



Ten II° Things To Do

You have now passed another Gate along the Path, that of the Adeptus Minor. You were recognized and Initiated as such because it was seen that you possess qualities in harmony with the concept and nature of the Adeptus Minor. What now?

Well, for starters, it should be apparent that you do not possess Godlike powers, so where then does this Adeptship leave us?

The Goal of any Degree within the context of the Friary is to further one's Initiation in all its aspects, this can take form of magical studies previously not undertaken before or the research of history connected to some aspect of your path.

What are something that you can do, as a part of exploring your own nature and Adeptship? Here are a few ideas:

I. An Adept should be aware of the world around him. Get involved in various community and educational resources around oneself. Take up a cause worthy of your Adeptship. This could mean getting involved with varying groups and movements, such as Global Justice programs, Literacy programs or even the local soup kitchen. One's power is the property of those who come after, take steps to ensure that there is something for those who follow after.

II. Cross a cultural barrier. Research a cultural spiritual movement alien to your own and see how the concepts of Adeptship are manifested in aspects unknown to yourself.

III. *"The True Voyage of Discovery lies not in seeing new lands but in having new Eyes"*
Take the time to look over aspects of your life and your surroundings with greater detail, with the Eyes of the Adept. A good exercise for this can be found in the writings of Paulo Coelho. Take a walk in your community, however do this slowly, at say ¼ speed, examining every detail, do this for a week. Once the week is over, walk your route at normal speed, you will find that whole aspects and areas of detail and understanding become open at an instant.

IV. Apply your Understanding and potential to a completely new task such as a new hobby. This could be a musical instrument, trade skill or language.

V. Further your understanding of subtle human detail by writing your life story.

VI. Take a student of your path under your wing. The real application of knowledge and its understanding is only realized when one can convey it to another.

VII. Expand on VI. and create an environment for Initiation and growth, you can do this by getting approval from a III° to start a Lodge of the Friary under their watch. This makes for a greenhouse of Initiation for you and for those you connect with.

VIII. If you cannot get approval for the above, start a coffee group or meet for those of like mind to explore realms beyond the mundane.

IX. Network, Network, Network.

X. Exercise the highest power you possess as an Adept of the Friary. That of *Continuance*. You have been recognized with and granted (by virtue of your Initiation) the ability to recognize and Initiate someone to the I°. This is a power that requires much reflection and forethought. The continuance of the Friary and the quality of its membership rests firmly on your shoulders. Not satisfied with the level of activity in your area? Make some. Yet do so with care, as it will continually reflect back on you, for good or ill.

The Vajrayana (*a work in progress*)

As many of you know, I spent many years as a monk and Lama in the Drikung Kagyu lineage of Tibetan Buddhism. This section is my ongoing attempt to take the many and varied spiritual techniques of the east, and make them useful and applicable to Westerners within an Esoteric Christian context.

Please feel free to make use of what is here, and of course, [questions and comments](#) are always welcome.

A General Introduction

The Vajrayana has been the esoteric aspect of various forms of Buddhism and Hinduism for centuries. As such, it would be impossible to list all the techniques developed so far- let alone explain their form and use. What I shall do is distill the teachings I have received- removing from them their cultural trappings. What shall remain is a set of techniques, which will aid the Initiate in his or her Quest, and perhaps even allow the development of the traditional Siddhis (powers).

The Vajrayana employs a simplified version of the metaphysical structure that is used in Hindu yoga. According to the Vajrayana scheme there are three realms to consider in spiritual practice: the "Emanation Body" (Nirmanikaya- this world- the combination of Subjective Universe and Objective Universe), the "Enjoyment Body" (Samboghakaya- the astral dimension- mostly Subjective Universe, however with the ability to overlap with the Objective Universe), and the "Truth Body" (Dharmakaya- a dimension that is much deeper--that is, much more subtle--than the astral).

Action Tantra

The first Class of the Vajrayana is entitled “Kriya” or Action Tantra. In this class, the focus is on gaining meditative stability and familiarity with the “Meditational Deity” or Yidam.

The Yidam

This will prove to be the single most important topic in the entire series. The Yidam is traditionally selected for the student by the Guru- choosing from a wide range of Buddhist “Deities” (Buddha’s, Bodhisattva’s). The goal being that through meditation upon the Yidams form and qualities one may become the Deity.

The distinguishing feature of Action Tantra is the maintaining of the Yidam as “other,” as in front of you. While keeping the awareness that this being shall be you, it is not now. It is separate and looking down upon you as you look up at it.

Vajrayana meditation is also about control. Frequently, those new to Vajrayana meditations talk about how their Yidam “did things” during the meditation. They Dance, or talk or whatever. This is a sign that the meditator has no control. Now matter how powerful the Yidam is- the meditator runs the session. The form of the Yidam should be unchanging, unmoving- like a statue. Concentrate on merely seeing the Yidam- in every aspect and detail, as clearly as possible, until you feel as though you could reach out and touch it. If your Yidam does anything- ignore it and force the visualization back to where it belongs. If you find you cannot- cease the meditation and move to Zhiney. Come back to the Yidam when you are more focused.

Many times, even people well accustomed to visualization find it difficult to maintain a clear and lucid vision of the full Yidam at first. To aid this, I suggest visualizing in parts. Focus on the face (or even just the eyes, etc) until every detail is clear. Then move on to another aspect, trying to maintain some clear picture of the previous focus. Do this until you are so familiar with the form that you can bring every minute detail to mind simultaneously. The more detailed your Yidam, the more detailed your visualization- the swifter the results from the practice.

Performance Tantra

The second Class of Tantra is "Charya" or Performance Tantra. It is frequently the most overlooked class, as it shares so many similarities with Action Tantra. In fact, many traditional Action Tantra practices are given a "Performance Tantra" aspect. This practice may leave us with a three Class system some time in the future.

The only thing that distinguishes a Charya practice from a Kriya practice is the beginning of Self Generation. We still visualize the Yidam before us- however before the end of the practice- we see ourselves as the Yidam as well. This prepares us for the more complex visualizations in the next two classes.

Yoga Tantra

The third class of Tantra is called Yoga Tantra, and as Performance Tantra is similar to Action Tantra so is Yoga to Highest Yoga- the fourth and final class.

The characteristic feature of Yoga Tantra is the generation of Self only as the Yidam, and the beginning of the "internal" meditations focusing on the channels, winds, and Chakras. This is termed Generation Stage meditation. In Highest Yoga Tantra, we shall add Completion Stage meditation.

In the next Class, Highest Yoga Tantra, the Sadhana is composed of two sections- Generation Stage, and Completion Stage. In the present Class, however, we deal only with Generation Stage.

Generation Stage

The Generation Stage of Tantra is so called because its focus is the generation of the Self as the Yidam, with the detailed internal visualizations outlined below.

Completion Stage of Tantra

These are very advanced meditations that primarily utilize subtle energies known as winds (prana and chi are some other names for this energy) which are undertaken in Highest Yoga Tantra. These winds normally circulate throughout the psychic nervous system. When they are collected into a central place, they provide great stability and clarity for the meditator. The normal collection point is commonly known as a chakra. It corresponds to a node or plexus in the psychic nervous system and acts as a link between the psychic, or astral, level of existence and our normal level of experience.

Internal Visualizations-

During Yoga Tantra, you will visualize yourself as the Yidam. You should be very familiar with this form by now, and it should be relatively easy. Once you have established this appearance, you will add to it the visualization of your "Central Channel," the two accompanying channels and the six principle "Channel Wheels" or Chakras.

The Central Channel is like a long cord running through the center of your body, just in front of your spine. It runs through each of the Chakras and the two accompanying channels run along either side of it. The central channel is pale blue on the outside, like a vein and has four characteristics-

- a. it is very straight
- b. inside it is oily red in color, like blood.
- c. It is very clear and transparent, like flame.
- d. It is very soft and pliable.

It begins at the point between the eyebrows, from where it ascends in an arch to the central top of the head. From here, it descends in a straight line to the opening of the genitals. The

accompanying channels run along side, touching the Central Channel. The right channel is red, the left white. The right channel begins at the tip of the right nostril and the left channel at the tip of the left nostril.

The right and left channels curve around the Central Channel at four of the Chakra points, causing "Channel Knots." These points are the navel Chakra, the heart Chakra, the throat Chakra and the crown Chakra. At each of these places, with the exception of the heart, there is a single knot formed by a single twist around of each side channel. At the level of the Heart Chakra, the side channels twist around three times each.

Variations of Mantric Recitation

I would like briefly to provide you with a few variations, which may make your mantra practice more challenging, and effective. These variations I will call:

- a. Abiding in Fire
- b. Abiding in Sound
- c. Abiding in Space

ABIDING IN FIRE

As my main example, I will use "OM" as our mantra. For the technique of Abiding in Fire, the Initiate will seat himself comfortably, with his or her back straight. The full-Lotus position, if possible, is ideal.

You will then visualize the three inner channels- central, right, and left, with the two outer channels wrapping around the central one at the Chakra points.

At what the Tibetans call the "secret place," located about two finger widths below the navel, you will visualize a small four petalled lotus within the central channel. Upon this lotus is a small Flame, approximately an inch in height (although the smaller you can visualize this, the better) rising in the channel. This Flame is your essential Self, your consciousness.

When this visualization is firmly held, begin to repeat your mantra verbally, while counting on a string of beads (a "Mala"- traditionally with 108 beads.) This has the effect of uniting all your attributes- voice, touch, mind, and imagination into a single focused action.

When you have accomplished the recitation while maintaining perfectly the visualization, this is called Abiding in Fire.

ABIDING IN SOUND

At this point, after several successful sessions of Abiding in Fire, you will add on to the technique with what I will call "Abiding in Sound." With the Flame firmly held in mind, visualize the mantra as forming a circle around the Flame, and spinning around it, clockwise. Cease your verbal repetitions and recite the mantra mentally, once for each complete turn. When all of this is flawlessly held in mind, you are "Abiding in Sound."

ABIDING IN SPACE

Again, after several successful sessions of Abiding in Flame and Sound, you will begin to Abide in Space. For this, once you have maintained Abiding in Sound for a significant amount of time, you will cease counting the repetitions on your Mala, and you will allow your sense of your surroundings, your sense of your own body and finally the visualizations of the channels to recede- leaving only the Flame upon the Lotus, encircled by the Mantra. Make this your central point of reference. You Are the Flame, you see from the Flames point of view. Not looking down upon, but out from. Nothing exists in your SU save your Will and the mantra sustained by it. When you have achieved this, you are Abiding in Space.

Highest Yoga Tantra

Highest Yoga Tantra is commonly divided into the categories of Father Tantra and Mother Tantra (and sometimes Neutral or Non-Dual Tantra). A Father Tantra is designed to reveal methods for attaining the Illusory Body, and Mother Tantra is designed to reveal methods for attaining Clear Light. Neutral, or Non-Dual is the name given to the Kalachakra Tantric cycle because it contains aspects of both.

Highest Yoga Tantra practices contain two parts: Generation Stage and Completion Stage.

Generation Stage

The Generation Stage, as explained in the previous Class, is a realization of a creative yoga prior to achieving the Completion Stage. It is called "Creative Yoga" because its object is created (Generated) by our visualization. We advance from Generation Stage to Completion Stage when we achieve the spontaneous bliss resulting from causing the Winds to enter, abide, and dissolve within the Central Channel through the force of meditation.

Completion Stage

Whereas imagination, the principal objects of Completion Stage meditation, the channels generate the principal objects of Generation Stage meditation, the mandala and the Deity, drops and winds, already exist within us and so there is no need to generate them through the power of visualization. Therefore, Completion Stage is not classified as a "Creative Yoga," rather a "Learning Yoga."

Two of the main features of Completion Stage are to control the Inner Winds and to control the Drops.

As we are already familiar with the three main channels, I shall briefly discuss the drops- particularly what is termed the "Indestructible Drop."

In this context, the drops are the metaphysical counterparts to our blood and sperm (female and male, respectively). As explained previously, at the Heart Channel Wheel, or Chakra, do the two flanking channels form a six-fold knot. This is the most difficult knot to loosen- but when it is loosened through the Inner Winds entering, abiding, and dissolving within the Central Channel, we shall develop the realization of Clear Light. Within the Central Channel, at the center of the Knot at the Heart Chakra, or at the Secret Place Channel Wheel is a small pea-sized "vacuole," and inside of this is a drop called the "indestructible drop." It is called

“indestructible” because it never separates until death. When we die the winds automatically enter the Central Channel, dissolving into the Indestructible Drop. This causes it to open along its dividing line and as it does so, our consciousness leaves our physical body.

Inner Winds are essential for the functioning of our Body and Mind. Their main role, however, is to act as carriers for our various “minds.” Much like Ouspensky’s “multiple ‘I’s,” the Vajrayana teaches that there are many separate minds.

The Bliss that arises from the melting of “drops” inside channels other than the Central Channel has no special qualities. When ordinary beings engage in sexual intercourse, for example, this causes their “downward-voiding wind” to move upwards, and this in turn causes their ordinary “Tummo” (Inner Fire) to increase in their right and left channels- principally the left. As a result, their drops melt and flow through the left channel. This flowing of the drops causes them to experience some bliss but it is usually very short lived, and the drops are soon released.

By contrast, when a qualified Initiate practices the Completion Stage meditations he or she will cause their Inner Winds to gather, abide, and dissolve within the Central Channel. This will cause the “downward-voiding wind” located just below the navel to move upwards. Normally this Wind functions to release the drops, but because it is now rising within the Central Channel, the Inner Fire will increase within the Central Channel, thereby causing the drops to melt and flow within the Central Channel. As it flows, it stops at the four main Chakras- Throat, Heart, Navel, and Sex Organ. This causes increasing levels of Bliss and Clarity of Mind. Because the “downward-voiding wind” is moving upwards, this causes the drops to be retained and flow upwards again.

There are two ways gather and dissolve our Inner Winds in the Central Channel: By penetrating our own body or by penetrating another’s body. We begin by penetrating our own. Here, the term body refers to our Vajra body- the channels drops and winds, and penetrate refers to concentrating on our central channels, drops and winds. Penetrating another’s body refers to relying upon a consort (Karma Mudra) and engaging in sexual intercourse. Relying on a consort is only effective after we have achieved the perfection of penetrating our own body.

There are only ten doors through which the winds can enter the Central Channel. They are located along the Central Channel as follows:

1. The upper tip of the Central Channel: the point between the eyebrows
2. The lower tip: the tip of the sex organ
3. The center of the Crown Chakra: located at the apex of the cranium.
4. The center of the Throat Chakra
5. The center of the Heart Chakra
6. The center of the Navel Chakra
7. The center of the Secret Place Chakra: located four finger widths below the navel
8. The center of the Jewel Channel Wheel: located in the center of the sex organ near its tip

9. The Wheel of Wind: the Center of the Forehead channel wheel
10. The Wheel of Fire: the center of the Channel Wheel located midway between the throat and the heart channel wheels.

When an Initiate wants to bring his or her winds into the Central Channel, he or she must choose one of these points upon which to concentrate. I shall describe this process using the seventh location- the Secret Place, however keep in mind that it may be performed at any of the ten, with slight adjustments.

This process has eight stages:

1. Visualizing the Central Channel
2. Visualizing the drops
3. Igniting the Inner Flame
4. Causing the Flame to Blaze
5. Causing the melting and dripping of the drops
6. Causing the special blazing of the Flame
7. Causing the special dripping of the drops
8. Meditating within the generated Bliss.

Visualizing the Central Channel

this we have already covered

Visualizing the drops

At the very center of our Secret Place Channel Wheel, within the Central Channel, we visualize our consciousness appears as a cluster of five small pea-sized "drops." The drop in front is blue and represents the mind element of water; the drop on the right is green and represents the mind element of earth; the drop on the left is red and represents the mind element of fire; the drop in back is yellow and represents the mind element of air and finally, the drop in the middle is white, representing the mind element of pure consciousness.

Within the white drop, visualize the Inner Flame, very small, but already lit.

Also, visualize drop in the following places and in the following colors:

At the very center of our Crown Channel Wheel, visualize a pure white drop.

At the very center of our Heart Channel Wheel, visualize a drop that is white with a shade of red.

Briefly meditate on each of the drops, and then finally on the small Flame.

Igniting the Flame and so forth-

During sexual intercourse, the Central Channels of the two individuals penetrate each other. The result of this is the upward movement of the "downward-voiding wind" located at the Secret Place. This in turn causes the Inner Flame to burn, melting the drops and causing them to flow- though only through the side Channels. Through this, they experience bliss for a short moment.

When trained practitioners engage in intercourse they may cause the Inner Flame to burn within the Central Channel rather than the side, causing the drops to remain within the Central Channel as well. This keeps them from being quickly dispersed and allows for extreme prolongation of Bliss. Meditation while experiencing Bliss and maintaining single-pointed awareness is exceedingly powerful.

To prepare for this, we first engage in meditations on the Inner Flame without sexual intercourse, and utilize a technique called "Vase Breathing."

Vase Breathing is practiced thus- Inhale gently through your nostrils and swallow, imagining that all the winds from your upper body are drawn down to just above the cluster of five mind-drops. Then, slightly and gently constrict the lower two "doors," the anus and sex organ (using the popular "Kegal technique"), and draw all the lower winds up to just underneath the mind element drops. Our mind elements are now enclosed within the upper and lower winds.

Holding the breath, and while keeping the upper and lower winds at the secret place- hold your concentration single-pointedly on the small Flame within the central white drop. This causes the Flame to begin to flicker. This is called Igniting the Inner Flame. Just before you start to feel any discomfort from holding your breath, exhale very gently through the nose, with your mind still remaining on the Flame.

Repeat the vase breath and, concentrating on the Flame, see it grow intensely hot, thin, and needle-like. This is called Causing the Inner Flame to Blaze.

The increased heat causes the white and red drop at the heart to melt and drip. Since the upper and lower winds are gathered in the Central Channel- the drop melts and flows down this Channel also. This dripping causes the experience of Bliss as it flows. Once the drop reaches the Flame, just like grease on a fire, the Flame Blazes even more. This causes even greater Bliss. The even greater heat melts the surrounding mind elements, and they mix with the Flame in a swirl of color. This new, stronger Flame begins to melt the drop at our crown.

As the drop at the Crown Channel Wheel melts and drips, it pauses in each of the descending Channel Wheels (Throat; Heart; Navel) before finally arriving at the Secret Place, below the Navel Channel Wheel. Each length requiring two or three full Vase Breaths.

Once this technique has been mastered, you will add the ascension of the drops as well, where the power of the Flame and your mind causes the drops to flow back up to the Crown Channel Wheel, and then down again repeatedly. In this manner, you will maintain great bliss.

When this can be accomplished with success, allow the drops to descend lower than the Secret Place, all the way to the tip of the sex organ. Hold the drop there with strong concentration, and then bring it back up the Central Channel as before. When this technique has been mastered, you are ready to begin with a partner. Orgasm with ejaculate is common in the

beginning- however diligent practice both with and without a partner will result in long continuous orgasm without ejaculate- ending at the conscious decision of the practitioner. This causes the Inner Winds to enter, abide, and dissolve within the Central Channel.

In this mental state, the swirling colors from the mind elements expand, grow. First, they fill the Central Channel, and then- they penetrate our veins and nerves, traveling throughout the body. Gradually they replace, atom by atom, our physical body with that of the Yidam- creating our "Rainbow Body"- the body of Clear Light. In this state, we continue the meditations.

While these instructions may be brief and easy to grasp-, the actual practice requires much time and diligence to master. This is the Completion Stage.

Dream Yoga

A coherent, isolate intelligence independent of our physical form; the ability to maintain our self-aware personalities beyond biological death- who here does not want that? What does such an achievement require? What are the prerequisites for such an existence? Do we have any way to prepare for this event?

According to Tibetan teachings, three events are similar to the event of physical death- a sneeze, orgasm, and sleep. In spite of the hopeful gleam I see in some of your eyes, my topic today is on sleep.

As we fall asleep, our consciousness is freed from the walls that hold it tight during the waking hours. While we sleep, we have an approximation of what a consciousness independent of the body might be like- but how many of us are able to hold onto an actual awareness in this state? How many of us can maintain a clear self-awareness as we pass through the heavy gate of sleep? If we **cannot** maintain a clear awareness throughout this process- when we still have a physical body as a support... how can we be sure that we will be able to accomplish this when that physical support is gone?

Today, I am going to outline a process of training the mind for gaining self-awareness during sleep. This process, called Dream Yoga is a part of a system called Naro Cho Druk- the Six Yoga's of Naropa. The Naro Cho Druk forms the core practice of the Kagyu Orders, and holds a prominent place in the other three schools of Tibetan Vajrayana as well. These "Six Yoga's" were practiced in whole or in part for over a thousand years before Naropa, but he consolidated and codified them in the form we know today in the eleventh century.

The goal of Dream Yoga is to strengthen the focus of the mind, and train it to maintain its lucidity during the process of falling asleep and during sleep. Tibetan Adepti use this feat in order to continue their meditational practices during the night, and to ensure that the Initiate might be able to exercise that same feat during the process of dying and after biological death. It is that secondary application I find most important, and upon which I will be focusing.

In this lecture, I am going to outline the actual steps of this practice, minus all of the religious and cultural baggage and lingo as much as possible. For your convenience, I have printed out this outline and will now circulate it around the room for those of you interested. If I run out, and you would like one, come see me later.

After the outline, I will open up the floor for Q&A, but if you have a question during the lecture, please feel free to ask.

There are four stages of this practice, they are:

- a) Practices during the day
- b) Practices before going to sleep
- c) Practices during the night
- d) Practices after waking up in the morning

Section I - Practices during the day

- a) A regular meditation schedule, to promote strength of concentration and focus
- b) Analyzing the moment as if you were presently in a dream.

Section II) - Practices before going to sleep

- a) Reviewing the day- review the occurrences of the day as best you can, as though you were recalling a dream.
- b) Strongly resolve to become lucid while dreaming this night and to recall your dream upon waking.
- c) Nine Purifications breathing:
 - i) Sit up, with back straight
 - ii) Tuck your chin slightly to straighten your neck and align your spine
 - iii) Visualize three channels of energy running down the center of your body.
 - iv) Men: with your right hand thumb pressing the base of the ring finger, close the right nostril and inhale through the left.
 - v) Close the left nostril in the same manner, with the same hand, and then exhale through the right.
 - vi) Repeat for a total of three inhalations and exhalations.
 - vii) Women: Raise the left hand in the same manner as the men did the right, and do the same process starting with the opposite side.
 - viii) Second three breaths- men & women change hands and nostrils and repeat for three total inhalations and exhalations.
 - ix) Third cycle of three breaths- men & women place the left hand on top of the right, in the lap with the palms up. Inhale through both nostrils. See the breath enter through the two visualized side-channels and travel down the length, to the lower "junction."
 - x) With the exhalation, see the breath enter into the central channel, and rush up and out through the opening of the channel- located at the top of the head.
- d) See the place where you are about to sleep as a sacred and protected space.

Section III) - Practices during the night (the main practice)

- a) The first two hours- Lie in the Lion Posture. Men on their right side & women on their left. Bend the knees a little to make the body stable and rest the top arm long the side- place the lower hand under the cheek.
- b) Visualize a red glowing ball at the "throat chakra" location - focus on this as you drift to sleep.
- c) The next two hours- wake up and reposition yourself in the Lion-Posture. Engage in a modified Vase-Breathing technique:
 - i) Inhale and hold the breath very gently
 - ii) Lightly clench the perineum, giving yourself the feeling up pulling upward on the breath- experience the breath as being held just below the navel- compressed by the pressure from above and below.
 - iii) After a few moments, and before it becomes a strain or uncomfortable- exhale and relax your muscles.
 - iv) Repeat for seven times.
- d) Visualize a white glowing ball at the "Third Eye" location; focus on this as you drift to sleep.
- e) The third two hours- Take up a reclining meditation position- lie on your back, with your legs loosely crossed at the ankles- knees bent. Make sure your pillow is high, so that your body is raised slightly.
- f) Take 21 deep and gentle breaths- focusing on the movement of the breath in and out.
- g) Visualize a white glowing ball at the "Heart Center" location. Focus on this as you drift to sleep.
- h) The Fourth two hours- there is no position or type of breathing required- simply make yourself comfortable, and focus on a sphere of white glowing light at the chakra behind the genitals. Focus on this as you drift asleep.

Section IV) - Practices after waking in the morning

a) Soon after you wake, attempt to recall the dreams of the night. Record them in a book kept by the bed. Do not spend any time analyzing them- just recall them as clearly as possible- in the same manner that you recalled the events of the day before entering sleep.

Section V) - Flexibility practices

a) Size - Change your size while in the dream. Change the size of other things around you. Try to objectify abstract concepts and manipulate their size, and note the effect on you.

b) Quantity - Practice multiplying things- make tens, hundreds, thousands of the items you find around you. If there is many of something, reduce its quantity.

c) Quality - Learning to practice "change" while awake can begin in dream. Change the nature of your dream- go from nightmare to light comedy, to sexual fantasy- and back again. Practice changing the qualities of the individuals you encounter and with whom you interact.

d) Speed - Exert control over the flow of time in your dreams. Take an experience and slow it down until it feels as though a second is an hour or a day. See a year go by in the blink of an eye- and then bring it back and experience it again.

e) Accomplishment - If there's a particular task that has been difficult to achieve or an obstacle too difficult to surmount - use your new "dream powers" to accomplish the task while in dream and see what insights you gain that you may bring back with you to the waking world.

f) Transformation - Learn to transform yourself. Even in dreams, we are so attached to and associated with this physical form that we maintain its appearance when we do not have to. Practice transforming yourself into various forms- animals, trees, "god forms," other people.

g) Emanation - Related to Quantity and Transformation- practice making multiple emanations or avatars of your self. Try bi-locating, or even tri-locating. What does this do to your perceptions? Where do you seem to locate your "Self"? Practice making hundreds of yourself, and then bringing yourself back to one singularity.

h) Journey - Travel to earthly places with which you are familiar, then journey to earthly places you have always wanted to visit. Practice traveling in space, or underwater- travel through solid rock or flying. Then practice traveling to "non-earthly" locations.

i) Encounter - Play Gurdjieff. Use this opportunity to meet individuals you feel might benefit your Initiation- living, dead, real or mythical. Take advantage of the nature of dream to achieve difficult or impossible things.

The above categories are only suggested starting points - as you progress- move beyond them. The actual practice of the "flexibility" methods are more important than the actual content of the dreams initially. As I said at the beginning of the lecture, the point here is the ability to gain, strengthen and maintain the ability hold together our unique Awareness- even as we lose those common anchors for it.

The Three Factors of Magick

By Friar Adeptus Major Cornelius

This is part of my magickal system, which I am always trying to refine. Generally, I take a generic approach to magick. I have a certain thread in various different magickal systems and established a bit of a pattern. Most magickal workings, be they sigilization, spellcraft, creative visualization, positive thinking, work with servitors or whatever seem to have three basic factors them. These are:

1. Imagination
2. Will
3. Release

The essence of any kind of magickal working is the thoughtform, or intention. Basically, you perform a working because you want to accomplish something. Thus, the thoughtform is integral to this.

Imagination as the first factor can be as simple as creating statement of intent, building a sigil, or creating a thoughtform that represents the goal you wish to achieve. You can either write down the intention, or build it up in your head. Visualization is a strong tool in this regard. When you are satisfied with the thoughtform then you can move on to the next step.

Example: Let's say that you want to improve your health. In using the first factor, Imagination, you start by building up a thought form of the body you want to have. You visualize yourself vibrant, healthy, and happy. Perhaps a few pounds lighter, or a few pounds heavier. Essentially create for yourself an idealized version of what you want yourself to look like. You continue with the visualization practice until the image is easy to produce in your mind. Incidentally, this is almost identical to the Formula of the Body of Light.

Will is the second factor. Basically, once the thoughtform or intention is created, it needs to be empowered or consecrated. Thelemic schools of thought are very strong on the use of will, for good reason. Willpower allows you to hold a thoughtform firm your mind, and place energy into it to invigorate it and make it seem real. For example, say your intention is to find a better place to live. You first use imagination to build up the situation that you want to find yourself in, say a nice clean living space. Then you use your will power to build the form up. To flesh it out so to speak. The more energy or focus you place into the object, the more real it becomes. You know you have suitable empowered the form when you can close your eyes and perceive it with as much clarity as you would anything in the phenomenal world.

Example: Now that you have built up a good thoughtform of your healthy and happy body. You can begin to manipulate it. Holding the image in your mind's eye is an exercise in itself. Try looking inside of your body. If you prefer an energetic model, you can perceive it as a construct of light, using the chakras or sephiroth along the middle pillar. Alternately, you can look at it as a biological organism; a good medical text is suitable for this purpose. Try visualizing going into the body and investigating the workings of the circulatory, digestive, and nervous systems. Look at the glands, and see how they function. Try bisecting and dissecting yourself and looking at yourself from different angles until you are perfectly comfortable with the image, and can hold it in your mind with relative ease.

Once you are able to hold firmly the image in your mind, you are now ready to empower (consecrate, charge) the image. Likely the oldest method of charging an object is through the use of breath. In Hindu temples, images of the various deities are said to be representatives of their infinite presence. The Priest or Priestess, who is a living embodiment of their Deities presence by virtue of their devotion, breathes on the object in order to place a portion of the divine omnipresence within the object. This method can be similarly used with thoughtforms.

Basically, you simply begin to breathe in and out through the nose. Try to avoid mouth breathing, or inhaling through the nose and exhaling through the mouth. Inhalation builds up energy, while exhalation releases it. Hold the thoughtform in your mind, and when you exhale focus your energies into the thoughtform. As you exhale, visualize the thoughtform becoming more focused, more tangible. In this example, your idealized body of light should seem as real in your mind's eye as phenomenal objects seem in the external world. Ideally, you should do this 108 times. In Hinduism, 108 is the number of Vedic deities that rules the heavens (There are four for each of the 27 lunar mansions along the ecliptic). In the Qabalistic Tree of Life, this number is found hidden within the Supernal Triad of Kether, Chokmah, and Binah. Each triad is raised to its own power and then multiplied with the next. Thus Kether (1^1 or 1) is multiplied by Chokmah (2^2 or 4) and again to Binah (3^3 or 27). $1 \times 4 \times 27 = 108$. Thus the number invokes the Elohim in its aspects of Godhead (El or Kether), Feminine (Elath or Chokmah) and Masculine (Eloah or Binah). I'll talk a little more about how the Supernals relate to the three factors later on. In essence, invoking the Elohim is a most suitable method of charging a thoughtform.

The final step is **Release**. Release is the act of removing the empowered thoughtform from your mind and letting it go out into the Cosmos. This can be done through ritual, using dance or meditation as means of reaching ecstatic trance. Alternatively, it can be done through tantra, or sex magick. Whatever method you use to clear your mind of the image will be most effective. In some cases, such as an affirmation or sigil on a piece of paper, the paper is burned as a form of symbolic release. In any case, it is important that the thought form be released so that the Cosmos can operate on it.

The Cosmos uses the principle of Return (sometimes known as Karma or the Threefold Law) to manifest the thoughtform into the phenomenal world. When we release a form, it is sent out into the aspect of the Cosmos, or the unmanifest. When it returns, it is sent back in a materialized form. Though sometimes thoughtforms can manifest in ways unexpected, so always be careful what you ask for you just might get it.

Release is one of the reasons why love spells often backfire on a person. Often in the case of such "spells," the caster cannot release it from their psyche. It becomes attached to the conscious mind and degrades into an obsession. This is often harmful to the caster and can cause certain peculiarities in behavior. If you can't let go, then you can't expect the object of your desires to come to you willingly. Release is an essential part of magick, and as well is healthy for the psyche.

Example: *Now that you have charged your thoughtform, you can set out to release it from your psyche to let the Cosmos do its work and return the energies to you. The method I recommend is the use of the Mantra, or Chanting. Chanting in the form of spoken or sung repetition is universal in application. For this example, I would like to use a mantra of particular interest. It's the word Maranatha.*

Maranatha is an Aramaic word, which means, "Come Lord," or "The Lord is coming." It is referenced in 1 Corinthians 16:22 and at the end of the Book of Revelations in the Bible. Something of further interest is that it is also found in Sanskrit, a language that was ancient before the Semites had even settled in the Fertile Crescent. In Sanskrit, Maranatha means "Lord of Light." In any case, it is a good invocation to Deity.

Chanting is best performed in a comfortable position, usually sitting. It is good to keep with the spine, neck, and head straight in order to keep the attention focused. However, I won't get into the particulars of meditation here. If you are unfamiliar with meditation, then my recommendation is simply to sit upright in a chair for both the breathing and chanting in this document.

To begin, you want to close your eyes and focus your attention to the space between your eyes, and about two inches back. This is where the Mind's Eye is located. Begin breathing slowly and bring your thoughtform to your mind. Now once you see the form, its time to let it go.

Return your attention to your Mind's Eye and begin to chant, "Mah Rah Nah Thah." If you have a mala or a rosary, you can count 108 or more repetitions. Continue repeating the mantra over and over. Let the mantra absorb you. Continue to repeat it until your mind is completely clear, and occupied with nothing but the mantra. Eventually you will achieve a state of Gnosis, even if only for a brief moment. Your mind will become totally focused on the one thing and that is when the energy of the thoughtform is released. If the thoughtform should creep back into your head, then repeat the process. In fact, you can repeat this process anytime you feel a need to clear your head.

That basically covers the Three Factors. I had mentioned previously a connection between them and the Supernals of the Tree of Life. More specifically, the **Elohim**. As you may have noticed, I attributed the Elohim to the Supernal Triad.

EI is related to Kether, or the Crown. EI itself is a Canaanite term for Deity and is derived from the Sumerian **An** (Anu to the Babylonians). Both An and EI mean "Shining" or "Radiant." It is androgynous and hermaphroditic in form. As Kether, EI pertains to the Qabalistic Godhead. EI also bears similarity to the Chthonic Deity of the Semites -- Pales (often depicted as an Ass-headed hermaphrodite). Pales, from where the word Palestine is derived, was worshipped by ancient Jews and Canaanites alike, and worship spread as far as Rome and Egypt. In the Three Factors, the Supreme Light of EI is likened to **Release**.

Elath is related to Chokmah, or Wisdom. The word translates to "Goddess" or even "Lady of Light." In Judaism, The feminine aspect of the Deity has been worshipped on and off for millennia. Aspects include but are not limited to Asherah, Lilith, Sabbath, Shekinah, and Chokmah. Chokmah is analogous to the Gnostic Sophia, and as Shekineh, she bears similarity to Shakti. In Hebrew and Hinduism, Shekinah and Shakti are likened to the vessel of her male counterpart. It is energetic and active in nature. In the Three Factors, Elath pertains to **Will**.

Eloah is the male aspect of Deity. It pertains to Binah, or Understanding. The Word translates as "Lord of Light" (Maranatha Revisited). In ancient Philistine worship, God was revered as Dagon - or "Fish Lord." Similarly, Vishnu had a fishy avatar called "Matsya" who led Mana (the Hindu Noah) to build a boat and save humanity. In Sumerian religion, the Lord of the Waters was Enlil, and was responsible for causing the flood in their mythos. Eloah manifests as Divine Consciousness, and brings form to energies through the act of Divine Omniscience. In the Three Factors, Eloah is **Imagination**.

Those of you who have studied Qabalah in the Western Mystery traditions may note that I have reversed the genders of Chokmah and Binah. I hope that my explanation above will explain why. In essence, though, EI, Elath, and Eloah comprise the trinity of Elohim.

The three in one creator of Genesis. Elohim is analogous to the Sumerian Anunakki, the Hosts of Radiant Beings that created the cosmos for An. The three Factors combine to form Magick itself, just as the Elohim performed it on a cosmic scale.

As a final note of interest. There are those in Kashmir that believe that Jesus (as Yeshu or Issa) lived there later in his life. They believe that Yeshu (as I like to call him) mastered Parakaya Pravesha (The art of transmigration, or overcoming death by removing and replacing the life force in and out of a body at will) while studying in India. To this day, that area in Kashmir is called "Amaranatha."