are trying to isolate each sense, you will notice that each sense has a strong affinity with at least one other sense. For example, while you're trying to visualize that clock on the wall, it's very difficult to isolate the *visualization* from the *sound* of the clock's ticking. And likewise, when you're trying to *smell* a rose, it's very difficult to isolate the smell from the *image* of the rose.

These affinities occur at an astral/emotional level. This is the body which *personalizes* the perceptions of the mental body. The process of personalization is one of associating the perception with one's own past experiences, one of drawing upon things you already know in an effort to understand the perception.

The Step Two exercise however is a *mental* exercise, so one focuses upon isolating each sense from all the others. This separates the senses from the astral personalization process.

The Step Two exercise is the *creative* use of the mental senses and is not *perceptual*. Synesthesia on the other hand, is a combination of creativity and perception, but mostly it is perception. Where the creativity comes into play is in the intentional combining of senses and bodies of perception (mental plus astral).

The *mental* senses perceive essential meaning. The Fire region of the mental body perceives essential meaning *directly* and without any clothing of form (such as thought or emotion). This *direct* perception is then processed by the Air region of thinking and is given its first layer of clothing -- thought. Here one thinks about the perception and condenses it into finite concepts. Next, these thoughts penetrate the Water region of the mental body -- the astral or emotional body. Here, the thoughts about the direct perception are given the clothing of emotional significance and they take on form as sensation,

color, tone, shape, etc., all of which are drawn from the storehouse of one's past memories. These direct perceptions, clothed in thought and emotional significance, then make their way into the physical body (the Earth region of the mental body) and, most especially, into the brain. This triggers electrical impulses within the brain and autonomic nerve system, causing the physical body to respond according to the input.

So, *occult* synesthesia is a matter of perceiving essential meaning *through* more than one *astral* sense at a time. The first step is to isolate the mental sense. For example, close your eyes and focus exclusively upon the sound you're hearing and isolate just your mental perception of the essential meaning of that sound. Once you're in this focused *listening* mode, draw that perception down into your astral body and open yourself to *seeing* color, shape and rhythmic movement.

Don't try to force it because this will take it out of the realm of *emotional response* and *perception* and into the realm of *rationalization*. Just open yourself to seeing what you hear. The key however, is making that initial mental perception of the essential meaning of the sound.

Also, you must understand that this *seeing* is just like in the Step Two exercise -- it is a *mental* vision, not a physical vision.

The applications of *occult* synesthesia can be found primarily in the art of *in*direct perception of essential meaning. Through experimentation one can learn how to *clearly* perceive essential meaning *through* the astral filter; or rather, how to translate astral perceptions into essential meaning. A sort of grand form of synesthesia would be kabbalistic utterance in which one is combining both the creative and perceptual aspects of *all* the senses simultaneously. It can also be a source of great inspiration to the painter or composer, etc. It can also be pure entertainment. :)

My best to you,
:) Rawn Clark
02 Dec 2003

The Infinite Simplicity of the Infinitely Complex

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>> *Part of ascendance is the recognition that (particularly in relation to the Qaballah) that the universe is infinitely complex <<*

Another aspect of "ascendance" is the recognition/experience that it is also infinitely simple, the final resolution being that it simply *IS*. It is infinitely complex only to the sequentialized consciousness.

>> *[Since infinite possibility is manifest through specific Laws that limit what is possible] This would, to my mind, be equal to the confines of *possibility* that define an entire "universe". Does this also mean that the modifications to the relevant universal laws in each complete universe determines the absolute size of the overall possibilities that I am talking about. Hope that makes sense ;-) <<*

In any *single* given present moment of time-space, yes. But you must remember that there are an infinite number of present moments, thus *all* of that infinite number of possibilities within Binah are manifest. And while the Laws themselves are immutable, their *adaptations* are truly infinite in number and scope -- just not all at once, temporally speaking.

>> *I have always been under the impression that there is indeed a limit to the physical realm, which I have come across from a process I call "edgeriding" which is forcing your consciousness to the absolute limit to which physical matter has expanded; this is still increasing but taken from a sufficiently grand perspective, is in fact a very small - even given its near infinite appearance from the physical human perspective. This region beyond has the potential for physical reality to expand in to it, but this is what I deem to be a present physical boundary. <<*

This is true *of this present moment in time-space*. In any *single* present moment of time-space, the *physical* universe is finite (really, really BIG, but still finite). What makes the present-moment universe infinite are the astral and mental aspects of it. Only when one considers the astra-mental does one arrive at a truly infinite present moment. However, seen from an eternal perspective, the physical universe is also infinite, just not *within* any single moment of its existence.

>> *Given any physical capping and any absolute laws, no matter how malleable, is what gives rise to the question about how infinite is infinite if taken from a sufficiently distanced position. <<*

Infinity changes order or magnitude not by quantity, but by type. In other words, the next highest order of infinity must encompass a higher "dimension" or level of being. Each is still infinite in terms of the substance in question. For example a mental infinity can produce and encompass an infinite number of physical infinities.

My best to you,
:) Rawn Clark
03 Dec 2003

How Does Physical Perception Affect the Astral and Mental Bodies?

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>> I think I understand the basic description of how an idea moves from the mental body, then is "strengthened" as it passes through the astral body based on the emotional state of a person, then is manifested by the physical body, but how does it work going the other way? As in, what happens when something is experienced with the physical senses? Does it directly interact with the mental body to create an idea of what is being experienced, or is the astral body somehow involved? If so, how? <<

As I pointed out in my Self-Healing Archaeous, it is our mental body that *perceives*. Which is to say, our conscious awareness perceives. We perceive essential meaning with the Fire region of our mental body; ideas with the Air region; emotions with the Water region and astral body; and, physical sensations with the Earth region and physical body.

When our conscious awareness is focused within the Earth region, then the Fire, Air and Water regions of our mental body is simultaneously perceiving physical sensation, emotion, idea and essential meaning. However, *at the level of our mundane awareness* we are usually conscious of just the physical sensation. Nonetheless, *it is our mental body which is doing the perceiving*.

There is an infinitesimal time lag between the mental body's perception of the essential meaning which underlies the physical sensation and the *physical brain's* final processing of that information. The perception of the essential meaning simultaneously encompasses the Air region perception of that essential meaning at the level of ideas, but there is again an infinitesimal time lag between that and the *physical brain's* processing of those ideas. The physical brain must break down and digest the perceptions of the Fire and Air regions before they reach the surface awareness. Part of that digestion process encompasses the perception of the essential meaning and ideas with the Water region of the mental body -- the astral body and the emotions. This astral/emotional perception plays a very significant role in the *physical brain's* processing of the physical sensation and indeed, is the main factor in the brain's final product or response to the perception.

All of this happens very, very quickly and some parts (the Fire and Air aspects of perception) happen outside of time (i.e., they are simultaneous to the experience of the actual physical sensation). It happens so quickly in fact, that very few humans ever realize the sequence of events. It's only through very deeply introspective meditation, akin to an advanced form of the Step One observation exercise, that the time lag and sequence of perception can be perceived.

My best to you,
:) Rawn Clark
03 Feb 2004

The Scientific Vs. the Hermetic Understanding of Emotions

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>> I'm trying to understand current scientific theory of emotions relates to the Hermetic theory of emotions. In the scientific theory, emotions are chemical in nature. They are said to result from the transmission of chemical neurotransmitters from a single neuron to either a single adjacent neuron or to a group of nearby neurons. This is supported by the fact that people can be made to feel a variety of emotions such as joy and sadness by injecting these neurotransmitters into the brain. In addition to the neurotransmitters, which have specific short term effects, there are also neuro-modulators and neuro-hormones which have longer, more generalized effects on moods rather than individual emotions. I'm curious how this would relate to the more subtle description of the astral body, especially since I assume that it is possible for the mental body to perceive the same emotions that the physical neuro-chemicals can produce when one is not connected to the physical body, either because of physical death or conscious separation. I also assume that the astral body is able to affect the production of these chemicals in the physical body, which I have a hard time making sense of. <<

From the Hermetic perspective, the physical body is the *result of* the astra-mental body. In other words, all of the physiological functions are *caused by* the astra-mental body. For example, neurotransmitters, modulators and hormones are caused by emotions and thoughts which occur within the astra-mental body of the individual. Neurotransmitters, etc., are not the causes of emotions -- they are the physical *result of* emotions.

Granted, by artificially introducing certain chemicals, one can either induce or suppress certain emotional manifestations, but such actions do not alter the *source* of emotions and once the chemicals have been purged by the body, the same dynamic returns.

The question that the scientific model doesn't address is "What source of intelligence or consciousness causes the body to create neurotransmitters, modulators and hormones?"

My best to you,
:) Rawn Clark
17 March 2004

A Conversation About Various "Healing" Issues

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[This started out as a fairly simple question and quickly blossomed into a wide ranging discussion, involving several different participants, about various issues concerning "healing". Much of the conversation centers around the work of the TMO-WG (The Magic of IHVH-ADNI Working Group) and the philosophy of true "healing".]

>> *Q. can MS be treated successfully at this time by Hermetic means (given Group Karma)? <<*

In this case, group karma is not an issue.

>> *Q. What is the root cause of the illness, and can it be protected against by persons untrained in Hermetics? <<*

With most all auto-immune disease processes, the root cause can be found in the individual's reluctance to be incarnate. Generally, the person is not consciously aware of their reluctance or, if they are aware of reluctance, they seldom associate it with the manifestation of auto-immune disease.

The best protection against an auto-immune disease process is to fully engage in life, deal head-on with troublesome issues and find productive ways of de-stressing.

>> *Q. Assuming it can be treated by Hermetics, any ideas what form the treatment would take? <<*

Treatment must address the whole person and not just the physical manifestation. In other words, it must start at the higher levels of Self and progress downward into the physical body. For the most part, Hermetic healing is not allopathic as in *just* making an adjustment to the physical body's structure such as an allopath would do by prescribing a medication. Instead, true Hermetic healing (or true healing of any kind) addresses the root astra-mental cause *along with* the physical symptoms. If the astra-mental cause is not rectified then the physical symptoms will return even if they have been eliminated once.

In the TMO Working Group, we have devised a methodology using The Magic of IHVH-ADNI in which we descend upon our healing subjects with an accumulation of the Adonai Light, starting from their Greater Self (their eternal or Akashic mental body), then their Individual Self (their temporal mental body), then their astral body and finally, their physical body. Thus the *whole* of the incarnate person is directly involved in the healing process, not *just* their physical body. While the results are not as immediately dramatic in terms of their *physical* symptoms as would, say, taking the latest miracle drug, the effects are more permanent and life changing.

TMO aside, in terms of Bardonian Hermetic methodology, dealing with MS would require treating the patient's three bodies simultaneously. The first step would be to Fluidically balance their mental, astral and physical bodies, in that sequence. This is done by loading the appropriate halves of each body with the correct Fluid. Then the Elemental regions of each body are likewise loaded with the appropriate Element creating an Elemental *balance* throughout. This would need to be repeated often in conjunction with counseling which must be focused upon addressing the patient's unconscious reluctance to be in their bodies and living their lives. To relieve the immediate symptoms of the sclerosis, I would suggest applications of the Water and the Air Elements to the affected areas.

>> Could lymphomas (cancers of the lymphatic system) like the Hodgkin disease also be consequences of a "reluctance to be incarnate", since they are related to the immune system, and although they are not auto-immune disease per se? <<

Cancers are a bit more complex than that although 'reluctance' does play its part. I think in the vast majority of modern cancers, exposure to environmental toxins play the major role. The second most important role, when it comes to specific tumor formation and to the reformation of new tumors after an original tumor has been removed, is an emotional fixation of some sort. This is what, in many cases, focuses the cancerous cells into a specific location and into a specific tumor.

>> Till now at least, I attributed this feeling of "not being fully incarnated" to a lack in the Earth Element. It's more complicated than that, then? <<

When we speak of a lack in an Element, what we're really saying is that there is a character imbalance. The character traits *correspond*, by analogy, to the Elements. What alters our astral Elemental balance is a change of character. In other words, the cause is not the Element; but rather, it is the character traits. Thus we change our Elemental balance by changing our character, not the other way around. Imbibing the Earth Element, for example, is *helpful* in this case, but it would not create a *permanent* remedy unless the corresponding character traits are transformed.

>> It is difficult for me to understand how you associate auto-immune disease with reluctance to be incarnate. Is this something that you perceive intuitively to be correct or is it associated with ancient teachings <<

It is what *I* perceive, regardless of teachings on the matter, ancient or modern. :)

>> I wish you would elucidate more fully on this subject. Why is the auto-immune system the target? <<

The auto-immune system isn't the "target" per se. Rather, it is one area in which this astral-mental reluctance will manifest within the physical body. Do you understand the difference here? Just as your liver wasn't the "target" of your anger, but was where your anger manifested in your physical body.

The immune system is supposed to protect our body from foreign organisms that would otherwise harm us. With auto-immune disease, the immune system sees the components of the body itself as being a foreign substance. In other words, the immune system seeks to end the body's life instead of preserve it.

>> It would be difficult for me to conceive of any physical manifestation of imbalance to not include the emotional and mental elements. However, it would be difficult to determine which came first. <<

The question of which came first is irrelevant since they are, in essence, inseparable. Thoughts affect emotions and vice versa, and both affect material substance (albeit, emotions affect material substance more directly and more dramatically).

>> Ancient teachings make reference to the emotional body being the major contributor to physical imbalance and thoughts having less contribution than people might think. <<

This is a deceptive statement. Emotions have an immediate affect upon the physical body because they are more akin (energetically) to material substance than are (normal) thoughts. But the causal root of every emotion is a complex of thoughts and patterns of thinking. Emotions do not exist without thoughts and thinking -- they are (normally) the avenue by which thoughts impact the material substance of our physical bodies. However, Hermetics teaches us that thoughts, given enough conscious intention, can directly affect material substance without the intermediary of emotion.

>> A reluctance to be incarnate certainly would involve the emotional body in that one might be dissatisfied with their life and circumstances and not know how to roll with the punches. I can see from that angle how the auto-immune system would be affected. It puzzles me when I think of how a particular emotion affects specific organs or systems. <<

An emotion manifests as a dense astral energy that is very close in type to the energy that inhabits material substance. It is so close in type that the affect upon material substance is almost immediate (and in some cases, is immediate). This is especially true with the physical body. For example, when you are embarrassed, you will *immediately* blush.

The "energy signatures" of specific emotions share an affinity with the "energy signatures" of specific organs within the human body; or rather, their energies are more similar than with the other energies that manifest within the whole physical structure. For example, the emotional energetic of anger is very similar to the physical energetic of your liver. :) Therefore, your anger has a greater, more direct affect upon your liver function than on the rest of your body. Although this is not to say that anger has no affect elsewhere in your body as it can also be destructive to your adrenals, blood pressure, etc., depending upon *how you manage your anger*.

>> We are so much in the habit of lying to ourselves through justifying our inner contradictions, that we hardly ever desire to get at the root cause of our problems. <<

Yes, it is the nature of the sub-conscious psyche (but not of the consciously transformed psyche) to always protect the status quo, so to speak. The habit of *not* confronting the truth of our inner self is what keeps the psyche below our awareness or *sub-* conscious.

>> I would think that the major aim of all hermetic students would be to learn how to control their passions and emotions and be happy with what life has given them, and realize that true happiness comes from the inside and does not come from outside events coinciding with one's desires and wants.
<<

Yes, and here is where the structure of training that Bardon presented shines so brightly in my opinion. He focused *first* upon attaining the astral Equilibrium. Without the astral Equilibrium (i.e., the understanding of emotions and the mental discipline of them -- what you are calling "control"), one fixates only (or at least, primarily) upon the emotional significance of what one experiences instead of perceiving its essential meaning. This leads to thinking some things are significant when in fact they aren't, and vice versa, to underestimating or missing entirely the things that are the most meaningful of all.

>> What I have started exploring recently is called "Pranic Healing". Pranic comes from the word "Prana" or "Chi", referring to life energy/force. Pranic Healing thus pertains to the ability to (positively) manipulate the energy body of another human being such that a degree of energetic equilibrium is achieved. <<

I'm glad to hear you're working with this. :) I imagine you'll be very good at it.

It is interesting to me to compare the technique that the TMO Working Group (TMO-WG) has developed, with that of Pranic Healing. When the TMO-WG works together, we unite at an Akashic level as, what we've come to call, the WGE (Working Group Entity). When we are united in this way, we are not acting individually or personally, but rather are functioning *as* the WGE. This means that our work can span the *whole* of our subject. We encompass their eternal-mental body (their Greater Self and thus their HGA), their temporal-mental body (their Individual Self), their astral body (their emotional structure) and their physical body, with an accumulation of the Adonai Light, which has been tailored to them specifically.

When we create our accumulation of the Adonai Light, we do so *as* the WGE. This means that our accumulation exists on all the same levels at which the WGE exists (Greater, Individual and personal levels) and is thus effective at all those levels of our subject, simultaneously. At the level of the energetic body that Pranic Healing deals with, the Adonai Light contains *all* of the colors or qualities of Light that Pranic Healing wields. It also contains a similar rainbow of Light at the astral, mental and Akashic levels of the subject, thus affecting those levels of their being in the same manner as Pranic Healing does the energetic body.

We have also fairly recently begun working with a liquid Fluid Condenser, using a classic Bardon recipe. :) What we do is, working *as* the WGE in special session (i.e., separate from our regular schedule of healing sessions), we create a VERY powerful accumulation of the Adonai Light, specific to a particular subject, and condense it into the small little bottle of Fluid Condenser. Then we mail it to the subject with instruction on dosage, etc. We use completely harmless ingredients so our subjects take it orally, like a standard tincture. We are finding that this *physical* addition to our technique "anchors" the Adonai Light in their physical structure, prolongs the effectiveness of our weekly sessions with our subjects and improves their healing on every level.

The greatest difference between our TMO-WG work and Pranic Healing (and many other approaches, for that matter) is, I think, philosophical. Most importantly, when working *as* the WGE, the TMO-WG does not dictate what the subject does with the Adonai Light. In other words, the WGE merely *provides* the Adonai Light at all the levels of the subject's being, and it is up to the wisdom and will of the *subject's own HGA and Individual Self* to direct the Light where and how it is truly needed. By working in this way, we do not in any way interfere with the subject's karma, nor do we create or incur any personal karmic debt for the individual members of the TMO-WG. Instead, we *support* and *encourage* the subject's own natural healing process -- never do we seek to supplant it. We work within a very strict sense of Legality.

Another difference along these philosophical lines is that the TMO-WG only works *with* subjects who are willing to participate in their own self-healing. And of course, unlike most healers these days, we work for no charge or indebtedness of any kind. In fact, when payments are offered we express our appreciation for the kind thought and politely decline. :) We believe in giving for the sake of giving and for the sake of how much brighter it makes our world, bit by little bit.

>> I too have taken up Pranic Healing, and will soon be a registered Pranic Healer and plan to do it full time. <<

Good for you. :)

>> First I would like to say that I do not think that Karmic debt is a problem for a healer. If I work on a patient I do so with loving-kindness and compassion. If the patients Karma is such that he must die, I will not be able to heal him at any rate. At the most I will be able to ease suffering. Karmic debt will then be positive for me. <<

We fear disease and fear witnessing another suffer, so we tend to think of illness and suffering as a negative things that must be obliterated as soon as possible and by whatever means available. However, from a perspective of Universal Legality, illness is a gift that is meant to teach us an important karmic lesson that we have not been able to learn in the absence of disease. A healer interferes with a patient's karma the moment they remove the symptoms of disease without assuring that the patient does indeed learn the lesson that the disease was meant to teach them. If the patient does not learn the karmic lesson then what the "healer" has done is taken away an opportunity for the patient's growth. That specific opportunity that the "healer" has taken away was the most appropriate way that was available for the patient to learn their karmic lesson. This means that the patient will still have to learn that lesson, either by other means or by a recurrence of the same disease that the "healer" has just treated.

From a Legalistic perspective, true healing occurs when the subject has learned the karmic lesson that the disease is intended to teach. So in effect, when only the symptoms of disease are eliminated and the lesson is thus avoided (albeit, temporarily) the evolution of the patient has been slowed or diverted. This does incur a karmic debt for the "healer".

>> My charging money, and your TMO group not accepting money is less about philosophy, and more about practicality. <<

To my mind, issues of practicality are where questions of philosophy are the most important. Claims of practicality should not be used as an excuse to ignore philosophy. :) This would be the same as saying that the ends justify the means.

>> I have spent a long time pondering the subject, and I have now started to charge money for healing. My fee is much less than other healers, and if the patient cannot afford, I do it for free. Most of my patients have a hunger for spiritual advancement, and I do sometimes spend hours with them, and I feel strongly that I cannot receive money for that. For me to be a great healer I have to heal on a regular basis. By that I mean full time. And working on my own progress is also a full time affair. I need not say more.:) As healer I am rendering a service, and am entitled to compensation. I have very real costs as I have to travel. And the courses I take to become a better healer is not cheap. <<

Your decisions and the rationale you use to justify them are your business, not mine, and I'm *not* standing in judgment of them. :)

>> As TMO working group is a service you render after hours, and not the work you do, It would be inappropriate to make money. <<

That has nothing to do with our decision.

>> If a patient does offer money, would it not perhaps be more appropriate to gracefully accept, and then donate the money to a worthwhile charity. Then the patient has been able to sow, and your group has incurred positive karma, as you have channeled the money for good? <<

To my mind, all that this would accomplish is a reinforcement of the capitalist ethic of "you get what you pay for". Instead, when we decline payment, we are promoting a different ethic that says there are folks who exist with motivations other than making a buck, folks who choose to give simply because they can and not for personal gain. It places our interaction on an entirely different footing -- that of simple human kindness and sharing. Kindness and sharing are actions that multiply positivity in the world.

>> When healing for free one also has to be on guard as not to feel morally and spiritually superior to those who do charge. <<

For the TMO-WG, feelings of superiority have no place in our work and what others do or do not do has no relevance to what we do. Our healing work is not about *us* -- it is about our subjects.

>> I thank you for your kindness and great replies Rawn. You always make me think;) <<

:) Oh good. The *only* reason I challenge anyone's statements here on BardonPraxis is in order to encourage thinking! :) Developing our powers of thinking, of discernment, analysis and introspection are absolutely essential to our progress along the Hermetic path of initiation. I cannot state the importance of this strongly enough!

My challenges are not meant as judgmentalistic pronouncements and I always hope they are not taken that way. :) But at the same time, I do recognize that my phrasing *can* be mistaken exactly that way and that is a risk I take. I just wish that my tone of voice, rhythm of speech, facial, hand and body gestures and innate humor could also be crammed into these, ever so finite, typed words! ;-) I guess that only those who know me personally can "hear and see" all that by reading my words.

>> Not many people would be able to see what the patients karma is. And not all disease is due to karma. So what right do I have to go around starting to guess about what is caused by karma, and what not. <<

My point is that *everything* that happens in our lives is due to karma. Disease is karma shouting at us in the only voice we can hear in that moment. :) And it is the point at which it is most important that the karmic lesson is looked for and pursued, simply because it is Divine Providence handing us an opportunity on a silver platter, so to speak.

I think perhaps you are defining "karma" as only the truly major things that arise in life or only those issues that stretch back through past incarnations. I think that is a very Western over-simplification (or rather, a mis-simplification) of what karma really is. Each action creates a consequence and karma, simply put, is our *responsibility* for the consequences of each of our actions, no matter how small. We

can easily recognize the "negative karma" of our big goofs, but seldom do we recognize the cumulative karma of all the small goofs or that of all the positive, "right" actions we take.

A common cold for example, provides an opportunity to learn a lesson about taking care of oneself, about getting the proper rest and about managing stress. And the reason this lesson is presented in the form of a cold is because of the accumulated "negative" karma of having ignored our self-care, our stress management, etc. Having a cold (ideally) *forces* the person to address these issues. Granted, we can obliterate the symptoms of a cold by taking a remedy or simply ignore it, but unless we learn and incorporate the karmic lesson of the cold, we will remain susceptible to catching yet another cold. :)

>> I take it that you meant that Pranic Healing does not conform to Universal Legality? I do not agree. The healer cannot interfere with the patients karma. No amount of healing I do will cure a patient if his illness is due to his karma that has not been worked out. <<

My point, specifically, is that manipulation of a patient's energy body alone, does not address the whole of the patient. When only the symptom of disease is affected, the patient misses an opportunity to learn the karmic lesson *through* the experience of those symptoms. In effect, the healer has robbed the patient of an opportunity to truly find curation and the final resolution of the karmic issue at hand. This means that the patient will have to learn the same karmic lesson by other means or by recurrence of the disease. The "Lords of Karma" demand that this process be repeated until the karmic lesson is learned.

In other words, *any* therapeutic practice that focuses exclusively on just the elimination of symptoms and does not engage with resolving the karmic lesson, does not conform with Legality. Furthermore, according to the Law of Karma, the practice of such a modality incurs a responsibility on the part of the practitioner for the consequences inherent to postponing the natural fulfillment of the patient's karma.

This does not mean that Pranic Healing itself does not conform with Legality -- it is only a technique and as a technique, its principles are obviously based upon an awareness of Universal Legality. Where the question of Legality arises is with its *practice*. Is the *practitioner* helping the patient address the karmic lesson inherent to disease, in addition to the Pranic treatment of their energy body? If so, then Legality is satisfied, but if not, then karmic responsibility is incurred.

>> And as a healer one discusses these issues with a patient. I talk to the patient and try to determine the cause of the illness. It is discussed that if certain changes are not made then the illness might recur. I teach them about introspection and meditation etc. It is up to the patient to then change and learn. <<

Well, there you go then! :) You are doing your best to conform with Karmic Legality.

>> I must add that if I know what the problem is, and I know that the patient is unwilling to learn and change, then I would consider withholding treatment. I have recently had a case like that with family. <<

The TMO-WG had a similar case, fairly early on in our work together. :) We learned from working with this person that we were wasting our time and their time. So now, unless a subject is willing to participate (to whatever degree they are capable) we won't consider working with them.

>> My point is that if I do not ask money, then the bank will repossess my car, I could not buy fuel to go heal, and my son and I would die of hunger:) I did not seek support for my view, or care if anyone wants to pass judgment:) I just stated a point of view:) <<

Good. :) I think it's wise to be in touch with the real, gut-level self-preservation issues of survival when it comes to charging other people for things. If only a few corporate executives and politicians had this baseline awareness, our world might be a more humane place. ;-)

>> *Worrying about incurring karmic debt in this case would be like worrying about incurring karmic debt every time one steps on an ant by accident:) <<*

;-) I bet most ants would disagree with your perspective!

>> *I had no idea your TMO-WG had begun delving into Healing. That's great to hear, and after reading your post, I think you're on to something quite revolutionary; although as usual, it sounds way beyond me at this point. <<*

What we call "healing" is really what E. just described [Note: This was in reference to another post that I haven't included here.] as helping or assisting folks in their own process of healing. Nor has it always involved what one would think of as "healing" per se, or at least it hasn't always had to do with illness. For example, we helped one fellow overcome some difficulties he was experiencing with the Step One mental exercises. From the outset, this has been the venue we've worked with to develop an effective technique and it has been the context in which we've evolved as a working group.

BTW, this would not be "way beyond" you. :)

>> *I find the idea of healing in group interesting, but I 'question' somewhat the effectiveness or methodology in the case of your group, because I am not sure I quite understand. a) How would one who is already a great healer benefit or increase the overall healing effectiveness when you create a 'mixing pot' of healers at various levels lower than he and who may make errors such as sending the wrong kind of energy for whatever reason (lack of concentration, person was feeling ill or angry that day but sent energy anyway). <<*

There are two issues here. Number one is that when we come together as a group, we become the WGE. We do not act individually or personally other than the act of coming together. Instead, it is the WGE who acts. Number two is that the WGE (or even any *group* working that doesn't involve the WGE) can generate an exponentially greater charge of the Adonai Light than an individual working alone, no matter how advanced they are.

>> *b) I am not sure I understand why you suggest that the *whole* of the subject can only be addressed by a group of healers. Are you only suggesting this because at present not a single member is advanced enough to deal with all parts of the subject/patient at once? <<*

I wasn't suggesting that *only* a group can address the whole person. :) An individual working with TMO can do this as well. It depends upon the technique being used, not the number of folks working.

>> *c) Or (in continuation of 'b)'), why couldn't a single healer even if not advanced, deal with all parts in succession? Sure it might take more time than splitting it up in a group, but I would also assume that a healing as complete as what you describe would need to be done in sequential steps. E.G. A surgeon*

*doesn't give everyone a different tool at the operating table and say... ok on the count of 3, everybody use their tool (cutting knifes, heart monitors, sowing needles, etc) at the same time and we should be out of here in less than 1 minute. *grin*. I know you don't work as a group to save time per se, but rather to address as much of the subject/patient as possible, but the simultaneous part is throwing me off. <<*

:) Yes, it is difficult to comprehend and equally difficult to describe with clarity. In essence, the WGE works upon all levels of the subject simultaneously and yes, it does happen in a flash, or rather, time is of little concern and depends solely upon the perspective of the observer. The WGE exists outside of time so its work in the temporal realm can be instantaneous.

Believe me, when we first discovered the WGE level of our group awareness we were very surprised and it has taken us some months to become accustomed to this sort of working.

>> This is one of the things that make me think your healing approach sounds far more complete than Pranic Healing. I have to say you sure make it sound very simple, but I get the feeling it is anything but simple. In Pranic Healing when you really study it, you begin to realize that it is anything but simple. In addition to having to understand in great detail how the energy body functions, and needs to be worked on in what order and how and with what colours and intensity etc, you also have to understand how what you do at the energy level ends up affecting the physical body result in a tangible cure. This means, you also have to have a good understanding of physical anatomy and how it correlates to the energy body. In other words, I can see how at times it might be necessary to have the knowledge of both a Western Doctor & a Esoterical Healer (working at the Energy body level). When you then add 3 more levels like astral, mental and akashic... I'm thinking, Woah!! (as in, that sounds extremely complete, but potentially highly complex that makes me wonder who at what level would be truly prepared to use that healing methodology). <<

Here again, the emergence of the WGE level of awareness in combination with the inclusion of the subject's HGA and Individual Self, is all important to our work. We *individually* don't have to know anything since the HGA and Individual Self of the subject know *exactly* what *needs* to be done with the Light to affect healing. For them and for the WGE level of awareness, these issues do not require rational thought -- they are a matter of instinct and of following (actually, harmonizing with) Legality.

One of the greatest barriers to establishing the WGE level of awareness (or rather, to letting that level of awareness emerge) was our individual attachments to the personalized level of thinking and doing that you describe. As soon as we were able to collectively let go of our need to personally direct the action of the Adonai Light and personally make all the decisions as to what is the right thing to be doing with it, the WGE *spontaneously* emerged.

The WGE harmonizes with and assists the subject's HGA and Individual Self while the subject's HGA&Individuality direct the Adonai Light to where it is needed and in the way it is needed. In other words, we are tapping into the subject's highest level of their capacity for self-healing.

When we first began working *as* the WGE, we had a great deal of difficulty perceiving what the WGE, HGA and Individuality were doing with the Adonai Light. In fact, at a personal level, many of us felt like bystanders. :) Our sessions took just a few minutes of real-time to complete and passed in a blur. However, with repeated experience we have begun to be able to perceive what transpires and it is indeed VERY complex. The actions that are carried out with the Light very much resemble Pranic Healing, but on all four levels of the subject's being.

At a personal level we are learning a lot, but the WGE already *knows* because it is capable of harmonizing with what *is* and doesn't need to think about what to do.

>> I was under the impression your WGE was a collective of people over the internet working from their own homes, but are you then gathering together to create your physical concoctions, or do you each still work from your individual homes mentally/astrally etc to affect the physical fluid condenser at a particular location? <<

Physically, we currently span the width of the North American continent and work with subjects that physically span the globe, so meeting all in one place physically has proven impractical. :) One of our members is a professional homeopath who is interested in Alchemy. He creates our bottles of Fluid Condenser at his home. We then meet in session as a group and astra-mentally project to his home and the physical location of the bottles of Fluid Condenser. Then, *as* the WGE, we charge the bottle with the Adonai Light, tailoring it for the specific subject. Then it is mailed to the subject. This method has proven very effective. :)

*>> This whole alchemical aspect sounds fascinating. First time I have heard of any such thing. Talk about miracle drugs, haha! I can just imagine the patient receiving a eye dropper bottle of water & sugar (but jam packed with energy, astral & mental influences) and told to swallow one drop 3 times a day. Poor guy doesn't know what's coming to him! *grin* <<*

;-) Actually our Condenser follows one of Bardon's simpler recipes. Chamomile tea, a homeopathic gold preparation and alcohol. Plus, of course, a VERY potent accumulation of the Adonai Light.

>> Now this sounds more like the Reiki approach. Take an extremely complex subject such as energy healing, and just greatly simplify the entire thing by wishing the energy to go to the right place where it is needed. <<

Yes, except here we are not merely wishing. In fact, we are dealing with a sentient Light and handing it over to the most sentient aspects of our subject which already *knows* what it needs.

>> I find it interesting that in Pranic Healing, as you progress in your healing ability, the treating method gets more and more complex but then when you get to the point of using the more advanced divine healing, it all collapses and becomes extremely simple yet infinitely more powerful than anything you were doing before. <<

That's interesting. It seems that the TMO-WG made this leap very early on through the emergence of the WGE. Perhaps it's a similar process, though temporally different.

> By working in this way, we do not in any way interfere with the subject's karma, nor do we create or incur any personal karmic debt for the individual members of the TMO-WG. Instead, we *support* and *encourage* the subject's own natural healing process -- never do we seek to supplant it. We work within a very strict sense of Legality. <

>> Not sure I get this. You suggest you do not want to interfere with the subject's karma, but you are acting as Healers, and by that definition you must perform positive change or you won't have healed much of anything. This of course, implies interference with the karma of the subject. Or did you just mean not negatively interfere with the karma of subject? <<

Well, let me put it this way: instead of interfering with the subject's karma by interposing what *we* *think* needs to be done, we are *harmonizing with* and *supporting* the subject's own karmic path.

>> *But there's a bigger question here. On one hand you go through a lot of trouble to work on every plane and level to help this person, you go beyond any healing method I've heard of to ensure the completeness of treatment and then in the end you say you merely mean to support and encourage the subject's own "natural" healing process?? When we take a pill for a head ache, to me that is short cutting the "natural" healing process. Now if I were to take a pill that you guys created which was infused with energies from every plane imaginable and cures my cancer or whatever overnight, how is that merely encouraging the "natural" healing process? <<*

;)- We'd never consider creating a silver bullet. Every body has the capacity to heal itself. Instead of forcing that healing, we are supporting and encouraging the subject's own healing process and are not trying to speed it up to match our conception of how quick it "should" be. In this regard, we are like homeopathy which also seeks to support the subject's own self-healing processes.

>> *And further, since the HGA determines how much healing will be done and you guys might be putting 5 times more effort than is necessary into the healing concoction, that to me just sounds like a mostly wasted effort. Or do you consult with the subject's HGA to determine how much effort you need to put in, in the first place? <<*

Working *as* the WGE, we create a large accumulation of the Adonai Light. It is just as easy to create a VERY, VERY, VERY large accumulation as it a large one so our time isn't wasted.

>> *What I deem the most valuable concept in your healing method so far is that your healing method recommends the root cause of the problem to be dealt with. Sounds simple enough at first, but I get the feeling that finding the root cause to start with is anything but simple. What is the process one would have to undergo to truly understand the root cause of a patient's illness? <<*

Although this is not an issue for us *personally* when working as the WGE, the way to discern a root cause of anything (including illness) is through the direct perception of essential meaning. In other words, through developing one's powers of perception. This of course, has nothing to do with intellectual understanding and the study of books, etc.

>> *which begs the question of how you'd even begin to know what to prescribe as a treatment. <<*

With our method, the TMO-WG doesn't prescribe anything. Although, I suppose that technically asking our subjects to ingest our Fluid Condenser could be considered prescribing.

My best to you,
:) Rawn Clark
12 April 2004

Why are emotions referred to as illogical?

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>> In your description of Netzach in the 8T meditation project, you describe you describe it as "the realm wherein the universal emotional archetypes intersect with personal expression. This intersection is pre-rational. It happens at an immediate, spontaneous, illogical, experiential level." I can see how logically analyzing an emotion can never come close to re-creating it, and I know how different people can respond to the same environment with different emotions because of the characteristics of their psyche, but the mechanisms causing the emotions seem quite logical and consistent. For example, based on the features shown by another person, I might "peg" as representing a certain archetype or collection of archetypes, and based on how I perceive myself, I create or avoid creating a relationship with the person based on how I perceive the two archetypes relate to each other. Even though this relationship could be quite complex and based on prior experience, given enough introspection it still seems like a clear, logical description of the relationship could be produced, even if that description were but a snapshot of the continual development of the relationship. Of course, this is an example of reason interceding after the fact, but I think the fact that it can be described like this at all shows the action of a logical, if sometimes shortsighted, mechanism at work. <<

You may be able to rationalize *about* emotions, and often to good end, but the *immediate experience* of emotion does not involve the rational intellect. The rational intellect can, after the direct *experience* of emotion, analyze and respond to the emotion but it cannot *experience* the emotion, it cannot *feel* the emotion. What it *can* do is understand the emotion, respond to the emotion and dictate the expression of the emotion. But again, in the immediate, direct *experience* of emotion, ration plays no part.

This is the *direct perception of emotional significance*, through which one can also *in-directly* perceive the underlying, informative, essential meaning. For the most part we are unaware of this *direct* perception of emotional significance. The Netzach Meditation Ritual is about intentionally exposing yourself to this *direct* perception of emotional significance through closely examining the immediate experience of interacting with the anthropomorphized archetypes.

This same can be achieved less dramatically (smile) by simple meditation and observation of self. You must focus your attention inwardly to such a sharp point that you are aware of the arising of an emotion *as it occurs*. By this sort of microscopic self-observation, you will come to know, through direct personal *experience*, a great deal about the mechanics of perception.

My best to you,
:) Rawn Clark
10 April 2004

Expectations Vs. Standards to Aim For

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>> *In your opinion, do you think that reading about the results of a certain exercise (not even specifically magic) and expecting them is helpful to your practice? Detrimental? Irrelevant? I have been thinking about it earlier, and I couldn't reach a definite answer; on one hand, obviously one should know the expected effects of whatever he is practicing, otherwise he is just stumbling in the dark and can hurt himself. On the other hand, from my experience, if I read about the expected results to an exercise I expect them too, and desire to experience them myself as quickly as possible (to verify them) - and for some reason I intuit that this desire is actually very harmful to my progress. <<*

Creating expectations out of information can indeed be detrimental in that working with expectations will shape and therefore limit your results. However, reading about the *goal* of an exercise, or what will *result* from the pursuit of an exercise, doesn't have to lead you to *expecting* specific results. Instead, you can see them as standards that you must meet in order to have successfully mastered the exercise. Aiming for a standard is different than working with expectations and whether you treat information as a standard to aim for or as an expectation is entirely a matter of choice. In other words, you can choose to *not* let information about the exercise affect you as an expectation and instead, open yourself to fully experiencing what *is*, in that moment.

My best to you,

:) Rawn Clark

11 April 2004

Questions Regarding the Greater Selves

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>> First, you have said that the Greater Selves project and condense their awarenesses into Individual Selves, who inhabit the time-space realm which results from the projection process. I assume that every Greater performs his projection "by himself" (the other way around would have no difference between that joint Gathering of Greaters acting as one and Kether, somewhat eliminating the need for their existence). <<

Well, yes and no, it's not quite that simple. :) Each Greater Self is responsible, so to speak, for the Individuals that it projects and each of the projected Individuals is an aspect of a specific Greater Self. However, the Greaters exist in the non-sequential eternal realm. This means that even though their projections experience separateness, the Greaters themselves (in addition to experiencing separateness *through* their Individual projections), experience togetherness, commonality and an integrated awareness that is infinite and which includes the Unity/Kether. To say that the Greaters are just one thing or just one level of awareness is to underestimate how infinitely encompassing their awareness truly is.

>> So, if each Greater Self performs his projection individually, and each projection results in the creation of a time-space universe, how come the time-space realm all the Individual Selves descend into is the same one (the one all of us currently inhabit)? <<

All of the infinite number of projections by all of the infinite number of Greater Selves, cause *one* time-space universe. As I said, all of the Greaters are just as interconnected as they are discrete. Their Work is a collective or group work.

>> Second, by the principle of correspondence, would a very advanced person be able to mentally mimic the process of creation? What I mean by that, is to project from himself new Greater Selves (not stemming from Kether or his own Greater/Individual Self, but from his Personal Self), having them project Individual Selves into a new time-space realm (created from/within that person's mental level), who will manifest as autonomic Personal Selves in that new physical world. Those Personas will exist in a level of time-space "one notch" below the one of that creating person, so that from their perspective, that creating person will be infinite. Essentially, to create a new Tree within, using Malkuth of the Main Tree as the Kether of the new one. <<

An individual cannot create a Greater Self. The only entity that can create a Greater Self is The One Self or Unity. Thus when a magician wishes to create as you suggest, an eternal mental body which will then condense to the level of physicality, the magician must first merge their awareness with The Unity. Of course, this means that the magician's actions are no longer *personal* and "wanting" to create an eternal mental body is no longer a part of the equation. :)

My best to you,
:) Rawn Clark
12 April 2004

What Is Beauty?

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>> *What is beauty ? (Is it equilibrium plus harmony ?) <<*

:) I recommend that question as a good meditation or series of meditations. To aid your meditations, here are my thoughts. :)

I'm sure you're familiar with the saying, "Beauty is in the eye of the beholder." This saying holds a lot of wisdom. There are two distinct levels of truth to it.

On the surface it means that Beauty is an *interaction* between the perceiver and the perceived. In other words, Beauty is slightly different for each person. What I find Beautiful, you might not and vice versa. This level of Beauty is emotional and has to do with personal preference and experience. A shape, for example strikes *you* as Beautiful because its form pleases you at an emotional level. Thus the Beautiful form *affects* you, touches you at an emotional level, lifts your spirits and incites an emotional response of appreciation, happiness, etc., all of which trigger physiological changes. This is what I mean by an interaction between perceiver and perceived.

At this level, Beauty depends more upon the perceiver's likes and dislikes than upon the perceived thing itself, in so far as universal qualities like equilibrium or harmony are concerned.

The deeper level of meaning in the statement, "Beauty is in the eye of the beholder", is revealed through consideration of Paul Case's Trestleboard statement for #6 (Tiphareth, which means 'Beauty' in Hebrew): "In all things, great and small, I see the Beauty of the divine expression."

Here, Beauty is described as a divine *expression*. This is the *essential meaning* which each thing *expresses* through its form (its thing-ness). When directly perceived *through* a form, essential meaning has the same affect upon the perceiver as does the mundane perception of Beauty. The direct perception of essential meaning touches you at *every* level -- it uplifts your thoughts and emotions and stimulates the response of appreciation, happiness, etc. Even though it requires emotional detachment, the *direct* perception of essential meaning is not mere passive observation -- it is an *experience* and you become at one with that quanta of essential meaning.

Yet it is up to the perceiver to *directly* perceive essential meaning and in that sense, the power to perceive the Beauty that is expressed through *all* things, lies "in the eye of the beholder."

When we perceive something (and this doesn't have to be a concrete, physical thing -- it can also be an idea, an emotion, sensation, etc.) which we feel *at an emotional level* is Beautiful, we feel that way because the essential meaning that the form expresses, comes in a form through which we *personally* can more readily perceive it. The reason is because the *personal* filters of perception that we see things through at the mundane level, are in greater harmony with *that particular* form and we can therefore harmonize with the essential meaning that form expresses. To *our* eyes, the form harmonizes with its essential meaning and we can therefore perceive that essential meaning more clearly. [Sorry if that's unclear -- it's hard for me to put in words at the moment.]

Ordinarily, we do *not* see the Beauty of the divine expression (i.e., its essential meaning) in *all* things, great and small. But when we do *directly* perceive essential meaning in *all* things, we discover that the forms of *all* things harmonize with their essential meaning. In other words, Beauty

is, quite literally, all around us and all within us. All we need do is see it. :)

>> In what is it useful to eat, inhale, drink, breath, beauty ? How is it manifested / concretized within us, and outside of us in everyday life, when we work with it ? (In your "Rawn's pore breathing beauty" exercise, you wrote : You can, in fact, continuously inhale and exhale the Beautified universe and create a resonant relationship between yourself and your surroundings. It is also possible, using this technique, to effect the temporal bubble that surrounds your consciousness. In essence, this Beautifies the immediate future and disperses any "resistance" in your path.) <<

At the mundane level, when we perceive something that we *feel* is Beautiful, it means that we are perceiving *more* of its essential meaning (its divine expression) than we would perceive in a thing we *feel* to be ugly. Essential meaning nourishes us (this is the Divine Water principle of All-Love) and one way in which we receive that nourishment is through mental, astral and emotional *perception*. In most of our perceptions, the essential meaning is minimized by our *personal* filters of perception, but when we perceive Beauty, we perceive a greater quantity of this nourishing essential meaning or divine expression. We are affected by this perception to a greater degree than we are by the perception of an "ugly" thing. Thus the mundane perception of Beauty is especially nourishing.

When we *intentionally* imbibe essential meaning from the cup of Beauty, this effect is magnified still further because it is an intentional and conscious action. We focus upon it and upon the *feelings* its perception generates within us and therefore extend its effect upon us and increase our nourishment. And just like in Bardon's magical breathing, we can consciously *inhale* that Beautiful essential meaning. This is what I mean by "breathing it in".

All perception of essential meaning nourishes us mentally, astrally and physically. Which is to say that *all* perception nourishes us -- each use of our mental, astral and physical senses nourishes us. By 'well nourished', I mean that we are in harmony with life and with self. In other words, we more clearly express our *own* essential meaning. The question then becomes one of how *well* nourished are we? ;-)

If all we do is perceive *unintentionally* and *without focus* then we have an essential meaning diet equivalent to eating at MacDonald's for every meal. If we surround ourselves in Beauty and perceive it all the time then we are reasonably well nourished. If we add to that the factor of intentional and prolonged inhalation of the Beauty we perceive, then we are very well nourished indeed! :)

We can quantify it thus:

- 1) Mundane, un-intentional perception. Barely sustains body, soul and spirit.
- 2) Mundane, un-intentional perception of Beauty. Briefly stimulates body, soul and spirit.
- 3) Mundane, *intentional* perception of Beauty. Briefly nourishes body, soul and spirit and has a temporary harmonizing effect.
- 4) Intentional inhalation of Beauty. Nourishes body, soul and spirit and has a prolonged harmonizing effect.
- 5) Direct perception of essential meaning through external things. Deeply nourishes body, soul and spirit and briefly transforms them.
- 6) Direct perception of one's own essential meaning (and that of *all* things, great and small). Permanently transforms body, soul and spirit.

>> Does it make attaining the magical equilibrium easier ? Is it good for health ? Personality

transformation ? <<

Yes. Any perception of essential meaning changes the perceiver to some degree. It makes them more or different than what they were before the perception. The greater the clarity (i.e., directness) of that perception, the greater the perceiver will be affected by the essential meaning and consequently, the change within them will be greater. The *direct* perception of essential meaning, immediately and strongly transforms the perceiver. Since essential meaning is the *divine expression*, the transformation that the perceiver undergoes directly benefits their own evolution and growth.

This is most especially true when one is able to perceive their *own* essential meaning. Which is to say, the moment in which one *experiences* their own essential meaning in all its Beauty. I say that because to directly perceive essential meaning is to *experience* it and to *be* it.

One thing that I think I only hinted at in my "Inhalation of Beauty" is that Beauty (and any essential meaning, for that matter) can be accumulated, just like the Vital Energy, the Elements, Fluids, Lights, etc.. For example, through magical inhalation of Beauty, you can retain the Beauty during each exhale and in that way build up an accumulation of Beauty. You can cause it to become radiant and thus affect your surroundings. Furthermore, you can project such an accumulation and fill an external object with it. In short, you can work with essential meaning in exactly the same way as Bardon instructed regarding Vital Energy, Elements, Fluids, Lights and so on.

This, of course is the subject of my next book and the magic pertaining to the Emperor. :)

At any rate, I hope my rambling has provided you with fruit for your meditations. :)

My best to you,
:) Rawn Clark
21 April 2004

"High Magic in 24 Lessons" -- Ebay Scam Alert

© 2004

>> *I recently purchased an inexpensive pamphlet from ebay written by Franz Bardon called "High Magic in 24 Lessons." In your opinion, is this book a legitimate book of Bardon's writings? <<*

No, it was *not* written by Bardon. What it is, is an overly re-translated translation of the German original book, "Seven Hermetic Letters" by Georg Lomer.

Several years prior to writing "Initiation Into Hermetics", Bardon translated the German original of "Seven Hermetic Letters" into Czech language for his Czech students. He felt that, of all the books then available, it at least offered a few workable exercises for a student to begin with. Obviously, when it came to writing IIH, he made clear the ways in which he disagreed with many of Lomer's suggestions, such as the ones you've noted.

At any rate, after Bardon's death the typewritten manuscript of Bardon's translation of Lomer's book was found among his effects. It was mistakenly thought to have been an early writing of Bardon's and so Dieter Ruggeberg had it translated from the Czech into German and published it under Bardon's name as an appendix to the German edition of "Frabato" with the title of "High Magic". Then it was translated again from German into English and also published as an appendix to the English edition of "Frabato". It wasn't until a few years later that it was discovered to be a translation of Lomer's "Seven Hermetic Letters". But that isn't surprising considering that by that point it had been translated from German into Czech into German into English! ;-)

Merkur publishes an English translation taken directly from the German original if you'd care to compare the results.

My best to you,
:) Rawn Clark
22 June 2004

Enhancing the Quality of Practice

© 2004 **By Richard**

[Originally posted to the FranzBardonMagi yahoo! group and posted here with the author's kind permission.]

Early last week I promised *T.* that I would share a few select ideas that I've been working on, as regards trying to enhance the quality of my practice. The abstract principle underlying his question i.e., quantity x quality = success, has proven a fruitful seed topic for reflection.

It's best to view what follows as a 'work-in-progress', it reflects my uniquely slow approach to Bardon, and my relative inexperience, plus ideas I've borrowed from Rawn Clark, Bill Mistele & others. Hopefully, bits of it may prove useful.

QUALITY

Quality can be perceived and experienced on at least two levels:

1. The actual performance of the exercises themselves, along with the psychological factors that play a part in that, and 2. The 'context' in which the exercises are performed.

Quality of performance

As indicated by Rawn, ideally, both aspects of practice (quantity & quality) are emphasized, and steady progress can ensue.

However, some practitioners find themselves more constrained on the time-dependent 'quantity' side of the equation. To offset this disadvantage, particular attention and emphasis on the quality aspect may be one way to maintain progress.

With this in mind I've tried to think up, or collate, ways that the average student of Bardon, myself included, can improve the quality of their training, as well as become more aware of any unconscious habits or blocks that may unknowingly undermine the quality of practice.

A model I'm borrowing from Bill runs as follows:

To get the most out of an exercise, all four levels of ourselves, need to be engaged thus:

1. Akashic - pure conviction that you already embody the power the exercise features
2. Mental - focus your mind exclusively on the task at hand, don't wander
3. Astral - embody positive feelings about the exercise and what you're trying to achieve, don't simply go through the motions.
4. Physical - maintain awareness of the physical sensations (if appropriate for the exercise) that accompany what you're working on.

Other factors that may affect quality:

- conceptual understanding
- concentration / focus
- elemental balance
- energy levels / alertness
- calm / emotionally centred
- physical relaxation

- pre-exercise preparation
- good record keeping / journal
- brain nutrition / diet / biochemistry / neuronal efficiency
- empowered remembering

1. Conceptual understanding - Rawn handles this aspect wonderfully. If you fail to understand an exercise technique correctly, no amount of practice will bring the results aimed for.
2. Concentration / focus - as a key component of Step I, after reaching Step II, this shouldn't be an issue. 'Energy follows thought', with exercises as delicate as Bardon's, they require your full attention. Others may disagree, but I reckon that 5mins of an exercise each day with full focus will take you further than 20mins with plenty of mind wandering.
3. Elemental balance - Rawn covers this topic extensively, I've included it for completeness.
4. Energy levels / alertness - goes back to the issue of getting enough sleep and how to make the necessary time for the exercises. If you're either physically or mentally exhausted by the time you get to the exercises then you're unlikely to get too far or maintain the discipline.
5. Calm / emotionally centred - if your exercises are performed towards the end of the day, after work, you'll need to find a way to switch off and release any emotional issues that may be playing on your mind, otherwise, concentration will suffer.
6. Physical relaxation - plays a part in point 5, but it's also a key skill that Bardon failed to emphasize, though Rawn has made up for this shortfall. Under deep relaxation, the doorway to the subconscious opens, any exercise performed in a state of deep relaxation is likely to be learnt faster and become second-nature sooner than if performed in state of tension.
7. Pre-exercise preparation - rather than jumping head long into the exercise, a little recap serves to focus the mind and place one into the right frame of mind.
8. Good record keeping / journal - both Rawn and Bardon emphasize this, generally it speaks for itself, with good records you can track your progress and if need be backtrack and see where you've been going wrong. It's also an affirmation that you take your training seriously, and that it will take time and practice to make progress.
9. Brain nutrition / diet / biochemistry / neuronal efficiency - the brain is the tool of the mind, and it's best to keep it in good working order. An act of intense thinking demands greater protein for the additional neuronal connections to be made, so a sensible diet is helpful. Also, I believe the brain uses up to 80% of the body's oxygen requirements - a well ventilated room will aide also. I'm not a great fan of synthetic supplements but omega-3 fatty acids have been shown to improve attention span, given that the brain is made up of lipids, a deficiency in the diet will affect concentration. Also, safe, well-researched herbal supplements like Gingko Biloba, Siberian Ginseng, etc., may assist. I've found 'Ron Teegarden' an excellent author on the subject of Chinese tonic herbs (as opposed to the medicinal Chinese herbs, of which some are potentially quite dangerous and require expert handling). Bardon also recommends a daily regimen of flexing, recourse to yoga-like exercises here is likely. One regimen of exercises I like are the 5 Tibetan Rites. They're mentioned in various places, but Rite 1 offers benefits most people are not aware of. Lack of bodily circular motion leads to actual deterioration in brain neuronal function (something to do with the electro-magnetic fields surrounding the earth)- perhaps one

reason children instinctively spin around in the garden or in the playground. As one grows older the act of spinning is rarely engaged - Rite 1 will overcome this shortfall.

10. Empowered remembering - Rawn & emc cover this topic extensively, mentioned here for completeness.

Practical training, unlike theoretical studies, requires additional character traits to maintain. This touches on the topic of Soul Mirrors. However, the emphasis within Bardon tends to be, firstly, the removal of the most negative soul-mirror traits. This is a vital preliminary to work on Step III. However, I maintain that certain positive character traits are necessary to actually reach Step III. Without them, that degree of success may prove either elusive or take longer than it need do so.

Bardon raised the issue of the 4 fundamental traits of Knowledge, Volition, Courage & Silence. Of the four, I find Silence to be the most interesting, but for the topic at hand, Knowledge must also include self-knowledge, including that of knowing what positive character traits are needed to achieve the success one seeks.

The following are a few ideas.

Possible psychological factors:

- self-awareness / picking up subtleties in exercise form
- larvae
- patience / expectations
- self-acceptance
- desire & acceptance
- maturity
- short-term goal orientation
- enthusiasm
- avoiding multiplicity
- consistency- set routine / organised
- conviction / self belief
- control of ego
- discipline
- self-confidence
- perseverance
- courage

1. Self-awareness - if an exercise isn't working out or you're failing to approach the training correctly, you need to be sufficiently self-aware to observe what you're doing wrong and correct it. Stubbornness and relying upon will-power alone may not solve the problem.

2. Larvae - rather than a positive trait, this is a negative trait but is worthy of mention to avoid future problems. Bardon doesn't mention these until quite late in IIH, yet if any appreciable larvae exist in the students mind, the Step II & III visualisation exercises will only likely make them worse. These should come up in the Soul Mirror work, but should perhaps be given their due attention before finishing Step I.

3. Patience / expectations - nothing ruins exercise quality better than impatience. Either your expectations are too high and unrealistic (time-wise) or a lack of self-honesty and self-acceptance means you're refusing to accept your true starting point. Impatience prevents our being fully in the moment,

subtleties are missed, and progress slowed.

4. Self-acceptance - in my mind this quality goes a step beyond self-honesty, it implies fully accepting and psychologically integrating what one finds. It feeds through into expectations, and serves as the bedrock onto which progress can be built.
5. Desire & acceptance - you really need to want to succeed with Bardon, given the sheer amount of work involved. Perhaps more subtly, you also need to 'accept' that success, a willingness to accept the 'product' of the training. If a part of your psyche is afraid to succeed, unconscious self-sabotage will undermine your training, and quality will drop off, either gradually or intermittently.
6. Maturity - beyond a 'willingness' to accept the results of the training, is the maturity to actually 'handle' the results of the training. The Soul mirror work may aide this process, often life itself rather than magical training is the best school. The section I've included later, on the issue of context, is a reflection of my attempts to clarify my own levels of maturity.
7. Short-term goal orientation - in contrast to unrealistic expectations, some measure of time-defined expectation serve as an impetus. It should be sensible, defined in terms of the specific exercise, the amount of time one can devote to practice, etc. Furthermore, it's not about success or failure within a prescribed time limit, it's a guide to channel ones emotional energy. Staying flexible is important.
8. Enthusiasm - looking forwards to each training session shouldn't be overlooked. You don't want it to turn into a chore, especially if it's going to be a lifelong practice. Enthusiasm often arises from short-term, emotional satisfaction. Long-term aspirations are good, but you need at least one pursuit that offers tangible results in a short space of time.
9. Avoiding multiplicity - a big problem I have - being interested in too many things and trying to focus on all of them, all at the same time. Too many foci of attention, split's your focus, your will, and leaves your emotional energy scattered across too many fields. The net result is little progress in any area. The same sort of focus that's required by the mind must also feature in the emotional focus.
10. Consistency - whatever ones latent potential, or the benefits an exercise may bestow, without consistency in practice, those results won't be forthcoming. This isn't the same as discipline or persistence, it's a behavioral characteristic towards the exercises themselves. The difference is subtle but worth mentioning.
11. Set routine / organised - if you're anything like me, without a fixed routine decided beforehand, there's always so many other things going off that demand your attention. No reason to make the training anymore difficult than it already is.
12. Conviction / self-belief - of all the qualities that seem to play a role in achieving success, I reckon this is perhaps the most important one. It doesn't matter what obstacles come along, how much resistance life may throw at you, a strong firm conviction will prove to be the foundation of all other personal qualities. Without it, the qualities of will-power, discipline, persistence, etc. are undermined from within. Developing a firm conviction that you will succeed in the training is crucial.
13. Control of ego - the ego tends to demand satisfaction now, even if waiting a little offers the prospect of an even greater reward. Keeping it in check is vital, though I don't think fighting it is necessary. Persuasion, that will not accept 'no', is perhaps best.

14. Discipline - perhaps my favorite topic of meditation at present. Most people take a rather opposing view to discipline, that it's somehow hard work. I reckon that's the wrong approach and will only undermine practice. I like to define discipline as always maintaining a connection to ones purpose or goal, both consciously and sub-consciously. That way discipline isn't something we do against our desires, it simply arises naturally, it's what we want to do. If our goal has been chosen well, and we keep it naturally uppermost in our minds, we'll be itching to practice, not the opposite. Also, the sub-conscious connection is very important, doing only becomes an effort if we have conflicting beliefs about an activity - the soul mirror work will resolve these.

15. Self-confidence - this comes from the doing and is cumulative.

16. Perseverance - fairly self-explanatory, many results only accrue over time. I like to think of those oriental bamboo water features that tip over when they've filled up beyond a certain level, but before that they don't move. On the surface nothing may appear to be happening, until the breakthrough happens. Sometimes only persistence brings the results.

17. Courage - sometimes it takes great courage to look within and face up to our inner demons and flaws.

Quality Defined by Context

This is an area I've spent quite a bit of time on since discovering Bardon - that of defining for myself the context in which I'm doing the training. Despite spending many years searching for a safe, comprehensive system like Bardon's IIH, this was still an area that intuitively I felt needed far more attention, before I step up the intensity of practical training.

It doesn't constitute a part of the Bardon Hermetic training, and it certainly doesn't promote rapid progress through the IIH Steps, but it does touch upon important issues of maturity and motive. For that reason I've included it here. It enables me to add quality to my training in a somewhat broader fashion than that discussed earlier.

How one deals with these particular issues is a very personal matter, and specific to each individual. Nonetheless, over time, I've developed certain mental 'constructs' that I've found useful in this aspect of things. Perhaps as I progress, they will be become obsolete or replaced, but for now, I find they hold value.

Adding context to ones training can be helped by defining the following:

1. Spiritual Ideal
2. Personal Ideal (long-term)
3. Current-self Ideal

1. Spiritual Ideal - this construct I use to define the highest, most noble reflection of spirituality that I can respond to on a personal level. Strangely, by that I don't mean God, or any overt reference to God, rather I mean spiritual 'values' presented in a form that touch me personally on an emotional, mental and inspirational level. It's my attempt to connect with my conscience, a yardstick to judge my behaviour & motives.

2. Personal Ideal - given that Hermetics is long-term work and continues across lifetimes, I've tried to define the highest personal ideal I can aspire to (as I stand at present). It exceeds what can be achieved in a single life-span, but serves as long-term aspiration/inspiration. Mine is a composite ideal, drawing on various sources, but like the spiritual ideal, also a private matter, so I will offer an interesting model that Bill Mistele mentioned in an email to a correspondent, rather inspiring:

".to become an individual who is so satisfied, complete, and fulfilled in him or herself that you then are able to focus the incredible, incomprehensible powers at your disposal in service of the world without having personal karma and personal agendas or unfinished business from the past interfering with or limiting your clarity and freedom of action".

3. Current Self Ideal - bringing the aspirations down to a current life framework, I use a timeline of 2yrs, 5yrs, 10yrs, and 20yrs. The further out in time, the more abstract it becomes. If one defines success as 'becoming what you want to be', then it becomes worthwhile to know exactly what you want to become.

One final point concerns how one approaches the full ten steps of the IIH, and how one perceives them. For motivational reasons, I've split the training into sections. I guess most people would, as there's so much of it, and the ten steps viewed as a whole can be quite daunting, if not a little de-motivating.

The split that I've found useful has been Steps I - III, Steps I - V, Steps I - VIII, & Steps I - X. Divided by the significance of the training and what benefits and potential applications the training has up to that point has, as I perceive it.

If anyone is still looking at IIH in terms of ten Steps, one step at a time, the above structure may prove useful.

Well, times run out, I'll have to leave it there. As I said earlier, this is a reflection of my own personal approach to Bardon, I wouldn't recommend it to anybody else en masse, for the simple reason I'm not experienced enough to know whether it holds any value beyond myself, but there may be one or two bits within that people may find of interest.

Either way, best of luck with the training!

Richard
June 2004

Past-Life Memories and the Individual Self

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>> I do have a question regarding an individual's experience over multiple lives. Maybe the question is better phrased "Does an individual "Self" retain its unique set of experiences (i.e. memories and associated Karma) from one incarnation to the next? <<

Yes, this is the sequential or temporal mental body wherein the lifetime's memory of time-space experience resides.

>> Or, does every individual after death eventually merge irreversibly with the Greater in such a way that subsequent projections of the self into the physical plane carry with it the entire set of experiences of the Greater. <<

No. When I wrote "merge", I should have qualified and explained it. :) Let me explain it better in reference to your next question . . .

>> In an earlier thread you stated that the incarnating spirit after death goes to the astral plane. Their astral body eventually disintegrates and the mental body eventually merges with the Greater (I hope I got that right). What do you mean by eventually? How long is eventually? Does a self have to merge with the Greater prior to incarnating again? <<

Okay, let's start at The End, as it were. :) Upon physical death, the focus of the astra-mental awareness is shifted to the astral realm. Over a span of astral-time, the persona works out all the unresolved emotional issues left over from the immediately previous incarnation. This is the dis-integration of the astral body and it takes as long as it takes, depending upon numerous factors unique to the persona. When that process is complete, the awareness of the solitary mental body or Individual Self is shifted to the mental realm. The level or "zone" to which the Individual Self shifts corresponds to the Individual's level of spiritual maturity.

It's at this point that the Individual Self becomes consciously aware of its Greater Self. When I spoke of "merging", it was not an irrevocable merging; but rather more akin to a conference or face-to-face meeting. This interaction between Individual Self and its Greater Self occurs within the mental "zone" where the Individual Self resides, as opposed to within the eternal realm where the Greater Self resides.

Since this meeting involves the eternal and the temporal aspects of self, it does not involve any space-time duration. In other words, from our physical perspective, this meeting takes no time whatsoever -- even though the experience itself can seem very prolonged or lengthy.

This interaction between Greater and Individual occurs before each incarnation. It isn't until the Individual Self attains to the level of Binah/Saturn *while incarnate* that the opportunity to merge irrevocably with the Greater Self arises. The attainment of Binah *while incarnate* means that after the astral disintegration, the Individual Self automatically rises to the Saturn zone. This means that the Individual Self and its Greater Self have become as one. Only then is an *irrevocable* merging even possible.



>> Does this "forgetfulness" always occur ? Or does a more evolved mental body remember more than a less evolved one ? <<

As a person evolves over lifetimes, the memories become easier to retrieve; or rather, to re-connect with at the level of the mundane awareness. And eventually, it is possible to intentionally incarnate without losing one's connection to those past-life memories. In any case, by raising one's conscious awareness to the level of the Individual Self, it is possible to re-connect with all of those past lives in the most intimate manner.

>> Though I'm quite some way from being able or even wanting to recall my past lives (I prefer to focus on my current one at present), <<

A wise move! :)

>> Given that trauma, tragedy, very painful death and criminal behaviour will no doubt feature if one goes back far enough, how does one integrate these memories into oneself harmoniously? I have no doubt elemental equilibrium plays a crucial role, but as one progresses, does one learn additional techniques that aide this process? <<

Well, as you state, the Elemental Equilibrium is the crucial factor. The other thing is the awareness that these are *past* actions that one cannot change but must accept as being part of one's history. In a sense, this is no different than accepting the present self during the soul mirror work.

>> Bill Mistele's writings indicate a lot of assistance that the Earthzone spirits offer in this respect, but if the memories are revealed from the depth point exercises, such assistance may not be at hand that early in the training? Also, though passive HGA contact is featured in Step 5, is this the specific avenue to pursue with regard to this matter? <<

The depth point exercise does not reveal one's past life memories. In order to explore them, one must probe much deeper into the Individual Self and also one must *consciously and intentionally* pursue those memories.

>> Just rather concerned about the whole process of 'integration'. It seems to me unwise to pursue an experience unless it can be fully & safely integrated into ones everyday life and self. <<

Indeed. Just remember that regaining these memories is a *choice*. The solution to your concerns is to simply wait until you feel ready. :)

My best to you,
:) Rawn Clark
30 June 2004

Da'ath?

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>> *Daath (Knowledge) seems to be the most controversial Sephiroth of all. It means all sorts of curious things to different Kabbalists and most of them only dip their toes in the pond anyways. There is this strange atmosphere of "the forbidden 13th room that must never be entered" surrounding it. I've been researching Rawn's materials on this subject to get some more clarity, yet wasn't able to find any reference so far. Could you please throw some light on this Sephiroth? I would appreciate if you could address the matter from both theoretical and practical point of views. <<*

The reason you didn't find any mention of Da'ath on my website is because it doesn't exist, at least not in the way the 10 Sephirot do. As it says in the Sepher Yetzirah 1:4, "Ten Sephirot made of nothingness: ten and not nine; ten and not eleven. Understand with Wisdom and be wise with Understanding." etc.

In short, Da'ath is not a *universal* factor such as a Sephirot. Instead, Da'ath pertains only to the *human* consciousness as it rises in its attempt to cross the Abyss. Da'ath symbolizes the body of *experiential* knowledge that the initiate has accumulated and which is necessary to reach the lower edge of the Abyss. This body of knowledge however, must be discarded in order to actually cross the Abyss.

Thus Da'ath is unique to each individual who attempts to breach the Veil of the Abyss and is a symbol of what that individual must discard or let go of in order to reach their journey's end. It exists *only* for the individual attempting the crossing and *only* at a specific point or moment in that process of crossing. Da'ath appears *only* when one is traveling either of the so called "hidden" or "secret" paths which connect Gedulah with Binah and Geburah with Chokmah. Diagrammatically, Da'ath would be depicted upon the (Hebrew) Tree of Life at the intersection of these two "hidden" paths and the Path of Beth (which connects Kether with Tiphareth), on the Middle Pillar, equidistant between the Paths of Shin and Aleph, and within the realm of sequence.

My best to you,
:) Rawn Clark
11 July 2004

Meditation of an Open Heart

© 2004 By Aleksander Dumala

This Meditation came to me under the influence of inspiration given by David Coleman, whose great articles on astrology are presented on his website www.astralvisions.de and under the influence of infinitely Beautiful and to the same extent powerful techniques of working with yourself described in TMO presented at www.tmo-wg.net.

The technique itself is nothing extraordinary – in its simple form it can be performed by anyone, but to experience it in its fullness, a good perception of different levels of self is required. I can expect that I'm not the first to write down such a technique, so there is a possibility, that some of you would know a similar way to open your heart :)

When I performed this meditation for the first time, the abundance of impressions it gave, brought me to tears. Now, after some time, when I can put all of this into words, I want to share this meditation which attunes you to the Universal Harmony, uncovers us in the face of Universal Beauty and deeply cleanses us filling our being with Universal Love...

Even if some of you won't like it, it can still become an inspiration for some techniques you would devise for yourselves – in the end, all true magic is spontaneous :)

Blessed be,
Aleksander

Meditation of an Open Heart

I suggest doing this meditation outdoors, standing barefoot on the ground/grass. It can also be done sitting or lying down if you prefer. Eyes should be open at the beginning.

Take a few deep breaths and through all the meditation try to breathe quite deeply, though calmly and steadily.

Take a look around...

Look at the nature that surrounds you...

See every detail you have in front of your eyes...

When breathing, feel the mix of fragrances that surrounds you...

Feel the gusts of wind and sunlight on your face. If it's nighttime, then observe the moonlight; if it's raining, then observe the water drops falling on you; if there are thunders around you, then observe the storm and the air changing with the exploding electrical charges, etc.

Hear all the sounds that surround you in that moment. Listen them very carefully.

Merge all those impressions into one overall perception. EXPERIENCE the present moment. Be its conscious part.

Now, having all those images, sounds, fragrances and feelings in front of you, feel that you are also observed. Each and every tree you are looking at is looking back at you. Each and every flower you smell is smelling you. Think that all those things you see in front of you, are aware. The grass you're standing on feels your feet and it delights the contact with you the same way you feel the pleasure from feeling its touch.

If you want, you can reach to the whole Universe in your mind to observe and enjoy the fact, that the tiniest part of this Universe is aware and observes you while you observe it.

Feel the Beauty and Harmony that surround you.

Take your time concentrating on all of this...

Now open you heart.

Imagine that you tear apart all the shells of egoism, fear, tension and negativity surrounding your heart. Let it fall down on the Earth which will absorb them. Let your heart be naked towards your surroundings and the whole Universe, just as they are naked towards you.

Now with each breath inhale Beauty, Harmony and Love to your heart ¹ and with each exhale emanate ² the same from your heart. Let those three virtues fill your whole Being. Let your breath be connected to the breath of the Universe. Feel that you, your surroundings and whole Universe are One.

If you can ³, raise your awareness to your Tiphareth and feel the Beauty, Harmony and Love filing your Tiphareth and all your incarnations. Then raise your awareness to your Binah and feel the Beauty, Harmony and Love filling whole Binah, all its Individual selves and all the incarnations – present, past and future ones. Raise your awareness to Chokmah and feel the Beauty, Harmony and Love filling all Chokmah and all that existed, now exists and will exist in the Universe. Raise your awareness to Kether and feel the Beauty, Harmony and Love filling The ALL.

Remain in this state until you feel that you are completely filled with Beauty, Harmony and Love.

Then return to your normal awareness, say a prayer of thanks for the blessing you experienced and emanate the Beauty, Harmony and Love during normal daily routines.

May we all be so blessed!

Footnotes:

[1] What is meant here is not breathing with the heart organ, but it's visualizing the flow of Harmony, Beauty and Love into your whole body through the heart. You can use here the pore breathing technique if you know it.

[2] This does not involve exhaling those virtues, but rather emanating with what you already have of them In your heart.

[3] It's an advanced technique of Magic of IHVH-ADNI described in „TMO Final Form” article.

What is the Purpose of Alchemy?

© 2004

>> *What is the purpose of Alchemy, what is transmutation and what is the relationship to Quaballah?? <<*

Alchemy is an aspect of a type of "high" magic that has to do with the transformation of the Divine Substance. By directly transforming the Divine Substance itself (Alchemy deals with the direct transformation of the *physical* aspect of Substance), the Substance is made capable of manifesting a different essential meaning or a more specific, concentrated or refined essential meaning.

Alchemy, as I said, is the Art of transforming *physical* substance. In overly-simplified terms, the material substance is purified and this purification allows the substance to more clearly manifest/express its native essential meaning. Of course, the three Philosophic Principles of Alchemy are treated as vessels of the three Principles of Hermetics (mental, astral and physical), so the *whole* of physical substance (i.e., its physical, astral and mental aspects) is addressed in the transformation.

The highest forms of the magic to which Alchemy belongs directly address the manipulation of the Divine Substance as it emanates from Kether and *before* it reaches Binah, while it still exists in its un-differentiated state (symbolized by the Hebrew Letter 'Vav', which connects Kether with Binah).

Kabbalistic utterance (i.e., Bardon's "Quabbalah") also pertains to the direct manipulation of the Divine Substance but here, instead of working with *physical* substance, it's working directly through color, tone, sensation and Legality. This is symbolized by the Hebrew Letter 'Daleth' which connects Binah with Geburah. Unlike Alchemy, Quabbalah is about combining these different aspects of Akashic, mental and astral Substance to create a multi-dimensional causation which *results in* the desired effect. While both Quabbalah and Alchemy deal with manipulation of the Divine Substance, they do so in very different ways.

My best to you,

:) Rawn Clark

27 July 2004

Questions About the “Inhalation of Beauty” Exercise

© 2004

>> 1. I've been practicing Step 1 and haven't practice conscious pore breathing yet. Can I apply the technique anyway? If not, what would be an alternative suitable for Step 1 practitioners? <<

Instead of the "Inhalation of Beauty" exercise, I'd suggest Aleksander Dumala's "Meditation of an Open Heart" which you can find at <http://www.ABardonCompanion.com/Alek.html> Alek's meditation follows a similar thread but does not involve pore breathing.

>> 2. You suggest to use the technique to create a resonant relationship between myself and my surroundings and to effect the temporal bubble that surrounds my consciousness. Could you please explain what the "temporal bubble is"? <<

This is the immediate time-space environment in which your mundane conscious awareness exists. It is primarily the *present* moment of time-space that you are currently experiencing, but it also encompasses the immediate "past" of which the present is composed and the undifferentiated "future" which your conscious awareness travels into. Conscious awareness is what transforms the undifferentiated "future" into the "present" moment of existence.

>> How does one "scan and effect temporal bubble"? <<

Since conscious awareness is what transforms "future" into "present", it can affect the nature of "future" by transforming its state in the "present". Through the inhalation of Beauty practice the "present" state of one's conscious awareness is infused with a specific energetic which is in harmony with the Universe that encases the individual temporal bubble. When that harmonic exists within and without the individual's temporal bubble, it sets the stage, so to speak, for the way in which the "future" is transformed into the new "present". In other words, it causes the *immediate* "future" to unfold *as* a manifestation of Beauty. Thus Beauty pervades the entire temporal bubble.

As to scanning or "reading" the temporal bubble -- When one has infused their conscious awareness with Beauty in the way I've suggested, it is then possible to compare the contents of one's temporal bubble to the sense or perception of Beauty. Anything that stands in contrast to the sense of Beauty will be "visible" because of its disharmony.

>> How does the "temporal bubble differ from aura"? <<

The "aura" is part of the time-space environment that surrounds conscious awareness and is a physical manifestation of one's present astra-mental state.

My best to you,
:) Rawn Clark 05 Oct 2004

On Re-aligning Our Relationship With Our Sexuality

© 2005

>> *I have been feeling a pressure in my head lately and it seems more than coincidental that it has come about since my trying to strengthen my fire qualities (for the IIH visualization exercise and in order to deal with negative character traits) - could this mean that I have an energy block or am trying too hard? What could I do to combat this, if it is related?*

The Step II visualization exercise in itself seems to put a greater demand on my fire qualities than anything I have experienced in meditation before. I have also been using TMO to strengthen my will and restraint (not having too much luck with that at the moment, I have to say), impregnation of food and drink, the autosuggestion with knotted string of upon going to bed and waking up, the pore breathing exercise.

My main concern in terms of character transformation is sexual restraint at the moment, and I have thought about the meditated on the root causes of the problem and cannot decide whether this is an air problem (the fantasy/obsessive/boredom aspect of it) or a fire problem (the lust, the compulsiveness, the lack of sufficient will power). Maybe it's a combination of the two. I looked for qualities in my positive soul mirror to try to balance out/transmute the negative ones, but I am not having much luck, although I am more aware of the whole process now, I can observe it from a more detached perspective - the chain of events: there is the thought/fantasy (air) which is usually pictorial (fire) which leads to an engagement at the astral/emotional level (water), and this astral 'fuel' perpetuates and strengthens the fantasy aspect which leads to physical arousal and there is an addictive aspect on this level in terms of the hormones/chemicals released (fire?) and the physical sensations (earth?).

*Ultimately, I am unable to control these basic physiological and emotional desires (hmmm, is there even such a thing as a physiological desire or just a physiological *reaction* to an emotional or mental desire?). <<*

What arises for me when reading what you've written is that much, if not all, of the "pressure in your head" is a consequence of your trying to (fighting to, actually) suppress your sexual desires. I think the reason why this struggle is ultimately resulting in a physical Fire-region pressure is because of the way you are going about this suppression.

There are three components to human sexuality: biology, emotion and thought. Paramount and essential is the biological imperative. As human beings we are sexual creatures with a basic, instinctual, physiological, genetically-programmed *need* for sexual interaction. No matter what we think rationally or feel at an emotional level, there is always the biological imperative that has the final word. That is Nature's way.

Yet, as enculturated modern humans, we *do* have all sorts of thoughts and emotions surrounding and modifying this biological imperative, and many of those thoughts and emotions are in direct conflict with the biological imperative itself. Primary among these

is the idea that sexuality and its expression is "dirty", "sinful" and non-"spiritual".

In other words, we are taught to think and feel things about sexuality that are directly antagonistic to our essential nature as human beings. This essential conflict sets up all sorts of very complex negative structures within the human psyche leading to issues of guilt, self-loathing, sexual addiction, sexual dysfunction, etc. Furthermore, this internal conflict is exacerbated by our culture and is used to control behaviour (e.g., sexualized advertisements and media, fundamentalist religion, pornography, etc.).

The result is what you have described where sexual response is habitually *mental* in origin. In other words, it *starts* with a mental fantasy and descends from there to a physical arousal. Whereas, a genuine or truly natural sexual response *starts* with the physical body and the biological imperative.

In this circumstance, wherein our relationship to our sexuality has been reversed from its *natural* state, the most unproductive thing to do is to "attack the problem" by suppressing the *physical* arousal. That is no longer the *origin*, yet that is what is always addressed since it is considered the "dirty/sinful/non-spiritual" aspect.

So if you wish to realign your sexuality with your *natural* state and thereby remove it from the un-natural experience of addiction and shame, then the place to begin is with your *thinking*. Examine your thoughts about *your* sexuality and look for the patterns you've adopted because of cultural, societal and familial input. Compare them to how *you* truly feel about *your* sexuality (radical self-honesty) and listen *very* closely to that biological imperative. Look at the habits of thinking that you've developed around your sexuality, specifically at the mechanism that leads to the sexual fantasy and the overall "mentalization" of sexuality.

Within that self-examination you will find the *practical* ways in which you can begin to transform your thinking in regard to your sexuality and to your relationship with the biological imperative. The biological imperative itself is never shameful or addictive or dysfunctional. :) Those are negative effects of the internal conflict between what we are taught to think and what nature designed us to be. The key that unlocks the chains that bind us to these negative effects is the resolution of the causal mental conflict. As the Alchemists say, "Listen to Nature . . . She leads the way".

My best to you,
:) Rawn Clark
01 Apr 2005

Consciousness and the Brain

© 2005

>> Since long time a question is troubling me and I cant find an answer. The question is: is consciousness a product of the brain or is the brain a product of consciousness? <<

The physical brain is the *physical* medium or organ which human-type consciousness *requires* in order to be able to *directly* interact with and *directly* experience the physical* realm. Consciousness or awareness exists with or without the physical brain and is in no way its product nor is it in any way dependant upon the physical brain for its existence. However, if human-type consciousness wishes to directly experience or interact with the physical realm it must do so *through* a physical brain.

>> In other words: is the world and the body a dream of consciousness or is the body-brain system dreaming the daily and nightly worlds? <<

Neither. The "world and the body" are *aspects of* or *manifestations of* consciousness, but they are not "dreams".

>> As much as I would like to believe that the body and the world is dreamed by consciousness, since this would mean that life will go on after the death of body and brain and would mean that life is more than just survival and procreation <<

The fact that *life* itself is eternal does not depend upon the "body and the world" being a "dream". *Life* is consciousness which is eternal -- the *forms* that consciousness inhabits within the temporal realm however, are *temporary*. I think you are confusing 'Life' with 'form'.

>> – most of the my own experience support the theory that it's all up to neurons and brain chemistry...My own experiences of oneness and expanded consciousness and being god and beyond life and death where induced by drugs, chemicals, so to say and it felt like the only truth, like that what i really am, like enlightenment and after some hours, when the effect of the drug was wearing off i was left with my small ego self...so, is enlightenment a change in brain chemistry? <<

;-) No. Chemically changing your brain chemistry however produces an effect upon your perceptual faculties that *mimics* a very, very poor imitation of "enlightenment". True "enlightenment" is the transformation of consciousness itself, not of the brain chemistry. This transformation of consciousness itself permanently alters the way in which consciousness integrates with the physical brain and the clarity with which consciousness is able to fully express itself through the limitations imposed by the physical brain.

>> And if the brain is damaged or the chemistry change by alcohol or sickness, is the enlightenment lost then? <<

If the structure of the physical brain is damaged, then consciousness is unable to

experience and interact with the physical realm in a "normal" way. The "enlightenment" would not be "lost" but its ability to express itself within the physical realm would indeed be altered or hampered.

Temporarily changing the brain chemistry with alcohol or other drugs does not in any way effect *true* "enlightenment".

>> It seems like, since even ken wilber writes in his book „one taste“ that after a bottle of wine, all his hard worked for 24 hour consciousness and being one with the whole cosmos and everything is lost until the alcohol has left his body... <<

This is a clear indication that he has not attained a very deep degree of mental discipline.

>> Does meditation just change the brain and its chemistry a little bit to the better? <<

I suppose it depends upon what you mean by "meditation". :) *Initiation* is *not* about changing the brain chemistry -- it's about *transforming consciousness* itself which, as I said above, is in no way dependant upon the physical brain for its existence. *Initiation* creates *permanent* change.

>> Also ramanas worldview, that the daily life is as much a dream as the nightly dream <<

Frankly, that's just a load of crap. Ultimately, it's a self-destructive world view.

>> Is there any use for meditation and change of consciousness by all kinds of techniques or even by just stopping and being here and now, if an accident or some disease can damage the brain and put me back to a stage of consciousness and awareness at the very beginning of the path? <<

;-) Well, is there any point in taking your next breath then if it just leads you one breath closer to your death? Is there any point in thinking your next thought or eating your next meal? ;-) ;-) ;-)

>> How can it be that love and bliss and ecstasy and silence and enlightenment can be achieved be taking some pills like Ecstasy or Prozac or LSD? <<

;-) They *cannot* be achieved in that way. You can have all kinds of *temporary* fun, entertaining experiences with these drugs but this is not *true* "love and bliss and ecstasy and silence and enlightenment"! ;-) What you experience with chemical alteration of the physical brain are really pathetic imitations of these higher states.

>> I wish all the doubts where just nonsense and that there is a life beyond the body and the brain and the mind, but how can I find out if I am always in the body and if even the out of body experiences seem to be made up by the brain? <<

Well, if you're serious and want to do something that takes a bit more exertion of Self than simply taking drugs, then I recommend Franz Bardon's "Initiation Into Hermetics".

>> And if you are permanent consciousness, that which is always there, etc. could you tell me what happens to all that when you really get drunk or get anesthesia or get hit by a flowerpot from the fifth-floor-window? <<

While I can't speak from personal experience about brain damage or anesthesia, I can about being drunk and about being under the influence of other brain chemistry altering substances. :) I do experience the predictable *physical* effects of these substances yet my conscious awareness and self-possession are in no way affected.

My best to you,
:) Rawn Clark
31 July 2005

On the Nature of Karma

© 2005

>> *I know that karma is a complicated subject but I just wanted to know some things:*

1- If someone do something wrong, this person will have to pay for it in order to learn the lesson right?

2- And when this payment ends, the karmic problem (a disease for example) will go away right?

3- But if the person has done bad things in his past lives and now he is a different person, and he has already learned the lesson? He will have to get sick (for example) too? Even that he has already learned the lesson?

4- It is possible that without having done bad things a person suffer from karma "punishment"?

5- Or is put in a negative situation full of problems, in order to learn lessons?

6- Can the judges of Saturn and the beings that obey and work for them be wrong? Or mistaken? I imagine not but I just wanted to ask. <<

To answer your questions we must explore the concept of 'karma'.

As human beings we possess "free will", or more accurately "freedom of choice". We have, at all times, an absolute *personal* power to choose between this or that action, thought, emotion, etc. And as Nature shows us clearly, for every action there is an equal reaction; or in this case, *for every choice taken there is an equal consequence*. And to the same degree that we are *responsible* for choosing, we are equally *responsible* for the consequences of our choices. There are no choices taken without consequences for which *we* are personally responsible.

The Universe in which we live exists solely for the purpose of our personal growth and maturation. As we weave our web of choices, the Universe reflects the natural consequences of our choices back to us. *This* is what we call "karma". Karma is the primary expression of the Divine Principle of Love within the human experience. It is the Divine looking after us and *making sure* that we are *always* presented with the *best* opportunities to make the *correct* choices and thereby evolve "spiritually".

The consequences inherent to each one of our choices affect the Universe and the Universe responds to this effect by adjusting and adapting itself to our choices. It adapts to our choices by reflecting their consequences back into our lives in whatever way will best serve for us to learn a better, more holistic way of being and of choosing. The *only* "motivation" for this reciprocation between us and the Universe is Divine Love. There is no anger, no "I'm punishing you for being a bad boy", and so on, involved whatsoever.

Nor is there any "I'm rewarding you because you were a good boy". *ALL* of our choices have consequences to which the Universe must adapt itself, regardless of whether they were positive or negative choices. And since we do not attain an absolute Perfection as human beings, even our most positive choices produce consequences that contain lessons for still further growth. Ultimately, there is neither "good" nor "bad" karma --

there is only 'Karma'.

The causal agent of the Universe's reciprocal reaction to our choices is often (in occultism) referred to as the "Lords of Karma", said to reside within the (Hermetic) Saturn Zone or (Kabbalistic) Binah. This is really a poor symbolization of the objective truth in that it tends to keep us separate from these so called "Lords of Karma". It implies that they are continuously looking down upon us and judging our every action, thought, etc. Unfortunately, this couldn't be further from the truth!

The objective truth (as opposed to the subjective, symbolic truth) is that the causal agent of our karma is *our own Self*, just a higher level of Self than our incarnate mundane self. We each are intimately connected to our own "Lord of Karma", so to speak!

The sole causal agent of our personal karma -- the one who adjusts our universe so that it *always* leads us *forward* in our evolution -- is what I call our "Greater Self". [If you are unfamiliar with my term, 'Greater Self', then please do a search of my website for that phrase and especially, read .html]

Our Greater Self is our *eternal* mental body which has no beginning and no ending and which exists at the Kabbalistic level of Binah (Saturn Zone), within the eternal realm. It is our Greater Self which projects our own Individual Self (among countless others) into the temporal realm. This projection of Self into the temporal realm also serves to create and sustain the substance of the temporal realm. Thus it is our own Greater Self, with which we possess the most intimate relationship, that adjusts the Universe within which we exist, to *always* meet our deepest and truest *needs* (not necessarily our "wants").

So instead of being about punishment and reward, Karma is all about Love. It *seems* negative at times to our experience but this is *only* because we are, in that moment, *resisting* what our Greater Self has set before us. If, on the other hand, we are able to recognize that *EVERY* thing, thought, emotion, circumstance, object, friend, lover, etc., the Universe blesses us with, is there *only* to lead us forward in the best way possible for us in that moment -- then there is neither good nor bad karma, but *only* Love. And when we live with this perspective on Karma, we evolve rapidly because we are then taking advantage of the absolute best opportunity, custom designed just for us in that moment, and are working hand-in-hand *with* the Divine instead of resisting its Will.

In other words, Karma is a precious, precious Gift -- not a burden or debt.

My best to you,
:) Rawn Clark
22 Sept 2005

Initiation Into Hermetics -- Theory

Translation Issues -- IIH

© 2002

[Note: With the advent of the new English translations of Bardon's three books by Merkur Publishing, issues have arisen regarding the difference in wording between the older Ruggeberg English editions and the new Merkur editions. For the most part, these differences are minor, but sometimes, even these minor differences become important to the serious student. On this page, I will inform you of those instances that come to my attention where the older translation aids in understanding the new, or where the new translation obscures understanding. This page will be periodically updated.]

Initiation Into Hermetics (IIH)

>> *I have the new Merkur edition. Bardon says in the introduction, on the soul (astral body), that the soul is the actual human being (p. 43), but isn't the spirit higher? Isn't the mental body the true human being, who really we are? <<*

This is another example of where the new Merkur translation gives a different impression than the older Ruggeberg editions.

Merkur:

"Through the finer vibrations of the Elements, through the polarity of the Electric and Magnetic Fluids, the actual human being, the soul, has come forth out of the Akasha Principle or the finer vibrations of the Ether."

Ruggeberg:

"Through subtler vibrations of the Elements, through the Electric and the Magnetic Fluid of their polarity, the man proper, the soul has proceeded from the Akasha-Principle or the finer etheric vibrations."

I think the Ruggeberg edition's phrase "the man proper", expresses Bardon's meaning more clearly than does the Merkur edition's phrase "the actual human being".

All that Bardon is saying here is that the astral body or soul is the *character* of the human being and that this is the part of the human being that expresses the inner spirit (mental body) within the material realm. Here he is trying to point out that the *physical body* is not the essential person and that the personality or character is. In other words, the you that the world knows is your personality, hence "the man proper". The soul is the face we show the outside world. It is who we are, as expressed through our actions in the material realm.

On the next page, Bardon states: (Ruggeberg edition)

"As the spirit would not be able to operate [in the material realm] without the intervention of the

soul, the astral body is the seat of all the qualities the immortal spirit has."

Here again, Bardon is saying that (within the material realm) the soul or astral body is the vehicle of expression for the spirit. But even though the root essence is the mental body (spirit), this essence is made materially manifest through the agency of the astral body or soul. It is made recognizable because of the soul, hence "the man proper".

What Bardon is NOT saying is that the soul is the true essence of the human being. It is the spirit or immortal mental body that is the truest, most essential part of the human being.

My best to you,
:) Rawn Clark
01 Jun 2002

On Self Control

© 2001

>> As a FB practitioner I try to "control" my thoughts as much as I can and especially the ones that could harm others. But, I've had a terrible and horrible noisy neighbor who moved in 2 years ago in the apartment just above mine. I feel so frustrated as I have tried every solution and furthermore, as I have just said, it is absolutely impossible for me to move from my place. <<

When you cannot change an external circumstance, then you must focus upon your own internal response. What I see here as being the crux of the matter is the anger that this other person's rude, inconsiderate behavior elicits within you. This is the only thing you really have power over -- your own reaction. Moving would, of course, be the easiest temporary solution, but then what happens the next time you get a similarly rude neighbor? Do you keep moving? In other words, you must find a solution that will work for you in every situation such as this.

Antagonistic relationships require the participation of two people. When this person is too loud, you respond with irritation and anger. These are the two factors: **her** action and **your** reaction. Obviously you cannot control her action, so you must control your own reaction.

This is difficult because you are experiencing a normal reaction to her annoying action, but a magician must step beyond the normal reaction to things and develop their own, consciously chosen reactions. In other words, a magician's actions should not be dictated by the actions of others.

Here is what I recommend:

#1) Look on this situation as an opportunity for your own personal growth. This is your testing ground, your classroom.

#2) Forgive yourself for responding with anger and then **let go of your anger**. Your anger does not serve you.

#3) Forgive your neighbor for her inconsideration. She is not doing this to intentionally annoy you. She is incapable of feeling responsibility for the effect her actions have on you. This is sad when people are this blind. She is truly a pitiful character, deserving more your love and compassion than your anger. Surround her with your love, instead of with your anger. Make this your gift to her and to the universe. Transform your anger **at** her, into loving concern **for** her.

#4) You must learn how to overcome the fact that her noise (or any external force, for that matter) is able to distract you. This requires two actions:

a: You must learn to disregard your physical senses. For this I recommend my "Center of Stillness Meditation". From the basic CSM technique you can learn how to separate yourself from interruptive sounds, thoughts, sensations, etc. With practice, you can learn how retain your willed focus, no matter what transpires around you. At its root however, is the following.

b: You must separate your emotional response from the distraction itself, and control your emotional response. This is what makes the distraction so overpowering. Essentially, with your emotion, you empower and magnify the distraction's power over your state of mind. It is up to you to sever this link.

When you do not allow an emotional reaction to lead you, then the event that would otherwise elicit that reaction will not possess the power to distract you. In other, more practical terms, if you do not respond to your neighbor's noise with anger, then this noise will not **feel** bothersome, it will only be just another noise among many.

This is the magic you must perform on yourself. If you perform any magic on your neighbor, let it only be with the aim to promote her own personal growth. Never act magically out of spite, anger or hatred. Base your magical work on love alone. For example, how about visualizing that your neighbor learn the lesson of kindness to, and consideration for, others. Furthermore, that she learn this lesson in a pleasant way, one that slips into her psyche without suffering or pain. Perhaps you can be the model of this for her . . .

>> Anyway, the other night she one more time woke me up at 23h59 and this was too much. So, even though I know I shouldn't have done it, I "threw" at her terrible thoughts of anger that I wanted to hit her bad. I was so furious that I used my energy against this person who has no respect for me (no thoughts of death were sent anyway). <<

Two things:

#1) In your imagination, go back to that moment and withdraw your sending of harmful, angry thoughts. Suck them back into yourself and, in your mind, apologize for sending them. This will disarm any power they may still retain.

#2) What follows may sound a bit odd, but it works wonders! Go to a local secondhand store and purchase a set of cheap ceramic dinner plates. Buy something really inexpensive. Next, find a place where you can, in privacy, safely break these plates without damaging anything and where you will be able to easily clean up any mess of shattered pottery. Now take your collection of plates to this place and center yourself. Focus your mind on the anger you hold for this person. Now be absolutely certain to separate the feeling of anger from this individual and focus entirely on the anger itself and **not** the person. Turn your mind away from the person and focus entirely upon your own anger. When you have touched the raw anger itself in this way, release it by breaking each and every one of the plates you purchased. Really get into it. Yell, scream, grunt, jump up and down, whatever it takes to express it fully. Release your anger entirely through this act of harmless violence. Let this be the physical expression of all the anger you hold. Let this wash the anger from you and watch it drain entirely away. Cleanse yourself completely!

When you feel that you have spent the pent up anger, sit quietly and review what has just transpired. A little banishing of all negativity and an invocation of positivity at this point would be wise. When you are satisfied, begin cleaning up the mess you've made. Make sure every tiny bit of broken pottery is swept up and placed in a bag. Now take this bag of broken pottery and dispose of it. As you release it from your hand, sever any remaining link with this anger. Dispose of it completely. Turn your mind to other things and walk away.

For this little ritual of releasing, you must act without reservation. Therefore, it is best if you have absolute privacy so that there will not be the inhibiting worry in the back of your mind as to whether someone will hear you or observe you. This detail is important since it's normally very difficult for us westerners to reach this state of cathartic abandon when we are observed by others.

I hope this advice is helpful to you. The simplest solution is still that of moving, but if the problem of

moving is truly greater than the problem of the continued disturbance of this antagonism with your inconsiderate neighbor, then I see no alternative other than looking within your own self.

My best to you,
:) Rawn Clark
19 Nov 2001

On the Nature of Initiation and Incarnation

© 2001

>> I've read IIH and think I understand that steady progression through the exercises in the book is like peeling an onion to get to the core of our true natures. <<

The thing about an onion is that once you get the dried skin off, the rest is pretty much all the same between the outer layer and the inner core. It's all 'onion'.

I prefer the analogy of building a house. First we excavate (introspection, the making of the Soul Mirrors) so that we can create a firm foundation. Then we build our foundation (the work of Self-Transformation of the character). Then come walls, roof, plumbing, wiring, etc. (Steps Three through Five). Then when the basic structure is complete, we decorate the interior (Steps Six through Eight). Then we invite others into our new home (Step Nine and beyond). To my mind, initiation is not a matter of 'peeling away' as much as it is a matter of 're-creating anew'.

>> We are not our thoughts, emotions, personalities, bodies (matter), etc., which can be controlled or changed, so these are not our permanent real selves. <<

An important aspect of the Hermetic Mystery is that our temporal bodies *are* an integral part of our "real" selves. They are the temporal medium through which we express our eternal core. In Hermetics, they are not discarded -- they are transformed. They are crucial aspects of initiation.

Initiation is not just an inward process, it's also an outward process. We look inward to discover our core selves, but then we must also look outwards and learn to manifest that which we find inside. To manifest our core being we must employ our temporal self. Thus we discard nothing, for how could we manifest our core if we have discarded our extremities? Instead of devaluing our extremities, an Hermetic must give them a new, higher value.

>> If our true nature is total identification with God/All, why did humans become "separated" in the first place? Would anyone really want to do that voluntarily? Or somewhere way back was there a difference of opinion, a split of God-consciousness, and the All said "OK, you want to know what it feels like to be alone? Go become human"? <<

There are several issues here.

#1) *"If our true nature is total identification with God/All . . ."*

Our true nature *includes* identification with God/All, but it also includes this all too mortal coil. I say this because God/All includes us, in our temporal form. The one does not preclude the other. In fact, the nature of Unity is that it includes All, without exception.

#2) *"why did humans become 'separated' in the first place?"*

Our essential or core Self never became separated. It's only at the temporal level as 'human beings' that we *perceive* separateness. Since this is what we normally perceive, this is what normally shapes our experience. But beneath that temporal perception lies the essential truth that we are *also* not-separate. Both of these realities exist simultaneously and neither have beginning or end.

The temporal perception and experience of separateness is part of the essential reality of Unity. Separateness is an aspect of Unity.

What humans 'became', through time, was not 'separated' -- we became ***forgetful*** of the simultaneous reality of our Unity. We forgot half of our reality. Initiation, temporal evolution itself, is the process of our remembering and recognizing this deeper reality.

#3) *"Would anyone really want to do that voluntarily? Or somewhere way back was there a difference of opinion, a split of God-consciousness, and the All said "OK, you want to know what it feels like to be alone? Go become human"?"*

This interpretation implies that the Unity (God/All) acts with humanoid personality traits and with motive. Motive implies incompleteness, want, need, etc. But Unity ***is*** Completeness, Perfection, and these are eternal things. In other words, eternal Unity never was, never is, and never will be, incomplete, unfinished, imperfect.

Yet simultaneous to this eternal truth is the temporal truth of experiential incompleteness and imperfection. Within the temporal realm, true completeness and perfection cannot exist ***all at once***. It takes the whole infinite span of time for true completeness and perfection to be manifest. In other words, these are things that exist only in the eternal realm.

The temporal realm is the sequential enactment, through infinite imperfection, of this eternal truth. The eternal Perfection of Unity is made manifest incrementally through the temporal realm of sequence. In other words, the temporal realm ***as a whole*** IS the eternal Perfection of Unity. But, each finite moment of the temporal realm manifests only a minute part of the eternal Perfection and is thus itself imperfect.

It's normal, considering the nature of human consciousness, for us to try to understand Creation in the sequential terms of "first 'x' happened, followed by 'y', then 'z', etc.", but this is part of our forgetting. It ignores the fact that Creation is an eternal thing. It has no temporal beginning and end. It has no sequence. It simply ***IS***.

I think the Jewish Kabbalists have the best handle on this when they express Creation (Briah) as the ***eternal*** act and Formation (Yetzirah) as the ***temporal*** en-act-ment of that eternal Creation.

Where we get confused is when we try to juggle our temporal experience with this concept of eternity. Our every moment is involved with the finite and the sequential and so we forget that we also have the infinite and non-sequential. It is very difficult for us to understand how a thing can simultaneously be without beginning and end, yet still be enacted through sequence (beginning, middle and end).

So we come up with certain un-provable theories about what came first, second, etc. To do so, and to make any sense out of things through this process, we must invariably resort to ascribing the equivalent of human emotion and motivation to Deity. The big problem with this is that it doesn't work and to make it work we have to accept things on blind faith. Many of these blind faiths have proven to be very destructive over time.

An Hermetic is never satisfied with blind faith. She might use it as a launching point for exploration, but she does not use it as her foundation and build herself upon it. The Hermetic will always look for the deeper truth hidden beneath the blind faith. Once found, this deeper truth transforms blind faith into

Knowing and Understanding.

>> *Sorry, I'm new here so I don't know how we got ourselves into such a mess in the first place. <<*

;-) My point is that it's not a "mess". Certainly, it is **messy** at times, but it's not intrinsically a mess. It is simply what IS and we must make the absolute best of it.

The universe is not our foe. It's our Pathway to Perfection.

My best to you,

:) Rawn Clark

21 Nov 2001

On Attaining Temporal Control Over Spontaneous Astral Projections

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>> I have had limited experiences with OBEs; approximately eleven that I can recall in detail. In most of these experiences I have projected spontaneously into what I believe is the Real Time Zone (according to Robert Bruce's terminology in his Astral Dynamics book). <<

I haven't yet read any of Robert's books but I think I recognize what he means by "Real Time Zone". In other words, this is past-present-future **physical** time (i.e., things that have happened, are happening or will happen within the physical realm), as opposed to astral or mental happenings that have no physical corollary.

>> Most of these experiences have occurred in what I believe to have been the past (in our linear understanding of time). So my question to you, seeing as I have not found any details in the subject matter elsewhere, is: Are there any methods or practical ways to obtain temporal control over one's projections? <<

With spontaneous or unintentional separation, it is difficult to control the astra-mental time factor. Time in these realms is very different than physical time. Primarily, it depends upon your conscious intent. In other words, if you consciously project into the physical-present astra-mental moment, that is when you will arrive. But since your separation is spontaneous and unintentional, you have no *conscious* control over this factor.

The study of 'time' is important to the magician as its understanding reveals many mysteries. The central mystery here concerns the nature of "now-ness". Now-ness is what determines which moment of time you are in. Generally we experience now-ness only in our present moment of physical-time. But with astra-mental time, we are not restricted in this way. For example, in a daydream we can mentally visit (albeit unreliably) any time we can imagine. In other words, the mind can access any moment in time and still experience now-ness, whereas the physical body can only experience now-ness in the physical-present moment.

Essentially, our mental body exists in a bubble of now-ness that we always carry with us. No matter where your mental body resides, it senses "now". Thus, when it is combined with your astral body and inhabiting your physical body, that now-ness encompasses only the briefest of physical-moments. And when your conjoined astra-mental body is separate from the physical body, you have more latitude through time and can move your bubble of now-ness anywhere you please. The same is true with the solitary mental body, except that with your solitary mental body you can encompass more of time within your bubble of now-ness. Thus it is that only your solitary mental body can experience eternity (i.e., encompass the whole infinite passage of time within a single "now").

When you project *consciously* you are taking your bubble of now-ness and intentionally relocating it to a locale of your own choosing.

Have you ever projected consciously and with the clear intention to do so? This is the key to your dilemma: *conscious* projection.

Achieving conscious control over the projection of the astra-mental body is no easy matter, but since you are naturally able to project spontaneously, you are half-way there already. :) There are three factors

to cultivate in order to gain this ability: 1) Mental Discipline. 2) Elemental Equilibrium. 3) Mental Projection (Wandering/Travel).

1) Mental Discipline: It is essential that you be able to focus your mind without wavering. This is important because you will be faced with sensations and experiences that can easily disrupt your normal equilibrium or distract your focus. Secondarily, mental discipline is necessary for the conscious formation of your intent to project to a specific time and place.

2) Elemental Equilibrium: Achieving a high degree of Elemental Equilibrium is an essential prerequisite to the conscious separation of your astra-mental body. Without this Equilibrium, you risk damage to yourself. The fact that you are naturally able to spontaneously project, indicates that you already possess a rudimentary Equilibrium, but in order to get your projection under your conscious control requires further work in this regard. The important factor here is the mastery of your subconscious mind. I say this because your intention must come from your conscious mind instead of from your subconscious mind. Your present situation of spontaneous projection into the past indicates a subconscious motivation.

3) Mental Wandering: Mental wandering is much simpler and easier to master than the astral projection. Here you will learn all the techniques necessary for *conscious* projection, including the conscious projection into a time/place of your own choosing. I consider mental wandering, in the normal course of training, to be a prerequisite to astral wandering. This will also teach you how to verify that your astra-mental experiences are genuine and not merely fantasy.

>> If so, would you be so kind as to refer me to some text where I may read up on this? Or perhaps you can explain to me in your own words on how this may be achieved or why not? <<

I recommend Franz Bardon's "Initiation Into Hermetics". In Step 8 and Step 9, Bardon explains both mental and astral wandering (projection) and the methodology for attaining it. In the Steps 1 through 7, Bardon outlines the prerequisite training.

Another resource I recommend are two of my own writings, found on my website. They are: "Beneath An Astral Moon" and "Rawn's Self-Healing Archaeous". Both deal with astra-mental separation. "Beneath An Astral Moon" describes a more rudimentary approach that may indeed be helpful to you currently, and "Archaeous" describes a more advanced technique which if you adapt slightly, may also be helpful in developing a more conscious projection.

>> At the moment I am interested in projecting into the present, but would also be curious to understand the methods for past and future projection control. <<

I suggest that the next time you spontaneously project, you attempt to take conscious control of the situation. Begin by stopping yourself and standing very still in whatever place/time you find yourself. Take a few moments to sense your situation. Focus on the sensations you are feeling, the emotions you are experiencing and the thoughts that are running through your mind. When you feel centered and grounded, then explore your surroundings *consciously*. Try to figure out what drew you to this specific time/place. If, as I suspect, you are being drawn to this place/time because of a subconscious motivation, then getting to know what that motivation is, would be very wise and very educational.

You might also experiment with consciously controlling the time you find yourself in. In other words, make up your mind that you will be in the present physical-time moment instead of the past-time

moment you find yourself in. Once your mind is set, *will* yourself to be in the present moment. In this realm, ***mind powered by force of will***, is THE controlling factor.

Similarly, if you find yourself conscious during the act of projection itself (i.e., as your astra-mental body is separating from your physical body), try to focus your mind on the goal of projecting into the astra-mental aspect of the physical-present moment. The trick to this is to stay very close to your physical body. In other words, don't allow yourself to project in some other situation or location of the physical-present moment. Begin close to your physical body and ground yourself in the physical-present. Only then, venture forth to other places within the physical-present moment.

The main issue here is *conscious* control. Once you assume this control, you will be able to project any where or any when you desire. But to reach this state of mind, you must focus upon more of your overall development than just OBE. The path of Hermetics is one of *balance*.

My best to you,
:) Rawn Clark
25 Nov 2001

On Elemental Equilibrium

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>> I have no doubts in the abilities and experiences you write about, but I find it difficult to believe something such as a smoking habit would have made it past Step 1 practice of IIH (in particular the introspection part). (Or perhaps I am just being WAY too hard on myself and expecting perfect balance before going to step 2). <<

"Perfect balance" is not an achievable goal while incarnate. The proper goal is **Equilibrium**. This is a continuous, lifelong process that demands constant **equilibration** -- it is not a static result.

Equilibrium is a uniquely personal thing that is not based upon cultural pressures or the opinions of others. The details of the true magical equilibrium will look different for each magician. The point of initiation is to become your self, to the fullest, not to pattern yourself upon another's standards. Thus you will never find the answers to your own process of equilibration externally -- the only guide is your own conscience.

The goal of Step One in this regard, is the construction of your negative and positive soul mirrors, not equilibrium itself. This taking stock of what IS, is the first step in the process of equilibration. Step Two begins the work of conscious self-transformation, and the process of equilibration is continuous for the rest of your days. You do reach a stage titled "equilibrium" (which means that equilibration becomes automatic and instantaneous), but it is still a continuous process and not a static state of perfection.

When I began my work with IIH, I did quit smoking for a period of three years. My rationale for this was that smoking was an addiction and it was my addictiveness that was the issue, not smoking itself. Once I resolved my addiction issues, I returned to smoking because I also derive pleasure from it. Smoking is no longer an addiction in the psychological sense for me. I would miss the pleasure of it, but I have absolutely no doubt of my ability to abstain from smoking. This is an example of how one transforms a negative trait into a positive one by reaching down to the root issue (addictiveness), resolving that, and then transforming the situation into a positive (pleasure).

Certainly, smoking the majority of commercially available cigarettes is VERY damaging to one's health, but I smoke the expensive additive-free kind hoping to minimize the cost to my bodily health. But "health" is about more than just the state of one's physical body. I've known many physically fit vegan gym-goer yogis who were some of the most disturbed, imbalanced people imaginable. In my own seeking of my own personal and unique equilibrium, I find that pleasure is an important part of health (of life itself, for that matter).

As a magician, I am the only person who determines what my inner landscape shall be and how the spirit of my equilibrium shall manifest. If for me, smoking represented a negative trait that I must overcome, then I would do so, but only because I discerned that this was a negative trait, not because it was considered a negative trait by others.

>> The part where I have doubts more and more are Bardon's constant reminders that "one shalt not proceed with more advanced exercises until one has mastered the basic ones". <<

I recommend that you resolve this doubt as this is one place where doubt is inappropriate. Bardon designed his course of initiation in such a way that the exercises of the next Steps are impossible if you have not mastered the previous exercises. You might get some result from jumping ahead, but it will not

be the full result possible and eventually, your progress will come to a screeching halt. All that jumping ahead accomplishes is to delay your progress because you will, without a doubt, be forced to backtrack and start over again.

>> If this were so, one would not be able to Astral Project for what I would think to be years of practice before reaching steps 8/9. Yet, I'm sure some of us have heard of people Astral Projecting whether induced or spontaneously without ever having engaged in exercises found in steps 1 - 7. <<

There are several issues here. The primary issue is that what most folks title "Astral Projection" has very little to do with what Bardon titles "Astral Wandering".

The second issue is that many folks are born with the inherent ability to separate their astra-mental body. Most often, this is an undisciplined ability and of little magical use. And, most often, it leads only to experiences that are delusional in nature. One reason why Bardon places mental and astral wandering so late in the Steps and stresses the need for the magical equilibrium, is because it takes long training to be able to separate the astra-mental body and **NOT** be fooled into believing that a projection from one's own psyche is objectively real.

The third issue is that the magical or Elemental equilibrium can be achieved in any number of ways other than by doing the work of IIH. IIH presents only the Hermetic approach.

>> So... The question is how seriously are we to take these constant warnings ?? <<

I recommend that you take them with the utmost gravity.

>> Is this Bardon's idea of implementing "Engineering Buffers" so we don't hurt ourselves? I.e. if the elevator states it can only handle 1000Kg, but if you test it it actually can handle 1300Kg of weight before it collapses. <<

No, these are merely statement of fact. They are not manipulative. In other words, he doesn't say them to hold you back or to coddle you. He says them to insure your continued forward progress.

>> Would I be correct in saying that the introspection part of Step 1 is something that may take a lifetime to achieve and perhaps should be practiced in parallel to the other steps, rather than focused solely upon before moving on to the next level? <<

Introspection is the constant companion of the magician. Not a moment passes without it. Not a Step is taken that is not dependant upon it.

In Step One, you focus your introspection specifically upon the present personality you manifest. The goal with Step One is to, within a short time, document the current state of your character. Once this is achieved and self-change is begun, introspection takes on a new meaning -- introspection is **THE** essential ingredient in the process of equilibration.

Life is filled with constant, unrelenting change and the only way to keep apace with the internal changes is through constant, unrelenting introspection.

Introspection is such an essential tool for the magician that Bardon chose to put it (along with mental discipline) at the very beginning of the work. Both introspection and mental discipline are lifelong

practices that evolve and mature throughout your entire life. What you conceive of as "introspection" today, is not what you will experience it to be in a year, or a decade, etc.

Introspection and mental discipline are like learning to ride a bicycle. At first it is something new and difficult and it takes your full concentration. But eventually it becomes second nature. Then you find a new challenge, like racing your bike or travelling across country with it, etc.

My best to you,
:) Rawn Clark
07 Dec 2001

>> *The only way for me now to comprehend living in an equilibrium is to have a counter-balance thought in the back of your mind. It would be along the same lines as when David said, "I have put the Lord always before me." The idea being that a mental filter is created, based on the juxtaposition of what the right thing to do would be; and then compare it to what is our own natural inclination to do.*
 <<

Ah, but why do you assume that one's true "natural inclination" is any different than the "right thing to do"?

Initiation is nothing other than becoming fully conscious. Magic is nothing other than the fully conscious use of Natural Laws. A Magician is nothing other than a fully conscious person who makes fully conscious use of what Nature has provided us.

Awareness of self is at the root of Elemental Equilibrium. With time and practice, awareness of self becomes a habit and eventually not a moment passes without your being precisely aware of yourself.

Introspection is the first step in that process, but with time, introspection (which starts out as a special thing) becomes constant awareness of self. It takes no thought. It's automatic. An integral part of being.

This is what David, of blessed memory, meant. That his awareness of self ("Lord") was so constant a presence in his way of being that it was ALWAYS in front of his eyes. This symbol "always before me", deserves careful thought. This means that every perception (in-coming) and every expression (out-going) passes through this filter of self awareness.

The Elemental Equilibrium is a dynamic state of active and constant awareness of self. Nothing within the self transpires without full conscious awareness. Each thought is evaluated as it occurs. Each emotion is evaluated as it occurs. And the only change that occurs in reaction to thoughts, emotions or events, occurs with one's full conscious awareness. In other words, the balanced individual is not thrown about willy-nilly by events or intruding thoughts.

This is why it is called "equilibrium". It is the solid foundation. The ground of self upon which the initiate stands and meets life. Just like in Tai Chi, if you stand in balance, then you can shift **with** external pressures without being toppled over or moved against your will.

The Elemental Equilibrium is not so much a discipline as it is a choice. I choose to remain grounded in

myself. In order to remain grounded I have to continuously express my truest nature as clearly as possible. In order to know my own true nature, I must remain continuously aware of self. And this does not limit me since Self is limitless.

By focusing inward, we find the Infinite.

And by focusing inward we find the guide that replaces cultural dictates or even thinking -- our conscience. This is what should guide us to, and guide us during the maintenance of, our Elemental Equilibrium, not what we are brought up to think is right or what someone else tells us is right.

Our conscience is the voice of our "Holy Guardian Angel", speaking to us in every moment of our existence. It never misleads. It is the clarity of Self, flowing into us, seeking expression. All we need do is trust it and obey it.

>> P.S. Here's a good one. I meditated and contrasted and compared the Bardon approach of change and a correlation with the verse, "Resist not the evil." What I noticed Bardon and the verse have in common is: If we resist or give too much thought to the 'evil' or undesired quality, then what we end up doing is, feeding it (energy) and getting into a 'tug of war' with it. Which only strengthens it. <<

Yes. This is especially important in the work with the soul mirrors. Nothing must be resisted other than our inclination toward the habit of subconsciously formed responses that no longer serve us. These do take some resistance, but the type of resistance they take is one of ignoring them and turning the mind towards the positive, affirming, conscious alternative. Again, it's like in Tai Chi: From center we meet the external force and we direct its motion instead of letting it direct ours.

"Center" occurs at the exact spatial middle of any whole form. If we leave parts of our selves out of the form, then we cannot achieve "center" because we have not encompassed a "whole" thing.

Each negative serves a positive root. Within the personality, what makes a character trait "negative" is the fact that the form was developed without our conscious participation. Most often, the most bothersome negative traits stem from childhood, so our understanding of our selves and of the universe was poor and thus our responses tended to take negative (inappropriate, inharmonious) forms.

When we push away or resist the negative manifestation, we then have no basis upon which to know its positive root. The only way to unlock the positive core is to accept the negative form and consciously change it so that it more clearly and accurately expresses the positive root. And the only substance in our universe that acts as a solvent to negativity is love.

You might rightly ask, "but how can I love this awful part of myself?" Well, you don't necessarily have to always like a thing that you love. Certainly this is one of the bigger lessons of intimate relationships! ;-) When you don't like something about someone you love, you help them to change and become more likable. And since you already love them, you speak to them lovingly and tell them your thoughts in a way that nourishes them instead of demeaning them. So why not apply the same tactic with one's own self? I'll tell you, it works like a charm!

>> I must admit, I grew up very zealous and introspective. But I feel like the Bardon approach doesn't want us to over do introspection and self analysis, or take it to an extreme. Yes we need it, and it's a tool, but it can become a road block at the same time. We have to find a balance there too. <<

Yes, certainly, balance is the key. But what I don't think you've realized yet is that introspection transforms into something more. Something that is not a labor, but something that is a joy. But even so, initiation is about more than just contemplating your navel. ;-) It's also about action.

My best to you,
:) Rawn Clark
15 Dec 2001

>> An important part of the soul mirror exercise has little to do with you and a lot to do with your learning about the categorization of the different traits so that you can recognize them and the group that they belong to. <<

This is an interesting point that I don't altogether agree with. The interjection of the Elemental analysis into the mirror work is really not essential to success with the work of self-transformation itself. So long as you do identify the various aspects of your own self, it doesn't matter what name you give them or what structure you impose upon them.

Where this does matter is when it comes to Hermetic initiation and the learning of magic. Here, the Elements are a bridge between understanding 'self' and 'other', the inner universe and the external one.

We begin with the internal universe of the personality and learn to understand the Elements there, in that arena, by relating them directly to what we perceive of our inner world. In doing that, we impose a specific Hermetic structure upon our personality and mold it to fit (not the other way around). This structured, re-generated personality is the Foundation which is so essential to advancement in Hermetics.

Then we turn this understanding outward and learn to understand the external Elements. This process of internal-turning-outward is what personalizes the external Elements for us and makes them comprehensible, real things instead of just intellectual concepts.

My best to you,
:) Rawn Clark
16 Dec 2001

>> I think you have clarified "equilibrium" but you have barely touched on "elemental". How do the various elements come into "imbalance" in the first place? <<

Of concern here are the astra-mental Elements. As such, their balance is influenced by our emotions and our thoughts. At birth we possess an essential Equilibrium based upon our specific maturity of spirit. In other words, the astral Elements reflect precisely the mental influx of our own Individual Self. This is represented in Astrology by the natal chart of the exact moment we emerge from the womb. This is the balance we begin with and modify throughout our incarnation.

As we grow and our emotional being takes concrete form, our natal Elemental balance evolves. The pressures of culture upon the nascent psyche bend it toward imbalance by their very nature. These influences develop un-conscious habits of reaction within the nascent psyche, which eventually result in an imbalanced personality. This is merely a matter of taking the path of least resistance as we learn to adapt to our environment.

Initiation seeks to redress this un-consciously formed imbalance through a process whereby all those un-consciously formed habits of reaction are transformed into conscious choices. [At first, this seems to increase the imbalance, but this is only an illusion generated by our becoming aware, for the first time, of the difference between a conscious choice and an un-consciously formed habit. It puts the un-conscious habit into sharp relief and makes it appear greater than it did before.]

>> *What exactly is the difference between an "equilibrated" person and a moral person ? <<*

A person who has not achieved the Elemental Equilibrium bases their morals upon external input -- from their parents, loved ones, church, society in general, etc. But the Equilibrated individual bases their morality upon inner directives alone.

My best to you,
:) Rawn Clark
20 Dec 2001

Distinguishing between the Akashic, Mental and Astral

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>> In the spirit world (akasha plane), the spirit, because it is all-knowing, compassionate, full of humility, and an eagerness to learn and evolve, would choice a body/life that would challenge its faults. So what I believe is that in this lifetime, people suffer because they want to evolve, to learn, and to conquer their flaws. <<

It's important to note that the Akasha and the Mental Realm are not the same thing. The mental realm is the first *effect* of the Akashic Causation. The mental *body* is an individualized manifestation of the true Akashic spirit. It is very, very similar in that it too is eternal. The mental body however, is the "doer", the one who picks and chooses just the right incarnation.

The problem faced by the Akashic spirit is the refinement of its incarnate body. It takes repeated incarnations to get it "right". By "right", I mean to craft an incarnate body that clearly and truly expresses the essence of the Akashic spirit. This can be viewed as evolution or as a process of learning. But the Akashic body itself is eternal and is not what evolves -- only its incarnations evolve. Or, to put it more clearly, its ability to incarnate itself with perfect clarity is what matures, ripens, evolves.

Since we exist in the physical realm, where change is a constant and infinite in its variety, the Akashic spirit must incarnate itself into a very broad spectrum of experiences in order to perfect the process so that the incarnate body reaches the state of clarity under ANY circumstance. The only way to achieve this state is through the *personal* experience of suffering, love, want, exaltation, etc.

But why is it necessary for the Akashic spirit to go through all this? The answer is the ultimate in simplicity and one of the most difficult to accept. Namely, "because that is just the way things work." ;-) In the Akashic realm of Causation, "reasons" are moot, irrelevant. "Reasons" exist only in the realm of sequential Effect.

But we can define the mechanisms of this working even if we can't define a "reason" for its existence. The root causation taking effect here is that for the eternal Akasha to fulfill the temporal, sequential parts of ItSelf, it must plummet the depths of the material realm and express itself through the material realm with perfect clarity. This process, on the whole, takes an infinite amount of time and sequential experience (i.e., eternity).

To get back to your comment about the Akashic spirit "choosing", this is not the case, strictly speaking. The Akashic spirit is not motivated by issues of "choice". An Akashic Spirit merely does what is in its essential nature to do.

Actually, "does" and "do" are the wrong words to use in reference to the Akashic spirit. "Doing" is a sequential action. An Akashic spirit merely IS. Only its incarnations are "doers".

>> Rawn, if you can just clarify the aspects of the astral/soul and mental/spirit body. What I am confused about is that the author refers the soul as the spirit, and I believe that that is what he means as the hermetic definition of the spirit, or the spiritual-I. Where then does the soul come in, in the manifestation of the spirit. Is it when they are earthbound? There are such big gaps in the book which does not speak much of the astral plane, many a time mixing it up with the mental plane. <<

The "soul" equates with "astral body" in Bardonian Hermetics. The astral body is a temporal

consequence of the descent of spirit/mental body into the physical matrix. The astral body is the emotional body. Emotions (and all things astral) are what mediate between Mind and Matter.

When a person dies, the astra-mental body (i.e., conjoined soul and spirit) is released from physicality. Since there is no longer a physical root into which Mind pours itself, the astral mediation is no longer required or even viable. So the astral body begins to die or dis-integrate. This is what those who undergo regressive hypnosis describe -- the process of the release from physicality and the subsequent dis-integration of the emotional body.

The experience of the astral death will be unique for each individual, depending entirely upon the contents of their emotional body at the moment of physical death. Primarily, it is a cathartic release, be it negative or positive.

Since this is the astral realm, our experience of this emotional release assumes symbolic form. Hence, "heaven", "white light at the end of the tunnel", "being met by family, friends, angels, etc.", or even "hell". Beneath each one of these symbols there's an emotional state being released or resolved.

Eventually, the spirit/mental body sheds all of its skins and this is when the experience of "all-knowing, compassion and humility" that you describe earlier, comes into play.

My best to you,
:) Rawn Clark
24 Dec 2001

Light - Fluids - Elements:

Their descent from Mental to Astral to Physical manifestation.

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>> *I have been re-reading KTQ and saw a point related to healing that I think is also mentioned in IIH. Bardon mentions that a damaged organ can be brought back to health by using white light and the imagination, by thinking with conviction that the organ is completely restored back to normal health. HOW does the light and the imagination combine to effect a healing? What process is followed from a hermetic point of view? <<*

Physical materia adheres to an astral matrix which in turn adheres to a mental matrix. A strong conviction impacts the mental matrix and causes it to resonate in accord with the magical desire for health. The Light acts to enforce this resonance and carry it downward through the degrees of density into the astral matrix, and ultimately, into the physical materia. Without the empowerment offered by the Light substance, the mental impetus will take quite a bit of time to truly transform the astral matrix and may not ever transform the physical materia.

As the astral matrix is transformed, the physical materia adhering to it will also transform. The cells of the human body are ceaselessly dying off and being reborn. With each cycle of new cells, those newly formed cells pattern themselves upon the astral matrix as it exists in that moment. If the astral matrix of an organ has been transformed from a diseased state, into a healthy state, then the new cells will manifest health instead of disease. Eventually, the organ will be renewed.

How quickly this transformation occurs depends on several factors, such as the power of the magical conviction, the facility with Light work, and how thoroughly the patient has dealt with the karmic lessons that disease implies, to name a few.

>> *How is the light that you are speaking of here related to ordinary light from a candle or lamp? What differences and similarities does it have? <<*

This weekend I have three visitors from Southern California who came to talk with me about these subjects. During our conversations a similar question arose but concerning the Elements and Fluids. I think my answer to them also applies to your question concerning the Light, so here goes:

"Every physical thing has an underlying astral matrix, composed of the four Elements. Physical matter adheres to this matrix and displays specific characteristics analogous to each Element. These are the characteristics that we know the Elements by -- that we symbolize them with. But these are just the reflections of the astral Elements as they are expressed by the physical materia in the process of adhesion. They are not the Elements themselves. The Elements are non-physical Philosophical Principles (in the Alchemical sense).

Each type of materia expresses the Elemental characteristics differently. For example, a mineral expresses Fire one way, a plant another way, and an animal still differently. To see the Element within the physical characteristic, you have to first understand the peculiarities of the adhering materia. The characteristics of the materia SYMBOLIZE the Elements to which the materia adheres -- the Elements do NOT symbolize the characteristics of the materia."

So, in reference to the Light, the candle's flame would be a reflection of the astral Fire which in turn, is a reflection of the higher Light. In other words, the characteristics of a physical flame, through the process

of physical materia adhering to an astral matrix, reflect the astral Fire Element; and the characteristics of the astral Fire Element, through the process of astral materia adhering to a mental matrix, reflect the creative Light.

>> When you say that the physical materia expresses the element's characteristics differently, do you mean that they, like fluid condensers, accept or absorb certain elements more readily than others depending on the uniqueness of the materia? And THIS is what gives the symbolic representation or analogy of the pure elements? <<

It's the other way around. Only certain types of materia are capable of adhering to the Fire Element or to the Water, etc. So when the astral matrix has a preponderance of Fire, for example, then the materia that adheres to this astral matrix will be predominantly the sort that naturally adheres to the Fire Element.

Only when it comes to the magical use of a Fluid or Elemental condenser, is the course of nature reversed and we use the properties inherent in the materia in order to hold our accumulation. In other words, we choose a materia that naturally adheres to Fire when we want to create a condenser for the Fire Element.

>> Things are beginning to come together, but with a seeming imbalance. Earth doesn't appear simply as a - piggy in the middle - manifestation of the primary polarity. Does the "lower" side of the primary polarity [Magnetic Fluid] have some fundamentally different relationship to Earth, than the "higher" [Electric Fluid]. Is the higher free, and the lower bound? <<

Adorning The Primal Creative Light, are the two Fluids -- our primal polarity that descends from The Unity.

Adorning the Electric Fluid, is the Fire Element; and adorning the Magnetic Fluid, is the Water Element.

The *interaction* of these two poles we call the Element Air. This is an infinite continuum of degrees of Fire to Water, of Electric to Magnetic. Air itself, is neutral, or to use more symbolic terms, "it tends neither up nor down of its own accord." The Electric Fire, tends upward and outward, whereas, the Magnetic Water tends downward and inward. Fire is the tendency toward formless force, whereas Water is the tendency toward inert form.

This interaction of Fire-Air-Water IS the Element Earth. When Fire and Water interact *through* the continuum of Air, the result is sequentialized form -- the Earth Element. This is a VERY dynamic thing. Earth is the form that Water 'tends toward'. But Earth is not a separate thing -- it contains Fire, Air and Water -- it is *part of* the dynamic, alive Whole. It is the vessel of form which holds life.

We see the action of the Earth Element in EVERY *thing*.

My best to you,
:) Rawn Clark
January thru February, 2002

Past-Life Memories

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>> In Bardon's IIH (at least I think that it was there) he mentioned that a Magician should not look into his past lives because that as soon as he does he will inherit the Karma from those lives and he will have to carry it in his current incarnation. I hope I stated that properly :-) However, I thought that we were already carrying the Karma from our past incarnations, so why Bardon's distinction or admonition? <<

I don't think he was saying that one should not ever do this; rather, he meant it as a caution for the new student.

It is true that when you regain the entire corpus of the Individual Self's memories (i.e., of all your past lives), you do become painfully aware of your past actions. This should be put off until you have directly addressed the karmic load of your present life, otherwise the realization of what you've done in the past can make the whole load overwhelming.

Our accumulated karma is always with us, yet we are normally only *conscious* of our most recent accumulations. Being *conscious* of your karmic indebtedness transforms your relationship with it. It makes it VERY real in that sense. It's sort of like when you cut your foot while walking through the cold water of a creek -- at first you barely feel it because of the cold, but when you leave the water it hurts and you realize you're bleeding.

There are often opportunities in the early stages of initiation when the student might glimpse the memories of their past incarnations. It is always tempting to go there and explore. The "Was I Cleopatra?" syndrome is very enticing. ;-) But in the end, if this excursion into the past occurs prior to our truly exploring the present, it can delay the true resolution of karma. In other words, if your grasp on reality is at all weak, then the past-life memories can be very deluding and diluting.

My best to you,
:) Rawn Clark
13 Feb 2002

Coping with the Ups and Downs of the Path

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>> *For the past few days, I've felt very much less spiritual, as if I'd undergone some sort of shift in consciousness reverting back to the way I used to be. My desire to keep up my practices and my level of discipline has dropped quite dramatically and for no apparent reason. I'd like to keep up the practices, but how do I get that spirituality back when everything else in my state of mind seems to be working against it? <<*

Chin up! What you're experiencing is perfectly normal. We are creatures of rhythm who live in a rhythmic universe. Ups and downs are natural and unavoidable. Take heart though because you'll find that while you do still have ups and downs, your ups become higher and higher and your downs become higher than your former highs. It's a progression.

I suggest that you "go with the flow" and make the best of your lows. Most of all don't beat yourself up over them and feel like you've failed and you're an awful, useless excuse for a human being! ;-) Often, that will exacerbate the situation as you develop an underlying resentment, both against yourself and the Work.

Try to retain at least a self-conscious perspective during your low periods. By this I mean, don't let go of self-examination and of trying to be the best you can be as a human being.

This is only your first dip. After a few more, you'll get the hang of it. I suppose it's a bit like surfing -- between the waves, you paddle like crazy trying to position yourself perfectly so you can take advantage of that next wave, the one that's sure to come.

My best to you,
:) Rawn Clark
02 Mar 2002

Demons

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>> I am about half way through "Frabato the Magician" and I am a little confused about something. In the book, the F.O.G.C is said to be in a pact with Satan and other demonic spirits as well as an appearance of the demon Baphomet is mentioned. In my limited knowledge of Hermetics and Kabbala, I thought that these spirits do not exist and that there is no "Devil" other than those that we create with our minds. Can anyone enlighten me on the subject. <<

You have answered your own quandary, though you don't realize it. :) The answer is that the beings mentioned ARE created with our minds. However, these particular creatures also exist at the collective level of the human group-mind, and are therefore quite powerful. Their power extends ONLY within the human group-mind. In other words, they do not have corollaries beyond the human experience and do not exist within non-human nature. The only place that anything definable as "evil" exists in this universe is within the hearts and minds of human beings.

But this does not mean that they are not real. All it means is that they are only real in human terms. They have no power over the non-human rest of the universe. They also have only as much power over us as we give them, either consciously or sub-consciously.

This is why it is so important to follow a path of self-realization that BEGINS with character development, mental discipline and the bringing to light of all the dark matter that fills the ordinary human psyche.

>> This is by no means the only such possession either - there are at least two others that are being dealt with, or about to be dealt with - there does seem to be a definite trend taking place. It seems just possible to me that as the rise in "seekers of the light" gains momentum, as seems to be the case generally, there might be an associated "balancing" by means of reciprocal dark forces. I would be interested to hear from others regarding this hypothesis. <<

It is tied to the rise in our numbers but only indirectly. The reason we are seeing so much more of this sort of thing lately is due to the poor training that most folks pursue. Right off the bat, folks these days are tapping into resources of inner power before they have first purified their own psyches. When a person does this, they empower their own inner demons, the source of all such beings. For an untrained person, it is nearly impossible to tell the difference between a self-generated demon and an external force. [This is the nature of the mental body. Our projections appear to be external things coming at us, instead of the other way around.]

When such a person does practice magic, it opens them directly to the demons we have created for ourselves within our human group-mind. They will gladly enter the personal sphere of an individual *through the person's own un-regenerated psyche*.

The well trained magician however, doesn't face these dangers since their psyche is well known to them. Where there are no dark corners, these demons cannot grab hold. This is one benefit of the Elemental Equilibrium.

What must be accomplished in an exorcism is to sever the link between the subject's own psyche and the demon that has found a home there. If it's to be a permanent cure, one must also eliminate that part of the subject's psyche that provides a suitable atmosphere for this demon, otherwise this demon will return once the exorcist is absent. The effective removal of the host environment is crucial and is the most difficult part of an exorcism to accomplish.

My best to you,
:) Rawn Clark
21 Mar 2002

>> The majority of victims that I am aware of are very young people, mostly young children. It would tragically seem that the younger the child, the more vulnerable they are to possession and other psychic attacks. I remember for example a high ranking Demon that R. exorcised from a five year old boy (I think his age was). In that case, the Demon, after R. exorcised it from the child, subsequently entered R. and very nearly killed him in the battle that ensued. Now, clearly five year old children are not engaging in any sort of Occult or Magical activities, and have psyches equivalent to their age - so how does this reconcile with these possessions? <<

There are several issues here. First off, I don't know the specifics of this case and I don't know R's abilities so far as determining whether or not a true "possession" is in place.

Secondly, the term "possession" is problematic in that it implies a completely external force taking over and this is not a strictly accurate assessment of what is commonly called "possession".

Thirdly, every child born has a past life history or karma.

>> Also - the Demon which possessed R. after removing it from the child did so spontaneously, and not due to anything within R's own psyche. <<

I think this is an inaccurate assessment of R's psyche. Such an entity cannot take hold in the psyche unless it has an avenue of entry.

>> These dark entities are very real and very powerful, and in the cases mentioned, psyche independent - so where do they originate, and why do they attack is the ultimate question here. <<

To my mind, your assumption that these cases are "psyche independent", is erroneous.

As I said before, these beings originate in the human psyche and many reside within the human group-mind.

"Attack" is not an accurate description. These beings are merely trying to survive in the same way that every other living creature tries to survive. They seek out and inhabit realms that support and nurture their own life force, just like you or I. What feeds them is the strong energy of the un-regenerated human psyche, so when they inhabit this realm, they naturally do their best to cultivate this "dark" energy. They are well adapted to their environment -- an evolutionary success in scientific terms.

A good analogy is a virus. To the host body, it may feel like an attack, but the virus itself has no such motivation. All a virus is trying to do is survive and prosper.

My best to you,
:) Rawn Clark
22 Mar 2002

>> *One does have to ask however - out of a population of say 6 billion people, how do these clearly powerful demonic entities select a victim to possess? <<*

They are like birds who find the best tree for their nest. But can we say that a bird has thus "possessed" the tree? I think this is the wrong way of looking at this whole issue. The terms "possession" and "victim" both imply a lack of responsibility or causation on the part of the host. If we cut our own finger, are we then a "victim" of our own abuse?

When I examine an individual said to be "possessed", with my mental eyes, I usually see that the so called "possession" is nothing other than the individual's own projection of their own unresolved subconscious content. This is self-caused -- certainly not intentional or even conscious, but self-caused nonetheless.

When the subconscious content itself is adequately dealt with and transformed (as in the Soul Mirror work) then the root of "possession" is eradicated and the "possession" is terminated -- the environment suitable for hosting such an entity is transformed into an environment unsuitable for such an entity and the entity must therefore vacate and not return.

>> *Such victims are very often young children who, presumably do not have an excess of psychic energy, negative or otherwise, and who's psyche's are not very mature. <<*

The psyche of a child is a VERY complex thing, especially that of a modern day child. A child's psyche is every bit as capable of creating its own demons as an adult's psyche is, if not more so.

>> *In the case of P., from whom R. is exorcising this powerful entity, the demon, this is not the case - the entity claims to be her ex-husband apparently. <<*

This is an example of how well adapted this life form is to its environment. P. has her own unresolved stuff around her ex-husband, so this entity is using this inner weakness to its advantage. These beings exist within the psyche and therefore know every little thing about their host's darkest recesses.

>> *I suppose the follow-up questions would be this. Why, once exorcised, are do these entities apparently become even more dangerous and aggressive, and in particular towards the exorcist? Is it because their victim was particularly suitable for their "need", or in fact is in a case of vindictiveness or revenge upon the exorcist? <<*

This is survival instinct, not the human emotions of malice or revenge.

When a magician severs the link between a "demon" such as this, and its host environment, the magician must then contend with the entity's need for another suitable environment. Since the magician is the one presenting the threat to its survival and is also at that point exuding a great amount of energy, the entity will naturally be drawn to look within the magician's own psyche for its survival. VERY frequently, the entity will find a suitable environment within the "magician" since most who try to exorcise have not achieved the Elemental Equilibrium and still have unresolved "dark" matter lurking in their psyches.

If the magician does not present a suitable environment for the entity then the entity will do it's damnedest to re-enter its original host. If the magician does not allow this, then the entity will retreat elsewhere. Unless the entity finds another suitable host promptly, it will again return to its original host and re-enter once the magician has left the scene. This, to a large extent, explains why P. has had no luck with the various exorcisms that have been performed prior to this attempt.

The only way to permanently resolve this situation is to completely and permanently resolve the environment of the host's psyche. It is NOT an easy matter for a magician to eradicate the "dark" matter residing within the psyche of another human being. Most often, this is not even permitted by the laws of karma.

The wisest and most permanent course is for the magician to guide the host through the process of transforming their own "dark" matter.

But we want fast cures that absolve us of all responsibility, so very, very few are willing to truly look within and really do the work of self-change required to permanently end this cycle.

Bardon places the Soul Mirror work and the work of self-transformation at the very beginning of IIH for good reason. He also leaves off the exploration of non-physical realms until the Elemental Equilibrium is well formed, for the same good reason. Namely, that our unresolved psychic content very easily blinds us and leads us astray. This has to do with the nature of the mental body itself. When we think a thought, it, in effect, bounces off the interior of the mental body and rebounds to us. This is what I referred to earlier when I said that to my mental eyes, "possession" is nothing other than a *projection* of self. That projection bounces off the interior of the mental body and *appears* to be an external force, impinging upon us. This bounce-effect causes a snowballing dynamic much like a "schema".

I get emails almost daily from folks describing absolutely bizarre phenomena that they've experienced while meditating or astral projecting. To a one, these are self-projections of unresolved psychic content, and to a one, these are people who have yet to attain the Elemental Equilibrium.

When we enter into these realms unprepared it's doubly difficult to discern what is self-projection and what is truly external.

My best to you,
:) Rawn Clark
24 Mar 2002

>> Why does every demonic spirit or low level spirit, run away when they hear the name "Jesus"? <<

Well, not every negative being will respond in that way to every invocation of the name "Jesus". It's not the name itself that has this power -- it's what is in the heart and mind of the speaker that gives the spoken name this power.

If someone for whom the name "Jesus" had no meaning, spoke his name to a negative spirit, that spirit would be completely unaffected by it. But if someone who holds the name "Jesus" as a sacred, powerful thing, spoke his name to the same negative spirit, that spirit would react in fear.

The same holds true for any utterance of a sacred name, magical formula, or for that matter, any utterance whatsoever. An utterance has only as much meaning as you give it -- especially on the astral and mental planes.

For example, you could just as well say "Boo!" to make a negative spirit go away if you gave your utterance of "Boo!" sufficient force of meaning. If you are convinced that saying "Boo!" will force the spirit to flee, then it will flee. In fact, you needn't say anything at all if your will to have the spirit flee is strong enough and finely enough focused.

With true magic, the force of will is the paramount factor. The word or sigil or tool, etc., that holds or transmits the force of your will, is secondary. It is just a vessel meant to *help* you focus and directly express your magical will. Without the infusion of your will, the vessel is powerless (beyond what power nature gives to every thing). In other words, without your will, it is not truly "magical".

My best to you,
:) Rawn Clark
26 May 2002

The Structure of Self

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>> *Why then are new spirits created? <<*

The span of time is infinite and in order to fill that infinite span, there must be infinite variety. This infinite variety cannot fit into a temporal moment all at once so it must be spread throughout the infinite passage of time-space. So Individualized spirits come and go -- they are temporal. However, there are higher, more inclusive levels of spirit that are eternal. It is from this eternal root that the temporal, Individualized spirits spring forth. I call this level of Self the "Greater Self". It is subordinate (i.e., not as all-inclusive) to the Unity. These Greater Selves are eternal. This means that they have no temporal beginning or ending. Only the Individualized spirits (mental bodies) that spring forth from them have beginning and end.

>> *Now I'm confused, I thought the mental body or spirit was eternal? <<*

I think the confusion lies solely in words. The most difficult one is "individuality". At every level of BEing, there is the experience of individuality, even the Unity experiences this sense of individuality. However, only some forms of individuality are eternal. The physical and the astral individuality are temporal and only the mental individuality is eternal. However, the "Individual Self", corresponding to Tiphareth is temporal. This Individual Self is primarily a mental body but it is a transitional phase which only exists in relation to incarnation into physicality.

The Greater Self (corresponding to Binah) is the truly eternal mental body. In order for the Greater Self to incarnate into the temporal realm, it must split itself (as an eternal and therefore infinite thing, it cannot fit its entirety into the physical present moment all at once). It therefore splits its wholeness into Individual Selves and projects these into the upper (mental) reaches of the temporal realm. The Individualized mental body is what actually incarnates into physicality.

It is VERY long lived, but it is still temporal. Once it self-realizes as its Greater Self, it retreats into the Greater Self and stops incarnating into physicality. It does not die, per se, but it does lose its coherence. In this sense, the Individual Self attains Unity since the Greater Self is inseparable from Unity.

It is the non-eternal Individual Self mental body that rises after astra-physical death to the "spiritual planes" (the various planetary spheres) where it resides until reincarnation. This is repeated over and over (a sequential, non-eternal process) until it is purified sufficiently and self-realizes. These planetary spheres are a (mental) part of the sequentialized temporal realm.

My best to you,
:) Rawn Clark
28 April 2002

>> Specifically, and if I understand you correctly, we always do retain that level of "own existence" or "autonomy" or "conscious awareness" throughout? Or to put it another way - we never cease to be aware of ourselves and status, analogous to losing conscious awareness, regardless of where we are in our spiritual status or ascent? <<

Yes.

>> Also, and if I understand you correctly, even if one achieves "Divine Unity", then one still retains "awareness" or "consciousness" but no longer "individuality" - which in itself is quite a concept to grasp! <<

No, one does still retain that sense of individuality. The difference is that the individuality experienced by The Unity is infinitely encompassing.

>> If I understand you correctly as well, of the multitude of "selves" projected into the temporal mental planes awaiting incarnation to the physical world once again, only one of those "selves" will actually be incarnated, the remainder continuing to exist in the temporal mental plane? <<

No. The Individual Selves projected by the Greater Self are each autonomous units of awareness. The Greater Self splits itself into these many parts.

>> I further assume that the incarnated self is the one we are aware for the time being in the physical plane? <<

Each Individual Self projects a single incarnation at a time. This is the self we are normally aware of while incarnate. However, through the process of self-realization, we raise our conscious awareness to, first the Individual Self (Tiphareth), and then by degrees to the Greater Self (Binah). At the level of Greater Self, we become directly conscious of the other Individual Selves projected by our Greater Self. While experiencing the Greater level of our awareness, we are cognizant of all these projected Individual Selves simultaneously and that becomes the definition of our sense of individuality. In other words, each step "up" opens us to a more inclusive sense of self.

>> Between incarnations, there will be multiple copies of "self" in the temporal mental/spiritual plane. Presumably though we are only aware of one of these instances as our present "awareness" or "consciousness" at any one time - otherwise we have multiple "awarenesses" concurrently, which would be most confusing? But what determines which awareness or consciousness we are aware of at any moment in time of being? <<

As it descends, consciousness splits itself over and over, increasing its diversity. With initiation or self-realization, we are following that splitting in reverse and in effect reuniting this split consciousness. At the level of physical corporeality, consciousness exists in its most specific, smallest, least encompassing form. As we rise "upwards", we integrate consciousness. The first level is that of the Individual Self and here we unite all of our Individual incarnations throughout the stream of time. This is the first level of re-unification of Self.

The next significant level is the Greater Self which encompasses a nearly infinite number of Individual Selves, each of which encompasses a very large number of personal incarnations. This is the second level of re-unification.

The third significant level is Unity. The Unity encompasses ALL of the infinite number of Greater Selves and all of their projected Individuals, with all of their incarnated personas.

So, when a person dies and their astral body disintegrates, they are released to the mental level

corresponding to their Individual Self, not their Greater Self. Since the Individual Self projects only one persona at a time, the awareness experienced is solely that of the Individual Self. There are no "multiple copies" as you suggest.

The Individual Self includes the memories and experiences of all the past incarnations and it is this inclusive aspect of self that then plans the next incarnation.

When in the course of incarnating, the personal self self-realizes as the Individual Self, it is the same as dying and reaching the mental level of the Individual Self, but without the loss of the personal self. Then, the personal and Individual levels of Self become united. It is only this unified persona-Individuality that is capable of self-realizing as the Greater Self.

When the persona-Individuality unites with awareness of its Greater Self, this indicates the temporal end of the necessity for incarnation *of that particular Individual Self*. This Individual Self is then either blended with the Greater, adding its consciousness to the Greater whole; or it is preserved by the Greater in order to serve a specific purpose.

>> Is attaining "greater self" the same as attaining "Divine Unity"? Or is it one step removed? <<

When an Individual Self self-realizes as its Greater Self, it is simultaneously at one with the Unity. This is so because the Greater Self is an eternal BEing and therefore fully conscious of the Unity at all times. There is, in fact, no separation (no sequence) between the Unity and the Greater Self except from the perspective of those of us looking "upwards" from "below".

>> What determines which planetary sphere, or spiritual realm or plane, we will reside in after this and subsequent incarnations? <<

This is determined by the vibratory rate or mental density of the Individual mental body itself.

>> What level do the Masters, e.g, the subordinates of Urgaya, the spirits of such as Franz Bardon, exist at? <<

"Urgaya" would equate with a Greater Self and his "subordinates" would equate to his projected Individual Selves.

>> I am awaiting my copy of Frabato (and PME and KTQ), but I assume that reincarnation at that Master level is discretionary rather than mandatory? <<

At this level, discretionary and mandatory are the same thing. Both are aspects of the Greater Self's own will. When one reaches "mastery" and unites the Individual Self with the Greater Self, the Individual will becomes one with the Greater will and there is no longer the need for separating between these two levels of will.

My best to you,
:) Rawn Clark
29 April 2002

Chakras & IIH

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>> I would like anyone who is knowledgeable on such matters, if they could perhaps explain how chakras are related to the exercises/theory of Bardon's system. He briefly describes them on page 47 (Merkur edition), and promises to explain how to activate the energy centres. However, I cannot for the life of me find where it is in the book! So, are chakras recognised by Bardon, or does elemental loading of the physical body replace the theory of having 7 energy centres in the body? Perhaps it's related to magnetic/electric fluid? <<

It is sort of misleading where Franz wrote: "In another chapter I will explain the awakening of the serpent power in the individual centers." But I think this is mainly due to our modern, popular perspective which considers work with the chakras a vital part of magical practice. However, if you take this in context with what he says about the correspondence between the Elements and the chakras, it becomes evident that he did explain the awakening of the serpent power, but in the context of the Elemental regions instead of the chakras.

Furthermore, from an Hermetic perspective, safely awakening the chakras is more complex than merely overloading them with energy. A large part of their natural awakening occurs as a consequence of the process of character development.

The chakras are not just physical energy centers. They also accommodate emotional and mental energy. Unfortunately, this is most usually not taken into consideration in western systems that work with the chakras directly. But in Bardon's system, this is central and the work of character development precedes the actual work of accumulating the Elements and Fluids.

The transformation of character and consequent building of the Elemental Equilibrium, gently opens and balances these energy centers at the key level of the astral body. The subsequent accumulation of the Elements (Step Four) then ignites the serpent power within them, safely.

My best to you,
:) Rawn Clark
11 May 2002

Dealing With Barriers to Progress

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>> *When I start reading IIH, I nod off. What causes this and what can I do to overcome it? <<*

This sounds like an emotional "blockage". When we are holding on to an unresolved emotional issue, it can exercise some pretty surprising effects. For example, you spoke of your frustration over making no progress with these other systems, you described your pain at being led along by others, and you expressed your fear of playing the fool yet again. All of this was set in contrast to your feelings that Bardon is presenting something very genuine. This is a perfect example of an internal, emotional schism. On the one hand, you're afraid to move forward, and on the other hand, you feel unfulfilled without forward progress. The simplest solution to the psyche (our emotional, subconscious mind) is to shut everything down, go to sleep and thereby avoid the issue entirely.

The only way out of a situation like this is to directly and consciously address both the fear that prevents progress and the yearning for progress that sets the fear in such sharp contrast.

A friend recently described to me his own process of dealing with similar blockages and I think it might assist you here. When he runs into difficulty with an exercise, he stops and looks within. He then examines his difficulty in the context of his three bodies (mental, emotional and physical) and asks himself to which realm his blockage pertains. Does it have to do with how he has conceptualized the exercise (mental); with how he feels about the exercise (emotional); or with how his body feels while doing the exercise (physical)? Once he pinpoints the location(s) of the blockage, he can then begin addressing it on a *conscious* level and make whatever adjustments in himself or his practice that are necessary.

My best to you,
:) Rawn Clark
31 May 2002

A Very Modern Question About Astral Projection!

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>> A question posed itself to me during my meditation the other night. I realize that it is impossible for someone to astrally project themselves past the zone girdling the earth. So what would happen if you were physically on the moon and astrally projected from there. What would happen? Would you die if you tried to leave the zone thingy of the moon? You get the general gist of what I'm asking though... While we're on the subject, if we were living on another planet, would this mean that there would be different sets of spirits that would have effects on us? If we colonized another planet would we have another equivalent of a zone-girdling thingy? Would this have implications on the locations of our reincarnations? From what information I have gathered our astral bodies dissolve on the astral plane surrounding the earth, only then do we "reside" in the eternal mental plane. <<

The planetary planes or spheres have nothing to do with the physical planets themselves. The connection is purely symbolic and Philosophical. This is true even of the zone girdling the Earth.

These planes, including the zone, each represent levels or densities of consciousness. Since we have dressed these levels in human symbols, they seem specific to our solar system and our home planet, but they are not. The fact that they do seem this way is due to the nature of human consciousness and not to the levels themselves.

The reason we dress them in human symbols is because we experience these *universal forces* in a human, Earth-bound context. Nonetheless, they are *universal* forces.

That means that what we call the zone girdling the Earth is really a zone of a specific level of consciousness (the astral) that surrounds physical matter. ALL physical matter. The entities that inhabit this level of consciousness, manifest within our Earth environment in specific ways; so this, being that it is our only reference, is how we describe and symbolize these otherwise universal forces. Thus we define entities belonging to the degrees of the zodiac (relevant only to Earth) and assign them very Earth focused duties, powers, etc. But again, these Earth-oriented symbols express *universal forces* as they are perceived through the human eye.

The same can be said of the Elemental realms and the beings that inhabit them. We dress them in very Earth-bound human symbols, but they are still *universal forces*.

So, to answer your questions.

If we lived on planet X, circling the distant star Y, we would have a slightly different set of symbols to describe these universal forces, but they would still be the same universal forces that we were dealing with and trying to describe in terms relevant to our human experience of planet X. The zone exists in a separate, non-physical dimension, so to speak, in which physical location is irrelevant. In a manner of speaking, this dimension intersects with every point in physical space, simultaneously. When human consciousness rises into this zone, it is not rising into a physical place. Even though planet X is millions of light years away as the crow flies, the zone girdling planet X and the zone girdling planet Earth, are the exact same zone, the exact same astral "place". Therefore, if I were to rise from planet X into the zone, I would be rising into the same astral "place" as I would if I were to rise from Earth, into the zone. It is the self-same zone and it surrounds ALL physical matter. Of course on planet X, we wouldn't be calling the "higher" planes, Moon, Mercury, Venus, Sol, etc. We would use descriptors that were more relevant to planet X. Nonetheless, each set of descriptors

would describe the same universal forces and planes.

My rising from the Earth zone to the Moon zone would take me to the same "place" as rising from the planet X zone to the next highest "Satellite A" zone.

Similarly if one were physically standing on our own physical Moon, one would still rise *with their consciousness* into the zone. This zone surrounds ALL physical things. This means that it is not the Moon plane (a mental density of consciousness that has nothing to do with the physical Moon) that surrounds the physical Moon; instead, it is what we Earthlings call the "zone girdling the Earth" that surrounds the physical Moon.

Your question about whether you'd die if you tried to rise from the Moon, was interesting. What I draw from it is a question whether or not trying to rise into a mental plane, with the astral body, would be harmful. Yes? If that was indeed the essence of your question, then the answer is no, it would not be harmful for the simple reason that it's not even possible. The astral body is too dense to enter into the purely mental level. It cannot be forced and one cannot accidentally take a wrong turn and end up there, etc. It's simply impossible. A good physical analogy is straining a pot of lasagna noodles through a colander. The water passes through with ease, but the pasta won't fit through the small holes. The same applies to the inability of physical matter to penetrate into the astral realm.

What excites me so much about your questions is their modernity. The fact that we now do think in these terms of the genuine consequences of living on other planets, presents us with an even greater need to understand the difference between our human, Earth-based symbols and the universal forces they represent. We must always remain aware of the fact that our symbols only *represent* -- they are not the universal forces themselves. We must always look beneath the dressing of symbol and seek out the thing being symbolized.

My best to you,
:) Rawn Clark
06 Jun 2002

On Shielding

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>> With regard to replenishment of the shield, you state that you can either "keep it connected to its source" ("above") or "disconnect it from its origin and direct it to replenish itself from the universal storehouse of Light", and state the latter as being preferable. My question is: What is actually the difference between these two options? What is the meaning of the term "above"? Where is the Light drawn from, if not the "universal storehouse"? Come to think of it, what exactly is the "universal storehouse"? <<

When I write the term "above", I put it in quotes to signify that it is not meant in the ordinary way. I intend it in the philosophical sense, not the physical sense. Therefore, "above" indicates an idea of superiority, something metaphorically "higher" than one's own self. It is, in this sense, a source separate from the own self; or rather, that is the symbolic relationship into which we are placing this source.

The universal storehouse on the other hand, is not metaphorically superior, nor is it separate in the same way. The universal storehouse includes the entire sequential universe, which means that we are a direct part of it. It constantly surrounds us and is therefore accessible without our conscious attention. The "above" however, requires our focused attention in order to maintain a connection with it. That is simply a natural aspect or feature of normal human consciousness.

Therefore, "above" presents (at least in the beginning) only a temporary source of energy. When we employ it, we must revisit the operation periodically and recharge what we originally charged with the light from "above". However, when we employ the universal storehouse of energy: once we establish the connection (hook into it), we can then turn our attention elsewhere and let nature take care of the rest.

>> I have another question for you on your Shielding technique. The Shield is visualised as rotating as you wrap the Light around the body, drawing it from "above", and as continuing to rotate after this. This makes me wonder: What happens to the Light once it reaches the bottom of the Shield? <<

It then acts as a body of light and rotates continuously *as a whole*.

>> Also, once the Shield is completed, are you supposed to make it continually draw Light (from "above" or from the "universal storehouse") at its top, to rotate around your body? If not, doesn't it just unravel if it keeps rotating? <<

Again, the shield acts as a discrete body of light, not as a swath or ribbon of light. If you are employing the "above" source, then yes, the light continuously enters at the top, but it immediately integrates itself into the discrete body of your shield and circulates *as a whole* around your body. If you are employing the "universal storehouse", then the light enters from every direction and likewise, integrates itself into the rotating body of your shield.

>> Finally, do you visualise anything (such as spheres of Light) at the top and bottom of the Shield, or does it just appear from/disappear into nothing? <<

I don't visualize spheres. Instead, I visualize my shield as an enclosing egg-like, discrete body of circulating light.

My best to you, :) Rawn Clark 01 Jun 2002

Prayer, etc.

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>> *So I'm thinking what happens when people pray to other people...? a living or dead one...? <<*

When we pray to a person, it's to ask for something we want. We assume that the person we are praying to can somehow intercede with a higher power and thus garner the attention of that higher power for us. In effect, we are still praying to the higher power, but we are praying to a lower manifestation of that higher power, a more human manifestation.

Psychologically, it's like picking up the telephone and dialing instead of shouting out the window and hoping someone two cities away will hear us. In other words, it empowers our confidence and faith in the idea that our prayer is being heard.

The human mind is a very powerful force and a very complex thing. When we utter a prayer, we are stating an inner need. The mere act of stating a need and asking for assistance is transformative. It places us into a new relationship with our need and sets in motion the circumstances necessary to the meeting of our particular need. When we add to this the focusing of attention and emotion that is part of prayer, then the statement of need is even more powerful and even more transformative at the personal level.

Prayer is primarily self-healing. But prayer can also be an act of magic that transforms more than just the own self. It can also be the mental and emotional impetus that causes physical change, no different than a "volt" or a kabbalistic utterance. The effectiveness of any prayer depends upon the strength of the supplicant's concentration and passion. If these are very strong, then the prayer will eventually cause physical changes beyond the mental and emotional changes inherent in the act of prayer itself. In this case, the changes stem from the mind of the supplicant, not from the force or person to which one has prayed.

Although this is the most common consequence of prayer (i.e., self-healing), it is not the only way in which prayer can be effective. Prayer can also garner the direct attention of non-physical entities. In such a case, the self-healing effect of prayer is amplified by this other entity.

>>*Sometimes I can feel that someone is thinking about me, sometimes when I was praying for someone, such a person felt that I was doing this... And second thing - can we call somebody's attention by just speaking his/her name aloud (or even mentally)...? <<*

This depends upon two separate factors. #1 is the mental power of the one projecting their thoughts and #2 is the receptivity or sensitivity of the subject of those thoughts. For instance if I simply say your name it's most likely that you won't sense my thinking since my thought would have very little mental energy behind it. But if I were to concentrate upon you intensely and then utter your name with the strong intention that you will notice, then odds are you'd notice. Whether or not your noticing would be at a *conscious* level then becomes the question. This part would depend more upon your own sensitivity
than on my mental energy.

A thought, once it's been thunk, has a life of its own in the mental realm. Most thoughts have a very short duration and have little individual impact since most human thought is invested with very little power. But when a thought is *consciously* given mental power, it can exist and be active within the mental realm for a considerable span of time. Or when a thought is dressed in emotional power, it can

have a great and long lasting impact.

When an empowered thought is focused upon an individual it naturally seeks out, or gravitates to, the mental sphere of its subject. This is due to the nature of the mental realm itself where *commonality* and *alikeness* are the primary differentiating factors. In other words, within the mental realm, "like attracts like".

>> So can we drain energy from just thinking about someone...? <<

No, not as a purely mental act. In order to drain the mental energy from someone, you must drain them at an emotional (astral) level or at a physical level. But here you are draining more than just mental energy and the mental drain is a side-effect or by-product of draining the astral or physical energy. In other words, you capture of individual's mental energy as part of the denser energy of emotions and physical matter.

The reasons for this are rather complex. As I said, within the mental realm itself, like attracts like. This precludes "draining" since to drain something you must establish an opposite to which the subject is attracted. Sort of like a high pressure system and a low pressure system in the atmosphere -- when they come into close enough proximity, they attract and the low pressure vortex drains the higher of its atmospheric pressure thus generating wind currents. This "opposites attract" factor is most prominent within the physical realm and is about 50-50 in the astral realm that mediates between physical and mental. So it's only at an astral or physical level that such a draining can occur.

For example, some of the best therapies for a troubled mind are laughter and physical exertion. And one of the best therapies for depleted mental energy is physical rest (replenishment) mixed with emotional nurturing.

>> Let's look at the saints - there were people. What about gods, goddesses, deities, etc...? They still exist in the Mind of the ONE... so where is the border..? Because the Unity, the ONE, is on the other side of the border... can we really cross this border...? And if yes - at which point..? Does the merging with deities really prepares you to merge with the Unity..?? Again - deities exist WITHIN the ONE, so how is a human being capable to cross this border...? <<

Oh dear! Now that's one B-I-G question!!! ;-) Instead of repeating myself and writing a way-too-long post, I'll direct you to my commentary on Step Ten of IIH (Mental and Astral sections). In my book, it's pages 121 through 132. Or you can find it on my website at: <http://www.abardoncompanion.com/IIH-Step10.html>

>> When a person chooses dissolving into Unity, does such a person exist as a part of it, or just ceases to exist..? <<

"Dissolve" is a deceptive term since it implies a loss, yet I can think of none better. What is dissolved is one's focus at the individualized level of Self. However, this does not mean that the individualized self ceases to exist. Merging with Unity occurs at a non-temporal level (i.e., eternity) and is non-sequential. Even though the *attainment* of Unity occurs *at the temporal level* within a specific moment of time, it instantly becomes an eternal thing since it is an experience that occurs within the eternal realm itself. It isn't something that happens one day and that's it. It happens *outside of* time and space and therefore effects all of time-space, forever.

From within the eternal, non-sequential realm (the "other side" of the Abyss), one views the whole of infinite time-space as a single entity. In effect it becomes a discrete or "closed" infinity. The infinite whole of it exists eternally. From the eternal perspective one can see any point in the time-space continuum or, equally, ALL points within this continuum.

In the same way that our own physical bodies serve as the vehicle for our soul and spirit and are inseparably interdependent (without our physical body, there's no need for an astral body and the mental body cannot remain active in the physical realm), so too is the time-space continuum (the entire sequential realm "below" the Abyss) the vehicle or body of the Unity. So when an individualized mental body "dissolves" into the Unity, there is no loss of mental matter. The only change is in the *seat* of awareness. The merged individual's seat of awareness is spread throughout the Whole, without distinction. This is an infinite multiplication of awareness, not a loss of any kind.

My best to you,
:) Rawn Clark
17 Jun 2002

Magical Bilocation

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>> *My mother, who always was a great fan of Father Pio, told me he was able to be (was watched) at two different places at the same time and to act at both places at the same time consciously ... I'd like to know how this is possible ... since his "corporal" body should be like sleeping/unconscious, if he was astral projecting?? So it must be something else (if its true...)? <<*

I don't know if this is true in Father Pio's case but from the hermetic standpoint it is quite possible and understandable.

Physical bilocation is accomplished by the Greater Self (pertaining to the Saturn sphere, the Greater Self is our *eternal* mental body), not by the temporal Individual or personal self. The Greater Self, which projects the Individualized mental body and thus the personal astral and physical bodies, simply projects a duplicate Individual mental body and

then condenses around it a matching astral and physical corpus, inserting it into the appropriate time and place.

When an adept bilocates, they will be focused at the level of their Greater Self while still functional at a physical level. In essence, the adept participates at a personal and Individual level. When in this state, it is possible to maintain concurrent conscious awareness

in both bodies simultaneously, since this is a feature of the Greater Self's normal awareness. One is, in fact, in two places at the same moment with their full awareness intact. But this "splitting" or "multiplication" of awareness can only be done from the perspective of the Greater Self.

This same thing can be accomplished without the person's conscious participation at the Individual or personal level (e.g., with a non-adept who has no magical faculties, per se). This then is a more independent action stemming solely from the Greater Self and a higher need of some sort. As a consequence, the person would have no awareness of their double's actions, and vice versa.

My best to you,
:) Rawn Clark
17 Jun 2002

Homosexuality and an Hermetic Path

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>> *Is homosexuality an Elemental imbalance? <<*

It is only we humans who divide sexuality into hetero-, homo- and bi-. This has nothing to do with sexuality itself since all species that express sexuality, naturally express all three of these human-defined types. Sexuality is sexuality, period, and its sub-type is not a matter of differing Elemental balances.

Sexuality is an aspect of the mental body. As the mental body incarnates, it seeks out a life circumstance that best expresses its nature and which will lead to the learning of the lessons needed during that incarnation. It is fundamental and not a matter of mundane choice that arises during the incarnation itself. With the human being, each type of sexuality brings a specific set of life lessons because we are social creatures who live within the context of specific culture. In human culture, a homosexual faces a very different experience than a heterosexual.

Sexual orientation is not an issue of Elemental balance. Where Elemental balance comes into play is in the individual's response to, and enactment of, their sexuality, whether that be hetero-, homo- or bisexuality. This is the arena of concern so far as the impact of sexual orientation upon the Hermetic path.

A heterosexual person is no more or less suited to spirituality and Hermetics than a homosexual and vice versa.

>> *Can a Homosexual person advance in the path to perfection or is that something they have to overcome? <<*

Homosexuality, like hetero- and bisexuality, is not something to be overcome. The path of self-perfecting is built upon being your true self as completely and as clearly as possible. Since sexuality and sexual orientation are fundamental qualities that an individual possesses, striving for perfection would necessarily include manifesting one's sexuality in a self-defined positive way. This is true regardless of one's sexual orientation, and the specific type of sexual orientation makes this process no harder or easier than another. In other words, homosexuality itself presents no unique barriers to following a spiritual path. A bi- or homosexual individual faces the same basic issues of positivizing their sexual expression as does a heterosexual individual.

>> *It's only a recent judgement that homosexuality is something to be "overcome"... In many cultures (native American, Hindu) homosexuality was either accepted without comment or considered a spiritual asset. In particular, the berdache (cross-dressing homosexual) of the native Americans generally took the roll of diviner, healer, or shaman. <<*

This is true of the majority of earth-based cultures. I know of one such culture on the African continent who consider homosexuals to be the spiritual "gatekeepers". The impact that Gay people have had throughout the ages upon human culture is largely unrecognized by the heterosexual majority. Gay culture and Gay people are a powerful force in human mimetic evolution. ["Mimetic evolution" is a scientific term for the evolution of ideas and culture. For humans, this aspect of evolution plays an especially important role in the survival of our species and is, in many cases, now superceding our genetic evolution.]

>> So in my "opinion" I suggest not only is homosexuality not a sin to overcome, but perhaps even that many homosexual people are more spiritually centered and complete in their nature. Likewise the fear based fundamentalist show a real lack of spiritual maturity. <<

In my experience, one's sexual orientation has little to do with their centeredness or their sense of completeness. One advantage that the Gay person does have however, is a direct experience of the ugly under-belly of society. The advantage here is that there's perhaps less to un-learn! But the same can be said of anyone who lives with a barrage of constant prejudice and discrimination, such as women, the "over-weight", the physically deformed, people of color, etc., etc. The ones at a true disadvantage in this regard, are white heterosexual men! ;)

>> Is homosexuality in some cases not originating from a chemical or genetic imbalance of some sort to begin with (please excuse me if this is a really ignorant question, I haven't studied this in depth)? <<

No, there is no physical cause of homosexuality, nor is it an imbalance.

>> I've often also heard that approximately 10% of the male population has homosexual tendencies. And I think it is interesting to note as well that even within homosexuality there appear to be different classifications or patterned behaviour types as for example as some people who are clearly more dominant or more passive than others and they tend to find homosexual partners of the opposite type... It almost seems to me that they are trying to find a male/female balance within their homosexual relationships. <<

At this point, I think it's appropriate to say something about the distinction between 'homosexual' and 'Gay'. Much of the analysis of homosexuality in this discussion has been based on a fairly uninformed heterosexual image of Gay culture and this analysis has then been applied, inappropriately, to the question of Elemental balance, polarity, etc. So a bit of clarification is in order.

Not all men who have homosexual "tendencies" or experiences define themselves as Gay. Likewise, there are heterosexuals who participate in Gay culture.

Gay culture is the creative response of homosexuals in the face of living in the midst of a greater culture that is inimical to their survival. In essence, Gay culture is a matter of self-preservation since it allows a space for true self-expression (and thus movement forward along a path of self-perfecting). The sexual roles that manifest within the Gay culture cannot be understood from a purely heterosexual standard. They are, shall we say, a Gay version of the same urge for partnering, occurring within a sub-culture of the heterosexualized majority-culture, and as such they reflect certain familiar parts of the greater culture. But they ARE of a different culture and are not defined by exactly the same attitudes.

>> What about the concepts of polarity which Hermetics speaks about? From this point of view, would Homosexuality not be seen as an existence without proper male/female polarity since they seek same polarity type partners? (or am I grossly misunderstanding this concept of polarity?) <<

The Hermetic concept of polarity is very difficult to understand if you base it upon culturally dictated gender-role norms such as you have here. Physical gender (which is a separate issue from sexual orientation) is one manifestation of polarity but it is perhaps the least important so far as a spiritual path goes. Sexual coupling between a male and a female does not assure spiritual balance.

>> I can not help but wonder. Have there been any highly evolved spiritual people that were

homosexuals in our human history in the various major religions.. and what about the hermetic path?

<<

If you're truly interested in the answer to these questions (and I think those answers will greatly surprise you), I suggest you do an internet search on Gay History. Or go to the library system or even a good bookstore.

>> To be brief and to give a personal opinion, I do believe that homosexuality, and bi-sexuality are aberrations and as such would not a part of an enlightened beings make up. <<

I disagree with the basis of your logic in coming to this conclusion.

Sexual orientation and, for that matter, sexual desire are not expressions of *physical* polarity. They are expressions of astra-mental polarity. Sexual desire is driven by the mind and emotions, not by physiological structure. Physical gender is transitory and the genderless mental body incarnates into both male and female bodies throughout the course of time. So the type of unification that you're speaking of is a spiritual thing and it can thus occur within ANY body. This spiritual union is not foreclosed to the homosexual.

Furthermore, two people of the same gender can achieve the same depth of emotional union and fulfillment that a heterosexual couple can. This is not a matter of physical gender.

You also seem to be assuming that the energetic body is gender specific, however this is not the case. The polarities within the human energetic body are primarily determined by mental and emotional factors. [This is the same natural mechanism we employ in magic to manipulate our energy bodies -- with our minds and emotions, combined as will.] Since this is also the seat of sexual desire and orientation, the energetic body of a homosexual is structured somewhat differently than a same gender heterosexual's energetic body. It is the subtle perception of these energetic polarities that attract us to another person.

So, a homosexual coupling is also based upon the same interaction of polarities in the energetic body and the result is pretty much the same as a heterosexual coupling, at an energetic level.

In another one of your comments you mention that you have known Gay people, however I would caution you against basing your assumptions about the emotional stability of ALL Gay people, upon the artistic crowd you described. ;-) Would you make similar assumptions about heterosexual emotional stability based on a hetero artistic crowd? ;-) ;-)

Be that as it may, Gay culture can seem very foreign to someone unfamiliar with it. It is intentionally threatening to the heterosexual psyche of the greater culture. From the hetero male perspective this looks like inherent emotional (and thus Elemental) imbalance, but this is only because the most notable thing to a hetero man are the Gay men who affect a greater femininity than is culturally "normal". Gay culture, in general, nurtures *self* expression of the whole emotional self and this often violates the culturally accepted gender-role norms.

Furthermore, emotional and Elemental balance have nothing to do with sexual orientation itself. They have EVERY thing to do with how a person thinks about themselves and how their thoughts, words and deeds manifest their true self. It is no less difficult, nor any more difficult, for the true Self to shine through the life of a Gay person than any other sort of person. Homosexuality, in and of itself, is not an

impediment to the pursuit of Hermetics.

My best to you,
:) Rawn Clark
03 Jul 2002

Expanding Perception of the NOW

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>> To try to explain this more clearly, I'm attempting to expand my perception of NOW by using the commonality of the "quality" of the event (all the actions involved that make up a teeth-cleaning event) - to achieve the "quantity" (experiencing the event as a whole without being directly involved mentally with the sequential enacting of each moment or detail). <<

I suggest that in meditation you explore the Now itself. What defines Now? How long (duration) is Now? What differentiates Now from past and future?

In your tooth brushing example I see that you are trying to encompass a larger quantity of the *sequential* present-moments and are considering that a greater Now. In the temporal sense, where Now is perceived as the "present moment" (i.e., a sequential thing) this seems relevant. However, the Now and the present-moment are not exactly the same thing. The present-moment is our normal experience of the Now, but it is a sequential experience of a non-sequential, eternal and infinite thing.

Simply put, the Now itself, is infinite. It encompasses the whole temporal sequence of present-moments, not just a few of them or a million of them. Nonetheless, as sequentialized creatures, we must approach this eternal experience of the true Now incrementally and, as you propose, increase how many present-moments we can encompass within a single Now of our conscious awareness.

Therein lies the key -- our conscious awareness. The present-moment itself is defined by our own sequential awareness of the temporal manifestation of Now. When our awareness is heightened (focused) we naturally remain conscious of the commonality between several present-moments in a row and thus have the experience that you describe of time seeming to shorten and compress. But it is only the physical tempo of time that seems to compress since our awareness of events is actually greater. In other words, even our experience of the physical speed of time's passage is dependant upon our awareness.

Oddly, what really takes you deeper into this encompassing more of the temporal Now, is to focus yourself down into the *infinitely finite* present-moment. This is the doorway to the infinite Now.

With your tooth brushing example, instead of focusing upon the thread of intention, you would focus solely upon the present-moment and let go of the *sequential process* of brushing your teeth. In fact, let go of EVERY thing other than exactly what you are doing in the immediate moment.

Just be careful that you don't have anything else you need to do right after getting your teeth brushed since this could conceivably take hours per tooth! ;-) Which is to say that this is not an altogether functional state of mind for normal human activity.

The exercise you describe however, IS functional and I encourage you in its pursuit. :) I think it will teach you a great deal.

My best to you,
:) Rawn Clark
06 Jul 2002

Predators, Energy Vampires and Astral Irritations

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There are several ways to view the entities that you and others have described during this thread. One popular way is as you've described and that's to set them up as combatants -- predatory entities that exist outside of one's own self and which seek to parasitize you and draw you down. The great problem with this way of looking at this dynamic is that it places you as the victim and gives your "attacker" the advantage. With this dynamic in place, it is impossible to permanently rid oneself of these pests and one ends up expending all their energy in battle instead of in forwarding their own personal evolution. In other words, to combat them, you expend your energy defensively, if not offensively as some have suggested, and you never seem to have quite enough energy since there's always a bigger, more powerful predator around the next corner.

There is however, another way of looking at this dynamic that will rid you of these pests and which will forward your own personal evolution instead of diverting it. And that is to always look within to the "place" in your own psyche that these entities "attack". In point of fact, an entity can have no influence over you unless you give permission in one form or another. Most often this permission is given at a subconscious level that we're not normally aware of. Hence the need to look within.

From your descriptions, it's apparent that the vast majority, if not all, of the entities you describe are generated by your own psyche. Thus it is doubly important to look within.

It is impossible to *permanently* rid oneself of a part of one's own psyche through the use of the defensive techniques that you (and others) have described. Even if you magically sever the link between you and it, and dissolve the image of it that your psyche has created, it WILL spring anew since the basic environment which created it has not been changed (i.e., your own psyche). The only method that works for this kind of self-created pest is the soul mirror (or similar) work of self-transformation of the personality. This work directly addresses the unexplored psyche and transforms it into a known thing. It places you into a relationship of true powerfulness in regard to your own psyche and its automatic, subconscious reactions.

The work of self-transformation is not a "War in Heaven" sort of thing. It's not a battle. Instead, it's transformation. Transformation requires first finding a common ground with the thing to be transformed. It means accepting a thing for what it is, not what we'd like it to be or what it appears to be, etc.

The entities you describe are not foes and they are not a threat. What they are are manifestations of your own psyche, generated (by your psyche) as a natural response to the work of self-examination. It's as if your own psyche is saying to your conscious mind, "Hey, look here! This needs work!" In truth, this is a manifestation of your inner or "Higher" guidance which is meant to help you in the work of self-transformation. If accepted on this basis, then the experiences you describe present an invaluable opportunity to work directly with the wisdom of your own guide and focus your attention on the parts of yourself that need the most attention.

>> 1. There are noncorporeal entities which feed off human emotional energy. They attach themselves to you and attempt to manipulate your moods etc in order to siphon off the energy. <<

If instead of reacting with fear and revulsion by pushing these entities away, you were to sit down with

them and truly get to know them, you would learn something very valuable about the ways in which we sabotage ourselves. There is almost always some degree of internal resistance to self-change, just as there is to any change. Magic training also tends to stir the internal pot, so to speak, and all sorts of stuff bubbles to the surface. But this is as it should be and if true magical progress is desired then each thing that rises to the surface must be faced head-on and *transformed* (not "destroyed", but *transformed*).

>> 2. They are difficult and tenacious to shake off and the key is PERSISTENCE. <<

Their tenacity is a manifestation of the fact that they're still deeply attached to your psyche. The only way to diffuse their power over you is to transform that part of your psyche that is generating them. You can't just shake them off.

>> 3. the first task of any new magician is to rid himself of these creatures. <<

From a Bardonian perspective, I would phrase that differently and say that the first task of any student of magic is to know and then transform their own self. This is what rids one of these creations.

>> 6. They attempt to prevent your awareness of them.

7. They attempt to pacify you/turn you into a dumb animal.

8. They will attempt to come between you and the divine.

9. They so much do not want to be discovered that they will try to trick you into believing they do not exist. E.g. leaving you for some time so you think you imagined them, or encouraging you into a magickal path that may be wrong for you so you think you're making progress when you're actually going in the wrong direction. <<

What you describe here are the natural mechanisms of the human psyche in action, especially when parts of the psyche are under attack by other parts of the psyche and a schism develops. In other words, the more you try to separate yourself from a part of your psyche and deny that it is a part of yourself, the more manipulative it becomes.

>> 10. They are ugly and ungainly if you meet them on the astral. <<

Yes, the astral is the realm of symbol and these parts of the psyche -- especially when we are afraid of them and are denying that they are a part of self -- translate symbolically as horrific, ugly, "evil" creatures. However, their appearance says more about how WE feel about them than it does about their own true nature.

>> The kind that are inconsequential astral leeches, by the above, coupled with cleansing/light/regular banishings/good astral hygiene. They are like bacteria that one picks up from not washing and from coming into contact with dirty people/places. <<

If , through the work of self-transformation of the psyche, you afford them no place to attach themselves, then they are never a nuisance. And if you are pestered by such things, they can teach you nearly as much about yourself (i.e., where you need to work on yourself) as the self-generated creations of your own psyche. The "trick" isn't to gain ever greater power to fight them with; instead, it's to so transform yourself that they have no interest in you. Then you can co-exist peacefully with them instead of endlessly doing battle.

>> The third kind are the ones that display the most intelligence and cunning and are the largest. I have

yet to find a long term solution except the above two combined with eternal vigilance and a good kicking when the opportunity arises. However I am of the belief that nothing works quite as well as purity and a good connection with God and divine energy. The longer you can keep that up the stronger you become and they have a harder time reaching you. They can't approach godliness. <<

What you seem to be describing here are those entities created by the human group-psyche. These are constantly fed by the energy from individual human psyches by way of a common thread, similar to the self-created type. In other words, once again, if you've transformed yourself sufficiently, then these entities have no power over you, let alone any interest in you. Likewise, trouble with them can serve as a guide to what areas of your own psyche need tending to.

The technique of "a good connection with God" works on a situationally temporary basis. The reason for this is that without the aforementioned self-transformation you have not created yourself a vessel capable of permanently retaining this connection. That connection requires a regenerated psyche wherein nothing is left unknown. In fact, the transformation of the psyche and the achieving of the Elemental Equilibrium is what truly causes a permanent "connection with God". It's something one builds from within, not something drawn inward from the outside.

My best to you,
:) Rawn Clark
06 Jul 2002

Translocation of Objects

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>> Somewhere in IIH Bardon says that it's possible for an astral traveler to shift objects from the physical level to the astral level (and back of course). So would that allow a kind of teleportation? And could one take living "objects" into the astral as well as dead materia? And if so: Could the magician take his own physical body into the astral plane and do some kind of self-teleportation? <<

First off, one doesn't take the physical object into the astral. This is impossible. What one does is release the physical Elements from their adherence to the astral matrix of the object. In other words, it is no longer a physical object. This is what is meant by "transferring it to the astral realm". To bring such an object back into material manifestation, one must re-accumulate and condense the Elements to such a degree that they become physical materia adhering to the astral matrix.

In order to accomplish these things, one must have attained complete mastery of the Elements and Fluids; *and* of the mental matrix since this is the level at which one must operate.

My best to you,

:) Rawn Clark

14 Jul 2002

On the Astral "Sight"

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>> I was wondering about the actual mechanism of astral sight, how does the brain interpret it? When I see my bedroom through my closed eyes it appears clearer than with physical eyesight, more sharply in focus - even the peripheral vision, which with normal sight is blurred - and more intensely coloured. Since they are not actual eyes that are seeing, what sensory apparatus of the astral body is collecting the light waves to be imprinted on the brain and HOW for goodness sake? Is it even light waves that are being perceived? <<

The intensity that you're experiencing is actually the mental component within the astral sensation. The mental component is more noticeable with the astral sensoria than it is with the physical sensoria. This is what makes the astral sensoria feel so different and exciting.

The seat of the senses is actually the mental body but the seat of what we normally define as "sensation" is within the astral body. This is where we "feel" sensation and translate the sensory input into personal terms.

The astral vision is not dependant upon physical light (e.g., you can see clearly in a dark room). What your astral eyes are perceiving is the *essential meaning* (the mental component) radiated by all the things in view. Hence the "feeling" that more than just visual details are being perceived. Each thing communicates its essential meaning at a mental level. With your astral sensoria you are perceiving this mental communication more directly and without the distractions of the physical sensoria, brain, etc.

We experience all of this normally within our physical senses but seldom notice these subtle layers of perception because of how overpowering the physical, brain-bound sensations themselves are. For example, when you see something with your physical eyes that strikes you as unpleasant, the perception of its unpleasantness comes from your astra-mental perception, not your physical eyes.

The physical brain is accustomed to integrating the mental perceptions with the astral and physical sensations, so when we perceive things at the astral level, the brain will automatically translate these perceptions into physical sensations. [Bardon makes use of this in his Elemental accumulation exercises by *consciously* tying the astral perception of the Element to the physical sensation.] This explains why your astral vision is so physical in nature. The mental component of your astral perception is recognized by the brain and the brain responds as it would if light were triggering your optic nerve, etc.

>> To make matters even more complicated, I've astrally seen my cat walk past my bedroom door, stop, flick her tail, lick herself and move into the room, only to open my real eyes to watch her then perform the same sequence in "reality" (reminds me of "Matrix"). How do the astral senses download a future sight into a brain in the present? <<

It sounds like you have some precognitive abilities. This is the ability to perceive the threads of commonality that comprise part of the present moment. This is not exactly "seeing the future" as the title suggests; rather, its perceiving what is most likely to occur based upon the threads of commonality that unite this present moment and that past moment.

In the case of your cat, you might also have been perceiving her intention with your astral senses. This would have been a part of her essential meaning, communicated at a mental level.

>> Are all the senses present in the physical body mirrored in the astral body? Does the astral body have more than just the 5 physical senses and if so, how are these interpreted in the physical brain which can relate to only the usual 5? <<

Actually, all the mental senses are mirrored in the astral body and the physical body only mirrors seven of those. These are the five standard physical senses, plus a compression of a few subtle senses that I call the "emotional tone" and another compression that I call the "mind's chatter". [See my "Center of Stillness Meditation".] These last two physical senses represent the parts of the astral and mental sensoria that are recognized by the brain. The brain translates all subtle perceptions into one of these seven categories.

>> I'm also interested in how our poor brains manage to combine physical sight with astral sight. I have been lying in bed awake and relaxed with my husband reading beside me and described to him in vivid detail while it was happening the "vision" of a red coloured see-through ... something ... with a geometrical type framework floating from the bathroom into the bedroom across the bed and out the opposite wall. Is this also astral sight, even with my eyes open, and if so, how is it possible to astrally perceive something overlaying normal vision? I think this must be the same principle used with the Step II eyes-open visualization, but how does it actually work? <<

The brain responds in habitual ways. Since this level of perception is a normal part (albeit, unconscious) of physical perception, the brain recognizes its input and translates it into physical sensations such as the vision you describe. And yes, the same principle is evoked in the Step Two sensory concentration exercises.

>> Btw, one would think that the Step II exercises should come very easily to me, yet I can't seem to do it consciously however much it happens spontaneously! Very frustrating! <<

The only difference would be your degree of openness. In other words, perhaps you're trying to 'force it' when you should be 'letting it' . . . The easiest thing to do is to get in our own way. ;-)

My best to you,
:) Rawn Clark
31 Jul 2002

>> Somebody wrote here about "inner sight", i.e., look around without the use of the physical eyes. Could be this skill a help for blind people? I mean, to teach blind people to use their "astral eyes" and this way go into a normal life like the rest of the people? Or the "inner sight" only operates when the person has been using his physical eyes before? What about blind people who born blind? <<

In theory, yes, this would be a possible avenue for a blind person. One who had seen before would perhaps be able to experience their surroundings in a nearly normal fashion since their brains would be in the habit of visualizing. But one who had never seen before would not be able to perceive things in the normal way that we think of vision. The reason is because their brains would not be used to translating the input of this astral sense into images. In their case, it would still be a perception of the essential meaning that all things communicate, but the brain would not translate that perception into familiar (to us sighted folk) 3D images. Their "visual" landscape would "look" quite different and

whether or not that could be translated into spatial terms significantly enough to be functional in a "normal" way is questionable. For example, I sort of doubt it could be used to navigate *visually* through a room.

>> I think physical eyes are very important for developing our 'inner sight', for physical and astral bodies should grow through life together. People born blind for example will never use their eyes, but both their physical and astral bodies will have very developed other senses. <<

The physical senses are dependant upon the astral senses, but the converse is not true. One can have fully developed astral senses while having an absence of the corresponding physical sense. In fact, a physical limitation such as blindness or deafness will often result in a heightening of the corresponding astral sense. Hence the "logic" behind the self-blinding that you mentioned. By removing the distraction of physical sight, those bards and seers were able to more clearly perceive their astral and mental perceptions. Fortunately, there are easier ways! ;-)

>> In IIH Bardon emphasizes that only the one that has his "sphere of consciousness intact (= 5 senses intact) can pursue IIH. <<

For the specific training in IIH, this may be true; but this is not true of initiation into Hermetics in general. IIH can easily be adapted to suit the blind, the deaf, those without the ability to smell or taste and those who are completely paralyzed and experience no bodily sensation. So long as the mind/psyche itself is intact, no physical limitations preclude the successful pursuit of Hermetics.

>> A blind man actually lacks the sphere of consciousness relative to the sight sense and therefore might not be able to pursue the elemental equilibrium needed during the training of the senses. <<

In IIH we use the sensory concentrations in this manner and to this end only because it is a very convenient and powerful method. It greatly speeds the development of the Elemental Equilibrium, but it is not the crux of the Equilibrium. It is just as possible to achieve this same Equilibrium of the Elements through the work of character transformation and self-perfecting alone, since *that* is the crux of the Elemental Equilibrium.

It is also quite possible to develop the full array of magical faculties noted in IIH without any dependence upon the physical senses whatsoever. Again, we use the physical senses as a pathway to gaining the inner essence of magic, but it is also possible to reach that inner essence through other means.

There have been many sages and magicians throughout the ages who were blind or deaf or who faced probably any sort of physical abnormality you can imagine.

>> As I practice sense concentration, the senses are obligatory, if I do not have them, there will be no way I would be able to focus on the sensation. <<

In IIH we use the technique of refining and exercising our physical, brain-bound senses *within the context of MENTAL concentration*. The bridge between mental and physical, is the astral. It's this combination of the *mental* context of the exercise plus its focus upon the *physical* senses, that rapidly develops the *astral* senses. Do you see what I'm trying to say?

At any rate, the focus upon the physical senses is secondary to the goal of developing the astral and

mental senses. It's a convenience but not a necessity.

Your perspective is that of someone with their full array of senses intact and you've never known the true absence of sensation. When a physical sense is missing, you are more internally aware of its astra-mental root -- that part of the sense that is not brain-bound. So in this sense, a blind person is at no appreciable disadvantage when it comes to developing their astral sight.

It must also be remembered that the sensory concentration exercises exist within a broad context. There are also astral and physical components. And there's that ever-present development and deepening of the emptiness of mind.

The emptiness of mind is especially relevant in this discussion. It leads fairly directly to a state where you are effectively disconnected from your sensory inputs. Eventually it leads to a state where you are also effectively disconnected from your brain's habits. In other words, it would be like being born blind - you would no longer even think in visual terms.

So, while IIH is working with your physical senses, it's also leading you to your astra-mental senses through other means. These other means can be adapted to lead a blind, deaf, etc., person to the same goal, in an equally balanced manner.

My best to you,

:) Rawn Clark

12 Aug 2002

The Elements Vs. Physics

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>> It seems to me that the ancients saw the elements as fire, air, water and earth mainly due to an incomplete understanding of physics. Yet, Franz Bardon's system is so tied into these 4 elements. Can someone explain this? <<

It certainly appears that way from our modern perspective which is so saturated with the philosophy of the physical sciences, but the ancients held a different understanding and a different philosophy. It's really incorrect to say that the ancients held an "incomplete" understanding of the universe or to assume that modern Physics holds a "complete" one -- each perspective is simply *different*. Each uses a different set of symbols to describe the same essential thing -- our universe. What distinguishes the Elemental model however, is that it encompasses more than just the physical aspect of the universe. Therefore, it is *more than* Physics and can't really be compared directly with Physics. Much of Physics can be explained from a Hermetic perspective, using Hermetic symbols, but very little of Hermetics can (as yet) be explained from a Physics perspective, using the symbols of Physics.

The reason for this is because the Elements are not physically measurable things. Physics deals with the physical materia that naturally *adheres to the Elements*, so in this sense, Physics studies the *results of* the Elements. Hermetics, on the other hand, studies the *action of* the Elements AND the *results of* them. This is why I said that the Hermetic Philosophy is *more than* physics.

They also differ in methodology. Physics uses physical tools to explore the universe, whereas the Hermetic uses their own self -- their own physical, astral and mental bodies -- as the tools of exploration. This places the exploration into an entirely different context and *in that context*, the symbols of Elements, Fluids, Principles, etc., make perfect sense.

>> Is it just a magical thing that doesn't need to correspond to physical reality? Or is it just a convenient construct for humans to work with - like north, south, east, west? <<

Both correspond to physical reality, it's just that Hermetics also corresponds to the other aspects of reality that Physics has no direct cognizance of. Hermetics deals with the physical, astral and mental levels of reality directly, whereas Physics deals only with the physical *results of* the astral and mental levels of reality. As R. hinted at in his comment about an Alchemist's understanding of the Elements: within the Philosophy of the Elements, there's also cognizance of what a physicist would call "atomic structure".

Both these models are, of course, human constructs. However, the fact that they are human constructs does not diminish the validity of either since EVERY philosophical system is a human construct! ;-) They are nonetheless, quite different in their respective approaches and ultimately, their goals.

My best to you,
:) Rawn Clark
12 Nov 2002

"Occult Anatomy" of the Fluids Vs. The "Elemental Regions" of the Body

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>> I was reading IIH last night, specifically Step 8 - Soul. There, on the practice of electromagnetic fluid (page 236 Merkur edition), Bardon says the following: "Pay close attention to the following analogy: The head and the chest correspond to the electric fluid, whereas the abdomen, thighs, and feet correspond to the magnetic fluid."

Now, looking at the explanation on the symbolism of the cover art, I see that while the female fits the analogy given in step 8, the correspondences of the fluids on the male is reversed. Further, in the explanation, Bardon says: "The electric and magnetic fluids are shown in a red and blue color, the electric fluid in red and the magnetic fluid in blue. The head region of the woman is electric; therefore it is red. The area of the genitals is magnetic and therefore blue. In the man this is reversed; the head region is magnetic and therefore blue and the genitals are electric and therefore red."

The analogy given in the explanation of the picture seems to make most sense to me; it certainly "feels" correct. However, does this not mean that the analogy given in step 8 is a blind? Perhaps Bardon even gives the student a hint of this by emphasizing to "Pay close attention to the following analogy"? <<

Where Bardon wrote: "Pay close attention to the following analogy: The head and the chest correspond to the electric fluid, whereas the abdomen, thighs, and feet correspond to the magnetic fluid.", he was referring to the Elemental regions of the astral body:

Head region = Fire;

Chest region = Air;

Abdominal region = Water; and,

Leg region = Earth.

Fire and Air express the Electric Fluid, and Water and Earth express the Magnetic Fluid.

This is an entirely different subject than the occult anatomy described by the first Tarot image.

>> Forgive me for being daft, but does this mean that the "anatomy" of the astral body differs from that of the physical? <<

The astral body serves as a bridge between the sexed physical body and the essentially sexless mental body. Bardon's first Tarot card image hints at the "outer" or "front" of the physical occult anatomy of the physical body as listed on pages 38 through 40 of the Merkur edition. However, these terms cannot be understood in their normal, spatial sense since they refer to the *astral* Fluids and are used symbolically. For example "front" in this context, means "most commonly expressed".

When the work concerns the physical body, the Vital Energy, Elements and Fluids are drawn into each organ and/or region, but when it concerns the astral body (and mental body), the Elements and Fluids are drawn only into the four Elemental regions. [See Steps Three and Four.]

>> Seriously, how would then astral work manifest on the physical, if the placement of the elements are reversed? If indeed the electric fluid rules the physical nether-region on a male, as opposed to a female, then wouldn't the results of the step 8 electromagnetic work differ radically in result depending on gender? <<

If you refer to page 39 of the Merkur edition, you will see:

"The Male Genitals: *The front part is electric.* The back part is neutral and the right and left sides

are neutral. *The inside is magnetic.*"

And on page 40, you will see:

"The Female Genitals: *The front part is magnetic.* The back part is neutral and the right and left sides are neutral. *The inside is electric*."

Your assumption that the "nether-region" of either is "ruled" by one Fluid alone is in error. The genitalia of both sexes manifest a combination of the Fluids, each with its own predominance of one over the other *at a physical level*. This physical manifestation occurs within the Earth region of the *astral body* which, even though it is a composite Element, expresses the Magnetic Fluid predominantly *at an astral level*.

>> *Again, sorry for being so confused on this matter. I am merely abiding by the rule "as above; so below" in the context of the analogies of the astral and physical body. <<*

I think a more accurate translation of the Latin is "Above is like Below; and Below, like Above." This is the law of alikeness or similarity, not of exact sameness.

My best to you,
:) Rawn Clark
12 Dec 2002

On Fluid Condensers

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>> Now, since a fluid condenser is essentially anything that attracts and contains the magnetic and/or electrical fluid, is it not safe to say that this extends to substances that are astral and mental in nature as well? Is a visualization a fluid condenser? A thought? A strongly felt emotion? If so, what would be the consequences of this? How would you work with an astral or mental fluid condenser? Wouldn't a thoughtform/elemental be a mental or astral fluid condenser? <<

Fluid condensers do not themselves automatically attract a charge of the Fluids. They have to be loaded with an accumulation by the magician. The one exception to this rule is the Philosopher's Stone. What distinguishes a Fluid condenser from any other thing which naturally is composed of the Fluids&Elements, is the fact that a condenser is capable of *holding* an accumulation. Non-condensers will immediately radiate an accumulation and are not capable of holding on to the accumulation once charged.

You are correct in your idea of astral and mental condensers. A physical Fluid condenser immediately effects all three realms simultaneously and must be created within the physical realm, out of physical materia; an astral condenser, effects the astral and mental realms simultaneously and must be created within the astral realm, out of astral materia; and a mental condenser, effects only the mental realm immediately and, likewise, must be created within the mental realm, out of mental materia. The process of creating astral and mental condensers requires a facility with each of these realms and the direct manipulation of their respective materia. For example, in order to create an astral condenser you would need to directly shape the astral materia itself, be able to finalize its form (i.e., give it stable duration), and then load it with an appropriate accumulation of Fluids/Elements. All of these tasks would need to be carried out within the astral realm.

>> What is the difference between a fluid condenser and a substance that is naturally composed of the fluids and elements? Also, isn't pretty much everything composed of the fluids and elements? <<

EVERY thing is composed of the Fluids and their Elements. So, in this sense, form itself is a sort of Fluid *combiner*. This is different from a Fluid *condenser* in that the condenser can hold onto an additional accumulation of the Fluids, separate from the Fluids which compose its form. Another thing that distinguishes a condenser from other forms is that holding onto a really, really intense accumulation will not harm the condenser itself.

>> So then the human body would itself be a fluid condenser in and of itself, correct? After, through the numerous exercises in IIH Bardon has the student drawing in and accumulating the elements, fluids and lights within the self. <<

The human being can be *transformed into* a Fluid condenser, but without this work of self-transformation, the human body is not, strictly speaking, a natural condenser. For example, when you load another person with an accumulation of a Fluid/Element, it will, with time, dissipate. The body does not *automatically* hold the accumulation. Plus, the body can be easily damaged by too intense an accumulation being present for too long a time.

By following the Bardon training you are transforming yourself in the ways necessary for you to become a Fluid/Element condenser which will automatically *hold* an accumulated charge for as long as desired, without harm. In certain circumstances this is a useful ability since it frees the consciousness from the labor of recharging an accumulation during an overly-long ritual. But then again, it's a minor advantage since the same effect can be accomplished in other ways (such as loading a separate condenser).

>> However, at the same time, I do believe Bardon writes that you should gradually increase the accumulated charge within the body so not to overload the body like a capacitor or a circuit breaker. In which case the intrinsic ability for the body to retain an accumulated charge can be changed with practice. <<

Yes. This is *part of* the transformation process that enables your bodies to actually hold an accumulation without damage and without the need for constant replenishment. It's very much akin to what an Alchemist does to the materia at certain stages, wherein a process is repeated over and over until the materia reaches a certain fluidity. The structure of the materia is factually altered and this leads to new characteristics and capacities, etc.

>> I might be totally off base here, but isn't that the procedure within the first few steps of The Key to True Quabbalah? Which might account for the changes that happen when one works with those exercises. <<

The preparatory Steps of KTQ are a continuation of the aforementioned process of transformation of the materia, but at a higher pitch, so to speak. In order for the KTQ transformations to have the correct effect upon the individual, the prerequisite transformations (Steps One through Eight of IIH) must already have taken firm hold. In other words, the preparatory Steps of KTQ only work (properly) upon a sufficiently prepared materia. Only after the materia has been transform again by the KTQ preparatory work, is one able to then *speak* Kabbalistically.

Kabbalistic speech itself however, is *more than* a condenser. It's more akin to a Philosopher's Stone in that it *automatically* accumulates, combines and sets into motion, the Fluids, without the need for loading by the magician. Kabbalistic speech is a creative act that *instantly* gives *form to* the raw, undifferentiated Fluids/Elements.

My best to you,
:) Rawn Clark
03 Jan 2003

Fluid Condensers -- Continued

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>> While everything is composed of the fluids and the elements, due to the intrinsic nature of form that is manifest. So what is it that keeps these elements and fluids bound together in form? The existence of all four elements within all things? <<

This is a function of the Earth Element. At its root, form is the product of descending consciousness which, as it descends into temporality and sequence, gathers or coalesces the Elements.

>> So, how does the process of changing the self, which itself consists of the fluids and elements, into a fluid condenser differs from the transformation of the plants that Bardon lists as being the key ingredients in creating a universal fluid condenser into a universal fluid condenser? Is not both the human body, and such plant material, consist of the same fluids and condensers? Albeit, perhaps in different levels of elemental and fluid concentrations? <<

A natural Fluid condenser, such as the plant ingredients that Bardon listed, do not require a process of transformation. Unlike the human body, they are already capable of condensing the Fluids in their natural state. It's the specific natural ratio of Elements/Fluids that renders a substance a natural condenser.

>> When trying to heal someone by loading them with an accumulation of specific elements/fluids, how is the effect take place? If health is defined as a healthy elemental equilibrium and dis-ease is defined as an imbalance in the elemental equilibrium, usually a quite radical one, then would not attempting to heal a person through the elements/fluids be just a temporary fix? After all, with time, the accumulated elements/fluids that was projected into the other person would dissipate in time, perhaps resulting in the original dis-ease returning as the elemental imbalance returns. <<

In order for true and permanent healing to occur, the Elemental balance must be restored AND the issues which caused the imbalance in the first place must be resolved. The first part (restoring the balance) can be accomplished through a projection of the Elements/Fluids, the second part however, is another matter. If the second part is not accomplished then the accumulation of Elements/Fluids will have only a temporary effect. Sometimes, the interjection of the corrective Elements/Fluids is enough to ignite the patient's own self-healing mechanisms. A true *healer* is one who is capable of effecting a re-balancing through a projection of Elements/Fluids AND capable of leading the patient through the resolution of their causal issues. In other words, most healing through the Elements/Fluids is temporary and palliative. True healing requires that the patient take responsibility for their own resolution of the issues that created the imbalance in the first place and most are not interested in doing this.

>> Also, wouldn't loading a person with that amount of charge effect them negatively? Or does an accumulated charge dissipate from a living body before it can do any serious damage? Or is my methodology behind healing via the elements and fluids totally off base? <<

Well, one must be Artful in their application. For example, if you use the wrong Element/Fluid or too much of it, you CAN do harm. Yet the human body is a very resilient thing so you do have some leeway for error.

An appropriate accumulation, applied Artfully, will not harm the patient.

>> How would the ability to hold an accumulated charge for as long as desired effect one's elemental equilibrium? After all, if you held onto a charge of electric fluid then an imbalance has been produced. Or could one counteract this by holding onto a charge of both the fluids and all four of the elements? <<

Once the foundational magical Equilibrium is attained, an accumulation is not disruptive.

>> Is also possible to create a fluid condenser by repeatedly loading something and letting the charge dissipate until the charge no longer dissipates at all? How would this sort of fluid condenser differ from the fluid condensers that Bardon describes in IIH? Would there be any real qualitative or quantitative differences between these two types of fluid condensers? <<

In theory, it's possible, but it's not particularly practical.

>> Digressing back to a point you made in a previous posting, you noted that a physical fluid condenser, would effect the physical, astral and mental planes. Whereas an astral fluid condenser would only effect the astral and mental planes, and a mental fluid condenser would effect only the mental plane. At the present moment my mind does not want to comprehend this for one reason or another. So, why is this? Doesn't an effect on the mental plane in turn effect the astral, which in turn effects the physical, and vis a vis? <<

The reason you're not comprehending is because your mind omitted one important word from what I said: *directly*. A physical condenser *directly* effects the physical, astral and mental. An astral condenser *directly* effects the astral and mental. A mental condenser *directly* effects the mental. An astral condenser will *eventually* have a physical effect and a mental condenser will *eventually* have an astral and physical effect (if that is the magician's desire).

>> If the plants that Bardon listed are natural fluid condensers, then what is the point of actual creating a liquid fluid condenser as Bardon describes? Mere practicality, perhaps? Can not just the raw plant material be used as a fluid condenser in a pinch, so to speak? <<

Two reasons: 1) the convenience of a liquid, and 2) the parts of the vegetable material that actually serve as Fluidic condensers are the water and alcohol soluble parts.

>> Bardon also says that alchemically prepared essences are merely exquisitely created fluid condensers. So how does the quality of such an alchemical fluid condenser differ from the fluid condenser that Bardon describes? Also, how would a physical alchemical change of the substance - i.e.. distillation of a fluid - effect the quality of the fluid condenser? <<

An Alchemically crafted *essence* (this is a very specific product) requires more than just distillation. Nonetheless, the Alchemical process isolates and purifies just those ingredients that serve as Fluidic condensers. The residue or "caput mortem" actually impedes the Fluids and their presence within a condenser decreases its capacity and its radiant power. It's like the difference between a cloudy quartz crystal and a perfectly clear diamond.

My best to you, :) Rawn Clark 11 Jan 2003

On the Symbolism of the First Tarot Card Image in III

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>> Till now, I was under the impression that the inversion of colors between male and female was related to the actual gender. Do I have to understand that the picture describes a "positive pole" and a "negative pole", which exists in everybody (...that's not new in itself) and which seems to be an additional notion to the magnetic and electric fluids ? <<

The two human figures represent the polarity that exists within *each* person, but the picture as a whole is meant to describe the Macro- and Microcosm.

>> This seems to be corroborated by the following sentence : "The hermaphrodite being in the middle, man and woman in one persona, is symbolic of the equilibrium between the male and female principle". So it doesn't look we talk about genders. <<

Well, the discussion *includes* physical gender but symbolically, not literally.

>> a) ...Does the above make sense, or are the two pictures still related to physical genders ? <<

Yes. ;-)

>> b) If the later is false, could I be right in inferring that it is this "plus/minus" pole in everybody which creates this inversion of fluids as shown on the picture, and which makes them to circulate from outside to inside, and vice-versa ? <<

Essentially, yes. The Elements and Fluids *ALWAYS* work in unison within the material and astral realms.

>> c) Why is the hermaphrodite not showing any circulation of fluids, even electro-magnetic ? Is it precisely because there is no "pole" anymore ? :-) <<

No, that's not quite it. If you examine the hermaphroditic figure very closely you'll see that it's right side is masculine/Electric and it's with its right hand that it connects to the female/Magnetic figure. Its left side is feminine/Magnetic and it's with its left hand that it connects with the male/Electric figure. So the poles still exist.

What the hermaphrodite (a combination of 'Hermes' and 'Aphrodite') represents is the perfect Equilibrium of the Elements and Fluids. An Equilibrium *encompasses* both poles AND the continuum of alikeness that exists between the two poles. This is really what distinguishes "balance" from "Equilibrium". With true Equilibrium, there is solidity and unshakeableness; whereas, balance always hinges upon a single point within the continuum between two poles and is therefore easily disrupted.

So, the reason there is no color shown on the hermaphrodite's body is to illustrate the perfect blending of the poles and the perfect control over their interaction (i.e., over their continuum of alikeness). The colors really indicate *difference*, while the lack of color here indicates *alikeness*, just as if you were to combine all the colors of the light spectrum.

My best to you, :) Rawn Clark 03 Aug 2003

On the "Mystic Death"

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>> Rawn you wrote in the "EGO SELF" thread a while ago that the student doesn't lose his ego as the result of the Bardon practice, "There is no "loss" of identity in this process. There is only the *transformation* of identity." Then how does that confer with what Bardon states in IIH , "Only when he voluntarily surrenders his individuality and becomes one, will he voluntarily enter in to a dissolution which in mystical terminology, is depicted as the mystic death." ? <<

There is no *loss* in this dissolution of the Individual Self. It is instead, the Ultimate Transformation of identity, an expansion from the Individual to that of Unity with All.

Let me explain Bardon's terms a bit. Perhaps that will help you see what I mean more clearly.

"Individuality" here refers to the temporal mental body (in the Archaeous, this is the Solitary Mental Body) or Individual Self attributed to Tiphareth. The Individual Self is a projection into the stream of time from the Greater Self (the eternal mental body) attributed to Binah (the realm of Saturn). The personal or physical self is the time-space incarnation of the Individual Self or temporal mental body.

Upon physical death, the personal self becomes re-absorbed into the Individual Self. It "dissolves", so to speak, into the Individual Self.

When an Individual Self has evolved sufficiently and therefore reaches the natural end of its cycle of incarnations, it will either *voluntarily* merge with the Greater Self from which it springs or it will *voluntarily* retain its Individualized structure and serve as a temporal agent of the Greater Self, undertaking any tasks required within the temporal realm.

What Bardon described above is the voluntary merging of the Individual with Greater Self. The Greater Self, due to its position in the eternal realm, is our personal connection with "God" or The Unity, as I prefer.

When this dissolution of the Individuality structure occurs, that quanta of the Greater Self is reabsorbed and withdrawn from the temporal realm. There is no loss of awareness here -- only an infinite expansion of it.

My best to you,
:) Rawn Clark
04 Aug 2003

>> If I passed this point- a merging into the consciousness of the Divine godhead, would I have sufficient ego left to even care about the trivialities (perhaps a poor word, a better word being "details") of the past rungs on the tree of life? <<

If you did not possess this quality of caring in sufficient quantity, then you would not be capable of such a merging in the first place. The integration of Loving Kindness must precede the merging since without this level of caring, it is not possible to simultaneously manifest all four divine qualities.

My best to you, :) Rawn Clark 04 Aug 2003

On the "Cords" That Connect Our Three Bodies

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>> Does anybody know where and how the silver and violet cords connect to the mental astral, and physical bodies? <<

The silver cord is rooted at the physical umbilicus or belly button (Water region of the physical body) and at the Water region of the astral body in roughly the same spatial location. This is the assimilative and digestive region of both bodies.

The silver cord is a crystallization of the astral materia caused by the passage of consciousness between the astra-mental body and the vacated physical body. It is what the Earth region of the mental body shrinks down to when conscious awareness is withdrawn from the physical body, focused within the astra-mental body and the astra-mental body is removed from the spatial location of the physical body.

The violet or purple cord appears when the solitary mental body is separated from the conjoined astra-physical body. In other words, when conscious awareness is withdrawn from the Earth and Water regions of the mental body (i.e., conscious awareness of the physical and astral bodies), refocused into the Air and Fire regions of the mental body, and subsequently removed from the spatial location of the astra-physical body. Consequently, the purple/violet cord is what the Earth and Water regions of the mental body shrink down to when conscious awareness is shifted to just the Air and Fire regions of the mental body. The violet/purple cord is a crystallization of both the astral *and* mental materia, caused by the passage of consciousness between the astra-physical and solitary mental bodies. The connecting points in this case are the umbilical/Water region of the astra-physical body and the Air region of the mental body.

If one does as I suggest in the Self-Healing Archaeous and first separates the astra-mental body from the physical and then separates the solitary mental body from the astral, a much more elastic cord is revealed which possesses a paler and somewhat less reddish coloration which I'd call Lavender. The lavender cord is what the *Water region* of the mental body shrinks down to when conscious awareness has been focalized within just the Air and Fire regions of the mental body *in this way*.

The lavender cord is a crystallization of *just* the mental materia, caused by the passage of consciousness between the solitary mental body and the astral body. It is rooted in the astral body in the same spot the silver cord is rooted and in the solitary mental body, it is rooted in the most receptive and assimilative aspect of the Air region.

My best to you,
:) Rawn Clark
23 Aug 2003

On the Relationship Between the Inner Equilibrium and the Outer Equilibrium

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>> Does a magical equilibrium in the bodies of the magician produce an equilibrium in his every day live, an equilibrium in the external manifestations of the elements ? <<

It does in that the majority of dis-equilibrium in our mundane circumstances arises from our inner dis-equilibrium. In other words, with the internal equilibrium, we better harmonize with the mundane world and this creates an equilibrium between the outer circumstance and our inner response to it.

It is also easier for us to perceive the external equilibrium that already exists once we have attained the internal or personal equilibrium. Or rather, what we formerly perceived and experienced as an external dis-equilibrium, is now perceived as an equilibrium *because* we have attained the inner equilibrium.

Furthermore, the presence of an internal equilibrium can have the magnetic effect of causing an external dis-equilibrium to correct itself.

My best to you,
:) Rawn Clark
13 Feb 2004

>It does in that the majority of dis-equilibrium in our mundane circumstances arises from our inner dis-equilibrium. <

>> How does it happen ? By our actions / reactions ? Or by 'magnetic' effect ? Both ? <<

Both, but primarily by our reactions. When our responses to external circumstances are not in harmony with our inner true nature they therefore cannot be in harmony with the external circumstances. This causes a friction between the two which results in an external dis-equilibrium that matches our internal dis-equilibrium. Our internal dis-equilibrium prevents us from achieving harmony with external circumstances.

>It is also easier for us to perceive the external equilibrium that already exists once we have attained the internal or personal equilibrium. <

>> We cannot perceive this perfection without personal equilibrium? For example by living in the present moment and by understanding that everything's perfect ? <<

We can perceive it in the absence of an internal equilibrium, but having the internal equilibrium makes this perception *easier*. :)

>Furthermore, the presence of an internal equilibrium can have the magnetic effect of causing an external dis-equilibrium to correct itself. <

>> It sounds interesting ! Is the inverse possible ? <<

Yes, if by inverse you mean can an external equilibrium cause an internal dis-equilibrium to correct itself. I'm sure you've experienced this yourself. For example, haven't you ever encountered a very

peaceful location which had the effect of leaving you feeling equally peaceful? At any rate, it's the same principle of one vibratory frequency affecting another frequency.

If by inverse you mean can an external dis-equilibrium disrupt an internal equilibrium, then no. By definition, the astral and mental Equilibrium of the Elements is unaffected by external circumstances. If one does feel unbalanced by an external dis-equilibrium then the true Equilibrium of the Elements has not yet been attained.

My best to you,

:) Rawn Clark

13 Feb 2004

III and Kundalini

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>> *Does Bardon's system raise the Kundalini in the initiate and if so at what stage. <<*

It's not a matter of raising the Kundalini. It's a matter of the kundalini rising *of its own accord* as a natural consequence of the initiate's mago-mystical advancement. When initiation is *balanced*, the chakras unfold and the kundalini rises without any ill effects. This is because in a balanced Hermetic initiation, the kundalini and the chakra system are not forced. In fact, they are not focused upon at all.

The chakras are reflective of the initiate's inner state of maturity. They flower *of their own accord* when the initiate reaches the stage of maturity to which they correspond. The kundalini force *of its own accord* naturally rises to fill the flowering chakra. When this *natural* process is left to its own wisdom, instead of being interfered with and forced before its time, there are no ill effects. Instead, it is empowering and immediately carries the initiate forward.

Ill effects on the other hand, are experienced *because* the individual has not reached the stage of maturity which *naturally* unfolds the chakras and the kundalini. In such a case, the kundalini meets resistance in the form of "impurities" (i.e., a lack of maturity) and, as is its nature when faced with this sort of resistance, the kundalini burns away at the impurities and at the surrounding area in the individual's emotional energy structure. From an Hermetic perspective this is ultimately destructive because, even if the *energetic manifestation* of those blocking impurities are effectively burned away, the level of maturity remains relatively unchanged and those *energetic* impurities inevitably re-manifest.

There are very complex eastern methods by which one can safely work *with* the kundalini, but, contrary to what most westerners surmise, they involve intensive focus upon one's level of maturity and its growth. In other words, these methods involve a great deal more than just trying to move the kundalini. Really, they are about using the kundalini (very carefully and precisely) to encourage one's maturation -- the goal being *maturation* and not the mere movement of the kundalini.

Bardon's system sidesteps all of these issues by focusing upon developing the initiate's mago-mystical maturity directly. In Bardon's system, the kundalini is left in nature's hands and its rate of rising is left to nature's wisdom based upon the initiate's own rate of maturation.

When someone is suffering the discomforting consequences of having forced their chakras open and their kundalini to rise unnaturally, the remedy is to focus upon the work of character transformation. Only in this way is the individual's level of maturity raised to par with their unnaturally elevated or active kundalini.

My best to you,
:) Rawn Clark
29 Jan 2004

The Significance of the Order of Working With the Elements

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>> *The question I would like to ask the group has to do with the order in which we work with the elements, both in the microcosm and macrocosm. I find it interesting that throughout the course of instruction in IH the ordering of the element is Fire-Air-Water-Earth when one works on oneself (i.e. the microcosm). However, when one is ready to venture into the macrocosm, the required order is reversed. For instance, we are required to visit the kingdoms of Earth, Water, Air and finally Fire. Would anyone in the group be willing address why this is so? <<*

The reasons are very practical. :) Fire is generally the easiest Element to sense and thus, to begin working with microcosmically. It is also the most stimulating which means that if there are any major imbalances remaining, they will be energized and this forces the student to rectify them before continuing. Air then calms the entire system and creates a sense of balance which is necessary before continuing on to the Water Element and the amplification of the student's emotional nature which working with the Water will cause. The Earth Element comes last because it is the combination of the three preceding Elements and thus binds their effects together within the student. Overall, this classic sequence of Fire-Air-Water-Earth insures that the Elements become integrated into the student's three bodies in a natural and harmless manner.

When it comes to the macrocosmic work of exploring the Elemental realms, the sequence is reversed for the simple reason that the beings of the Earth Element are the most amenable to human contact and are the easiest for the student to make contact with. This is because our consciousness shares a more similar structure with the Gnomes than any of the others. The Undines are the next easiest for us to recognize and communicate with, then comes the Sylphs and then the Salamanders. So primarily it's a matter of ease.

However, it's also a matter of "density". The Earth Element is the densest of the Elemental realms and the progression from there to Water, Air and then Fire, climbs, as it were, the ladder of rarification. You will note that all of these explorations are a matter of ascension up that ladder of rarification -- from the Elemental realms, one progresses to Earth zone, then the Lunar zone, the Mercury zone, the Venus zone, the Solar zone, and so on.

My best to you,

:) Rawn Clark

14 June 2004

Why Didn't Bardon Mention the "Etheric Body"?

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>> 2ndly, in the hope of integrating the terminologies of Taoist systems with which I'm a bit familiar... is the 'etheric body', which I associate with what Bardon calls the 'astral matrix' (holds our astral to our physical bodies) the same as the system of routes and channels, the acupuncture meridians and other more psychic energy orbits in the body, that the Taoists meditate upon? 3rdly, if the etheric plane is closer to ours than the astral why doesn't Bardon mention it? <<

"Etheric" is one of those words that seems to take on new meaning depending upon who's mouth it comes out of. What exactly do *you* mean by "etheric"?

If you mean the energy body that many perceive as an aura, then this is an aspect of the *physical* realm and is composed of *physical* energy, albeit a very rarified form of physical energy. These are the currents of energy which run around inside and outside the physical body. This is not the *astral* matrix, but rather, the *physical* matrix which adheres to the astral matrix. This energy often appears to be more-than-physical because it exists at such a rarified physical state that it most immediately susceptible to, and affected by, astral and mental influence. From an Hermetic perspective this is considered an aspect of the physical body.

My best to you,
:) Rawn Clark
19 Aug 2004

How Do PME & KTQ Fit Into IIH?

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>> *This one was asked by a friend who has read Mr. Bardon's works but is not pursuing the work itself. "When one reaches the end of step 10 Mr. Bardon says there is nothing more he can tell the initiate for he has become one with Deity. Yet we have 2 more books after this!" <<*

:) In the introductions to both PME and KTQ, Bardon stated that evocation and quabbalah should not be undertaken until the initiate has completed Step *Eight* -- not Step Ten. Step Eight concerns three primary abilities necessary for one to begin working with PME and KTQ: 1. mental wandering. 2. mastery of the Fluids. 3. magic influence through the Elements.

>> *I gave the answer I thought that made sense , that the magician does not *need* those books, it just makes things easier on him to have the information instead of collecting it all by himself. <<*

These books are more for the person just starting out with their pursuit of Hermetics, than they are for the master of Step Eight. They give the reader an idea of what is possible and provide something to look forward to.

>> - *If the magician is merged with Deity, why would he need to read and learn how to evoke spirits or speak in the universal language. <<*

They wouldn't. :)

>> *Would not the merging bring the magician into that knowledge of the cosmic language and no need to evoke a spirit since they are one with God? What could a spirit tell you or why do you need to show your magical authority over a spirit when you are one with God? <<*

The practice of magical evocation is a learning experience that, ideally, leads the magician *to* merging with Unity. This is why it's a work one begins *while working on Step Nine* of IIH. You might want to check out <http://www.ABardonCompanion.com/WhyPME.html>

>> *I know there must be a quantum level of difference between personal Deity and the Unity. So as i see it one first merges with the personal Deity and then progresses up the Tree merging with higher god forms until they have the potential to accept a merger with the Unity. So is this where PME and KTQ come in? Possibly The merger with ones personal Deity is not as awe-some and connecting as i think and only a "device" to raise ones four primary aspects to a higher level. If this were the case I see that one would need to slowly work with spirits/geniuses up to deities until Unity is reached. So this beings me to : are books 2 and 3 apart of step 10 in a way? Meaning in step 10 spirit you rise along the planes up to Unity. In step 10 astral you build your personal god. This is*

not completed truly until one works on all three books at once integrating all these energies into the self, mastering the spherical sentient energies by evocation and the cosmic lawfulness by tetra-polar speech. <<

Yes.

>> I have a friend who does ritual invocations of the Greek deities. I have seen these rituals and they are beautiful and fascinating. Now his face and demeanor change and you can tell that there is something different. Watching the aura around him I can see a completely different energy. Its more vibrant and more plentiful. He gives each one in the circle a dialog that is helpful or has some importance to the future. Now I know that Mr. Bardon says these are possessions. What I am wondering: Is this in some way what Mr. Bardon speaks of in the merging with personal Deity, except that one builds the Deity and not takes a "ready-made one"? <<

Merging with the personal deity is an expansion of *self*; whereas, possession is an invocation of *other* and an abandoning of self to that other presence. The effects of the true merging are permanent while the effects of possession are temporary.

>> When one is progressing up the spheres does one truly merge with the deities met? What makes it different than possession as spoken by Mr. Bardon before? <<

Yes and the difference is that it's a process of the magician expanding their *own* self-awareness so that it encompasses that of the deity. It is a sharing of self, not a possession of self.

>> Maybe I am wrong maybe one is only to converse with the deities as they rise up? This would still produce an effect within the initiate, most anyone recognizes the fact we all adapt to the environment or setting. Over a period of time it would make sense one would take on more deified qualities by being around them more. <<

:) Perhaps you should reconsider your definition of "conversing" with a *deity*? It's an entirely different kettle of fish than talking with your best friend . . . At these levels, communication *is* merging.

>> Would it be possible from a mere theoretical point of view to not create and merge with a personal Deity and only connect to the deities one meets along the way until finally reaching the Unity? If it were possible what would be the advantages or disadvantages of this process compared to the steps one should do as per Mr. Bardon. <<

Yes, it is possible. The disadvantage is one of the time it takes but that is variable and completely dependent upon one's karma. Bardon's method of the personal Deity (that reflects the characteristics of The Unity already) is generally much more rapid and certain. Another method is to aim for The Unity from the outset, putting aside all intermediaries or incomplete manifestations, but for most folks this is the hardest path of all.

>> *I really am sympathetic to the types of ritual-less evocations Mr. Mistelle discusses on his site. I find them much more appealing than getting all dressed up, ritual weapons and wands, etc. etc. I know that when one masters a sphere one can do away with the tools and evoke without them. I know that the tools are there for the memory and the mind. So really it just takes one to "program" their mind right? <<*

Yes, but working with tools is one of the best ways to "program" the mind and the emotions.

My best to you,
:) Rawn Clark
19 Aug 2004

>> *So the initiate at step nine is making his ritual tools and charging them. In relation to his KTQ training begins learning the letters. It seems as if one can work more with KTQ than PME at this point. If one begins traveling through the elemental planes and the zone girdling the earth at step 10 than what spirits could they evoke properly? <<*

It takes a few times of reading through these books to catch some of the subtleties. If you look closely at Step Nine, in the section where he talked about various uses of the Magic Mirror, among them you'll find reference to PME and contacting entities. Furthermore, in Step Eight, the magician is given the necessary tool for evocation to a *mental* density, namely mental wandering. By the end of Step Eight, the initiate is capable of making mental contact with an entity, which is the first stage of an evocation. So during Step Nine -plus- PME, one is learning how to evoke beings to a *mental* density and then later, to an astral and/or physical density.

My best to you,
:) Rawn Clark
21 Aug 2004

The Importance of Distinguishing Between What Bardon *Expects* and What He Says Is *Possible*

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>> Both editions make it clear that the Step V trainee needs to master the condensation of the elements to the degree of physical tangibility – i.e. able to be observed by a non-initiate. <<

Well, that's not exactly true. :) Let me throw a few quotes from the Ruggeberg edition (which, in my opinion, is the best, least biased English translation) into the mix here.

"It is not absolutely necessary, in this step [i.e., Step 5], to bring about such an amount of physical warmth that it can be measured with a thermometer. But supposing a magician takes a keen interest in working in this more spectacular way, he can specialise himself in this problem with the help of these instructions. *The genuine magician however, will not be satisfied with such insignificant phenomenon, and rather prefer to further his own development, because he is firmly convinced that he can obtain much more, as time goes by.*" (p. 110)

In other words, pursuing the accumulation and projection of an Element to such a degree, *through the Step Five exercise*, is *contrary to the magician's further development*. In fact, such a desire *at this stage* may well point to a character imbalance.

"All the time he ought to feel the specific property of the element he is working with quite distinctly; he should be able to induce even a layman or ignorant people to see and feel the element in question." (p.114)

Notice how he says "should be able to" and not "must do". In other words, the *ability* and the magician's confidence are what matters here, not the factual demonstration. Nonetheless, if one has mastered the exercises up to that point, the ability to condense any Element to such a degree that another person can be *induced* to sense it, will be a natural result.

>> Bardon did on occasion discuss various abilities that a one-sided, unbalanced regimen of exercises would develop. However, his manner of writing is different in this section. Rather than describing possibilities, he's giving instructions as to how a student can test their level of mastery. <<

This section about lighting a wick is important but not as a test of one's magical abilities. Rather, it is a test of one's character development because it asks again the question of why one is pursuing initiation. By exposing what *can* be accomplished -- at a point in the training when to accomplish such a "spectacular" phenomenon would mean a diversion from the furtherance of their true development -- the student is faced with a choice: do I spend my time pursuing "insignificant phenomenon" or do I further my development? If the character of the student *needs* the sort of gratification derived from lighting a wick magically with the Fire Element, then at this point they will surely

be diverted from forward progress while they spend the next several years perfecting their accumulation of the Fire Element. If, on the other hand, they do not have that need within their character, they will move forward and master future exercises which make such a feat look truly silly.

As Bardon wrote immediately after explaining the tricks with the lighting of wicks and cotton balls -- "**The genuine magician will not waste his time with such dallying.**"

>> Yet I do reckon these exercises are important, if not necessarily a prerequisite for Step VI, then important in the long run, especially as the true keys to magick are based round mastery of the elements. <<

On page 115, Bardon wrote:

"Who would not be reminded of the wedding at Kanaa where our Lord did transform the water into wine? Only such a high adept as Jesus Christ did accomplish this miracle, *not by the influence of the elements from the outside, but by mastering the akasha-principle of the water being transformed from the inside!"

And further down the same page:

"I take it for granted that it will not enter anybody's mind to stick to single exercises and methods only. The result would be fateful to the health of the person and the success would never come. These facts have to be considered very carefully."

>> I remember Bill Mistele mentioning somewhere that he failed to master the basic condensation exercises to the degree that Bardon expected of his students. As a consequence, Bill has for many years continued to return to the basic exercises to try to master them to the extent that Bardon intended, but with greater obstacles in place than if he'd tried to master them fully the first time round. <<

Throughout IIH, the student will encounter points where accurately understanding what Bardon truly *expected*, is critical to their forward progress. What Bardon *expected* is frequently different than what Bardon mentioned as *possible*. :) I think the first instance where this occurs is in Step Two with the sensory concentration exercises. Many folks get caught up in trying to condense their visualization to such a degree that they appear before the *physical* eyes as ordinary objects would. Unfortunately, this is *not* what Bardon *expected* of the *Step Two* student. Likewise, Bardon did not *expect* that the *Step Five* student would be able to light a flame with the Fire Element, freeze water with the Water Element, levitate objects with the Air Element, etc.

When one misunderstands the difference between what is expected and what is possible, and therefore pursues the possible instead of mastering the expected, they are creating an imbalance. For example, in order to condense the Fire Element to such a degree as to succeed in the cotton ball experiment, one would have to focus exclusively upon the exercises of condensing the Fire Element for a *long* time. Such an extended time of working with that one exercise with the Fire Element will invariably induce a state of

physical, astral and mental dis-equilibrium. On the other hand, if one were to master what is *expected* in Step Five and progress through the Steps, they will, in *less time than it would take pursuing the Step Five technique*, gain the ability to *cause a condensation* of the Fire Element sufficient to ignite an alcohol soaked cotton swab (if they desire to).

My best to you,
:) Rawn Clark
26 Aug 2004

>> *It seems one's character is tested a) because the very *desire* to do the 'miracle' indicates a problem - perhaps impatience, <<*

No, it's not a matter of impatience in such as case. Rather, it has to do with an egotistical need to show off and impress others which, of course, speaks of a deeper lack of self-worth. This need is one of the most detrimental to magical advancement. Remember the "Pillar of Silence" . . .

>> *The reason I lay such stress on this is that it seems to me there is such an issue at *every* step of the training! For example, the making of elementaries. By the time one has mastered evocation, is the ability to make an elementary laboriously and slowly really so valuable? <<*

Ah, but here you must learn how to make your own Elementaries and Elementals *before* you can learn the more advanced techniques of evocation.

>> *Doesn't one continuously outstrip one's previous abilities and thus render what was very difficult previously extremely easy? <<*

Yes, but some things *must* be mastered *first* in order to be *able* to master the next "higher" technique. For example, one *must* master the Elements before the Akasha and Fluids; otherwise, working with the Akasha and Fluids would be fruitless.

>> *What I think now is that when *detailed instructions* are given, it is a sign that one must certainly do the work - even though later it might seem insignificant. But when Bardon mentions little effects such as these as an aside, and gives no specific further instructions, it is better to ignore the aside except as a curiosity, not to be pursued. Is this right? <<*

Not exactly. For example, he gave very clear instructions concerning the lighting of the cotton swab. However, it was not presented in the form of an exercise and this can often serve as a clue. In most every case, he does say something like "but the true magician will not waste their time". Aside from considering these "clues", what I recommend above all else is that you meditate, very deeply about these issues when they arise. From almost the first page, Bardon repeatedly advises the student to meditate, meditate, meditate, and

much of the book was written assuming that the student will actually meditate about every question that arises for them.

>> *There is an element of temptation, it seems, to some of this.* <<

Exactly, and that is the nature of most of the "tests". Bardon demands that you ask yourself "why am I doing this?", over and over again.

My best to you,
:) Rawn Clark
27 Aug 2004

>> *A question for Rawn: you say that the visualisation of an object in step 2 hasn't got to be as clear as if it was physical? What degree is sufficient then?* <<

The Step Two "*mental*" exercise has nothing to do with the *physical* eyes. It's completely about the *mental* eyes and the ability to imagine any image you desire and to therefore "see" it with your *mind's eye*.

The open-eye part of the exercise is still about what you "see" in your *mind's eye*, while your physical eyes are open and simultaneously perceiving (i.e., *physically seeing*) your surroundings. Your *mental* focus is upon the image you are creating with your imagination *in your mind's eye* and your *physical eyes* are focused upon the point in space where you are imagining your object exists. For example, in your *mind's eye* you imagine a red ball hovering in the air one meter in front of you, and you simultaneously focus your *physical eyes* upon that spot one meter in front of you. Your *physical eyes* will *not* see a red ball but your *mind's eye* will imagine it hovering there as if it were a physical reality.

I suggest that you visit <http://www.ABardonCompanion.com/Corresp-IIHPractice.html> and read all the posts there about this exercise.

My best to you,
:) Rawn Clark
27 Aug 2004

Inhaling Vs. Accumulating the Akasha

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>> I just read the short glib that Bardon has in IIH about Akasha at the beginning. Getting away from the something and nothing going into the bag. I Just got a mental idea that you cannot quantify something that is incomprehensible. Accumulation is to quantify in some regard. If this is true, then how does it fit into "...Inhaling the akasha...filling the whole body with it." <<

What you are inhaling and filling the body with is the *feeling* of "being united to the entire infinite space", along with an "ultra-violet, near black-violet colour". In effect, you are merging your body and your conscious awareness *with* the Akasha, *through* the inhalation of its primary qualities.

Once united with the Akasha in this way, you will immediately understand why the Akasha cannot be dynamically accumulated. To dynamically accumulate something means that you are confining it, penning in the explosive pressure of its dense power. But the Akasha penetrates *everything* -- how then, can you confine it?

My best to you,
:) Rawn Clark
31 Aug 2004

On the Elements

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>> *There's something I'm not clear about. If you draw a lot of one element to yourself, don't you somehow create an imbalance of it somewhere else? Where does it come from? Is it an infinite supply? <<*

As W. has accurately stated, the Elements are qualities and therefore cannot be depleted through their accumulation. In other words, you are not accumulating a physically quantitative substance. Instead, you are accumulating a quality *whose effects are quantifiable*. It is the *effects* of the Elements that are quantifiable. This is why an accumulation of 3 inhalations of an Element will produce a smaller quantifiable effect than one of 30 inhalations.

W. wrote:

>> *Quantity applies only to manifestation (things like matter and energy) and elemental force is clearly prior to manifestation, as is an metaphysical principle: as such it is not quantitative, and cannot be depleted. <<*

I think the point of confusion here is that while a magician accumulates the *quality* of an Element, s/he thereby produces a *quantifiable effect*. Take for example the first exercises with the Elements in Step Three. The first step is to creatively imagine the *qualities* of the Element as if those qualities filled the entire universe surrounding you. The second step is to begin inhaling these qualities into your body so that you experience their very quantifiable effect upon your body. It is the accumulated *quality* of the Element that directly produces the experiential *quantity* of an accumulation. But this *quantity* does not come into existence until the accumulation. Which is to say, not until the *quality* of the Element has become materially manifest.

A. wrote:

>> *To me the answer might be closer to something along the lines of the accumulation of an element is but a dislocation of it from one area to another. <<*

No. It is the *transformation* of a quality into a quantity, or of a principle into a material effect. Consciousness has the power to cause such a transformation of a principle into a manifest effect by focusing itself intensively upon the quality within whatever realm of density (mental, astral and/or physical) and thereby accumulating the quality to such a degree that the materia of that realm is affected by it. This effect, once generated, is transferable through projection and can be induced separate from one's own self through the transference of consciousness.

>> *So if all physical matter is composed of 4 elements and you were to absorb one of the 4 elements from any one piece of matter, would it disintegrate? (because it needs all 4 elements to remain physically manifested?), or simply acquire what is being transferred out from some other material source automatically and thus never be depleted or disintegrate? (e.g. Air?) <<*

Matter *adheres to* the *qualities* of the Elements that compose it. Those *qualities* are inexhaustible and are quantifiable (i.e., finite) *only* in their material effect. In other words, their *effect upon* material substance is quantifiable and we can say that a *thing* "contains" more of one Element than another. So, if you were to try to "absorb one of the 4 elements from any one piece of matter", you would be absorbing the *quality* of the Element, *not* its quantifiable effect. In other words, you would absorb nothing *from* the material object itself.

>> *Also, if the vacuum of space is a physical manifestation of sorts, but one which is not supposedly made up of matter, do the four elements still pervade there? <<*

Yes, of course. The Elements *are* the qualities of consciousness. *Everything* is an aspect of consciousness.

>> *How many elements are required to make up the various energy types? <<*

Four Elements plus the Akasha.

>> *Are the elements quantifiable on the mental and astral planes? Or, as with physical matter, are we only observing the effects of their qualities when the astral and mental bodies undergo state changes. <<*

Within the *sequential* realm, only the *effects* of the Elemental qualities/Principles are quantifiable. This means in the physical, astral and the *sequential aspects of* the mental realm. It is only in the non-sequential realm of eternity that the Elemental Principles themselves can be truly quantified in the sense that therein lies the root of essential meaning.

>> *Do the elements only *exist* in the akasha? <<*

If you define "existence" in the limited terms of quantifiability, then yes. However, one cannot separate the effects of the Elements from the eternal Principles themselves. The effects *AND* their causes = existence.

>> *Are the elements the essential meaning behind forms? <<*

Not exactly. The Elemental composition of a thing is the most immediate effect of Akashic essential meaning. This is what I meant above when I said that in the non-sequential eternal realm, the Elemental Principles are quantifiable. As essential meaning descends into the sequential realm, it first takes form as a relationship between different proportions of the Elemental qualities. In other words, different quantities of those qualities which result in a specific ratio of each Elemental quality inherent to that specific thing. This is the mental matrix to which the mental materia adheres, which in turn forms

the astral matrix to which the astral materia adheres, and which then forms the physical matrix to which the physical materia adheres.

>> *Is there any relationship to how the elements spin tetrapolarly, and how the five platonic solids fit together to form Metatron's cube? I'm wondering because each platonic solid is said to be an element.. and they all fit together! (there are five of them) Yes I know, the actual shape or form isn't the element, just the same as physical fire isn't fire. But do the shapes strongly express the essential meaning of the element (like gold expresses GOLD), or is the assignment of each element to a shape more or less arbitrary? <<*

:) Even Plato gave up on his idea of a meta-physics before his death. It's indeed a fascinating model at an intellectual level but *objectively*, Nature doesn't work that way.
:) Nonetheless, the Platonic solids *as forms* do do a fairly good job of *symbolically* expressing the essential meaning of the Elements. But like all such intellectualized representations they have nearly as many draw-backs as benefits.

>> *If you could conform your mental body to the platonic solids, fitting one inside another, and given that each element corresponds to a platonic solid, would it be possible to fuse them all together by completely identifying with the shapes and spinning them very fast? <<*

;)-;-);-) Possibly, but it would really, !*really*! hurt! ;)-;-)

My best to you,

:) Rawn Clark

06 Sept 2004

Initiation Into Hermetics -- Practice

Step One: Miscellaneous

Thoughts on the Temporary Halting of the IIH Exercises

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>> I have recently stopped my meditations, etc due to the fact that my life will not allow it ATM. I believe this will help me a great deal in one way though, I see that I need to have stabilized my life more. This will help a great deal when I re-start. <<

Good for you! :) This sounds like a wise decision, my friend. Now that you have a good idea what changes you need to make in your circumstances so that your life will support the Hermetic Work (instead of being a hindrance to it), you are in an EXCELLENT position to re-shape your life so that *it fits you*, instead of continuously fitting yourself around its demands. Cool! How exciting! :)

I remember that moment well and looking back, I recognize it as a VERY fertile one!!! It opened me to taking control of my own life. It liberated me to begin consciously shaping my life to what *I* wanted it to be. And what *I* wanted it to be was supportive of the Work of IIH! ;-) At that moment, I *knew* that I couldn't simultaneously re-shape my life AND carry on the IIH exercises. I felt a strong pang of guilt over the decision to forego the IIH exercises but assuaged it with the strength of my determination to re-shape my life and with my determination to re-start the IIH Work as soon as I *knew* it was time.

About six months later, my longing for the Work became so strong that I re-started Step One and drew up my second soul mirror. But a month in, just after I'd completed the mirrors themselves, I realized that my life's circumstances still weren't what they really needed to be. In the process of deciding whether or not to *temporarily* halt the IIH exercises once again, I came to the realization that the reason why circumstances didn't yet match desire, was rooted in my character itself. This brought me to the decision to continue on with the mirror work of self-transformation AND temporarily forego the IIH exercises, thus appeasing my strong desire for the Work and the necessity of further changes in circumstances.

Sure enough, the work I did in self-transformation of my negative character traits, freed up every last bit of resistance in the changing of my life circumstances! Within five months more (about one year after my first temporary stop), I was ready to truly take up the Work. I never put it down again after that. :)

That at least, was my rhythm. I have no way of telling what your own rhythm might be. It will be interesting to see, as it enacts itself. :)

If you don't mind a bit of advice [and if you do, too bad! ;-)], don't forget that, although you won't be doing the exercises proper, you can still continue with the transformation and improvement of your character. This is the sort of work that's carried out through your every day life and you will be able to make great progress in this regard during your "off" phase. Then, when you do re-start the exercises, you will have that much less work to do and will pass forward through the Steps all that much faster.

The work you've already accomplished has changed you and you can always build upon and strengthen those changes in the interim.

My best to you, :) Rawn Clark 13 Nov 2002

The Value of Journalizing

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>> Although I'm still very early in the practice of IIH, what I can say is that recording dreams will improve your memory, if only slightly. The continual probing of dreams will occur during the day which will increase your level of attention to detail (in waking life as well as sleep). <<

It does have some impact upon one's global (i.e., over all) memory, but it's main benefit is to a subtle component of the over all memory. This has to do with the memory of mental states wherein the normal awareness is shifted in some way. Dreaming is one good example, but so are the altered mental state one experiences while doing the IIH exercises, introspection, meditation and even trauma. All of these require a slightly different type of 'memory' than normal waking events do. For most of us, this type of memory was not intentionally strengthened as we grew, whereas our normal waking memory was. In fact, development of the normal waking memory is highly focused upon and things like trying to remember your dreams are not taught.

Journalizing is one of the best ways to strengthen this type of memory. *This is one very important reason why Bardon recommended it in regard to the IIH exercises.*

With meditational and dream experiences, the normal waking awareness is diverted or suppressed, thus disengaging you from the normal memory. However, the sub-conscious mind remembers EVERY thing and does so in minute detail. So, when your dream or meditation is over and you transit from this altered state to your normal waking awareness, the connection to the sub-conscious memory lingers and this is a prime opportunity to capture its contents with your *conscious* mind. As you repeatedly do this act of writing down your notes about your exercises or your dreams, the connection between your conscious and sub-conscious memory grows stronger *and more permanent*. Eventually, journalizing becomes unnecessary and a continuity of memory develops. In other words, you simply remember your dreams and your meditational experiences, in vivid detail and without having to "try".

My best to you,
:) Rawn Clark
10 Sep 2002

Recognizing Emotional Resistance to Progress

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>> As Bardon attests, the early morning is one of the best times, and especially the most convenient time to practice. Some people seem to have no problems waking up bright and early and being disturbingly cheerful, unfortunately, I don't seem to be one of these people. Without the aid of an alarm clock I slept until 9:30 this morning - hardly early. Getting up a couple of hours earlier is like torture, and the cold shower is almost unthinkable now it's winter. I don't think it's a soul mirror issue, it seems physical. Am I the only one who has this problem? <<

Actually, I'd say that this is a soul mirror issue having specifically to do with will power and the level of your commitment. Initiation is not a matter of taking the easiest way out simply because something important is hard at first. Initiation is about changing yourself and about standing up to the challenges that naturally arise in the pursuit of self-transformation. The complaint of "It's too hard" must be rejected as being insufficient justification, as well as insufficient explanation.

For truly, when you think about it, if you *really* wanted to do your exercises early in the morning, you'd find a way. You would adjust your habits to accommodate an earlier rising. It's as simple as that. It's not something you're *physically* incapable of doing -- it's something you're *emotionally unwilling* to do.

As for the cold shower, this is also not a matter of your being *physically* incapable of doing it. If you do it as Bardon suggested with the brushing and then the brisk toweling off afterward, you do not end up chilled. What prevents you from doing it is again, an *emotional unwillingness*.

One aspect of these early exercises which focus upon physical habits is that they bring the student into a confrontation with this very issue of emotional unwillingness and thereby develop the student's force of will and self-discipline. Ultimately, this issue of breaking through emotional resistance is the very least of the challenges the student will inevitably face along the path of initiation.

My best to you,
:) Rawn Clark
17 Dec 2003

The Fatigue Response

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>> Since I have started practicing Bardon's exercises I feel more tired during the day than before. Has anybody had the same experience? Do you know any "energizing" exercises that could help me cope with the fatigue? <<

At the beginning, fatigue is usually due to either a physical or an emotional cause. The most common physical cause (related to beginning the IIH exercises) is lack of sleep! ;-) Instead of shuffling our life around and omitting something less important, many folks will take time away from their sleep time. For example, getting up an hour earlier than before but not going to bed an hour earlier to compensate. A proper amount of sleep is important in the physical body's regulation of energy.

If that's not the cause, then the most likely culprit is emotional blockage of some sort. Tiredness is primarily an emotional state. For example, you can feel tired but then something exciting happens and you're suddenly energized. And conversely, you can feel full of energy and then something depressing happens and you're suddenly exhausted.

Most emotional blockages and feelings of tiredness arise (in relation to beginning IIH) because of the Soul Mirror and character transformation work of Steps One through Three. As I wrote in my "Commentary Upon IIH: Step One", during the period of constructing your Soul Mirror lists, you should take very good care of yourself, physically and emotionally. Introspection of this sort and of this depth is bound to stir up all sorts of stuff, much of which you won't even be aware of at first.

One "trick" to avoiding this emotional fatigue is to apply the "thought control" exercise technique of *detachment* and *observation*, instead of involvement in each of the items you uncover through introspection. Introspection is very much akin to that first mental exercise of Step One in which you are merely "taking stock" of what *is*. You're simultaneously detaching yourself from what you are observing. In other words, you're not interacting *with* what you're observing. When you apply this to introspection, you'll find it much less emotionally disruptive and therefore, much less physically tiring. It also makes it easier to penetrate much deeper into your psyche and "sweep out the dark corners" as Bardon put it. :)

As far as "energizing exercises" goes, I want to caution you that if you do as has been suggested and start the Step Three exercise of pore breathing the Vital Energy, be very careful. Please note Bardon's *exact* instructions. Namely, that you must *exhale the exact amount you inhaled*. You do *not* want to hold on to the Vital Energy. All you would want to do is fill your body with it and then release it back to the universe. During the brief time it fills your body, your body will draw from it whatever it needs. In other words, there's no need to keep it in your body for extended amounts of time. In fact, this can be harmful.

In general, I advise against jumping ahead to the Step Three energizing exercise and suggest instead that you focus upon the *cause*. If you rely upon energizing yourself too much, you develop a habit of avoiding *causes*. Eventually, that catches up with you and it's rarely a pleasant experience. :)

You might also want to consider devoting your work with the magic of Air, Water and Food to this issue. For example, you could inhale the ideation that your body's energy will be consistent throughout the day and available when you need it.

My best to you, :) Rawn Clark 06 March 2004

Breaking Through a Blockage You Don't Understand

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>> I have been gradually working through the Step One exercises, and I find myself at a stalemate of sorts. I could easily make time for meditation/introspection every morning before starting my daily routine. However, I find that even with the alarm, I can't seem to get up and get it underway. I've read the available materials in this forum, the Magi forum, and Rawn's commentaries, and while I find all of it immensely helpful, I have progressed no further. I agree that there is a blockage, but I can't seem to determine what it is. I've run through everything I can think (and not think) of to no avail. Perhaps as I progress through the mirror work, I will stumble upon this thing that is holding me back. Can anyone provide a personal observation that is similar to this? And if so, what type of blockage was it attributed to? <<

For me it had to do with several factors, primary among them was a fear of actually transforming myself into the person I knew I could become. It felt very "safe" being the "old" Ron and somehow less safe to live as the "new" Rawn. For me this manifested as a certain "laziness" in regard to arising early to perform the exercises and left me feeling as though the exercises were a burden, a drudgery that I began to dread. Never before had I been so "tired" in the morning and so unable to answer the alarm clock's call! ;-)

And, like you, at the time I was unable to figure out what the problem was. So I decided to stop worrying about the *cause* and work instead at a *solution*. What I did was adopt a couple of the Step Two techniques and tried my best to change the habit I had developed of not getting up in the morning, into a habit of getting up every morning. I developed a positive affirmation in order to reprogram my subconscious responses and repeated it as Bardon directed, each night as I was falling asleep and each morning *right after the alarm went off*. The gist of my affirmation was that each morning I awake eager to perform my exercises. I also increased my sense of eagerness through meditation and, of course, kept up my meditation in which I sought out the root cause of my difficulty. I firmly resolved to get myself out of bed when the alarm went off!!!

In less than a week, I was in the habit of actually getting up when the alarm went off, full of eagerness and energy for my exercises. It was at that point that my commitment to pursuing the work of IIH became unshakeable. :) And shortly thereafter I came to understand the underlying factors which contributed to my original difficulty.

My best to you,
:) Rawn Clark
05 Oct 2004

Step One: Mental

Thought "Control"?

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Several months ago, a German visitor and I were comparing the German IIH with the English translations. Of special interest was what he had to say about the English phrase "thought control" as the title of the first mental exercise in Step One. According to him, this is only one possible translation of the German word and a poor one at that.

The problem with the word "control" is that we English speakers usually take it to mean "the exercise of restraint or direction over" our thoughts, but this is clearly NOT what Bardon is advising with this exercise. My visitor pointed out that the secondary meaning of the word is closer to the German original. That secondary meaning is "a standard of comparison", as in a "control subject" within a scientific experiment.

So, what Bardon was really intending, and which the standard English translation seems to obscure, is that with this first exercise, the student is merely taking stock of what normally transpires in the human mind. In other words, passively observing the machinations of the mind, without involvement, in order to understand the territory itself. This provides the 'control' or standard, which is an essential prerequisite to the work of altering how the mind functions.

My best to you,

:) Rawn Clark

29 Jun 2002

Must We Remember Our Thoughts During the "Thought Control" Exercise?

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>> I started the "thought control/witnessing/monitoring" exercise, and I have a new question: Talking about the thoughts, FB writes that:

- "observe your train of thought for five minutes, and make an attempt to remember these thoughts" (p. 66).
- "it will be difficult for him (= the student) to remember all of them" (p. 67).

Does this mean that I not only have to observe the thoughts going through my mind (and remember them immediately after they arose), but that I have to remember all of them at the end of the 6-7-8 minutes of the duration of the exercise ? <<

No. Here again, the Ruggeberg edition gives a very different take on Bardon's words.

Where Merkur has "observe your train of thought for five minutes, and make an attempt to remember these thoughts", Ruggeberg has "observe the train of your thoughts for five minutes trying to retain it." The word "retain" refers to not losing *the train of thoughts*, as is seen in a follow-up statement: "The main point is not to forget yourself, *not to lose the train of thoughts, but to pursue it attentively.*"

The second paragraph that you quote from is NOT an indication that the student is to memorize what thoughts transpired during the observation (that would not be a *passive* approach to one's thoughts!). Rather, this paragraph is pointing out that the mind will quiet itself when you passively observe it and withdraw your participation. This leads to fewer and fewer thoughts and at the end of observing a peaceful mind, the few thoughts that did arise will be memorable, without even *trying* to memorize them. So this paragraph is just pointing out the contrast between how busy the mind is at the outset and how quiet it becomes with practice.

There is a difference between being *aware of* your thoughts and *memorizing* your thoughts. When you attentively observe what transpires in your mind, you will, by the end of the exercise, have witnessed what sorts of thoughts arose and with what frequency and intensity they arose. And like observing anything, what you have observed remains as a memory, of its own accord and not because you have intentionally *memorized* it. At the end of the exercise, it's not what specific thoughts arose in what specific order that's important; it's the overall nature of the thoughts that's important and this requires no memorization.

My best to you,
:) Rawn Clark
09 Jan 2003

"Segment Intending" and Thought Discipline

© 2002 by "Emc"

The following is a post from the FranzBardonMagi online discussion group that I admired greatly. I asked the author, who signs himself "emcshadow", for permission to post it here. Emc's advice is VERY practical.

From: "emcshadow"

Date: Thu Jun 27, 2002

Subject: RE: [FranzBardonMagi] questions regarding soul mirrors and thought discipline

Hi "...",

>> I wondered, what is the criterion for the thought discipline exercise (the part where I have to defend against thoughts that have nothing > to do with the task at hand in daily life) to move on to the next exercise. Bardon just writes in IH "Having obtained a certain skill in this exercise...". What is a certain skill? Do I have to be conscious the whole day, defending against unwanted thoughts ALL THE DAY or do I have to be able to concentrate to the task at hand another 10 minutes or an hour? There are times where I just don't want to control my thoughts in that manner. Do I still have to? <<

This may not help directly, but I found it useful to think of the overall "theme" of the 1st step as practice in building sustained intent. Charging the breath for an increasing number of cycles, impregnating food and drink and keeping the intent focused through the duration of a meal, the thought concentration all start to build an experience with focus. While external events and emotions can trigger a type of focus based on random stimuli and associations, we usually don't think this way intentionally. There are some interesting parallels here with other schools of "manifestation" that find it takes at least 17 seconds of focus on a single thought for it to "combust" into the minimal energy required to start working its way into manifestation.

A powerful way to use the "concentrate to the task at hand" is not to try to maintain focus the entire day on each detail but to do what is called, in other disciplines, "segment intending." This is a process of dividing your day (or task, or plan) into intervals and setting different intentions for each interval. Then, as you start the interval, you focus on your intentions for it... e.g. driving to work your intention is to get there safely, to flow through traffic with tranquility and arrive in a mood of preparation; for the next segment

your intentions change based on the nature of the segment and how you would like to experience it. Instead of having complaints about various segments (commuting, shopping, etc.) you find they start conforming more and more to your intents. The intention keeps more of you "present" during the segment and the outcome provides feedback on your increasing skill. This is useful not only in a dour, work-world sense, but as a way of really appreciating all aspects of your life.

Bright Blessings
-emc

Temporal Distortions and "One-Pointedness"

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>> Noticed something weird today. As part of practicing the Step 1 "one-pointed awareness", I was concentrating on playing the guitar and almost three hours slipped by! I was just wondering if this has the potential of becoming a nuisance, especially if one applies this to various day-to-day activities as Bardon recommends. I wouldn't want to miss a flight because I chose to focus completely on music. <<

As with all things Hermetic, balance is the foundation and mental discipline is the core, vivifying agent of balance -- it's what binds the molecules together that compose the foundation stone. Consequently, any form of mental discipline nets the greatest result when it is approached in a balanced manner.

With the one-pointedness, you must balance your main focus with other concerns, such as not driving off the roadway or not missing your flight. ;-) In other words, set a time limit -- or not, as the situation dictates -- and use a timer as someone else suggested. A timer with a mild alarm is good, especially in the beginning because it frees your mind to really get into the one-pointedness without having to worry about what time it is.

Also, taking the opportunity to carve out a few hours in which to just let your one-pointedness rip and spend those three or four or five hours in singular focus -- this is a very wise practice now and then! But enter in to it with the conscious intent of limitless time.

That's the issue here -- conscious intent. There is nothing inappropriate with being able to maintain one-pointedness for three (or more) hours at a stretch *if that is your conscious intention*. In fact, this ability will be a very great asset. But only so long as you learn to discipline it. Along with your intention to remain focused, add in the intention to remain focused within certain time-span limits -- or lack of limits, as the case may be.

There's also one more issue here. This is one I've never mentioned before.

It is impossible to achieve a true one-pointedness (to the exclusion of everything else) while carrying on your daily activities, such as while you're at work or while you're driving, etc. The "functional awareness" that we must use during such times handles many, many tasks at once, by nature. It can be focused in that we can prioritize, but it cannot be truly one-pointed and still remain "functional" (i.e., be capable of ALSO driving or typing, etc.). This is one of the things that Bardon's instructions regarding focusing during mundane activities, is meant to teach you -- how to distinguish between prioritization and one-pointedness.

The one-pointedness exercises themselves, where you sit in meditation, are meant to teach you true one-pointedness. Ultimate one-pointedness is a state of complete absorption, where you and your point of focus have merged into one. Here, there is no separation, no not-knowing between you and your point of focus. This is Understanding (Binah).

Eventually, it is possible to reach a state where you can achieve one-pointedness with many foci simultaneously. This is Wisdom (Chokmah).

This becomes, ultimately, a continuous state of awareness, wherein one is continuously merged with their surroundings. This is the state of Unity (Kether) as it manifests at the mundane level.
My best to you, :) Rawn Clark 03 Jan 2002

More On One Pointedness / Thought Discipline

© 2002

>> I have a question concerning the second exercise of Step One - Thought Discipline. As I understand it, one has to centre on one single train of thought, or one idea and exclude any other thoughts or ideas which may try to make an appearance. I have read a couple of message to the group from people doing this exercise and they have concentrated on visualisation, i.e. the person seems to have concentrated on an internal image for a length of time. My question is does it make any difference if I concentrate on an auditory idea? If I sub-vocalize a line from a poem over and over for example? I find this easier to do, as I am naturally an auditory person (my thought process mostly consists of internal dialogue as opposed to images). If I try to focus on an image I find that because I am not using the auditory part of my mind, I am almost always 'interrupted' by some sort of internal vocalized thought or idea. If I block this by using a vocalized thought as my focus point I make things a lot easier. I suppose I would like to know if there is any particular reason why visualization for this exercise should be more effective or more appropriate. <<

Actually, in this particular exercise, focusing upon an idea or train of thought is better than just focusing upon a visualization. This reveals the greater value of the one-pointedness *meditation*. Granted, this exercise does train your mental discipline (i.e., your ability to direct your mind), but it is also intended to reveal the benefit of one-pointedness meditation. This revelation arrives sooner if you choose an idea or train of thought as your focus and let visual images, sounds, aromas, etc., arise in response to your idea/train of thought.

>> Rawn, I would be interested in knowing if you agree with S's suggestion that it is better not to repeat a line over and over to focus on. If it is a train of thoughts that is important, could I then for example, concentrate on working out what I am going to write for an essay or on planning a lesson (I teach some Spanish classes)... as long as I stay focused on that one idea, does it matter how broad it is? The reason I am asking this is because, after first reading the explanation for this exercise, I automatically assumed that it should be something limited, something repeated like a mantra for example, but maybe that is just because I have read so many other books which suggest this. <<

Repetition of a phrase is just as effective as visualizing an object when it comes to increasing your ability to direct and discipline your thoughts. Either will serve as the anchor around which you focus. However, as I mentioned previously, "thought discipline" equals "one-pointedness" and this is an important meditation technique. Part of one-pointedness involves prioritizing your thoughts and letting them wander just enough so that your point of focus begins to reveal more of itself, but at the same time, limiting them to only those thoughts that are relevant to your point of focus. If all you are doing is repeating a phrase, then your understanding is not particularly increased. Same with visualizing an image.

In his directions for this exercise, Bardon mentions *only* a thought, idea or train of thoughts. He does *not* suggest using an image or a mantra. In other words, your idea of "concentrate on working out what I am going to write for an essay or on planning a lesson", fits right in with what Bardon instructed.

My best to you,
:) Rawn Clark
16 Dec 2002

Validating Internal Answers

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>> Now, I feel quite ridiculous making the request below, but I'm still at the very beginning of this way of using "internal expertise" :-), and I don't have lots of points of reference. So I be thankful if somebody could give me a validation of at least some of the answers I got, because they are quite specific in nature and imply elements of theory (such as the meaning of Tiphareth) I don't have yet. <<

It sounds like you're on the right track. :) Assuming that you're not looking for an interpretation from me, I do have a few pointers for you to consider.

#1) Since this one-pointed meditation is occurring within your own mind, all the symbols and answers you get also come from within your own mind. This means that in order to understand their meaning, all you need to do is probe further *within*. It's not a matter of reading up on what Tiphareth means. Instead, it's a matter of further investigating what Tiphareth *already* means to you.

#2) This form of meditation is an Art. The artistry involved is one of opening and closing, expanding and restricting, your focus. For example, with the question of Tiphareth (or when anything comes up that you feel you don't understand fully) you will need to open your focus a bit and see where "Tiphareth/sun" leads you. Let it take you on a ride for a while by opening your focus to whatever arises in your awareness. Then begin restricting your focus again to those things that seem most relevant and important.

#3) After you've spent some time wrestling with the question, spend some more time *resting* with the question. :) By this I mean just rest with the question in your mind without trying to find the answer. Let it just sit there as a question. Sleep on it and then after a day or so, wrestle with it again. During the period of resting with the question, your subconscious mind will be working away on the question without any conscious interference.

My best to you,
:) Rawn Clark
02 Feb 2004

On Applying "Discipline of Thoughts" to Everyday Life

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>> Briefly, I came to conclusion that since there is a strong positive correlation between mental focus and significance/interest, we should try to "make" our every action significant to us. <<

One pointedness really has two factors to it: #1 is the act of focusing our awareness. #2 is the act of *perceiving* the significance of what we have focused our attention upon. It's this latter factor of perception that makes one-pointedness such a powerful meditational tool. It's what enables a growth in the *quantity* of information we have to work with in the one-pointedness meditation and it's our processing of this increase in the quantity of information that enables the mind to then increase its *quality* of understanding of the thing we're focused upon.

When applying the one-pointedness to everyday life, a reciprocal effect takes place in which, because we are focusing our awareness upon our actions, we are simultaneously *perceiving* their significance, which, in effect, "makes" them significant. But really, they have always been significant to one degree or another -- the difference is that now you're *perceiving* their inherent significance and their significance is now a *conscious* thing. Of course, this gives you the opportunity to *consciously* participate in, and enhance, their significance. :)

Here is where this aspect of the Step One one-pointedness exercise relates to the Step Two Soul Mirror work of character transformation which requires a recognition of the significance inherent to each moment of our living. With the character transformation work we must take that *recognition* a step further and consciously participate in the trans*formation* of that significance.

My best to you,
:) Rawn Clark
20 Feb 2004

The Key to Mental Discipline

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>> I've been doing Bardon system for a few years now. I am still basically on step 1. I have completed all the other parts and done 3 soul mirrors so far, but am still stuck on the mental part of it. My mind seems to be totally out of control and I haven't been able to successfully do one pointedness of the mind or emptiness of the mind for more than a half minute. There are times when I succeed more and gain a certain amount of quietness for a bit. This only lasts for a few days though and it is back to my mind going full throttle. This has honestly been the pattern for the last 3 years, I learn something new to try and do it, but my mind seems to quiet for a bit then learns how to get back to being noisy. I'm absolutely determined to get it, but lately this problem almost knocked me off the spiritual path totally. Though I find that the thought of failure brings up huge amounts of determination to stick with it and get it, so right now I feel extremely passionate about getting it. I'm just hoping you can offer some advice on how to quiet my mind and keep it quiet over the long-term. I also feel like I have a case of learned helplessness either building or in place because of my past failures. I really need to succeed, but I don't know what else to do to overcome this wall. I'm sure the answer is pretty simple and if you could share any insights it would be amazing! <<

The key is not to "quiet the mind"; but rather, to *ignore* the underlying mental chatter. Ignore it and distance yourself from it by focusing your attention upon something of your choosing. Let the mental chatter continue on its own *in the background* without any participation on your part.

Mental discipline is about focusing your attention where you want it to be focused. If you are focused solely upon the objective of quieting your mind then you are in fact focused upon the dis-quiet and are feeding its continuation. So focus instead upon something other than that ever-present dis-quiet.

My best to you,
:) Rawn Clark
21 Mar 2005

On the First Part of the Second Step One Mental Exercise

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>> I'm working on the first thought discipline exercise. It's a bit overwhelming to me. I can disengage pretty well from my thoughts when I sit down to meditate with the thought control, but then when I jump back into the fray in my daily life, it seems that I just get overrun. Any attempt to make my thoughts run only along certain lines backfires and makes me even more unfocused. Force and tension seem to be my habitual ways of getting myself in line, but those only go so far. I keep hearing that the mind should be coaxed, not forced, and that focusing should ultimately be done without tension; but I don't have a clear sense of how to get there. Any tips? <<

Take the task incrementally. For example, begin with a commitment to focus yourself exclusively upon the task at hand for five minutes. Once you've mastered the ability for a five minute stretch, begin increasing the duration of your focus. Try this with a variety of activities throughout your daily routine. By approaching it in this way, you are not overwhelmed by the prospect because you are dealing with a manageable amount of time *at the outset*, instead of trying to immediately deal with the prospect of hours at a stretch. Eventually, you will find it an easy matter to focus your attention at will and for as long as you desire.

My best to you,

:) Rawn Clark

01 Apr 2005

>> I actually have the ability to concentrate intensely for long periods of time, but by using strong force or self-compulsion that I hardly feel until I bring my attention back to my body (and feel the tension and pain). I am guessing that this form of concentration isn't very healthy. :) <<

:) This exercise is not about "intense" concentration. A good example of the goal state is when you're focused upon doing something you enjoy. Such concentration is a natural by-product of your interest in what you're doing and requires no force. The key for you might be found in this factor of interest vs. resistance. If you are resistant to what you're doing then focusing your whole awareness upon it takes force. Perhaps checking in on your resistance level and disarming it will help.

>> I can be aware of myself having distracting thoughts while driving, but I'm not sure how to get those thoughts out of my mind except by force, which seems self-defeating. What am I missing? <<

This exercise is not about fighting against the distracting thoughts -- it's about focusing upon the intended thoughts and actions. In other words, each time you do find yourself wandering from your focus, gently bring your focus back to its intended target. This is far

different than fighting against intruding thoughts and trying to suppress them.

>> *Also, I'm curious, is there some reason you omitted mention of this exercise in A Bardon Companion? <<*

I do discuss it and the second part of the exercise simultaneously (pages 42 thru 44) since the same instructions apply to both phases of the exercise.

My best to you,
:) Rawn Clark
02 Apr 2005

On the Emptiness of Mind Exercise

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>> Your comments on the present moment seemed to spark something in me regarding my current 'silent mind practice. While very happy with my 'step 2' exercises, I have also gone back to the silent mind practice, as this seems to attract me as being a never ending key to all else. <<

As Bardon advised, the emptiness of mind exercise is one that should be constantly pursued concurrent with the work of every future Step. As time goes by, it reveals more and more.

>> When practicing silent mind, I am a little confused as to what Bardon himself meant, and also, what is desirable regarding practicing his system, taking the long term view, today. To my understanding, a truly silent mind, is one which has attained literally samadhi, i.e., gone beyond duality of self and other, and thus, can sit, is true silence and stillness. Regard; at this level, to have gone beyond duality. From my Buddhist background, this seems to me to be 'true' silent mind. However, is this what Bardon meant?? <<

What you are examining with the emptiness exercise is the Self. At first, you see only the small self of the personal mind, but as time goes by and your practice deepens, higher, more inclusive levels of Self reveal themselves within the context of your emptiness. Ultimately, this leads to the realization of the Unitary Self -- The One Self -- pure BEing. But all that Bardon demanded with Step One was that you take the very first step upon that long path and learn how to simply empty your mind of all thoughts. The rest of the journey toward Self, he leaves up to you to pursue.

Continuous pursuit of the emptiness of mind is essential to the entire work of IIH. Each future Step assumes that you've reached a certain stage in the deepening of your emptiness (and thus your cognizance of Self) that would be the natural result of your having continued in your work with the emptiness up to that point. Thus for example, the ability to transfer your consciousness in Step Four requires a certain understanding of Self to achieve, and this understanding is the direct result of having practiced the emptiness of mind throughout the previous three Steps. But if you've neglected the emptiness of mind, then the genuine transference of consciousness is VERY difficult to achieve. Likewise, if you haven't learned to empty your mind of all thoughts, then the Step Two sensory concentration exercises are VERY difficult to master.

My best to you,
:) Rawn Clark
10 Jul 2002

On the Importance of Continuing the Emptiness of Mind Exercise Beyond Step One.

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>> I have a question about the emptiness of mind. You said in a recent post (and have stated in several other posts) that it is necessary to continue refining the emptiness of mind even after the Step One goal of ten minutes is achieved. I'm not quite sure as to why this would be so. As far as I know, Bardon does not state that this is necessary. Almost all of the Step Two and further exercises in IIH require concentrating on a single thing (e.g. the Step Two Mental Training concentration exercises). Isn't the performance of these further exercises enough - why is it necessary to also continue with the emptiness of mind exercise? If it is necessary, are there any other exercises that it is necessary to continue with for which Bardon did not state that this is so, e.g., the thought observation and one-pointedness exercises?

<<

Your question prompted me to comb the IIH text, looking for the places where Bardon says that the Vacancy of Mind exercise should be continued beyond Step One. But short of going through the entire book, line by line, all I found was one statement on page 94 of the Merkur edition. At the bottom of the "Magical Schooling of the Spirit" summary is the brief statement: "Exercises concerned with the avoidance of thoughts (vacancy of mind) have to be continued and must be deepened." The Rugeberg edition (page 74) translates this a bit differently, but the intention seems the same. Even though this was all I could find with a cursory search, I'm certain that he reiterates this elsewhere in the body of IIH.

In any event, to answer your question about why it's important, the reason has to do with what L. noted the other day about how the vacancy of mind practice reveals the Self or Mind that exists beyond brain. No other exercise in the early Steps of IIH addresses this cognizance directly, yet the well developed awareness of this level of individual Mind is vital to the work of (most especially) Step Six and beyond.

Step Six begins the work of perfecting the mental equilibrium (which is finalized in Step Seven in preparation for Step Eight mental wandering) and of "mastering" the Akasha. Both of these works are dependant upon the vacancy of mind having *already* been deeply explored or, better yet, perfected.

In order to truly work with the Akasha, a VERY deep and solid vacancy of mind is essential. Perhaps Bardon's own words will help clarify this. In "Questions & Answers", page 42, question #65, "What is a Natural Mental State?", Bardon answered:

"It is the state of the spirit [i.e., mental body] in the Akasha principle, without thoughts, sentience or perceptions, and without time and space or activity of the spirit; it is absolute rest, nothingness, void."

This, of course, is a description of the perfect vacancy of mind. In order to place oneself within the Akasha and then work with it, one must first reach this "natural mental state".

However, ten minutes of the Step One version of this state is NOT the equivalent of Bardon's "natural mental state", especially if it's been years since you've worked with the Step One vacancy of mind. So, if a person who hadn't kept working at their vacancy was to actually reach Step Six, they would be facing a lot of catching up to be done. The depth of vacancy required for work with the Akasha (at least the sort of work that Bardon describes) takes time to mature. Of course the amount of time this takes varies from individual to individual and it may pass very quickly for a truly gifted person or one who has done this work in a past lifetime, but it would still take time and be a (temporary) diversion from progress.

As I said to L., the work of each Step, beyond Step One, assumes that the student has reached a specific

minimum depth of vacancy and cognizance of the Self-beyond-brain. Of course all of the other exercises support this deepening of Self cognizance, but only the vacancy of mind exercise addresses it directly.

My best to you,
:) Rawn Clark
14 Jul 2002

Remembering What Transpires During the Emptiness of Mind State

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>> I have a question for step 1, emptiness of mind. While doing this, there are times when I will forget my conscious self. But I am awake because I am sitting straight up, using the physical exercise of step 2, while doing this exercise. And things just go blank. Is this correct? <<

Yes, so long as you are still *aware*. It's fairly common, at this stage, that you don't *remember* what transpires beyond thought (i.e., you forget), but you should remain aware *during* the emptiness. In time, you will find that the emptiness is really quite full -- the only thing it is "empty" of is thought.

As I explain (and demonstrate) in Lesson Three of the "Self-Healing Archaeous" audio series, the emptiness of mind state is the Fire region of the mental body. When you focus your awareness exclusively in this region through practice of the emptiness of mind, there is a direct perception of essential meaning which occurs beyond thought, idea, word, feeling, etc. It is pre-cognitive, so in order to become aware of what you are perceiving in that state, you must carefully return to a cognitive state. In the Archaeous, I recommend that you enter the emptiness from a one-pointedness state and then *return to one-pointedness* immediately after your emptiness. By entering *from* one-pointedness, you take your point of focus into the emptiness and it sets the stage, so to speak, for the direct perceptions within emptiness. Then, when you return to one-pointedness and examine your point of focus anew, the pre-cognitive direct perceptions from the emptiness take shape as thoughts, ideas and words. By doing this, you begin to build a bridge of continuous awareness between thinking cognition and the pre-cognitive direct perception of essential meaning found in the emptiness.

*>> But I think the problem is the word *aware*. I am not asleep in the sense that if someone suddenly open the door I will know. But I cannot say that I am fully awake because everything is blank. Even I do not know what I am doing. Can this be called "aware"? <<*

Yes, it sounds like it to me. It's not a "normal" state of awareness, but it is awareness.

>> Regarding the one pointedness after I return from emptiness, what I focus upon? should I focus upon the period I went into emptiness in the sense that the blank there will become meaningful thoughts? Did I get it right? <<

I suggest that you experiment with various methods. What you describe will work if you observe the very first thoughts that arise in your mind upon exiting the emptiness and make those specific thoughts the object of your one pointedness. Another option is to begin with a one pointedness (upon whatever you wish) and then go directly into an emptiness. When you feel complete with your emptiness, return to the previous one pointedness and take careful note of how your one point has changed. Any differences you notice will be evidence of what you gained from the emptiness, impressing itself upon the realm of thought.

My best to you,
:) Rawn Clark
06 Jan 2003

Deepening EOM: Encountering the Different Layers of Mind

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>> I have been practicing "emptiness of mind" for about 6 weeks now. On a good day, my mind stays free of all but the most fleeting thoughts for minutes at a time. Lately however I have started to experience something new. As my mind empties of thoughts and (more or less stays that way) I have started to feel strong emotions (mostly joy). I can, with some effort, put that out of my mind too --- but should I? Is this emotion a distraction in the sense Bardon means it or is it OK to simply let this feeling flow through me while I practice EOM? <<

Sorry, but you can't have a true *emptiness* of mind when you're experiencing strong emotions. These are indeed "distractions" in regard to the EOM exercise. However, that doesn't mean they are without value. I suggest that the next time this occurs, you shift gears, exit your EOM and enter into a one-pointedness with these emotions as your focus. Explore them through one-pointedness but not through EOM.

When pursued over time, the EOM exercise will reveal different layers of the mind. The first layer that's mastered is the level of thoughts in Step One, but there are other layers as well, such as that of pure emotions which you've just encountered. If you also treat this layer as a "distraction" and learn to ignore it in the same way you have learned to ignore thoughts, then your EOM practice will reach an even deeper state.

My best to you,
:) Rawn Clark
05 May 2003

More on Emptiness/Vacancy of Mind

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[Note: "EOM" and "VOM" refer to the third mental exercise of Step One, known alternately as either "Emptiness of Mind" (EOM) or "Vacancy of Mind" (VOM).]

>> *This morning whilst meditating with the intention of achieving Vacancy of Mind, I first passively observed my thoughts for a few minutes and then focussed as intensely as I could upon one single question for a further few minutes. Suddenly, instead of striving to empty my mind as I have done previously, I felt a sudden surge of energy fill my body and mind instantly - it is difficult to explain but it was very intense, but at the same time not really distracting (I can't really communicate that concept properly with words), and then it was as if Vacancy of Mind filled me rather than me striving for it... if that makes any sense to anybody. I think I achieved VoM for several minutes, perhaps even five minutes, but I can improve on it because there were still shadows of thoughts once in a while (although they were easily dismissed). Is this surge of energy something to be ignored? I felt that I had to concentrate at first on relaxing my body because I was resisting it and becoming a little tense. <<*

This energy is a side-effect and of no intrinsic value. Judging from your description, I'd say that it was the result of your achieving VoM. It's such a different state that your body likely translated the newness into the sensation of energization. You did the absolute correct thing by *relaxing* and letting the energy dissipate. In other words, you stayed with the VoM instead of focusing upon the newness. :)

>> *After the meditation, I felt extremely joyful and still. I felt that everything around me (even the wallpaper) was alive and almost a part of me. <<*

:) That is because you had just experienced what it means to *BE*. Which, of course, is the whole point of VoM -- BEing. Thinking is what defines differences and separates but VoM is what unites -- through BEing, which is a common trait of *all* that exists, even the wallpaper. :)

>> *Rawn, what is the best way to build on this during future meditations? Am I on the right track or being distracted by irrelevant occurrences? Any advice would be appreciated. <<*

You are most definitely "on the right track"! This first experience of VoM was very dramatic because of its newness but don't be trapped by the expectation that your next experiences of VoM will be quite so dramatic. And don't let yourself be disappointed if they aren't. Accept them as they are, when they occur, which is the real key to VoM. Expectations will very quickly remove you from VoM, from BEing. :)

Nonetheless, you now know, through personal direct experience, what VoM *feels* like. This means that you now have a "location" at which to aim yourself. Let that be your guide.

Congratulations! :)

My best to you,
:) Rawn Clark
07 Nov 2004

>> *Another "side-question" just occurred to me. In previous meditations when trying to "achieve" VoM, I felt quite unsettled compared to how I felt when doing the other mental exercises of Step One. Twice I awoke the next morning to find that my body was aching all over as if I had run a marathon - my muscles were physically hurting and my chest was very tight... this might be totally unrelated, but I had not done any strenuous physical exercise on either days, so it seemed a bit of a coincidence that I had just started the VoM exercise. I only ask in case it is related and it happens again. <<*

Perhaps you were expending an inordinate amount of mental effort and energy in trying to force a VoM. This can lead to tiredness as you draw energy from your physical body for your mental effort.

My best to you,
:) Rawn Clark
08 Nov 2004

>> *I want to ask what may be a stupid question connected with this: is it absolutely unheard of for someone to find the Step 1 Mental exercises to sort of be in reverse order of difficulty? That is, to find VoM relatively easy but the witnessing of a normal flow of thought rather hard? I ask because I think I have experienced a version of what M. is talking about here all my life, and can sort of turn it on and off at will. That whole thing of being blank and everything around me being conscious is very familiar to me. <<*

:) Lucky you! No, it is not unheard of by any means.

>> *Maybe I'm missing something, and certainly I've never tried consciously to make that state last any particular length of time, <<*

And that will be the real test / challenge -- making it last *intentionally* for a specific duration.

>> *I've never experienced that big surge of energy though or anything like it, and I've never even thought there was anything special about that state! <<*

As I wrote to M., the surge of energy he experienced was most likely a side-effect of the newness of his experience. But if it is not new to you then this side-effect would not

occur.

>> but it seems to me this is almost ludicrous, getting the 3rd exercise right away but having trouble with the 1st forsooth! <<

I don't see it as ludicrous at all. Each one of the mental exercises presents a specific technique which you may or may not have a native ability for. All it means is that VoM comes more naturally to you while the techniques of the first two exercises do not. Nonetheless, the techniques of the first two exercises must be learned as they are just as important to your progress as VoM.

My best to you,
:) Rawn Clark
08 Nov 2004

>> I found the last few posts interesting, as I have similarly felt a VOM during previous meditations practices. I have no thoughts and the longer I stay within it the more 'at-one' I feel. It also seems to make everything a lot more clear, like my sight and my head and body feel lighter. I have been pursuing this for quite some time before I came across Bardon's work. I have tried this for some time with thoughts occurring, but with my focus on VOM, the thoughts only occur when necessary, mainly from outside of myself, and although it may be unrelated, it seems to amplify synchronicity, i.e. lots of coincidences occur. <<

As I explained in my Self-Healing Archaeous audio Lessons, VoM occurs when your awareness is focused exclusively within the Fire region of your temporal mental body. Which is to say, when your awareness is focused exclusively upon *perception*. By exclusively, I mean that you have excluded thinking (the Air region of the temporal mental body), feeling (the Water region of the temporal mental body), and physical sensing (the Earth region of the temporal mental body) from your conscious awareness and are focused only upon *perception* without these additional layers of *interpretation*.

When this occurs, your conscious awareness is in absolute sync with the objective universe, with the NOW. It is the *temporal* state of BEing without DOing. It is therefore no wonder that you are left feeling as if it "seems to make everything a lot more clear, like my sight and my head and body feel lighter". :)

>> My questions are basically what is the difference between thought and no-thought, i.e. how are they related? Are they like two paths one leading to a centered state, and the other through the myriad branches of thought to the circumference of the centered state? Is one way better than the other? <<

Both are aspects of *awareness*, one perceptual and one interpretive. Thinking is the

purview of the Air region of the temporal mental body and perceiving is the purview of the Fire region. Thinking is the first stage of interpreting, personalizing and processing the perceptions of the Fire region. Without thinking, these perceptions cannot be integrated into the personality or day-to-day awareness. Neither can be said to be *more* nor *less* important than the other.

>> *Is it possible to live more and more through VOM? <<*

It is possible to integrate VoM into your life more and more, but living requires thinking, feeling and doing in addition to perceiving.

>> *I tend to get a mild pressure between my eyes (third eye area) during the VOM, after the exercise it disappears and it feels the opposite, light and clear, but it is not as bad as it used to be. Could this be an imbalance of some sort? <<*

It is more likely that you are furrowing your brow during heavy concentration.

>> *I was slightly surprised but as alcohol is fiery it may partially explain why it affected visualization? <<*

The primary reason is that alcohol defeats your inhibitions. It is amazing how much we tell ourselves we cannot do! Alcohol over-rides that internal programming.

>> *What is the Will in your personal experience Rawn? (Bardon says it's an essential aspect of the spirit.) <<*

It is an aspect of the Life Force itself, regardless of what level of "will" you speak of. Even within VoM there is will -- the will to continue perceiving, to keep BEing. I recommend that you spend some time in deep meditation on this subject. :)

>> *My experience of no-mind has cleared out my head, and let me see things from a centered point of view, but in your opinion are the steps 1 and 2 of level 1 just as important as VOM? (I think I know what you will say!) <<*

Yes, absolutely!!!

My best to you,
:) Rawn Clark
10 Nov 2004

>> *I can't seem to have an idea how to focus on the absence of thoughts? Is there a method (or something like that) that helps to take the step from "faint thoughts arising that mostly don't seem to be my thoughts" to "no thoughts appearing at all". I can imagine that once you've experienced that state of mind sufficiently you'll get to know*

what the EOM "feels" like and can focus on that. But I just don't seem to know how to get there... <<

The *brain bound* mind, or surface awareness, never actually stops thinking while the body is alive. The point of EOM is to introduce you to the rest of Mind which is *not* bound by the physical brain and consequently, is not limited to thinking. So EOM requires that you *completely* ignore the surface awareness and the thoughts that constantly pass through it. To do this, you must willfully turn your attention *away* from thoughts and thinking, and focus upon the silence itself. In other words, apply the technique of one-pointedness to the *silence* instead of thoughts.

My best to you,
:) Rawn Clark
16 Nov 2004

Deep Meditation

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>> Prior to locating IIH I'd not had any experience with meditation. So my meditational experiences are totally derived from the IIH Steps 1 & 2 exercises, and I feel a little uneasy about "ad libbed" meditation! ;-) By that I mean that the IIH meditations are full of purpose: the student knows the desired outcome before entering the meditative state (eg, "10 minutes without thinking is my goal"). So I'm not accustomed to using meditation for "unknown" outcomes. Indeed, as a *consequence* of the IIH training, my thoughts rarely stray into the unknown. Franz occasionally says in the text "those who meditate deeply on this statement will find its true meaning", and you've used the phrase "deep meditation" too. I realise it sounds silly to say, but how does one meditate "deeply"? I'm trying to understand it in the context of the IIH meditations; could it be comparable to the One-Pointedness exercise from Step 1? If so, how does one focus on their theme - with *great* mental control - yet still allow just enough freedom for new, unexpected insights to emerge? For surely our early IIH training has taught us to block any tangential thought? <<<

There is a degree of artfulness required for this sort of exploratory or information seeking meditation. And yes, it is a form of one-pointedness in which one opens oneself a bit more than in the Step One exercise proper. Here, you need to play around with your boundaries and let in thoughts that, at first, appear unrelated. When such a thought arises, examine it closely and pursue it just long enough to see if it bears relevant fruit. If it doesn't, then dismiss it and return to your primary focus. But if it does prove itself relevant in that it expands your thinking on a matter, then incorporate it into your meditation and see what all it reveals.

Another form of meditation that's a bit less structured than one-pointedness is to intensively think about the question or idea at hand. Look at it from every angle your mind can conjure and give your mind absolute freedom to explore every nuance. Don't hem in your mind at all other than to keep it focused upon the pursuit of this one question or concept.

A third option, which I especially encourage, is the transition from a one-pointedness meditation, to an emptiness of mind and then back to the one-pointedness. Upon return to the one-pointedness, many new thoughts are likely to emerge that will lead your one-pointedness in the direction of deeper discovery. This is especially effective when it comes to exploring questions about your own self because during the emptiness of mind you are opening yourself directly to your own "higher" levels of cognition and awareness -- levels that thinking obscure, but which, once tapped, thinking can give form to.

>> And if "the answer" does emerge during our meditation, how do we recognise it as such, and not as just another bit of mental surface-noise? <<

Well, by experimentation. If a thing feels like an answer, then test it to see if *in practice* it is an answer. Whether it proves to be an answer or not, learn from your experiment and apply what you've learned. In other words, take risks and learn from them. By doing this, and by being committed to this process of 'trusting and testing', you *will* learn how to discern between mental noise and genuine insight.

My best to you,
:) Rawn Clark
12 Apr 2003

Looking Back on My Own Experience of the Step One Mental Exercises

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>> 1. What were your first experiences as a beginner about the mind? About controlling it? The difficulties? I would like this to be as detailed as possible. <<

When I first sat down and attempted the first mental exercise of Step One, it seemed impossible. My mind was so active and entirely out of *my* control, or so it seemed. The first hurdle for me was to believe that I actually did have control over it! ;-) I remember being very frustrated at first. It wasn't until I stopped fighting my mind (fighting it took a LOT of energy for zero result) and quit trying to arm-wrestle it down by sheer force of will, that my frustration passed and the excitement began.

>> 2. What improvements did you notice, and how did they come about? In general, I am asking for a description of your progress for complete novice, to intermediate, to advanced. Hopefully, there are a few here who are advanced enough to really be qualified to give advice and enlightenment, not from a theoretical point of view, but from the point of view of a true practitioner. <<

The first improvement was that my struggle taught me not to struggle. :) Once I'd jumped that hurdle and was able to *passively* observe the activities of my mind I learned many things about the nature of my brain-bound consciousness. Number one was that it ended up being a pretty quiet place once I had disengaged and stopped participating in its activity. Number two was that the thoughts that did arise in that relative quiet were significant thoughts. They arose and dissipated on their own and from observing this, I realized that it was those seed thoughts that my surface consciousness turned into all that mess of randomness that typified my mind before. But those slow thoughts within the quiet were quite different than what my surface consciousness created out of them, so different that the surface chaos was unrecognizable as having any essential significance.

It was my success with the first exercise that enabled my success with the second. Specifically, it was learning the ability to detach my active awareness from participating in the surface consciousness.

>> 3. How do you define concentration or "one-pointedness"? What thoughts are excluded? And how did you experience this? <<

The second exercise is about learning how to focus your attention and how to keep it focused for a length of time. This can really only be done effectively within the context of a quiet mind.

This exercise was very easy for me once I had attained a relative quiet of mind. Instead of focusing upon one of the seed thoughts that arise in the quiet mind, I put one of my own invention into that environment and focused on it. At first this didn't work because once I focused on this new, foreign thought, my brain-bound surface awareness took over and began participating in the seed thoughts that were arising in the background and all hell would break loose! ;-) It was like trying to read while the TV's blaring. :-) Part of your mind is still listening to the TV.

How I overcame that was by ignoring it. After a while, even that background noise turned to quietness and I was able to focus my *whole* attention on my created thought form.

There are no hard and fast rules about what to exclude and what to include. Those are intuitive, self-directed choices. At first I stuck only to those thoughts that had a clearly direct relevance to my chosen idea, and ignored (i.e., didn't participate in) those thoughts that had no clear relevance. Later, I

experimented with opening those parameters. From that experience, I learned which layers of association are worth pursuing and which aren't.

Then I experimented with focusing my attention upon the seed thoughts that naturally arose in the quietness. These were very fertile ground for exploration!

As soon as I got the hang of the exercise, it was no problem to maintain my focus for as long as I desired or as was needed.

>> 4. How did and how do you experience "emptiness of mind" as it is called in this list? <<

This exercise is an extension, in some respects, of the first exercise, but it takes the well honed ability to focus your mind and keep it focused, to achieve a true emptiness. The hurdle for me was in letting go of those seed thoughts that arise in the quiet mind, when I wasn't focusing it on anything else. I could let go of them easily if I focused on a created idea, but with this exercise there is no created idea to focus that attention upon. Even though in the first exercise, I had learned how to detach from participating in them, I discovered that it was a different matter to not even perceive them arising. This took a different sort of focus and a good amount of will power for me to achieve *complete* silence of *thought*. I found that this state required that I focus *just* upon perception of what *is*, and willfully ignore all thought processes of any kind. It was also here that I learned the value of setting aside the input from all of the physical senses beforehand. This eventually lead to my composing the "Center of Stillness Meditation".

It took me about a month of steady effort to finally achieve a true emptiness of mind. After that, time became less and less of an issue and within another month I could hold the emptiness for as long as I desired.

The emptiness itself is very difficult to describe with any succinctness. :) It is infinite. At first it was absolutely dark and I felt completely alone. But this changed with time and I now experience it as filled with brightness. This brightness contains an infinite amount of information that supercedes "thinking". Thinking comes *after* its perception within the emptiness and is part of how I integrate it into my mundane consciousness. Its *perception* however, requires the complete absence of *thinking*.

>> 6. Having controlled the mind, how does it make you feel in daily life? What are the benefits? <<

Self-determined, self-directed, self-conscious. It has turned my life into a conscious and intentional act, instead of being pushed about, willy-nilly by events, thoughts, and emotions. I am able to *use* my mind. I can focus it at any moment, regardless of what transpires around me. I can enter into an emptiness of mind at any moment I choose, again regardless of my surroundings. My mind is my friend and we get along well. :)

*>> 7. How does this make the sensory exercises of Step 2 easier? From your PERSONAL experience?
<<*

The mental exercises of Step One are what make the sensory concentration exercises possible. These Step Two exercises require that you be able to clear your mind of all else and be able to focus your attention upon *just* the exercise at hand. It also requires that you know, experientially, how your mind works and what to expect of it.

>> 8. How does a disciplined mind dream? Have you noticed a change in the quality of your dreaming?

<<

I think pretty much the only difference is that the disciplined mind has an easier time of lucid dreaming, if one chooses to do so.

My best to you,

:) Rawn Clark

29 Aug 2003

Concentration Vs. The Background Agitation of Sexual Energy

© 2002

>> I am into anything that can assist mental development and the concentration exercises. One of the biggest aids is removing what I call "background agitation", which is the degree of resistance the mind gives to concentration exercises. One question that I have is about redirecting/transforming sexual energy into mentally "productive" energy. <<

This issue has nothing at all to do with physical energy, be it sexual or otherwise. It is an emotional and mental issue. This is why Bardon combines the mental exercises with the soul mirror work. Sexual energy becomes interruptive to concentration only if there is an emotional component to it. Once you understand that emotional content and can deal with *it* directly, then sexual energy is no distraction. Fundamental to this process is the thought "control" exercise in which you learn to *distance yourself from direct participation* in this layer of your mind's working.

The primary emotional issue that gives your sexual energy the ability to interrupt your focus is the fact that we are taught (by our Western culture) to think it a dirty thing, a thing that degrades us when we "give in" to it. This is mainly because orgasm and sexuality are so pleasing to the body and we are taught that our physical bodies are also dirty things which we should ignore if we are to be spiritual creatures instead of animals. In my experience, this is all bullshit meant to create a guilty schism of consciousness. It stands in direct opposition to nature!

Our bodies are a divine gift, not a curse. At the physical level, they are our only tool for the perception of joy, pleasure and beauty -- all of which are important divine qualities. It is also through our physical bodies that we receive astral and mental nourishment while we exist in the physical world. Through our sacred physical bodies we can perceive and experience things in the physical world that nourish the highest levels of our being.

Some physical experiences nourish *only* the physical body and reach no higher into the layers of Self. Watching a pornographic movie is an example of this -- it might fulfill physically but does not fulfill at emotional or spiritual levels. Same with eating a BigMac (shudder) -- it fills our stomach but in no way nourishes the higher bodies. *The same is true for sexual acts that are performed within the context of guilt or shame, and for unfulfilled sexual energy that bears this same imprint of guilt and shame -- these things do not nourish the higher bodies.*

However, when sexuality is seen as the perception and experience of the divine gift of physical pleasure and is engaged in *thankfully* and *without shame*, then it *will nourish these higher levels of Self directly.* For me, an orgasm is an opportunity to experience a physical pleasure that simultaneously nourishes my higher Self. I always appreciate it as a divine gift since there is so little physical pleasure of this type to be had.

So when I feel my body's rise of sexual energy, it does not hold this charge of something unknown wanting to be fulfilled. You see, when sexual energy is experienced within the context of shame or guilt, you never experience this higher nourishment, BUT *your body and your higher Self know what you're missing*. This schism, generated by the fact that some essential parts of you know one thing while the controlling surface-self contradicts this knowledge, is what makes sexual energy so overpowering to the surface-self.

Again, this is why the conjunction of the soul mirror work and the mental exercises is so crucial. As you

pursue these two, you come face to face with these issues *in the context within which they exist* -- your mind and your personality.

Our cultural inheritance plays a major role in the normal personality, especially those parts of our inheritance pertaining to sexuality. If the soul mirror work is approached with true and ruthless self-honesty, and a self-examination that truly sweeps *every* corner of the psyche, then it is *inevitable* that the student will be faced with these issues generated by the conflict between our cultural inheritance and nature. This conflict is, in most cases, the causal root of the *formation* of negative personality traits.

The Buddha said that incarnation involved suffering and that suffering is what we mostly focus upon. While this is obviously a truth, it's not the whole truth. The reason we experience mostly suffering is because this is what we are taught to focus upon. But that's not our only alternative, nor is it, IMO, the original intention of physical incarnation. The Earth is meant to be like a soft velvet glove that supports us and nurtures us at *every* level of Self. Instead, we have made it a place that we fight against and try to force to our will, a place of great suffering.

Initiation is a process of reversing this damage and reclaiming our ability to nourish our *whole* Self -- a process that brings these higher levels of Self down into the velvet glove we have re-created. This is why the initial work of IIH is so focused around the equilibration of the personal levels of Self -- we re-create ourselves at the lowest level *first* and this is what creates the environment in which a still higher level of Self can manifest *at the physical/personal level*.

This initial work of personal self-transformation is itself nourishing to the *highest* level of Self. It allows your highest Self to shine just a little more brightly in the darkness of this physical realm. And that is a VERY powerful and blessed event! This additional light acts like a seed containing the potential (if you nurture it) for so very, very much more.

So (sorry to have blathered on so much!), down to some practical advice. :)

I suggest that you experiment with experiencing your sexual energy as a gift. Instead of resisting it and pushing it away, try embracing it and taking pleasure from it. I'm not suggesting that you have to physically satisfy it every time it arises (that would be exhausting! ;-)), what I'm suggesting is that you try to experience the energy itself this way, whether you satisfy it or not. And when you do take things into your own hands, so to speak, do so as an act of joy and as a simple taking of pleasure due you since you are in a physical body. Try to experience this pleasure with the higher levels of your self-awareness as well. In other words, draw every bit of pleasurable nourishment from it as you possibly can, with your *whole* self. Don't let it be a purely physical experience.

Also in conjunction with this experiment, I suggest that you nourish the higher levels of yourself through other means. One excellent example is the perception of beauty. When you see, hear, smell or feel something that strikes you as beautiful, focus your mind upon it and drink in its beauty. Savor it and let it penetrate your consciousness. Dwell upon it for as long as you can or desire to. Do this or similar every chance you get and make good use of every opportunity presented to you.

This latter practice will fill the stomach, so to speak, of the higher levels of Self and the sexual energy will be less pressing and distracting.

My best to you, :) Rawn Clark 13 Sep 2002

Step One: Astral

Soul Mirror Tips

© 2002

>> I would appreciate anyone's feedback on which element lust would belong to? <<

This would be impossible for anyone but you to say, if your question is in relation to your soul mirror. In that context, "lust" is too broad a category for someone else to say which Element within *you* it pertains to. These really are the sort of discernments we must make for ourselves, based upon our own personal manifestation of each character trait.

In general however, lust is associated with the Element Fire in that it usually manifests as a passionate force. But lust can be Watery, Airy and even Earthy too. ;-)

What Element does your instinct tell you to associate? With the soul mirror work, this is usually the best guide for assigning your character traits to the Elements.

With the second of the many soul mirrors that I've erected over the years, I decided to try an experiment. The process of assigning the traits to the Elements in my first mirror was arduous, so I decided to approach it differently. This time I just assigned them as my immediate gut instinct told me, without those hours of pondering and indecision. ;-) I wrote these assignments down (it took all of 5 minutes) and set them aside. A few days later, I picked up my list of unassigned traits again and began the process of puzzling each assignment out the hard way that I had during my first mirror. This list (which took a couple of days) was a bit different than my 5-minute instinctive list. I employed the labor intensive list for my work of character transformation and as usual I ended up changing some of my Elemental assignments. In the end, my labor intensive assignments ended up evolving into a closer match to my 5-minute list than to my original labor intensive list! In other words, my instinctual list was ultimately more accurate than the list I had sweated over. It wasn't perfect, but it was better!

Granted, I had, by that time, a greater understanding of the Elements than when I did my first mirror, but even so, this may be as good a place to start as any. Once you've developed your instinctual assignments to the Elements, go back and examine them rationally. And then of course, as you work with them and begin the process of self-change, you will understand their Elemental assignments much better. This, ultimately, is where your Elemental assignments receive their final refinement -- in the process of self-change.

My best to you,
:) Rawn Clark
22 May 2002

More Soul Mirror Questions

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>> *With the Step 1 character traits, I'm still trying to get a good grasp on what traits go along with the Akasha. <<*

None of them. Character traits are assigned only to the four Elements.

>> *Weird. I'd thought for sure you'd said something about akasha character traits but looking through the archives I don't see anything about it. I probably misinterpreted something somewhere. <<*

Where you most likely got that idea was from my commentary (page 48 of "A Bardon Companion"). I titled the "indifferent" category (the items you can't figure out which Element they belong to) as "Aethyr/Unknown". I didn't mean that these items actually corresponded to the Akasha/Aethyr; rather, I used the term personally to signify their incomprehensibility. ;-) I see that, if my book goes into a second printing, I will need to change that particular phrasing!

>> *I started the first step and have already problems to come to a hundred items in the soul mirror. I am stuck somewhere at 90. I checked almost my whole past but its always the same words coming up. I always wrote down the word (like greediness or whatever) and a little note I which context. but now I am running out of adjectives (words like greedy, hateful, angry). are there more then hundred? For sure, whatever it is, I lived it once or more times in my life. Or am i supposed to write down situations? Then of course there are thousands. Perhaps my language is just to limited. <<*

One hundred items is a number to aim for, it's not an actual minimum requirement. :) So if 90 is what you can come up with, then that's what you've got . . . for now. As time goes by, you can always add to your list as you realize more items.

Nonetheless, it's wise to break down inclusive labels like greedy, hateful, angry, and so on. Each one of these can manifest in a variety of ways and arise in response to quite a number of different stimuli. So I suggest that you examine these broad labels and try to break them apart a bit.

The great advantage to be had in doing that deconstructing, becomes apparent when you begin the Step Two work of character transformation. It is very difficult, if not impossible, to transform something so broad as 'anger', for example. But if you break it down into more specific *types* of anger then you can grab hold of one type at a time and transform it. By transforming one type at a time, you can ultimately transform 'anger'.

A Reply by "Vovin" © 2003

Dear M ~

What makes you lazy? What are the reason(s) for your laziness? Use questions like these to dig deeper

into the reasons for your traits.

For example: I am lazy. What am I lazy in regards to?

- 1) Lazy in my practices.
- 2) Lazy when it comes to getting the bills paid.

1) Now why am I lazy in my practices? I am hesitant to get to work with my practices because I fear failure.

2) Now why am I lazy when it comes to paying my bills? The dent in my bank-account make me feel insecure.

New traits from the word Lazy:

- 1) Fear of failure.
- 2) Need to feel financially secure.

1) Now why do I fear failure? And exactly what do I fear failure in?

etc. etc. etc. etc.

Through the process of self-analysis such as shown above, you will have little problem in finding your hundred negative traits.

Also, a good idea is to graphically depict the results of your analysis. This way you will get a solid picture of how your traits influence each other and how they interact. From the example above, the box 'Lazy' would branch out into two new boxes 'Lazy in practices' and 'Lazing with paying bills'. These two in turn branch out into 'Fear or failure', etc. Eventually the traits tend to go full circle and end where they started, or you may find that a couple of particular traits influence or are the root of many of the others.

The relationship between your character traits and the Elements cannot be perceived with the rational intellect alone. This is why Bardon suggests that the student meditate deeply upon each of the Elements and upon the character traits. Meditation taps into *more than* just the rational intellect and reveals an understanding of the Elements unattainable by just thinking. I suggest that you apply the Step One mental techniques of one-pointedness and emptiness of mind meditation to delve deeper into the Elements instead of focusing just upon lists of character trait and Element associations.

*>> That said, I *think* the strong emotions full of energy belong to Fire because of the projective or electrical energy they contain. Anger is often depicted with lightning bolts, red rays, etc. Confidence is seen in cartoons with a puffed-up chest, or like determination, with a certain set to the jaw-line. All these examples depict some form of energy expenditure to me, and so belong to Fire. Feelings like shyness are felt inwardly - drawn there magnetically IMO, and so belong to Water and emotions. At least that's how I see it, and hope that Rawn or someone else will correct me if I am wrong, and whether I am right or wrong, add some illumination to this subject. <<*

In general, you've got the right idea. The problem though, is that the items you've listed are the *results of* character traits. Anger, for example, is a Fiery *symptom* or *effect*, it is not a *root trait*. With the Soul Mirror work, you must find the root itself. The root of anger *might* be Fiery in nature but it

can also be Airy or Watery or Earthy. This is why I say that these broad terms *must* be broken down situationally and examined until you've recognized their root cause.

The Elemental attribution of your own character traits is a VERY personal matter, so lists of correspondences only serve a limited usefulness in this regard. What exists as a Fiery trait for one person may well be Watery for you, so even if you do find your trait in a list, you must still examine it and decide *for yourself* which Element it truly belongs to for *you*.

It's inevitable that *at Step One* you will make some errors in your attributions because, at this stage, your comprehension of the Elements is fairly under-developed. But that changes as you progress and deepen your work with the Elements. Your understanding improves and so you later re-assign your character traits as needed. Your Step One Soul Mirror should be as good as you are capable of doing, but it is also an evolving work that you add items to as you discover them and cross items off as you transform them, etc. It does not need to be *perfect*. :)

My counsel is that you do your absolute best at this point, based upon your current understanding of the Elements. Accept its imperfection and promise yourself that you will make corrections to it as your understanding deepens. Striving for absolute perfection in these attributions, at this stage, often leads to folks spending months and months on this phase of the work alone and getting themselves so frustrated that they quit mid-stream.

>> Having (without too much difficulty) finished my negative soul mirror a little while ago, I decided today to move on to the positive soul mirror. When I sat down to write some positive traits I quickly came to a realization about myself and my self-image. I easily came up with just short of 200 traits for my negative soul mirror, yet I am struggling to get 80 for the positive mirror. This is something which is quite revealing for me and has meant that working on my positive soul mirror has actually been somewhat more upsetting than working on my negative one. <<

What you've recounted is a common experience. I think this stems from our modern culture in which it's more acceptable to be self-critical than it is to be self-praising, so we hardly ever take the opportunity to analyze our positive qualities. When we're suddenly faced with having to do so, we draw a blank and struggle to see the good amidst all the bad. Part of this is because we're so ingrained to shun self-praise; but the thing is, the positive soul analysis is NOT about self-praise, boasting or egotism -- it's about taking honest stock of the good parts of our own self. This requires just as radical a degree of self-honesty as does the analysis of our negative traits! The soul mirror is not an exercise in self-deprecation, false humility or self-debasing. It's an exercise in *honest* self-examination and analysis.

Often, when it comes to the positive traits, a person who has done a very thorough job of the breaking down the negative traits in almost microscopic detail, will suddenly be listing very broad terms like "kindness" or "joy", and forget completely about the need to be specific. :) The result is a very lop-sided view of themselves as an overly negative creature; whereas, in reality, this is seldom the case with someone who is capable of having so deeply penetrated their negative side.

Some will think that the negative mirror is the most important, but this is only partially true. Granted, the focus of the character transformation work is upon the transformation of the negative traits, but the positive traits are *essential* to that process. They are our allies, so to speak, in that they point the way

to success. So, ferreting out as many as you can, proves most beneficial during the work of character transformation.

My best to you,
:) Rawn Clark
05 -22 Jan 2003

Is Mind Chatter a Negative Character Trait?

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>> Is the so-called "mind chatter" (the internal mental discussion) an item to be inserted into the soul mirror or is it a pure spirit-related activity ...since it's a shortcoming corrected at level 1 under "spirit"? <<

Mind chatter is not a "shortcoming". It's a natural aspect of the human mind. It's just how the brain functions and is not an emotional defect. Therefore, it is not appropriate for the negative Soul Mirror.

My best to you,

:) Rawn Clark

28 Oct 2003

>> Some might say that "mind chatter" creates an obstacle both to external observation (by adding things to impressions) and internal action (by blocking will), that it diffuses and wastes energy, that it is a sign of a lack of inner unity and control. Mind chatter may increase negative emotions, if it is critical and judging, it may delude consciousness if it constantly self-justifies, explains away, or otherwise hides the truth. Mind chatter helps to obscure the real, by allowing some one to judge others by a standard other than they judge themselves. Mind chatter can lead to one identifying with one's thoughts and mental states instead of controlling them. I think a better statement would be that mind chatter may or may not be a shortcoming, or symptomatic of a shortcoming, but I do think it is dangerous to rule it out all together. <<

What you are describing are the ways in which the individual *relates to* mind chatter. In and of itself, mind chatter is a simple fact of nature -- a mechanism of the brain bound consciousness. Once the individual turns their attention away from the surface chatter of the mind, it decreases.

The surface chatter reflects the inner state of the individual and it's the inner state that must be transformed, along with the individual's relationship to the surface chatter. But the surface chatter itself is not to "blame", so to speak.

Certainly, *how one relates to their surface chatter* is an issue relevant to the Soul Mirror, but mind chatter itself is not since it is not an aspect of one's character.

My best to you,

:) Rawn Clark

28 Oct 2003

>> I have listed, "Permanent mind chatter, leading to a lack of focus and of short-term memory, as well as to problems of intellectual assimilation". <<

The issue here is a lack of mental discipline, not mind chatter. Mind chatter is fed by your focus upon it

-- the observation exercise teaches you that, yes? If your mind chatter distracts you then take control of your mind and focus it elsewhere. This is not something that can be rectified by labeling the *mind chatter* as a negative character trait. The only way to rectify this is to strengthen your mental discipline.

>> *In this case, Rawn, are you suggesting that taking care of the rest of the black mirror will make the mind chatter to stop being an handicap? <<*

No. All this will do is change the nature of the mind chatter, the things it speaks about and the emotions it expresses, but it will do nothing to eliminate the hold that it has over your attention. That is a separate issue that must be addressed from the perspective of mental discipline.

My best to you,

:) Rawn Clark

29 Oct 2003

When Introspection Leaves The Student Feeling Alienated

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>> *To be honest, the daily concerns of most people is beginning to feel like a chore to listen to. I am sure people are noticing this new behaviour. I even notice people getting mad because I do not choose anymore to "participate" in their emotions as I may have before. I also choose to keep my spiritual life very private and never talk about it, but there are always clever people who notice things... Does anyone here on the list have similar experiences and any advice how to deal with people that are happy not to ask questions in this world of delusion? (that shouldn't be read as condescending). <<*

Well, no matter how I read it, that does sound condescending, or at least as if you've divided the world into 'people like me' and 'people like them'. I think this is a fairly common stage or phase of the introspection/self-change work indicative of our turning outward what should only be turned inward -- judgment.

I suggest that you examine these feelings very carefully for what they are. In essence, this is an aspect of the need to feel superior to others as a means of making oneself feel "okay". It's a putting down of others to raise oneself up. The end result of this is that one finds oneself all alone.

There's an old saying that what offends us in others are the things that offend us within our own selves. When the behaviour of others raises our judgmentalism it means that we see the same propensity in ourselves but we'd rather not admit it so we look down on them as a sort of cover to hide what is also within us. In this way we avoid responsibility for what is within ourselves. The path of character transformation however, demands something more of us. It demands that we instead turn that laser beam inward and root out that propensity within *ourselves*. How the other person acts is their business but how *you* act is *your* business.

My best to you,
:) Rawn Clark
20 Nov 2003

>> *My friend recommended that I might volunteer to help less fortunate people - he believes it really helps one to connect more to people and develop a deeper love for mankind. <<*

It can, but not when it's done for selfish reasons. If it's just about what *you* can get out of it and not about simply *doing for others*, then it's not *giving*. Instead, it's just a more subtle version of *taking*. Giving is what breeds compassion, not taking.

>> *During my meditations last night, I was reminded there are people like Victor Frankl, who did not judge his captors and managed to create peace from within. Quite a mighty feat considering his circumstances. <<*

The key to this is the recognition of yourself in others. This begins at the level of the mundane self. For example when you encounter some one who is stuck in a very petty, surface-of-existence life, you see your past self which was at one time living that same sort of life. You remember how painful and bleak that was, compared to now and you feel compassion for their plight which was once your own. You see

some one who is swept away by their anger and you see all the times that you too were swept away. In other words, compassion for another is first the recognition of how much alike you are, and then the love you feel for your own self pours forth into the one you are like because of your commonality.

As the individual consciousness expands and the memories of one's past incarnations surface, one experiences commonality with just about every act imaginable, from the most horrific to the most sublime. And when the awareness merges with the Divine, you share commonality with *every* thing, *every* who, what, when, where and why.

My best to you,
:) Rawn Clark
21 Nov 2003

Why Assign the Soul Mirror Traits to the Elements?

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>> Re: compiling the Soul Mirror tables and assigning traits to Elements, then further categorising traits in accordance with their effect, I've never quite understood why we do this. <<

There are two primary reasons for this. Number one is that it places you into a different relationship with the items you've listed. It gives you a bit more separation from how personal these items are by intellectualizing them as you analyze which Element, their degree of occurrence, etc. This grants you a bit more power over them and helps enable your transformation of them.

Secondly, the practice invites you to consider the way in which the Elements manifest *within you*. This is an important precursor to understanding how the Elements manifest externally. When you can personally identify how an Element feels inside of yourself, then you can more readily recognize it externally. And when you can manipulate the Elements *internally* in this way (of character transformation), then you can more readily manipulate them externally.

>> Is there a requirement to transform negative qualities in a particular order (e.g., all Fire qualities first, or perhaps the most "potent" qualities first)? <<

No. As Bardon explained, you're faced with two options: either begin with the most bothersome negative trait or the least bothersome. In other words, start with an item you know will be difficult or start with one you know will be easy. If you feel that you have sufficient will power to effectively tackle a major issue, then do so as this will greatly strengthen your will power. On the other hand, if you question the strength of your will power, then begin with an easier item and this will build your will power more gradually.

My best to you,
:) Rawn Clark
04 Aug 2004

Step One: Physical

More Step One Questions

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>> With regard to thought discipline, in which you must hold on to one thought or idea for 5 minutes or greater, I have trouble. For example, if I think of an orange, am I permitted to analyze the orange visually, in other words, go over the detail of the orange in my mind's eye, or am I supposed to hold the image of the orange and that's all? Or perhaps, an emotion, e.g. love. Do I think back to instances in which I was in love? Is it ok to vary the images as long as they are still related to love (or whatever the chosen concept is)? <<

This is thought *discipline*, which means that you must learn how to corral and guide your thoughts. All of your thoughts should pivot around your central focus. So with your example of the orange, you should do more than just visualize an orange. [That's actually more appropriate to Step Two and the single sense concentrations.] You need to free your thoughts just enough, yet keep them centered upon the orange. As non-orange thoughts intrude upon your focus, you must bring them to a halt and return to your orange.

This exercise teaches you how to pick and choose among the flood of thoughts that inhabit the normal mind. With the first exercise, all you did was passively observe this hoard and detach yourself from it. Now you must re-attach yourself to the process of thought itself and take control of it, guide it and use it for your own aims.

This prepares you for the Step Two exercises with the single sense concentration. With that, you will need to exercise even greater control over your mind.

The emptiness of mind exercise is, in many ways, the antithesis of thought discipline in that it requires complete detachment. In this sense it is similar to the first exercise of detached observation, except that with the emptiness, you detach even from "observation".

>> I have begun introspection, and got 90 items for my black mirror. However, this only took 2 days! Was I too self-critical and picked insignificant things? I did try my best to uncover everything, however I have the tendency to bury my feelings with emotions, which makes it hard to uncover the major issues concerning me. However, the list so far seems to contain relevant issues. <<

I suggest that you trust your own process. :) It sounds to me like you've made an excellent start on your negative mirror, but that doesn't mean that you have to stop with 90. The more the merrier, really. But if that's all you can discover at the moment, then move on to your positive mirror list and come back to your negative list afterwards. Do what feels natural to you and just assume it's "right", okay? That is almost always the best place to begin -- with what feels right to you.

>> But what has been very concerning has been my dreams. Since I started Step I, each night I have been plagued with an aspect of my personality, almost as if my subconscious has picked an exact item I wrote down on introspection, and created a disturbing dream to demonstrate how much of a problem that was. I won't go into detail into the content, but the dreams have been disturbing (and I rarely experience nightmares or anything negative). Is this normal, or should I be doing something? <<

There's nothing wrong in what you describe. In fact, it's something very good. I call it "dream school". ;-)

) What's happening is that your subconscious mind has been infused with your IIH work and it continues with that work even when you're not consciously focused on it. When you dream, you gain direct access to those subconscious layers of your psyche and experience first-hand what's going on. However, this is the realm of personal symbol so everything you experience is in some way symbolic. For example, the disturbing nature of your dreams is symbolic of how you feel about these traits. And it is through this symbol-language that you learn all the emotional ramifications of these personality traits.

So long as you remember that these dreams are *symbolic* and try your best to penetrate into the *feelings* that they engender, this can be a wonderful aid to your mirror work.

>> *Perhaps the dreams are telling me something I'm missing, NOT writing in my soul-mirror? <<*

Well, are they? Or are they just further illuminating items you've already uncovered? These are questions that only you can answer, for yourself.

My best to you,
:) Rawn Clark
04 Jun 2002

Eucharistic Magic Miscellany [Replies by Rawn and EMC.]

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>> Can some of you more experienced people describe what Bardon means by "embodying your wish in your food"? I understand what he means when wishing for emotional things like health, tranquility, and inner peace, but what about abilities? It doesn't make sense to me to say "As I eat this food, I am eating the ability to visualize" or "I am eating the ability to control my thoughts". What would be the best way to phrase these thoughts so that the wish can be most effective? <<

Reply by EMC:

What I kind of skimmed over, but came back and "re-learned" subsequently in that step is the importance of the 5 words "with the intensest possible imagination" ... what proved most effective, for me, wasn't the words but imagining the intent as-if I already possessed the ability I desired and this very ability created by the magical properties of the food I was eating.

So as I ate I imagined I could feel the ability to visualize vividly awakening within me. It may help if you flip from 1st person perspective to watching yourself in the 3rd person and "see/feel/imagine" the energy of this intent setting your form aglow. You notice that this person has incredible visualization skills. You imagine what it must be like for them to clearly picture a scene of rich detail and texture and hold this scene indefinitely.

Here is where using your imagination in the wildest, most effective ways for yourself, gives you the ability to play in a most powerful way.

Search for all those personal images, dreams, symbols, feelings, memories, books you've read, music, fairy tales ... sift through all those resources in your personal history that pertain and LIGHT UP to this goal and make it more 4-dimensional than a flat string of words. Play with this until you actually have some ENERGY there behind the desire, some really good feelings about what it will be like to you when you ALREADY HAVE this ability and then POUR THAT INTO YOUR FOOD. You can also imagine the food or drink just SUCKS all these Technicolor feelings into it like a powerful magnet (but this seems to be more effective with the magnetic water exercise.)

Then you have a very interesting hook going on as your body absorbs this materially and it becomes a part of your physical being. You can almost feel this processing deep within your physical form in a way that cannot help but to manifest in just a matter of time...

-emc

Replies by Rawn:

What you (emc) describe applies also to the creation of the auto-suggestion phrases and the technique of auto-suggestion in general. The eucharistic magic and auto-suggestion are closely related.

There is one consideration that I would like to add to what emc said so well. It's very common when you begin to work with the eucharistic magic, to push the idea into the substance in an almost physical way.

Many will hold their breath and grunt or strain their muscles in some way, furrow their brow, etc., all in an effort to physically and energetically force the idea into the substance. This is a waste of energy.

This Step One and Two work of impregnation with an idea, is done entirely with the mind. What you're doing is placing your idea into the Akasha resident within the substance and the only thing that has power in the Akasha is the mind or mental body.

So, it's far more productive to expend that energy mentally instead of physically. Physical movements might support your mental process and help you focus your mind, but the power of the eucharistic magic resides solely with the mind. Ultimately, the eucharist requires only a brief, very focused thought.

My best to you,
:) Rawn Clark
18 Jul 2002

The *Step One* magic of breath, food and water -- the Eucharistic magics -- are probably THE most misunderstood exercises of Step One. Bardon did a fairly poor job of clearly expressing himself in that section so it takes reading it with a fine toothed comb to get at the true essence of the Eucharistic magic (EM).

The EM is solely about the Akasha-mind connection. It is not an exercise in the accumulation or projection of astra-physical energy.

The Akasha is resident within every physical thing and it is this resident Akasha within the substance that one impresses their thoughts upon. The Akasha within the air we breath (not the Air Element) is the root cause of that air. When we impregnate this Akasha with our ideation, we are effectively adding our ideation to the root causation. When we then inhale the air thus impregnated, we are also inhaling its resident Akasha that carries the impression of our ideation. This quanta of air-Akasha then merges with the Akasha resident in our own cells as the blood circulates and transfers the ideation into our own cells via the Akasha. As the root causation of matter, the ideation we have impressed upon the Akasha, weaves itself into the mental, astral and eventually, the physical matrix which surrounds the Akasha.

The EM is a completely mental exercise. The only thing you use is your mind. First you mentally formulate your ideation and then you transfer your ideation into the substance *with your mind alone*. This takes no exertion of energy. All it takes is mental will and the attitude of complete self-assurance. You must know, without a doubt, that your idea has been transferred to the Akasha resident in the substance.

When you ingest the impregnated substance you must again have no doubt that it is invading every aspect of your being. It will, by simple course of nature, do this in any event, whether you participate consciously or not.

I find that it is frequently very difficult to convince folks of the simplicity of the EM, but it really is a very simple exercise. Mostly, it's a matter of stepping out of your own way and stop making it so difficult. ;-) Just let your mind do the work.

The EM is closely related to auto-suggestion.

>> EYE BATHING: *I can't figure out how this one is working anymore. I thought that Water Magic was mostly based on using the magnetic properties of Water, but if I'm not using magnetism isn't that a bit outside the spirit in which this section has been written (Water Magic) ? I don't feel like this one has been intended to be charged through Akâsha, am I wrong ? <<*

It *IS* a confusing matter, so don't feel alone! In this section, Bardon talks about the magnetic properties of cold water and uses the term "magnetizing" but he does not explain *how* to magnetize the cold water. All he talks about *doing* in Step One is impregnating substances with an ideation via the resident Akasha. As a consequence of the fact that cold water is naturally magnetic, your ideation will also inhabit the physical molecules of the cold water very strongly, ever so slightly changing their physical structure. This makes for a stronger, more directly effective, charge of your mental ideation than if you were to use warm water or another substance. However, this "magnetization" is accomplished by the water itself, not by you. You are not instructed to employ any sort of energy other than your ideation which is attached to the resident Akasha of the water.

To truly magnetize a thing requires the accumulation and projection of the Magnetic Fluid and this is NOT what Bardon is suggesting here.

Why Bardon phrased these things in this confusing manner here and why he mentions the magnetic eye bath for the development of clairvoyance (which doesn't come until much later in IIH) are both mysteries to me. IMO, this is a very poorly written section since it seems to confuse the heck out of most everybody.

The only way I made my own way through this part way back when [;-)] was to take that section apart, word by word, like you describe with translating my own writing. When broken down in this way and analysed intensively, it became apparent that Bardon did NOT intend for the student to be manipulating the Magnetic Fluid (i.e., "magnetizing") at this stage.

My best to you,
:) Rawn Clark
25 Jul 2002

The "Mystery of Breathing"

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>> Bardon, in *IIH the Mystery of Breathing* heading (2001 edition p. 73) says "When you transfer a thought, idea, or concept, whether abstract or concrete into the air you are about to inhale, the Akasha principle of that particular air will accept that thought or idea and pass it on to the air substance through the electric and magnetic fluids." <<

In other words, the Akasha resident within all material substances is susceptible to mental impress. It will take on an idea that is projected into it and then express that ideation via the Electric and Magnetic Fluids and their Elements. As the Fluids pass the ideation to the Elements, the ideation is integrated into the material realm ("air substance"). This was Bardon's point in his assignation of oxygen to Fire, nitrogen to Water, etc., in that these are the avenues by which the ideation passes into materiality via the Elements.

>> Further, he says (p. 74) "The electromagnetic fluid charged with the idea or concept will lead the electromagnetic air tinged with the idea out of the bloodstream, through the astral matrix to the astral body and reflect it from there through the mental matrix to the immortal spirit." <<

And here, he is saying that there is also an "upward" effect of this sort of magic which is carried out by the "electro-magnetic air". This is the primary effect of the magic of breath -- its effectiveness upon the astral and mental levels of the individual (as opposed to the magic of food whose effectiveness is primarily oriented to the physical)

His phrase "electro-magnetic air" is a reference to the Air Element and its Fluidic charge *not the "air substance" or material air*. In other words, he's saying that the Akasha has passed the ideation on to the Fluids and Elements and now the *Air Element* is passing this ideation on to the astral and mental bodies via the Fluid it contains.

>> Based on the previous discussion under this subject and in the light of the above quoted material, I conclude that the Akasha principle, to which Bardon refers to (p. 30) as the fifth, primordial energy, is for all practical purposes of magic out of direct control of the magician. It does what it does, and the magician (again, for practical purposes) need not concern himself with it. <<

Quite the contrary. While one cannot "control" the Akasha (for instance, it cannot be accumulated such as the Elements and Fluids can), the magician *does* learn how to make use of its inherent properties. The Eucharistic magics of air, food and water are prime examples of how the magician can make use of the natural actions of the Akasha.

>> As Bardon puts it, Akasha passes the thought to the substance *through the fluids* <<

Yes. One can picture it this way: the Akasha directly manifests as the Fluids; the Fluids directly manifest as the Elements; and the Elements directly manifest as astra-physical materia.

>> and I add that it is through the fluids that the thought reaches air Akasha in the first place! <<

The mechanism of thought projection by the human mind, does involve the operation of the Fluids and Elements by nature, as do all other actions in the material realm. However, the Fluids and Elements are of minor importance in this regard since they act automatically. What's really important here is that the

Akasha is capable of absorbing and subsequently manifesting a *thought*. Again, this happens automatically all the time, but the point here is that we can make *conscious and intentional* (i.e., magical) use of this natural mechanism.

>> Interestingly though, he describes the idea ascending to the immortal sprint, whereas I thought it should be descending into material world...? He says that idea is reflected from astral THROUGH mental and immortal - implying that astral level employs (controls) the other levels in action. <<

Let's take a closer look at what he said: "The electromagnetic fluid charged with the idea or concept will lead the electromagnetic air tinged with the idea out of the bloodstream, through the astral matrix to the astral body and reflect it from there through the mental matrix to the immortal spirit."

Let me translate: The *electro-magnetic Fluid* (which Bardon ascribes to the Air Element) holds the ideation passed to it by the Akasha. The electro-magnetic Fluid leads the *Air Element* along with the ideation, out of the *physical* bloodstream and carries the Element+ideation through the astral matrix (which connects the physical and astral bodies), communicating your ideation to your astral body. After penetrating your astral body, the *electro-magnetic Fluid* carries your ideation still further, through the mental matrix (which connects your astral and mental bodies) and communicates your ideation to your mental body ("immortal spirit").

The astral is *intermediate* between physical and mental. It is influenced by both AND influences both, but it does not "control"

>> In thinking of this, I remembered a meditation technique which pretty much instructs you to inhale peace and light and exhale defilements and frustrations. Obviously, this technique focuses more on repetition than on charging prior to inhaling. What are your thoughts on this, are 2 strong breaths better than 10 medium-charged ones? The latter is obviously easier to attain (though it takes more time) but if amount of wish being taken in can be simply quantified like this, it really doesn't make much difference, does it? <<

To quote Bardon: "Consequently, it is quite evident that it is not the quantity of the inhaled air that matters, but the quality resp. the idea impregnating the air substance." (p. 58 Ruggeberg 1971 edition). Bardon's version of the meditation you described can be found in Step Two, physical exercises.

My best to you,
:) Rawn Clark
27 Feb 2003

Daily Duration of the Step One "Conscious Breathing" Exercise

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>> Can you please advise me on this problem? I am practising every morning the exercise described on p74-75 of IIH, conscious breathing, where one impregnates the air one breathes with a strong wish. I increase this daily by one breath. Somewhere I was advised (I think on the other site, but I can't get on today as it is overloaded) to increase until I was doing half an hour a morning. Is this right, or should I just do ten minutes? If the former, I need to get up earlier! <<

On page 75 (Merkur edition), the last two sentences of Bardon's instructions concerning the "Mystery of Breathing" state:

"When you practice these breathing exercises, do not exceed thirty minutes. Later, ten minutes in the morning and ten in the evening should suffice."

In other words, your practice gets quicker over time, even though you are increasing the number of breaths. The factor that changes with practice, is the speed of your impregnation and visualization. So, while it might take as much as 30 minutes in the beginning to take in 7 breaths of carefully impregnated air and visualize each one circulating throughout your body and having its intended effect, after a few weeks of practice, it would likely take only 10 minutes to inhale, for example, 20 breaths of thoroughly impregnated air.

Bardon didn't mean that you should increase your magical inhalations until you fill 30 minutes straight with hundreds of inhalations. It's the *quality* that's important here, not the specific quantity or number of inhalations. At first it takes more time to achieve the proper *quality*.

Perhaps this excerpt from my "Commentary Upon IIH" will help clarify:

"With practice, the building of the idea and the circulation of it throughout the body, can be accomplished in a nanosecond. The trick to learning the exercises without altering the breathing cycle is to disassociate the ideation from the breath. For example, establish your normal, comfortable breathing rhythm and breathe normally as you build up the idea in the air surrounding you. Then, when the idea is well established, inhale a normal breath of the impregnated air. Do not hold your breath at this point, but instead resume your normal breathing while holding the idea in your body and circulating it. Let your exhale be just of air and not of your idea.

"In other words, it is your mind which does the work, not your breath. The breath is only the carrier of the idea and it is not necessary to alter your breathing cycle to accommodate the speed of your thinking. With practice though, you will get used to the mental work and it will become fast enough for you to not have to insert extra "empty" breaths while you think. Eventually, your rate of thinking and visualization will match the rate at which you breathe."

>> Secondly, the same article, I think, said I should spend an hour in the morning and an hour at night. I don't take that long, so am I missing something? <<

This discipline will enable the greatest rate of progress. However, less time than this will suffice for slower, yet still consistent, progress. Factored into this approximate figure of one hour, twice a day (that's less than 10% of your day) are your practice of the mental, astral and physical exercises as well as your meditation upon the Theory section of IIH.

One hour, twice a day, is a good standard to aim for but an even better one is to spend as much time as is needed. Say, for example, that you're having difficulty with a specific exercise and spending extra time

with it is what you need to do -- do you quit when the one hour is up because you have fulfilled your duty of exercising for exactly one hour? ;) Eventually, your "practice" becomes fully integrated into your entire life and it's no longer a matter of spending just 8.3% of your day! Eventually, 100% of your *life* becomes magical.

My best to you,

:) Rawn Clark

28 Jul 2003

On Using Meditation Music

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>> Yesterday, I came to a conclusion that while I'm listening to meditation music, my mind clears more easily and it is much easier to do the exercise. But if I stop the music, then all those thoughts come in, voices and I just cannot concentrate. Could this be a barrier in the future, if I for now keep listening to music, or should I just turn the music off and do it the harder way ? <<

The fact that listening to music makes concentration easier for you indicates that the part of your mind that otherwise distracts you is preoccupied with the music and thus doesn't distract you. The problem with continuing in this way is that there will always be a part of your mind over which you have no control due to the fact that you're avoiding a confrontation with it. But if you turn off the music and tough it out, you will eventually gain control over your whole mind instead of just part of it. I recommend that you turn the music off during your IIH exercises and confront your whole mind.

My best to you,
:) Rawn Clark
27 Jul 2002

Energetics and Usefulness of the Cold Shower/Rinse

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>> Obviously with the cold shower, the energy movement within the body is what's important. Will this be discussed in later steps, or can - or rather will you explain why now, in Hermetic terms? <<

Bardon doesn't discuss this energy movement that results from the warm-cold-warm sequence. In fact, he says very little about its benefits other than that it's refreshing. :)

Its effect is similar to the body brushing in that it's detoxifying and simultaneously stimulates the movement of energy throughout the nerves. While the body brushing detoxifies the skin itself (and stimulates the lymphatic system), the warm-cold-warm detoxifies one's core physical energy by bringing it to the surface of the skin. As the core energy passes from core to extremity, it carries energetic impurities with it and releases them through the skin where they are removed by the magnetic properties of the cold water. The follow-up warming (with towel or water) has the effect of halting the exteriorization and allows the core energy to return to core.

This effect is, of course, amplified when you make it a *conscious* act. In other words, you consciously participate in the natural movement of energy outwards from core and consciously use this movement to rid yourself of any negativity or other energetic toxins. It can be very helpful in the self-transformation of one's character as you can attach negative character traits very easily to this core energy.

My best to you,

:) Rawn Clark

11 Jan 2003

Concerning the Eye Bath and Face Bath

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>> I have restarted the eye and face bath with Herba Eufrasia and Borax. Can I put the Borax in addition to the water with Herba Eufrasia after I make the eye bath and then use this Herba Eufrasia - Borax water for the face bath or is it better separate both things ? <<

The Borax is meant to be used as a cleanser or soap in the magical use of water where you are *ridding* yourself of something by transferring that thing to the water-Borax as you are washing your face. This is really the opposite of the Herba Euphrasia technique where you are absorbing something *from* the water. So no, the two should not be mixed and I recommend that you re-read Bardon's words to get a clearer understanding of what he suggested.

My best to you,
:) Rawn Clark
08 Nov 2004

>> So if I understand correct, the Borax technique is like take a bath in a cold river in summer and the Herba Euphrasia technique is like blessing food ? <<

Yes. :)

>> Bardon write that the Borax technique is for female. I am male, can I go on with the Borax technique ? <<

His somewhat sexist remark about the "female adept" pertained to making "the face and skin look much younger, more elastic and thus more attractive", but the use of Borax is not reserved for women alone, just as a desire to make one's face and skin look younger is not reserved for women alone. :) Borax is a soap.

>> Also Bardon often write not forget to magnetic the water and so on. To magnetic the water what must I do ? Just hold the temperature under 37 Degree Celsius ? <<

In regard to Step One, all you are to do is impregnate the cold water with your ideation / desire.

My best to you,
:) Rawn Clark
09 Nov 2004

>> *Is it right to bless the borax water to remove for example illness and bless the Herba Euphrasia water to give me health ? <<*

It's not so much about blessing the water to *give* you health. Instead it's about filling the water with the idea of health and then *absorbing* that idea from the water. Conversely, it's not about blessing the water to *remove* illness; but rather, it's about *giving* or *projecting* your illness into the water.

My best to you,
:) Rawn Clark
16 Nov 2004

Step Two: Mental

Dancing Visualizations!

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*>> When performing the Step 2 eyes-closed visualisations, my chosen object *refuses* - in flagrant disrespect of my threats, curses and implorings! ;-) - to remain *still*! My object spins, jumps, dances, mutates..... and does everything but *sit still*! (Curiously, this doesn't happen when the same exercise is performed with eyes open.) For the 18 months or so that I've been working through IIH, this has been a continual challenge. <<*

I get the impression from your descriptions that *you* are not in control of these visualizations and this concerns me somewhat. The idea here is that *you* create these visualizations by an act of will. These are not something that should "come to you", they are things that *you* create. As such, *you* are the one to determine whether or not they move or stand still. At no point should you be in the position of having to fight to control them. It's important that the images a magician creates remain within their control at all times.

My suggestions are as follows:

- #1) If your visualization takes on a will of its own, dismiss it immediately and start over with re-creating a willed image.
- #2) Since this doesn't occur when you work with your eyes open (an indication that you are more focused and willful when your eyes are open), try starting with your eyes open and then take that stable image into your closed eyes.

My best to you,
:) Rawn Clark
03 Jan 2003

**Step Two Visualization Exercises:
Dealing with residual after-images when eyes are closed.**
© 2001

>> *For step 2, I've gotten to the point where my focus on my mental I is strong enough to be able to pick out details in objects, but I'm having a really hard time focusing less on my physical eyes. The reason is that I keep seeing these bright clouds that remind me of after-images which obscure what I'm trying to see with my mental eye. As I continue to meditate, they seem to solidify and brighten, further hindering visualization. Does anyone know what these are and how I can use/get rid of these clouds in my visualizations and focus more on the mental images? <<*

These are normal effects that occur when most humans close their eyes and actually take notice. These are just physiological phenomena.

Here is my two-step recommendation:

#1) Close your eyes and concentrate just on these images. Don't worry about controlling your mind, just enjoy the experience of these floating colors, etc. Explore their full range of effects. The reason I suggest this is that this particular phenomenon is very enticing, it draws your attention. Pretty much the only way to disempower their attractiveness is to explore them thoroughly so that they hold nothing new for you to be attracted to. Get my drift?

#2) Once you've explored to your satisfaction, begin renewing your efforts at learning to ignore them. Set them into the background, turn your attention away from them, and focus your attention upon the matter at hand.

You want to use your **astra-mental** eyes for this Step Two exercise, not your physical eyes. The plastic visualization is produced astra-mentally, not physically.

My best to you,
:) Rawn Clark
01 Dec 2001

More on the Step Two Sensory Concentration Exercises

© 2002

>> How have others experienced this exercise, particularly as smell seems inextricably bound up with and consanguineous with, a kinesthetic feeling sense. <<

The 'feeling' sense is attributed to Akasha, therefore all of the senses (at the stage of Step Two work) are bound to it in the same way.

sight = Fire

hearing = Water

feeling = Akasha

smell = Air

taste = Earth

I'm sure you noticed the same sort of kinesthetic information arising with the visual and auditory exercises. Probably more so with hearing than with sight, yes? If you examine the list above, you'll see a certain pattern of relationship between the senses that manifests in the Step Two exercises as the degree of difficulty in the isolation of each sense. For example, it's harder to separate sight from hearing than it is to separate sight from feeling. It is harder to separate smell from feeling than from hearing. It is very difficult to separate taste from smell. And so on. Oddly enough, feeling itself, is the easiest to isolate.

Ultimately, the point is to isolate each one completely. In the case of smell, I suggest that you use the kinesthetic feeling information as your guide for going still deeper into what the smell itself is trying to communicate. In other words, focus in on the associated feeling and seek out its essential *mental* meaning (as opposed to its emotional significance), and then let its feeling-form go, leaving just the essential meaning. Do you see what I mean here???

The emotional component (the form) of the perception of kinesthetic feeling, hides within it the perception of the essential meaning. Once you reach down and find the essential meaning, the form is no longer needed and can be let go of. This reveals the raw sense of smell itself, bereft of all other influences. It then comes without judgment and reaction, and provides a direct perception of the odor's essential meaning.

>> Could you give me a real-life example of what you are writing about here? <<

Okay. Say you're smelling a rose. It has a fruity lemon overtone and a musky undertone, which strike your olfactory sensors in two distinct places. This gives you a feeling of an expansive lightness, but with a sense of groundedness. It pleases your body to smell this rose. You are happy and content.

What I am suggesting is, at this juncture, you shift your focus to the kinesthetic feelings of expansive lightness, groundedness, happiness and contentment. Examine them, using the one-pointedness technique, and find out what these emotional responses are communicating aside from their obvious emotional content. Perhaps they are simply communicating an encounter with Beauty? Perhaps these smells are linked to past pleasant memories? Perhaps these emotions are telling you something about your body, such as it's lacking in something that this smell brings or reminds you of?

Once you have isolated the meaning behind these kinesthetic/emotional reactions, return to your focus upon the smell. Set aside the kinesthetic input (i.e., detach from it and ignore it) and replace it with your

awareness of the essential meaning it was communicating. Now look again at your perception of the smell and see how the *smell* communicates what you formerly perceived through your kinesthetic feeling sense.

My best to you,
:) Rawn Clark
29 Aug 2002

The "Plastic" Imagination and the Step Two Sensory Concentration

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>> *I have a question... when Bardon say to imagine the object plastically... what does he mean by plastically? <<*

"Plastic" in this case, indicates something molded by the mind. Something created by the mind and shaped by the mind, etc. Ideally, it would look solid to *your mind's eye*.

>> *Like the object you are imagining: is opaque or is translucent ok? If translucent is ok, what percent translucent is ok? <<*

With your eyes closed, the object should appear completely solid and opaque since here, it is easier to rely solely upon your mind's eye instead of your physical eyes. With your eyes open however, you must use your mind's eye while also using your physical eyes. The imagined object will have no density to your physical eyes, but it should have the opaque density to your *mind's eye*. This exercise teaches you, among other things, how to separate the focus of your mind's eye from that of your physical eyes, and how to hold both simultaneously. It further refines your mental discipline.

The Step Two sensory concentration exercises are not about learning to condense your visualization to such a degree that it is apparent to the physical eye. That will come later. For now however, what is important is the training of your *mind's* eye, ear, nose, tongue and feeling. When these mental senses have been strengthened sufficiently it is then a small step further to make them supercede your physical senses; at which point your visualizations *will* be visible to your physical eyes and, given time and practice, visible to the eyes of others. But this is not expected at the level of Step Two.

My best to you,
:) Rawn Clark
04 Oct 2002

Step Two Sensory Concentration Exercises - Part Four

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>> I'll tell you where I am at with the visualization. I have had two successes and I don't know to what I can attribute them to. They were both "flashes." I have tried to get some again and have given up and maybe that's my problem. Lighting may have had something to do with it and they were reflective objects but- I am grabbing at straws. <<

I think the most common block to the sensory concentration exercises and the visualization in particular, is that folks expect that their visualization needs to be seen with the physical eyes, just as if it were a real object. But this is not the case. The Step Two sensory concentration exercises are meant to train the *mind's* eye, ear, nose, tongue, etc., not their physical counterparts.

With Step Two, you are to see the imagined object with your *mind's eye* clear as day, but you will not see it with your physical eyes. The condensation of an imagination so that it achieves a physically perceptible degree of density comes later in the training and is NOT a requirement of Step Two.

The reason these exercises begin with the eyes closed is because it's generally easier to ignore the input of the physical eyes when they are closed. This lays bare the mind's eye, which is the subject of these exercises. Once this separation between the mind's eye and the physical sight is achieved with the eyes closed, the eyes are opened and you train again to create this same separation *while the input from the physical eyes is present*. In other words, by working with the eyes opened, you are strengthening the separation between your mind's eye and your physical sight -- you are not trying to strengthen the physical visibility of your imagined object.

Please remember that these are exercises from the *mental* training section. Their purpose is to train your creative *mental* senses.

>> I had interpreted "plastically" to mean just that- not with the mind's eye. <<

I know. :) I think we all do at first. I sure did and I was stuck on that exercise for the longest time (so it seemed) until I took a closer look at the context. It made no sense in the context of a mental exercise from Step Two, that Bardon would intend a *physically* palpable imagination. Once I realized that, I scrutinized the book again and discovered that he hadn't meant "plastic" (or at least the original translator didn't mean it) in the sense of something hard and opaque like a piece of plastic. Instead, he meant it in the sense of "capable of being molded like clay" or "produced by molding". The mold-er in this case, is the *mind*. In THAT context of the meaning of "plastic", the Step Two sensory concentration exercises fit perfectly into the progression of the mental training revealed in the ten Steps. If "plastic" had been intended otherwise (in the 'piece of plastic' sense), its placement at *Step Two* would have produced a VERY imbalanced progression overall.

If you can look at your computer screen and, with your *mind's eye*, see a pencil floating in front of your screen, then you have succeeded in a plastic visualization with your eyes open. Now try to hold that visualization for ten minutes! ;-) Seriously, just keep it in front of your *mind's eye* for ten minutes. It really is that "easy" and sort of fun when you get the hang of it. "Oh boy! Let's play Who-Can-Hold-Their-Visualization-For-10-Minutes!" ;-)

Your *mental* visualization will not be seen with your physical eyes at this stage (Step Two). That is not the point of these sensory exercises. The point, is to separate out your *mental* senses and learn to develop and control them independent of your physical senses. You must develop your creativity with them to such an extent that your creations seem just like the "real" thing to your *mind*. If one of these creations isn't real to your *mind* first, it has no hope of becoming an astral or physical reality.

Therefore, Step Two *begins* the development of the creative, plastic imagination with the *mental* senses. Likewise, the Step Two astral and physical exercises begin the development of the astral and physical abilities that will compound with the mental abilities and eventually lead to your being able to create physically palpable imaginations.

*>> So what is the difference between being at the point where "your visualizations *will* be visible to your physical eyes" and being at the point where the visualizations are strong enough to appear to be physically/plastically in front of you? (with closed or open eyes, which is what I thought was necessary for step 2)? <<*

"Plastic" does NOT mean "physical". The term 'plastic' here, means "malleable" and the 'molder' is the mind / mental body. In other words, (at Step Two) this has nothing whatsoever to do with *physical* eyesight.

The sensory concentration exercises of Step Two are under the heading of "Mental Training". This means that they pertain to the training of the *mental body* itself and the *mental* senses. These exercises isolate your mental senses and separate them from the astra-physical senses. This purifies, refines and empowers the *mental* senses. Furthermore, these exercises make *creative use* of the mental senses as opposed to passive sensing with them.

That is the work of Step Two, not the condensation of the image to such a degree that it becomes physically visible. The condensation of the mental image comes as a natural result of further Steps and does not require that you spend the next two years using the Step Two Mental Training technique to accomplish it.

Once each *mental* sense has been purified and refined in this way, you move on to Step Three and the combining of the senses. It's at this stage that your *mental* imaginings begin to accrue astral density. This is also the point at which you begin accumulating the VE and inhaling the Elements themselves, which supports the mental development and gives it astral and physical substance.

The sensory concentration exercises are a form of one pointedness. But now, instead of being asked to perform the one pointedness as a means of investigation and the gaining of knowledge as you were in Step One, you are being asked to apply it in a creative manner as well. Instead of spending your will *on* stilling your mind and keeping it on point, you are now focusing your will *through* the one pointedness and releasing it to create a mental image, sound, etc., of your choosing.

Inherent to this process of isolating just one sense at a time *and using it creatively*, the student will naturally learn about the emotional component of each sensory perception and the impact that each mental sense has upon the astral and physical bodies. This further defines the pure mental body to the

student and helps them discern between their three bodies (mental, astral and physical), thus building upon what was begun in Step One in terms of defining the mental body through mental discipline and introspection.

A pattern of development that is seen throughout the whole of Bardon's work, is that the student must develop their ability to create at the mental level **first**. This is then developed to an astral density and then eventually to a material density. If the ability to create upon the mental plane is not mastered, there is no possibility of consistently creating upon the material plane.

*>> In reply to one of my previous questions (message 2066 in the archive) you said something that seems to indicate that the surroundings must indeed "disappear". I *think* there is a contradiction between this answer and your latest position (Not that contradictions are bad things !!) Help!!! <<*

The appearance of contradiction is due to the difficulty I've had in explaining the subtlety of this Step Two exercise. In the year plus since post #2066, I've learned a great deal about how folks conceptualize these exercises and about how to better explain things, hence the apparent difference in replies. I apologize for the fact that my own learning process in explaining things has caused this degree of confusion for you.

Bardon wrote:

Merkur -- "These objects should be suspended in the air and appear before your eyes so plastically that you can almost reach out and touch them."

Ruggeberg -- "Now the objects ought to make the impression of hanging in the air and be visible, before your eyes, in such a plastic shape as to, seemingly, be tangible."

Note that the phrase, in both cases, is "before your eyes", not **with** your eyes. Note also the words "appear", "almost", "impression of" and "seemingly" -- again, inferring something less than **physical** sight.

Bardon continued:

Merkur -- "You should be unaware of your surroundings and concentrate only on the imagined object."

Ruggeberg -- "Apart from the one object you imagined, nothing else of the surroundings must be noticed."

Note that nowhere is Bardon saying that your surroundings should disappear or that your visualization should obscure your surroundings. What he is saying is that your **mental focus** (i.e., your **mind's** eye) must be only upon your visualization. Thus, your surroundings do not disappear; instead, you are "unaware" of them or, do not "notice" them.

Your original question from #2066:

>> Does this mean that If I am doing this exercise in my room , the room's walls etc. must "disappear" from sight and I must be able to "actually" see the imagined object ? (as in a hallucination ?) . <<

My original reply:

"With the Step Two visualization exercises, the whole wall does not need to disappear. Only the space behind the object you're visualizing should disappear. In other words, only the thing you are visualizing

needs to be plastic, and the rest of your vision should remain the same."

In the time that has passed between when I wrote that reply and today, I have learned volumes about the ways in which other folks conceptualize these exercises. I did not realize at that time that the word "disappear" was so crucial. To my mind, in this context "disappear" meant that one's focus was so concentrated upon the visualization that the background became inconsequential and therefore "disappears from notice", as opposed to "disappears from physical sight".

I think that the main reason confusion arises around the visualization exercise is because here we are instructed to perform it with the eyes closed first and then with the eyes open, implying that the first part is with the mind alone and the second part is with the physical eyes. However, this is NOT why it is done with the eyes opened. The reason the exercise begins with the eyes closed is because this gives more ready access to the mental sense itself since the physical sense is suppressed by having the eyes closed. Once the mental sense is strengthened to the degree that you can hold your visualization with the eyes closed (physical sense suppressed) for five minutes without interruption, then the eyes are opened and one is faced with holding the same *mental* visualization in the presence of simultaneous physical sensory input. This further strengthens the *mental* sense and further separates its functioning from dependence upon the physical sense of sight.

Once this degree of control over the *mental-sight-while-simultaneously-receiving-input-from-the-physical-sight* is attained, without interruption for five minutes, we then move on to the *mental* hearing. Here, as with the remaining three senses, we cannot close our ears like we could with our eyes, and we must, FROM THE OUTSET, perform these *mental* concentrations in the presence of input from our physical senses.

In this context of all five sensory concentration exercises, the dual nature of the visual exercise takes on a different significance. It is broken down into these two stages in order to strengthen one's control over the purely *mental* sense, one step at a time. Then, when it comes time to work with the remaining senses, which don't offer this option of a two-stage development, we are prepared to achieve them because we have already learned how to truly separate our mental sense from our physical sense.

If you can hold a sensory imagination for five minutes to the exclusion of all else in your meditation exercise, then you will also have the ability to imagine any image, sound, sensation, smell or taste you wish, at any time and under any circumstances. You will be able to hold that imagination of the red cube "before your eyes", with your *mind*, and still see, with your physical eyes, the computer screen as you type. In a crowded room filled with noise you will be able to hear the babbling of a brook, distinct from the noises surrounding you. When you eat a foul tasting soup, you will be able to focus upon a more pleasant taste while you politely finish the bowl before you. As you drive by the dead skunk on the side of the road, you will be able to divert your mind with the more pleasant aroma of a rose. When you're freezing your butt off on a cold winter's morning, you will not tense up from the cold because you can instead imagine the sensation of warmth.

Ultimately, this will give you the ability to over-ride any of your senses and thus over-ride their power to sway your mind or your mood. In other words, this ability to control your mental senses simultaneously increases your control over your reactions to your surroundings and empowers your ability to *respond consciously* instead of *react instinctually*. As Bardon wrote: "Concentration exercises that are carried out with all five senses strengthen the spirit or mind and the will-power."

Another aspect of these sensory exercises is their application to ritual, such as evocation. In an evocation

ritual, one responsibility of the magician is the creation of an atmosphere suitable to the spirit s/he is evoking. Some will think that it is sufficient to create a *physical* atmosphere through the use of incense, colored lamps, etc., but these things have no usefulness to a *non-physical* entity! To a non-physical entity, the physical atmosphere is irrelevant compared to the mental and astral atmosphere that the magician must create. The magician must *first and foremost* create the mental atmosphere by mentally creating the proper light, aroma, sound, sensation, and so on. This is done using this same technique learned in Step Two. Then, if necessary, this *mental* creation is brought to an astral density by using other techniques learned in Steps after Two. And, if necessary, it's brought to physical density (if a physical materialization of the evoked entity is desired).

All the while, a magician might have colored lamps and incense burning, but these are *only to support his or her mental projection*. In other words, it is ultimately easier (in the beginning) to maintain your *mental* projection throughout the course of an evocation ritual if you have a physical sensory reminder. If everything you see with your physical eyes is bathed in a green light, it is then easier (i.e., takes a bit less specific focus) to maintain your simultaneous *mental* projection of a green light while also maintaining your *mental* projection of the appropriate aroma and sensation, and so on. In other words, the physical lamps and incense are only *tools* used by the magician to support their *mental* projections. In the absence of their mental root, these tools have little intrinsic meaning.

>> Now in the case of plastic visualization , how do i know when I have perfected the exercise ? I am tempted to put in the 2 years and get it right. 2 years / sense is only 10 years and this would give me a rock solid foundation for future work! <<

I am curious as to what value you perceive in being able to see your mental imaginings with your physical eyes? What advantage would this provide equal to spending two years on this one exercise from Step Two? Over-riding your physical vision in this way (though mental discipline) has no bearing upon making a mental creation into a physically solid thing. Tricking your brain into thinking that a mental creation is in fact a physical thing is not what gives it physical density. Nor does it sharpen any of your senses, mental, astral or physical. It has no practical application.

Do you understand that in order to make a mental creation visible to your own eyes in this way, all you are doing is tricking your brain? This is akin to the child's game of covering the eyes and thinking that you're therefore invisible to everyone else. Or to the tale of Crowley walking naked into a restaurant, thinking that he's invisible to everyone else because *he* thinks he's invisible. To his own eyes he may have been invisible, but only to his own eyes. This is not magic.

Achieving the ability to trick your brain in this way will not give you "a rock solid foundation for future work". However, training your mental senses to the degree I've indicated will. This is the degree *required* in Step Two in order to pass on to future Steps which will hone this ability into other, more advanced abilities. Step Two itself doesn't demand those more advanced abilities of you now. They are to be developed by different exercises than the Step Two *mental* sensory concentrations.

Bardon designed the three sections of each Step so that they take about the same amount of time for the student to achieve. Clearly, the mental section of Step Two is not intended to take years and years to accomplish when the astral and physical sections take only months. If that had been the case then Bardon would have been violating his essential premise of a balanced development.

Of course, you must follow your own inner direction in these matters. All I can do is speak from my

own experience and tell you what my own inner direction led me to do and the results I have achieved by following its dictates.

>> Thanks Rawn, you hit the nail on the head! I was trying to think of a way to help formulate that knack of superimposing mental images on the physical without having to "trick" the mind into a "physical" perception. And superimposing was the wrong word, it is more like "enfolding." <<

Yes! Two separate yet interwoven, simultaneous perceptions -- one perceived by the mind's eye and one by the physical eyes -- with the primary focus upon the mental image. This becomes even more apparent when it comes to working with the other senses. For example, you "enfold" [I like that word! :)] the sound of a bell ringing with the ambient sounds of your surroundings. You hear the bell with your mind's ear and the ambient noise with your physical ears, simultaneously, but your focus is upon the imagined bell.

>> The curious thing about this, when you pull enough strands of mental focus onto the object it seems to have much the same effect! <<

Yes, this tricks the brain and causes *it* to translate your mental image into a physical perception. But this degree of control over your *brain* is not relevant to the Step Two mental exercises. Nor is it a useful *magical* technique. It's entertaining for sure, but not useful.

>> Early on in your imagestreaming, you'll note that some images have much more plasticity than others. Some will be surprisingly vivid. <<

In an earlier post on this topic, I wrote: "Inherent to this process of isolating just one sense at a time *and using it creatively*, the student will naturally learn about the emotional component of each sensory perception and the impact that each mental sense has upon the astral and physical bodies." It's this emotional content that makes for the variation in intensity between imaginations. In addition to using the fact of an image's vividness as an exemplar, like you suggest, I recommend that it be examined for its emotional content. This will teach you quite valuable information in regard to achieving the same degree of vividness with other imaginations. It will also help you isolate the sense itself from emotional associations that encompass more than just this one sense. For example, understanding the emotional content of a clock's ticking will help you separate the *sound* from the *image* of the clock.

>> During the process, if you take one of these exemplars and "freeze frame" it you'll have a very good object for the exercise and you'll start from a successful instance, which tends to reinforce your efforts. <<

Excellent suggestion! This is of the same vein as my "Art of Empowered Remembering".

>> The ability for hermetic magicians to control their mental states by controlling the content of their attention also harks back to the single thought exercises of step 1 and planned thought sequences. <snip> Thoughts are causes and conditions are effects. The efforts required to think as a magician have disproportionately positive returns. <<

Mental discipline is the foundation of Equilibrium. All magic is seated in, and directed by, the mental

body of the magician. If the magician is not capable of formulating an act in their mind with perfect clarity and steadfastness, then all the fancy words and bodily motions in the world will not help to make their act magical.

>> *In the same way that Franz recommends *looking* at a chosen object before visualising it in the mind's eye, is it appropriate to do the same with the other sensory objects? For example, to physically feel 'heat' for a few moments before beginning the sentience exercise, and then to re-experience physical heat once it's faded from memory? <<*

Yes! :) Have a rose at hand or a bowl of salt or a small bell, and so on. And also, as you go about your day, you can "harvest" sensory experiences for your exercises. For example, look carefully at some object that attracts you in passing and try to absorb (hence, "harvest") all of its details. Then use what you've harvested later in your visualization exercise. Doing similar harvestings with each of your senses will sharpen their perceptive faculty physically, astrally and mentally, all at the same time. This is because you are using them *consciously*, willfully and fully. Mixing this intensely *perceptive* exercise of harvesting the sensory impressions, with the intensely *creative* use of the senses in the IIH exercise, is VERY advantageous.

My best to you,

:) Rawn Clark

13 Oct thru 04 Nov 2002

Step Two Visualization Redux By EMC

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Note: On occasion I come across a post on the FranzBardonMagi discussion group that I think would be of special value to visitors of ABardonCompanion.com and this is one instance. This excellent post was written by "EMC" and offers several very good leads for those who find visualization difficult.

Sooner or later I think everyone trips over some part of IIH that is just plain hard. Even sustained and disciplined practice may not seem to crack an obstacle to progress. Rather than hit your head against the wall, here's where creativity and ingenuity come into play. The way you get around these obstacles is often as valuable as the skill you are trying to learn. If it's not yet a belief, it should be an affirmation, that you CAN DO ANY of this, it's just a matter of finding out HOW. This "how" might be unique to your situation and there's an old adage that to learn any magic you have to first make it yours. I'm going to throw out a laundry list of suggestions along the lines of "if something is not working, try something else, *anything else*" particularly for a problem with plastic visualization, but maybe in all the flaying you'll realize there are venues you haven't yet explored (and may be beneficial to others so please send them back this way!)

First, of course, check out Paul [Allen's] and Rawn's suggestions on visualization. They've collected years of their own and other's experiences with these issues and may have some good clues if not outright solutions:

Paul Allen's "Franz Bardon Research --
<http://www.geocities.com/Athens/Forum/6243/>

In particular, I'd recommend the link on image-streaming which is a very powerful way for most people to tap into vivid visualization. Just remember that describing this process ALOUD to someone else or a tape recorder is not optional if you want maximum effectiveness.

And, try this very detailed procedure from Curtis White's essay:

<http://light1.home.mindspring.com/magic.txt>

Get this book and go through the exercises:

<http://www.amazon.com/exec/obidos/tg/detail/-/0874774241>

Drawing is a phenomenal way to open the visual floodgates for most people because you start really paying attention, once you learn how to look, at the way your visual perception works. Plus it's really cool when you discover that drawing is less a mechanical skill and more just way of perceiving. The same shortcuts in perception that hinder people's ability to draw can also hinder clear visualization.

If you feel your visualization may be "blocked", then you may want to try some energetic techniques to release this block. A curiously effective way to do this is through an energetic medicine technique known as EFT, instructions of which are freely available here:

<http://www.emofree.com/downloadEFTmanual.htm>

Start dialogs with your unconscious! There is a neat Huna technique called the treasure hunt that begins opening communication with other parts of your mind by asking it to bring back a favorite memory or a memory about a certain theme or quality and seeing what it surfaces. The unconscious can help you tap into and expand your capabilities in magic, this is part of the focus of affirmation for example and self-

hypnosis could be used toward the same ends. NLP also has techniques for "installing beliefs" that may be helpful.

Use one modality to help fill in another. If you are auditory, start with the sound of the beach, then feel the warmth of the sand between your toes. Hear the seagulls and children laughing. See if some visual images don't start creeping up on you. You can always go back and isolate these later for the correct sequencing through step 2, after you've sparked a clearer picture of your visual modality.

If you are visualizing a square block or the face of a clock or such, well, cut it out! Visualize something that really appeals to you. Something you really want to do or experience and just bask in it with all the modalities you can muster.

Try playing games that you can use visualization for. One I liked was the old Simon game with the lights and sounds where you try to repeat the pattern. There are several of these online. Add an extra step. Once it plays the sequence, close your eyes and reproduce it before hitting the buttons.

Flashbulb technique. Don't know what to call this, but glance quickly in some direction and then close your eyes and describe as much of what you took a "snapshot" of as you can. Do it a few more times until you flesh things out.

Look for images in OTHER PLACES. Some people think what they are visualizing should appear right in front of their imaginary nose, meanwhile there is an epic panorama unfolding behind their right ear. When you are visualizing, try "looking" around 360 degrees, then up and down in the inner sensorium.

Color outside the lines. Don't confine your practice just to formal sessions at home. Make your wait in a line more entertaining by changing everyone into orcs. Or expand yourself up through the roof and look around the city block. Send little iridescent birds flitting around or cover someone in sparkles.

Imagine what it would be like if you could easily visualize with eyes open or closed in vivid detail. Try to imagine what it would be like to do this daily as you imagine your exercises getting easier and easier and your skills awakening like an arm or leg that had been asleep that is now just starting to tingle. You might even play with that tingle, feeling it in the area of your head that can visualize :-)

Ack, all for now. Hope some of these are helpful.

-emc

10 Sep 2002

Step Two: Olfactory Exercises

© 2003

>> I have a question regarding Step II concentration on smell (olfactory) exercises. While visual concentration is easy to understand, since its medium is constant input, I have problems figuring out how I am going to perform the olfactory exercises. Since smell is dependant upon inhalation through the nose, wouldn't it be very difficult to simulate a constant concentration on smell? <<

The trick for me at least, was to focus my attention in the sensory organ itself. For example with the visualization exercises, your focus is primarily within your visual faculty, so with the other exercises your focus will primarily be in your auditory faculty during the hearing exercises, your olfactory faculty during your smell exercises, etc.

Choose an odor to begin with. Spend a few moments smelling it intensively, paying very close attention to the effect that it has upon your sinuses and your olfactory apparatus. Note where in your sinuses it effects you and how this effect is felt, etc. Then try to replicate this effect with your imagination alone. At first you will be tempted to inhale through your nose as you replicate the sensations with your imagination. This however, becomes unnecessary with a bit more practice and as you focus more completely upon the sensation within your olfactory itself. Eventually you will be able to continuously maintain the imagined odor independent of your breath.

My best to you,
:) Rawn Clark
20 Feb 2003

Sensory Concentration -- Re-creating Pain

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>> In exercises regarding recreation of the senses, I have noticed that although senses such as sight, sound, touch etc can be made real with the mind, I cannot create a sensation of pain. Even when recalling a very painful event, I can only (all too easily) recreate the psychological reaction to that pain, but not the physical sensation itself. Why is this so? <<

;-) You've answered your own question! The distinction between "pain" and simple "sensation" is primarily psychological. Both involve energy moving along nerves in response to a stimulus. When this nerve energy reaches the brain it is *interpreted* by the brain and identified as this or that. And when the brain says "pain!", the physical body starts creating endorphins which stimulate the pleasure centers of the brain and tend to make the body forget its pain.

So unless you are currently experiencing pain, it's very difficult, *at first*, to create the sensation from memory in the Step Two exercise. I suggest (assuming you're not already experiencing a pain) that you create the sensation of pain by poking your finger with a sewing needle or pin. Focus intently upon the sensation and experience it as fully as possible in the short time it lasts. Then, try to replicate it immediately with your creative imagination. You will learn some valuable lessons about pain from this harmless little experiment!

>> And why are the psychological effects of pain so far worse than the (usually) brief moment of the pain itself? Come to think of it, psychological pain is always far worse, even when there was no physical pain that triggered it. <<

The psyche is what *interprets* sensation and decides if it is "pleasurable" or "painful" or somewhere in between. In other words, it's the psyche that suffers "pain", not the body itself. The body only *experiences sensation*. It's when we mentally and emotionally *interpret* the sensation perceived by our body-instrument that the valuations of "pain" and "pleasure" emerge. Emotional injuries (as opposed to physical injuries) create a perception of pain that the psyche *does* remember because it is a purely psychic pain and there is no bodily mechanism to dull or transform this sort of pain.

In other words, it is possible *for the mind* to transform "pain" into "pleasure" (or anywhere in between) and vice versa, in so far as the mind is what controls the interpretation of sensation. This is true for physical "pain" AND for emotional "pain".

*>> If the psychological reaction to the pain can be overcome, can the sensation of the pain itself be .. um, not lessened, not transformed, just ... disconnected. Still aware of it, not upset by it (not *me*). That would give a whole new dimension to the sensation of physical pain. Probably a lot easier to bear. <<*

Yes, on all counts. ANY sensation can be transformed or disconnected from / ignored. The Center of Stillness Meditation demonstrates a technique for accomplishing this.

For example, take the sensation of a dull, prolonged muscle ache. Focus your whole attention upon the perception of this dull ache. Isolate just the sensation itself from all of the thoughts that arise in response to it and from all of the emotions that attach to those thoughts. Recognize it is just *a* sensation without any special significance.

Now, to transform it into a different sensation, such as a relaxed warmth, you use your creative

imagination and fill the raw, insignificant energy of the sensation with the *significance* of relaxed warmth. Recognize the sensation as being one of relaxed warmth.

Alternately, to wipe the sensation from your field of perception (i.e., to ignore it) all you have to do is move your *whole* attention to something else and focus it exclusively there.

My best to you,
:) Rawn Clark
26 Apr 2003

Elemental Correspondences Between the Step Two Sensory Concentration Exercises and the Soul Mirror

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>> *I was wondering what the elemental correspondences are to the senses? <<*

For the Step Two sensory concentration exercises, the Elemental correspondences are:

- Sight = Fire
- Hearing = Water
- Feeling = Akasha
- Smell = Air
- Taste = Earth

My best to you,

:) Rawn Clark

14 Aug 2003

>> *You sure about that? What I get is:*

- Sight = Fire*
- Hearing = Air*
- Feeling = Water*
- Smell & taste = Earth*

Not exactly sure where the akasha would fit into it all, but I would say that attributing akasha to a particular, physical sense doesn't exactly make too much sense to me. Primarily due to the fact that I would associate the akasha more with a sense of intuition or the direct perception of essential meaning.

<<

Just as we associate the five fingers with the four Elements, plus Akasha, so too are the five physical senses associated. What you say makes good logical sense (and indeed these associations show up later in IIH), but in regard to the specific relationship between the Step Two *mental* exercises with the creative use of the senses, and the Soul Mirror, the associations are as I posited.

As always, sight is associated with Fire because: 1) Sight depends upon light. 2) Difficulties with this exercise point to imbalances in the Fire region of the astral body.

In this case, hearing is associated with Water because: 1) The physical perception of sound depends upon waves striking your ear drum. This requires rhythm and frequency. 2) Sound directly affects the emotional body. 3) Difficulties with this exercise point to imbalances in the Water region of the astral body.

Here, feeling is associated with Akasha because: 1) The perception and interpretation of feeling is the most complex of all the senses and can excite memory-responses from each of the other senses. As one works with isolating each sense, there is almost always a feeling associated with whatever it is you are trying to create with that sense. 2) The perception of a feeling directly affects all three bodies. 3) Difficulties with this exercise indicates a global imbalance and as one transforms the most important negative traits (no matter which Element they pertain to), this exercise becomes easier.

Smell is associated with Air Element because: 1) Smelling requires inhalation of a quanta of atmosphere containing the molecules which the olfactory system then interprets. It relies *only* on the medium of air; whereas hearing, can occur through water or even solid objects. 2) Perception of an aroma directly affects the mental body (that's one reason for using incense in ritual). 3) Difficulties with this exercise point to imbalances in the Air region of the astral body.

And finally, taste is associated here with the Earth Element because: 1) Tasting something requires the introduction of liquid or solid matter into the mouth and its absorption by the tongue. 2) Perception of taste directly affects the physical body and, like the sense of feeling/Akasha, isolating the sense of taste will excite memory-responses from all of the other senses (especially that of smell/Air). 3) Difficulties with this exercise point to imbalances in the Earth region of the astral body.

My best to you,
:) Rawn Clark
15 Aug 2003

>> *On the other hand of things, the elemental correspondences that you posit do make some sense. Albeit primarily upon an intellectual level and not really upon an intuitive level. <<*

I find absolutely no fault in what you have said except as it relates specifically to the connection between the physical senses, the soul mirror and the Step Two sensory concentration exercises. When you put these three factors together and relate them to the original question of the relationship between difficulties with the sensory concentrations and the soul mirror issues, the correspondences are somewhat different than they are for the senses of the mental body. I base this statement, and my list of correspondences, upon several years experience counseling students about these very issues. It has been my experience that these correspondences are functionally correct in this specific instance.

I don't mean to be argumentative, and I know you don't either, but since the list of correspondences that I gave is so counter-intuitive, I feel that it's important to explain its relevance to the Step Two work. If the student uses the correspondences that you suggested, the result will be unproductive when trying to make a connection between difficulties with the sensory concentration exercises and soul mirror issues.

My best to you,
:) Rawn Clark
16 Aug 2003

Difficulty Working With Eyes-Closed Vs. Eyes-Open

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>> While I can visualize confidently and successfully with my eyes open - I have quite a bit of difficulty visualizing with my eyes closed. When I visualize something with my eyes closed, such as a banana - it tends to appear quite vague and only part of it is in view, after a little while it fades altogether. It appears correctly and accurately when I have my eyes open. When performing closed eye visualizing, I have tried duplicating the mental process that I perform with my eyes open - but without much success. The images are simply not 'summoned up' easily. <<

I don't know if this is the "answer" per se, but I'd like to offer this as something for you to ponder. :) One difference between working with eyes-open and eyes-closed is that with eyes-open you have some sort of defining background upon which to project your visualization. In other words, there's a surface which has depth, etc. With eyes-closed on the other hand, there is no surface but only a depthless blackness. Your brain therefore isn't able to say, for example, "okay, I will create this visualization three feet in front of my face". It has no automatic judgment of *where* to place the visualization.

Furthermore, in the eyes-closed visualization one doesn't *use* the eyes in the same way that one does when eyes are open. It forces one to work with the mental creativity alone, separate from normal sight.

Over all, I recommend that you keep working at it. :)

My best to you,

:) Rawn Clark

11 April 2004

Step Two: Astral

Soul Mirror Work and the Elemental Equilibrium

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>> On the subject of soul mirrors, is there a way to "test" the balance of my elemental equilibrium, or is it fully dependent on the soul mirror itself? <<

Life is THE test of your Elemental equilibrium. When you achieve the Equilibrium, you will know it beyond a doubt.

>> Also on the equilibrium, at the end of the Step 2 chapter Bardon writes, "you must already begin to eliminate all evil characteristics that prevail and which represent the greatest impediment for further development." But, in the beginning of the chapter he says all elements, both positive and negative, should be brought into equilibrium. On both the positive and negative mirrors, for me, the water element has the largest imbalance than all the others. Once I get all the negative elements situated should I just think of some positive qualities to have in order to bring the other positive aspects of the elements into balance with the positive water as well. <<

The ultimate goal of the soul mirror work is to completely positivize your personality. Bardon suggests three stages of this:

- 1) Transform the most important items in your negative soul mirror. Turn them into positives. This alone, greatly reduces the overall imbalance.
- 2) Increase the positivity of those Elements that are less positive than your most positive Element. This increases the overall balance even though it is not a complete positivization of the whole. There are still negative characteristics present, but no one Element is a stronger positive or negative than another.
- 3) Transform all of the remaining minor negative characteristics. This results in the completely positivized personality typical of the astral Elemental Equilibrium.

At the beginning of Step Three, Magic Psychic (Astral) Training, Bardon wrote:

"Before starting on the training for this step [i.e., the inhalation and accumulation of the Elements], the astral equipoise of the elements in the soul has to be established by introspection and self-control unless you wish to do mischief to yourself. If it is absolutely sure that none of the elements is prevailing, you ought to keep working on the refinement of the character in the course of development, but you might as well go on to work with the elements in the astral body."

In other words, he's suggesting that you must achieve the completion of the second stage I detailed above, wherein no single Element is overly prominent. There should be no *major* negative character traits remaining at this point.

In your case, having a very positive Water, you will therefore need to increase your positivity in the arena of the Earth, Air and Fire before beginning the Step Three work. However, the transformation of your negative Water traits will most likely have the effect of increasing the positivity of your other Elements. No part of your personality exists independent of the rest, so the transformation of one part ultimately effects your whole personality. :)

Self-transformation requires a constant self-re-evaluation. As you change, your changes are reflected in your Elemental composition and this will look different at each stage. By the time you have resolved your major negative traits, your soul mirror will look quite different. How different, is impossible to predict from your present perspective, but in all likelihood your present concerns about an overly positive Water will prove unnecessary.

>> *Aha! Now I believe I'm getting it! And because the soul mirrors will be constantly looking different, self-crafting is continuous.* <<

Yes! :) It becomes an Art that gives great joy to the artist.

>> *Is this process refined, or worked even deeper when reached at Step 7 for the mental equilibrium?*
<<

It is the same essential process of intensive introspection and subsequent rectification, but here it is enacted upon the mental Individuality, instead of the astral personality. The "rules" that pertain to this mental work are a bit different than those that apply to the astral work. In the mental realm, *like attracts like* exclusively; whereas, in the astral realm *opposites attract* is ALSO true, and this complicates the astral work in comparison to the mental work. Also, by that point in their initiation, the student has become adept at the Art of self-crafting the astral personality and that ability is easily and effectively applied to the mental self-crafting. The Step Seven mental work is relatively easy compared to the early astral work of self-crafting.

This also entails an additional astral transformation. The attained mental Equilibrium MUST be made manifest in the astral personality. But this time (and from then onward) the astral self-change is VERY easy and immediate. This is due to the fact that one is working from the higher mental perspective of the Individual Self and in a directly creative manner.

My best to you,
:) Rawn Clark
11 Oct 2002

On the "Hermetic Sciences" Article, Purportedly By Franz Bardon

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>> *The following is an excerpt from an article written by Mr. Bardon. <<*

Although Merkur presents this as being *by* Bardon, the only thing known for a fact is that it came from the estate of Bardon. I have to agree with Dieter Rugeberg that this article was most likely written by Otti Votavova (Bardon's secretary and author of "Frabato"). The heavy reliance upon the concepts of "quantity" and "quality" keys is indicative of Otti's writing style, more than it is of Bardon's. It's language also doesn't contain the clarity of Bardon's work and often sounds like a poor paraphrasing of other things Bardon did write.

This segment titled "Methodology" has nothing in fact to do with *introspection*. It concerns the methods one employs during the Step Two character transformation work.

>> "You must bring all your negative characteristics, which of course correspond with the four elements, to a level, where all your negative characteristics are equal in numbers. Attributes which are present the least must be turned into positive attributes." <<

This is true *only* of the initial Step Two work of character transformation. In IIH, at the opening of Step Three, Bardon states that the student must *at least* have mastered their major negative traits and have attained this rudimentary "equipoise" or balance. This balance of negative and positive traits is *NOT* the "Elemental Equilibrium" itself -- this is only a preliminary state of relative "balance". With Step Three, the work toward *Equilibrium* continues until all of the negative traits are transformed and a complete positivization of the personality is achieved.

>> "1. By combating the negative passions the intensification of the individual fluids (electric, magnetic and the electromagnetic) is achieved and the dynamides (synamically) are strengthened. (This applies to all the elements.)" <<

This is just a rather oblique way of saying that fighting your negative traits increases your will power. Compare this with what Bardon wrote in IIH, Step Two: *"3. Attention and Volition. By using this method you will not allow for any outbreak of the passion, fighting it right in the bud. Evidently, this method is the most difficult and appropriate for people only, disposing of a good deal of volition, or willing to achieve a strong will-power by fighting against their passions."*

>> "2. By practicing autosuggestion the negative passions are eliminated through the withdrawal of time and space. However, this does not become a reality until the desired positive attribute has become a habit; up to that point the negative attribute can still attack that person. Only when the positive or good attribute has become a habit in its entirety has the negative passion been eliminated. Hence it can never attack that person again." <<

By the "withdrawal of time and space", the author means that autosuggestion is not a "fighting it right in the bud" method, but rather, occurs at a time and place when the negative trait is not immediately manifest. The rest of the statement is merely saying that with autosuggestion, a bad habit is not *eliminated*; instead, it's *replaced* with a new, positive habit.

>> "3. The capacity of the quantitative power is always raised through transmutation. If the positive attributes that belong to particular elements are too weak, you must increase the strength of the positive

attributes by transmuting the existing negative passions." <<

This again, is a complicated way of saying something fairly simple. Namely, that if the positive aspect of an Element is weak, that Element can be strengthened by transmuting negative characteristics pertaining to the same Element, into positive ones, thus increasing the overall positivity of the Element in question. Compare this with what Bardon wrote in Step Two: "*2. Transmutation of passions into the opposite good qualities attainable through auto-suggestion or respectively through repeated meditation on, and continuous assurance of the good qualities.*"

>> "4. Isolation. Should you not want employ any of the above-mentioned methods or if you are incapable of so doing, you can always revert to isolating your negative passions. This is accomplished by withdrawing all your attention from your negative passions. Through this you do not accomplish anything quantitative i.e. you surrender yourself to destiny." <<

In other words, instead of directly confronting and changing your negative characteristics, you simply withdraw from them when they arise. If you get angry, you ignore your anger and turn elsewhere with your mind or you remove yourself from the situation that incited your anger. To my mind, this is a major cop-out and is not, in and of itself, an effective method of self-transformation.

All in all, the "Hermetic Sciences" article is poorly written, confusing and a very poor substitute for what Bardon wrote in IIIH.

My best to you,
:) Rawn Clark
07 Jan 2003

Step Two: Physical

Pore Breathing and Rawn's "Inhalation of Beauty" Exercise

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>> I had an interesting pore breathing experience. One time when I was doing concentration exercises I could actually feel my body breathing just like Bardon says in IIH. There was no visualizing involved. It felt like energy was being sucked into my body via the pores and going out when I was exhaling breath.
 <<

That experience is the goal of the Step Two pore breathing. In other words, that's how it's supposed to feel all the time.

How this *feels* -- not how it looks or how you think it should look -- is THE most important key to mastering the pore breathing and the Vital Energy. If you focus just on the visualization aspect of pore breathing and of working with the VE, then the experience will remain predominantly mental. However, when your main point of focus is the *feel* of pore breathing and of the VE, then it becomes an astral and physical experience, supported *by* your mental visualization. Once you get the *feel* of it, it becomes very easy and very effective.

>> This leads me to believe that our bodies act this way regardless of whether we are conscious of it or not. Doing concentration exercises just brings it to the forefront of your mind. <<

That's correct, however the unconscious pore breathing that the body does of its own primitive volition, is no where near as powerful as *conscious* pore breathing. Hermetic magic is essentially the *conscious* use of nature's own methods. It's that factor of *conscious use* that makes them "magical" and empowers them in ways that nature, when left to her own devices, does not generally achieve.

On its own, your body inhales many things through its pores. Everything from the chemical constituents of the air to the thoughts and emotions of others. All of which eventually effect the whole of you: physical, astral and mental. Some things it inhales because it needs them for its sustenance, but there are other things it inhales that are toxic. This is one way in which we are intimately connected to our environment.

Conscious magical pore breathing on the other hand, is very specific and disciplined. A specific idea or energy is inhaled in a disciplined manner. Conversely, specific mental and astral toxins are exhaled in a disciplined manner. All of this is done *consciously* and with great focus, taking advantage of the body's own unconscious expertise in the matter. This is like taking sunlight and turning it into a laser beam -- it exponentially increases its power.

With magical pore breathing, any number of good things can be inhaled. Things that nurture you at every level of your being, from physical to Unitary. One of the most nourishing things a human can inhale through magical pore breathing, is Beauty, in any of Her forms.

Here's an experiment that might work very well for you considering your artistic abilities. :)

INHALATION OF BEAUTY:

Find a picture of what, to your tastes, is THE most beautiful painting. Or go to your local museum. At

any rate have this physical image in front of your physical eyes (no visualization required). Quiet yourself and think back briefly on the experience of pore breathing that you described above. Remember how it *felt* to inhale with your whole body.

Now focus your attention upon the image of Beauty before your physical eyes. *FEEL* its Beauty. Focus your attention upon what it is that makes this image beautiful in your eyes and *feel* those things. When you *feel* the Beauty of the image, inhale the *feeling*, through your pores to the very core of your being. Fill yourself up with this *feeling* of Beauty. Try to replicate the *feeling* of true pore breathing that you described. Let *feeling* rule the whole experiment -- let go of all attempts at visualization or rationalization of any kind and just *feel*.

When you've had your fill, ground yourself by *feeling* a connection between yourself and the earth beneath your feet, running down your spine deep into the soil like a tap root. Let any excess energy flow downward into the earth (Beauty is always a blessing to the earth). Then resume your normal waking consciousness.

>> When I was 'Inhaling Beauty' : I found it helpful when associating/creating a connection with the image to establish a sort of subtle rocking motion. An outgoing ripple, an incoming tide. Sending an elastic <<ping-wave>> outwards to the universe, requesting a specific resonance/quality/element/letter-vibration/divine virtue, etc. And then one 'moment' later, when the ping-wave returns, like an incoming tide the energy that floods into my astral/mental dance space IS of that quality that I requested. <<

"The Magic of IHVH-ADNI" (TMO) which I present on my website, employs a variation of this technique. You might find it very useful . . .

In TMO, an energy is accumulated, impressed with a specific resonance, and then sent out to the philosophical "edges of the universe". Along its journey outward, it touches the materia of the universe and causes this materia to resonate accordingly. When it finally touches the divine (i.e., the "edges of the universe" or infinity), it is instantly transformed and it's this transformed energy that returns ping-wave-like. Along its return journey, it further transforms the materia of the universe that it touches, ultimately returning to transform the original sender. This has the effect of creating a resonant harmony between the sender and the universe itself, transforming both simultaneously.

>> THEN, on the next IN-tide, once you have all of this [insert requested type of prime energy here] all around you, you are literally soaking in the qualities that you requested, the vitae that one breathes IN from the marrow and through the pores is rich in the requested nutrients. Mmmm, like breathing IN your daily vitamins. But the vitamin in this case is BEAUTY. It pours in, fills in any cracks & crevasses. You are breathing in beauty. And since you ARE what you EAT, you begin to become beauty. You begin to move in that direction. This beauty-resonance fluid doesn't 'create' beauty within you, it 'finds beauty' within you & shines a light of recognition upon it. It draws it out, it invites it to come out & be. <<

After you reach this state of BEing what you eat, so to speak, it is then possible to exhale Beauty and in this way effect your surroundings. You can, in fact, continuously inhale and exhale the Beautified universe and create a resonant relationship between yourself and your surroundings. It is also possible, using this technique, to effect the temporal bubble that surrounds your consciousness. In essence, this

Beautifies the immediate future and disperses any "resistance" in your path. It can also be easily turned into a sensory organ, so to speak, by which you can scan the temporal bubble.

My best to you,
:) Rawn Clark
05 Oct 2002

On the Bardon "Asana" of Step Two

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>> I have noticed that the Merkur translation makes a point of saying that the knees must be touching, while the older translation(s) seem to only say they should be even. I have nothing but strain in my muscles when I keep my knees together. Does anybody have insight into Mr. Bardon's true intentions, knees together or apart? <<

The knees do *not* need to be touching. However, they do need to remain fairly close together (2-3") in order for your spine to remain erect. When your spine is straight and your knees are bent at 90 degrees, your knees will naturally be at the proper distance from each other for *your* body. This position must be relaxed, not one where you're straining to keep your knees touching. Bardon's statement about binding your feet is only if your knees keep spreading *far* apart. This usually occurs because your spine is no longer erect, so binding the ankles will help teach your body to keep an erect spine automatically by forcing the knees closer together. It may also help, in the beginning, to sit on a chair that's deep enough to support you to at least mid-thigh and has a very straight back. The thigh support will help keep your knees together, if they tend to spread, and the straight back can be used to train yourself to the sensation of an erect spine. When you can relax, fully supported by the chair bottom and back, then move forward a few inches and master the position without back and thigh support.

The differences between the Ruggeberg edition (A. Radspieler translation) and the Merkur edition are interesting. The Merkur translators/editors seem to have done a bit of rewriting! ;-) Here are both translations for comparison:

RUGGEBERG -- p.72:

"The next exercise will deal with the control of your body. It needs great skill to sit quietly and comfortably, and therefore it is necessary to learn how to do it. *Sit down on a chair, in such a way, that your spine remains straight. At the beginning, you are allowed to lean on the back of the chair. Hold the feet together so that they form a right angle with the knees. Sit relaxed, without any strain of the muscles, both your hands resting lightly on your thighs.* Set an alarm-clock to run off after five minutes. Now close your eyes and watch your whole body. At first, you will notice that the muscles are becoming restless in consequence of the nervous stimulus. Force yourself, as energetically as you can, to persevere and sit quietly. However easy this exercise seems to be, as a matter of fact, it is rather difficult for a beginner. **If the knees tend to separate constantly, you may tie the feet together with a towel or a string to begin with.** If you are able to sit, without jerking and any special effort, for five minutes, each new exercise has to be extended one minute longer. If you have managed to sit, at least, for half an hour quietly, comfortably and without any trouble, this exercise will be finished. When you have arrived at this point, you will state that there is no better position for the body to relax and to rest."

MERKUR -- p.92-93:

"The next exercise deals with the control of the body. It is an art to sit quietly and comfortably and it must be learned. *Sit on a chair in such a position that the spine remains completely straight. In the beginning the backrest of the chair may be used for support. While sitting on the chair the feet should be firmly on the ground and should touch, as should the knees; the legs should also form a right angle at the knees. Lightly rest your hands on your legs close to the knees, right hand on the right knee, left hand on the left knee. Then try to sit without any back support, free of everything, free of tension, without any strain on your muscles, but remembering to sit erect.* Set an alarm clock for five minutes and begin the exercise. Now close your eyes and, while in this position, pay close attention to what is occurring in your body. In the beginning you will notice how the muscles are disquieted or irritated by nervous

impulses. Muster all your energy to overcome this feeling and force yourself to remain quietly in this position. As simple as this exercise appears to be, it is difficult for the beginner. **Should you experience any difficulties holding your knees and feet together, you can bind them together with a towel or cord.** Should you succeed in sitting in this position for five minutes without any effort and without interruption, extend the exercise time by one minute per exercise until you are able to remain in this position for at least thirty minutes -- provided you are totally comfortable, that there are no interruptions, and that you are completely at peace. Once you have achieved this, the exercise is complete. When you have reached this point in your exercises you will notice that no other position will afford you as much rest and recuperation as this one."

In comparison, the Merkur edition stresses the idea that the knees must touch, whereas the Ruggeberg edition stresses the need for relaxation. The difficulty with the Merkur version is that it is impossible to deeply relax the leg muscles if one is simultaneously *holding* the knees together -- this defeats the whole purpose of the exercise.

My best to you,
:) Rawn Clark
21 Dec 2002

A German speaking friend replied:

I just looked that up in my edition of "Der Weg zum wahren Adepten" (Bauer, 1994):

"...Die Fuesse sind beisammenzuhalten und bilden mit den Knien einen rechten Winkel, die Knie zueinander. Sie sitzen frei, ohne Anstrengung der Muskeln, beide Haende ruhen leicht auf den Schenkeln."

If I try to translate this passage directly and recklessly for the flow of language it would be: "The feet are to be kept together and form with the knees a right angle, knees together (= "die Knie zueinander"). You sit free, without effort of the muscles, both hands resting lightly on your thighs."

So the Ruggeberg-edition seems to be a bit closer to the original, but they also simply left out the here deciding "die Knie zueinander" (knees together). :-) But what exactly "knees together" means (*touching? or simply not too far apart?*) is once again left to the interpretation of individual.

Step Three:

Gauging the Elemental Balance In Preparation for Step Three

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>> How can I be sure to practice SAFELY the 'elements breathing' exercises? I read in IIH that these exercises can be dangerous if not practiced with a good elemental balance. Do you know an exercise to test my own elemental balance. <<

The degree of balance required for the Step Three exercises with the Elements is rudimentary. In other words, you must have transformed your most important (i.e., most bothersome) negative character traits. The "test" of your Elemental balance is your progress with your Soul Mirror work of character transformation.

If you possess this *rudimentary balance* then the Element breathing exercises will support your continued work of character transformation and make it steadily easier. But if you have not successfully addressed your major negative traits, then the Element breathing exercises will make those traits worse. In such a case, the Elements will magnify your negative traits. This is another way of verifying whether or not you have achieved the proper balance to begin the Element breathing.

My best to you,
:) Rawn Clark
28 Apr 2003

>> I have a question for all of you, concerning the elemental balance. Since elements are associated with senses, if we had success with all the mental exercises of step 2, does that mean we have the elements equilibrated enough to switch to step 3 ? I would answer yes, but I'd really like to hear what you think as I'm not really sure. I think this test (to see if you are equilibrated) is much more accurate than using the soul mirror. What do you think of that ? <<

This alone is not a suitable gauge. Please look at what Bardon had to say about it in his very first paragraph of "Magic Psychic (Astral) Training (III)" [p.79 of the Ruggeberg edition and p.101 of the Merkur edition] --

"Before starting on the training for this step, the astral equipoise of the elements in the soul has to be established by introspection and self-control unless you wish to do mischief to yourself. If it is absolutely sure, that none of the elements is prevailing, you ought to keep working on the refinement of the character, in the course of the development, but you might as well go on to work with the elements in the astral body."

In other words, he suggests the Soul Mirror as the gauge, not one's success with the sensory concentration exercises. Remember, the Step Three work with the Elements is an *astral* exercise, as is the Soul Mirror work. The sensory concentration exercises, on the other hand, are *mental* exercises, and while they do impact the *astral* equipoise of the Elements, their main transformative value is in regard to the mental equipoise.

As always, in order to progress to the next Step, one must first master the exercises in *all three* sections of the present Step. Mastery of the sensory concentration exercises alone is not sufficient. One must also have progressed in the character transformation to the degree Bardon indicated (i.e., one must have transformed the strongest, most influential negative traits and *know* from the evidence provided by their Soul Mirror that "none of the elements is prevailing").

There is no "test", per se, of this other than your own self-knowledge. Either you know that you have achieved this rudimentary equipoise or you know that you haven't. It's really that simple. :)

My best to you,
:) Rawn Clark
06 May 2003

Sensory Concentration -- Remembering - vs. - Creating

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>> *Any tips on maintaining a "step into it" type multi-sense visualization for the full 5 minutes? I can maintain an unfamiliar scene much easier than a familiar one. <<*

The multi-sense scene is a composite of single-sense creations. Sort of like in printing a color image composed of four color components (cyan, magenta, yellow and black). The "trick" is to layer each single-sense creation, one at a time, until your scene is complete. For example, begin by creating the visual component, then add the auditory component, then the smell component, then the tactile component, and so on, until your multi-sense scene is fully formed. Once the scene is complete, it becomes a simple matter of maintaining a one-pointedness of mind.

The fact that you can maintain an unfamiliar scene longer than a familiar scene is, I imagine, a fairly common experience. It was certainly my own experience at first until I analyzed the situation and realized that, with the familiar scene, I was relying upon my memory instead of using my creative imagination to construct the scene. When I shifted from reliance upon memory to actually creating the scene from the ground up, so to speak, it was no different from my work with unfamiliar scenes.

My best to you,
:) Rawn Clark
04 May 2003

>> *When I work on visualizing something I seem to have two distinct modes. Mode 1 feels like it is deep inside --- it's like remembering an image. Mode 2 feels like it is a projection of an image on the insides of my eyelids. Mode 1 images seem to have better texture and color and mode 2 images are more vivid (they seem to glow). Please note that the images that appear to be projected on the inside of my eyelids do NOT appear to be just a fading after-image from whatever I looked at before I closed my eyes. Anybody have any suggestions about which of the two modalities is the correct one for IIH? <<*

The second mode is what you're aiming for, but the first mode is a part of the process of reaching the second. Your second mode is the truly creative mode which is not dependent upon memory and this is the ability that these Step Two exercises strive to teach -- *creative* imagination.

These are not merely memory improvement exercises. This becomes especially evident when you're creating an image that you've never seen before -- in such a case, there's no memory to rely upon.

There's a similar corollary with the other sensory concentration exercises as well. For example, with the auditory exercise it's important that you are *creating* the sound, not just remembering it.

My best to you,
:) Rawn Clark
12 May 2003

Step Three: Connecting With the Elements

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>> I have a question to ask regarding step 3. When practicing elemental pore breathing, is it supposed to be that when you draw in the elemental energy, your body must immediately feel like that element? E.g., if you breathe in fire, must your body feel hot? I have been practicing this about 4 times and I do not feel a significant increase in heat, not much different from the heat I get in the step 2 imagination about tactile exercise. <<

The Fire Element is about more than just the sensation of heat and with this exercise you must also bring those other factors into play. *At first*, you must create the sensory impressions for yourself, just like in the Step Two sensory concentration exercises. The difference however, lies with the inclusion of the *whole* array of attributes that correspond to the Element. With the inclusion of the non-sensory aspects of the Element, you establish a connection to the Element itself and, with sufficient practice, the sensations of heat, dryness and radiance will arise on their own, without your having to create them.

My best to you,

:) Rawn Clark

12 Dec 2003

Step Four:

Step Four Questions -- Working With the Elements

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>> I'm trying to get my mind around this condensation business, but it gets all gnarled up when I try. I mean, I get that you accumulate the element, then transfer your consciousness to the relevant body part, but then what? I tried stuffing the element into the part from outside, so to speak, but it kind of leaked back out. Then I tried breathing it in after I moved my consciousness into the part, but it didn't seem right. Then I tried just imagining the quality of the element intensely once I was in the part. That seemed to work the best so far. Is that how ya do it? Any leads? <<

Okay. The first part of the exercise (where you're accumulating the 7 inhalations of the Element in your *whole* body), once you've got your whole-body accumulation, then simply visualize/imagine that the accumulation is shrinking down till it occupies only the one small body part/organ. Feel it condensing as it shrinks down.

It's in the second exercise (where you're accumulating the Element directly into a body part/organ) that you need to actually transfer your conscious awareness into the respective body part/organ.

>> Let's say that your using a particular finger for an element. As I understand it right now, there are several parts to a practice involving the elements- accumulation in your whole body, condensation into the finger , wish impregnation, deployment internally or externally. That's about all I really get. Which stages are covered by the ritual? Do you move your finger a different way for each step, or each breath you take when your accumulating? It seems like you'd have a tired little pinky by the end of the day! So let's say you have your pinky flipping around like a gymnast so you can handle this element. Is this just for a condensation of the element into that finger, or does it handle condensations into any body part? If it's just for the finger, do I wait until I'm breathing the element in to that finger to start practicing the ritual? <<

I think the best way to answer is to describe how I went about it. I'll describe my first finger ritual with which I wanted to be able to project an immediate stream of the Fire Element from the forefinger of my right hand.

I began by condensing the Fire Element into this finger. Then I impregnated the Element with my desire that it gush forth into whatever I choose. Then, holding this ideation in mind, I curled and then quickly straightened (i.e., pointed) my finger and released a stream of Fire Element from its tip, into an object in front of me. I repeated this endlessly until it became "automatic" (i.e., the accumulation occurred in a split second and as I pointed my finger, the stream of Fire Element was immediately produced), as Bardon instructed. This repetition built a sizeable astral battery of the condensed Fire Element so that eventually, the process of first accumulating the Element into my finger became unnecessary. Ultimately, all I had to do was point my finger with the will that the stream of Fire Element manifest and there it was.

>> By the way, why is the second method, breathing directly into a body part called a condensation? It seems like it would just be an accumulation when you do it that way. <<

Primarily because you've already expanded the tolerance level of your organs through the first exercise. As a consequence, the density of your "accumulation" by the transference method will be equal to a

condensation. Any time that the density of an accumulated Element is greater than that of the surrounding, ambient universe, it's considered a "condensation".

>> *Do these same rituals apply when you get to step five and are condensing the elements directly from the universe into an external object? <<*

They can, but I imagine that "usually" they would be modified. In other words, they can be adapted to reflect your increasing abilities. With a flick of finger you could cause an object to fill itself / be filled with an Element, directly from the universe.

>> *Then Bardon mentions the positive and negative elements for the right and left hands, but I don't get it. Do you use one ritual for healing and another for blowing up trains? I mean, I don't get why you need two different fingers- don't you just impregnate the element with what ever wish you have, or do you have to decide if it's positive or negative first? <<*

It depends upon your needs and your preferences. I suggest that you meditate upon this question a bit more and, of course, experiment! ;-)

>> *Finally, how is the akasha loaded up by frequent repetition of the exercise? I get that it becomes an automatic function of the imagination, but I don't get the volt idea, when you discharge the element each time. <<*

Here the Akasha corresponds to your ideation and your personal force of will. You're not actually accumulating or condensing the Akasha (an impossibility). Akasha, being the Causal Realm, is manifest as your willed ideation which serves as Primal Cause. The repetition condenses and empowers your ideation and creates a condensation of will power, the two of which become inexorably linked.

At this stage in IIH, the Akasha has not yet been dealt with directly. This comes more with Steps Five and Six, but it does *begin* in Step Four indirectly with the transference of consciousness exercises. However, by the completion of Step Six, you will definitely be able to conduct finger rituals in which you will want to employ the undifferentiated Akasha (i.e., the Akasha separate from the ideation-will combo battery mentioned above). For example, you could create a finger ritual which would (in theory) produce an Elementary being (Step Seven) in an instant and this requires the addition of Akasha (plus the four Elements, of course). This is when giving someone The Finger takes on new (and improved!) meaning! ;-)

>> *Anyhow, thanks for the recent post about [spontaneous magic](#). I found it very helpful at the stage I am at, as I am still challenged by how to integrate what I know into what I do into the world. First of all, I assume you put the fire element into the soil to stimulate growth. Any other reasons? <<*

A secondary reason was to counteract the tendency of this plant to be sort of soggy.

>> *Is there a reason that the element should 'spin' in this situation? <<*

Spinning indicates a cohesive motion, so it in effect brings the whole together in a concerted focus. This

can be especially important when using the Fire Element since the Fire is always in motion. Often, that motion loses its focus rapidly and so giving it a specific, organized motion will prolong its focus.

>> If you ever feel inspired, I would like to see examples of how you use the fluids, elements and VE in different situations, and specifically why you use one instead of the other, or positive or negative. <<

Okay, here's a few examples:

Fire -- I use the positive Fire to nurture and increase growth (mimicry of the sun) and I use the negative Fire to destroy or to desiccate. For example, a germ can be destroyed with the neg. Fire or made to grow with the pos. Fire.

Air -- Pos. Air can help bring ease or peace to a difficult interaction, such as an argument. Neg. Air can disrupt someone's intent. For example, if someone is bent on a destructive act, a projection of neg. Air will dissipate their focus.

Water -- Pos. Water can obviously bring fluidity to a sticky situation or an emotional blockage. It can also be used to bring people together. Neg. Water can be induced to abruptly bring out the emotional foundation of a behaviour (although it's seldom a pretty process) or to completely obliterate a blockage. It can also be used to freeze a situation.

Earth -- Pos. Earth can be used to coalesce a situation, idea, plan, etc. It can also serve as a nutrient to support the operation of the other Elements. The neg. Earth can be used to stop something in its tracks and to create a blockage.

>> I am still having trouble seeing where to use the VE in my outer world. I get how to use it for my own development but haven't used it much for others around me. Any hints? <<

The VE can be a great energizer and "aura fluffer". For example, when someone comes to me down in the dumps or really exhausted and overstressed, I'll surround them with a cloud of the VE and set it spinning clockwise around them. This always brightens their mood!

My best to you,

:) Rawn Clark

17 Apr 2003

Step Five:

Concerning the "Depth Point"

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>> I am also wondering ahead to step Five. Bardon says to transfer yourself to the Akasha region of the mental body. This sounds the same as the Greater Self, although you mention [in "A Bardon Companion"] that this occurs at Tiphareth (level of mental body). Any hints? <<

The depth-point is a *point* within the Akasha. In other words, the depth-point of any *physical* thing is its own Individual Self. In essence, this is a transference of consciousness into the Individual Self of another being or thing. The first step is to be centered within the awareness of your own Individual Self. From there (your own depth-point), you transfer your Individual consciousness into the same Individual level of the other being or thing.

When within the depth-point, the Akasha surrounds you and stretches infinitely in every direction. The Greater Self, on the other hand, is at-one-with the Akasha.

My best to you,
:) Rawn Clark
20 May 2003

More on the "Depth Point" and Transference of Consciousness

© 2003

>> *Hehe...I know I will sound like a psycho if I say I connected with a bridge! <<*

;-) Not around here you won't!

Your post was very interesting! :)

In the process you describe for attaining the proper (for you) state which opens you to this sort of perception, I note that it is rooted in your emotional body. This is different than what Bardon intended with the transference of consciousness exercises. The transference of consciousness (i.e., one's solitary mental body) into another is rooted in first reaching your own "depth point", which, as I've said before, is not a spatial location. Nor is it an astral state -- it's a mental state and is, in that regard, devoid of *emotional* passion (but filled with *mental* passion, nonetheless!). In the transference of consciousness there is a more direct perception of essential meaning which, ideally, is not translated, flavored or interpreted by one's own emotions.

This 'depth point' is the Tiphareth Self which, of course, is the 'heart' of the astral or personal self. In other words, in your experience with your new friend the bridge, you evoked that depth point connection by filling your astral body with the emotion of love, the universal solvent which opens all things. In other words (once again), your Tiphareth Self was shining *through* your astral persona. This is sort of the opposite of how Bardon suggests in the transference of consciousness -- with his technique you are literally relocating *just* your Tiphareth Self into another person or object and are not connecting *through* your astral body.

The difference between the perceptions which result from your technique and Bardon's transference technique, is that with Bardon's technique your own emotional responses don't get in the way of a *direct* perception of the true experience of "other". Bardon's technique transfers only the solitary mental body and none of one's astral body and integrates into the "other" mentally instead of emotionally. Ultimately, the mental integration with the "other" can be so complete that you *experience* THEIR thoughts, emotions and perceptions without the interjection or overlaying of your own thoughts and emotions.

>> 4. *This state stops as soon as my mind begins to analyze what has happened. <<*

Yes. That's actually the trigger or key to turning this state of perception off *and* on. As I said above, the thing that makes the astra-mental senses so different is the quantity and quality of essential meaning you are perceiving. It is a more direct perception than with the physical senses alone. The perception of essential meaning is *pre-cognitive*, it occurs *before* sequential thinking. So, the key to inducing this state is to stop thinking (i.e., emptiness of mind) and the key to turning it off is to start thinking!

>> 5. *The wheel of matter, as I see it, is turned not so much by mental concentration, but rather by passion. I don't know how this can be formulated, but it seems the astral is connected somehow more to our feelings and less to our mind, thus can reach out easier to the material world. <<*

Human feelings *are* astral by nature. Astral is the medium between mental and physical. "Mind over matter" works *because of* the astral medium. Mind has direct power over the astral and the astral has direct power over the physical. This is why in Hermetic initiation it is so critical to achieve the *astral*

Equilibrium of the Elements as the *first* task. If one's astral body has not achieved Equilibrium then it will distort the mental will on its passage downward into the physical. Magic relies upon a "clear" astral channel for the mental will; one that clearly reflects the mental will without distortion.

In the example you described, you used your mental will to evoke the astral emotion of love, and the subsequent projection of this astral emotion into your physical surroundings, caused material change, yes?

>> I have a good feeling about the method and its results. I'm sure some of you folks can tell me a bit more what this state actually is and if it does comply with the results of the Bardon exercise step 4, and if they can detect any unbalance in this approach. I have been working on balancing out my fire with the water element, which may be the reason for my new-found love to communicate with others ;), but if there truly is any unbalance in this approach (i.e. I have overdone the water thing!) I may not be in too good a position to judge about it myself right now. <<

:) Your method does sound a bit "watery" to me in the sense that you are relying primarily upon an emotional path to reach your target state of *mind*. This is not a "bad" thing by any means, especially considering the positive nature of your results! It is however, not exactly what Bardon requires in the Step Four transference of consciousness (which is under the heading of *mental* training).

In regard to the technique you've described, I recommend that you experiment with inducing this state mentally, instead of relying upon extended isolation, fasting and sleep deprivation. In other words, develop your ability to consciously evoke the appropriate emotions within your astral body by using your mental will. Bring your mental will more consciously into the equation. This would also help in your work with balancing the Fire issues that you mentioned since it would be a *positive* use of your Fire (mental will) to excite a *positive* result in your Water (astral/emotional body).

My best to you,
:) Rawn Clark
13 Aug 2003

>> I wonder if you could 'clarify' this a bit further, as transference of consciousness is learned in Step IV, while the depth point is reached later in Step V. From what I'm getting, it sounds like the individual self is the mental body which you transfer your consciousness to when you reach your depth point. (?)<<

Well, your "consciousness" IS your mental body. When you "transfer your consciousness" into your depth point, you are in fact, constricting the focus of your conscious awareness to just the Air and Fire regions of your mental body. This is what I call the "solitary mental body" in the Self-Healing Archaeous, which can also be titled the Individual Self.

Even though Bardon did not speak about the depth point until Step Five, the Step Four transference of consciousness still involves attaining the depth point -- i.e., the constriction of one's own conscious awareness, down to the solitary mental body and then the projection of the solitary mental body into another object, person, etc.

>> When you start thinking, are you re-engaging with your own astral body? Or moving out of your depth point? <<

No, the depth point includes thinking since it is composed of both the Air and Fire regions of the mental body. The *direct* perception of essential meaning however, is accomplished with just the Fire region of the mental body and so when you add in the Air (thinking) region, this draws your center of focus out of just the Fire region and ends the *direct* perception of essential meaning. When you start feeling about your thinking is when the astral body (Water region of the mental body) is re-engaged.

My best to you,
:) Rawn Clark
15 Aug 2003

>> I did note that Bardon places the "depth point" of the person in the solar plexus. <<

This is one of those points in IIH where if you have not done everything that Bardon has instructed up to that point in the Work, you will assume incorrectly. Some call this a "blind".

At the beginning of Step Five, Bardon wrote an interesting little essay about Archimedes and the depth point. Near the end of which he stated:

"The scholar is advised to meditate very intensively about this problem, and he will be able to open up profundities he never dreamed of and a high intuition will be his reward."

Assuming that the scholar actually had pursued this intensive meditation about the depth point, he then proceeded to introduce "Space Magic" and the transference of the scholar's consciousness into the depth point of external objects. If the scholar did not already figure out that the depth point is *not* a point in physical space, then these exercises with external objects will either teach them this or become incredibly frustrating.

Let's look at the meditation that Bardon described. It's based upon transferring your consciousness to the exact center point of a form. When you do that you'll find that the center of any form is *infinitely small*. In other words, it has no spatial value, no size whatsoever. Furthermore, within that center point, one finds the *infinitely infinite*.

Simply transferring your consciousness into the physical center of an object has very little value as an exercise and has no relevance to the depth point. Furthermore, the solar plexus is not the exact physical center of most human bodies. Nor is it in any way the "beginning of the form", as Bardon described the depth point.

Ultimately, the scholar pursuing these exercises will figure these things out and realize that Bardon's words here cannot be taken literally.

My best to you,
:) Rawn Clark
05 Sept 2003

>> Whenever I have read about the depth point and transference of consciousness I have wondered if consciousness at this level is actually projected anywhere since consciousness seems to be spaceless and permeates all things into which we might project. So is it more of an exercise in which we assume the form of the object of our exercise? So maybe it is not a matter of projecting "our" consciousness since at that level consciousness is not "ours" but is Consciousness. Is this the nature of the blind which you mentioned? <<

No. The depth point is a *point* or an individualized center of awareness, that exists within the great sea of *sequentialized* consciousness. Each entity or thing within the sequentialized realm possesses its own individualized center of awareness. In the *transference* of consciousness we are literally relocating and merging our individualized center of awareness with the individualized center of awareness of our subject. This occurs within the realm of sequence where consciousness is individualized, not within the non-sequential realm where all consciousness is one.

However, this exercise of merging individualized units of awareness, leads the scholar to the greater awareness of the unity of all consciousness. It expands the boundaries of their own awareness and conception of 'self'.

My best to you,
:) Rawn Clark
07 Sept 2003

Step Five: Real Vs. Imagined Communication

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>> *It is only during grade IX and above that the practitioner can evoke true external intelligences and not just the contents of his psyche - bearing this in mind, how come the passive communications of grade V with one's HGA and the deceased is real and not just brought out of the psyche? <<*

Number one, the Step Five technique is *passive* communication; whereas, Evocation is an *active* form of communication. The Step Five work is not *evocation*. Instead, it is passively making the medium of communication available for the use of the entity you wish to communicate with.

Secondly, with the Step Five work, the subjectivity vs. objectivity depends upon several factors, not the least of which is how truly one has mastered the exercises up to that point. The Step Five exercises will test the student's powers of discernment and this trains the student's abilities of *objective perception*, the honing of which are an absolute prerequisite to the Practice of Magical Evocation. In other words, the *passive* communication begins a learning curve which leads to the faculties necessary for PME.

The technique itself does not guarantee that your *initial* experiences with passive communication will be anything other than completely subjective expressions of your own psyche. However, consistent *practice* of the technique *will* lead you to the ability to discern between subjective self-projection and actual contact with an objectively separate, discrete entity that is *not* yourself.

>> *One of the primary problems here is that there is a fundamental paradox: if the magician is communicating with an external, objective entity where is the empirical data which validates its objectivity? You have certainly hit upon a conundrum. However, why does it matter? <<*

In Bardon's Hermetics, it matters very, very much. The difference between a self-projection, or a subjective misinterpretation of the objective reality, and an objective perception of the objective reality, is like the difference between theater and true magic. The faculty of objective perception is *fundamental* to the practice of true magic. Without it, one builds an initiatory "house of cards" which will surely collapse, a castle of sand which will surely be washed away.

>> *From a hermetic perspective, we are all slivers of divinity, therefore anything we create is imbued with the same divinity. <<*

Well . . . it's more a matter of diminishing returns. :) We create with only as much "divinity" as we are capable of *projecting*. If we don't even know the depth of our own divinity then we can project or pass on only an infinitesimal fraction of what divinity we truly posses.

Initiation is a set of personal-evolutionary or self-evolving techniques whereby we consciously and intentionally seek to uncover our own divinity and seek to express it more completely and clearly. Your argument that anything we create is imbued with the *same* divinity as we possess doesn't equate from an initiatory perspective. Better wording might be: "Anything we create is imbued with as much of our divinity as we are able to project into it."

To my mind, your argument doesn't justify your statement that it doesn't matter if an experience is a

subjective projection of one's own psyche or an objective reality. In Bardon's magic, it *does* matter. :)

>> It is a truism to say that the magical world-view finds no contradiction between saying that an entity is both external to one's self and completely subjective. If someone says that it has to be one or the other, they have not fully embraced the idea of their own divinity, indeed, they are not living in a magical paradigm. <<

I would hope that as Hermeticists, we would want to look a little deeper and not take this sort of statement at its superficial value. For this statement to be valid from an Hermetic perspective, it would need to be re-written as: "One can have a completely subjective perception of an objectively external entity." This does *not* mean that the external entity is therefore subjective. The only thing 'subjective' in this equation is one's *perception* of the objectively external entity.

But as magicians, or at least as Bardonist's, we are training our faculties of discernment and perception so that we can indeed objectively perceive the objective reality of things. It's at the *objective* level that the magician functions! The objective reality *is* the "magical paradigm". Therefore it is vital that we be able to discern between the objective and subjective.

If one cannot tell a subjective perception apart from an objective perception of an objective reality, then one will *easily* mistake a projection of one's own psyche as an objective perception of an objective reality. And conversely, one will *easily* mistake an important objective perception as a subjective projection and mistrust what should be trusted. In other words, a lack of discernment in this arena *will* lead one to a great amount of confusion and take one down many blind alleys.

>> Would I be correct if I'd say that it is easier to perceive objectively in passive communication than in active communication? <<

Not particularly, especially in the beginning it's a challenge no matter which technique one employs. The main thing is, it's safer and less consequential.

>> Another question, just about semantics: would it be correct to call passive communication invocation of a lesser degree? <<

No, this is not invocation. Invocation is when you call upon an external entity to fill your self-awareness. With passive communication, all you're offering up is your "empty" hand. In other words, the entity does not fill your self-awareness. Invocation is a passive form of merging your awareness with another; whereas, with passive communication, there is no merging of awareness.

My best to you,
:) Rawn Clark
11 March 2004

The Importance of Distinguishing Between What Bardon *Expects* and What He Says Is *Possible*

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>> Both editions make it clear that the Step V trainee needs to master the condensation of the elements to the degree of physical tangibility – i.e. able to be observed by a non-initiate. <<

Well, that's not exactly true. :) Let me throw a few quotes from the Ruggeberg edition (which, in my opinion, is the best, least biased English translation) into the mix here.

"It is not absolutely necessary, in this step [i.e., Step 5], to bring about such an amount of physical warmth that it can be measured with a thermometer. But supposing a magician takes a keen interest in working in this more spectacular way, he can specialise himself in this problem with the help of these instructions. *The genuine magician however, will not be satisfied with such insignificant phenomenon, and rather prefer to further his own development, because he is firmly convinced that he can obtain much more, as time goes by.*" (p. 110)

In other words, pursuing the accumulation and projection of an Element to such a degree, *through the Step Five exercise*, is *contrary to the magician's further development*. In fact, such a desire *at this stage* may well point to a character imbalance.

"All the time he ought to feel the specific property of the element he is working with quite distinctly; he should be able to induce even a layman or ignorant people to see and feel the element in question." (p.114)

Notice how he says "should be able to" and not "must do". In other words, the *ability* and the magician's confidence are what matters here, not the factual demonstration. Nonetheless, if one has mastered the exercises up to that point, the ability to condense any Element to such a degree that another person can be *induced* to sense it, will be a natural result.

>> Bardon did on occasion discuss various abilities that a one-sided, unbalanced regimen of exercises would develop. However, his manner of writing is different in this section. Rather than describing possibilities, he's giving instructions as to how a student can test their level of mastery. <<

This section about lighting a wick is important but not as a test of one's magical abilities. Rather, it is a test of one's character development because it asks again the question of why one is pursuing initiation. By exposing what *can* be accomplished -- at a point in the training when to accomplish such a "spectacular" phenomenon would mean a diversion from the furtherance of their true development -- the student is faced with a choice: do I spend my time pursuing "insignificant phenomenon" or do I further my development? If the character of the student *needs* the sort of gratification derived from lighting a wick magically with the Fire Element, then at this point they will surely

be diverted from forward progress while they spend the next several years perfecting their accumulation of the Fire Element. If, on the other hand, they do not have that need within their character, they will move forward and master future exercises which make such a feat look truly silly.

As Bardon wrote immediately after explaining the tricks with the lighting of wicks and cotton balls -- "**The genuine magician will not waste his time with such dallying.**"

>> Yet I do reckon these exercises are important, if not necessarily a prerequisite for Step VI, then important in the long run, especially as the true keys to magick are based round mastery of the elements. <<

On page 115, Bardon wrote:

"Who would not be reminded of the wedding at Kanaa where our Lord did transform the water into wine? Only such a high adept as Jesus Christ did accomplish this miracle, *not by the influence of the elements from the outside, but by mastering the akasha-principle of the water being transformed from the inside!"

And further down the same page:

"I take it for granted that it will not enter anybody's mind to stick to single exercises and methods only. The result would be fateful to the health of the person and the success would never come. These facts have to be considered very carefully."

>> I remember Bill Mistele mentioning somewhere that he failed to master the basic condensation exercises to the degree that Bardon expected of his students. As a consequence, Bill has for many years continued to return to the basic exercises to try to master them to the extent that Bardon intended, but with greater obstacles in place than if he'd tried to master them fully the first time round. <<

Throughout IIH, the student will encounter points where accurately understanding what Bardon truly *expected*, is critical to their forward progress. What Bardon *expected* is frequently different than what Bardon mentioned as *possible*. :) I think the first instance where this occurs is in Step Two with the sensory concentration exercises. Many folks get caught up in trying to condense their visualization to such a degree that they appear before the *physical* eyes as ordinary objects would. Unfortunately, this is *not* what Bardon *expected* of the *Step Two* student. Likewise, Bardon did not *expect* that the *Step Five* student would be able to light a flame with the Fire Element, freeze water with the Water Element, levitate objects with the Air Element, etc.

When one misunderstands the difference between what is expected and what is possible, and therefore pursues the possible instead of mastering the expected, they are creating an imbalance. For example, in order to condense the Fire Element to such a degree as to succeed in the cotton ball experiment, one would have to focus exclusively upon the exercises of condensing the Fire Element for a *long* time. Such an extended time of working with that one exercise with the Fire Element will invariably induce a state of

physical, astral and mental dis-equilibrium. On the other hand, if one were to master what is *expected* in Step Five and progress through the Steps, they will, in *less time than it would take pursuing the Step Five technique*, gain the ability to *cause a condensation* of the Fire Element sufficient to ignite an alcohol soaked cotton swab (if they desire to).

My best to you,
:) Rawn Clark
26 Aug 2004

>> *It seems one's character is tested a) because the very *desire* to do the 'miracle' indicates a problem - perhaps impatience, <<*

No, it's not a matter of impatience in such as case. Rather, it has to do with an egotistical need to show off and impress others which, of course, speaks of a deeper lack of self-worth. This need is one of the most detrimental to magical advancement. Remember the "Pillar of Silence" . . .

>> *The reason I lay such stress on this is that it seems to me there is such an issue at *every* step of the training! For example, the making of elementaries. By the time one has mastered evocation, is the ability to make an elementary laboriously and slowly really so valuable? <<*

Ah, but here you must learn how to make your own Elementaries and Elementals *before* you can learn the more advanced techniques of evocation.

>> *Doesn't one continuously outstrip one's previous abilities and thus render what was very difficult previously extremely easy? <<*

Yes, but some things *must* be mastered *first* in order to be *able* to master the next "higher" technique. For example, one *must* master the Elements before the Akasha and Fluids; otherwise, working with the Akasha and Fluids would be fruitless.

>> *What I think now is that when *detailed instructions* are given, it is a sign that one must certainly do the work - even though later it might seem insignificant. But when Bardon mentions little effects such as these as an aside, and gives no specific further instructions, it is better to ignore the aside except as a curiosity, not to be pursued. Is this right? <<*

Not exactly. For example, he gave very clear instructions concerning the lighting of the cotton swab. However, it was not presented in the form of an exercise and this can often serve as a clue. In most every case, he does say something like "but the true magician will not waste their time". Aside from considering these "clues", what I recommend above all else is that you meditate, very deeply about these issues when they arise. From almost the first page, Bardon repeatedly advises the student to meditate, meditate, meditate, and

much of the book was written assuming that the student will actually meditate about every question that arises for them.

>> *There is an element of temptation, it seems, to some of this.* <<

Exactly, and that is the nature of most of the "tests". Bardon demands that you ask yourself "why am I doing this?", over and over again.

My best to you,
:) Rawn Clark
27 Aug 2004

>> *A question for Rawn: you say that the visualisation of an object in step 2 hasn't got to be as clear as if it was physical? What degree is sufficient then?* <<

The Step Two "*mental*" exercise has nothing to do with the *physical* eyes. It's completely about the *mental* eyes and the ability to imagine any image you desire and to therefore "see" it with your *mind's eye*.

The open-eye part of the exercise is still about what you "see" in your *mind's eye*, while your physical eyes are open and simultaneously perceiving (i.e., *physically seeing*) your surroundings. Your *mental* focus is upon the image you are creating with your imagination *in your mind's eye* and your *physical eyes* are focused upon the point in space where you are imagining your object exists. For example, in your *mind's eye* you imagine a red ball hovering in the air one meter in front of you, and you simultaneously focus your *physical eyes* upon that spot one meter in front of you. Your *physical eyes* will *not* see a red ball but your *mind's eye* will imagine it hovering there as if it were a physical reality.

I suggest that you visit <http://www.ABardonCompanion.com/Corresp-IIHPractice.html> and read all the posts there about this exercise.

My best to you,
:) Rawn Clark
27 Aug 2004

Step Seven:

Step Seven: Difficulties With the Astral Exercises

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>> I am about eight years into Initiation into Hermetics and work at step 7 over a year now. I found the steps from 1 to 6 easy. Step 7 seems to me unconquerable. I love F. Bardon and the good vibes in this book but I can not see and have never read or heard of someone that got clairvoyant in just a few months. Other Authors like Samuel Sagan or Boris Sacharow or Roy Davis of the Kriya Yoga tradition require at least 2 years practice in order to open the third eye. Bardon always admonishes not advance unless one has mastered the previous step. This means to me that you should completely master clairvoyance clairaudience and clairsentience before you go to step 8. If I had known how difficult it is I would have practised step 7 while starting off with step 1. Rawn, I would appreciate some advice from you? If some idea comes to your mind do not hesitate to let me know. <<

The Step Seven astral exercises are really an extension, or filling out, of the Step Six mental exercises. The essence of all the subtle senses is what I call the faculty of the "direct perception of essential meaning". The Step Six mental exercises are designed to instill this faculty (if it has not developed before then) and the Step Seven astral exercises are designed to hone the astral application of this faculty, through the astral senses specifically.

I recommend three things:

- 1) Go to <http://www.ABardonCompanion.com/Archaeous-Links.html> and examine my "Self-Healing Archaeous" audio series of Lessons (they're also available in text format).
- 2) Go to <http://www.ABardonCompanion.com/Corresp-Links.html> and examine those excerpts which deal with the subject of "essential meaning" and its "direct perception".
- 3) In light of the aforementioned, return to the Step Six mental exercises and reconsider their significance.

I think the root of your difficulty with the Step Seven astral exercises lies in your having incompletely understood the Step Six mental exercises. You might find pursuit of my Self-Healing Archaeous and the exercises in the direct perception of essential meaning, helpful in overcoming this difficulty.

My best to you,
:) Rawn Clark
19 Dec 2003

Steps Eight & Nine:

Fluid Condensers and the "Influence Through the Elements" Technique.

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>> *Bardon (step 8) shows a way to use the elements with fluid condenser. A fluid condenser of the Air (impregnated with a wish) could active the element Air... It's the same for the elements Earth and Water.*
 <<

In these specific operations [see pages 191-194 of the Ruggeberg edition and pages 240-243 of the Merkur edition], the Fluid Condenser is secondary to the methodology employed (i.e., combustion, evaporation, mixture and decomposition). In other words, these natural processes are the agents of the Elements and the Fluid Condensers themselves merely support or add to the result.

In fact, Bardon even stated that accumulating the Elements was optional and yet this is something one would normally do to empower (i.e., fill) a Condenser.

>> *My problem comes with the Fire element. Here, Bardon say any kind of condenser can be used to activate the Fire element.* <<

Here, it is because the natural process of combustion will override any Elemental influences carried by an uncharged Condenser. Combustion is the physical corollary of the Fire Element at its most powerful - - absolutely nothing can stand in its way.

>> *If a condenser is full of the Water Element, does it have any sense to use it with the Fire element ? According to what Bardon wrote, I would say yes, but it seems kinda strange to me.* <<

No, it would not make any sense. However, in the practices Bardon described in the section you reference, the Fluid Condensers have not already been charged (i.e., filled with an accumulation of the Elements or Fluids). In other words, he didn't suggest using a charged Fluid condenser for the Fire work. Therefore, there wouldn't be any conflict of opposites such as would result when trying to impress an accumulation of Fire upon an already charged Water Condenser.

My best to you,
 :) Rawn Clark
 29 May 2003

>> *Thanks for your answer. But I would like to add something. I guess it's not necessary to load those condenser with Elements for the single reason they are already full of elemental energy. All plants "contain" an element. For example, garlic contain the Fire element intensively (the fire of mars). Water, itself is a kind of condenser. So, when you make a fluid condenser using water and garlic, you have already a water impregnated with the fire element. So, then, why should i load it with more Fire ? I guess it's already saturated with Fire. No need to increase it.* <<

The point of a *condenser* is that it is capable of holding a condensed accumulation of an Element/Fluid. To quote Bardon (Ruggeberg English edition, p.194):

"Any object can be influenced by any fluid, regardless of being loaded electrically, magnetically, with elements or akasha through the aid of the imagination and the will. But according to the laws of analogy, and by experience, it has been found out that not each object and not each kind of liquid is suitable to retain an accumulated power for a long time or to accumulate it at all. Similar to the fact, that electricity, magnetism and heat do have good and bad conductors, the higher powers offer the same bipolar aspect. Good conductors own an enormous accumulative capacity, because the powers concentrated in them are stored up and can be held back at will. In the hermetic science such accumulators are called 'fluid condensers'."

In other words, while the materials suitable for use as Fluid Condensers do indeed express an affinity for their corresponding Element or Fluid, they do not already possess an *accumulation* of said Element/Fluid. This means that an uncharged condenser possesses only the Elements and Fluids that make up its physical components. This amount of Elements/Fluids is not strong enough for magic work.

A condenser is only a vessel into which the magician must accumulate an Element or Fluid. It is the accumulation within the condenser that makes it a "magical" substance as opposed to a normal physical substance.

Take for example your hypothetical garlic water. The garlic does indeed express a relative predominance of the Fire Element; however, its primary constituent is the Earth Element (as is true of all physical things). So too with the water -- it does express a relative predominance of the Water Element but its primary constituent is Earth. When you mix these two together you end up with an Earth that is strong in both Fire and Water. This is not strong enough or potent enough for magical work with the Elements and Fluids. It's not until you load this *condenser* with the Elements and Fluids that it becomes strong enough for magical work. It's only when loaded with an accumulation that it becomes noticeably stronger than common physical matter.

One reason why Bardon put these exercises/techniques at Step Eight was because Step Eight is also the Step in which the student learns to "master the Fluids". Until that point, the student hasn't learned how to accumulate and condense the Fluids. So really, the work with accumulating the *Fluids* into *Fluid* Condensers belongs to Step Eight. However, the student who has mastered the Step Five work with the Elements is certainly capable of making good use of the Fluid Condensers by way of accumulating the Elements into them. But unless the student is capable of accumulating at least the Elements into a Condenser, Fluid Condensers are of little use.

>>*My question was : if I have a condenser related to Air, then, should I use the evaporation process or is it the same to use combustion ? <<*

It would depend upon the goal of your work. Does what you're trying to accomplish relate to the Air or to the Fire? If it relates to the Air Element, then you would use the evaporation process, and if it relates to the Fire Element, then you would use the combustion process. As I said in my last post, the important aspect of what Bardon described there was the *processes*. It's the processes themselves that bring forth the magic through the corresponding Element. These are really very rudimentary "earth magic" or "low magic" techniques and this is why Bardon states here that accumulating the Element is optional.

My best to you,
:) Rawn Clark

Bardon's Step Nine "Astral Wandering" Vs. Robert Bruce's "Astral Projection": A Word of Warning

© 2002

WARNING: Robert's "astral projection" is *not* the same thing as Bardon's Step Nine astral wandering. If you attempt Bardon's techniques *for real*, under the assumption that they are the same techniques, you *will* risk damage to yourself.

If you want to perform Robert's technique then definitely use Robert's excellent book, "Astral Dynamics". **BUT**, if you want to pursue Bardon's technique *without hurting yourself*, you *will* need to do the work of Steps One through Eight *first*.

>> Could you please elaborate a little bit more on this please? I don't understand why it would be dangerous. <<

As I understand Robert's technique, one creates and projects an energy body and then follows it with their mental body. In Bardon's "astral wandering" however, the solitary mental body is separated first and then the true astral body (not a created energy body) is drawn out of the physical body and inhabited by the mental body. This means that when following Bardon's method as it's laid out, the physical body is left empty of the causal agents that keep it a living thing (i.e., the astra-mental corpus). This is where the danger arises. To be able to perform the Bardonian technique you MUST be able to transfer the *will* and the *intention* that the physical body keep breathing and pumping blood, into the astra-mental body, and be able to *maintain* the splitting of focus that requires. If these responsibilities are not properly transferred and maintained, then any significant interruption (such as being physically touched) will break the connection of will and intent sufficiently to damage, if not kill, the empty physical shell.

Bardon's technique stretches the "violet cord" that connects the mental body to the astra-physical body and then does the same to the "silver cord" that connects the astra-mental body to the physical body. Robert's technique stretches only the "violet cord" of the solitary mental body. This cord is VERY flexible and fairly difficult to injure. The "silver cord" however, is delicate and can be injured easily by repeatedly "snapping" back into the physical body. It requires the Elemental Equilibrium and a good deal of careful practice before Bardon's astral wandering can be practiced without risking damage to this cord.

In my IIH Step Nine commentary I offer a less risky alternative to Bardon's sequential separation (it still requires that one have completed Step Eight). You can find that on pages 117 through 118 of my book or at: <http://www.ABardonCompanion.com/IIH-Step9.html>

My best to you,
:) Rawn Clark
13 Sep 2002

More on Bardon's Mental and Astral "Wandering"

Vs. Robert Bruce's "Astral Projection"

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>> To the best of my knowledge, the prerequisite to attaining a solid or objective proficiency at mental wandering requires a lot of practice of gradual movement and observation of the immediate surroundings, and confirmation, before doing any serious "work", right? <<

That is the immediate prerequisite, yes, but there are also 7 Steps of prerequisite before that! This labor of proving and testing one's accuracy of perception also transpires with the Step Nine astral wandering training.

>> The reason why I mention this is because I believe our terminology is mixed up. The type of astral projection, or OBE, that is mentioned here, is essentially very similar to Lucid Dreams, except it occurs outside of the REM sleep cycle. Some people argue Lucid Dreams and OBEs are essentially the same thing, but induced differently. <<

In terms of the bodies one occupies, a lucid dream is actually more akin to Bardon's astral wandering than to Robert's OBE. The reason I say this is because in a lucid dream and in Bardon's astral wandering, one occupies their own natural astral body, as opposed to Robert's OBE in which one artificially creates a non-native astral "body". However, in regard to the realm explored, you're right, Robert's OBE and a lucid dream share in the fact that primarily the astral substance adhering to the person's own psyche is explored.

>> Anyway, when I was projecting, using Robert Bruce's techniques, the most striking feature of these OBEs would be the lack of sustained objective perception. In other words, when I project into my bedroom (and I've already described the sensations which you told was my true astral form), <<

When I confirmed that for you, I did not understand Robert's technique as fully as I do presently and as a consequence I have to slightly modify what I told you regarding the sensations you relayed. The sensations you described were in line with an astral experience but they were not the experience of your own natural astral body. Robert's technique does not employ the person's own natural astral body and instead, involves the process of creating a non-native astral form. Your mental body does not connect with this foreign astral form to the same degree and in the same ways that it naturally does to your own natural astral body. This factor, *in combination with* the absence of those 8 Steps of prerequisite training, account for the lack of objectivity and reliability experienced with Robert's technique.

>> The reason why I mention this was that Bardon stated quite clearly that practice was necessary to stabilise mental wanderings, and also implied the experience was rather "dull" (in the sense of perception being filtered) compared to a true astral wandering (perhaps a more pure, unfiltered perception relative to mental wandering?) <<

Sensation is an aspect or phase of perception. During true astral wandering, perception occurs through the organs of the astral and mental bodies; whereas, with mental wandering, perception occurs solely through the mental body. Perception through the astral sensoria feels very much like it does through the physical sensoria, but with a sense of heightened awareness. The astral sensations are brighter, more powerful and relay more information than physical sensations. Perception through the solitary mental body however, carries with it no physical-like sensation. The seat of perception is the mental body but the seat of sensation is the astral body. Sensation is a subjective experience and therefore a filtering of

the direct mental perception. When you are wandering with the solitary mental body, perception is direct, objective and without the familiar astra-physical sensations and filtration. However, when you are wandering with the conjoined astra-mental body, perception is filtered through the astral body and is highly sensorial in a physical-like way. The astral wandering *feels* more "normal" due to the presence of physical-like sensation and therefore, in comparison, the mental wandering *feels* "dull".

This does NOT mean that mental wandering is itself dull! ;-) It only means that there is an absence of the *familiar* subjectifying sensation associated with the physical and astral bodies.

One deep point of wisdom in Bardon's system of placing mental wandering before astral wandering is that his astral wandering then becomes "mental-wandering-with-the-astral-body", or as I like to say "astra-mental" wandering. This roots the astral wandering in direct mental *perception* instead of just in subjective astral *sensation*. This is significantly different than most forms of astral projection that are rooted in *sensation* instead of in *perception*. I think one reason why Robert's techniques are so popular is because most folks are sensation junkies. ;-) It is common to mistake "wonderful sensations" with "spiritual significance", and "emotional high" with "spiritual growth".

*>> So here's what I think, and I may be totally wrong: the modern, western concept of Out-of-Body Experiences and astral projection is, for the most part, more closely related to mental wandering, *not* astral, as people seem to think. The reason why I state this is that astral wandering seems more powerful than a layperson could achieve, and given that any people in close proximity to you while astral wandering could result in death, from my personal experience, I never astral wandered (and the reason I make this assumption was that I've occasionally astral projected, ie, mentally wandered, while my pet cat lay on my chest :) IF I am right, then I would go a little further and suggest that true astral wandering, is what Westerners would attribute to the experience of an NDE, or Near-Death Experience. The reason I say this is, supposedly NDEs occur when the energetic body is ejected from the physical, leaving it an empty shell (as opposed to the assumption that OBEs occur when a *copy* of the original soul, energetic body - whatever terminology you use, is projected). I must stress though, that it would have to be called a "controlled NDE" :) <<*

For the most part, I agree with your conclusions here. Robert's technique however, is different than travel with the solitary mental body since one IS occupying an astral form, albeit an artificial one. This changes one's relationship with the astral realm of exploration in comparison to true mental wandering. With solitary mental wandering, the astral realm is perceived with the mental eyes alone. With Robert's method however, the astral realm is seen through mental eyes wrapped in a gauze of plain astral matter. This adds a subjectifying layer to perception that, due to its artificiality, is inherently foreign to the mental sensoria. This layer obeys the general "rules" of the astral materia instead of the will of the mental body (as it would if it were the natural astral body instead of an artificially created one). It's like the difference between perceiving a bitter chill air wearing a warm coat and perceiving it completely naked. With the solitary mental body, you directly perceive the full meaning of the "chill air", but with this shroud of foreign astral matter, you perceive a muffled, distorted and filtered version of it.

Your comparison of Bardon's astral wandering with NDE is very apt. One thing that puzzled me about Robert's technique was that no one seemed to be experiencing the sense of fear that naturally accompanies the conscious separation of the astra-mental body. True separation mimics the death process and, by nature, incites a primitive fear of death within the physical body (self-preservation instinct) which the initiate must overcome.

[This is one reason why Bardon couches his technique in warnings about possible death. By placing it in

that context, he forces the initiate into this confrontation with the physical body's reaction. Until that fear is surmounted (i.e., until the *mental body* is in perfect control), the technique he presents IS dangerous since it's the *mental body* that keeps it from becoming a DE instead of an NDE.]

The reason that this fear is not experienced by those following Robert's technique is due to the fact that the person's own, natural astral body is NOT being separated from the physical body. Instead, an artificial astral form is created and the mental body is projected into that artificial vehicle. Therefore, this does not mimic the death process to the physical body and no natural self-preservation response arises.

*>> Perhaps I am totally off the mark here, but I strongly suspect OBE is not equal to astral wandering, *perhaps* mental, though. <<*

I think you're right on the mark actually, or at least a hair's breadth away. They both take advantage of the exact same universal Laws, but in different ways and to different ends. Let's call them in-Laws, shall we? ;-)

>> Let me get this straight. When you lucid dream, are you using the same astra-mental form as an astral wandering, but merely confined to the realm of the psyche? <<

Yes. It is possible to wander further, but one then leaves the realm of a *dream* state.

>> I think you mentioned before, that interruption from sleep/dreams causes very slight damage to the silver or purple cord? <<

Yes, the uncontrolled "snapping back into" the physical body harms the silver cord that connects the astra-mental body to the physical body.

>> You mentioned that the body's natural defensive mechanisms are in place during sleep, but are unavailable during an astral wandering, hence the danger. Correct? <<

That is part of the danger, yes.

>> I am assuming you know what you're talking of, but the fact is you're learning of Robert's terminology etc using second-hand sources, ie, his readers :) Perhaps we're unintentionally misleading you. <<

:) I recognize that possibility. However, I hear the same thing from everyone who describes and pursues Robert's techniques. The proof is in the pudding when it comes to a written teaching and ultimately, what folks take from it has more practical importance than what the author intends. Even if this understanding is skewed, it is the prevalent understanding and this tells me what folks are getting out of Robert's writings. More than that, it is the *experience* of those I've spoken with and I'm basing my analysis upon *my* understanding of those experiences, not upon *their* understanding of those experiences (nor for that matter, upon Robert's understanding of them). In other words, I'm addressing the result of these practices, not their theoretical basis. My analysis of those experiences is based upon my own experience within the context of IIH.

>> *From your experience, is creating an artificial astral copy feasible, especially for those with practically no experience of manipulating elements, for example? <<*

Yes, because it has nothing to do with the *conscious* manipulation of the Elements. In my understanding, what's happening is you are condensing the astral materia itself, through a projection of your will and your emotional desire. This is something that we all do unconsciously every moment of our existence. The difference is that here, it is done intentionally. This is the same essential mechanism by which astral larvae are created.

The astral condensation created in such a manner carries the imprint of your will and your desire but it is NOT a "copy" of your true astra-mental body. It carries only a small imprint of one part of your self; whereas your natural astra-mental body, is saturated through and through with all of your own characteristics (it IS *you*).

>> *I am still confused with the notion of mental wandering. But I am also aware that I don't need to understand it yet, since I'm still on Step I :) Having said that, I'll try anyway! Is mental wandering similar to the experience of perceiving objects in a non-visual manner? For example, if I were to close my eyes, I would perceive almost every object in the room I would be familiar with know their general spatial position, and perceive the size of the room and feel the restriction of the four walls. Is mental wandering an enhanced version of this (from what I can see as) non-visual, non-sensory perception? <<*

There are many forms of mental "journeying" in addition to the type that Bardon describes in Step Eight. Step Eight "mental wandering" produces the purest and highest form of mental journey that I'm aware of. It releases the *solitary* mental body and its practice leads one to the eternal mental body, which the only body capable of crossing back and forth across the Abyss.

The lower forms of mental journeying all retain the link between the mental body and the astra-physical processing of the mental perception. The closed eye, mental probing of your surroundings that you described above, is still centered in your brain bound consciousness and is completely dependant upon your prior knowledge of the room, and also upon how you feel about the objects within the room. The Step Eight mental wandering however, severs this link. This is why it still takes so much effort in spite of having mastered the previous seven Steps. :)

A true mental wandering of your room would be a direct perception of the objective reality of your surroundings. This would not "look" anything like it does with either your physical or your astral eyes. Instead of form, the mental eyes perceive *essential meaning*.

During that Step Eight phase of proving, the student wanders with their solitary mental body and strives to perceive the essential meaning of their *mental* surroundings. [Every physical thing exists in the astral and mental realms as well. The solitary mental body's eyes, can perceive the "real-time" mental-plane level of the physical realm, in the same way that the astral body's eyes can see the "real-time" astral-plane level of the physical realm. And just like the astral body, the solitary mental body can also venture beyond the "real-time" zone.] Then, after returning to their physical body, they look at the same *physical* surroundings with their *mental eyes, from within their physical body*. If the perception of the *mental* surroundings by the solitary mental body, matches what one sees of their *physical* surroundings with their *mental eyes while in their physical body*, then the experiment is a success. If they do not match *in essential meaning*, then it means that during the mental wander, the link to the astra-physical processing of the mental perception was not sufficiently severed and has distorted the

original mental perception.

In other words, the Step Eight form is not like stepping out of your body and looking around with your physical eyes.

>> OK. I realise unconscious creation of larvae are part'n'parcel of everyday life for most people, but I think I should ask this anyway: Is practicing Astral Projection, of Robert Bruce's or any similar type, detrimental to the vitality or health of any of the bodies (physical, astral or mental)? The reason I ask this, is that when I projected, I would often feel exhausted afterwards. <<

I think it is detrimental, but not because it is exhausting work. Rather, it's the ease with which confusion and delusion arise that makes it detrimental. I think that any exploration of the psyche must needs be done with clarity, purpose and a full understanding of the "ground rules" in order for it to be beneficial to one's overall health.

>> Since starting IIH's Steps, I have decided to stop practicing these projections. I am not putting down Robert Bruce nor anyone who projects, but I got the impression that it may be a good idea to leave conscious exploration of the psyche (that's essentially what projecting is, right?) until after the Elemental Equilibrium "kicks in", or even further along development. <<

In IIH, the conscious exploration of the psyche begins with the soul mirror work. When approached in this context and in this very direct manner, it's what leads to the Elemental Equilibrium.

>> Nevertheless, I have had some spontaneous projections since making this decision, one of which (seemingly) lasted about two hours (but perhaps significantly shorter in physical time). I am aware of your correspondence online on this very subject; near the end you recommended to stop and analyze your state of mind, your surroundings etc, as soon as you separated. Is that still good advice, or should I simply abort the projections entirely (usually getting up is enough to stop it)? <<

Personally, I look upon a spontaneous event such as this, as a gift of sorts, and as such, I try to take full advantage of it. Unless it's terribly inconvenient timing, I don't abort them. Instead, I go with their flow, analyze them and learn as much from them as possible.

*>> You wrote: "The astral condensation created in such a manner carries the imprint of your will and your desire but it is NOT a "copy" of your true astra-mental body. It carries only a small imprint of one part of your self; whereas your natural astra-mental body, is saturated through and through with all of your own characteristics (it IS *you*)." Does this imply that I would only have partial awareness of my Self, and/or partial consciousness? <<*

Yes. The mental body (i.e., conscious awareness) cannot fully integrate itself with such an astral form and therefore, the bridge to the astra-physical processing of the mental perception is incomplete. This would be typified by spotty memory of events and frequent loss of control over the experience.

However, I must add that if someone works with this technique long enough, they would likely learn how to compensate for these draw-backs. They would naturally tend to condense astral forms that carried more and more of their own imprint.

>> Quick question. Could a lower form of mental journeying be normal meditation? <<

Yes, meditation is one of the lower forms of mental journeying.

>> How else could I know the *essential meaning* of something, with no prior experience of experiencing the *essential meaning* purely. The objects in my room, for example. When (if) I ever learn to mental wander, will the essential meaning of those objects be similar to how I described my non-sensory perceiving of them? Or is it necessary to experience their *essential meaning* without the physical senses present to be able to fully grasp the *essential meaning* alone? <<

Only the mental eyes can perceive the raw essential meaning itself. However, we are ALWAYS using our mental eyes when we use our astra-physical eyes. In other words, we perceive essential meaning all the time but are focused upon the astra-physical layers of our perception of it and therefore seldom perceive the essential meaning *directly*. We usually perceive it through the astra-physical filter. So, in order to achieve *direct* perception of essential meaning, one must disassemble the normal mechanisms of perception and separate and purify the astral and mental sensoria. The first time you *directly* perceive essential meaning with the solitary mental eyes, there's a sort of "Aha!" experience in which you realize that you've been perceiving this layer of reality all along without recognizing what it was.

>> You wrote: "A true mental wandering of your room would be a direct perception of the objective reality of your surroundings. This would not look anything like it does with either your physical or your astral eyes. Instead of form, the mental eyes perceive *essential meaning*." I have come to understand that; however I feel the analogy of telling a blind person how to see, is an accurate description of how I feel right now :) <<

;-) Sorry 'bout that! Perhaps this will help(?): When you described your closed eye probing of your surroundings, you described the *personal significance* of the objects in your room. Personal significance is an aspect of the subjectifying astra-physical filter. With your solitary mental eyes, this filter is not present and instead of their *personal* significance, you perceive their *universal* significance (i.e., their *essential* meaning). In other words, you perceive the *essential* thing that stirs your astra-physical filter to action and generates *personal* significance.

>> I am having difficulty differentiating how my experience of *essential meaning* of objects can be removed from the astra-physical experience. I realise I am capable of perceiving *essential meaning*, right now.. I just feel that if I was able to peel away the physical, then astral, and see what's left (the *essential meaning*), then, and only then, I'd understand! :) Or am I overcomplicating matters? <<

No, you're not overly complicating matters. :) However, the doorway to direct perception of essential meaning is always open to you. For example, the one-pointedness and emptiness of mind meditations can both lead to direct perception. As an experiment, the next time you engage in one-pointedness, try to go deeper than *personal* significance. Try to look *through* the layer of personal symbol, to the underlying essence (i.e., essential meaning). The "trick" is to isolate just your mental awareness and set aside your emotional and physical awareness.

>> Are there any noticeable effects of a damaged cord? <<

Edginess, fatigue, spaceyness, foul mood, emotional volatility, etc., are the usual outer symptoms. Internally, it's felt as a sluggishness in the process of integrating emotional states (hence emotional volatility as you react to external events). To my astral eyes, a healthy cord appears like freshly polished silver, but a damaged cord looks like tarnished silver with fundamental blemishes.

>> *How is it repaired?* <<

Physical and emotional nourishment and deep relaxation are the best cures since they support your own natural healing mechanisms. Lesson One in my new Archaeous series is another excellent method, since it mimics how the body itself heals and strengthens the cord at a physical level.

<http://www.ABardonCompanion.com/MP3-Links.html>

>> *I'm assuming it DOES repair itself, or else parents of young children would be dropping like flies!*

<<

;-) And a lot of parents display symptoms. However, with parenting in particular, there are instincts that take over and compensate. Plus there's the factor of the emotional nourishment that a parent receives from parenting, which is very healing in this regard.

It's VERY rare that a cord will be so abused as to actually be the *direct* cause of death. It was designed by Nature to survive quite a bit of abuse and still function sufficiently to support physical life. Nonetheless, its vitality is a part of one's overall healthiness.

My best to you,
:) Rawn Clark
26-28 Oct 2002

The Practice of Magical Evocation

Translation Issues -- PME

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[Note: With the advent of the new English translations of Bardon's three books by Merkur Publishing, issues have arisen regarding the difference in wording between the older Ruggeberg English editions and the new Merkur editions. For the most part, these differences are minor, but sometimes, even these minor differences become important to the serious student. On this page, I will inform you of those instances that come to my attention where the older translation aids in understanding the new, or where the new translation obscures understanding. This page will be periodically updated.]

The Practice of Magical Evocation (PME)

Dear G,

Your question provided me an opportunity to compare a bit of the new Merkur translation of PME to the older, Ruggeberg edition. Since I haven't purchased the new edition, I didn't realize that this was an issue.

I think the best approach is if I first give you the passages in question as they were translated by Peter Dimai in the Ruggeberg English editions, followed by your rendition of the Merkur, and then followed by my comment. Okay?

Chapter 2, Magical Aids:

Dimai translation --

"If the charging and consecration of the magical instruments is such that they may only be used by a certain magician for whom they have been manufactured, no other magician can make use of them. They would not have any effectiveness even in the hands of a magician who is fully initiated in the holy science of magic, unless charged by the latter for his own purposes."

Merkur translation --

"When the magical instruments are consecrated and charged for use for a particular magician, in other words, he for whom they were made, they cannot be used by any other magician. These instruments would not be effective even if they were to fall into the hands of a magician who is completely conversant with the holy sciences of magic, unless he charges and consecrates the magical instruments anew for himself."

In the Dimai translation it seems clearer that Bardon was speaking of a special sort of consecration and charging that has the specific aim of making the instruments usable ONLY by their creator. What he omits here is that even an instrument created in this special manner can be used by another person (magician or not) *if the creator gives their permission*. In other words, if I create a wand that can only

be used by me, I can confer that power to another person and they also will be able to use that wand. All that this sort of special consecration and charging does, is bind the instrument to my own will and no other. Therefore, if it is within my will that another person be able to make use of this wand, then the wand must obey, so to speak, since it is an extension of my own will.

One way in which to confer that permission is to explain to the other person "what purpose, in which respect, and in which manner" the wand was consecrated and subsequently charged. Which leads to the next quoted passage . . .

Chapter 8, The Magic Wand, Point 1:

Dimai translation --

"There is, of course, in this case a slight danger that a blasphemous person may get hold of the magic wand in order to realize his own desires, which, if it happened, would go on the cost of the magician and his rod-voltage. Therefore a magician will always do well not to tell any person, not even his best friend, for which purpose, in which respect, and in which manner he has charged his magic wand."

Merkur translation --

"However, there is one danger: even an uninitiated person is in the position to realize his own wishes with the magician's magic wand, at the expense of the magician and the magic wand's volt. Therefore the magician is well advised not to tell anyone, not even his best friend, for what purpose, in which respect, and in which manner he has charged his magic wand."

Again, I think the Dimai translation is clearer. The danger here is *slight*.

This passage specifically concerns a wand charged with the magician's will power, whereas the first passage specifically concerned a magical instrument given the special condition of being usable only by its creator. These are two separate things.

It is also a warning directed at the novice magician who may have little or no experience in the consecration of magical instruments. Therefore, the warning about keeping the details of the wand's charging a secret, are very pertinent.

Just prior to this passage, Bardon wrote (Dimai translation), "As already pointed out, the magic wand's power of realisation depends upon the intention and purpose for which it has been made and charged." This is a more complex statement than it appears at face value. Hidden within it, Bardon is telling us that if you know the "intention and purpose", then you have access to the "wand's power of realisation". Hence, it is unwise to share the details of your magical instrument's consecration and charging since this information would provide the key that would unlock its usage by another person.

The warning about sharing the details "even with your best friend", may seem silly, but it really isn't. This has to do with two things. First, the magician's attunement with their magical instruments is primarily mental. In other words, all a magician need do is think of their instrument and project their mental will upon it. This is what accesses its power or volt.

Second has to do with the nature of the mental body. Say you innocently tell your best friend all about the new wand you've just created, consecrated and charged. Your friend now knows exactly what is needed to *mentally* attune with your creation. This information has become a part of his/her mental

body. Therefore, whenever she/he is in proximity with, or even thinks about, your wand, a mental sympathy is aroused. Invariably, they will effect each other -- friend to wand, wand to friend -- at a mental level, at the very least. This is the same level at which the magician interacts with their own instruments, except that for your friend, it would most likely be an unconscious interaction. While this is an innocent thing, it can still be to the detriment of your magical instrument and possibly to your friend.

But again, this is a warning designed for the novice. With experience and maturity, the magician learns how to easily prevent any unwanted use or desecration of their magical tools, what so ever. In the interim, it is wisest to do as Bardon suggested and keep the details of such things an absolute secret.

>> While not disclosing to an uninitiated person might foil them, surely (if I am understanding IH correctly) a magician is capable of reading another's charging of the wand (as here instructed) from the Akasha. <<

Yes, but only if the creator of the tool has not performed the sort of consecration and charging that would make it solely their own. When such a ritual is performed, the details are not viewable by another even from the Akasha. Another magician would surely be able to perceive its power but would not be able to access that power by any means other than having its creator reveal the details or confer their permission for the other magician to access it.

My best to you,
:) Rawn Clark
14 May 2002

On the "Stations" or "Mansions" of the Moon and the "Seal of Emrudue" Debacle".

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>> I wonder if you can help me with this question. In *The Practice of Magical Evocation*, on page 258 Fig.7:Emrudue - Bardon talks about the preparation of a pendent engraved with the seal of the seventh head of the Moon sphere. He states that this must be engraved onto a silver plate during the astrological period of the seventh moon station. The question is, when is the seventh moon station? <<

The "Stations of the Moon" are also known as the "Mansions of the Moon". This is the division of the Lunar cycle into 28 zodiacally equal segments of approximately 12 degrees, 51 minutes, 25 seconds of arc (that's 360 divided by 28).

The Mansions or Stations of the Moon begin with 00 degrees Aries, so it has nothing to do with the phase of the Moon (i.e., full, quarter, new) and everything to do with her position in the zodiac.

The reason your astrologer friends didn't know about the Mansions of the Moon is because they have little relevance to modern astrology, per se. Their true relevance is to magic and information on the Mansions can be found sprinkled throughout the occult literature.

Here then, are the beginning degrees of the 28 Mansions of the Moon:

1. 0° Aries
2. 12° 51' 26" Aries
3. 25° 42' 51" Aries
4. 8° 34' 17" Taurus
5. 21° 25' 43" Taurus
6. 4° 17' 9" Gemini
7. 17° 8' 34" Gemini
8. 0° Cancer
9. 12° 51' 26" Cancer
10. 25° 42' 51" Cancer
11. 8° 34' 17" Leo
12. 21° 25' 43" Leo
13. 4° 17' 9" Virgo
14. 17° 8' 34" Virgo
15. 0° Libra
16. 12° 51' 26" Libra
17. 25° 42' 51" Libra
18. 8° 34' 17" Scorpio
19. 21° 25' 43" Scorpio
20. 4° 17' 9" Sagittarius
21. 17° 8' 34" Sagittarius
22. 0° Capricorn
23. 12° 51' 26" Capricorn
24. 25° 42' 51" Capricorn
25. 8° 34' 17" Aquarius
26. 21° 25' 43" Aquarius
27. 4° 17' 9" Pisces
28. 17° 8' 34" Pisces

Now, a word or two or three of warning before you proceed. This idea that a novice would benefit from creating their own seal of "Emrudue" originated in the mid-80's and came from a fellow who didn't really know any better but wanted everyone to think he did. In point of fact, this is ***NOT*** what Bardon suggested in PME. If you carefully reread the section on "Emrudue" and compare it to what is said elsewhere in PME, you will see that Bardon is ***NOT*** suggesting that the novice dabble irresponsibly. What Bardon indicates by inference is that the novice procure *a magically crafted seal, made by an initiate who knows what they're doing.*

He is ***NOT*** suggesting that a novice craft their own seal. Such a seal would have no magical value.

Furthermore, the name "Emrudue" is in cipher and as such, is not magically effective. For more information in this regard, see the article titled "Stejnars Discovery" posted on Paul Allen's "Franz Bardon Research" Website at:

<http://www.geocities.com/franzbardon/>

Throughout PME, Bardon speaks out against exactly this sort of dabbling by the untrained novice. It would be wise to heed this warning.

My best to you,
:) Rawn Clark
29 Nov 2001

Bardonian Evocation vs. Other Systems

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>> What concerns me is that I recognize that Bardon teaches a somewhat advanced method of spirit contact (hence the necessary prerequisite training up to Step 8 in IIH), and wondered exactly how different the system was in approach compared to the popular reflective scrying surface technique (would I be wrong in assuming that Bardon endeavours to get the student to a level of clairvoyant ability where a facial distortion method is unnecessary?) <<

Bardon's evocation is a radically different thing than what is described in your OTA quote [Note: these quotes have been deleted because of their length.] or what you will find elsewhere in the "Solomonic tradition".

The reflective mirror or facial distortion technique is not genuine evocation, as Bardon defines it, in that anything "evoked" is heavily filtered through one's own psyche. Furthermore, with these other approaches, the practitioner is not provided the tools that enable one to discern between their own psyche and an external entity or between a self-created vision and genuine contact with another entity. In essence, this sort of "evocation" is a form of self-administered psycho-therapy.

From a Bardonian perspective, this is what Runyon is saying with the quote:

"I think that as you move higher than Yesod on the Tree the spirits become more abstract and less emotion-driven ----that is if you are working them in the actual Sephira (such as Chesed, Geburah) as opposed to Chesed of Yesod, or Geburah of Yesod as we do in our regular dark mirror Goetia operations. In this case I think a non-reflective mirror might be better."

In Kabbalah, Yesod is the realm of the personality and the lower psyche. Here, Runyon is saying that the OTA's "regular dark mirror Goetia operations" are rooted in Yesod, which means that they are encounters with parts of one's own psyche; or rather, that what one can expect to encounter is heavily filtered through one's own psyche (Yesod) and will have more to do with the contents of one's own psyche than it will the essential spirit of the entity "evoked".

This sets the stage for a great amount of self-deception. It's like a city-dweller exploring the deep jungle at midnight -- without any understanding of the territory, it is inevitable that you will misinterpret your surroundings. This is why Bardon doesn't introduce evocation until after the student has completed Step Eight of IIH.

IIH begins with the *direct* examination of your own psyche (as it manifests through your personality) and of your own mind. Then it progresses to the control and reshaping of both your mind and your personality. Then you learn the rules of the road, so to speak, of the astral and mental realms, and how to be consciously active within them. So, by the time you complete Step Eight, you know VERY well your own psyche and evocation is no longer a matter of self-directed psychotherapy.

Bardonian evocation is a method of exploration, not psychotherapy. In my opinion, its most important use to the magician is for the exploration of the higher spheres. It is also part of process that forwards the magician's *spiritual* growth. Its magical usefulness (the reason why most folks are attracted to evocation) is secondary at best.

Runyon's comment -- *"Bardon's magick is for the advanced student who, having completed our Goetia/Almadel program, is ready to accept a long term regime of personal magical development"* --

made me cringe, like when some one scratches their fingernails across a blackboard! ;-) *True* evocation is in no way ever a beginner's work! What Runyon describes, in this quote at least, is *evocation-like*, but only in so far as it employs the same ceremonial dressings. Unfortunately it lacks the magical abilities and understanding that would make it *true* evocation.

>> Also, do you think that there would be anything 'wrong' with training in a less holistic, comprehensive program (such as that of Konstantinos or the OTA for instance) and performing magical evocation? <<

It's not a matter of right or wrong. In my opinion, it would be risky, unreliable and unwise. Which is not to say that it would be impossible or hasn't been done.

>> Better yet, what would be the consequences of working with Bardonian spirits in the context of a different system? Or conversely, how do non-Bardonian spirits apply to his system? <<

Bardon's technique can be applied to any spirit whatsoever. It's not whose system of spirits one adheres to that matters. What matters is the technique. The facial distortion/reflective surface method would achieve the same result with Bardon's sigils and list of names as with any other. It would neither improve nor diminish the chances of success.

>> Does making a commitment with Bardon, and proceeding to Step 8 mean that I will no longer be able to apply the methods of authors who employ a reflective mirror? And, in addition, should this result be encouraged? <<

In the context of a commitment to the work of IIH, I think (and mind you, this is pure conjecture on my part) that it would be possible to employ these other evocation-like methods as part of your own exploration of your psyche, but only if you fully understand that that is what you intend to use them for. But even with this proviso, it is very risky and I'd advise against it. Evocation proper really is a waste prior to your having developed the requisite abilities. It is not the best tool for exploration of your own psyche (self-analysis is far, far superior) and is best reserved for the later exploration of the higher planes.

I realize that evocation sounds glamorous and exciting but the "path of the true adept" requires that the magician seek more than just what glitters. Therein lies the true treasure everlasting.

>> Are Bardon's methods superior, or rather more desirous - albeit a little harder to implement? <<

I'd argue with the idea that they're "harder" to implement. Especially if you compare quality and consistency of result and place Bardon's evocation in its proper context of "advanced" work. When you've "advanced" to the completion of Step Eight, PME is not difficult. At that point in your development, it will make absolute perfect sense and you will be well equipped to practice the Art of evocation.

My best to you,
:) Rawn Clark
01 Jun 2002

My Thoughts on Enochian Magic

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>> This question is about enochéan magic. Even if I am not very interested myself in practical answers, I am interested to know why major hermetic writers (thinking about Moryason in France) warn about enochéan. The funny thing is that nobody clearly says it is 'wrong' but everybody is very reserved on the subject. <<

I find that Enochiana is nothing more than the product of a rational mind and has no intrinsic magical value. Its thesis of an "angelic language" is, from a Hermetic perspective, absurd. It reminds me of those who are obsessed with the language of "Middle Earth" from the Tolkein trilogy. Like the Enochian "language" it is merely an artifice of the modern human mind that has no basis in objective reality.

The "entities" evoked are likewise the product of only the rational aspect of the human mind and unless this is understood from the outset, a great amount of delusion and self-deception can occur. Personally, I found no value in Enochiana.

My best to you,
:) Rawn Clark
25 Jul 2002

>> I would also be interested to know more about why you have dismissed Enochian Magic as being of no value. I don't quite understand why the idea of an "angelic language" is absurd from a Hermetic perspective. <<

At the "angelic" level of consciousness, communication is not a matter of words. It's a matter of essential meaning, communicated directly without clothing of any kind. An "angelic language" composed of funny sounding words misses the point entirely.

>> The idea of a Magical Language seems to be what Bardon's Qabbalah is all about! <<

Bardon's Quabbalah is about magical *utterance*, not magical *language*. Such utterance can be applied to any mundane language. Nor does it presuppose itself to be an "angelic language".

>> I'm also not sure what you mean when you say that the Enochian entities are "the product of only the rational aspect of the human mind". If the Enochian entities are only parts of the psyche and have no objective independent existence, fine, but how can they only relate to the rational mind? Surely, if they are merely internal to the individual, they are primarily associated with the subconscious, not the rational mind? <<

The subconscious psyche is composed of two primary factors -- rational mind and instinctive emotion. The generation of the Enochian entities is almost computer-like -- purely rational and logical and bereft of instinct or emotion. Any emotion is brought to the equation by the magician but is not an inherent part of the process.

>> Also, since by the Hermetic axiom every factor in the microcosm corresponds to one in the

macrocosm, how can the Enochian entities only represent factors in the microcosm? <<

These entities represent factors within the individual's subconscious psyche, which in turn represent universal forces. The thing is, as representative of the human psyche their association with the universal forces is so clouded and distorted as to be non-existent. In other words, they directly reflect the individual's own psyche; but only by the most circuitous, indirect, round-about way do they reflect the universal forces underlying the human psyche. This is why I judge them to be of no appreciable value, especially to the novice.

>> Finally, if Enochian is so inferior to Magical systems which actually involve the evocation of objective beings, why is it generally regarded in the exact opposite way, as a system which puts you more quickly than any other into contact with powerful objective beings and forces? <<

This has to do with the nature of the untransformed psyche. Other systems that supposedly involve the evocation of objective beings, when performed by an untransformed psyche, involve the instinctual emotional nature directly and this presents greater difficulty than Enochiana which taps only the rational mind directly. The rational mind is the lower and more readily accessible aspect of the modern psyche and thus nets quicker and easier results, such as they are.

As a possible tool, I would relegate Enochian magic to Hod and the work of a rational analysis of the psyche. Used in this way and with the full awareness that one is evoking only the contents of one's own psyche and examining it from a rational perspective, then Enochian magic can have practical value. However, there are much better and more direct (therefore less prone to self-delusion) methods -- such as Bardon's soul mirror and character transformation work.

My best to you,
:) Rawn Clark
26 Jul 2002

In Josuah's original post asking about Enochian magic, he commented that while several folks have spoken against it, none have gone into detail about why they felt that way. I think the main reason for this is that Enochian magic is so popular and to speak against it tends to cause quite a stir. ;-) It's such a seductive practice for the novice (since it generates what appear to be genuine results rather quickly) that to speak against it requires a lot of time and effort. It is also usually a futile expenditure of time and effort. But since Josuah raised the question here, on the Bardon forum, I think it deserves a fuller answer. Bardon is not Golden Dawn (after all, isn't that what attracts most of us to Bardon -- that his system is different?). Therefore, it's to be expected that certain GD practices will not be appropriate for the beginning student of IIH.

*>> Some comments on this from Benjamin Rowe, extracted from his excellent essay on scrying: <snip>
"It is equally clear to those who have used the system extensively that it is not the product of human creativity, but of a being or beings possessing a much higher order of perception and a much greater scope of action. The magickal beings who are bound into this system are all (except the cacodemons) of at least the human level of development. Each has a nature as deep and complex as any man, and each has an individual will as strong. Further, the system appears to touch on every part of the magickal universe; no magician has yet found any limit to its connections. Both of these facts demonstrate that the origin of this magick must have been truly divine. No lesser source could*

possibly have bound together the elements it contains; no lesser source could have made those elements so instantly and perfectly responsive to the will of the user." <<

This is exactly how the human psyche seems to someone who doesn't comprehend its powerful creative potential. From the inside, it seems infinite and divine, but when one steps outside, it becomes apparent just how limited it truly is. When I read Ben's comments, I see this 'from-the-inside-only' perspective at play. Everything he describes fits this perspective, while nothing fits the 'from-the-outside' perspective. Ben of course is very talented and sincere and it seems that he is taking Enochiana beyond this 'from-the-inside-only' perspective, but I dare say Ben is a rare case. The danger I see in Enochiana is the same danger that I see in all acts of evocation performed before sufficient self-transformation and regeneration of the psyche has been accomplished. Namely that without an understanding of the territory, it's VERY easy to get lost. In fact, it's more likely that you'll get lost than that you'll find your way.

My best to you,
:) Rawn Clark
28 Jul 2002

>> *The metaphor of getting lost is a curious one. Exploring anything *new* in the psyche you are essentially lost by definition, as you've never been there before. The two mechanisms I see at work are:*
 1. *Have a map created by explorers before you and later contact and develop trust in native guides. This means the territory is new to you, but hopefully you can benefit from the warnings and discoveries of others.* 2. *Know your way home (but don't leave a trail of crumbs, 'cause we know that doesn't work :-)*
 <<

I think the most essential thing is the context in which exploration of the psyche occurs. With Enochian magic, it is not stated that the arena of work will be one's own psyche. In fact, just the opposite is usually stated. So the novice goes into it thinking that their experiences have nothing to do with their own psyche. This fact almost guarantees getting lost -- it's like exploring China with a map of Japan and a Japanese-to-English dictionary! ;-)

Enochian magic *can* be used for the conscious exploration of this realm of the personal and group psyche, but only if that is the context in which it's employed. The problem though is that the methodology itself combined with the lower astral arena in which it's employed, can produce very unwieldy experiences that the novice has no way to control.

As I've said many times, there are better, safer and more direct ways. The very best method that I know of is Franz Bardon's Step One, Two and Three. Here the work is placed -- from the outset -- in the proper context. Furthermore, it is removed from the lower astral arena of dense symbol and placed in the clearer arena of introspection and intentional self-transformation.

My best to you,
:) Rawn Clark
28 Jul 2002

More on Enochian Magic

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>> *If your last work with the system was when you were an ignorant neophyte, have you considered trying again with much more experience and whatnot under your belt? <<*

Yes, and I came to the same conclusions.

>> *You indicated that the primary danger of this system is self-delusion. Everyone else speaks of the danger of Enochiana like utilizing it will cause random items in your house to spontaneously explode and essentially cause the cosmos to do everything possible to kill you. <<*

These two things -- self-delusion and untoward effects -- are intimately related. The reason is complex but I think, graspable.

When we are deluded into thinking that a part of our own psyche is not, in fact, a part of our own psyche, and we then try to treat it as an independent entity, it's like trying to cut off your own arm. It hurts like hell and you bleed all over the place. It is, in essence, self-destructive and our psyche therefore reacts VERY strongly, violently and quickly out of self-defense. Furthermore, it does so outside of our conscious control or even awareness.

My best to you,

:) Rawn Clark

07 Sep 2002

Why Practice Magical Evocation?

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>> In light of the thread on Enochian evocation, I was wondering if anyone is interested in sharing their experiences with Bardonian evocation. I am (personally) not so interested in the voyeuristic "what happened" part, as I am in specific benefits / detriments resulting from the experiences. <<

I very much appreciate the nature of your question! It is by far one of the most relevant queries concerning PME that has appeared on this list in some time. You ask the most important question -- "Why?" -- instead of the usual "How?".

Here then are a few of my thoughts about the 'why' of Bardonian evocation. :)

Within its context of Step Nine of IIH, evocation pertains to the exploration phase that precedes the actual Abyss crossing. During this phase, the initiate must expand their *experiential* definition of Self.

In the Step Eight work, the initiate is exploring the planes with their mental body through the practice of mental wandering. The experiences encountered during these mental explorations significantly transform the initiate's understanding, especially as to the nature of Self. Through this process, the initiate's experience of Self becomes more encompassing, and the awareness of Self expands.

This is followed by evocation which involves the integrating of the forces/entities one meets during mental wandering, into the mundane realm. One begins by condensing the evoked being to an astral density and thus integrates those energies into their own astral body. Eventually, these forces are brought into a physical density and are thus integrated into the initiate's physical life circumstance.

Evocation is the finest tool for this process of integrating the expanded Self into the initiate's mundane life. And this integration is a crucial factor to a successful crossing of the Abyss. The awareness of Self during the Abyssal crossing must be steadfast and must rest on the firmest of foundations, lest it lose its balance and topple over . .

In other words, the awareness of the expanded Self *must* already be a manifest part of the initiate's mundane existence -- it *must* reach ALL the way "down" and touch the soil and take root before it can grow upwards. Without this rooting, so well provided through Bardonian evocation, the crossing *might* succeed (though most likely not) but there would, without a doubt, be *no* chance of surviving the subsequent "dark night of the soul".

With Step Nine, the initiate begins both evocation (PME), *and* astral wandering. Evocation relies upon mental wandering (Step Eight), yet your first goal is to achieve an astral density of presence of the evoked entity. Simultaneously (with the IIH Step Nine work) you are learning how to separate your own astral body and to travel to the planes that you formerly were reaching with your solitary mental body. So, in your evocations, you are, in effect, creating within the triangle the ingredients necessary for an astral body suitable for the entity you're evoking. This ability to create the appropriate astral substance ("atmosphere" in PME) is strengthened by your simultaneous exercises in astral wandering. The direct *experiences* with your own astral body and with the astral realm *while within the true astral body*, teach you things that can be learned in no other way, and with this growing body of in-your-bones understanding, it becomes easier and easier to create an appropriate astral density. So, the work of evocation potentiates the Step Nine work and vice versa.

Hand-in-hand, these two levels of working are what integrate the forces of the planes that these evoked entities represent, into your astral body initially, and ultimately, into your physical life circumstance. The expansion of Self that precedes the Abyssal crossing *must* be integrated into *every* aspect of the initiate's being -- this is the only basis upon which that quantum expansion of the Abyssal crossing can spring forth. This is the Fertile Soil that supports the Strong Root of the Tallest Flower.

Ideally, evocation and the exploration of the Universe during this phase engenders a sense of being in-love-with the Universe. The labor of astral and mental exploration and evocation must be a labor of love. It must be your gift of Fertile Soil . . . Your passion upthrusting that Tallest Flower . . . And the scent of *your* Flower is your gift to the divine . . .

Sorry to wax so mystical, but seriously, only a mystic can cross the Abyss and survive with their sanity intact. The astral and mental exploration and evocation are all meant to teach the initiate this mysticism and worshipful attitude in no uncertain terms.

I think the most commonly held conception of evocation is that its primary importance has to do with the gaining of power. The image we have all been fed is of the powerful magician with his hoards of servant spirits, right? He's always depicted over-powering some mega-demon with important sounding words, uttered in an important sounding way, etc., etc. ;-) And that is probably what the majority of folks want out of evocation -- greater power.

The average evocationist will likely try to force an entity or cajole an entity into serving their needs. It is possible to get some results by these means but it *always!* comes at a cost to the evocationist, because they are demanding something which they have not truly merited. It is not something *freely* given by the entity, thus an indebtedness results.

With Bardonian evocation, the point is entirely different. However, this does *not* mean that the Bardonian evocationist would not have hoards of entities eager to help. In fact, it's quite the contrary. The Bardonian evocationist creates positive relationships (friendships) with the entities they evoke. The result of this simple fact is that these friends *give* their aid with *love* (THE most powerful force). The Bardonian evocationist has absolutely no need for coercion and therefore, no lack of friends in an hour of need.

At the root of all this is the fact that consciousness doesn't expand ItSelf through conquest. It expands through love, through empathy with 'other', through becoming-at-one-with 'other'. 'Other' then becomes a part of Self and Self has expanded ItSelf. The evocationist who hopes to conquer, has no chance of achieving this expansion of Self. Ultimately this sort of evocation is a dead end.

I've written before (in an exchange with Jonathan, I believe) about how evocation has a higher "creative" aspect to it as well. This has to do with the direct creative expression of legality through symbol. The work of evocation proper, is part of what teaches the initiate the recognition of the legality underlying any symbolic form. As the initiate progresses in their expansion of Self, the symbol-forms of the forces they've incorporated into themselves, become a part of Self that can then be wielded, projected, used to express, etc. In other words, the evocationist becomes a master of symbols, but his mastery is attained through loving assimilation, not through conquest. The symbols that one ultimately has mastery over are those that one has become. All of which serves as a step toward the higher direct work with the divine legality or Causality.

With the Bardon system, you must also consider PME in the context of KTQ, since work with both

ideally begins during the Step Nine, IIH work. I think an entire book could be written about the connections between these three! ;-) Engaging in all three simultaneously reveals just how integrated they are. The early KTQ work supports the Step Nine *and* PME work. The PME *and* Step Nine work support the KTQ work, and so on, in thousands of ways.

Most grimoires present a hierarchy of entities within a specific plane. This is usually expressed through some sort of title like 'baron' or 'lord', etc. The higher sounding the rank, the more subordinates they supposedly have for the magician to gain the use of. I imagine that for most evocationists, the highest ranking entity is the one they go for, thinking that they will then be able to tap the greatest power, have the most servant spirits, etc.

There is however, a kernel of wisdom hidden within this ranking system. Within each plane there are a wide variety of beings. Some are very limited while others are very inclusive and express a broader spectrum of their plane's essential force. There are a few within each plane who have evolved to express the wholeness of their plane. These entities are deserving of great respect and when an evocationist tries to force such an entity into their triangle, there can be no integration of their wholeness into the initiate's consciousness -- only a small part can make it through the veil of disrespect that the evocationist has erected.

But if the evocationist introduces themselves to the plane gradually and respectfully, with the desire to meet this great being, then in due time it will come to pass. In the interim, the initiate will have expanded their Self sufficiently to merit the friendship of this great being, and the two will meet as *friends*. As a friend, this great being will gladly visit the magician's Circle and in this way bless the magician with the integration of the *whole* of that plane's force into their astral and physical levels. Such an exchange greatly advances the magician along their ascent.

My best to you,
:) Rawn Clark
09 Sep 2002

More on Evocation

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>> I think it is a disservice to ignore the existence and activity of autonomous beings on the planes to whom most of these evocations and conjurations are addressed. <<

I did not suggest such a thing. What I have said is that evocations that try to force or coerce, do not reach the planes where autonomous beings exist. Such evocations reach only into the psyche, specifically into that part of the psyche that needs to force and coerce another being. The filter of the psyche must be set aside in order to even be able to reach these other planes -- the *first* step in a Bardonian evocation is to mental wander to the realm of the entity to be evoked, which itself requires a setting aside of the filter of the psyche.

If the magician's psyche has not been transformed and if the magician is not capable of recognizing the filter of their own psyche and able to then set it aside and function separate from it, then they will inevitably evoke from their own powerful psyche. That is simply the nature of the human mental-astral-physical corpus.

In this context, when something within the own psyche is misidentified and is believed to be an autonomous entity, a schism is created within the self. This schism generates a certain dynamic energy within the psyche, reinforcing the illusion of an independent force to the mind of someone who doesn't understand the laws that operate within the human psyche. This schism can generate great amounts of psychic energy, even to the point of creating astra-physical effects.

When one then tries to force into submission or destroy this misidentified part of the own psyche, it's like trying to cut off your own arm. Your own being reacts with a degree of self-preservation which increases the dynamism generated by this internal schism exponentially. It becomes a vicious, self-perpetuating and inescapable circle -- the more force you exert; the stronger, more cunning your foe.

Similarly, when one tries to strike a bargain with a misidentified part of the own psyche, this feeds the energy generated by the schism, but in a less frictional way. Here, instead of opposing a misidentified part of the own psyche, one is encouraging it from a standpoint of coercion and essential powerlessness. Feeding the psyche's fire, so to speak, with its favorite fuel -- self-delusion. By its nature, this relationship snowballs. As the energy of this schism builds, more tangible results are seen from the bargain and simultaneously, one becomes more dependant upon maintaining this schism and its attendant self-delusion. Again, it becomes a vicious, self-perpetuating and inescapable circle -- the more you feed this force and use it, the stronger it becomes and the weaker you become.

One thing about Bardonian evocation that I think most folks don't take into consideration is that a Step Nine magician is *capable of accomplishing any task they would request of an evoked entity*. A Step Nine magician is in no way dependent upon an evoked entity because she or he can do the same thing by using the techniques they mastered in Steps One through Eight. So, asking an evoked entity to accomplish a specific task, is *a matter of convenience*, not a matter of necessity. It frees the magician from having to personally carry out the mechanics of accomplishing the task.

>> Just as we experience other people through the filters of our prior experience, responses, and expectations ... the same can be said of the many spirits. <<

Evocation demands more of a person than the normal level of perception. Our filters of perception may

be appropriate in mundane circumstances such as daily interactions with others, but evocation is not such a circumstance. Approaching evocation as just this sort of mundane interaction is dangerous play because this assumption is inappropriate to a *magical* evocation.

Anything perceived through a filter is filtered and its essential nature is not fully perceived. The Step Nine magician is capable of setting aside this filter of perception in ANY circumstance. This ability is an essential prerequisite to all of the higher magics such as evocation and kabbalistic speech. In Bardonian evocation, the magician deals with the *essential nature* of each evoked entity. This *essential nature* is what is called into manifestation within the triangle.

>> I'd say that there are twinned errors here. The first is in taking our projected reactions for their reality (one head-shrinker I knew used to say, "show me what you hate, and I'll show you yourself."). This infects many relationships to many degrees -- from the person obsessing with "they really love me but can't say it" or "everybody really hates me and is plotting behind my back" to the all too frequent goof in taking your partner for granted. I suspect we all have lost good chances when we misinterpreted somebody else! The second lies in thinking that there is no reality in the perceived person. This seems to me to be solipsist hubris. The author who thinks that the reactions of his/her audience is really a projection of his own desires and fears will usually fail to progress as an author / composer/ artist. <<

What you say here very much applies to mundane human relationships but it does not apply to magical evocation. The evocationist must be able to interact at a more evolved level or they are incapable of performing true magical evocation.

>> Angelic class beings are perilous, even when friendly. <<

I disagree. It is human beings who insert the variables here. Angelic class beings are completely predictable and consistent. However, when one interacts with such a being whilst still bound to their own filter of perception, the being *appears* perilous and inconsistent. It's like sunlight shining upon an oil slick -- the light is refracted in an almost kaleidoscopic manner.

>> Just as our physical hardware simply doesn't have the capacity to endure the energy levels or immensities of complexity which occur at the angelic level (especially in the higher orders), <<

Those energies are not physical energies, they are mental energies.

>> it is also pragmatically impossible to wholly escape the presence and activities of perceptual and emotive filters while incarnate. They are the mechanisms, after all, in which our incarnate consciousness encounters "reality". <<

My point is that they are *part of* the mechanism by which incarnate human consciousness perceives, but they are the lowest part. We also possess higher parts of our ability to perceive. Furthermore, we *can* set aside the lower parts and function with the higher parts by themselves. This is perception with the solitary mental body, bereft of the astral and physical filtration.

In Bardonian evocation the very first step is to wander, with the solitary mental body (mastered during the Step Eight work), into the realm of the entity you wish to evoke, and greet that entity. Thus, at the outset, you are perceiving the essential nature of that entity *without* the astra-physical filtration. This is the primary difference between Bardonian evocation and other forms of evocation -- you know the essential nature of the entity *before* you evoke it.

This also implies that the magician can only evoke an entity that he or she is mature enough to reach through mental wandering. In other words, if the mental body has matured to the stage where it can wander into the Venus sphere, then an evocation of a Venusian entity is possible. But if it is capable of reaching only the Lunar sphere, then it would not be possible to evoke a Venusian entity.

The practice of Bardonian evocation is an initiatory *process*. It is not just a *technique*. As the mental body matures, it reaches higher and higher planes and the magician can evoke higher and higher entities. In other words, the magician's quantifiable abilities keep pace with the quality of the entities met through the practice of evocation. When a magician has reached the level of Venus-maturity, they are truly capable of accomplishing anything that a Venusian entity of their own level of maturity can accomplish. This is why I say that the Bardonian evocationist is capable of doing anything that the entity they are evoking would be capable of doing for them.

>> *Frankly, I find it amazing to consider that any level of existence is free from the sort of predatory malice that our human spirits are so obviously capable of showing. <<*

In my experience, *when I set aside my humanizing filters of perception*, I see that this trait of predatory malice is unique to humanity. I have never encountered it in the *essential nature* of an evoked entity nor in any of my explorations of the various spheres.

My best to you,
:) Rawn Clark
27 Sep 2002

How Do PME & KTQ Fit Into IIH?

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>> *This one was asked by a friend who has read Mr. Bardon's works but is not pursuing the work itself. "When one reaches the end of step 10 Mr. Bardon says there is nothing more he can tell the initiate for he has become one with Deity. Yet we have 2 more books after this!" <<*

:) In the introductions to both PME and KTQ, Bardon stated that evocation and quabbalah should not be undertaken until the initiate has completed Step *Eight* -- not Step Ten. Step Eight concerns three primary abilities necessary for one to begin working with PME and KTQ: 1. mental wandering. 2. mastery of the Fluids. 3. magic influence through the Elements.

>> *I gave the answer I thought that made sense , that the magician does not *need* those books, it just makes things easier on him to have the information instead of collecting it all by himself. <<*

These books are more for the person just starting out with their pursuit of Hermetics, than they are for the master of Step Eight. They give the reader an idea of what is possible and provide something to look forward to.

>> - *If the magician is merged with Deity, why would he need to read and learn how to evoke spirits or speak in the universal language. <<*

They wouldn't. :)

>> *Would not the merging bring the magician into that knowledge of the cosmic language and no need to evoke a spirit since they are one with God? What could a spirit tell you or why do you need to show your magical authority over a spirit when you are one with God? <<*

The practice of magical evocation is a learning experience that, ideally, leads the magician *to* merging with Unity. This is why it's a work one begins *while working on Step Nine* of IIH. You might want to check out <http://www.ABardonCompanion.com/WhyPME.html>

>> *I know there must be a quantum level of difference between personal Deity and the Unity. So as i see it one first merges with the personal Deity and then progresses up the Tree merging with higher god forms until they have the potential to accept a merger with the Unity. So is this where PME and KTQ come in? Possibly The merger with ones personal Deity is not as awe-some and connecting as i think and only a "device" to raise ones four primary aspects to a higher level. If this were the case I see that one would need to slowly work with spirits/geniuses up to deities until Unity is reached. So this beings me to : are books 2 and 3 apart of step 10 in a way? Meaning in step 10 spirit you rise along the planes up to Unity. In step 10 astral you build your personal god. This is*

not completed truly until one works on all three books at once integrating all these energies into the self, mastering the spherical sentient energies by evocation and the cosmic lawfulness by tetra-polar speech. <<

Yes.

>> I have a friend who does ritual invocations of the Greek deities. I have seen these rituals and they are beautiful and fascinating. Now his face and demeanor change and you can tell that there is something different. Watching the aura around him I can see a completely different energy. Its more vibrant and more plentiful. He gives each one in the circle a dialog that is helpful or has some importance to the future. Now I know that Mr. Bardon says these are possessions. What I am wondering: Is this in some way what Mr. Bardon speaks of in the merging with personal Deity, except that one builds the Deity and not takes a "ready-made one"? <<

Merging with the personal deity is an expansion of *self*; whereas, possession is an invocation of *other* and an abandoning of self to that other presence. The effects of the true merging are permanent while the effects of possession are temporary.

>> When one is progressing up the spheres does one truly merge with the deities met? What makes it different than possession as spoken by Mr. Bardon before? <<

Yes and the difference is that it's a process of the magician expanding their *own* self-awareness so that it encompasses that of the deity. It is a sharing of self, not a possession of self.

>> Maybe I am wrong maybe one is only to converse with the deities as they rise up? This would still produce an effect within the initiate, most anyone recognizes the fact we all adapt to the environment or setting. Over a period of time it would make sense one would take on more deified qualities by being around them more. <<

:) Perhaps you should reconsider your definition of "conversing" with a *deity*? It's an entirely different kettle of fish than talking with your best friend . . . At these levels, communication *is* merging.

>> Would it be possible from a mere theoretical point of view to not create and merge with a personal Deity and only connect to the deities one meets along the way until finally reaching the Unity? If it were possible what would be the advantages or disadvantages of this process compared to the steps one should do as per Mr. Bardon. <<

Yes, it is possible. The disadvantage is one of the time it takes but that is variable and completely dependent upon one's karma. Bardon's method of the personal Deity (that reflects the characteristics of The Unity already) is generally much more rapid and certain. Another method is to aim for The Unity from the outset, putting aside all intermediaries or incomplete manifestations, but for most folks this is the hardest path of all.

>> *I really am sympathetic to the types of ritual-less evocations Mr. Mistelle discusses on his site. I find them much more appealing than getting all dressed up, ritual weapons and wands, etc. etc. I know that when one masters a sphere one can do away with the tools and evoke without them. I know that the tools are there for the memory and the mind. So really it just takes one to "program" their mind right? <<*

Yes, but working with tools is one of the best ways to "program" the mind and the emotions.

My best to you,
:) Rawn Clark
19 Aug 2004

>> *So the initiate at step nine is making his ritual tools and charging them. In relation to his KTQ training begins learning the letters. It seems as if one can work more with KTQ than PME at this point. If one begins traveling through the elemental planes and the zone girdling the earth at step 10 than what spirits could they evoke properly? <<*

It takes a few times of reading through these books to catch some of the subtleties. If you look closely at Step Nine, in the section where he talked about various uses of the Magic Mirror, among them you'll find reference to PME and contacting entities. Furthermore, in Step Eight, the magician is given the necessary tool for evocation to a *mental* density, namely mental wandering. By the end of Step Eight, the initiate is capable of making mental contact with an entity, which is the first stage of an evocation. So during Step Nine -plus- PME, one is learning how to evoke beings to a *mental* density and then later, to an astral and/or physical density.

My best to you,
:) Rawn Clark
21 Aug 2004

Why Should One Evoke One Particular Entity Over Another?

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>> *Alright, advanced question time. Rawn has already gone over the reasons for performing evocation in previous correspondences, but no-one has ever really gone over why one should evoke one particular entity over another. For when Bardon speaks of the Book of Magical Formulae the first item that he places in the forefront is 1. Purpose of the operation. Should the purpose be just to evoke the being? Learn what it has to say, to teach you? To have a sense of communion with something that is outside the normal realm of human consciousness in an attempt to expand one's own consciousness so that it can garner a better understanding of the divine? Or should it be to have the spirit perform a specific task? Something that should, most likely be practiced once a good rapport has been made with that particular spirit. <<*

There is no universally applicable "should" in this instance. :) It's up to *you*. All the motivations you've listed are indeed valid, but do not represent a comprehensive list. For example, one motivation you didn't mention is that of inviting a friendly acquaintance into *your* home. :) My recommendation is that one's first evocation be in this spirit of friendship instead of "wanting" or "needing". Greet the entity mentally where they "reside" first and once a rapport has been established, see if they are agreeable to visiting *your* home through an evocation.

>> *Bardon states, "When the magician has become sufficiently acquainted with the zone girdling the earth, so that he has contacts with some of its heads, especially the masters of magic, he may start trying to get into contact with intelligences of the Moon sphere." How many spirits should one come in contact with to become "sufficiently acquainted with the zone girdling the earth"? I know that in some areas of PME Bardon seems to imply that to master the sphere one needs to evoke quite a number, if not all of the heads of that particular sphere. Which sometimes boggles my mind given the number of spirits that Bardon lists throughout PME. If he was in personal contact with each of these spirits...even over the course of many years it would almost seem as if he would be performing an evocation or more every day over the course of at several years. <<*

:) Evocation is meant to produce an expansion of consciousness -- of *self* awareness. This expansion of self occurs primarily as a result of the mental elevation that is required in order to establish mental contact with the entity. This expansion however, is *integrated* into the lower levels of self *through* the evocation ritual. So as your self-awareness expands to encompass higher and higher levels of that specific mental zone within its experience of 'self', more and more of the overall zone is encompassed. Thus one doesn't need to encompass all the "heads" of a zone, one after the other individually. At a certain point, there is a quantum shift in which you suddenly encompass the entire zone within your self-awareness and it is then that you are ready to begin work with the next zone in sequence.

>> *Personally when I work an evocation, I often feel physically drained, and usually quite hungry afterwards. In contrast to this sense of physical fatigue there is an extreme*

sense of peace and exhilaration upon the astral and mental bodies... <<

This is because you are using your body's own energy instead of drawing all the energy required *from the universe*. Or, if you *are* drawing energy from the universe, then you are resisting its flow somewhere in your astra-physical body.

This is one reason why Bardon placed evocation after completion of Step Eight. By that point in IIH, you are capable of accumulating and condensing whatever sort or amount of energy required for an evocation, directly from the universe.

My best to you,
:) Rawn Clark
23 Aug 2004

>> As far as "needing" goes. If a magician that is truly able to perform an evocation as per Bardon's pre-requisites, then he really doesn't need any help performing a certain task as he can do it on his own. <<

Yes. However, when a friend agrees to take on a specific task, or series of tasks, for you, then your time is freed for other tasks. There are also some entities who will offer a continual sort of assistance that will automatically fulfill certain functions for the magician without the necessity of even asking for assistance situationally.

>> A need for information is a slightly different matter in my opinion given that quite a few of the earthzone spirits have access to quite a few of those hidden little secrets that are still not widely known. <<

Yes and this can be approached in a fashion that honors an entity's willingness and pleasure to *share*. In other words, there's a line beyond which it becomes a matter of greed and of gluttony, which is offensive.

>> Namely that trying to encompass each zone, or trying to merge with the divine is quite a bit like trying to master the akasha. To try to encompass one magnitude of infinity one can not do this with small steps. <<

:) Actually, one can, but the problem is, it takes an infinite amount of time! ;-)

>> At the same time, however, those first small steps are necessary so that one is prepared to make the gigantic leap to encompass all of infinity. <<

Yes.

>> Now, how should one approach the particular zone? I mean, if you first start with a particular zone do you start with trying to contact those "heads" that encompass a vast

majority of the zone, or do you start off with the lesser spirits? Start off by contacting lower-middle management or the CEO as it where? I know Bardon suggests introducing yourself slowly and gradually to the zone. <<

This is *not* like a *human* hierarchy. The level at which you *can* enter into a realm and the level of entity that you *can* communicate with has little to do with your desire. It has to do with *your* level of maturity.

My recommendation is that you approach a realm in the manner that Bardon described for working with the Elemental realms. First you enter the realm and establish your presence. Observe and explore your surroundings and wait for an entity of that realm to begin an interaction with you. However, instead of following my recommendation, I suggest that you ask your HGA for advice and spend some time meditating upon this question. The proper answer for *you*, lies within *you*. :)

My best to you,
:) Rawn Clark
27 Aug 2004

>> In the response above you made a statement that Bardon refers to in IIH that I never quite understood. In IIH, Bardon warns the magician not to make contact with the beings of the elements before they contact him (or her) first and he implies that if these instructions are not adhered to, the undesirable consequences may follow. Why is this the case? <<

I suggest that you read my Commentary Upon Step Ten (<http://www.ABardonCompanion.com/IIH-Step10.html> or pages 122-125 of my first book).

In addition to what I wrote there, is also the issue of the magician's own vulnerability at that moment. This will be the first time that the magician enters an Elemental realm in such a manner. The magician must leave their physical body and condense their mental body within the Elemental realm. This means that the cords which connect the solitary mental body with the physical body are being "stretched" to an entirely new degree for the magician. Furthermore, the magician must fill their mental body with the Element of that realm and this means that they are very vulnerable to any influences that exist within that Element's realm.

So the magician needs time to adapt to this new level of vulnerability and to acclimate their mental body to the new environment. The time it will naturally take for the magician to begin to see within the realm and begin to observe the beings that reside there *is* the time it takes for the magician to acclimate to the new environment. Once the magician has factually reached the point of acclimation, the beings of the realm will begin to notice the magician's presence. But still the magician is vulnerable in that any negative reaction,

from the realm to their presence within it, will immediately cause an Elemental imbalance within the magician. Thus the magician should still wait until the beings of the realm initiate an interaction because, *it is at that moment that the magician ceases to be overly vulnerable to a moderate influence from within the realm impacting them and causing an imbalance*. In other words, when *the magician* is ready and would not be harmed by such an interaction, the beings of the realm will initiate an interaction.

The beings of the Elements have no human-like desire to harm others, no human-like motivation to hurt the magician in any way. Their responses are predicated upon the magician's own actions and *factual* level of maturity. If the magician tries to exceed their own true level of maturity, they will be stopped -- without human-like prejudice but very matter-of-factly by the impersonal forces of nature which the beings of the Element embody. Or rather it's not so much that they "will be stopped" as it is that it is simply impossible to exceed such limits. It becomes impossible for the magician to retain their autonomy within the realm so either the magician leaves or they are "absorbed" by the Element and, as Bardon put it, they become a Gnome.

>> How real are the consequences Bardon describes? <<

They are very genuine *possibilities*. However, it must be said that if one has truly mastered each preceding exercise, then such experiences would be *impossible*. :) His warnings are primarily for those who are tempted to "dabble".

>> It sounds like this warning applies to the spheres as much as it does the domain of the elements. <<

In principle, yes, but with experience, comes ease and the "time" it takes to acclimate to each successive realm, decreases rapidly.

My best to you,
:) Rawn Clark
27 Aug 2004

The Key To The True Quabbalah

***Pattern on the Trestleboard* Meditation**

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[The *Pattern on the Trestleboard* is a series of 11 statements which encapsulate the esoteric meaning expressed by the numbers zero through ten. First introduced by the famous occultist Paul Foster Case in his book *The Tarot*.]

A *Trestleboard* meditation (or series of) that I **highly** recommend is as follows:

Sit with the phrase for Zero. Focus upon it entirely. Say each word with excruciating slowness. Ponder each one, one at a time, moving on to the next only when you have the first one tucked under your belt thoroughly. As you take each new word, incorporate it into the preceding ones before moving on. In this way, slowly build the phrase, letting each new word lead you deeper into its fullness. When you reach the whole phrase, repeat it over and over slowly. Let it revolve in your mind, illuminating each of its myriad facets.

Do this with each of the 11 phrases, in sequence. This may well take 11 sittings to accomplish on the first round. At this point, I can go the whole circuit in seconds, so it does get faster. I use a modified version of this when I face a puzzling problem. I repeat the circuit slowly with the situation in mind and this helps me gain clarity.

If you do the above meditation, you will **never** forget the *Pattern on the Trestleboard*!

My best to you,
:) Rawn Clark
15 Nov 2001

The Pattern on the Trestleboard

THIS IS TRUTH ABOUT THE SELF:

- o. All the power that ever was or will be is here now.
- 1. I am a center of expression for the Primal Will-to-Good which eternally creates and sustains the universe.
- 2. Through me its unfailing Wisdom takes form in thought and word.
- 3. Filled with Understanding of its perfect law, I am guided, moment by moment, along the path of liberation.

4. From the exhaustless riches of its Limitless Substance, I draw all things needful, both spiritual and material.
5. I recognize the manifestation of the undeviating Justice in all the circumstances of my life.
6. In all things, great and small, I see the Beauty of the divine expression.
7. Living from that Will, supported by its unfailing Wisdom and Understanding, mine is the Victorious Life.
8. I look forward with confidence to the perfect realization of the Eternal Splendor of the Limitless Light.
9. In thought and word and deed, I rest my life, from day to day, upon the sure Foundation of Eternal Being.
10. The Kingdom of Spirit is embodied in my flesh.

On Bardon's Spelling of "Quabbalah"

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With the new English translation, Merkur Publishing has changed Bardon's spelling from 'Quabbalah' to 'Kabbalah'. What was formerly "KTQ" is now "KTK"

Bardon's spelling is unique and, in my opinion, significant and this change is one reason why I prefer the older KTQ over the new KTK.

In Hebrew, the work "kabbalah" is spelled with the Letters Qooph-Beth-Lamed-Heh. But Hebrew characters are not Roman in nature like English. Therefore every transliteration of a Hebrew Letter is an approximation of its phonetic. For example the Letter "Qooph" is indicated variously by 'K', 'C' and 'Q'. All three are equally correct, but 'K' is by far the best since it has no softness like the 'C' often does, nor does it invoke the 'W' sound like the 'Q'. "Qooph/Kooph" is a back of the mouth, tongue to the roof, hard sound, which in English is best approximated by the 'K'.

However, the different transliterations have come to mean different things in the English speaking world. Jewish kabbalah is almost exclusively signified by the 'K', whereas Western Hermetic kabbalah is almost always spelled with a 'Q'. Christian kabbalah is often spelled with a 'C'.

However, Bardon is the only instance that I've ever found who uses a 'Qu' and consciously introduces the 'W' sound. But there is no 'W' consonant in the Hebrew language! In Hebrew this phonetic would be accomplished through a combination of vowel points, not with a consonant (i.e. Letter).

As I point out in my commentary on *KTQ* (I did not use KTK), this is the clue that makes the final piece of the puzzle regarding the relationship between Bardon's Quabbalah and the Jewish Kabbalah, fall into place. This points the student to the connection between the correspondences of Bardon's 'W' and the Sepher Yetzirah's 'Qooph'.

My best to you,
:) Rawn Clark
10 Mar 2002

Back Into the Tree of Life Image?

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>> Recently, I re-read an old book of mine from Donald Tyson who argues that most people do things wrongly - because people don't question the reason for doing things in the first place. In addition, I have come across web sites (e.g. "Work of the Chariot" - <http://www.workofthechariot.com/index.htm>) and read traditional Jewish Kabbalah books that suggest the Golden Dawn got it wrong i.e. you don't back into the TOL and visualise Geburah on your right shoulder and Chesed on your left. Is spiritual intention, and the egregor now associated with this form of the TOL what counts now? <<

One thing that differentiates Jewish kabbalah from the Western tradition is how they each treat the Tree. In Jewish kabbalah, the Tree was never placed in the body (i.e., one never stepped into the Tree either forward or backward), so the question of backing in or not was never considered. This use of the Tree was not a part of the Jewish tradition.

The Jewish kabbalah is oriented to standing face-to-face with G-d, whereas the Western tradition is oriented to standing AS G-d. Becoming at-one-with G-d requires a shift in perspective and one MUST, in effect, back into the Tree in order to assume the structure of Deity.

So those who argue that the Western tradition has it wrong and that you don't back into the Tree are correct from the Jewish perspective since the Jewish tradition would never do such a thing in the first place. However, if you're following the Western path and seeking oneness with G-d, stepping forward into the Tree will do you no good.

Those who argue that backing into the Tree is thus incorrect base their interpretation on various Hebrew texts that correlate "right" with the pillar of Mercy and "left" with the pillar of Severity. Unfortunately they haven't understood the Jewish perspective sufficiently to realize that these are references to the Tree image that depict G-d looking at us. They are not references to the Tree within the human body since this was never a practice of Jewish kabbalah. Therefore, these textual "proofs" are nothing of the sort.

Likewise, many modern Jewish kabbalists don't fully understand the Western perspective and therefore declare that Western kabbalah has it wrong and one should never back into the Tree. And even though, due to the influence of Western kabbalah, some are beginning to treat the Tree in a Western manner (by placing it in the body, etc.), they are doing so from a purely Jewish understanding.

In short, if you want to use the purely Western approach of building the Tree in your aura, then you'd be wise to stick to the Western technique of backing into the Tree. The Jewish tradition has no such practice of building the Tree in the aura.

My best to you,
:) Rawn Clark
29 Jul 2002

Kabbalistic Utterance and the Direct Perception of Legality

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>> How does a Kabbalist who is a Bardon Kabbalist utilize direct perception in dealing with the letters, when Bardon gives a list of correspondences himself? Do you simply use them, to start with, as it were, and once your perceptual faculty and concentrative facility is refined, take it from there, or, something else? I understand the value of direct perception, because I have audio synesthesia, and whenever I hear a musical note, a whole lot of things happen. <<

The clue is in the context in which the work with KTQ begins -- Step Nine. The Bardonian kabbalist has just completed Step Eight which concerned mental wandering. That's the setting.

Direct perception occurs at a purely mental level and is accomplished by the raw or naked mental body itself. In other words, the initiate who has completed Step Eight is no stranger to direct perception. They will already have developed this ability before beginning the work of KTQ.

Bardon's tables and lists are just guides meant to lead you in the right direction if you don't already perceive the right direction. They are, after all, very vague things. Can you pinpoint with absolute accuracy THE color red? Or THE feeling 'hot'? Where is the exact boundary between 'abdomen' and 'legs'? Even the notes vary from person to person. And so on. These are only guides that direct the student down a very broad path toward *their* ultimate direct perception.

It must be understood *beforehand* that these are only broad guides, and that one must rely upon direct perception and not a table of correspondences. If you take Bardon's correspondences as being absolutely specific (as opposed to broad), and use them instead of your direct perception, the results will be only partial and fairly limited to the mental realm (i.e., Single Letter Key).

>> So, if I go by your ideas, theoretically, given the certitude offered by direct perception through personal experimentation, in theory I would have been able to uncover the "correct" attributions myself through my own direct perception? <<

Yes, of course. How do you think that very first ever table of correspondences was derived? ;-) In point of fact, direct perception is the *only* way to discover the "correct" attributions. The guidance offered by a table of correspondences merely speeds this process in that it tells you to look to the left instead of your having to look in every direction before you do finally look left. But even with this modicum of guidance, you still have to discover how far to the left . . . is it left-up or left-down . . . etc.

>> But, if I understand him correctly, what Rawn has said implies that the effect of Qabbalistic speech is determined by the Intent and Will of the Qabbalist, not by the sounds themselves. Presumably, then, the same sound can have different effects, depending on what the Qabbalist intends; for example, a 'B' sound could mean one thing in a certain symbolic system and a different thing in another, so a Qabbalist working with the first system and speaking a 'B' sound Qabbalistically would be intending something different to a Qabbalist speaking a 'B' sound while using the other system. <<

At the root of kabbalistic speech is the cognizance of legality. The Legality is the root from which all else springs. It is the only component in kabbalistic speech that cannot be interchanged. Thus the

utterance of the 'B' sound carries with it a specific legality. It requires very precise and unique physical movements which result in a very specific and unique set of vibrations (sound). Within that unique set, there are many variables or shades of difference, but they all still lie within the confines of the 'B' sound. The 'B' sound is universally the same when uttered by a human body, requiring the same physical movements, etc.

When we interpose another color or tone or sensation for the 'B' sound, and combine them with the 'B' legality, a slightly different expression of that root 'B' legality results. But it still remains within the bounds of the 'B' legality. On the other hand, if we try to impose a foreign legality upon our utterance of the 'B' sound, the result will be nil.

In the older kabbalistic texts there can be found quite a variety of attributions for the letters but the legality remains universal among them all (at least among those based upon actual experience and not just pure conjecture). So the only thing that actually varies, intent wise, is the particular flavor of expression of the established or constant legality.

The set of correspondences that Bardon supplied in KTQ, when applied to the root legality of each letter and uttered magically, result in the effects that Bardon described. And even though Bardon's correspondences differ from some of what is to be found in Jewish kabbalah (he agrees primarily with the attributions of the Ra'avad), he adheres completely with the established legality of each letter.

>> How can the Qabbalistic utterance of a word be effective in any language other than one in which the meaning of a word is related to the sounds forming it? <<

I think the missing ingredient in your comprehension of this is the way in which a word (i.e., composite of letter-sounds) is uttered kabbalistically. The word itself is irrelevant. Each letter of the word is taken individually. For example, let's take the three letter word A-M-Th. The Aleph would be uttered and placed in the Akasha. Then the Mem would be uttered and placed in the mental realm. Finally, the Tav would be uttered and placed in the astral realm. There would be a continuity of intention throughout the utterance of all three letters and in this way they would incorporate the 'word' that these three letters form. But the utterance itself contends with the letters as individual units, set in a specific sequence.

The fact that in Hebrew these three letters mean "the truth" is significantly helpful, while the fact that in English these three letter sounds mean nothing would offer no help. But in either language, this is still a valid kabbalistic formula. Conversely, the English word 'dog' could be treated in the same manner, although the meaning of the English word 'dog' has no relevance to the kabbalistic formula of these three letter-sounds.

>> How is it possible for this word to be pronounced Qabbalistically, if the imposition of the 'foreign legality' of the meaning of the word in English on the legality of the 'B' (and other) sounds making up the word results in a nullification of the effect? <<

The legality is resident within each individual letter sound, not within the meaning of the word. This is why the Hebrew *language* is helpful -- it's words reflect the combination of the legality of each letter that makes up the word. In other words, the sequential legality of Aleph, Mem and Tav, is reflecting by the meaning of the word A-M-Th, "the truth". Whereas in English the sequential legality of 'D', 'O' and 'G' is *not* reflected in the meaning of the word 'dog'. But this has nothing to do with its value as a kabbalistic key.

>> So I would guess that it is important to know whether a system has conceptions associated with its sounds that are compatible with the actual legalities of the sounds, before one starts to study it as a means of learning Qabbalistic utterance. Also, is it possible to learn Qabbalistic utterance without reference to any particular symbolic sound-system, focusing only on the actual legalities of the sounds?
 <<

As I've said before, kabbalistic utterance is possible *only* if it's rooted in the direct perception of legality. Bardon's placement of KTQ at the end of Step Eight guarantees (assuming one has followed his instruction) that the direct perception of legality is already an acquired ability. It is in this context, and with this ability in hand, that the student begins the preparatory exercises of learning the alphabet. As I mentioned in a previous thread not long ago, the table of correspondences is meant only as a guide to indicate the sort of expressions of the core legality one should employ in order to achieve the indicated effects. If the student is incapable of perceiving this legality for themselves, then using the correspondences as given will do them no good.

So long as one can directly perceive the legality inherent to a letter sound and has gained the magical abilities to utter it with their three bodies simultaneously, then a table of correspondences is unnecessary. So too, at that point, would be the study of any set cosmology such a kabbalah. In the 'end', it's all unnecessary, but the Great Joke is that it IS at some point necessary if you really want to reach that 'end' where it becomes unnecessary! ;-)

>> But isn't the direct perception of legality a consequence of the successful completion of KTQ Step V, when one has already learned the alphabet in the first four Steps of KTQ? <<

No, the direct perception of legality is a consequence of the completion of *Step Eight* of IIH. That's the whole point of placing KTQ at this juncture.

The preparatory Steps in KTQ teach you how to use the IIH techniques and abilities -- including the direct perception of essential meaning / legality -- in kabbalistic speech. The various exercises also have the effect of transforming your three bodies in the ways necessary for kabbalistic utterance.

>> Furthermore, doesn't the successful completion of KTQ Step V rely on having completed years of study of the Qabbalistic cosmology based on the alphabet and numbers? <<

I see that I have not expressed myself very clearly in previous statements about this. :) The simple answer is no. Studying the kabbalistic cosmology helps immensely, in my experience, but is not a requirement. Bardon's KTQ can be accomplished without any knowledge of kabbalah at all. All that's *required* is the completion of Step Eight of IIH and the attainment of the requisite abilities.

However, if you want to pursue the use of Jewish kabbalistic formulae (such as the Shem ha'Mephorash), in a truly Jewish way (as opposed to the way you can use any combination of letter sounds to create or utter formulae), then yes, an intensive study of kabbalistic cosmology would be essential. Also, if you choose to employ the Hebrew letters, with all of their attendant symbolism -- instead of using just the letter sounds without the Hebrew symbolism -- then you would need this intensive study.

>> Surely, then, it is important to be sure that the alphabet (symbolic sound-system) one studies and works with is one in which the conceptions associated with its sounds are compatible with the actual legalities of the sounds, before one becomes able to perceive these legalities directly in KTQ Step V? <<

I hope you understand at this point that this is not a viable path toward the direct perception of legality. Legality or essential meaning is not something you *learn*. It's something you *perceive*. This is one reason why Bardon made it the fourth pole of the quadrupolar magnet in regards to KTQ, yet said so little about it. Each of the poles relies upon a sense and this ability of direct perception IS a sense. We indeed must learn to develop this sense but we cannot *learn* what we then perceive with it. The work of Steps One through Eight is what gives birth to this sense.

Prior to developing this sense, it is *helpful* to work with a system that accurately expresses this essential legality. If nothing else, it trains your mind in ways that are compatible with, and supportive of, the development of your direct perception. The conflict between the results of your eventual direct perception and what you have learned will then be less shocking than if you had worked with a system that didn't express the proper legality. ;-)

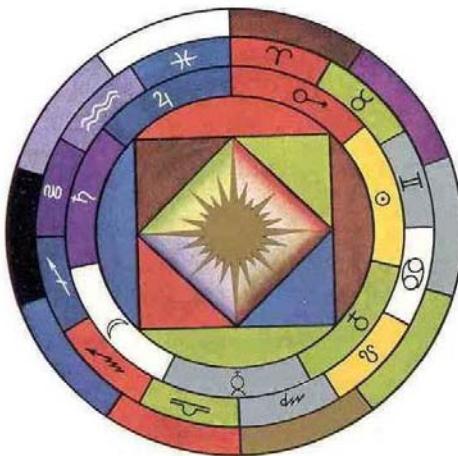
But be forewarned, no such system is perfectly accurate. Words can capture only a minute fraction of the information received through the direct perception of essential meaning. This is true even if a trillion words are used to describe the direct perception of the simplest thing. A system that truly expresses the legality, such as Hebrew or KTQ, can only guide you in the proper direction, but you still have to perceive the radiant light flashing through that eye-in-the-needle, for yourself.

My best to you,
:) Rawn Clark
11 Sep 2002

On the Third Tarot Image in KTQ

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>> Alright, upon doing a little bit of meditation upon the card I can definitely see how the symbolism upon it relates to Jewish Kabbalah in the Sepher Yetzirah. The IHVH in the center relates to the three mothers, the seven planetary symbols relates to the seven doubles and the zodiac symbols the twelve rinds. However, I am not quite sure how the colour symbolism relates to the letters that Bardon gives within the text. All well, no matter. I guess this is one of those things that only a step eight initiate can truly understand. <<



;-) I doesn't take a Step 8'er to realize that there's absolutely no relationship between these colors and the colors of the Letters (Fire pole) given in KTQ.

Sorry to have been so uninformative in my first reply, but mainly I wanted to prompt you into meditating on the symbol first. Now that you have, here's a bit more to meditate about. ;-)

#1) The "circles" are actually wheels. I suggest that you print out 4 copies. One copy, leave as is. The second copy, cut out the wheel of the zodiac. The third copy, cut out the wheel of the planets. And the fourth copy, cut out the central circle. Now layer the wheels and connect them together at their center points so that you can rotate the various wheels in relation to each other.

#2) The outer wheel represents the Akashic essential meaning or "legality" (Earth pole) as expressed through the 10 Sephirot and the numbers 1 thru 10. The zodiacal wheel represents those Letters that have a special affinity for the mental realm. The planetary wheel represents those Letters that have a special affinity for the astral realm (the "seven portals to the soul"). The inner square of the Elements represents the physical realm.

#3) The reason Bardon said that this glyph especially represents the Four-Letter Key is because it shows affinities, *through its color symbolism*, between the four realms into which one will place the four Letters.

This is difficult to explain with typed words! If we were talking face-to-face, it wouldn't be a problem, but I'll give it a try anyway and see what comes of it.

The place one starts is with the legality (i.e., the essential meaning) of the physical effect one wishes to create. The Letter which corresponds with that legality is placed in the Akasha. Thus you find the appropriate Sephirot key on the outer wheel and turn it so that it's at top. This represents the Letter you will place into the Akasha.

To then find the most harmonious combination of Letters to put into the mental, astral and physical realms, you turn the inner wheels so that the colors match with the color of your legality. Of course, this assumes that you know all of the aspects of each Letter VERY thoroughly, because it's not always a straight-forward and logical process. It's an Art, so to speak.

Nonetheless, if you take the three charts I present in my "Commentary Upon KTQ" and start fiddling around with your wheel, you'll either get it or drive yourself insane. ;-)

This wheel is VERY versatile. You can really start anywhere (i.e., with any realm) and dial up harmonious solutions to the other realms. For example, if you desire a specific astral effect, you would start there and then tune in your legality, then figure out your most harmonious mental Letter, etc.

If you're working with just the single-Letter key, then from this glyph you can get an idea of it's ultimate mental, astral and physical effectiveness by way of harmonious color symbolism.

This wheel will also reveal certain conflicts and affinities between the Letters.

But again, this only begins to *really* work when you know the Letters inside and out. Up until that point, it can be a painstaking process to make much sense of it, let alone any actual use of it.

My best to you,
:) Rawn Clark
19 Jun 2003

>> *Also, within the inner circle of the Third Key I'm seeing three sets of four different colours. So in the inner circle we've got the three mother letters, the five vowel points...so what do the other four come in?*
<<

I think you're being overly rational here. :)

The first set of four, immediately within the inner circle, represents the four Divine Qualities, as expressed through the four Elements and their respective Electro-Magnetic properties.

The first *square* represents, as Bardon explained, the material realm and the four material Elements.

The innermost square represents the Kabbalist. Note that the sequence of colors (moving counter-clockwise) follows the proper correspondences to the IHVH -- Yod=Fire, Heh=Water, Vav=Air and Heh-final=Earth. I take this as evidence that Bardon did understand the Hebrew correspondences to the IHVH as opposed to what he stated in the text of KTQ (which was that Yod=Fire, Heh=Air, Vav=Water and Heh-final=Earth, which is patently incorrect).

The 24-pointed star at the center represents Divine Providence acting through the Kabbalist.

My best to you,
:) Rawn Clark
23 Jun 2003

>> Now, if the planets are associated with the sepheroth, what of the planetary associations of the double letters? From which seems to flow that the letters are in turn associated with the sepheroth. <<

No. The 7 planets and the 7 Double Letters can be considered one and the same, but the planets and the Sephiroth cannot. The 22 Letters and the 10 Sephiroth are separate things and only together do they constitute the 32 Paths.

This need to make the Double Letters equate directly to the Sephiroth is a common failing of the Western intellect.

>> Using the third key, some of the letters seem to match up: Venus(Peh) and Mars(Daleth) in particular. Though the others are up in the air for me. Or am I making the old "Socrates is a duck error" of Plato all over again? <<

The three in question are Moon, Sun and Saturn. The Sun's color is a Yellow Gold; whereas, Tiphareth is presented as Gold. Saturn is presented as a deep Purple, as is Yesod. However, Saturn corresponds to Binah/Black, not Yesod/Purple. The Moon is given as white which infers a connection with Kether! ;-) However, Moon corresponds to Yesod and the color Purple. I'm not sure why Bardon chose the Moon's whiteness instead of its traditional color of purple or silver (perhaps because he's used silver for Mercury instead of its usual orange).

>> This clears so much up. The sepheroth are numbered counter clockwise from Kether to Malkuth in numerical order, correct? <<

Yes, that's correct. It's interesting to note that the Sephirotic wheel follows a counter-clockwise (1-10) sequence; the zodiacal wheel a clockwise sequence (Aries -Pisces); and the planetary wheel a counter-clockwise sequence (Moon-Saturn).

My best to you,
:) Rawn Clark
25 Jun 2003

KTQ Miscellany

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>> *I do believe that the point of confusion that I am finding is that within Jewish Kabbalah, there are only 22 letters. Whereas Bardon's system posits how many letters, 27, I believe? <<*

Yes, Bardon gave 27. However, Hebrew has 22 Letters (which are all consonants) and 5 basic vowel points. Bardon didn't discriminate between "Letters" and "vowel points" and thus presented 27 "letters". If you examine my Commentary Upon KTQ rather closely, especially my charts 1 & 2, I think you will understand how Bardon's letters and the Hebrew match up.

>> *Moreover, all the letters are supposed to be mastered within each of the four realms: akasha, mental, astral and physical, correct? Yet here you're seeming to say that certain letters have an affinity with certain realms... <<*

Yes. However, the fact that a specific Letter has an affinity with a specific realm does not preclude its usage in other realms. The nature of these affinities are the basis upon which formulae are constructed.

My best to you,
:) Rawn Clark
21 Jun 2003

>> *Perhaps a better question would be: why does the Sepher Yetzirah not deal with the five basic vowel points? Do these vowel points deal more with the transition from Yetzirah to Assiah? <<*

Even though the S.Y. doesn't come out and name the vowels in the same way it does the Letters, they are still inferred. Many things are inferred or stated symbolically/obliquely in the S.Y. and this is why it's essential to study the S.Y. in its original Hebrew and go through it with a fine-toothed comb, so to speak.

Ultimately, each of the Hebrew Letters, which are all *consonants*, require a vowel to the *spoken* astrally and physically. The vowel points are the life breath of the Letters.

In S.Y., 2:3 we find an indication of the three forms of "speaking" a Letter --

**"Twenty-two foundation Letters:
He portrayed them with voice;
He hewed them out with breath;
He hid them in the mouth in five places . . ."**

The last ("He hid them in the mouth in five places") refers to the *mental* speaking, per Bardon. Here, the Letter is spoken mentally without any vowel attached. The key to speaking the *consonant* without the vowel is the shaping of the mouth: i.e., where they are "hidden" in the mouth itself.

"He hewed them out with breath", refers to the *astral* speaking, per Bardon. Here there is the addition

of the "breath", which means the vowels since speaking vowels involves breath. By "hewing" is meant that the consonants are thus given dimension and life.

"He portrayed them with voice", refers to the *physical* speaking, per Bardon. Here the vocal chords are vibrated along with the issuance of breath and shaping of the mouth.

All of these actions are enacted upon the "22 *foundation* Letters".

>> Within your writings, you associate akasha with Atziluth; the mental realm with Briah; the astral realm with Yetzirah; and the physical realm with Assiah. Yet within your commentary upon KTQ you have the Gra tree represent the world of Briah, when elsewhere you state that the Gra tree is the best representation of the tree within the Sepher Yetzirah. So how do you rectify this point of contradiction?

<<

Okay, this bit gets complicated, so buckle your seatbelt. ;-)

The Sepher Yetzirah or "Book of Formation" describes the *creation* of the realm of Yetzirah. The Creatrix is represented by the Gra Tree (the Tree of perfect equilibrium), and the creation (Yetziratic Realm) is represented by the Hebrew Tree. In other words, the S.Y. *results in* the Hebrew Tree, but the tree it *describes* is the Briatic Tree or Gra Tree.

The S.Y. tells the tale of the transition between the Briatic (mental) and Yetziratic (astral) Realms or Worlds. It's the *creation* of Yetzirah and the astral realm. This may be the reason why Aryeh Kaplan chose to translate the title of his book into the English "Book of Creation" instead of "Book of Formation".

The true "Sepher Briah", or "Book of Creation", is the first chapter of Genesis which defines the 32 Paths of Wisdom. It tells the story of the transition between Atziluth and Briah. This results in the mental realm or Briatic World, represented by the Gra Tree.

The Sepher Yetzirah picks up from there and describes how the Briatic Gra Tree, creates the astral realm of Formation, which results in the Hebrew Tree.

As for a "Sepher Assiah", or "Book of Making", which describes the transition from Yetzirah (astral) to Assiah (material), it's my opinion that The Ari (R. Luria) found the equivalent within the "Sepher ha Zohar" and from that divined his version of the Tree. To my mind, the Ari Tree describes the Asiatic Realm.

Clear as mud? ;-)

My best to you,
:) Rawn Clark
28 Jun 2003

>> *With the Kabbalistic work one has to look for the essential meaning of each of the spheres and paths, then try to figure out the colour symbolism and work on condensing that essential meaning through colour. <<*

There's sort of an alternative approach to the one you describe which I'd like to share with you. Once you get used to the whole direct perception of essential meaning thing, try pronouncing one of the Letters mentally (that means as a consonant, focusing upon the shape of the mouth and the positioning of the tongue). Keep in mind the corresponding color that Bardon listed and the *speaking of the Letter* will cause an eruption of The Right Color. Essentially, you will be directly perceiving the essential meaning of the *mentally spoken* Letter -- as color.

>> *Now, what you're saying is that the preparatory work within KTQ works with the condensing down of the various letters/parts within the three bodies. Therefore essentially transforming the three bodies into the tree of life, and hence, a conscious living and breathing expression of the Divine. <<*

Yes. Take for example, just the very first exercise of the Fire Pole in which you are condensing the color of each Letter, first in the universe, then in the whole body, inductively and deductively. This is the very first transformation in which your body acclimates to an accumulation of the colors and in which it becomes second nature for the colors to condense in the universe in exact synchrony with your mentally speaking their Letters. In other words, you speak the 'A' and immediately the universe is filled with the light-blue Light or your body is filled. The exercises of repeatedly accumulating and condensing the colored Lights change you.

But this is only the very fist step in the transformative changes that ultimately end in *becoming* the Tree.

My best to you,
:) Rawn Clark
29 Jun 2003

>> *I'll have to try that. Though I do believe that I'll have to experiment a lot more with the actual shape of the mouth as I can't seem to pronounce each consonant individually. <<*

The key to this is found in Sepher Yetzirah 2:3 -

"Twenty-two foundation Letters: He portrayed them with voice; He hewed them out with breath; **He hid them in the mouth in five places -- Aleph, Cheth, Heh, Ayin: in the throat. Gimel, Yod, Kaph, Qooph: in the palate. Daleth, Teth, Lamed, Nun, Tav: in the tongue. Zayin, Samekh, Shin, Resh, Tzaddi: in the teeth. Beth, Vav, Mem, Peh: in the lips."**

Begin your practice by speaking the Letter normally, with voice and breath. Take very careful note of how your mouth shapes itself, where your tongue is placed and how the breath is compressed for the consonant itself. Then speak the Letter without voice, with the breath alone. Then drop the vowels associated with the normal speaking of the consonant and utter just the consonant itself. This stops the breath at the point of compression.

For example, let's take the Letter 'K'. Speak it first in a normal manner as 'kaaa'. Note how it's the back of the tongue which compresses the breath at the palate (roof of the mouth towards the back). Now speak the 'kaaa' without the vocal chords and focus just upon the compression of the breath and placement of the tongue. Notice how the 'aaa' is a release of the breath compressed by the 'k'. Now drop the 'aaa' and focus just upon the compression of the breath by the back of the tongue against the palate.

>> *What about pronouncing the vowels though? <<*

It's much the same except that instead of a compression of the breath, it's about the shaping of the flowing breath, again by mouth and tongue.

But be careful when using Bardon's letters to distinguish between the *vowel* Umlaut 'A' (the vowel point Kametz) and the *consonant* 'A' (Aleph), for example. Reference to the charts I provided in my KTQ commentary will help with this.

>> *In KTQ Bardon calls for an accumulation of light within both the heart and the brain, yet in IIH Bardon repeatedly warns that an accumulation of the elements within those two regions is something that shouldn't be attempted except by the scholar that has attained the faculty of clairvoyance, through which they would be able to see the functioning of the internal organs. Or is creating an accumulation of light different from an accumulation of the elements? <<*

Yes, the Lights are different than the Elements and Fluids. They stand in relation to the Fluids in the same way that the Fluids do to the Elements. An accumulation and condensation of the Lights that correspond to brain and heart, within those organs will not cause a disruption of their electrical functions in the way that a similar accumulation of an Element or Fluid could. The Lights interact with the universal materia in a somewhat different manner than do the Elements and Fluids.

>> *When working with the first stage of the fire pole working with the letters definitely did produce an accumulation within the body, yet it is an accumulation that seemed softer and gentler than an accumulation of the elements, even though it was just as dynamic. Then again, that might also be due to the fact that I was working with the A which has a feeling of ease attached to it. <<*

The Water pole correspondences aside, there is a difference in the quality of an accumulation of the various Lights. For example the 'C' (Tzaddi) is very fiery with its vermillion red and the 'Ch' (Cheth) with its sparkling silvery violet, is very invigorating and alive, in comparison with the expansive 'A' (aleph) with its sky blue. But the quantity of stress (i.e., the dynamic force) that each of these different flavors of accumulated Light bring to the body is the same.

>> *More questions to come when I have the time to type them all out. :) <<*

As I stated in my KTQ Commentary, there are limits to what I'm willing to discuss regarding KTQ, in public. Some of your questions have already taken me right up to the boarder of my limits and I've debated whether to answer you here on the BardonPraxis, or to answer you in private instead. So don't be surprised if I end up answering some of your future questions here, in public, and some in private, through direct correspondence. :)

My best to you, :) Rawn Clark 03 Jul 2003

Learning the Letters

© 2003 **By Peter**

[This was originally posted by Peter on the BardonPraxis forum and appears here with permission.]

I had a little bit of an epiphany concerning Bardon's statement about learning the letters like a child. This is an extremely true statement, but also one with considerable depth that goes beyond what Bardon talks about within KTQ, I believe. I'm sure some others would benefit seeing how all of the labours of IIH seem to fit into the greater picture of the work of Kabbalah.

Whomever picks up the KTQ and starts work upon it, be they an absolute beginner or a scholar that has gone through the steps of IIH up to step eight, will have to learn the letters like a child: learning each letter's colour, tone, feeling and legality one by one and step by step. In much the same way that a child would learn the alphabet by being able to print out the letters, pronounce them, form words with them, speak these words and eventually make the leap from printing to writing as well as the further refinement of their eloquence.

While the beginner and the magician both have to learn the letters like a child, the magician has the advantage in the fact that he knows, understands and can speak a number of different languages. The first language that the scholar learns within his training within IIH would be the language with only one or two letters, that is the language of vital energy. Now, of course, being a student of Qigong I realize that this one letter language is something that can be infinitely expanded upon with the addition of the meridians through which vital energy flows, the dantian's in which vital energy is stored, and the various degrees of quality and accumulation of vital energy. In addition to eventually learning that the vital energy is made up of relatively equal amounts of magnetic and electric fluid, a point that is also well known within the orient under the guise of the three forms of vital energy: shen, qi and jing. A triad that very much resembles that of Shin Aleph Mem.

Secondly one learns a language that has more letters in it, namely the letters of the four elements that make up the whole of reality and can express all sorts of different quantities and qualities. Eventually mastering this language via the various finger rituals. Yet, this too can be broken down into a binary system of the electric and magnetic fluids.

Thirdly, the scholar learns the language of the electric and the magnetic fluids. Which is not really something that I can comment overly much about, though it does make me wonder why Bardon placed the work with the fluids so late within IIH when he has the scholar working with combined forms of these qualities for some time.

Fourthly, the scholar understands and has a certain degree of mastery over the language of the senses: smell, taste, touch, sound, sight, emotional significance and mental chatter, via his work with the beginning few steps of IIH.

Lastly, and perhaps more importantly, there is the language of essential meaning. A language that Bardon seems to think that the scholar should have definitely developed fully by the completion of step eight, even thought it is something that is trained in a roundabout way in the exercises of every step that I have practiced. With the work of the soul mirrors, the introspection into the scholars character is an attempt at trying to see essential meaning of the scholars self at that moment and time, albeit in a fashion that is heavily filtered. With the meditative exercises of thought control one is working on quieting the rational mind enough so that it can perceive essential meaning, and in fact, true vacancy of mind can

produce a perception of essential meaning. Though this perception of essential meaning is again one that is generally filtered for some reason that I do not quite understand. With the sensory concentration exercises, the scholar is trying to find the essential meaning of sensory perceptions. The conscious reception of food, the mystery of breathing, the magic of water, the secret of the subconscious, as well as the creation of elementals, are all forms of placing the an essential meaning of a desire into the Akasha. The primary difference between these exercises being the how well the essential meaning of the desire is crafted. Yet it doesn't seem to be until the work of the transference of consciousness into another being, and then into the Akasha, that a more direct perception of essential meaning is trained.

All of these five different languages of vital energy, the elements, the fluids, and essential meaning are the building blocks upon which the Universal Language of Kabbalah is formed.

-- Peter
3 July, 2003

How Do PME & KTQ Fit Into IIH?

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>> *This one was asked by a friend who has read Mr. Bardon's works but is not pursuing the work itself. "When one reaches the end of step 10 Mr. Bardon says there is nothing more he can tell the initiate for he has become one with Deity. Yet we have 2 more books after this!" <<*

:) In the introductions to both PME and KTQ, Bardon stated that evocation and quabbalah should not be undertaken until the initiate has completed Step *Eight* -- not Step Ten. Step Eight concerns three primary abilities necessary for one to begin working with PME and KTQ: 1. mental wandering. 2. mastery of the Fluids. 3. magic influence through the Elements.

>> *I gave the answer I thought that made sense , that the magician does not *need* those books, it just makes things easier on him to have the information instead of collecting it all by himself. <<*

These books are more for the person just starting out with their pursuit of Hermetics, than they are for the master of Step Eight. They give the reader an idea of what is possible and provide something to look forward to.

>> - *If the magician is merged with Deity, why would he need to read and learn how to evoke spirits or speak in the universal language. <<*

They wouldn't. :)

>> *Would not the merging bring the magician into that knowledge of the cosmic language and no need to evoke a spirit since they are one with God? What could a spirit tell you or why do you need to show your magical authority over a spirit when you are one with God? <<*

The practice of magical evocation is a learning experience that, ideally, leads the magician *to* merging with Unity. This is why it's a work one begins *while working on Step Nine* of IIH. You might want to check out <http://www.ABardonCompanion.com/WhyPME.html>

>> *I know there must be a quantum level of difference between personal Deity and the Unity. So as i see it one first merges with the personal Deity and then progresses up the Tree merging with higher god forms until they have the potential to accept a merger with the Unity. So is this where PME and KTQ come in? Possibly The merger with ones personal Deity is not as awe-some and connecting as i think and only a "device" to raise ones four primary aspects to a higher level. If this were the case I see that one would need to slowly work with spirits/geniuses up to deities until Unity is reached. So this beings me to : are books 2 and 3 apart of step 10 in a way? Meaning in step 10 spirit you rise along the planes up to Unity. In step 10 astral you build your personal god. This is*

not completed truly until one works on all three books at once integrating all these energies into the self, mastering the spherical sentient energies by evocation and the cosmic lawfulness by tetra-polar speech. <<

Yes.

>> I have a friend who does ritual invocations of the Greek deities. I have seen these rituals and they are beautiful and fascinating. Now his face and demeanor change and you can tell that there is something different. Watching the aura around him I can see a completely different energy. Its more vibrant and more plentiful. He gives each one in the circle a dialog that is helpful or has some importance to the future. Now I know that Mr. Bardon says these are possessions. What I am wondering: Is this in some way what Mr. Bardon speaks of in the merging with personal Deity, except that one builds the Deity and not takes a "ready-made one"? <<

Merging with the personal deity is an expansion of *self*; whereas, possession is an invocation of *other* and an abandoning of self to that other presence. The effects of the true merging are permanent while the effects of possession are temporary.

>> When one is progressing up the spheres does one truly merge with the deities met? What makes it different than possession as spoken by Mr. Bardon before? <<

Yes and the difference is that it's a process of the magician expanding their *own* self-awareness so that it encompasses that of the deity. It is a sharing of self, not a possession of self.

>> Maybe I am wrong maybe one is only to converse with the deities as they rise up? This would still produce an effect within the initiate, most anyone recognizes the fact we all adapt to the environment or setting. Over a period of time it would make sense one would take on more deified qualities by being around them more. <<

:) Perhaps you should reconsider your definition of "conversing" with a *deity*? It's an entirely different kettle of fish than talking with your best friend . . . At these levels, communication *is* merging.

>> Would it be possible from a mere theoretical point of view to not create and merge with a personal Deity and only connect to the deities one meets along the way until finally reaching the Unity? If it were possible what would be the advantages or disadvantages of this process compared to the steps one should do as per Mr. Bardon. <<

Yes, it is possible. The disadvantage is one of the time it takes but that is variable and completely dependent upon one's karma. Bardon's method of the personal Deity (that reflects the characteristics of The Unity already) is generally much more rapid and certain. Another method is to aim for The Unity from the outset, putting aside all intermediaries or incomplete manifestations, but for most folks this is the hardest path of all.

>> I really am sympathetic to the types of ritual-less evocations Mr. Mistelle discusses on his site. I find them much more appealing than getting all dressed up, ritual weapons and wands, etc. etc. I know that when one masters a sphere one can do away with the tools and evoke without them. I know that the tools are there for the memory and the mind. So really it just takes one to "program" their mind right? <<

Yes, but working with tools is one of the best ways to "program" the mind and the emotions.

My best to you,
:) Rawn Clark
19 Aug 2004

>> So the initiate at step nine is making his ritual tools and charging them. In relation to his KTQ training begins learning the letters. It seems as if one can work more with KTQ than PME at this point. If one begins traveling through the elemental planes and the zone girdling the earth at step 10 than what spirits could they evoke properly? <<

It takes a few times of reading through these books to catch some of the subtleties. If you look closely at Step Nine, in the section where he talked about various uses of the Magic Mirror, among them you'll find reference to PME and contacting entities. Furthermore, in Step Eight, the magician is given the necessary tool for evocation to a *mental* density, namely mental wandering. By the end of Step Eight, the initiate is capable of making mental contact with an entity, which is the first stage of an evocation. So during Step Nine -plus- PME, one is learning how to evoke beings to a *mental* density and then later, to an astral and/or physical density.

My best to you,
:) Rawn Clark
21 Aug 2004

The Center of Stillness Meditation

On the "Center of Stillness Meditation".

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>> Regarding CSM, It is very useful to be able to control each sense individually. My biggest problem-sense is kinesthetic. I haven't yet been able to completely shut off the pain response. <<

Ultimately, pain is sensation -- the firing of electrical impulses along nerves, etc. The big difference with pain is that it is our body's own language telling us in no uncertain terms that something is amiss. Since it is our body's own language we MUST hear it. But we are taught to fear our body's own wisdom and to pay it no real heed. This evokes associated emotions that ostensibly have nothing to do with sensation itself. In short, what differentiates "pain" from "sensation" is emotion. It's what we feel about a sensation that makes it painful.

This is why I define seven physical senses instead of just five. How we feel about the sensations we receive is a very significant factor, especially when it comes to mastering the senses. Thus I say in the CSM, "Isolate this one sense, even from thinking", in reference to the emotional tone. That applies to each of the senses. Their isolation is the key to their mastery.

In practical terms, you must delve into your sensation of pain. Really go as deep as possible into it. What you are searching for is *how you feel about it*. Once you become cognizant of the feelings that you associate with this painful sensation you can begin to separate the sensation from the emotion. Of course, you will still need to address those emotions as well as any physical root causation, but this will allow you to convert your pain into mere sensation and then separate yourself from it and vice versa.

My best to you,

:) Rawn Clark

04 Jan 2002

Note Regarding the Center of Stillness Meditation

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>> *Should one use the Center of Stillness Meditation after one has completed the steps in IIH, or can one try this in the beginning along with the exercises of IIH? <<*

There are no prerequisites to the CSM. In fact, the CSM is VERY supportive of the IIH exercises. It will help you reach the desired levels with your mental discipline, your introspection, the separation of the senses and with your creative visualization. I would encourage you to take it up whenever it pleases you regardless of your IIH work.

If you use the recording, there is one thing you should be aware of that I've only recently learned since the recorded version is itself a recent invention. The recording is intended ONLY to introduce you to the technique and it is best if you don't become dependant upon the recording itself. The recording sets a certain pace of events, thus precluding independent investigation. Furthermore, it is wise to build the ability to separate yourself from the senses *and maintain that separation* without external prompting or direction.

I suggest, that if you do use the recording, that you see it only as a temporary tool and as soon as the technique itself becomes a comfortable process, you should wean yourself from having to listen to the recording and teach yourself how to achieve the same result by your own volition.

I have amended the posted recording to reflect these instructions.

My best to you,
:) Rawn Clark
05 Mar 2002

Adapting The "Center of Stillness Meditation" To Those For Whom Visualization Is Problematic

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>> *For practice, in attempting to achieve emptiness of mind, I work with Rawn's Center of Stillness Meditation. I'm still talking to myself to create the colored spheres and moving them when I'm supposed to be separating myself from them. Looking back to see them, takes longer than I have before we move to the next sense. For me to actually keep up to the pace, I have to step out of my self and view the entire scene from the outside of the creation. I look down on the structure with me inside. But then I fall behind again while pulling myself back inside to be able to work with the next sense. <<*

I wish you had written to me earlier! :)

I suggest the following:

#1) Do away with following the recording and try going at *your* own, organic pace without it. It sounds like you understand the basic technique of separation from the senses and that is all the recording is really useful for -- learning the technique.

#2) For now, do away with the visualization aspect. It's not essential. You could just as well create the same separateness from your senses by simply separating them, without going through the process of visualizing it as well. Just *feel* the separation and subsequent absence of that sense's input.

#3) If re-connecting with the sense you've just separated from in this non-visual manner, also presents too great an interruption to your overall continuity, then simply by-pass that step for now. Try first to separate from all 7 senses and once you've achieved that, then worry about strengthening your ability to re-connect and disconnect at will.

#4) You can also achieve the remainder of the CSM without having to visualize it. Simply *feel* it.

My best to you,
:) Rawn Clark
10 Sep 2002

Combining the *Center of Stillness Meditation* and the *8 Temples*

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>> Somebody on our Polish Bardon related e-mail group asked if CSM and 8 Temples can be combined in practice. He meant if it would be ok to first separate yourself from the 7 senses, and then to pursue 8T. <<

Actually, this would be a good idea since what you're separating from in the initial stage of the CSM are the *physical* sensory inputs. This leaves you with greater mental focus and a greater openness to astralmental perceptions. If you look at the original CSM article, you'll see that there is a direct correlation between the stages of the CSM and the Sephirotic states.

<http://www.ABardonCompanion.com/CenterOfStillness.html>

For example, the initial stage of CSM in which one has separated their self-awareness from the input of all 7 physical senses, equates with Malkuth in the 8T *as a state of self-awareness*. The next stage of the CSM in which one is examining the web of the personality, equates with Yesod in the 8T *as a state of self-awareness*. And so on.

>> It is like CSM is a more internal way of working with yourself, while 8T is a bit more external. <<

Yes, but they both work with the same "thing" (one's own self) and are complimentary in that the experiences of the one, deepen the practitioner's understanding of the other. If you recognize a CSM stage within the 8T experience, and vice versa, then that state of awareness is further integrated into your self-awareness. It has more points of reference, so to speak.

>> But coming back to the basic question - is it ok to first achieve center of stillness, and then to pursue 8T? According to my own practice, I am closer to answering 'no', but I thought it would be wise to ask the Creator of those techniques ;-)<<

Of course, even though The Creator says it's "okay", it's still a matter of *individual* choice and inclination. :) In other words, don't be shy about expressing *your* opinion too! ;-)

My best to you as always,

:) Rawn Clark

29 Nov 2003

The Magic of IHVH-ADNI

The Magic of IHVH-ADNI

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>> *My first question is regarding the "second" form of magical speech in Lesson Two--the astral. This form is "whispered" INAUDIBLY (in the mind ONLY--NOT audibly/verbally out loud) with feeling, while using the breath and keeping the meaning of the canticle in mind? <<*

With the second form (mind plus breath/emotion) there IS audible sound. It is the sound of the breath *without vibration of the vocal chords*, exactly as I demonstrate on the recording. The breath is shaped by the mouth and tongue, just as with normal speech, except that there is no concurrent vibration of the vocal chords.

>> *Therefore, the only difference between the second form and the third form would be that with the third you add an additional step--you also say/vibrate the words AUDIBLY out loud. <<*

The difference is that in the third form you are vibrating the vocal chords as in normal speech.

>> *If you are presently using the middle pillar, can it be replaced with The Magic of IHVH-ADNI? Do they both accomplish the same/similar thing, except in different ways? Would TMO IHVH-ADNI yield better/faster results with regular use than would the middle pillar? Is it more powerful than the middle pillar, or are they too different to be compared to one another? <<*

'Yes', to all four of these questions.

>> *If TMO IHVH-ADNI is used for shielding purposes, can it be used in place of the LBRP? <<*

A shield is different than a banishing. In this sense, TMO IHVH-ADNI does not "replace" the LBRP. However, TMO IHVH-ADNI can be used, very effectively, for banishing. Simply build up an accumulation (Lesson Four) of Light and employ it for the purpose of banishing.

>> *Can you use TMO IHVH-ADNI for more than one intention at a time? For example, use it for shielding as well as to obtain something (a job, a new apartment, etc.). Or, must you focus on only one intention during its use? <<*

Creating a shield (Lesson Five) is a single operation that once done, doesn't need your constant attention. Consequently, once your shield is created, or when you're not working on your shield itself, you can use TMO IHVH-ADNI for whatever concern you may have. I would however, suggest that you focus on only one thing at a time. In other words, don't use TMO IHVH-ADNI for concern 'a' and simultaneously, concern 'b'. These should be separate operations.

>> *Recommended us of TMO IHVH-ADNI is once a day? <<*

That is a good place to start, especially while learning TMO.

>> Can you please tell me which of the two below is correct (or closer to being correct). I now understand that the breath is audible. My remaining question pertains to the words themselves.

1) The *sound* that is *audible* is the *sound of the breath* and you breathe through your mouth, rather than through your nose. However, the *WORDS* themselves are *whispered ONLY IN THE MIND* for this step? Thus, if a person was seated next to you, the person would NOT hear the words because they are only whispered/spoken in your mind; the person would only hear your breath. The breath is AUDIBLE, but the words are NOT and so there is no vibration of the vocal cords. (It would be difficult to do this on an audio tape because there would be no sound to listen to, well, except for the sound of the breath.)

2) Or, is #1 incorrect and the words are *WHISPERED AUDIBLY/ALOUD* using the breath? Thus, both the *breath* and the *words* are AUDIBLE. Therefore, if a person was seated next to you, the person would hear the words you are whispering. However, since the words are merely whispered, they do not vibrate the vocal cords the way they normally would when said out loud but using a normal speaking voice and volume. <<

Your #2 is the correct answer -- for the process of learning. But once you've learned to do it the #2 way, you can then whisper it so softly that no one else will hear you.

The reason it begins with the #2 way is because it is easier to learn to put your emotional self into it when you have to experience a slight bit of physical strain that whispering aloud, loudly requires. This is the easiest way to connect the emotional expression to the mental and physical expressions. But again, once you've mastered this putting-your-emotions-into-it by the loud whisper method, then you can practice putting the same quanta of emotional charge into the canticle, whispering very, very softly.

So, for now, do it your #2 way. It should be as close to normal speech as possible, just without any vibration of the vocal chords. This also has the effect of removing any noticeable tonality from the utterance, so this must be brought to the whisper by your mind.

As an experiment, try it all three ways, one after the other, and take note of the differences. Start with the third, physical-mode and work backwards to the first, mental-mode. When you speak it physically, it involves your whole body and you feel it as a physical thing. With the loud whisper mode, there is still some physical sensation (mostly in the mouth and chest since this is all about shaping the breath), but there is no *vibration* of your physical body. And then in the mental-mode, there is no physical sensation whatsoever. Physical and emotional sensation might be one result of speaking the canticle mentally, but it is an after-effect or consequence and is not simultaneous with the mental-utterance.

My best to you,
:) Rawn Clark
28 May 2002

The Magic of IHVH-ADNI :

A Personal Experience Shared

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For some time now, I've been working closely with one of my Companions as he learns The Magic of IHVH-ADNI (TMO) from the recorded Lessons. Recently he wrote to me with a beautiful and detailed description of his own personal experience of TMO. I was so impressed with how clearly he articulated his experience and also, by the quality and depth of the experience he was describing, that I asked his permission to share it here for the benefit of others. He happily consented, so here follows his personal description of his experience of TMO, having completed Lesson Three of the audio series, and then my own comments (which he asked for).

A Personal Experience Shared

I think the best is to start at the beginning and do an overview of what I'm understanding while doing the TMO. I'll describe it in a simple way, so I'll shorten some aspects that are evident to the practice.

First I'm standing up, still, feet joined and arms along my body, hands opened, palms turned in front of me. I'm relaxing for a few second, cleaning my mind of everything.

Then, as you taught me, as I vibrate the "Ani" I visualise and feel the Sphere of Kether just above my head. It does manifest by a vibration in the crown chakra area. As I vibrate this first part of the canticle, I do realise that I'm making the Aïn of the Aïn Soph Aur getting into the process of manifestation through the affirmation of the "Ani". To my understanding this is not manifestation yet, but only the Divine volition of doing so. Even the next step, the *Chèm HaVaYaH*, is still part of the unmanifested, this is the transcendent aspect of the Divine, and this is the closest a human being (incarnate ?) will ever get to the unmanifested, through the Name. The manifested aspect of the divine (the immanent aspect of God) comes with Elohim, and I do associate this aspect to Adonaï in the canticle.

Then I vibrate the *Chèm HaVaYaH* while visualising the descent of the energy through the spheres of Hochmah, Binah, Tiphereth and Malkuth. I notice on the audio lesson that you were vibrating it pretty much like a kabalistic utterance, something sharp and powerful. Since the four letters Name is pronounce entirely in the same high key, like four waves of a single continual vibration and not four separates sounds, it underlay to me the idea of the Divine Unity. This pronunciation in itself is like a *tiquoun* to me, a reparation of the Divine Name that has been deteriorate after the Fall, after the Adamic choice for the path of experience. When Adam has "faulted", he has deteriorate the last letter of the *Chèm HaVaYaH*, the He, related to the world of Assiah, our world of action (only from human and not Divine perspective). So, to me, while I'm vibrating this Name on the same key, in the same breath, each letter united with the others as a single All, I'm participating in this reparation, I'm manifesting this Divine Unity in our world, into myself, and I'm Uniting the spheres of the manifestation process inside of me. In other words, I'm becoming One and by doing so, all my vehicles, my entire structure is uniting in that single vibration of the *Chèm HaVaYaH* and I'm getting tune to this reality.

With the vibration of Adonaï comes a second descent of the Energy, not necessarily as a distinct, separate movement, but I think I understand it more like the same movement but seen from another perspective, like the snap of a second camera. This time, for me, it is the manifestation as we human understand it, like a play in two simultaneous parts, this one being the one attributed to humanity.

Anyway, it does translate in my practice as if the "Aaahh" was coming from the bottom of the ages, this is the descending movement of the *Chèm HaVaYaH* filling something inside of me that I couldn't explain because at the same time it's nowhere and everywhere, it is not restraint to the paths and spheres by which the light is processing. It's like if it was never going to stop, like if that was always increasing in power, a vibration, a sound, I don't know how to explain. And then the "don", like a furtive spark, makes this incredible accumulation explodes into a single ascending movement, the "aai", starting from Malkuth. This time I do feel and visualise the cloud of "Rainbow Light" swirling in a clockwise movement, not following the initial path as it ascends, but irrigating my entire structure, every single part of my body, every cell, everything inside of me. I'm becoming this energy except that my periphery is the limit that separates this inner perception of the Unity from the universal manifestation of it.

With "Ribbono" (highest key) "Chèl" (lowest key) are present the two polarisation of the manifestation, Creator and created, finding it's balance in the mediation of the "Olam's" middle tone. With "Ribbono" I got an impression of something high, vast, so when I get to "Chèl" I feel a kind of lowering, some sort of contraction before the blooming of the "Olam". With "Olam", gone is the peripheral limit that is separating my experience of the inner balance and Unity from the Universal All, now I'm participating of One by limitlessly expending my conscience toward an edge that isn't. In other words a limitation that I couldn't understand as being me. By doing so, I'm imagining myself getting tune to the universal perfect equilibrium, getting tune to the Unity by being it.

Finally, the "Amen" phase becomes the integration of this harmony and plenitude I tuned with, into my incarnated self. For me the *am* of "Olam" has always been linked to the *am* of "Amen", like they were two part of a same vibration, uniting together like a "Aum". Even if this link is not expressed vocally, it remain underlying inwardly (as I feel it). The "A" initiate the attractive movement of reintegrating my state of incarnated creature. Since the "men" complete the second part of the exhalation, the following inhale tend to act like an incredible vacuum, a magnet absorbing into myself, through every part of my body like with pore breathing, this equilibrium that I've been experiencing with the plenitude of the "Olam". It penetrates to the core of my being and settle into each atom of my body. After what, I feel an incredible well being that I radiate evenly through myself as I charge, into it, my will of equilibrating my Fluids, my Elements, all the energies inside of me, etc...

Well I think that is the thing. Am I thinking about all this while I'm doing it ? Absolutely not, it's like if I was conscious of most of it during the process without expressing it intellectually, but rather by some kind of fate or feeling, it's hard to tell. Sometimes I think I'm doing good, sometimes I'm not :0) It really depends of many factor, but I think I'm getting better with time. One way or another, I always feel absolutely equilibrated after doing it this way. Most of the time I'll take an *âsana* and spend a few minutes to savour this wonderful feeling. When I think I'm doing good, I feel something like if every part of the canticle was linked with the others by something really subtle, like if all the words were only one single word / vibration, then I know I succeeded somehow.

I know this is not exactly the way you taught it, but this is some kind of an application that came to me spontaneously. I'm always doing it in opening and closing of any other ritual, and I notice that I was way more stable in my everyday life, and that I wasn't carrying around elemental misbalance as it happened quite often before.

Anyway feel free to correct me if my approach of your teachings sounds kind of wrong or if you see a problem somewhere. I keep working toward the goal naturally aimed by the TMO, but I use this approach as an alternate method. I would appreciate really really greatly if could let me know what you

think about this. I hope my words haven't been too wrong in expressing myself, but I most admit that was difficult in the language of Shakespeare.

Rawn's Responses

Wow! I can't thank you enough for sending this to me!

>> I know this is not exactly the way you taught it, but this is some kind of an application that came to me spontaneously. <<

Oh but this IS the way I taught it! And you've described it so eloquently! Thank you! :) It pleases me VERY deeply to see evidence of folks actually understanding the depth of TMO and your description is a shining example of this.

Which Lesson are you currently working with? Have you worked with the final Lesson yet? The reason I ask is because what you've described would fall under what's covered in the final Lesson, vis a vis, consciousness raising. Or rather, the navigation of and integration of, the levels of consciousness.

Since you've asked me too, I'd like to share a few of my thoughts about what you've so beautifully written.

>> First I'm standing up, still, feet joined and arms along my body, hands opened, palms turned in front of me. I'm relaxing for a few second, cleaning my mind of everything. Then, as you taught me, as I vibrate the "Ani" I visualise and feel the Sphere of Kether just above my head. It does manifest by a vibration in the crown chakra area. As I vibrate this first part of the canticle, I do realise that I'm making the Aïn of the Aïn Soph Aur getting into the process of manifestation through the affirmation of the "Ani". To my understanding this is not manifestation yet, but only the Divine volition of doing so. <<

It is both the manifest and the volition to manifest. This Divine Volition is such that it *includes* its goal, simultaneous with the Will to realize that goal. The 'Ani' experiences The Whole and is separate from no part of it. The 'Ani' is That Which Is Immanent. With Kether, you don't "stand above" or "apart" from the Creation -- You ARE the Creation *and* Creator. You are Creating YourSelf.

To the sequential consciousness, the perspective seems very much like being at the head of a body. You 'see' the Creation 'below' your vantage point, and within those depths you 'see' the incarnate person-self who is speaking the 'Ani'. You see the thread of consciousness that connects that person-self to their Individual and Greater Selves. And simultaneously, you ARE that person, Individual and Greater, calling to YourSelf.

Speaking the 'Ani' represents the action of an infinite expansion of self-awareness. Self expands to encompass The All . . . no, better yet . . . to *become* The All.

>> Then I vibrate the Chèm HaVaYaH while visualising the descent of the energy through the spheres of Hochmah, Binah, Tiphereth and Malkuth.<<

In Lesson Six, this is a descent of *consciousness* or self-awareness. It's as if the 'Ani' is drawn down into that person-self who spoke the 'Ani'. The 'Ani', or Kethric Awareness, focuses itself into Chokmah

and makes the choice which leads to the Greater Self of that person-self, residing in Binah. In Binah, It fills the Greater Self and 'looks around', so to speak, fully experiencing the Binah perspective. Then it looks 'downward', following the thread of consciousness down to the Individual Self of the person-self who spoke the 'Ani'. In Tiphareth, It again 'looks around' and fills the Individual Self completely. By "fills" I mean that the 'Ani' is now conscious *primarily* of ItSelf as 'Ani', ItSelf as Greater Self, and ItSelf as Individual Self. And finally, with the 'Heh-final', the 'Ani' descends into the person-self that first spoke the 'Ani'. Likewise there is a filling of the person-self with the 'Ani', the Greater and the Individual awareness'.

It IS the *process* of Creation.

>> I notice on the audio lesson that you were vibrating it pretty much like a kabalistic utterance, something sharp and powerful. Since the four letters Name is pronounce entirely in the same high key, like four waves of a single continual vibration and not four separates sounds, it underlay to me the idea of the Divine Unity. <<

Yes! :)

>> This pronunciation in itself is like a tiqoun to me, a reparation of the Divine Name that has been deteriorate after the Fall, after the Adamic choice for the path of experience. When Adam has "faulted", he has deteriorate the last letter of the Chèm HaVaYaH, the He, related to the world of Assiah, our world of action (only from human and not Divine perspective). So, to me, while I'm vibrating this Name on the same key, in the same breath, each letter united with the others as a single All, I'm participating in this reparation, I'm manifesting this Divine Unity in our world, into myself, and I'm Uniting the spheres of the manifestation process inside of me. In other words, I'm becoming One and by doing so, all my vehicles, my entire structure is uniting in that single vibration of the Chèm HaVaYaH and I'm getting tune to this reality. <<

Exactly! :) :) :) The Magic of IHVH-ADNI is a tikkun. It helps to heal the fabric of the Creation within the temporal moment (which is the only 'place' where it's been rent). It creates Harmony by unifying the layers of Self. It 'completes the circuit', so to speak.

>> With the vibration of Adonai comes a second descent of the Energy, not necessarily as a distinct, separate movement, but I think I understand it more like the same movement but seen from another perspective, like the snap of a second camera. This time, for me, it is the manifestation as we human understand it, like a play in two simultaneous parts, this one being the one attributed to humanity. <<

Once the 'Ani' has descended all the way 'down' into the person-self with the completion of the utterance of the Heh-final, the circuit is complete. With the inhale that follows, the 'Ani' collects itself, so to speak, and reflects upon the multi-layered Awareness that is ItSelf in that temporal moment. In a sense, it's a time for the sequential levels of awareness to catch up by taking sequential notice of each of the layers involved.

This grounds the 'Ani' firmly within the person-self *and within the temporal moment*. THIS is what generates the eruption of 'Adonai!'. The cloud of Rainbow-Hued Light is the *natural consequence* of this specific Tikkun. When a person-self *consciously* reaches 'up' to the 'Ani" and *consciously* draws it down all the way into the temporal moment, this Rainbow-Hued Light erupts. This is why the rainbow is said to be a "sign of the covenant" . . . [The covenant, essentially, is the fact that when we *consciously* perform this Tikkun of *consciously* uniting the layers of awareness (i.e., when we

consciously integrate the eternal into the temporal moment), we CAN accomplish it and CAN attain this gnosis. ;-) In the religious context, this is symbolized as an "agreement" or "covenant" made between G-d and Man. In truth, it's simply the way Blessed things work.]

>> Anyway, it does translate in my practice as if the "Aaahh" was coming from the bottom of the ages, this is the descending movement of the Chèm HaVaYaH filling something inside of me that I couldn't explain because at the same time it's nowhere and everywhere, it is not restraint to the paths and spheres by which the light is processing. It's like if it was never going to stop, like if that was always increasing in power, a vibration, a sound, I don't know how to explain. <<

Aleph is the Air with its boundlessness. This is the beginning of the manifestation of the Natural Force of the Rainbow-Hued Light. It arises *only when there are no constraints or impediments*, thus it is an Unstoppable Force.

>> And then the "don", like a furtive spark, makes this incredible accumulation explodes into a single ascending movement, the "aai", starting from Malkuth. <<

The 'don' is Fiery and ignites the Air explosively as the full force of this Natural Force manifests itself. The 'aai' settles it into concrete manifestation as a cloud of Rainbow-Hued Light.

The main thing to remember is that the 'Adonai" is a *result of* the descent of 'IHVH'. It's not a separate thing; rather, it's an integral part.

>> This time I do feel and visualise the cloud of "Rainbow Light" swirling in a clockwise movement, not following the initial path as it ascends, but irrigating my entire structure, every single part of my body, every cell, everything inside of me. I'm becoming this energy except that my periphery is the limit that separates this inner perception of the Unity from the universal manifestation of it. <<

If at that moment, you will also become aware of your Individual, Greater and 'Ani' levels of Self, you will, in effect, be simultaneously sending the Rainbow-Hued Light to your *Whole* Self. In other words, re-unite all the layers of your Self while you're irrigating your body. Thereby, you will be irrigating ALL of your bodies simultaneously. This is far more powerful.

>> With "Ribbono" (highest key) "Chèl" (lowest key) are present the two polarisation of the manifestation, Creator and created, finding it's balance in the mediation of the "Olam's" middle tone. With "Ribbono" I got an impression of something high, vast, so when I get to "Chèl" I feel a kind of lowering, some sort of contraction before the blooming of the "Olam". With "Olam", gone is the peripheral limit that is separating my experience of the inner balance and Unity from the Universal All, now I'm participating of One by limitlessly expending my conscience toward an edge that isn't. In other words a limitation that I couldn't understand as being me. By doing so, I'm imagining myself getting tune to the universal perfect equilibrium, getting tune to the Unity by being it. <<

Wow! That was Beautiful! :)

>> Finally, the "Amen" phase becomes the integration of this harmony and plenitude I tuned with, into my incarnated self. For me the am of "Olam" has always been linked to the am of "Amen", like they were two part of a same vibration, uniting together like a "Aum". <<

They are related like inhale and exhale -- both of one breath.

>> Even if this link is not expressed vocally, it remain underlying inwardly (as I feel it). The "A" initiate the attractive movement of reintegrating my state of incarnated creature. Since the "men" complete the second part of the exhalation, the following inhale tend to act like an incredible vacuum, a magnet absorbing into myself, through every part of my body like with pore breathing, this equilibrium that I've been experiencing with the plenitude of the "Olam". It penetrates to the core of my being and settle into each atom of my body. After what, I feel an incredible well being that I radiate evenly through myself as I charge, into it, my will of equilibrating my Fluids, my Elements, all the energies inside of me, etc. <<

Excellent!!! :)

If, at the moment where the 'A' initiates the attractive movement, you tie that to the awareness of Kether, you will see that it is the person-self, acting as magnet, drawing the Blessed Rainbow-Hued Light of the Covenant, back into itself. From Kether, it is easy to follow that magnetic pull *consciously*. Descend *with* it through Chokmah, Binah, Tiphareth and into Malkuth. Follow it willingly, willfully and joyously. And when the tongue strikes the roof of your mouth with the closing 'n', you are completely within your person-self.

>> Well I think that is the thing. Am I thinking about all this while I'm doing it? Absolutely not, it's like if I was conscious of most of it during the process without expressing it intellectually, but rather by some kind of fate or feeling, it's hard to tell. <<

This is how an integrated conscious awareness functions. In other words, when you *consciously* unite these layers of your awareness into the temporal moment, a more comprehensive form of conscious awareness emerges within that temporal moment. This unified consciousness has many attributes that are different than the mundane awareness. One of those attributes is the ability to remain aware of all its layers simultaneously and to quickly migrate primary focus among them. It can 'zoom in' or 'zoom out' as it pleases. In this unified state, the layers of awareness that are usually only dimly perceived, intermingle; and higher levels of mentation and perception, penetrate directly into the level of the sequential, mundane awareness.

>> Sometimes I think I'm doing good, sometimes I'm not :0) It really depends of many factor, but I think I'm getting better with time. <<

In *my* opinion, dear friend, you're doing wonderfully with it! That's easy for me to say because I have the perspective of knowing TMO inside and out, PLUS I have the pleasure of corresponding with several folks about their TMO practice. :)

>> One way or another, I always feel absolutely equilibrated after doing it this way. Most of the time I'll take an *āsana* and spend a few minutes to savour this wonderful feeling. When I think I'm doing good, I feel something like if every part of the canticle was linked with the others by something really subtle, like if all the words were only one single word / vibration, then I know I succeeded somehow. <<

Beautiful! :)

>> I'm always doing it in opening and closing of any other ritual, <<

I've gotten to the point where all of my important ritual workings are focused around TMO. It's become sort of like the fabled Swiss Knife with a thousand-and-one uses. ;-)

>> and I notice that I was way more stable in my everyday life, and that I wasn't carrying around elemental misbalance as it happened quite often before. <<

Wonderful! :) :) :)

My best to you,
:) Rawn Clark
13 May 2003

>> I'm only at lesson III. <<

;-) But you have intuited much of Lesson Six already!

> To the sequential consciousness, the perspective seems very much like
> being at the head of a body. You 'see' the Creation 'below' your
> vantage point, and within those depths you 'see' the incarnate
> person-self who is speaking the 'Ani'. You see the thread of
> consciousness that connects that person-self to their Individual and
> Greater Selves. And simultaneously, you ARE that person, Individual and
> Greater, calling to YourSelf.

>
> Speaking the 'Ani' represents the action of an infinite expansion of
> self-awareness. Self expands to encompass The All . . . no, better yet
> . . . to *become* The All.

>> Ok, here's my first question (I hope the answer is not in the other lessons) : When you use "see" do you mean "visualise" or "perceive" ? I mean is it something like an "autoscropy" where you are seeing yourself, or is it the perception of another degree of your consciousness ? In other words should I aim to get conscious of this above perspective or integrate it by seeing myself from another, more "spiritually elevate" point of view ? Maybe I would already know the answer if I was a few Step later, but for now ...
<<

'Magical visualization' and the 'perception of fact' are really just a hair's breadth away from each other. Ultimately, I was describing a 'perception', but reaching that perception begins with magical visualization. In Lesson Six, I suggest that the practitioner begin by consciously 'visualizing' these things. With time and repeated practice, this will lead to 'perception'.

My best to you,
:) Rawn Clark
16 May 2003

The Use of TMO in Character Transformation

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>> When I read on ABC the format for healing another I thought "Wouldn't this be great for SOUL MIRROR work!!" just an idea in case no one else thought of it, or has and didn't want to share ;). Anywho hope that turns on a light bulb or two. <<

Do you mean that in terms of one person using the technique to aid another with their transformation of a specific soul mirror issue? For personal work with one's own soul mirror issues, the techniques from the previous Lesson Seven (Setting the Tone of the Temporal Moment) are most effective.

My best to you,
:) Rawn Clark
06 Aug 2003

>> I guess i should have explained that better :P. The idea came after I read TMO 9 for healing. It was in the order of "If you are able to heal another, why not "heal" aspects of the personality as in Soul mirror. Not specifically with lesson 9, but with TMO in general. In essence I had the idea that by "healing" the negative and filling it with the power of divinity it changes into something positive. <<

The personal practice of TMO itself has this effect as it integrates the higher energies into the practitioner's denser bodies. And, as I hinted in my previous note, the technique of "Setting the Tone" (Lesson Seven) can easily and advantageously be applied to the soul mirror work of character transformation. For example, you could set the tone for success with item #43 by creating a connection between your present self and that future moment in which item #43 IS transformed.

The Lesson Eight healing technique and, most especially, the Lesson Nine Blessing, can both be employed to *aid* another in the transformation of their own soul mirror issues.

My best to you,
:) Rawn Clark
06 Aug 2003

On the Origin and Evolution of TMO

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>> How has the magic of TMO developed and changed from the time you first learnt it 'til the present moment? <<

I was introduced to TMO about 15 years ago in one of those flashes that includes an infinite amount of information within an infinitely finite amount of time. Immediately after the fact, all that I was able to integrate into my mundane awareness was the contents of the first three Lessons of the audio series. In other words, the basics. With my very first practice of what I had retained, the remainder began to unfold to my mundane awareness. It was after approximately 10 years of practice that I found / was granted the words to describe TMO through my article "Attending The Unity". During those 10 years of private practice the major portion of what I had originally been exposed to, became accessible to my mundane awareness. But it wasn't until my 13th year of practice that I became able to begin actually teaching TMO to others.

Each person who practices TMO reveals new ways of approaching it and of practicing it. TMO continues to evolve in so far as its material expression. The most recent signpost, if you will, in its evolution is the advent of the TMO Working Group.

My best to you,
:) Rawn Clark
28 Aug 2003

>> In TMO, in the first lessons, you teach the tone of the canticle... but when in later lessons you chant it, you're not doing it the way you taught :) Especially, at the beginning of "ribonno", you chant it from lower tone to higher, and you claim that it should be all chanted on the high note. So I'm wondering if you just get carried away, or is there any other explanation for that ? <<

When I teach the proper tone in Lesson One, I am teaching how it must be learned. I remember that it took an extra effort for me to cant it *properly* with any consistency. :) Later on, I began canting it the way I have come to cant it after so many years of intimacy with TMO. For me it is like a language and when I speak it, I use various inflections to express my intention *in that moment*. Sometimes I will start low on the Ribonno, and other times, I'll keep it all at the high note. And I have an infinite repertoire when it comes to speaking the Adonai! ;-) I alter the tone and rhythm, but never the pronunciation.

But to *learn* TMO, one must start with the *proper* pronunciation, tonality and rhythm, and make *that* their own. It's like learning a foreign language -- you have to make it a part of yourself before you're able to be truly creative and innovative with it.

My best to you,
:) Rawn Clark
12 Sept 2003

TMO Miscellany

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>> *The 3-fold speech in magic, as I understand it is one involving mental knowledge and concentration, strong emotion, and physical vibration/utterance. The meaning of the canticle seems to be something close to: "Truly, I am YHVH, The God/Lord, our master/creator of the universe, be blessed" (Anni, in Arabic is anna+I, which would stress the "i"="I", ribonno would be rabb+na=master/creator+our, and Amen would come from amn=protected/blessed.) The problem I have with the mental part of the speech, is that my understanding of this phrase seems incomplete. <<*

Part of your difficulty is in your comparing it to Arabic. :) In Lesson One I give a clear definition of the Hebrew meaning of each word in the canticle.

Essentially you're saying "I am IHVH-ADNI, master of all the ages, this is truth!" The term "IHVH-ADNI" is a specific kabbalistic reference to the unification of all the levels of Self *within the temporal present moment*. This is why, during the IHVH phase, there is a descent of conscious awareness and energy/Light from the Kethric, down to the mundane self.

>> *Could you please state why this specific sentence should be used, <<*

Because that is what I was taught. :)

>> *What its background and historical usage was, and if the words in this sentence have any significance besides being an affirmation of YHVH and maintaining the rhythm for the visualizations. <<*

I'm not aware of any history of TMO specifically, however parts of the canticle have a well developed history. As I said above, the term "IHVH-ADNI" or "IAHDVNHI" is an ancient kabbalistic term. And the phrase "Ribonno Shel Olam" also has an extensive history as a meditation mantra in and of itself.

>> *"Ribonno" in specific is vague to me, if YHVH is speaking through our individuality, why would we say "our creator/master" and not "rabbi" simply for "creator". (Or am I just taking the similarity between Arabic that I know, and Hebrew that I don't, too far?!). <<*

Because the IHVH-ADNI is not the *creator* of the Universe. It exercises eternal "mastery" within all the "levels" of the Universe. "Ribonno", which is derived from the same root as "rabbi", means a master, not creator.

>> *Besides knowing the meaning of what we are speaking, wouldn't it be required to have a clear conscious or even subconscious idea about the canticle while uttering it? <<*

Yes, of course, and this is what I seek to provide with the audio Lessons.

>> *Astral speech you said could be practiced as a whisper along with holding the thought of what we are saying in the mind. This I don't get! Is astral speech not the passion that speaks from the heart?! <<*

The *astral* part of whispering (which symbolizes the inclusion of the philosophical "breath of life") IS the passion you bring to your utterance of the canticle. I explain this in Lesson One.

>> *Or can that energy actually be sent out by whispering along with a specific thought. <<*

No.

>> *The canticle, if the problems stated above were resolved, seems a complete form of magical utterance. The visualizations on their own, contain fine magical symbols and meaning, and hence form a good practice. The link between the canticle, and the visualizations however is a weak one it seems. The meaning of each word we use for each part of the visualization seems not to coincide with the picture itself. Is the canticle simply there to keep up the pace of the visualization? Or does it in some way enhance the picture by some Quabalistic relation that I don't know of? What is the exact relationship between the word, and the picture in each part of the canticle? Does such one to one relationship even exist? <<*

Okay. With the utterance of the "Ani", you are raising your awareness to your Kether.

With the utterance of the "Yod" you are drawing the Kethric Light down and over to Chokmah. The "Yod" of IHVH is said to represent Fire and this descent of the Unity/Kether into Chokmah. The image of the Letter itself depicts this descent. This descent corresponds to the realm or World of Atziluth (primordial archetypes).

With the utterance of the first "Heh", you are drawing the Light over to Binah. The first "Heh" of IHVH is said to represent Water and thus establishes the Primal Opposites. This descent into multiplicity corresponds to the realm or World of Briah (creation). This is where the Greater Self or eternal mental body resides.

With the utterance of "Vav", you are drawing the Light down to Tiphareth. The "Vav" of IHVH is said to represent Air, the merging of the Primal Opposites. This is the realm or World of Yetzirah (formation), which on the "composite" Tree of Life is represented by Tiphareth. This is where the Individual Self or temporal mental body resides.

With the utterance of the final "Heh", you are drawing the Light all the way down to Malkuth and the mundane level of self-awareness. The final "Heh" of IHVH is said to represent Earth, the combining of the three primary Elements. This is the realm or World of Assiah (making), represented by Malkuth on the composite Tree. This is where the mundane self which inhabits the physical body, resides.

This descent from "Ani" through the final "Heh", when done fully (Lesson Six), is the unification of these five levels of awareness, within the temporal moment. When this occurs, the Rainbow-hued Adonai Light naturally erupts. Therefore the utterance of "Adonai" celebrates this eruption of the Adonai Light and affirms it.

With the statement "Ribonno Shel Olam", the Adonai Light is sent out into the materia of the Universe over which the IHVH-ADNI is "master".

The utterance of "Amen" closes the ritual just as the Adonai Light, having touched the metaphorical edges of the infinite universe (i.e., received a Divine blessing) has returned to its point of origin and once again surrounds the cantor.

>> *In this form of magic we seem to be incorporating some higher force (i.e. a force, besides that of our own individuality is called to action.) what is this force, is it that of the Quabalistic utterance of YHVH?!*

Is it that of the God of Israel, is it Kether, or the source thereof? (maybe its all of these, but which - thought system/frame of reference- would be better to use in performing this kind of magic along with the canticle?) <<

What we are ultimately calling upon is the force generated when all the levels of Self are consciously unified within the temporal moment of the personal, mundane self. With Lesson Eight, I go into this in minute detail.

More immediately, the energy the beginning practitioner draws upon is that of their own personal conceptualization of Kether. In other words, one is drawing upon levels of Self that one is not directly conscious of.

My best to you,
:) Rawn Clark
03 Sept 2003

More on TMO

© 2003

>> Posture: Should the TMO be done standing up ? I ask because the green Malkuth sphere has to be visualized "below your feet" <<

I recommend that for the purpose of learning TMO (i.e, the first three Lessons), you do so in a standing position. However, if this is impossible or inconvenient, it can be done in a sitting or prone position. When sitting, the Malkuth sphere occurs just below the base of the spine.

>> Number: How many times should the canticle be repeated in any "sitting" ? I know that there is no absolute number for this but are there "heuristics" like Bardon's "10 minutes" ? <<

I hadn't actually considered this question before. :) I think a good number per sitting during the learning process would be six, but that's just a guess. I'd appreciate hearing the opinions of others who learned TMO from the audio Lessons.

>> Emotions: When the "whisper" mode is used, the aspirant is supposed to put his emotions into the speech. I am a little unsure of what this means. Let's take an example from ordinary speech: say "Shut the door when you go out" -- this sentence can be said "emotionally" in a lot of ways, the emotion depending on the mood of the speaker. So does this mean that the aspirant should "feel" a particular mood when speaking the canticle? It is a bit difficult to derive emotion about a fairly neutral sentence like "I am IHVH, master of..." !:-) <<

I suggest that you meditate upon the meaning of the canticle and really put yourself *into* the speaking of it. You will need to *find* your passion here and bring it into your speaking of the canticle.

The canticle is a statement of power, of personally *being* the IHVH-ADNI. That is a very passionate experience.

>> Drawing down the light: Should I visualize the "channels of light" between the spheres so there is a beam of light drawn from top-of-head to left temple to right temple to solar plexus etc ? <<

Yes.

>> In this case I get an asymmetric diagram. For example, there is a "line of light" from right temple to solar plexus but no line from left temple to solar plexus is this ok ? <<

Yes.

>> What colors should these channels be? Or should I just visualize the spheres and forget the channels ? <<

The Kethric Light is best described as a "white brilliance" and this is how the channels should be visualized. Both the channels filled with the white brilliance of the Kethric Light *and* the spheres must be visualized.

>> Swirling rainbow light: Does "clockwise" mean from to right to back to left to front ? <<

Yes.

>> *Something weird I noticed. because I was unsure of which direction to rotate the light so I "let it be" and it swirled in the *opposite direction*!! To make it swirl "clockwise" (front-right-left-back) takes a (very) light touch of will!! I hope I am not imagining things!! <<*

Many folks have mentioned this. Nonetheless, the Adonai Light must be made to circulate clockwise.

My best to you,
:) Rawn Clark
06 Oct 2003

>> *On which plane can we project the Kethric light? All? Akashic, mental, astral, physical ? <<*

The Kethric Light can be projected on all planes, as can the Adonai Light. In fact, when you get to Lesson Seven and beyond, you will discover that once the Adonai Light comes into being (as a result of the unification of all the levels of Self within *a* temporal moment) it simultaneously exists at every level of Self, not just the material level.

>> *Can we program the triple-shield for the magical equilibrium of the four elements in the mental, astral, physical bodies? <<*

No, that is not a function of a shield.

>> *Can we mold the light by pronouncing a kabbalistic letter on a specific plane? <<*

The Rainbow-hued Adonai Light contains *all* the colors of Light. One can, by properly pronouncing a Letter in a kabbalistic manner, cause the Adonai Light to condense to the single color of that Letter.

>> *Can we practice TMO in a travel in 8T to increase our awareness in a sphere, for example? <<*

Yes. This would be a variation on Lesson Six ("Consciousness Raising") in which one learns to perform TMO from each of the five levels of Self encompassed by the canticle.

My best to you,
:) Rawn Clark
07 Oct 2003

>> *In Q&A FB talks of getting into the right mental state as a prelude to practice (question 16 page 22 second paragraph). I was wondering if TMO would be suitable in this context. <<*

Yes, very much so. TMO can be very centering, integrating and elevating, all at the same time.

>> Would you please explain how FB's definitions of God and Godhead fit into the structure of TMO.

<<

I'll start with a quote from the Theory section of IIH:

"He [the magician] holds his God in awe as he knows himself to have been created in his image, consequently to be a part of God. He sees his lofty ideal, his first duty and his sacred objective in the union with the Godhead, in becoming the God-man."

With TMO, one develops the awareness and *experience* that one IS a "part of God". One consciously participates in the Godhead as God-man.

The "IHVH" sequence represents the integration of the four Divine Qualities and spans both the temporal and eternal realms which compose the "body of God".

My best to you,

:) Rawn Clark

15 Oct 2003

>> Once you can practice Lesson Five pretty well, it seems like it would be more effective to use 'consciousness raising' when you charge things (like shields, gemstones, etc) rather than the previous method of visualizing spheres as in Lesson Four- is that correct? <<

:) Yes! This is really the essence of TMO. It's the process of shifting the focus of awareness sequentially and integrating all those levels of focused awareness into the Malkuth level (the final Heh of the "Ani, IHVH" sequence), which generates the Rainbow-hued Adonai Light. There's a definite learning curve or progression to the Lessons. The first four Lessons are what enable mastery of the fifth, and so on.

This is also the stage where *visualization* becomes raw *perception*. The levels of consciousness must be *perceived* and *experienced*, not just visualized.

At some point, this leads one to the "Final Form" of TMO in which the entire practice is a matter of shifting and unifying micro-focus within the larger Kethric Macro-focus, without uttering a word of the canticle, mentally, astrally or physically. One *becomes* the canticle instead of uttering it.

>> If so, is there any reason to use the 'visualizing spheres' method instead? <<

To me, they are like training wheels on your first bicycle. :)

My best to you,

:) Rawn Clark

12 Nov 2003

On Using TMO to Investigate Past Incarnations, Converse With One's HGA, Etc.

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>> First, there are options listed where you guide light down to past incarnations, or to other individual selves. Why would you want to do this? And if there is a good reason to do so, how would you imagine these other incarnations? <<

These are not actions that can be *imagined* -- they must be *perceived* and *experienced* in order for them to be valid.

There are a variety of reasons why one might choose to do this, other than mere experimentation. For example, it's a good method for exploring one's past incarnations and the other Individuals that are a part of one's own Greater Self. Another example would be if you know that a specific action during a past incarnation generated a heavy karmic debt, you could use TMO to understand that past action more thoroughly, bless that past moment and in this way, aid your redemption of that specific karmic debt. This also presents a method whereby you can bless the whole of your Self.

>> Secondly, when you are following the light down with your consciousness (during the breath IHVH) and then following up (during the ADNI breath), it seems like it would take a lot more time than one breath, if you want to really experience each level. Related to this I am wondering how much consciousness of the different levels are we expected to achieve when we working at this Lesson? For example, at Tiphareth how much awareness of our whole life, past incarnations etc., should we have at this stage? <<

I suggest that you insert as many "empty" breaths as you need to firmly grasp each level. Take as much time as *you* need so long as you don't lose your continuity of awareness. This is just like leaning Bardon's Magic of Breathing in that at first, you go very slowly, concentrating upon the quality of your ideation and its impregnation, and then as you become more and more accustomed to this process, your practice naturally speeds up.

When I designed these audio Lessons, I had never taught TMO before, so my perspective was of one very accustomed to performing TMO very rapidly. These shifts in awareness are very fluid and quick for me and it was impossible for me to judge their relative speed for others who didn't have the years of practice that I have. I did my best to slow things down for the recordings but obviously, I didn't slow them sufficiently. :)

>> Lastly, when we are 'breathing the unity' from Kether, Should we be expiring rainbow hued light to 'Ribboon Shel Olam' and inhaling it and saying Amen afterwards, over and over, or is there a different method we should use? <<

There are many possible variations on this but for the purpose of learning, you should perform the entire canticle as you've described.

My best to you,
:) Rawn Clark
06 Oct 2003

As I have stated previously, there are multifold applications of TMO. The exploration of the various levels of selves and incarnations would be one of these applications that can be done for many different reasons and with many different goals in mind. One such example would be those put forth by Rawn in the previous post, using the TMO as a methodology through which to explore previous incarnations and the karma that has been accumulated through those lives. Using this knowledge to help absolve this karma within this lifetime, bringing you a step closer to liberation.

The main problem that you are running up against is something that happened to me when I was working with step 6: I couldn't figure out how to manifest down into another incarnation and perceive it. And when I could, I didn't really seem to see any significance in it. It wasn't until I finished with lessons 7 and 8 did I start to break out of temporality and was able to locate a specific incarnation, and live it. Which, for me, is a very useful tool since it allows me to draw upon the knowledge of hermetics and kabbalah that I garnered during previous lifetimes. After all, those that do not remember the past are doomed to repeat it. As such, I'd suggest working on exploring the various levels of self and leaving the exploration of the various incarnations of self until you have a good handle upon lessons seven and eight of TMO.

Exploring the various levels of self can be a very fruitful experience. Especially since it can put you in direct contact with your HGA, that is, your Binah and Chokmah selves. Which is extremely useful, to say the very least. Also, understanding the Individual, Tiphareth self, allows you to take a step back and look at the conditions of your life in a somewhat detached way that is conducive for soul mirror and meditative work.

One thing that I would suggest you do when doing any such workings with the exploration of the various levels of self or incarnations is to suspend your expectations as to what is going to occur when you come in contact with this layer of self or incarnation.

Love and Live well,
Peter Reist
06 Oct 2003

>> One thing that I would suggest you do when doing any such workings with the exploration of the various levels of self or incarnations is to suspend your expectations as to what is going to occur when you come in contact with this layer of self or incarnation. <<

Yes. :) This is essential. This aspect of TMO is very similar to the transference of consciousness work in IIH. You can experience these levels of Self in several different degrees. You can be your limited self-awareness within a level and see it through the lens of the limited self, or you can set aside these filters and completely open your self-awareness to the experience of that level and thereby experience it as it experiences itself, so to speak.

The greatest impediment to that opening is our attachment to expectations and preconceptions. This is why I rooted the "Center of Stillness Meditation" in *letting go* of the sensory inputs and the various levels of Self. In essence, a "lower" level of Self cannot comprehend the fullness of a "higher" level (nor truly understand itself, for that matter) until it *lets go* of its own boundaries and *becomes* that

"higher", more inclusive level.

My best to you,
:) Rawn Clark
06 Oct 2003

>> *I suppose, as Peter says below, that I should postpone this work until I finish Lessons Seven and Eight. <<*

That sounds like good advice to me. :)

>> *Of course I am very interested in this possibility, but perhaps I need some clarification. When you are imagining yourself to be your Binah Self, of Chokmah Self, are you contacting your HGA, or are you becoming your HGA? This sounds like 'becoming' which is like the end of step 10 of the IIH, I believe. Are you then 'leaping over' the step 5 and early step 10 contacts with the HGA? <<*

As I said, this is very much like the transference of consciousness work and has several degrees of accomplishment. If you are *visualizing* then this is a matter of "contacting". This however does lead to *experiencing* and "becoming". The TMO context seems to speed this transition between visualizing and experiencing, between "contacting" and "becoming", since by its nature it supports the process of integrating the levels of Self.

My best to you,
:) Rawn Clark
07 Oct 2003

>> *Of course I am very interested in this possibility, but perhaps I need some clarification. When you are imagining yourself to be your Binah Self, of Chokmah Self, are you contacting your HGA, or are you becoming your HGA? This sounds like 'becoming' which is like the end of step 10 of the IIH, I believe. Are you then 'leaping over' the step 5 and early step 10 contacts with the HGA? <<*

Yes and no. Yes, due to the fact that you are coming in direct contact with your HGA as opposed to the indirect contact that occurs in step 5 of IIH. No, due to the fact that there is a little bit more to the work of step five than just coming in contact with one's HGA. Doing this sort of work via TMO does not satisfy all of the criteria for step 5 in IIH.

While you're beginning the work with TMO, you visualize the spheres and/or the appropriate visualizations that Rawn puts forth within the lessons. Ultimately, at one point in time you'll eventually abandon all of these visualizations in favour for actually feeling and adopting the qualities of the sepheroth. It's sort of hard to explain. Using the example of the Pattern on the Trestleboard by Paul Foster Case would be the easiest way that I know of. The statement for Binah, within the Trestleboard meditation is:

3. Filled with Understanding of it's most perfect law, I am guided, moment by moment along the path to liberation.

By meditating upon this statement, you'll gain an understanding of the quality of this sepheroth and you will realize that this qualities resides within you, guiding you gently upon the path that the divine providence has set out for you. However, at the same time, you'll come to realize that just as you are filled with this understanding, so is everyone, and everything else. Though they may not necessarily accept this fact. It is possible to focus' exclusively upon this quality within the self, it is also possible to expand one's awareness to encompass all the various sepheroth at the same time. In fact, this sort of expansion of awareness to encompass a number of sepheroth at once is something that is *essential* for the more advanced applications of TMO and is something that the Trestleboard meditation can help very greatly in achieving.

Love and Live well,
Peter Reist
07 Oct 2003

>> This brings up a whole slew of questions about how to use 8TM. Given that you have facility entering each temple, can anyone say more about the ways the temples can be used for self expansion? I mostly use them to answer questions, and I find them very effective tools for this, but what about in combination with other exercises- like transferring consciousness, perception of essential meaning, mental wandering etc.? <<

In my next installment of TMO in Theory and Practice, I'm going to be looking at other potential practices that can be effectively used in conjunction with TMO. Among these being the Center of Stillness Meditation, the Eight Temples, the Archealous and the Pattern on the Trestleboard Meditation by Paul Foster Case. However, due to the fact that I only really know the Archealous and the Trestleboard meditation, I'm probably going to be glossing over the general ways in which the Center of Stillness and the Eight Temples meditations inter-relate to the practice of TMO: how they work towards the same goal in different ways, and how the practices of one meditation can compliment the other.

Personally, I find the 8T to be useful for getting a general understanding of the quality of the various spheres. However, as the 8T does not include both Kether and Chokmah, I've found myself falling back more upon the Trestleboard meditation which I find to be quite profound in it's simplicity. However, as of late, especially after I went through he Hod temple, I've found myself using the 8T as a method of spirit contact. In each temple the methodology that I use is slightly different, though in each case it comes down to a combination of (a) trusting your gut intuition and walking in the right direction, and (b) calling out for guidance from an external source, oftentimes the guardians of the four quarters. In the Malkuth temple I will walk up to one of the guardians of the four quarters and as of them what I need to be taught, and would they kindly direct me towards a spirit of that quarter that could teach this to me. At which point in time I am usually transited to the realm of that quarter where I patiently wait for the spirit to speak first, as per Bardon's instructions in PME. By the end of the first contact I will usually ask for a sigil with which to contact them easier. These sigils can then be impressed upon the Adonai light and direct contact with that spirit can be made via the teachings of lesson 8 in TMO. Which I find to be much simpler, quicker, and efficient, than going through all the visualization work of the 8 Temples meditation. Moreover, using a similar methodology, one can connect with a spirit solely via the

methodology of lesson 8 in TMO as well.

This sort of work is something that has been quite fruitful for me, and can be used to get in contact with the spirits that Bardon presents within PME, as well as spirits that will go "Who?" when you mention Bardon's name. However, there is a certain amount of intrinsic danger in performing any sort of spirit contact as there is the potentiality of being deluded that you are operating with a spirit that has an existence independent of the self, as opposed to the potentiality that this spirit is just a chunk of your psyche that wants to teach you something, but can not through ordinary means. Personally, I work on the assumption that any spirit I come into contact with is a portion of my own psyche until proven otherwise. And each and every spirit that I have come in contact with will respect this, oftentimes even giving me fairly convincing proof that they are very much real, and very much not a part of me.

Because of the potentiality of delusion, spirit contact and evocation is really something that Bardon thinks should be kept till the scholar has progressed a fair ways down the path of Hermetics. Step five being the first real instance where spirit contact springs up in IIH and the work of PME isn't really to be undertaken till the scholar has progressed past step eight. As such, this sort of work isn't for everyone. Though I do believe that doing such working within the context of the 8T is a trite bit safer than attempting to do as such through other means.

Love and Live well,
Peter Reist
09 Oct 2003

>> Lastly, it seems like using the 8TM temple visualizations would help with Lesson 6 of TMO. Good idea? <<

As a starting place, perhaps, but what's really the most helpful will be the *feel* of each Temple. With TMO, what starts out as *visualization* must become *perception* and, most importantly, *experience*.

For example, with Binah and the first 'Heh', you want the Binah Temple *feel* of being rooted upon something solid and unique that is alive and conscious, surrounded by infinite space which is filled with an infinite number of other such Greater Selves. There is no sense of time, sequence or duration. "Below you", in the metaphorical sense, lies the realm of sequence and duration.

With Tiphareth and the 'Vav', you want the Tiphareth Temple's *feel* of detachment from the personal self "below" and dependence upon the Greater Self "above". You exist, *within* the sea of time as an Individual unit of awareness which emanates the personal self within the minutia of time-space.

And with Malkuth and the final 'Heh', you want that Malkuth Temple *feel* of solidity and enclosure. Of involvement with the immediate present moment of time-space and being at the center of things, so to speak.

I suggest that you read Lesson Seven. In that Lesson, I speak a little more about the visualizations/perceptions that accompany the five stations of the 'Ani-IHVH'.
My best to you, :) Rawn Clark 09 Oct 2003

A Conversation About Various "Healing" Issues

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[This started out as a fairly simple question and quickly blossomed into a wide ranging discussion, involving several different participants, about various issues concerning "healing". Much of the conversation centers around the work of the TMO-WG (The Magic of IHVH-ADNI Working Group) and the philosophy of true "healing".]

>> *Q. can MS be treated successfully at this time by Hermetic means (given Group Karma)? <<*

In this case, group karma is not an issue.

>> *Q. What is the root cause of the illness, and can it be protected against by persons untrained in Hermetics? <<*

With most all auto-immune disease processes, the root cause can be found in the individual's reluctance to be incarnate. Generally, the person is not consciously aware of their reluctance or, if they are aware of reluctance, they seldom associate it with the manifestation of auto-immune disease.

The best protection against an auto-immune disease process is to fully engage in life, deal head-on with troublesome issues and find productive ways of de-stressing.

>> *Q. Assuming it can be treated by Hermetics, any ideas what form the treatment would take? <<*

Treatment must address the whole person and not just the physical manifestation. In other words, it must start at the higher levels of Self and progress downward into the physical body. For the most part, Hermetic healing is not allopathic as in *just* making an adjustment to the physical body's structure such as an allopath would do by prescribing a medication. Instead, true Hermetic healing (or true healing of any kind) addresses the root astra-mental cause *along with* the physical symptoms. If the astra-mental cause is not rectified then the physical symptoms will return even if they have been eliminated once.

In the TMO Working Group, we have devised a methodology using The Magic of IHVH-ADNI in which we descend upon our healing subjects with an accumulation of the Adonai Light, starting from their Greater Self (their eternal or Akashic mental body), then their Individual Self (their temporal mental body), then their astral body and finally, their physical body. Thus the *whole* of the incarnate person is directly involved in the healing process, not *just* their physical body. While the results are not as immediately dramatic in terms of their *physical* symptoms as would, say, taking the latest miracle drug, the effects are more permanent and life changing.

TMO aside, in terms of Bardonian Hermetic methodology, dealing with MS would require treating the patient's three bodies simultaneously. The first step would be to Fluidically balance their mental, astral and physical bodies, in that sequence. This is done by loading the appropriate halves of each body with the correct Fluid. Then the Elemental regions of each body are likewise loaded with the appropriate Element creating an Elemental *balance* throughout. This would need to be repeated often in conjunction with counseling which must be focused upon addressing the patient's unconscious reluctance to be in their bodies and living their lives. To relieve the immediate symptoms of the sclerosis, I would suggest applications of the Water and the Air Elements to the affected areas.

>> Could lymphomas (cancers of the lymphatic system) like the Hodgkin disease also be consequences of a "reluctance to be incarnate", since they are related to the immune system, and although they are not auto-immune disease per se? <<

Cancers are a bit more complex than that although 'reluctance' does play its part. I think in the vast majority of modern cancers, exposure to environmental toxins play the major role. The second most important role, when it comes to specific tumor formation and to the reformation of new tumors after an original tumor has been removed, is an emotional fixation of some sort. This is what, in many cases, focuses the cancerous cells into a specific location and into a specific tumor.

>> Till now at least, I attributed this feeling of "not being fully incarnated" to a lack in the Earth Element. It's more complicated than that, then? <<

When we speak of a lack in an Element, what we're really saying is that there is a character imbalance. The character traits *correspond*, by analogy, to the Elements. What alters our astral Elemental balance is a change of character. In other words, the cause is not the Element; but rather, it is the character traits. Thus we change our Elemental balance by changing our character, not the other way around. Imbibing the Earth Element, for example, is *helpful* in this case, but it would not create a *permanent* remedy unless the corresponding character traits are transformed.

>> It is difficult for me to understand how you associate auto-immune disease with reluctance to be incarnate. Is this something that you perceive intuitively to be correct or is it associated with ancient teachings <<

It is what *I* perceive, regardless of teachings on the matter, ancient or modern. :)

>> I wish you would elucidate more fully on this subject. Why is the auto-immune system the target? <<

The auto-immune system isn't the "target" per se. Rather, it is one area in which this astral-mental reluctance will manifest within the physical body. Do you understand the difference here? Just as your liver wasn't the "target" of your anger, but was where your anger manifested in your physical body.

The immune system is supposed to protect our body from foreign organisms that would otherwise harm us. With auto-immune disease, the immune system sees the components of the body itself as being a foreign substance. In other words, the immune system seeks to end the body's life instead of preserve it.

>> It would be difficult for me to conceive of any physical manifestation of imbalance to not include the emotional and mental elements. However, it would be difficult to determine which came first. <<

The question of which came first is irrelevant since they are, in essence, inseparable. Thoughts affect emotions and vice versa, and both affect material substance (albeit, emotions affect material substance more directly and more dramatically).

>> Ancient teachings make reference to the emotional body being the major contributor to physical imbalance and thoughts having less contribution than people might think. <<

This is a deceptive statement. Emotions have an immediate affect upon the physical body because they are more akin (energetically) to material substance than are (normal) thoughts. But the causal root of every emotion is a complex of thoughts and patterns of thinking. Emotions do not exist without thoughts and thinking -- they are (normally) the avenue by which thoughts impact the material substance of our physical bodies. However, Hermetics teaches us that thoughts, given enough conscious intention, can directly affect material substance without the intermediary of emotion.

>> A reluctance to be incarnate certainly would involve the emotional body in that one might be dissatisfied with their life and circumstances and not know how to roll with the punches. I can see from that angle how the auto-immune system would be affected. It puzzles me when I think of how a particular emotion affects specific organs or systems. <<

An emotion manifests as a dense astral energy that is very close in type to the energy that inhabits material substance. It is so close in type that the affect upon material substance is almost immediate (and in some cases, is immediate). This is especially true with the physical body. For example, when you are embarrassed, you will *immediately* blush.

The "energy signatures" of specific emotions share an affinity with the "energy signatures" of specific organs within the human body; or rather, their energies are more similar than with the other energies that manifest within the whole physical structure. For example, the emotional energetic of anger is very similar to the physical energetic of your liver. :) Therefore, your anger has a greater, more direct affect upon your liver function than on the rest of your body. Although this is not to say that anger has no affect elsewhere in your body as it can also be destructive to your adrenals, blood pressure, etc., depending upon *how you manage your anger*.

>> We are so much in the habit of lying to ourselves through justifying our inner contradictions, that we hardly ever desire to get at the root cause of our problems. <<

Yes, it is the nature of the sub-conscious psyche (but not of the consciously transformed psyche) to always protect the status quo, so to speak. The habit of *not* confronting the truth of our inner self is what keeps the psyche below our awareness or *sub-* conscious.

>> I would think that the major aim of all hermetic students would be to learn how to control their passions and emotions and be happy with what life has given them, and realize that true happiness comes from the inside and does not come from outside events coinciding with one's desires and wants.
<<

Yes, and here is where the structure of training that Bardon presented shines so brightly in my opinion. He focused *first* upon attaining the astral Equilibrium. Without the astral Equilibrium (i.e., the understanding of emotions and the mental discipline of them -- what you are calling "control"), one fixates only (or at least, primarily) upon the emotional significance of what one experiences instead of perceiving its essential meaning. This leads to thinking some things are significant when in fact they aren't, and vice versa, to underestimating or missing entirely the things that are the most meaningful of all.

>> What I have started exploring recently is called "Pranic Healing". Pranic comes from the word "Prana" or "Chi", referring to life energy/force. Pranic Healing thus pertains to the ability to (positively) manipulate the energy body of another human being such that a degree of energetic equilibrium is achieved. <<

I'm glad to hear you're working with this. :) I imagine you'll be very good at it.

It is interesting to me to compare the technique that the TMO Working Group (TMO-WG) has developed, with that of Pranic Healing. When the TMO-WG works together, we unite at an Akashic level as, what we've come to call, the WGE (Working Group Entity). When we are united in this way, we are not acting individually or personally, but rather are functioning *as* the WGE. This means that our work can span the *whole* of our subject. We encompass their eternal-mental body (their Greater Self and thus their HGA), their temporal-mental body (their Individual Self), their astral body (their emotional structure) and their physical body, with an accumulation of the Adonai Light, which has been tailored to them specifically.

When we create our accumulation of the Adonai Light, we do so *as* the WGE. This means that our accumulation exists on all the same levels at which the WGE exists (Greater, Individual and personal levels) and is thus effective at all those levels of our subject, simultaneously. At the level of the energetic body that Pranic Healing deals with, the Adonai Light contains *all* of the colors or qualities of Light that Pranic Healing wields. It also contains a similar rainbow of Light at the astral, mental and Akashic levels of the subject, thus affecting those levels of their being in the same manner as Pranic Healing does the energetic body.

We have also fairly recently begun working with a liquid Fluid Condenser, using a classic Bardon recipe. :) What we do is, working *as* the WGE in special session (i.e., separate from our regular schedule of healing sessions), we create a VERY powerful accumulation of the Adonai Light, specific to a particular subject, and condense it into the small little bottle of Fluid Condenser. Then we mail it to the subject with instruction on dosage, etc. We use completely harmless ingredients so our subjects take it orally, like a standard tincture. We are finding that this *physical* addition to our technique "anchors" the Adonai Light in their physical structure, prolongs the effectiveness of our weekly sessions with our subjects and improves their healing on every level.

The greatest difference between our TMO-WG work and Pranic Healing (and many other approaches, for that matter) is, I think, philosophical. Most importantly, when working *as* the WGE, the TMO-WG does not dictate what the subject does with the Adonai Light. In other words, the WGE merely *provides* the Adonai Light at all the levels of the subject's being, and it is up to the wisdom and will of the *subject's own HGA and Individual Self* to direct the Light where and how it is truly needed. By working in this way, we do not in any way interfere with the subject's karma, nor do we create or incur any personal karmic debt for the individual members of the TMO-WG. Instead, we *support* and *encourage* the subject's own natural healing process -- never do we seek to supplant it. We work within a very strict sense of Legality.

Another difference along these philosophical lines is that the TMO-WG only works *with* subjects who are willing to participate in their own self-healing. And of course, unlike most healers these days, we work for no charge or indebtedness of any kind. In fact, when payments are offered we express our appreciation for the kind thought and politely decline. :) We believe in giving for the sake of giving and for the sake of how much brighter it makes our world, bit by little bit.

>> I too have taken up Pranic Healing, and will soon be a registered Pranic Healer and plan to do it full time. <<

Good for you. :)

>> First I would like to say that I do not think that Karmic debt is a problem for a healer. If I work on a patient I do so with loving-kindness and compassion. If the patients Karma is such that he must die, I will not be able to heal him at any rate. At the most I will be able to ease suffering. Karmic debt will then be positive for me. <<

We fear disease and fear witnessing another suffer, so we tend to think of illness and suffering as a negative things that must be obliterated as soon as possible and by whatever means available. However, from a perspective of Universal Legality, illness is a gift that is meant to teach us an important karmic lesson that we have not been able to learn in the absence of disease. A healer interferes with a patient's karma the moment they remove the symptoms of disease without assuring that the patient does indeed learn the lesson that the disease was meant to teach them. If the patient does not learn the karmic lesson then what the "healer" has done is taken away an opportunity for the patient's growth. That specific opportunity that the "healer" has taken away was the most appropriate way that was available for the patient to learn their karmic lesson. This means that the patient will still have to learn that lesson, either by other means or by a recurrence of the same disease that the "healer" has just treated.

From a Legalistic perspective, true healing occurs when the subject has learned the karmic lesson that the disease is intended to teach. So in effect, when only the symptoms of disease are eliminated and the lesson is thus avoided (albeit, temporarily) the evolution of the patient has been slowed or diverted. This does incur a karmic debt for the "healer".

>> My charging money, and your TMO group not accepting money is less about philosophy, and more about practicality. <<

To my mind, issues of practicality are where questions of philosophy are the most important. Claims of practicality should not be used as an excuse to ignore philosophy. :) This would be the same as saying that the ends justify the means.

>> I have spent a long time pondering the subject, and I have now started to charge money for healing. My fee is much less than other healers, and if the patient cannot afford, I do it for free. Most of my patients have a hunger for spiritual advancement, and I do sometimes spend hours with them, and I feel strongly that I cannot receive money for that. For me to be a great healer I have to heal on a regular basis. By that I mean full time. And working on my own progress is also a full time affair. I need not say more.:) As healer I am rendering a service, and am entitled to compensation. I have very real costs as I have to travel. And the courses I take to become a better healer is not cheap. <<

Your decisions and the rationale you use to justify them are your business, not mine, and I'm *not* standing in judgment of them. :)

>> As TMO working group is a service you render after hours, and not the work you do, It would be inappropriate to make money. <<

That has nothing to do with our decision.

>> If a patient does offer money, would it not perhaps be more appropriate to gracefully accept, and then donate the money to a worthwhile charity. Then the patient has been able to sow, and your group has incurred positive karma, as you have channeled the money for good? <<

To my mind, all that this would accomplish is a reinforcement of the capitalist ethic of "you get what you pay for". Instead, when we decline payment, we are promoting a different ethic that says there are folks who exist with motivations other than making a buck, folks who choose to give simply because they can and not for personal gain. It places our interaction on an entirely different footing -- that of simple human kindness and sharing. Kindness and sharing are actions that multiply positivity in the world.

>> When healing for free one also has to be on guard as not to feel morally and spiritually superior to those who do charge. <<

For the TMO-WG, feelings of superiority have no place in our work and what others do or do not do has no relevance to what we do. Our healing work is not about *us* -- it is about our subjects.

>> I thank you for your kindness and great replies Rawn. You always make me think;) <<

:) Oh good. The *only* reason I challenge anyone's statements here on BardonPraxis is in order to encourage thinking! :) Developing our powers of thinking, of discernment, analysis and introspection are absolutely essential to our progress along the Hermetic path of initiation. I cannot state the importance of this strongly enough!

My challenges are not meant as judgmentalistic pronouncements and I always hope they are not taken that way. :) But at the same time, I do recognize that my phrasing *can* be mistaken exactly that way and that is a risk I take. I just wish that my tone of voice, rhythm of speech, facial, hand and body gestures and innate humor could also be crammed into these, ever so finite, typed words! ;-) I guess that only those who know me personally can "hear and see" all that by reading my words.

>> Not many people would be able to see what the patients karma is. And not all disease is due to karma. So what right do I have to go around starting to guess about what is caused by karma, and what not. <<

My point is that *everything* that happens in our lives is due to karma. Disease is karma shouting at us in the only voice we can hear in that moment. :) And it is the point at which it is most important that the karmic lesson is looked for and pursued, simply because it is Divine Providence handing us an opportunity on a silver platter, so to speak.

I think perhaps you are defining "karma" as only the truly major things that arise in life or only those issues that stretch back through past incarnations. I think that is a very Western over-simplification (or rather, a mis-simplification) of what karma really is. Each action creates a consequence and karma, simply put, is our *responsibility* for the consequences of each of our actions, no matter how small. We

can easily recognize the "negative karma" of our big goofs, but seldom do we recognize the cumulative karma of all the small goofs or that of all the positive, "right" actions we take.

A common cold for example, provides an opportunity to learn a lesson about taking care of oneself, about getting the proper rest and about managing stress. And the reason this lesson is presented in the form of a cold is because of the accumulated "negative" karma of having ignored our self-care, our stress management, etc. Having a cold (ideally) *forces* the person to address these issues. Granted, we can obliterate the symptoms of a cold by taking a remedy or simply ignore it, but unless we learn and incorporate the karmic lesson of the cold, we will remain susceptible to catching yet another cold. :)

>> I take it that you meant that Pranic Healing does not conform to Universal Legality? I do not agree. The healer cannot interfere with the patients karma. No amount of healing I do will cure a patient if his illness is due to his karma that has not been worked out. <<

My point, specifically, is that manipulation of a patient's energy body alone, does not address the whole of the patient. When only the symptom of disease is affected, the patient misses an opportunity to learn the karmic lesson *through* the experience of those symptoms. In effect, the healer has robbed the patient of an opportunity to truly find curation and the final resolution of the karmic issue at hand. This means that the patient will have to learn the same karmic lesson by other means or by recurrence of the disease. The "Lords of Karma" demand that this process be repeated until the karmic lesson is learned.

In other words, *any* therapeutic practice that focuses exclusively on just the elimination of symptoms and does not engage with resolving the karmic lesson, does not conform with Legality. Furthermore, according to the Law of Karma, the practice of such a modality incurs a responsibility on the part of the practitioner for the consequences inherent to postponing the natural fulfillment of the patient's karma.

This does not mean that Pranic Healing itself does not conform with Legality -- it is only a technique and as a technique, its principles are obviously based upon an awareness of Universal Legality. Where the question of Legality arises is with its *practice*. Is the *practitioner* helping the patient address the karmic lesson inherent to disease, in addition to the Pranic treatment of their energy body? If so, then Legality is satisfied, but if not, then karmic responsibility is incurred.

>> And as a healer one discusses these issues with a patient. I talk to the patient and try to determine the cause of the illness. It is discussed that if certain changes are not made then the illness might recur. I teach them about introspection and meditation etc. It is up to the patient to then change and learn. <<

Well, there you go then! :) You are doing your best to conform with Karmic Legality.

>> I must add that if I know what the problem is, and I know that the patient is unwilling to learn and change, then I would consider withholding treatment. I have recently had a case like that with family. <<

The TMO-WG had a similar case, fairly early on in our work together. :) We learned from working with this person that we were wasting our time and their time. So now, unless a subject is willing to participate (to whatever degree they are capable) we won't consider working with them.

>> My point is that if I do not ask money, then the bank will repossess my car, I could not buy fuel to go heal, and my son and I would die of hunger:) I did not seek support for my view, or care if anyone wants to pass judgment:) I just stated a point of view:) <<

Good. :) I think it's wise to be in touch will the real, gut-level self-preservation issues of survival when it comes to charging other people for things. If only a few corporate executives and politicians had this baseline awareness, our world might be a more humane place. ;-)

>> Worrying about incurring karmic debt in this case would be like worrying about incurring karmic debt every time one steps on an ant by accident:) <<

;-) I bet most ants would disagree with your perspective!

>> I had no idea your TMO-WG had begun delving into Healing. That's great to hear, and after reading your post, I think you're on to something quite revolutionary; although as usual, it sounds way beyond me at this point. <<

What we call "healing" is really what E. just described [Note: This was in reference to another post that I haven't included here.] as helping or assisting folks in their own process of healing. Nor has it always involved what one would think of as "healing" per se, or at least it hasn't always had to do with illness. For example, we helped one fellow overcome some difficulties he was experiencing with the Step One mental exercises. From the outset, this has been the venue we've worked with to develop an effective technique and it has been the context in which we've evolved as a working group.

BTW, this would not be "way beyond" you. :)

>> I find the idea of healing in group interesting, but I 'question' somewhat the effectiveness or methodology in the case of your group, because I am not sure I quite understand. a) How would one who is already a great healer benefit or increase the overall healing effectiveness when you create a 'mixing pot' of healers at various levels lower than he and who may make errors such as sending the wrong kind of energy for whatever reason (lack of concentration, person was feeling ill or angry that day but sent energy anyway). <<

There are two issues here. Number one is that when we come together as a group, we become the WGE. We do not act individually or personally other than the act of coming together. Instead, it is the WGE who acts. Number two is that the WGE (or even any *group* working that doesn't involve the WGE) can generate an exponentially greater charge of the Adonai Light than an individual working alone, no matter how advanced they are.

*>> b) I am not sure I understand why you suggest that the *whole* of the subject can only be addressed by a group of healers. Are you only suggesting this because at present not a single member is advanced enough to deal with all parts of the subject/patient at once? <<*

I wasn't suggesting that *only* a group can address the whole person. :) An individual working with TMO can do this as well. It depends upon the technique being used, not the number of folks working.

>> c) Or (in continuation of 'b)'), why couldn't a single healer even if not advanced, deal with all parts in succession? Sure it might take more time than splitting it up in a group, but I would also assume that a healing as complete as what you describe would need to be done in sequential steps. E.G. A surgeon

*doesn't give everyone a different tool at the operating table and say... ok on the count of 3, everybody use their tool (cutting knifes, heart monitors, sowing needles, etc) at the same time and we should be out of here in less than 1 minute. *grin*. I know you don't work as a group to save time per se, but rather to address as much of the subject/patient as possible, but the simultaneous part is throwing me off. <<*

:) Yes, it is difficult to comprehend and equally difficult to describe with clarity. In essence, the WGE works upon all levels of the subject simultaneously and yes, it does happen in a flash, or rather, time is of little concern and depends solely upon the perspective of the observer. The WGE exists outside of time so its work in the temporal realm can be instantaneous.

Believe me, when we first discovered the WGE level of our group awareness we were very surprised and it has taken us some months to become accustomed to this sort of working.

>> This is one of the things that make me think your healing approach sounds far more complete than Pranic Healing. I have to say you sure make it sound very simple, but I get the feeling it is anything but simple. In Pranic Healing when you really study it, you begin to realize that it is anything but simple. In addition to having to understand in great detail how the energy body functions, and needs to be worked on in what order and how and with what colours and intensity etc, you also have to understand how what you do at the energy level ends up affecting the physical body result in a tangible cure. This means, you also have to have a good understanding of physical anatomy and how it correlates to the energy body. In other words, I can see how at times it might be necessary to have the knowledge of both a Western Doctor & a Esoterical Healer (working at the Energy body level). When you then add 3 more levels like astral, mental and akashic... I'm thinking, Woah!! (as in, that sounds extremely complete, but potentially highly complex that makes me wonder who at what level would be truly prepared to use that healing methodology). <<

Here again, the emergence of the WGE level of awareness in combination with the inclusion of the subject's HGA and Individual Self, is all important to our work. We *individually* don't have to know anything since the HGA and Individual Self of the subject know *exactly* what *needs* to be done with the Light to affect healing. For them and for the WGE level of awareness, these issues do not require rational thought -- they are a matter of instinct and of following (actually, harmonizing with) Legality.

One of the greatest barriers to establishing the WGE level of awareness (or rather, to letting that level of awareness emerge) was our individual attachments to the personalized level of thinking and doing that you describe. As soon as we were able to collectively let go of our need to personally direct the action of the Adonai Light and personally make all the decisions as to what is the right thing to be doing with it, the WGE *spontaneously* emerged.

The WGE harmonizes with and assists the subject's HGA and Individual Self while the subject's HGA&Individuality direct the Adonai Light to where it is needed and in the way it is needed. In other words, we are tapping into the subject's highest level of their capacity for self-healing.

When we first began working *as* the WGE, we had a great deal of difficulty perceiving what the WGE, HGA and Individuality were doing with the Adonai Light. In fact, at a personal level, many of us felt like bystanders. :) Our sessions took just a few minutes of real-time to complete and passed in a blur. However, with repeated experience we have begun to be able to perceive what transpires and it is indeed VERY complex. The actions that are carried out with the Light very much resemble Pranic Healing, but on all four levels of the subject's being.

At a personal level we are learning a lot, but the WGE already *knows* because it is capable of harmonizing with what *is* and doesn't need to think about what to do.

>> I was under the impression your WGE was a collective of people over the internet working from their own homes, but are you then gathering together to create your physical concoctions, or do you each still work from your individual homes mentally/astrally etc to affect the physical fluid condenser at a particular location? <<

Physically, we currently span the width of the North American continent and work with subjects that physically span the globe, so meeting all in one place physically has proven impractical. :) One of our members is a professional homeopath who is interested in Alchemy. He creates our bottles of Fluid Condenser at his home. We then meet in session as a group and astra-mentally project to his home and the physical location of the bottles of Fluid Condenser. Then, *as* the WGE, we charge the bottle with the Adonai Light, tailoring it for the specific subject. Then it is mailed to the subject. This method has proven very effective. :)

*>> This whole alchemical aspect sounds fascinating. First time I have heard of any such thing. Talk about miracle drugs, haha! I can just imagine the patient receiving a eye dropper bottle of water & sugar (but jam packed with energy, astral & mental influences) and told to swallow one drop 3 times a day. Poor guy doesn't know what's coming to him! *grin* <<*

;-) Actually our Condenser follows one of Bardon's simpler recipes. Chamomile tea, a homeopathic gold preparation and alcohol. Plus, of course, a VERY potent accumulation of the Adonai Light.

>> Now this sounds more like the Reiki approach. Take an extremely complex subject such as energy healing, and just greatly simplify the entire thing by wishing the energy to go to the right place where it is needed. <<

Yes, except here we are not merely wishing. In fact, we are dealing with a sentient Light and handing it over to the most sentient aspects of our subject which already *knows* what it needs.

>> I find it interesting that in Pranic Healing, as you progress in your healing ability, the treating method gets more and more complex but then when you get to the point of using the more advanced divine healing, it all collapses and becomes extremely simple yet infinitely more powerful than anything you were doing before. <<

That's interesting. It seems that the TMO-WG made this leap very early on through the emergence of the WGE. Perhaps it's a similar process, though temporally different.

> By working in this way, we do not in any way interfere with the subject's karma, nor do we create or incur any personal karmic debt for the individual members of the TMO-WG. Instead, we *support* and *encourage* the subject's own natural healing process -- never do we seek to supplant it. We work within a very strict sense of Legality. <

>> Not sure I get this. You suggest you do not want to interfere with the subject's karma, but you are acting as Healers, and by that definition you must perform positive change or you won't have healed much of anything. This of course, implies interference with the karma of the subject. Or did you just mean not negatively interfere with the karma of subject? <<

Well, let me put it this way: instead of interfering with the subject's karma by interposing what *we* *think* needs to be done, we are *harmonizing with* and *supporting* the subject's own karmic path.

>> *But there's a bigger question here. On one hand you go through a lot of trouble to work on every plane and level to help this person, you go beyond any healing method I've heard of to ensure the completeness of treatment and then in the end you say you merely mean to support and encourage the subject's own "natural" healing process?? When we take a pill for a head ache, to me that is short cutting the "natural" healing process. Now if I were to take a pill that you guys created which was infused with energies from every plane imaginable and cures my cancer or whatever overnight, how is that merely encouraging the "natural" healing process? <<*

;)- We'd never consider creating a silver bullet. Every body has the capacity to heal itself. Instead of forcing that healing, we are supporting and encouraging the subject's own healing process and are not trying to speed it up to match our conception of how quick it "should" be. In this regard, we are like homeopathy which also seeks to support the subject's own self-healing processes.

>> *And further, since the HGA determines how much healing will be done and you guys might be putting 5 times more effort than is necessary into the healing concoction, that to me just sounds like a mostly wasted effort. Or do you consult with the subject's HGA to determine how much effort you need to put in, in the first place? <<*

Working *as* the WGE, we create a large accumulation of the Adonai Light. It is just as easy to create a VERY, VERY, VERY large accumulation as it a large one so our time isn't wasted.

>> *What I deem the most valuable concept in your healing method so far is that your healing method recommends the root cause of the problem to be dealt with. Sounds simple enough at first, but I get the feeling that finding the root cause to start with is anything but simple. What is the process one would have to undergo to truly understand the root cause of a patient's illness? <<*

Although this is not an issue for us *personally* when working as the WGE, the way to discern a root cause of anything (including illness) is through the direct perception of essential meaning. In other words, through developing one's powers of perception. This of course, has nothing to do with intellectual understanding and the study of books, etc.

>> *which begs the question of how you'd even begin to know what to prescribe as a treatment. <<*

With our method, the TMO-WG doesn't prescribe anything. Although, I suppose that technically asking our subjects to ingest our Fluid Condenser could be considered prescribing.

My best to you,
:) Rawn Clark
12 April 2004

Placement of Chokmah and Binah Vs. the Brain's Hemispheres

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>> In Step 3 of the TMO-IHVN meditation it says:

"With the "Yod" you are to pull a beam of Kethric Light down, out of your "Ani" sphere, and create a luminous gray sphere at your left temple. This is your Chokmah, your innate Wisdom. With the first "Heh", you pull Light from your luminous gray sphere, over to your right temple and form there an obsidian black sphere. This is your Binah, your deepest Understanding."

However this seems to be the opposite of how the hemispheres of the brain are typically described. Except in rare cases, the left hemisphere is associated with the processes involved with logic, judgment, and verbal thought, which would seem to correspond to understanding, while the right hemisphere is associated with the processes involved with holistic/intuitive/nonverbal thinking, which would go along well with the idea of wisdom. Is this switch associated somehow with the way that each hemisphere controls the opposite side of the body, or is it something else? <<

The primary reason for this positioning is to situate you *within* the Tree of Life. But the correlation between the hemispheres of the brain and the Sephirot is relevant.

However, the names "Wisdom" and "Understanding" merely symbolize these two Sephirot and cannot be taken entirely in their mundane sense. The definitions that you assert reflect an intellectual comprehension of the mundane meaning of these two words, but not an experiential comprehension of these two levels of awareness.

"Wisdom", in the Chokmah sense, is the ability to make choices that are in harmony with the Universe. This is about a discernment based upon an infinite degree of insight and the ability/power to decide which is the harmonious choice.

"Understanding", in the Binah sense, is about tapping into an infinite store of experience and drawing forth from that body of experience the most relevant and appropriate bit of information. This is an instantaneous (i.e., non-sequential) process which does not involve logic or thinking, etc.

My best to you,
:) Rawn Clark
13 July 2004

Meditation of an Open Heart

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This Meditation came to me under the influence of inspiration given by David Coleman, whose great articles on astrology are presented on his website www.astralvisions.de and under the influence of infinitely Beautiful and to the same extent powerful techniques of working with yourself described in TMO presented at www.tmo-wg.net.

The technique itself is nothing extraordinary – in its simple form it can be performed by anyone, but to experience it in its fullness, a good perception of different levels of self is required. I can expect that I'm not the first to write down such a technique, so there is a possibility, that some of you would know a similar way to open your heart :)

When I performed this meditation for the first time, the abundance of impressions it gave, brought me to tears. Now, after some time, when I can put all of this into words, I want to share this meditation which attunes you to the Universal Harmony, uncovers us in the face of Universal Beauty and deeply cleanses us filling our being with Universal Love...

Even if some of you won't like it, it can still become an inspiration for some techniques you would devise for yourselves – in the end, all true magic is spontaneous :)

Blessed be,
Aleksander

Meditation of an Open Heart

I suggest doing this meditation outdoors, standing barefoot on the ground/grass. It can also be done sitting or lying down if you prefer. Eyes should be open at the beginning.

Take a few deep breaths and through all the meditation try to breathe quite deeply, though calmly and steadily.

Take a look around...

Look at the nature that surrounds you...

See every detail you have in front of your eyes...

When breathing, feel the mix of fragrances that surrounds you...

Feel the gusts of wind and sunlight on your face. If it's nighttime, then observe the moonlight; if it's raining, then observe the water drops falling on you; if there are thunders around you, then observe the storm and the air changing with the exploding electrical charges, etc.

Hear all the sounds that surround you in that moment. Listen them very carefully.

Merge all those impressions into one overall perception. EXPERIENCE the present moment. Be its conscious part.

Now, having all those images, sounds, fragrances and feelings in front of you, feel that you are also observed. Each and every tree you are looking at is looking back at you. Each and every flower you smell is smelling you. Think that all those things you see in front of you, are aware. The grass you're standing on feels your feet and it delights the contact with you the same way you feel the pleasure from feeling its touch.

If you want, you can reach to the whole Universe in your mind to observe and enjoy the fact, that the tiniest part of this Universe is aware and observes you while you observe it.

Feel the Beauty and Harmony that surround you.

Take your time concentrating on all of this...

Now open you heart.

Imagine that you tear apart all the shells of egoism, fear, tension and negativity surrounding your heart. Let it fall down on the Earth which will absorb them. Let your heart be naked towards your surroundings and the whole Universe, just as they are naked towards you.

Now with each breath inhale Beauty, Harmony and Love to your heart ¹ and with each exhale emanate ² the same from your heart. Let those three virtues fill your whole Being. Let your breath be connected to the breath of the Universe. Feel that you, your surroundings and whole Universe are One.

If you can ³, raise your awareness to your Tiphareth and feel the Beauty, Harmony and Love filing your Tiphareth and all your incarnations. Then raise your awareness to your Binah and feel the Beauty, Harmony and Love filling whole Binah, all its Individual selves and all the incarnations – present, past and future ones. Raise your awareness to Chokmah and feel the Beauty, Harmony and Love filling all Chokmah and all that existed, now exists and will exist in the Universe. Raise your awareness to Kether and feel the Beauty, Harmony and Love filling The ALL.

Remain in this state until you feel that you are completely filled with Beauty, Harmony and Love.

Then return to your normal awareness, say a prayer of thanks for the blessing you experienced and emanate the Beauty, Harmony and Love during normal daily routines.

May we all be so blessed!

Footnotes:

[1] What is meant here is not breathing with the heart organ, but it's visualizing the flow of Harmony, Beauty and Love into your whole body through the heart. You can use here the pore breathing technique if you know it.

[2] This does not involve exhaling those virtues, but rather emanating with what you already have of them In your heart.

[3] It's an advanced technique of Magic of IHVH-ADNI described in „TMO Final Form” article.

On Visualizing the Adonai Light

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>> I'm having trouble keeping the picture of the Adonai light circling me. I think I'm having a hard time understanding what it looks like exactly and I'm getting caught up in that. Maybe you could give me a little more description? How big is it? How fast is it rotating? Is it comprised of mostly rainbow light or is it a blending of that and white light? <<

The Adonai Light is composed of *all* colors of light, including white. It's not normally layered like a rainbow; but rather, is composed of little spots of all the different colors in seemingly random order. Nonetheless, it expresses a *harmony* of colors.

It presents itself as a cloud of random colors that completely encases the body like a gaseous egg shell. Normally, it forms a thick cloud, two to three feet deep, around the body.

It rotates clockwise (i.e., from left-to-right in front of you and right-to-left behind you) at varying speeds, sometimes very rapidly and sometimes very slowly. I suggest that you just let it rotate at whatever speed *it* chooses as opposed to making it rotate at a specific speed of your choosing.

My best to you,
:) Rawn Clark
26 Sept 2004

An Important Note About TMO Lesson Six

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[In private correspondence, a TMO student brought up an issue that's been apparent for some time now, having to do with how overwhelming Lesson Six ("Consciousness Raising") can seem. Below is my reply.]

I think Lesson Six is the most challenging of all the TMO Lessons. Mostly because of how I wrote the Lesson. Out of necessity (i.e., to explain the whole thing in *one* Lesson) I instructed how to perform TMO from all five levels of Self *in a single session* but in reality, these can (and probably should) be split up. In other words, you don't need to work with all five levels in the same session as the audio Lesson indicates.

Lessons One through Four taught you how to perform TMO from the Malkuth perspective, so that phase of Lesson Six is already a part of your experience. What Lesson Six is mostly about is teaching you how to perform TMO from the perspectives of Tiphareth, Binah, Chokmah and Kether. Therefore, I suggest that you focus first upon performing it from the Tiphareth perspective and then, once you've mastered that to your satisfaction, move on to performing it from the Binah perspective, and so on. This method is much more manageable and much less daunting than trying to master all five perspectives all at once. :)

My best to you,
:) Rawn Clark
27 Oct 2004

More Clarification of TMO Lesson Six

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>> Last session was good. I made significant progress on the lesson 6 after I reread the script of the lesson and noticed that I had misinterpreted a significant bit about the eruption of the ADNI light. All this time, I hadn't realized that the ADNI light had to be raised all the way back to Kether after it had stricken Malkuth. <<

I really need to re-write and then re-record those Lessons! :) As time passes and more and more folks pursue TMO through the Lessons, I'm learning the points where I wasn't clear enough, and this is one of them.

When I wrote, "When the light strikes Malkuth with force and the ADNI rainbow-hued light erupts, it rises all the way back up to Kether", I didn't mean that *you* need to consciously or intentionally raise it all the way up to Kether at that point. Instead, what I meant to explain there was that the Adonai Light, once it has erupted at the Malkuth level, *exists* at all five levels. It does this naturally, without your having to "raise" it up, because this is the nature of the Adonai Light -- it exists at, and encompasses, all five levels simultaneously just as soon as it erupts in Malkuth. The reason it does this, or has this property, is due to the fact that it is the unification of all five of these levels of *your* Self that causes the Adonai Light to "erupt" in the first place. Therefore, by nature, it exists in Kether simultaneous to its existing in Malkuth. However, *from the Malkuth perspective* this simultaneity of existence is *perceived* as the Adonai Light "rising" upward to Kether.

>> Every time I would send the ADNI light outward, I would inexplicably be unable to maintain my heightened awareness and would be dragged from my heightened perspective back to Malkuth and send the light from there. I now understand that this was due to my forgetting to raise the ADNI light from Malkuth upwards prior to its sending outwards. <<

Instead of raising it yourself, I suggest that you *perceive the fact that it exists on all five levels of your Self* as soon as it erupts.

>> Question: When performing TMO from the Binah perspective, is my interpretation correct when I stop the upward rising ADNI light in Binah prior to its sending outwards? or should I raise the ADNI light all the way back to Kether prior to its sending outwards from Binah? (this last solution makes little sense to me.) <<

Okay, once the Adonai Light erupts in Malkuth, perceive its apparent rise upward and let your focus of awareness *rise with* the Adonai Light upward until you are once again focused in your Binah. The Adonai Light *exists* on all five levels of your Self simultaneously, but since your focus of awareness is in Binah, the major focus of the Adonai Light will also be in your Binah and it will thus appear/feel that the Adonai Light itself has been raised to your Binah. In essence, the Adonai Light will follow your focus of awareness; or rather, it will focus where your awareness is focused.

Furthermore, since the Adonai Light exists on all five levels of your Self simultaneously, it provides a medium, so to speak, within which it is very easy for you to move your focus of awareness around from level to level, or to expand your focus of awareness so that it includes several or all the levels of your Self simultaneously. The Adonai Light provides a very fluid medium that is itself rooted in the unification of *your* own levels of Self.

My best to you,
:) Rawn Clark
23 Mar 2005

>> *It seems to contain so much scope and many potential avenues of investigation. <<*

Yes, it does. :) However, please remember that you do not need to explore and "master" every single possibility. ;-) That would, quite literally, take *at least* one entire lifetime! ;-) Besides, it is not necessary -- in the same sense that in IIH it is not *necessary* to become so proficient with the Elements that you can dry wet towels on your body with the Fire Element or freeze water with the Water Element, etc..

>> *I certainly perceived the differences in perception/sensation between the five levels.*
<<

Wonderful! :)

>> *Binah felt powerful, yet heavier - more commanding and controlling. Chokmah felt calm and centered, very detached from the physical - in control and powerful, yet gentler and less willful, which strikes the logical part of me as strange seeing how Chokmah is linked to Fire and Binah to Water. Is not Fire very willful and harsh? Hmm. <<*

In the temporal realm, the Fire Principle manifests as a positive *or* as a negative. In the temporal realm, the negative manifestation of the Fire Principle is indeed destructive and harsh, and its positive manifestation is invigorating, life-giving and promotes growth. At the non-temporal, eternal level of Chokmah (and Binah) however, the Principle of Fire is not polarized into negative and positive. Therefore, the *experience or perception* of its effect at the eternal level is one of ease. It's still VERY Force-ful (infinitely so) but it is not *experienced* as having any negative or destructive effects *within the eternal realm*.

Many of our initial ideas about the archetypal opposites of Fire and Water are colored by things we have been taught by others and not by our own personal experiences with the Elements. But as your experience with the Elements increases, it's inevitable that your understanding of the Elements themselves will evolve considerably from any pre-conceived notions. :) We are *taught* to think of Fire as "masculine" and thus related to

the gender-role most men learn of harshness, willfulness, etc. When we think of "Fire", we think of Mars, war, destruction, etc., because that is the way that our cultures have taught us to think. The thing is, that is just a small part of what Fire *is*! ;-) And in order to truly wield the Elements, one must set aside those learned pre-conceptions and focus instead upon their direct experience.

*>> I have a question regarding carrying out the canticle from the Kethric perspective. Am I to visualise the Kethric light descending to the other spheres below me and the ADNI light rising up? When I performed it, it was as if it all happened on the Kethric plane and the other planes were included, but not separate, so that there was no sense of movement, only expansion and contraction (if that's not a contradiction in terms)... but should the *rainbow* light still be visualised (and if so, at what point?) or is it purely Kethric light at this level? <<*

To quote from the introduction:

"In Kether itself, there is no experience of light for it becomes clear that what is perceived from below as light, is in truth consciousness. From the perspective of Unity, everything is composed of this consciousness, of the essence of the Unity itself. Thus Kether is a whole thing, not a mere unity of parts. It is potential and actualization, simultaneously.

"From the Kethric perspective of the Ani, the Unitary consciousness emanates into Chokmah and from there into the entire realm of BEing. When it reaches Chokmah, it is then directed - as light -- by the Chokmah Self into whatever direction is desired."

For the purposes of *Lesson Six*, this is what you should do. :)

Start with the repetitions of "Ani" until you feel satisfied that your awareness is focused in Kether to the best of your ability. Then, as you say the "Yod", shift your focus of awareness into Chokmah where it *becomes* Light and descend *with* the **Kethric** Light through the sequence into your Malkuth. Let the Adonai Light erupt and *while* it is erupting in your Malkuth*, expand your focus of awareness so that you are present with the **rainbow-hued Adonai Light** in Kether. [Remember what I wrote to Olivier about the fact that once the Adonai Light erupts in Malkuth, it exists simultaneously on all five levels of your Self.] This focuses the Adonai Light at your Kether. Then impregnate the Adonai Light as you wish and perform the "Ribonno Shel Olam" *from* Kether. Which is to say, *emanate* the **rainbow-hued Adonai Light** *from* Kether "down" into Chokmah, Binah, Tiphareth and Malkuth. This is nothing more than expanding your focus of awareness so that it encompasses your Malkuth self as-well-as your Kether, Chokmah, Binah and Tiphareth Selves. To end with the "Amen", draw your primary focus back to your Kether.

From the Kethric perspective, this is like taking two breaths. Exhale #1 = emanation of the Kethric Light "down" to your Malkuth and eruption of the Adonai Light. Inhale #1 = raising/refocusing of the awareness to Kether and focusing of the Adonai Light at Kether. Exhale #2 = "Ribonno Shel Olam" and the sending of the Adonai Light down into the

universe. Inhale #2 = the return wave of the Adonai Light unto Kether.

So, you descend with the Kethric Light during the IHVH, but are working with the rainbow-hued Adonai Light thereafter.

My best to you,
:) Rawn Clark
24 Mar 2005

On the Nature of the Adonai Light and Why It Cannot Be Accumulated In the Same Manner As the Elements

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>> What exactly is the nature of this light, is it a combination of all the Sephira's influences? <<

Well, that's one way of putting it but it's not a very useful or practical one. :) The Adonai Light is produced when a human being consciously integrates all the levels of Self simultaneously. So, in effect, it is "a combination of all the Sephira's influences" except that here they are combined *through* the individual person. This is what differentiates the Adonai Light from the Kethric White Brilliance which can truly be described as "a combination of all the Sephira's influences" in the universal sense.

>> Would one be able to accumulate ADNI Light using the same techniques as for the elements in IIH <<

No, because the Adonai Light must be generated first, whereas the Elements do not need to be generated. The Adonai Light is accumulated and condensed through repetitive generation of the Light.

The Adonai Light is generated by the conscious integration of the five primary levels of Self-Awareness (represented by the "Ani IHVH"). This is a *temporal* act. In other words, it requires an act of will by the temporal, Malkuth aspect of self. Since the *generation* of Adonai Light is a temporal act, the Adonai Light exists *temporally* only when this temporal act of will is pursued. It does not exist *temporally* before or after this act of will.

The Elements, on the other hand, exist temporally regardless of our will and are not *generated* by us. Therefore, they exist at all times (i.e., continuously throughout the entire stream of time-space) and can be drawn from the temporal universe itself and accumulated/condensed in that way. The Adonai Light however, cannot be drawn from the *temporal* universe -- it must be *generated* within the temporal universe by a temporal act of (human) will.

While the Adonai Light does not exist continuously within the *temporal* aspects of the Universe, it *does* exist "continuously" within the *eternal* aspects of the Universe. It is this *eternal* continuity of the Adonai Light which is the "universal storehouse" I mention in Lesson Five and to which we connect our shields for constant replenishment.

My best to you,
:) Rawn Clark
14 Mar 2005

The Eight Temples Meditation Project

"Eight Temples Meditation Project" Questions

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>> 1) *The experiences in Malkuth or any other temple actually take place "out of body" do they not? (I say out of body because I am still quite unclear as to when I go out-of-body whether I am in some astral, mental plane or self-delusional-in-my-head- -type-experience). <<*

The degree of the density of your experience (i.e., an astra-mental or mental-only density) depends upon your own ability. If it is convenient and easy for you to attain an astra-mental density, then do so, but if it takes you an hour plus to achieve an astra-mental density, then don't bother. A mental journey is what most participants make and that's a good place to start. The more you visit the Temples, the stronger your presence will become in any event.

>> 2) *Assuming the answer to the first question is yes: Are we to call Adonai shortly after we are out-of-body or do we call him during our (pre-OBE) meditational phase and he'll pull us out-of-body so that we may enter the "real" temple? - as opposed to a mere visualized one. <<*

Each Temple has a mental, astral and physical density [Although, physically, they are very small paper models! ;-)] so they are "real" no matter which level of density you approach them at.

The calling of Adonai occurs while you stand before the Entrance. This means that if you are choosing an OBE, then you would need to be out-of-body already by the time you stand before the Entrance. Adonai will not "pull" you out.

I recommend that you travel without your astral form, at least at first. It is not necessary that you achieve an astral density if it takes you this much effort to achieve it. What you might find, is that after having visited mentally first, it will then become easy to increase your mental presence to an astral density *while in the Temple*.

>> 3) *Continuing on the assumption that the answer to the first question is yes, what would say are the pre-requisites to successfully entering the Malkuth temple? <<*

Foremost is the *conscious intention* to enter the Temple. Second is that you have memorized the sequence of events, the proper phrases and the Malkuth images. Third is that you have sufficient power of creative visualization to create and sufficiently sustain the mental images throughout the length of the meditation ritual.

It really is very simple and easy. :) Two of the original participants had absolutely no magical training and they did just fine. The original (and subsequent) ritual work that I performed, *permanently* exists astra-mentally, and the energetics of that ritual working, support the new participant in their journey. So long as *you* bring the three pre-requisites that I mentioned above, the energetics of the original working of the ritual will assure you an experience of that original working. Those energetics will automatically draw you along and guide your journey.

But they can only do that if you have placed the images and events into your mind, along with the sincere intention of pursuing the meditation ritual. If these are not present, then the guiding energetics

will find nothing within you to grab hold of and lead along the way. In other words, you must contain some mental resonance with them before they can "find" you (like attracts like).

>> I mean, if this needs to take place out of body, I can tell you that it takes me approximately 1.5 hours of meditation before I can exit and I have about a 95% failure rate (although the 5% success rate is plenty motivation to make me keep trying). So this takes me a little more effort than "close your eyes, take a deep breath visualize the entrance, ask for assistance, move the curtain aside and voila!" :P <<

From what I understand of Robert's technique, you are spending about 1.5 hours building/accumulating an energetic body that you project and then transfer your consciousness into. Is that a fair approximation? Assuming that it is, I need to clarify that this is not the same thing as Bardon's Step Nine astral wandering.

Robert's technique *as I've described it* does result in *A* "body" of astral density, but it is not *your* own, original astral body. Instead it is a condensation of the astral materia formed by your will. Such a "body" is SIGNIFICANTLY different than your natural astral body which is formed naturally as your mental body descends through the astral materia and into the physical materia. A natural astral body that is formed by this descent of the mental through the astral materia, is based upon what type of astral materia is *naturally attracted* by the complex mental influx. This crystallizes the astral Elements into a unique form specific to the mental influx. This expresses the mental influx in a way that cannot be achieved by Robert's method of artificial creation. The natural astral body is a perfect reflection of the mental-to-physical connection, expressing both simultaneously.

With Bardon's method, the natural astral body is drawn out of the physical body by the already separated mental body. They join like hand and glove -- this is why I'm constantly referring to 'astra-mental body' instead of 'astral body'. The *entire* operation is directed by the mental body. There is no need to accumulate great amounts of energy or spend 1.5 hours working up to it.

An alternative method is for the conjoined astra-mental body to simply vacate the physical body by standing upright. Again, this is a process directed entirely by the mind and requires no accumulation of energy or hours of preparation. It is done in an instant by force of will.

So, I suppose I should weave what I'm saying back to the subject of the Malkuth meditation! ;-)

Working with this understanding, I created the Tunnel passage in such a way that it actually increases the density of the body you are traveling with. My instructions regarding the number of steps between the torches hanging to right and left, and the sensations that you should create with your imagination; and then the ten steps up to the Temple itself; and later, the various sensations to be felt in the Elemental realms and other Temples, etc.; all of these things increase the density of a mental presence and will strengthen the attraction between the mental body and the natural astral body.

This is a third method of creating an astral density -- by intentionally augmenting the natural attraction that exists between your mental body and your own natural astral body, through the creative imagination of sensory (i.e., astral) input. This is an extension of Bardon's Step Two and Three, and represents a mild and completely safe form of Bardon's astral separation technique. This is a way of gently drawing your natural astral body to your already separated mental body.

Here in the 8T, it is subtle and will not *of its own accord* assure an astral presence -- all it assures *of its own accord* is a stronger mental presence. But with a little conscious intention on your part and a

focus upon imagining as many sensorial details as you can, I think you will succeed in achieving the density of presence you desire (without 1.5 hours of work beforehand).

>> 4) Instead of trying to visualize the cave entrance from a meditative state, would it also be possible to initiate this experience from a lucid dream - where my visualization and concentration abilities are about 10 times stronger? <<

I do not recommend this for the 8T *Project* meditation rituals. I suggest that your first experiences of the meditation rituals be performed from a meditative, non-dream state. The energetics of the *Project* rituals were not designed for the lucid-dream state and would most likely result in an experience distorted by your dream psyche.

The 8T *Project* meditation rituals take you to the astra-mental moment of the original working and are meant as introductions to the Temples. But the Temples themselves also exist in real-time (i.e., now) and this is where you go for independent, solitary work after you've been introduced. With the independent real-time visits to these Temples, you won't be subject to the structured energetics of the *Project* meditation ritual, but only to those energies resident within the Temple itself. So, once you have performed the *Project* meditation ritual and have been sufficiently introduced to a Temple, you might find great benefit from visiting them in real-time, independent of the meditation ritual itself, from within a lucid-dream state. Especially if you are familiar enough with this state that you can retain conscious direction for the duration of your visit. But here again, the lucid-dream state is not essential to visiting the Temples independently.

My best to you,
:) Rawn Clark
23 Oct 2002

>> I have had an unusual experience with the Eight Temple Meditation - Yesod. In my first visit to Yesod, I entered somewhat unprepared. Although, I worked hard to understand the Nine aspects of personality both rationally and emotionally, I never felt that I got there. It does not seem to be beyond my capabilities, but it would not click into place. In the meditation, I proceeded along fine, up to and into Yesod. When I entered the center of the Temple and the light issued forth striking the nine mirrors, I intently focused on one and chose the Adult Neutral. I tried to see myself today as I currently exist. Just me. The Face to the world. It was Ok but just neutral, no reaction. As I tried to move to an other reflection, I was struck with a feeling of unease. I could not call forth a personality aspect . The more I tried the uneasier I felt. It reached a point where I fled the temple. I tried to exit in an orderly fashion but eventually just broke out of the meditation. Since then, I have not had success in returning to Yesod. Your example of the Child Negative, does not call forth from memory or current emotional feelings an association I can lock onto. I understand the typical child tantrum, I just can't associate an aspect of my personality with it. I have a certain level of pride / self reliance that persistently tells me this is something I should be able to deal with, but I'm at a loss on how to get over this hurdle. <<

I suggest that you completely do away with my set of mirror correspondences. Don't *try* to see anything in particular. Just *look* and perceive whatever is present within the mirror. Let it just be what it will be without superimposing your *rational* expectations.

Another alternative, is to pick nine primary issues from your soul mirror, positive and negative. Then, when you're standing before one of the nine mirrors in Yesod Temple, think about that personality aspect and *let* (don't *create*) an image appear. Accept it as it is, in and of itself, without rationalizing it or expecting it to be one way or another. Take note of whatever appears, no matter what it is. It doesn't *have to be* anything. It could be just a color or just a feeling that has no shape and color. Just let *it* be.

By the way, don't feel bad, you're not the only one to flee the Yesod Temple! ;-) It's a very self-confrontational place. The "trick" is to face whatever it is that makes you flee. Distance yourself from it emotionally and examine it.

My best to you,
:) Rawn Clark
07 Nov 2002

>> First, I know that there's no way to give I definite answer, I'd just like to get a gauge on what this Tiphareth perspective is, so that I can kinda get a sense of how far I am away from it. The reason is that lately, I've been getting this sense that I've been getting close to something like Tiphareth, and it's starting to become a major issue for me, so let me describe what I'm talking about to see if this resembles Tiphareth. I've been getting a sense that there's a part of me that is above all of the emotional attachments that I have, including my friends and family and the things that I want to accomplish, and it looks at these things with a sense of indifference, as in a lack of a feeling of attachment, and an ability to let go. However, when I start to consider the things that this part of myself doesn't care about, it's like, what else is there that's left of me? <<

What you are calling "indifference" is really the fact that things do not have the emotional intensity that they have when you're focused in your mundane awareness. This gives you a different perspective on things. It gives you the opportunity to view yourself and your life from a very calm perspective that is not moved by emotional reaction. From that perspective, you can see the essence of things much more clearly. Then, when you return to your mundane awareness and are involved with the world, you will carry with you a clearer, calmer understanding of events and of your role in them. By gaining this dispassionate perspective, you gain greater control over your own emotionally based responses to events.

For example, you're involved in a heated argument. If you step back for a moment and view yourself from the Tiphareth perspective, you will discover what is really essential in the situation. Then you will be able to return and express what is really important, instead of continuing the barrage of angry argumentativeness.

>> However, when I start to consider the things that this part of myself doesn't care about, it's like, what else is there that's left of me? <<

Indeed. That's the whole point -- that you question the idea of who *you* are, separate from the world and all the things you care about here. Your passions are just the surface of *you*, they are not your core. Yet they say something about the nature of your core Self -- your mundane values and passions reflect the nature of your core Individuality, otherwise they would not be important to you in the

mundane realm. What the Tiphareth perspective grants you is the possibility of exploring that question of "who am I" in a context separate from direct involvement in the passions of your mundane expression of self. You still see all those passions, but you are not directly influenced by them -- instead, you observe and analyze them. If you sincerely look for the answers to your question of "what else is there that's left of me?", you WILL find them.

This does NOT mean that you become indifferent to the mundane circumstances. In fact, just the opposite happens and your involvements become more sincere because you will have identified the core part of yourself that truly empowers your passion for those involvements.

Ultimately you must learn to live with *and integrate* both perspectives, the passionate-mundane and the dispassionate-Tiphareth. Tiphareth reveals the naked Self that you express within the mundane world. When you know that naked Self, you can then more clearly express it through your thoughts, words and deeds.

My best to you,
:) Rawn Clark
15 Nov 2002

On Combining the 8T and the 231 Gates

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>> *Can you enlarge on how one may combine the working of the 231 Gates into the 8T. <<*

Eventually, I will write a comprehensive article with explicit instructions but for now, I suggest that you read my article titled "The 32 Paths of Wisdom".

<http://www.ABardonCompanion.com/32Paths.html>

There, I talk about the "tasks" represented by each of the 32 Paths (10 Sephirot-Paths and 22 Letter-Paths of the Tree of Life). When one completes the tasks of the Sephirot involved in a Gate, and those of the Letter-Path(s) involved, one is ready to traverse the Gate itself. The Gate work integrates the Sephirotic and Letter-Path work and thus enables the rise to the next Sephirotic level.

Using the first Gate in the sequence/cycle of Initiation (Yetziratic Redemption) as an example, one would first place their awareness within the Yesod Temple. Then, in the *Western* Quarter of the Yesod Temple, one creates the Tarot image associated with the Hebrew Letter Tav -- The World/Universe (or one can use any other relevant symbolism one prefers). This image is placed in the *Western* Quarter because you are traveling "down" the Tree (i.e., to a lower Sephirot). On the other hand, when you are traveling "up" the Tree to a "higher" Sephirot, the image is created in the *Eastern* Quarter.

Combining your understanding of the Tarot symbolism, your experience of having performed the "task" of the Letter-Path of Tav and your experience of Malkuth (where Tav terminates), you must transform your Tarot image into a passage that extends from the Yesod Temple, "down" into the Malkuth Temple's *Eastern* archway. Then, gathering up your Yesodic awareness, you follow that passageway "down" to the Malkuth Temple. There you must focus upon your Yesodic awareness and ground it firmly into your Malkuth awareness.

Then, turning toward the *Eastern* archway of the Malkuth Temple, you must again create the Tarot Image of The World/Universe and transform it into a passage that leads from the Malkuth Temple, "up" to the *Western* Quarter of the Yesod Temple. Then, gathering up your integrated Yesod-Malkuth awareness, you follow your Tav passageway "up" to Yesod.

Upon returning to Yesod, you must again go through the process of integrating your transformed Yesod-Malkuth awareness, into your Yesod awareness.

That, at least, is one method. One can also skip the 8T and Tarot images entirely and simply shift one's focus of awareness to the Yesodic level and then traverse the astra-mental *state* of Tav as one shifts their focus of awareness to the Malkuth level, etc.

My best to you,
:) Rawn Clark
15 Oct 2003

8T Miscellany

© 2003

>> This brings up a whole slew of questions about how to use 8TM. Given that you have facility entering each temple, can anyone say more about the ways the temples can be used for self expansion? <<

Well, at the end of each meditation ritual there's a section titled "follow-up work" which fairly well explains the initiatic work of each Temple/Sephirot. This is work that integrates the lessons learned within each Temple into the "lower" levels of Self. This integration is vitally important since it's what constitutes "initiation"

One can also combine the working of the "231 Gates of Initiation" into the 8T to great benefit.

>> I mostly use them to answer questions, and I find them very effective tools for this, but what about in combination with other exercises- like transferring consciousness, perception of essential meaning, mental wandering etc.? <<

You *can* practice the transference of consciousness into the various entities you meet in the Temples (although some of them will object to this) and into the body of the Temple itself.

These are VERY good places to engage in the direct perception of essential meaning, especially in regard to the entities you meet within the Temples.

You can mentally wander each of the realms represented by the Temples by using the Temples themselves as a starting point. It would be wise to fill your mental body with Light that is the color of the realm at hand.

These are also good "locations" in which to perform certain exercises. For example, the Malkuth Temple is an excellent place to work with the astral Elements, your accumulation and projection exercises, etc. The Yesod Temple is a great place for refining your introspection and Soul Mirror work. And so on.

>> Actually, now that I get going, what the heck are these temples anyway? I understand that they are astral places, but how do they work, and what are their limitations, you know? <<

The Temples themselves exist within the astral Zone Girdling the Earth and are composed of astral and mental materia. Each of the 7 planetary Temples of Yesod through Binah, exist with the Earth Zone at the "place" where the planetary Zones (which are themselves aspects of the mental plane) intersect the astral Earth Zone. Thus these Temples are directly connected to their relevant planetary Zones. Since the Temples have an astral density, they can be visited with either the astra-mental body or the solitary mental body. However, travel beyond these Temples (other than Malkuth) into the planetary Zones themselves must be pursued with the solitary mental body alone.

Each Temple is an astral doorway into their respective Zones and as such, they focus and condense the mental essences of each Zone, making them more accessible and more comprehensible to the novice.

The greatest limitation inherent in work such as the 8T is that it places one *within* the Sephirot which implies a separation between the Sephirot and the individual. This is why so much of the follow-up work is aimed toward integrating what is learned in the context of this separateness, into the "lower" levels of self awareness. Through integration of one's experience, the "lower" self is transformed and one

gradually *becomes* or encompasses the Sephirot, instead of standing *within* it.

>> *When I get info from them it always seems to be 'right on target', so I assume you are connecting with your HGA or higher levels of consciousness through using them. <<*

Usually (especially when it's right on target), you're receiving information fed to you by your HGA, filtered through the Temple/Zone symbolism and most often filtered through your own psyche. At other times, you will make contact with the beings of the relevant Zone itself and receive information directly from them.

As Peter pointed out, the Temples make for a good astra-mental interface with the beings of the Zones. They experience an easy access since each Temple mimics the astral atmosphere in which they can exist and the practitioner experiences an easy access because the Temples are constructed to reflect a specifically human mind.

Discerning between what is a projection of one's own psyche and what is not, how much filtering is going on, etc., is a function of the quality of your self-knowledge and of your ability to directly perceive a thing's essential meaning.

My best to you,
:) Rawn Clark
09 Oct 2003

On the Correspondence Between the 8T and the Steps of IIH

© 2003

>> I'm wondering about the follow up work with the individual temples. I get the impression that you should 'master' the work of a lower temple before moving up to the next one, and then apply the appropriate gates to integrate the levels. Is that true? If so, upon working intensively with one temple, when or how do you know when it's time to move up? Is it only an inner feeling, or are there objective criteria? <<

The work of each of the Sephirotic Temples can be matched, Step for Step, with IIH and the same criteria *can* be applied to the 8T. But it all depends upon how thorough you wish to be. To *truly* incorporate the 8T and the 231 Gates, then you *must* be that thorough. It's not necessarily a "quick" process in temporal terms. :) But then *true* initiation is not quick, as you well know.

>> It sounds from the previous posts like the quality of the work with the temples is dependent on your aptitudes and stage you're at in the IIH. Do you then repeat some of the work at a higher level later? <<

The "8 Temples Meditation Project" is meant to introduce the practitioner to these eight Sephirotic Temples. Once introduced, one can work within that Temple whenever they desire. The quality of their work will obviously depend upon their aptitudes and will evolve over time and repeated visits to the Temples.

My best to you,
:) Rawn Clark
15 Oct 2003

>> And here I thought you said, not too long ago, that the steps of IIH did not directly correlate to the sepheroth? What happened? ;) <<

They don't. ;-)

However, the *work of the Temples in the 8T* does! I created the 8T as a Bardonist, with other Bardonists in mind, as a sort of bridge between the Sephirotic progression and that of first 8 Steps of IIH.

My best to you,
:) Rawn Clark
18 Oct 2003

>> In other words, the sepheroth are a necessary, but not sufficient quality for the steps. IE. the steps involve both the sepheroth, as well as the integration of that sepheroth into the levels of self previously explored and expressed via the spoken and hidden paths. In which case the only sepheroth, and Temple, that would directly correspond to the steps of IIH would be Malkuth. Correct? Hopefully? <<

Yes, at the beginning, they coincide, but from that point onward it depends upon in which context you're using the Sephirot. In the context of the 8 Temples, then each phase of *initiatory* work represented by the Sephirot and related "Paths", equate to the successive Steps of IIH. But if we take the Sephirot into their broader, essential context and equate them to the Hermetic's Planetary Zones or Planes, then one could say that the first 8 Steps of IIH equate to the *Sephirot* Malkuth. And if we take the Sephirot into the context of the Levels of Self-Awareness, then, as you know, this *can* have little relevance to which Step one is pursuing. :)

My best to you,
:) Rawn Clark
22 Oct 2003

>> This is quite helpful, but could you say anymore about the correspondences? Offhand, some of them make good sense to me. For example Malkuth relates self analysis, Yesod with personality transformation, and Tiphareth with finding your depth point and communicating with your HGA. But I am not sure about the connection of Hod with Step Three, or Netzach with Step IV (maybe perception of essential meaning to help with transference of consciousness?), or Geburah and up. Also, do the connections apply mentally astrally and physically, or just at one level? <<

8T Malkuth = Step One mental discipline and self-analysis.

8T Yesod = Step Two character transformation

8T Hod = Step Three initial work with the Elements and the accumulation of vital energy, both of which increase one's rational understanding.

8T Netzach = Step Four transplantation of consciousness, accumulation of the Elements and the production of Element harmony, all of which increase one's pre-rational understanding.

8T Tiphareth = Step Five space magic, projection of Elements outward and passive communication with one's HGA, all of which promote the awareness of the Individual Self.

8T Geburah = Step Six meditation on one's own spirit, mastery of the Akasha and deliberate creation of beings, all of which bring the lessons of Individual powerfulness.

8T Gedulah = Step Seven analysis of one's own spirit and the development of the astral senses, both of which promote the transformation of the Individual Self.

8T Binah = Step Eight mental wandering, meditation on the Now, perfection of the mental Equilibrium and mastery of the Fluids, all of which prepare one for crossing the Abyss.

My best to you,
:) Rawn Clark
26 Oct 2003

Using Alchemically Prepared Herbs to Augment the *Eight Temples Meditation Project Work*

© 2003 By John H. Reid III

There are a few methods one can use in deciding which plants to use for initiatory work:

The first of these is the traditional assignation of the ruling planet to a plant known as the doctrine of signatures. Many people still use this method though in my opinion it is not really found upon any stable foundation as at different times and locales persons have ascribed various planets to have an affiliation with a specific plant (see table one).

The second method is based also on the planets but it bases the assignation of the signature on the area of action the plant has in the human body. So a plant that has an effect on the liver is assigned to Jupiter, and a plant that effects the heart is assigned to the sun and so on. I like this particular method the best, as it seems to me to be the finest of both worlds. Taking the assignation of powers attributed to the planets into account and matching it with verifiable results as to the plant's effects on the body (see table two).

The third method has to do with capillary dynamics and the use of plant saps -which is complex mixture of many things including soluble salts- and reagent grade mineral salts. This method while good for showing an affinity between plants and planets, the small amount of reference material is woefully lacking when compared to the known number of plant species that exist in the world. This method though valuable, is at this time, in my opinion, best used to show the affinity of the planets and mineral / metallic salts in solution.

The fourth and finale method is actually something that can be used to enhance methods one or two. This involves taking a plant salt and allowing it to crystallize on the day said to rule the planet one wishes to work with or to impregnate the salt while crystallizing with the spiritual energy of the inner star of the alchemist or magician into the salt. In this method the one producing the product must have experienced an inner initiation on the sphere being worked on to be able to produce the appropriate resonance inwardly. This method involves cleaning the salts to white via calcination in a kiln and repeated solve and coagulas so one ends up with a white crystalline salt.

The fourth method may also be increased by mixing the purified salt, the essential oil of the plant, and distilled wine alcohol, in a retort following certain alchemical procedures which will cause all of them to become inseparably united into a highly evolved medicine of the soul. For more information about advanced products contact jr3@spagyria.com

Finally the above variation may be further enhanced by taking a portion of the crystallized salts and cause them to go into flux to produce a glass. From this glass an extract of the mineral alchemical sulphur is made much as one would extract the mineral alchemical sulphur from metals or minerals, one of the best known being the exalted glass of antimony which produces an exceptional medicine for body and soul. Like the alchemical sulphur obtained from mineral sources the alchemical sulphur obtained from plant minerals may also be made to fly over the head of the alembic thus producing a product par excellence, I call Resurrection Tinctures™*.

The variations of the work discussed in method four are beyond the ability of most persons to do simply because they do now wish to invest in the necessary lab equipment. Yet one may still make rather powerful products to assist their spiritual evolution right on the kitchen counter top! Here is a simple method persons engaged in the "Eight Temples Meditation Project" can do the following work very easily, without the need for expensive laboratory equipment. You will need for this 1 funnel, 1 mortar and pestle or food processor, 14 mason jars, a pack of filter paper, a flame proof dish such as a corning saucepan, and 7 ounces of solar dried sea salt, 1 permanent marker, and a measuring cup.

Timing: In all of this work one should start the extraction work when the moon is full (waning) and end when the moon is new (waxing). The crystallization of the salts should be done when the moon is waxing, preferably on the planetary day of the week associated with the planet.

1 hour before sunrise take the herb one is working with for that particular day (use the two tables provided at the end of document to choose from) and grind it up fine. Since this is kitchen counter top alchemy 1 ounce of the herb is all that is needed. Place this into a mortar and grind with a pestle, or one can use an electronic food processor instead. Now measure out 5 ounces of vodka or brandy and pour it over the herb in question. Place the ground herb into a mason jar and label it with the herb's name, the date and time. Pour the vodka or brandy over the herb and seal it then place in a warm spot in the house, on top of the refrigerator or radiator is fine. Leave them there until the next waning moon, then pour the liquid through the filter paper in a funnel, into a clean mason jar. Any solid matter left should be squeezed out by hand. Take this matter and

calcine it on your stovetop to a gray ash. Note you may have to do this in small batches as it emits smoke. Doing this under the hood of your stove with the exhaust on works well. One can alternately use a hot plate set-up by a window with a fan directing the exhaust and smoke outside. You truly need to use small batches with this method as the smoke can be seen from outside and neighbors or passers by on the street may call the fire department. Once the plant body has been calcined to a light gray to white ash it is ready to be added back to the extract solution. The addition of the ash should be done also when the moon is in waning on the planetary day associated with the plant. This should now also be gently heated until the next new moon and then filtered to remove the ash. The tincture will have gotten darker and changed color. As the moon now moves into its waxing period we may augment our work by impregnating our desire for the plant extract to help us in our mediations and temple work. This may also finely be enhanced by dissolving a few grains of solar dried sea salt in distilled water and allowing them to crystallize about one hour before sunrise on the planetary day of the week ruling the herb we are working with. During the crystallization of the salts one must form a very plastic picture in their minds about what it is they want the extract to do for them. Or in the case of the temple's meditation work the image of the temple. As the salts crystallize they will lock into their matrix the alchemist / magician's desire. They will act as powerful programmers in the herbal extract constantly reinforcing the will of the operator into the solution, as if pulses of thought were being pinged out of them.

Table One

Herb	Planet / Sephirah / Day
Sundew	Malkuth
Veronica	Moon / Yesod / Monday / Brain
Caraway or Lavender	Mercury / Hod / Wednesday / Lungs
Yarrow or Mountain Alchemia	Venus / Netzach / Friday / Genitalia
Eyebright or Rosemary	Sun / Tiphareth / Sunday / Heart
Madder	Mars / Geburah / Tuesday / Gall
Melissa (lemon balm)	Jupiter / Chesed / Thursday / Liver
Horsetail	Saturn / Binah / Saturday / Spleen

Table Two**

Herb	Planet / Sephirah / Day / Body Part
Sundew	Malkuth
Ginseng or Ginkgo Bilboa	Moon / Yesod / Monday / Brain (Memory)
Yerba Santa	Mercury / Hod / Wednesday / Lungs
Yohimbe (male) Damania (Female)	Venus / Netzach / Friday / Genitalia
Rosemary	Sun / Tiphareth / Sunday / Heart
Cleavers herb or Collinsonia Root	Mars / Geburah / Tuesday / Gall
Yellow Dock	Jupiter / Chesed / Thursday / Liver
Dandelion Root or Milk Thistle	Saturn / Binah / Saturday / Spleen

*Resurrection Tinctures™ is a Trademark or registered Trademark of Spagyria, Inc.

** Please note that this list is only partial and the student should investigate the actions different herbs have on the body, and its organs. The information in this article is not meant to prevent, treat or cure any disease. Please see your doctor of health practitioner for any medical advice.

Combining the *Center of Stillness Meditation* and the *8 Temples*

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>> *Somebody on our Polish Bardon related e-mail group asked if CSM and 8 Temples can be combined in practice. He meant if it would be ok to first separate yourself from the 7 senses, and then to pursue 8T.* <<

Actually, this would be a good idea since what you're separating from in the initial stage of the CSM are the *physical* sensory inputs. This leaves you with greater mental focus and a greater openness to astralmental perceptions. If you look at the original CSM article, you'll see that there is a direct correlation between the stages of the CSM and the Sephirothic states.

<http://www.ABardonCompanion.com/CenterOfStillness.html>

For example, the initial stage of CSM in which one has separated their self-awareness from the input of all 7 physical senses, equates with Malkuth in the 8T *as a state of self-awareness*. The next stage of the CSM in which one is examining the web of the personality, equates with Yesod in the 8T *as a state of self-awareness*. And so on.

>> *It is like CSM is a more internal way of working with yourself, while 8T is a bit more external.* <<

Yes, but they both work with the same "thing" (one's own self) and are complimentary in that the experiences of the one, deepen the practitioner's understanding of the other. If you recognize a CSM stage within the 8T experience, and vice versa, then that state of awareness is further integrated into your self-awareness. It has more points of reference, so to speak.

>> *But coming back to the basic question - is it ok to first achieve center of stillness, and then to pursue 8T? According to my own practice, I am closer to answering 'no', but I thought it would be wise to ask the Creator of those techniques ;)* <<

Of course, even though The Creator says it's "okay", it's still a matter of *individual* choice and inclination. :) In other words, don't be shy about expressing *your* opinion too! ;-)

My best to you as always,

:) Rawn Clark

29 Nov 2003

Why are emotions referred to as illogical?

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>> In your description of Netzach in the 8T meditation project, you describe you describe it as "the realm wherein the universal emotional archetypes intersect with personal expression. This intersection is pre-rational. It happens at an immediate, spontaneous, illogical, experiential level." I can see how logically analyzing an emotion can never come close to re-creating it, and I know how different people can respond to the same environment with different emotions because of the characteristics of their psyche, but the mechanisms causing the emotions seem quite logical and consistent. For example, based on the features shown by another person, I might "peg" as representing a certain archetype or collection of archetypes, and based on how I perceive myself, I create or avoid creating a relationship with the person based on how I perceive the two archetypes relate to each other. Even though this relationship could be quite complex and based on prior experience, given enough introspection it still seems like a clear, logical description of the relationship could be produced, even if that description were but a snapshot of the continual development of the relationship. Of course, this is an example of reason interceding after the fact, but I think the fact that it can be described like this at all shows the action of a logical, if sometimes shortsighted, mechanism at work. <<

You may be able to rationalize *about* emotions, and often to good end, but the *immediate experience* of emotion does not involve the rational intellect. The rational intellect can, after the direct *experience* of emotion, analyze and respond to the emotion but it cannot *experience* the emotion, it cannot *feel* the emotion. What it *can* do is understand the emotion, respond to the emotion and dictate the expression of the emotion. But again, in the immediate, direct *experience* of emotion, ration plays no part.

This is the *direct perception of emotional significance*, through which one can also *in-directly* perceive the underlying, informative, essential meaning. For the most part we are unaware of this *direct* perception of emotional significance. The Netzach Meditation Ritual is about intentionally exposing yourself to this *direct* perception of emotional significance through closely examining the immediate experience of interacting with the anthropomorphized archetypes.

This same can be achieved less dramatically (smile) by simple meditation and observation of self. You must focus your attention inwardly to such a sharp point that you are aware of the arising of an emotion *as it occurs*. By this sort of microscopic self-observation, you will come to know, through direct personal *experience*, a great deal about the mechanics of perception.

My best to you,
:) Rawn Clark
10 April 2004

Question About John Reid's "Alchemical Herbs for the 8T" Article

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>> One question about JR3's 8t. What does he mean with "allow the sea salt to crystallize in distilled water on the planetary day?" Do you just place the salt and water next to the filtered extract? or are you supposed to mix the two together and somehow separate the salt out of the mixture? <<

His is a bit unclear there. I think he has assumed that the practitioner is already familiar enough with Alchemical processes to fill in the blanks, so to speak. :)

At any rate, what he's suggesting is that, at about one hour before sunrise on the planetary day (e.g., Monday if you're doing a Moon tincture, Tuesday for a Mars tincture, etc.), you dissolve a few grains of *sun-dried* sea salt, in a *very* small amount of distilled water. Don't use too much water or it will take too long for the water to evaporate -- use just enough to dissolve the salt. Mix the water and salt in a shallow bowl or dish and do *not* cover it. Let the water evaporate. While the water is evaporating, focus upon your desire, creating a very clear image as he instructed, and impress this ideation upon the salt solution *while* the water is evaporating.

When you mix salt and water, the salt dissolves into the water. And then when you evaporate the water, the salt reconstitutes itself and you're left with re-crystallized salt. By focusing your desire + image into the solution during the evaporation phase, you subtly affect the structure of the re-crystallizing salt. In other words, the re-crystallizing salt captures your ideation during the process of the water's evaporation and the resulting crystals of salt will contain your ideation at an energetic level.

Once the salt has been prepared in this way, you would add it to your herb tincture and thus further empower the tincture with your desire.

My best to you,
:) Rawn Clark
01 Aug 2004

Permutations of the Tree: BOOK 231

BOOK 231: The Differences Between a Path and a Gate

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>> *In your book 231, I have some difficulties to understand the differences between a path and a gate. Does a path make every time a gate ? Why do you say in the third cycle at the gate#4: 8.10.9.8 => is a gate ? Isn't it 3 paths ? <<*

A Gate is the sequential travel from Sephirot to Sephirot which includes the Sephirot AND the 'paths' that connect them. In modern lingo, we use the term 'path' to indicate the connections between the Sephirot, but this is really a mis-use of the term, Kabbalistically speaking. In the ancient texts, the term "Path" is used for the Letters AND the Sephirot (e.g., the 32 Paths of Wisdom) and is not an indication of a connection between the Sephirot. So, the individual Sephirot are each "Paths" as are each of the individual Letters.

To illustrate a simple Gate (which looks like a 'path'), let's look at the first Gate in the Sequence of Initiation: Yesod > Tav > Malkuth. This Gate is composed of three "Paths": #1 - Yesod, #2 - Tav, #3 - Malkuth. It is "worked" or traveled, by first attaining Yesod, and then the 'path' of Tav is pursued "down" into Malkuth. This integrates the Yesod level of one's consciousness, into the Malkuth level, via the journey of Tav. The Gate is then traversed in the opposite direction, upwards and officially ends back in Yesod, thus integrating the Malkuth level of one's consciousness into the Yesod level, via the reverse journey of Tav.

When working a Gate, one always begins with the highest Sephirot and travels first to the lowest Sephirot. In the example of Gate #4 (8.10.9.8), which is composed of five "Paths", one begins in the highest Sephirot of Hod (8) and travels first to the lowest Sephirot in the Gate, Malkuth (10). Then one makes their way from Malkuth to Yesod and then from Yesod back to Hod, completing the form. And then, one works the Gate in the reverse direction by traveling from Hod to Yesod, then to Malkuth and ending once again in Hod.

So, a Gate is composed of *at least* three "Paths" and represents the integration of the various levels of consciousness symbolized by the "Paths". A "Path" on the other hand, represents just a single discrete level of consciousness and not an integration of levels.

My best to you,
:) Rawn Clark
14 Sept 2003

>> *This is very interesting, are these gates approached in Key to the True Kaballah? <<*

No. KTK is an entirely different ball of wax.

>> *At what point does one begin this work? <<*

The "231 Gates of Initiation" specifically, can be pursued as a path of kabbalistic self-initiation in conjunction with the "Eight Temples Meditation Project" work. The 8T describes the initiatory work that's required to attain each Sephirot (mainly in the "Follow-up work" sections) and the "231 Gates of Initiation" depict the "tasks" which integrate the new level of awareness into the former levels and thus enable the next rise. This method of kabbalistic self-initiation integrates very well with Bardon's self-initiation into Hermetics.

For example, one can pursue the Malkuth meditation ritual and begin the work of Step One. When Step One and the "follow-up" work within the Malkuth Temple have both been completed, one begins Step Two and pursues the Yesod meditation ritual. Once Step Two and the "follow-up" work within the Yesod Temple have both been completed, one "works" the first Gate in the Initiation sequence. Then one moves on to Step Three and the Hod meditation ritual. Etc.

My best to you,
:) Rawn Clark
15 Sept 2003

On Combining the 8T and the 231 Gates

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>> *Can you enlarge on how one may combine the working of the 231 Gates into the 8T. <<*

Eventually, I will write a comprehensive article with explicit instructions but for now, I suggest that you read my article titled "The 32 Paths of Wisdom".

<http://www.ABardonCompanion.com/32Paths.html>

There, I talk about the "tasks" represented by each of the 32 Paths (10 Sephirot-Paths and 22 Letter-Paths of the Tree of Life). When one completes the tasks of the Sephirot involved in a Gate, and those of the Letter-Path(s) involved, one is ready to traverse the Gate itself. The Gate work integrates the Sephirotic and Letter-Path work and thus enables the rise to the next Sephirotic level.

Using the first Gate in the sequence/cycle of Initiation (Yetziratic Redemption) as an example, one would first place their awareness within the Yesod Temple. Then, in the *Western* Quarter of the Yesod Temple, one creates the Tarot image associated with the Hebrew Letter Tav -- The World/Universe (or one can use any other relevant symbolism one prefers). This image is placed in the *Western* Quarter because you are traveling "down" the Tree (i.e., to a lower Sephirot). On the other hand, when you are traveling "up" the Tree to a "higher" Sephirot, the image is created in the *Eastern* Quarter.

Combining your understanding of the Tarot symbolism, your experience of having performed the "task" of the Letter-Path of Tav and your experience of Malkuth (where Tav terminates), you must transform your Tarot image into a passage that extends from the Yesod Temple, "down" into the Malkuth Temple's *Eastern* archway. Then, gathering up your Yesodic awareness, you follow that passageway "down" to the Malkuth Temple. There you must focus upon your Yesodic awareness and ground it firmly into your Malkuth awareness.

Then, turning toward the *Eastern* archway of the Malkuth Temple, you must again create the Tarot Image of The World/Universe and transform it into a passage that leads from the Malkuth Temple, "up" to the *Western* Quarter of the Yesod Temple. Then, gathering up your integrated Yesod-Malkuth awareness, you follow your Tav passageway "up" to Yesod.

Upon returning to Yesod, you must again go through the process of integrating your transformed Yesod-Malkuth awareness, into your Yesod awareness.

That, at least, is one method. One can also skip the 8T and Tarot images entirely and simply shift one's focus of awareness to the Yesodic level and then traverse the astra-mental *state* of Tav as one shifts their focus of awareness to the Malkuth level, etc.

My best to you,
:) Rawn Clark
15 Oct 2003

BOOK 231: "Working" the Gates

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>> I would like to ask a rather basic question about how best to use Book 231. I understand that it is for advanced quabbalists and pathworking, but how exactly would an advanced quabbalist use Book 231? Can you give me any ideas in the application of Book 231 or pathworking? Is the idea to meditate on the symbolism of the paths and then to wander into that altered state of consciousness? <<

Near the bottom of the "Introduction" page of BOOK 231 there's a few paragraphs titled, "Working a Gate". This gives you a basic outline of the process, but not any detail.

The first step in working any Gate is to raise your conscious awareness to the highest" (or first in the sequence noted) Sephirah of that particular Gate. There are many ways of achieving this but the one I'd recommend for you is the "Eight Temples Meditation Project" (8T). I recommend it because it is *experiential* and not *just* intellectual. :) And, of course, I recommend it to you because I wrote it. ;-) It integrates *very* well with BOOK 231 *and* TMO.

So, first you must raise your awareness to the "highest" Sephirah of the Gate. Then, you must establish a connection with the next Sephirah in the Gate's sequence. One way to do this is to project the image of the corresponding Tarot arcana (except with the "Hidden Paths" . . .) and cause it to become a path which connects the two Sephirot. Then, you (i.e., your conscious awareness) traverses the projected image / pathway into the "lower" Sephirah.

Once you have arrived, you create a similar pathway to the next Sephirah in the Gate's sequence, and so on until you reach the place where you started (or the terminus of the Gate in the case of the single paths).

Then you reverse your foot steps until you again return to your starting point. Then you return to normal waking consciousness. :)

Working the Gates is about the focused and intentional movement of your conscious awareness. This integrates the levels of self-awareness involved in that particular Gate.

My best to you,

:) Rawn Clark

07 July 2004

Rawn's Self-Healing Archaeous

Using the "Self-Healing Archaeous", Lesson Three, as a Bridge Between "Emptiness of Mind" and Conscious Thought

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>> *I've been using lessons one and two of the Healing Archaeous with excellent results. But I've hit a bit of a block in lesson three. I can perform the awareness of the physical sensations of the mental body, the emotional significance of them, and then put these emotions into words and ideas, but I get stuck when I have to get at the essential meaning behind it all.*

To use an example of a physical sensation of a slight back pain, I can focus on just the sensation of pain - a dull low ache in the upper back, then focus on how I feel about that pain - a little sad and apprehensive, then put those emotions into words - sad I'm at an age to have back problems, apprehensive they might get worse with advancing age, but then when I let go of the words to focus on the essential meaning behind the sensations, emotions and words, I hit a blank. I just have an empty space (like VOM). I don't know how to get a handle on the meaning. Where and what is it? I suppose it is hard to describe in words a process that isn't supposed to have words, but if you took my back pain example to its conclusion, how would you describe the essential meaning of back pain? How do contemplate or perceive it - thoughts without words or pictures? But that is still a form of thinking. I realize that we all are aware of the essential meaning of things intuitively but mostly it's unconscious and gets translated as a "feeling" - this house has a pleasant atmosphere, something doesn't feel right about this situation, he gives off bad vibes.

I feel like the answer is staring me right in the face, but I'm just too thick to get it. I'm stumped! <<

In your 'example' you wrote: "then put those emotions into words - sad I'm at an age to have back problems, apprehensive they might get worse with advancing age."

What I see here is that your words merely describe your feelings. The point here is to perceive the *thoughts and ideas* that underlie these emotions, not merely the *words* that describe your emotions.

An example of a root thought/idea might be: Physical pains = old age = uselessness.

>> *but then when I let go of the words to focus on the essential meaning behind the sensations, emotions and words, I hit a blank. I just have an empty space (like VOM). <<*

This IS a vacancy of mind but you need to enter the emptiness from the starting point of thoughts/ideas instead of descriptive words.

The direct perception of essential meaning occurs without thoughts and words so it is not until you descend anew into the Air region where thoughts/ideas/words exist that your direct perceptions within the vacancy will be given the initial form of thoughts/idea/words. When you re-enter the Air region, look for the increased understanding within your perception of those thoughts/ideas/words. Similarly, as you descend into the Water and Earth regions, look for the increased understanding that you perceive in these regions too.

Lesson Three of the Archaeous makes use of all three types of meditation listed in the mental section of Step One. It begins with observation as you perceive the Earth region; evolves to a combination of observation and one-pointedness as you perceive the Water region; shifts to pure one-pointedness as you

enter the Air region; and then shifts to an emptiness of mind with the Fire region. The descent is entirely observational -- as you descend into the Air region you observe the thoughts/ideas and perceive the essential meaning that they express; as you descend into the Water region, you observe the emotional significance and perceive the thoughts/ideas they express, and so on.

Please let me know if this helps you.

*>> Ok, I tried this out and took the pure ideas with me into the emptiness. During the emptiness I wasn't aware of any processing going on (it was *empty*) but when I descended back into the other regions I realized that something must have been happening on some level outside of my conscious awareness because I was then able to put a deeper level of significance/meaning into each region. It actually helped me to understand that a particular negative trait in my soul-mirror is manifesting in my body, and how. <<*

Excellent! :) That's *exactly* how it's meant to work!

*>> This is a great and unexpected result, but I'm still a bit worried that I have no *awareness* of the essential meaning while in the vacancy of mind. How can the mind be processing something it is not aware of? <<*

Your conscious, *brain-bound* mind was not aware of what filled your emptiness, but the higher parts of your mind which are not word-oriented were aware. One lesson that the emptiness of mind teaches is that perception and thinking are two separate occurrences. Even in the absence of thinking, there is perception.

The Archaeous works to bridge these two realms by leading you to the most rarified aspect of thought/idea, entering the emptiness from there, and then returning directly to thought/idea. This initial integration/processing of the essential meaning is sort of like throwing a rope to a drowning man and pulling him back ashore -- his clothes drip upon the dry shore and irrigate the hungry soil . . .

My best to you,
:) Rawn Clark
16 Dec 2002

More on the "Self-Healing Archaeous"

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>> I have been listening to lesson 4 of your excellent "Self Healing Archeous" series - not to practice it just yet, but rather for a preview. While listening to the Astra-Mental separation section, something suddenly struck me. The headphones through which one listens to the verbal guidance are plugged into ones physical ears. Surely, when ones performs Astra-Mental separation from the physical body, the physical ears and the physical sense of sound are left behind in the physical body. The question is therefore - how can one continue to listen to the instructions from the standpoint of the Astra-Mental body which is not receiving the guidance of the audio input? One would assume that once the separation is complete, the Astra-Mental body will sense the surroundings by means of its Astra-Mental sensoria to which the headphones are obviously not attached. <<

The astra-mental body is, of course, still attached to the physical body through the silver cord. Since the audio direction has been there since the beginning of the meditation and actually guides the listener through the separation, it remains integrated into the conscious awareness and the perception of sound is communicated through the silver cord. Granted, this does detract from the depth of separation that is possible, but it does not prevent separation. At the end of each Lesson I make the statement that the recording should be used only to familiarize yourself with the technique itself, and once you are familiar with it, you must perform it without the recording. This period of independent work, without dependence upon the recording, is when you reach the degree of separation in which complete detachment from the input of the physical senses is achieved.

Each Lesson reveals one level when you perform it with the recording and another, much deeper level, when you perform it independent of the recording. In each Lesson, this independent work is stated as a prerequisite to passing on to the next Lesson.

I encountered the same issue of this limitation inherent to an audio recording (of what happens when it comes to disengaging from the physical sensoria) with the creation of my first recording of the CSM. At first I thought it would be an even greater limitation than those presented by a text lesson, but in the end, I was able to surmount it by setting *independent work* as the goal. This has proven itself as an effective resolution, as has the whole idea of recorded audio lessons versus text lessons. I wrote the CSM in 1995 and in its first 6+ years of life, very few ever bothered to try practicing it. But in the year that the audio recording has been available (first posted on 27 Jan 2002), hundreds of folks have tried it and at least half of those have entered into independent work and are no longer dependent upon the recording! In the end, this has proven itself to be a superior medium compared to text lessons. The transition to independent work is rapid and the resulting understanding of the technique is actually superior to that derived from the text lesson *because of* the experiential audio introduction.

This experience has also proven itself with "The Magic of IHVH-ADNI" series, much to my own personal delight! I have heard from at least 100 folks who are actively pursuing TMO and making excellent progress with it. Prior to the release of the recordings, I knew of only three who had even attempted it using the text of "Attending The Unity".

The reason that the audio recordings succeed, even when the listener is being guided through a separation from their physical sensoria, has to do with a thing I say repeatedly throughout the Archaeous series -- namely, that the mental body can assume any shape, size or property it desires. It is infinitely malleable. It is capable of splitting its attention into many parts, each of varying degrees, while integrating them into a primary focus. In other words, the mental body is capable of paying minor

attention to physical-auditory input while simultaneously ignoring all other physical input, without distracting from its primary focus. At first this will *detract* from the degree or intensity of the primary focus, but it does not *distract*. Especially since this auditory input is guiding and re-enforcing that primary focus.

I am actually address this issue, albeit from a slightly different angle, in Lesson Five.

Lesson Five concerns the passive separation of the solitary mental body from the separated astra-mental body. This requires a further contraction of the mental body into just its Air and Fire regions and then a spatial relocation away from its astral shell. This reveals a second cord of a lavender hue, connecting the solitary mental body with its astral shell. This is what remains of the Water region of the mental body when it is separated in this fashion.

The shade, opacity and girth of this cord changes depending upon how much of your awareness you direct toward either your astral or physical sensoria. While listening to the audio recording, this cord will be relatively thick, as will the silver cord, and it will be an opaque, dark lavender, *because* part of your awareness is focused upon my guiding voice. When doing independent work with this technique however, both cords will be thinner, paler and more translucent.

The lavender cord can, in fact, become infinitely finite, completely colorless and totally translucent. This is achieved by reducing the amount of awareness attached to the Earth and Water regions of the mental body to the absolute minimum required for the barest sustenance of the physical shell's autonomic functions. This means that there is absolutely no perception of physical sensation of any sort. The physical shell could burn in fire at that point and you would not feel it. Furthermore, all awareness is withdrawn from the Water region of the mental body. The astral body needs no attention to sustain itself since it exists because of the attention devoted to the sustenance of the physical shell. In this state, the solitary mental body directly perceives essential meaning and thoughts/ideas, simultaneously. This perception is not processed through the astral personal or the physical brain. This perception has no form other than that provided by thoughts and ideas.

By further focusing in the Fire region alone, the temporal mental body becomes capable of infinite expansion, but that's another Lesson, all unto itself. :)

My best to you,
:) Rawn Clark
18 Jan 2003